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APOLLONIUS RHODIUS

THE
NEW GREEK COMEDY

Κωμῳδία Νέα

By PH. E. LEGRAND

Translated by JAMES LOEB, A.B.

With an Introduction by
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APOLLONIUS RHODIUS

THE ARGONAUTICA

WITH AN ENGLISH TRANSLATION BY

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INTRODUCTION

MUCH has been written about the chronology of Alexandrian literature and the famous Library, founded by Ptolemy Soter, but the dates of the chief writers are still matters of conjecture. The birth of Apollonius Rhodius is placed by scholars at various times between 296 and 260 B.C., while the year of his death is equally uncertain. In fact, we have very little information on the subject. There are two "lives" of Apollonius in the Scholia, both derived from an earlier one which is lost. From these we learn that he was of Alexandria by birth,¹ that he lived in the time of the Ptolemies, and was a pupil of Callimachus; that while still a youth he composed and recited in public his *Argonautica*, and that the poem was condemned, in consequence of which he retired to Rhodes; that there he revised his

¹ "Or of Naucratis," according to Aelian and Athenaeus.

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poem, recited it with great applause, and hence called himself a Rhodian. The second "life" adds: "Some say that he returned to Alexandria and again recited his poem with the utmost success, so that he was honoured with the libraries of the Museum¹ and was buried with Callimachus." The last sentence may be interpreted by the notice of Suidas, who informs us that Apollonius was a contemporary of Eratosthenes, Euphorion and Timarchus, in the time of Ptolemy Euergetes, and that he succeeded Eratosthenes in the headship of the Alexandrian Library. Suidas also informs us elsewhere that Aristophanes at the age of sixty-two succeeded Apollonius in this office. Many modern scholars deny the "bibliothecariate" of Apollonius for chronological reasons, and there is considerable difficulty about it. The date of Callimachus' *Hymn to Apollo*, which closes with some lines (105-113) that are admittedly an allusion to Apollonius, may be put with much probability at 248 or 247 B.C. Apollonius must at that date have been at least twenty years old. Eratosthenes died 196-193 B.C. This would make Apollonius seventy-two to seventy-five when he succeeded Eratosthenes. This is not impossible, it is true, but it is difficult. But the difficulty is

¹ ὡς καὶ τῶν βιβλιοθηκῶν τοῦ μουσείου ἀξιοθῆναι αὐτόν.

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taken away if we assume with Ritschl that Eratosthenes resigned his office some years before his death, which allows us to put the birth of Apollonius at about 280, and would solve other difficulties. For instance, if the Librarians were buried within the precincts, it would account for the burial of Apollonius next to Callimachus—Eratosthenes being still alive. However that may be, it is rather arbitrary to take away the “bibliothecariate” of Apollonius, which is clearly asserted by Suidas, on account of chronological calculations which are themselves uncertain. Moreover, it is more probable that the words following “some say” in the second “life” are a remnant of the original life than a conjectural addition, because the first “life” is evidently incomplete, nothing being said about the end of Apollonius’ career.

The principal event in his life, so far as we know, was the quarrel with his master Callimachus, which was most probably the cause of his condemnation at Alexandria and departure to Rhodes. This quarrel appears to have arisen from differences of literary aims and taste, but, as literary differences often do, degenerated into the bitterest personal strife. There are references to the quarrel in the writings of both. Callimachus attacks Apollonius in the

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passage at the end of the *Hymn to Apollo*, already mentioned, also probably in some epigrams, but most of all in his *Ibis*, of which we have an imitation, or perhaps nearly a translation, in Ovid's poem of the same name. On the part of Apollonius there is a passage in the third book of the *Argonautica* (ll. 927--947) which is of a polemical nature and stands out from the context, and the well-known savage epigram upon Callimachus.¹ Various combinations have been attempted by scholars, notably by Couat, in his *Poésie Alexandrine*, to give a connected account of the quarrel, but we have not *data* sufficient to determine the order of the attacks, and replies, and counter-attacks. The *Ibis* has been thought to mark the termination of the feud on the curious ground that it was impossible for abuse to go further. It was an age when literary men were more inclined to comment on writings of the past than to produce original work. Literature was engaged in taking stock of itself. Homer was, of course, professedly admired by all, but more admired than imitated. Epic poetry was out of fashion and we find many epigrams of this period—some by Callimachus—directed against the "cyclic" poets, by whom were meant at that time those who were always dragging in con-

¹ Anth. Pal. xi. 275.

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ventional and commonplace epithets and phrases peculiar to epic poetry. Callimachus was in accordance with the spirit of the age when he proclaimed "a great book" to be "a great evil," and sought to confine poetical activity within the narrowest limits both of subject and space. Theocritus agreed with him, both in principle and practice. The chief characteristics of Alexandrianism are well summarized by Professor Robinson Ellis as follows: "Precision in form and metre, refinement in diction, a learning often degenerating into pedantry and obscurity, a resolute avoidance of everything commonplace in subject, sentiment or allusion." These traits are more prominent in Callimachus than in Apollonius, but they are certainly to be seen in the latter. He seems to have written the *Argonautica* out of bravado, to show that he *could* write an epic poem. But the influence of the age was too strong. Instead of the unity of an Epic we have merely a series of episodes, and it is the great beauty and power of one of these episodes that gives the poem its permanent value—the episode of the love of Jason and Medea. This occupies the greater part of the third book. The first and second books are taken up with the history of the voyage to Colchis, while the fourth book describes the return voyage. These portions

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constitute a metrical guide book, filled no doubt with many pleasing episodes, such as the rape of Hylas, the boxing match between Pollux and Amycus, the account of Cyzicus, the account of the Amazons, the legend of Talos, but there is no unity running through the poem beyond that of the voyage itself.

The Tale of the Argonauts had been told often before in verse and prose, and many authors' names are given in the Scholia to Apollonius, but their works have perished. The best known earlier account that we have is that in Pindar's fourth Pythian ode, from which Apollonius has taken many details. The subject was one for an epic poem, for its unity might have been found in the working out of the expiation due for the crime of Athamas; but this motive is barely mentioned by our author.

As we have it, the motive of the voyage is the command of Pelias to bring back the golden fleece, and this command is based on Pelias' desire to destroy Jason, while the divine aid given to Jason results from the intention of Hera to punish Pelias for his neglect of the honour due to her. The learning of Apollonius is not deep but it is curious; his general sentiments are not according to the Alexandrian standard, for they are simple and obvious. In the mass of material from which he had to choose

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the difficulty was to know what to omit, and much skill is shewn in fusing into a tolerably harmonious whole conflicting mythological and historical details. He interweaves with his narrative local legends and the founding of cities, accounts of strange customs, descriptions of works of art, such as that of Ganymede and Eros playing with knucklebones,¹ but prosaically calls himself back to the point from these pleasing digressions by such an expression as "but this would take me too far from my song." His business is the straightforward tale and nothing else. The astonishing geography of the fourth book reminds us of the interest of the age in that subject, stimulated no doubt by the researches of Eratosthenes and others.

The language is that of the conventional epic. Apollonius seems to have carefully studied Homeric glosses, and gives many examples of isolated uses, but his choice of words is by no means limited to Homer. He freely avails himself of Alexandrian words and late uses of Homeric words. Among his contemporaries Apollonius suffers from a comparison with Theocritus, who was a little his senior, but he was much admired by Roman writers who derived inspiration from the great classical writers of Greece by way of Alexandria. In fact Alexandria was a

¹ iii. 117-124.

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useful bridge between Athens and Rome. The *Argonautica* was translated by Varro Atacinus, copied by Ovid and Virgil, and minutely studied by Valerius Flaccus in his poem of the same name. Some of his finest passages have been appropriated and improved upon by Virgil by the divine right of superior genius.¹ The subject of love had been treated in the romantic spirit before the time of Apollonius in writings that have perished, for instance, in those of Antimachus of Colophon, but the *Argonautica* is perhaps the first poem still extant in which the expression of this spirit is developed with elaboration. The *Medea* of Apollonius is the direct precursor of the *Dido* of Virgil, and it is the pathos and passion of the fourth book of the *Aeneid* that keep alive many a passage of Apollonius.

¹ e.g. compare *Aen.* iv. 305 foll. with *Ap. Rh.* iv. 355 foll., *Aen.* iv. 327-330 with *Ap. Rh.* i. 897, 898, *Aen.* iv. 522 foll., with *Ap. Rh.* iii. 744 foll.

BIBLIOGRAPHY.

Two editions of the *Argonautica* were published by Apollonius. Of these we have only the second. The Scholia preserve a few passages of the first edition, from which the second seems to have differed only slightly. The old opinion that our MSS. preserve any traces of the first edition has long been given up. The principal MSS. are the following:—

The Laurentian, also called the Medicean, XXXII. 9, of the early eleventh century, the excellent MS. at Florence which contains Sophocles, Aeschylus and Apollonius Rhodius. This is far the best authority for the text (here denoted by L).

The Guelferbytanus of the thirteenth century, which closely agrees with another Laurentian, XXXII. 16, of the same date (here denoted by G and L² respectively).

There were in the early eleventh century two types of text, the first being best known to us by L, the second by G and L² and the corrections made in L. Quotations in the *Etymologicum Magnum* agree with the second type and show that this is as old as the fifth century. Besides these there are, of inferior MSS., four Vatican and five Parisian which are occasionally useful. Most of them have Scholia; the best Scholia are those of L.

The principal editions are:—

Florence, 1496, 4to. This is the *editio princeps*, by Lascaris, based on L, with Scholia, a very rare book.

Venice, 1521, 8vo. The Aldine, by Franciscus Asulanus, with Scholia.

Paris, 1541, 8vo, based on the Parisian MSS.

Geneva, 1574, 4to, by Stephanus, with Scholia.

Leyden, 1641, 2 vols., 8vo, by J. Hölzlin, with a Latin version.

Oxford, 1777, 2 vols., 4to, by J. Shaw, with a Latin version.

Strassburg, 1780, 8vo and 4to, by R. F. P. Brunck.

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Rome, 1791-1794, 2 vols., 4to, by Flangini, with an Italian translation.

Leipzig, 1797, 8vo, by Ch. D. Beck, with a Latin version. A second volume, to contain the Scholia and a commentary, was never published.

Leipzig, 1810-1813, 2 vols., 8vo. A second edition of Brunck by G. H. Schäfer, with the Florentine and Parisian Scholia, the latter printed for the first time.

Leipzig, 1828, 8vo, by A. Wellauer, with the Scholia, both Florentine and Parisian.

Paris, 1841, 4to, by F. S. Lehrs, with a Latin version. In the Didot series.

Leipzig, 1852, 8vo, by R. Merkel, "ad cod. MS. Laurentianum." The Teubner Text.

Leipzig, 1854, 2 vols., 8vo, by R. Merkel. The second volume contains Merkel's prolegomena and the Scholia to L, edited by H. Keil.

Oxford, 1900, 8vo, by R. C. Seaton. In the "Scriptorum Classicorum Bibliotheca Oxoniensis" series.

The text of the present edition is, with a few exceptions, that of the Oxford edition prepared by me for the Delegates of the Clarendon Press, whom I hereby thank for their permission to use it.

The English translations of Apollonius are as follows:—

By E. B. Greene, by F. Fawkes, both 1780; by W. Preston, 1803. None of these are of value. There is a prose translation by E. P. Coleridge in the Bohn Series. The most recent and also the best is a verse translation by Mr. A. S. Way, 1901, in "The Temple Classics."

I may also mention the excellent translation in French by Prof. H. de La Ville de Mirmont of the University of Bordeaux, 1892.

Upon Alexandrian literature in general Couat's *Poésie Alexandrine sous les trois premiers Ptolemées*, 1882, may be recommended. Susemihl's *Geschichte der Griechischen Literatur in der Alexandinerzeit*, 2 vols., 1891, is a perfect storehouse of facts and authorities, but more adapted for reference than for general reading. Morris' *Life and Death of Jason* is a poem that in many passages singularly resembles Apollonius in its pessimistic tone and spirit.

APOLLONIUS RHODIUS

THE ARGONAUTICA

BOOK I

PROLOGUS

THE ARGUMENT

BOOK I

SUMMARY OF BOOK I

INVOCATION of Phoebus and cause of the expedition (1-22).—Catalogue of the Argonauts (23-233).—March of the heroes to the port: farewell of Jason and Alcimede (234-305).—Preparations for departure and launching of Argo: sacrifice to Apollo: prediction of Idmon (306-447).—The festival, insolence of Idas, song of Orpheus and departure (448-558).—Voyage along the coast of Thessaly and across to Lemnos (559-608).—Recent history of Lemnos and stay of the Argonauts there: farewell of Jason and Hypsipyle (609-909).—Voyage from Lemnos by Samothrace to the Propontis: reception by the Doliones of Cyzicus (910-988).—Fight against the Giants: departure and return of the Argonauts to Cyzicus: sacrifice to Rhea on Mt. Dindymum (989-1152).—Arrival among the Mysians: rape of Hylas, which is announced to Heracles (1153-1260).—While Heracles and Polyphemus search for Hylas they are left behind (1261-1328).—The fate of Heracles and Polyphemus: arrival of Argo among the Bebrycians (1329-1362).

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΥΤΙΚΩΝ

Α

Ἄρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν
μνήσομαι, οἳ Πόντοιο κατὰ στόμα καὶ διὰ πέτρας
Κυανέας βασιλῆος ἐφημοσύνη Πελίαο
χρῦσειον μετὰ κῶας εὐζυγον ἤλασαν Ἄργώ.

Τοίην γὰρ Πελίας φάτιν ἔκλυεν, ὥς μιν ὀπίσσω
μοῖρα μένει στυγερή, τοῦδ' ἀνέρος, ὄντιν' ἴδοιτο
δημόθεν οἰοπέδιλον, ὑπ' ἐννεσίησι δαμῆναι.
δηρὸν δ' οὐ μετέπειτ' ἔτεην¹ κατὰ βάξιν Ἰήσων
χειμερίοιο ῥέεθρα κιῶν διὰ ποσσὶν Ἀναύρου
ἄλλο μὲν ἐξεσάωσεν ὑπ' ἰλύος, ἄλλο δ' ἔνερθεν
κάλλιπεν αὐθι πέδιλον ἐνισχόμενον προχοῆσιν.
ἴκετο δ' ἐς Πελίην αὐτοσχεδὸν ἀντιβολήσων
εἰλαπίνης, ἣν πατρὶ Ποσειδάωνι καὶ ἄλλοις
ῥέζε θεοῖς, Ἥρης δὲ Πελασγίδος οὐκ ἀλέγιζεν.
αἶψα δὲ τόνγ' ἐσιδὼν ἐφράσσατο, καὶ οἳ ἄεθλον
ἐντυε ναυτιλίας πολυκηδέος, ὄφρ' ἐνὶ πόντῳ
ἦε καὶ ἀλλοδαποῖσι μετ' ἀνδράσι νόστον ὀλέσση.

¹ μετέπειτ' ἔτεην Merkel : μετέπειτα τεῆν LG.

APOLLONIUS RHODIUS

THE ARGONAUTICA

BOOK I

BEGINNING with thee, O Phoebus, I will recount the famous deeds of men of old, who, at the behest of King Pelias, down through the mouth of Pontus and between the Cyanean rocks, sped well-benched Argo in quest of the golden fleece.

Such was the oracle that Pelias heard, that a hateful doom awaited him—to be slain at the prompting of the man whom he should see coming forth from the people with but one sandal. And no long time after, in accordance with that true report, Jason crossed the stream of wintry Anaurus on foot, and saved one sandal from the mire, but the other he left in the depths held back by the flood. And straightway he came to Pelias to share the banquet which the king was offering to his father Poseidon and the rest of the gods, though he paid no honour to Pelasgian Hera. Quickly the king saw him and pondered, and devised for him the toil of a troublous voyage, in order that on the sea or among strangers he might lose his home-return.

Νῆα μὲν οὖν οἱ πρόσθεν ἐπικλείουσιν¹ αἰδοῖ
 Ἄργον Ἀθηναίης καμέειν ὑποθημοσύνησιν.

νῦν δ' ἂν ἐγὼ γενεήν τε καὶ οὔνομα μυθησαίμην
 ἠρώων, δολιχῆς τε πόρους ἄλός, ὅσσα τ' ἔρεξαν
 πλαζόμενοι· Μοῦσαι δ' ὑποφήτορες εἶεν αἰοιδῆς.

20

Πρῶτά νυν Ὀρφῆος μνησώμεθα, τὸν ῥά ποτ'
 αὐτῇ

Καλλιόπη Θρήικι φατίζεται εὐνηθεῖσα
 Οἰάγρω σκοπιῆς Πιμπληίδος ἄγχι τεκέσθαι.
 αὐτὰρ τόνγ' ἐνέπουσιν ἀτειρέας οὔρεσι πέτρας
 θέλξαι αἰοιδάων ἐνοπῇ ποταμῶν τε ῥέεθρα.

φηγοὶ δ' ἀγριάδες, κείνης ἔτι σήματα μολπῆς,
 ἀκτῆς Θρηικίης Ζώνης ἐπι τηλεθόωσαι

ἐξείης στιχόωσιν ἐπήτριμοι, ἄς ὄγ' ἐπιπρὸ
 θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν.

30

Ὀρφέα μὲν δὴ τοῖον ἐὼν ἐπαρωγὸν ἀέθλων
 Αἰσονίδης Χείρωνος ἐφημοσύνησι πιθήσας
 δέξατο, Πιερίῃ Βιστωνίδι κοιρανέοντα.

Ἦλυθε δ' Ἀστερίων αὐτοσχεδόν, ὃν ῥά Κομήτης
 γείνατο δινήεντος ἐφ' ὕδασιν Ἀπιδανοῖο,
 Πειρεσιάς ὄρεος Φυλληίου ἀγχόθι ναίων,
 ἔνθα μὲν Ἀπιδανός τε μέγας καὶ δῖος Ἐνιπεὺς
 ἄμφω συμφορέονται, ἀπόπροθεν εἰς ἐν ἰόντες.

Λάρισαν δ' ἐπὶ τοῖσι λιπῶν Πολύφημος ἵκανε
 Εἰλατίδης, ὃς πρὶν μὲν ἐρισθενέων Λαπιθάων,
 ὅπποτε Κενταύροις Λαπίθαι ἐπὶ θωρήσσοντο,
 ὀπλότερος πολέμιζε· τότε αὖ βαρύθεσκέ οἱ ἤδη
 γυῖα, μένευ δ' ἔτι θυμὸς ἀρήιος, ὡς τὸ πάρος περ.

40

Οὐδὲ μὲν Ἴφικλος Φυλάκῃ ἐνὶ δηρὸν ἔλειπτο,
 μήτρως Αἰσονίδαο· κασιγνήτην γὰρ ὄπυιεν

¹ ἐπικλείουσιν Brunck : ἔτι κλείουσιν MSS.

THE ARGONAUTICA, BOOK I

The ship, as former bards relate, Argus wrought by the guidance of Athena. But now I will tell the lineage and the names of the heroes, and of the long sea-paths and the deeds they wrought in their wanderings; may the Muses be the inspirers of my song!

First then let us name Orpheus whom once Calliope bare, it is said, wedded to Thracian Oeagrus, near the Pimpleian height. Men say that he by the music of his songs charmed the stubborn rocks upon the mountains and the course of rivers. And the wild oak-trees to this day, tokens of that magic strain, that grow at Zone on the Thracian shore, stand in ordered ranks close together, the same which under the charm of his lyre he led down from Pieria. Such then was Orpheus whom Aeson's son welcomed to share his toils, in obedience to the behest of Cheiron, Orpheus ruler of Bistonian Pieria.

Straightway came Asterion, whom Cometes begat by the waters of eddying Apidanus; he dwelt at Peiresiae near the Phylleian mount, where mighty Apidanus and bright Enipeus join their streams, coming together from afar.

Next to them from Larisa came Polyphemus, son of Eilatus, who aforetime among the mighty Lapithae, when they were arming themselves against the Centaurs, fought in his younger days; now his limbs were grown heavy with age, but his martial spirit still remained, even as of old.

Nor was Iphiclus long left behind in Phylace, the uncle of Aeson's son; for Aeson had wedded his

Αἴσων Ἄλκιμέδην Φυλακηίδα· τῆς μιν ἀνώγει
πρὸς ὑνὴ καὶ κῆδος ἐνικρινθῆναι ὁμίλῳ.

Οὐδὲ Φεραῖς Ἄδμητος εὐρρήνεσσιν ἀνάσσω
μίμνεν ὑπὸ σκοπιῆν ὄρεος Χαλκωδονίου.

Οὐδ' Ἀλόπη μίμνον πολυλήιοι Ἑρμείας
υἱέες εὐ δεδαῶτε δόλους, Ἐρυτος καὶ Ἐχίων,
τοῖσι δ' ἐπὶ τρίτατος γνωτὸς κίε νισσομένοισιν
Αἰθαλίδης· καὶ τὸν μὲν ἐπ' Ἀμφρυσσοῖο ῥοῆσιν
Μυρμιδόνοσ κούρη Φθιάσ τέκεν Εὐπολέμεια·
τῷ δ' αὐτ' ἐκγεγάτην Μενετηίδος Ἀντιανείρης.

Ἦλυθε δ' ἀφνειῆν προλιπὼν Γυρτῶνα Κόρωνος
Καινείδης, ἐσθλὸς μὲν, εἰδὲ δ' οὐ πατρὸς ἀμείνων.
Καινεά γὰρ ζῶν περ ἐτι κλείουσιν ἀοιδοὶ
Κενταύροισιν ὀλέσθαι, ὅτε σφέας οἶος ἀπ' ἄλλων
ἦλασ' ἀριστήων· οἱ δ' ἐμπαλιν ὀρμηθέντες
οὔτε μιν ἀγκλῖναι προτέρω σθένον, οὔτε δαΐξαι·
ἀλλ' ἄρρηκτος ἀκαμπτος ἐδύσετο νειόθι γαίης,
θεινόμενος στιβαρῆσι καταΐγδην ἐλάτησιν.

Ἦλυθε δ' αὖ Μόψος Τιταρήσιος, ὃν περὶ πάντων
Λητοίδης ἐδίδαξε θεοπροπίας οἰωνῶν·
ἠδὲ καὶ Εὐρυδάμασ Κτιμένου παῖσ· ἀγχι δὲ λίμνης
Ξυνιάδος Κτιμένην Δολοπηίδα ναιετάασκεν.

Καὶ μὲν Ἀκτωρ υἱά Μενοίτιον ἐξ Ὀπόεντος
ὤρσειν, ἀριστήεσσιν σὺν ἀνδράσιν ὄφρα νέοιτο.

Εἶπετο δ' Εὐρυτίων τε καὶ ἀλκῆεις Ἐριβώτης,
υἱέσ ὁ μὲν Τελέοντος, ὁ δ' Ἴρου Ἀκτορίδαο·
ἦτοι ὁ μὲν Τελέοντος εὐκλειῆσ Ἐριβώτης,
Ἴρου δ' Εὐρυτίων· σὺν καὶ τρίτος ἦεν Ὀιλεύσ,
ἔξοχος ἠνορέην καὶ ἐπαΐξαι μετόπισθεν
εὐ δεδαῶσ δήοισιν, ὅτε κλίνωσι φάλαγγασ.

Αὐτὰρ ἀπ' Εὐβοίης Κάνθος κίε, τὸν ῥά Κάνηθος
πέμπεν Ἀβαντιάδης λελιημένον· οὐ μὲν ἐμελλεν

THE ARGONAUTICA, BOOK I

sister Alcimede, daughter of Phylacus: his kinship with her bade him be numbered in the host.

Nor did Admetus, the lord of Pherae rich in sheep, stay behind beneath the peak of the Chalcodonian mount.

Nor at Alope stayed the sons of Hermes, rich in corn-land, well skilled in craftiness, Erytus and Echion, and with them on their departure their kinsman Aethalides went as the third; him near the streams of Amphrysus Eupolemeia bare, the daughter of Myrmidon, from Phthia; the two others were sprung from Antianeira, daughter of Menetes.

From rich Gyrtion came Coronus, son of Caeneus, brave, but not braver than his father. For bards relate that Caeneus though still living perished at the hands of the Centaurs, when apart from other chiefs he routed them; and they, rallying against him, could neither bend nor slay him; but unconquered and unflinching he passed beneath the earth, overwhelmed by the downrush of massy pines.

There came too Titaresian Mopsus, whom above all men the son of Leto taught the augury of birds; and Eurydamas the son of Ctimenus; he dwelt at Dolopian Ctimene near the Xynian lake.

Moreover Actor sent his son Menoetius from Opus that he might accompany the chiefs.

Eurytion followed and strong Eribotes, one the son of Teleon, the other of Irus, Actor's son; the son of Teleon renowned Eribotes, and of Irus Eurytion. A third with them was Oileus, peerless in courage and well skilled to attack the flying foe, when they break their ranks.

Now from Euboea came Canthus eager for the quest, whom Canethus son of Abas sent; but he was

νοστήσειν Κήρινθον ὑπότροπος. αἶσα γὰρ ἦεν
 αὐτὸν ὁμῶς Μόψον τε δαήμονα μαντοσυνάων
 πλαγχθέντας Λιβύης ἐνὶ πείρασι δηωθῆναι.
 ὡς οὐκ ἀνθρώποισι κακὸν¹ μήκιστον ἐπαυρεῖν,
 ὅπποτε κακείνους Λιβύῃ ἐνὶ ταρχύσαντο,
 τόσσον ἐκὰς Κόλχων, ὅσσον τέ περ ἡελίοιο
 μεσσηγὺς δύσιές τε καὶ ἀντολαὶ εἰσορόωνται.

80

Τῷ δ' ἄρ' ἐπὶ Κλυτίος τε καὶ Ἴφιτος ἠγερέθοντο,
 Οἰχαλίας ἐπίουροι, ἀπηνέος Εὐρύτου υἱες,
 Εὐρύτου, ᾧ πόρε τόξον Ἐκηβόλος· οὐδ' ἀπόνητο
 δωτίνης· αὐτῷ γὰρ ἐκὼν ἐρίδηνε δοτῆρι.

Τοῖσι δ' ἐπ' Αἰακίδαὶ μετεκίαθον· οὐ μὲν ἄμ'
 ἄμφω,

90

οὐδ' ὁμόθεν· νόσφιν γὰρ ἀλευάμενοι κατένασθεν
 Αἰγίνης, ὅτε Φῶκον ἀδελφεὸν ἐξενάριξαν
 ἀφραδίῃ. Τελαμῶν μὲν ἐν Ἀτθίδι νάσσατο νήσῳ·
 Πηλεὺς δὲ Φθίῃ ἐνὶ δώματα ναῖε λιασθεῖς.

Τοῖς δ' ἐπὶ Κεκροπίηθεν ἀρήιος ἦλυθε Βούτης,
 παῖς ἀγαθοῦ Τελέοντος, εὐμμελῆς τε Φάληρος.
 Ἄλκων μιν προέηκε πατὴρ ἑός· οὐ μὲν ἔτ' ἄλλους
 γήραος υἱας ἔχεν βιότοιό τε κηδεμονῆας.

ἀλλὰ ἐ τηλύγετόν περ ὁμῶς καὶ μῦνον εἶοντα
 πέμπεν, ἵνα θρασέεσσι μεταπρέποι ἠρώεσσιν.

100

Θησέα δ', ὃς περὶ πάντας Ἐρεχθεΐδας ἐκέκαστο,
 Ταιναρίην αἰδήλος ὑπὸ χθόνα δεσμὸς ἔρυκεν,
 Πειρίθῳ ἐσπόμενον κείνην² ὁδόν· ἢ τέ κεν ἄμφω
 ῥηίτερον καμάτοιο τέλος πάντεσσιν ἔθεντο.

Τίφυς δ' Ἀγνιάδης Σιφαέα κάλλιπε δῆμον

¹ κακὸν scholia and four Parisian: κακὸν corrected into κακῶν G: κακῶν all other MSS.

² κείνην corrected into κοινήν by another hand G: κεινήν L: κοινήν two Parisian.

THE ARGONAUTICA, BOOK I

not destined to return to Cerinthus. For fate had ordained that he and Mopsus, skilled in the seer's art, should wander and perish in the furthest ends of Libya. For no ill is too remote for mortals to incur, seeing that they buried them in Libya, as far from the Colchians as is the space that is seen between the setting and the rising of the sun.

To him Clytius and Iphitus joined themselves, the warders of Oechalia, sons of Eurytus the ruthless, Eurytus, to whom the Far-shooting god gave his bow; but he had no joy of the gift; for of his own choice he strove even with the giver.

After them came the sons of Aeacus, not both together, nor from the same spot; for they settled far from Aegina in exile, when in their folly they had slain their brother Phocus. Telamon dwelt in the Attic island; but Peleus departed and made his home in Phthia.

After them from Cecropia came warlike Butes, son of brave Teleon, and Phalerus of the ashen spear. Alcon his father sent him forth; yet no other sons had he to care for his old age and livelihood. But him, his well-beloved and only son, he sent forth that amid bold heroes he might shine conspicuous. But Theseus, who surpassed all the sons of Erechtheus, an unseen bond kept beneath the land of Taenarus, for he had followed that path with Peirithous; assuredly both would have lightened for all the fulfilment of their toil.

Tiphys, son of Hagnias, left the Siphæan people of

Θεσπιέων, ἐσθλὸς μὲν ὀρινόμενον προδαῆναι
 κῦμ' ἄλὸς εὐρείης, ἐσθλὸς δ' ἀνέμοιο θυέλλας
 καὶ πλόον ἠελίῳ τε καὶ ἀστέρι τεκμήρασθαι.
 αὐτὴ μιν Τριτωνὶς ἀριστήων ἐς ὄμιλον
 ὤρσεν Ἀθηναίη, μετὰ δ' ἤλυθεν ἔλδομένοισιν.
 αὐτὴ γὰρ καὶ νῆα θοὴν κάμε· σὺν δέ οἱ Ἄργος
 τεύξεν Ἀρεστορίδης κείνης ὑποθημοσύνησιν.
 τῷ καὶ πασάων προφερεστάτη ἔπλετο νηῶν,
 ὄσσαι ὑπ' εἰρεσίησιν ἐπειρήσαντο θαλάσσης.

110

Φλίας δ' αὐτ' ἐπὶ τοῖσιν Ἀραιθυρέηθεν ἴκανε,
 ἔνθ' ἀφνειὸς ἔναιε Διωνύσοιο ἔκητι,
 πατὴρ ἐοῦ, πηγῆσιν ἐφέστιος Ἀσωποῖο.

Ἄργόθεν αὖ Ταλαὸς καὶ Ἀρήιος, υἱε Βίαντος,
 ἤλυθον ἴφθιμός τε Λεώδοκος, οὓς τέκε Πηρῶ
 Νηληΐς· τῆς δ' ἀμφὶ δύνην ἐμόγησε βαρεΐαν
 Αἰολίδης σταθμοῖσιν ἐν Ἰφίκλοιο Μελάμπους.

120

Οὐδὲ μὲν οὐδὲ βίην κρατερόφρονος Ἡρακλῆος
 πευθόμεθ' Αἰσονίδαο λιλαιομένου ἀθερίξαι.
 ἀλλ' ἐπεὶ αἶε βάξιν ἀγειρομένων ἠρώων,
 νεῖον ἀπ' Ἀρκαδίας Λυρκήιον¹ Ἄργος ἀμείψας
 τὴν ὁδόν, ἧ ζῶν φέρε κάπριον, ὅς ῥ' ἐνὶ βήσσης
 φέρβετο Λαμπείης, Ἐρυμάνθιον ἀμ μέγα τίφος,
 τὸν μὲν ἐνὶ πρώτῃσι Μυκηναίων ἀγορήσιν
 δεσμοῖς ἰλλόμενον μεγάλων ἀπεθήκατο νότων·
 αὐτὸς δ' ἧ ἰότητι παρέκ νόον Εὐρυσθῆος
 ὠρμήθη· σὺν καὶ οἱ Ἰγλας κίεν, ἐσθλὸς ὀπάων,
 πρωθήβης, ἰῶν τε φορεὺς φύλακός τε βιοῖο.

130

Τῷ δ' ἐπὶ δὴ θείοιο κίεν Δαναοῖο γενέθλη,
 Ναύπλιος· ἧ γὰρ ἔην Κλυτονήου Ναυβολίδαο·
 Ναύβολος αὖ Λέρνου· Λέρνον γε μὲν ἴδμεν εἶοντα

¹ Λυρκήιον scholia : Λυγκήιον MSS.

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the Thespians, well skilled to foretell the rising wave on the broad sea, and well skilled to infer from sun and star the stormy winds and the time for sailing. Tritonian Athena herself urged him to join the band of chiefs, and he came among them a welcome comrade. She herself too fashioned the swift ship; and with her Argus, son of Arestor, wrought it by her counsels. Wherefore it proved the most excellent of all ships that have made trial of the sea with oars.

After them came Phlias from Araethyrea, where he dwelt in affluence by the favour of his father Dionysus, in his home by the springs of Asopus.

From Argos came Talaus and Areius, sons of Bias, and mighty Leodocus, all of whom Pero daughter of Neleus bare; on her account the Aeolid Melampus endured sore affliction in the steading of Iphiclus.

Nor do we learn that Heracles of the mighty heart disregarded the eager summons of Aeson's son. But when he heard a report of the heroes' gathering and had reached Lyrceian Argos from Arcadia by the road along which he carried the boar alive that fed in the thickets of Lampeia, near the vast Erymanthian swamp, the boar bound with chains he put down from his huge shoulders at the entrance to the market-place of Mycenae; and himself of his own will set out against the purpose of Eurystheus; and with him went Hylas, a brave comrade, in the flower of youth, to bear his arrows and to guard his bow.

Next to him came a scion of the race of divine Danaus, Nauplius. He was the son of Clytonaeus son of Naubolus; Naubolus was son of Lernus;

Προΐτου Ναυπλιάδαο· Ποσειδάωνι δὲ κούρη
πρίν ποτ' Ἀμυμώνη Δαναΐς τέκεν εὐνηθεΐσα
Ναύπλιον, ὃς περὶ πάντας ἐκαίνυτο ναυτιλίησιν.

Ἴδμων δ' ὑστάτιος μετεκίαθεν, ὅσσοι ἔναιον
Ἄργος, ἐπεὶ δεδαῶς τὸν ἐὸν μόρον οἰωνοῖσιν
ἦιε, μὴ οἱ δῆμος εὐκλείης ἀγάσαιτο.

οὐ μὲν ὄγ' ἦεν Ἄβαντος ἐτήτυμον, ἀλλὰ μιν αὐτὸς
γείνατο κυδαλίμοις ἐναρίθμιον Αἰολίδησιν
Λητοΐδης· αὐτὸς δὲ θεοπροπίας ἐδίδαξεν
οἰωνούς τ' ἀλέγειν ἠδ' ἔμπυρα σήματ' ἰδέσθαι.

Καὶ μὲν Αἰτωλὶς κρατερόν Πολυδεύκεα Λήδη
Κάστορά τ' ὠκυπόδων ὤρσεν δεδαημένον ἵππων
Σπάρτηθεν· τοὺς δ' ἦγε δόμοις ἐνὶ Τυνδαρέοιο
τηλυγέτους ὠδίῳ μῆ τέκεν· οὐδ' ἀπίθησεν
νισσομένοις· Ζηνὸς γὰρ ἐπάξια μῆδετο λέκτρων.

Οἱ τ' Ἀφαρητιάδαι Λυγκεὺς καὶ ὑπέρβιος Ἴδας
Ἀρήνηθεν ἔβαν, μεγάλη περιθαρσέες ἀλκῆ
ἀμφοτέροι· Λυγκεὺς δὲ καὶ ὄξυτάτοις ἐκέκαστο
ὄμμασιν, εἰ ἐτεόν γε πέλει κλέος, ἀνέρα κείνον
ῥηιδίως καὶ νέρθε κατὰ χθονὸς αὐγάζεσθαι.

Σὺν δὲ Περικλύμενος Νηλήϊος ὤρτο νέεσθαι,
πρεσβύτατος παίδων, ὅσσοι Πύλῳ ἐξεγένοντο
Νηλήϊος θείοιο· Ποσειδάων δὲ οἱ ἀλκὴν
δῶκεν ἀπειρεσίην ἠδ' ὅττι κεν ἀρήσαιτο
μαρνάμενος, τὸ πέλεσθαι ἐνὶ ξυνοχῇ πολέμοιο.

Καὶ μὲν Ἀμφιδάμας Κηφεὺς τ' ἴσαν Ἀρκαδί-
ηθεν,

οἱ Τεγέην καὶ κλῆρον Ἀφειδάντειον ἔναιον,
υἱε δὴ Ἀλεοῦ· τρίτατός γε μὲν ἔσπετ' ἰοῦσιν
Ἀγκαῖος, τὸν μὲν ῥα πατὴρ Λυκόοργος ἔπεμπεν,
τῶν ἀμφω γνωτὸς προγενέστερος· ἀλλ' ὁ μὲν ἤδη

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Lernus we know was the son of Proetus son of Nauplius; and once Amymone daughter of Danaus, wedded to Poseidon, bare Nauplius, who surpassed all men in naval skill.

Idmon came last of all them that dwelt at Argos, for though he had learnt his own fate by augury, he came, that the people might not grudge him fair renown. He was not in truth the son of Abas, but Leto's son himself begat him to be numbered among the illustrious Aeolids; and himself taught him the art of prophecy—to pay heed to birds and to observe the signs of the burning sacrifice.

Moreover Aetolian Leda sent from Sparta strong Polydeuces and Castor, skilled to guide swift-footed steeds; these her dearly-loved sons she bare at one birth in the house of Tyndareus; nor did she forbid their departure; for she had thoughts worthy of the bride of Zeus.

The sons of Aphareus, Lynceus and proud Idas, came from Arene, both exulting in their great strength; and Lynceus too excelled in keenest sight, if the report is true that that hero could easily direct his sight even beneath the earth.

And with them Neleian Periclymenus set out to come, eldest of all the sons of godlike Neleus who were born at Pylos; Poseidon had given him boundless strength and granted him that whatever shape he should crave during the fight, that he should take in the stress of battle.

Moreover from Arcadia came Amphidamas and Cepheus, who inhabited Tegea and the allotment of Apheidias, two sons of Aleus; and Ancaeus followed them as the third, whom his father Lycurgus sent, the

γηράσκοντ' Ἄλεον λίπετ' ἄμ πόλιν ὄφρα κομίζοι,
 παῖδα δ' ἔον σφετέροισι κασιγνήτοισιν ὄπασσεν.
 βῆ δ' ὄγε Μαιναλίας ἄρκτου δέρος, ἀμφίτομόν τε
 δεξιτερῇ πάλλων πέλεκυν μέγαν. ἔντεα γάρ οἱ
 πατροπάτωρ Ἄλεος μυχάτη ἐνέκρυψε καλιῆ,
 αἴ κέν πως ἔτι καὶ τὸν ἐρητύσειε νέεσθαι.

170

Βῆ δὲ καὶ Αὐγείης, ὃν δὴ φάτις Ἡελίοιο
 ἔμμεναι. Ἡλείοισι δ' ὄγ' ἀνδράσιν ἐμβασίλευεν,
 ὄλβω κυδιόων· μέγα δ' ἴετο Κολχίδα γαίαν
 αὐτόν τ' Αἰήτην ἰδέειν σημάντορα Κόλχων.

Ἀστέριος δὲ καὶ Ἀμφίων Ὑπερασίου υἱὸς
 Πελλήνης ἀφίκανον Ἀχαιίδος, ἣν ποτε Πέλλης
 πατροπάτωρ ἐπόλισσεν ἐπ' ὄφρύσιν Αἰγιαλοῖο.

Ταίναρον αὐτ' ἐπὶ τοῖσι λιπὼν Εὐφῆμος ἴκανε,
 τὸν ῥα Ποσειδάωνι ποδωκηέστατον ἄλλων
 Εὐρώπῃ Τιτυοῖο μεγασθενέος τέκε κούρη.
 κείνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκεν
 οἴδατος, οὐδὲ θοοὺς βάπτειν πόδας, ἀλλ' ὅσον
 ἄκροισ

180

ἴχνεσι τεγγόμενος διερῆ πεφόρητο κελεύθῳ.

Καὶ δ' ἄλλω δύο παῖδε Ποσειδάωνος ἴκοντο·
 ἦτοι ὁ μὲν πτολίεθρον ἀγαυοῦ Μιλήτοιο
 νοσφισθεὶς Ἐργίνοσ, ὁ δ' Ἴμβρασίης ἔδος Ἥρης,
 Παρθενίην, Ἀγκαῖος ὑπέρβιος· ἴστορε δ' ἀμφω
 ἦμὲν ναυτιλίας, ἦδ' ἄρεος εὐχετόωντο.

Οἰνεΐδης δ' ἐπὶ τοῖσιν ἀφορμηθεὶς Καλυδῶνος
 ἀλκῆεις Μελέαγρος ἀνήλυθε, Λαοκόων τε,
 Λαοκόων Οἰνήος ἀδελφεός, οὐ μὲν ἰῆς γε
 μητέρος· ἀλλὰ ἔθῆσσα γυνὴ τέκε· τὸν μὲν ἄρ'

190

Οἰνεὺς

ἦδη γηραλέον κοσμήτορα παιδὸς ἴαλλεν·
 ὦδ' ἔτι κουρίζων περιθαρσέα δύνεν ὄμιλον

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brother older than both. But he was left in the city to care for Aleus now growing old, while he gave his son to join his brothers. Ancaeus went clad in the skin of a Maenalian bear, and wielding in his right hand a huge two-edged battleaxe. For his armour his grandsire had hidden in the house's innermost recess, to see if he might by some means still stay his departure.

There came also Augeias, whom fame declared to be the son of Helios; he reigned over the Eleans, glorying in his wealth; and greatly he desired to behold the Colchian land and Aetes himself the ruler of the Colchians.

Asterius and Amphion, sons of Hyperasius, came from Achaean Pellene, which once Pelles their grandsire founded on the brows of Aegialus.

After them from Taenarus came Euphemus whom, most swift-footed of men, Europe, daughter of mighty Tityos, bare to Poseidon. He was wont to skim the swell of the grey sea, and wetted not his swift feet, but just dipping the tips of his toes was borne on the watery path.

Yea, and two other sons of Poseidon came; one Erginus, who left the citadel of glorious Miletus, the other proud Ancaeus, who left Parthenie, the seat of Imbrasion Hera; both boasted their skill in sea-craft and in war.

After them from Calydon came the son of Oeneus, strong Meleagrus, and Laocoon—Laocoon the brother of Oeneus, though not by the same mother, for a serving-woman bare him; him, now growing old, Oeneus sent to guard his son: thus Meleagrus, still a youth, entered the bold band of heroes. No other

ἠρώων. τοῦ δ' οὔτιν' ὑπέρτερον ἄλλον οἶω,
 νόσφιν γ' Ἡρακλῆος, ἐπελθέμεν, εἴ κ' ἔτι μοῦνον
 αὐθι μένων λυκάβαντα μετετράφη Αἰτωλοῖσιν.
 καὶ μὴν οἱ μήτρως αὐτὴν ὁδόν, εὖ μὲν ἄκοντι,
 εὖ δὲ καὶ ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι,
 Θεστιάδης Ἴφικλος ἐφωμάρτησε κίοντι.

200

Σὺν δὲ Πυλαιμόνιος Λέρνου πάις Ὠλενίοιο,
 Λέρνου ἐπὶ κλησιν, γενεὴν γε μὲν Ἡφαίστοιο·
 τούνεκ' ἔην πόδα σιφλός· ἀτὰρ δέμας οὐ κέ τις ἔτλη
 ἠνορέην τ' ὀνόσασθαι, ὃ καὶ μεταρίθμιος ἦεν
 πᾶσιν ἀριστήεσσιν, Ἰήσони κύδος ἀέξων.

Ἐκ δ' ἄρα Φωκῆων κίεν Ἴφίτος Ὀρρυτίδαο
 Ναυβόλου ἐκγεγαώς· ξεῖνος δὲ οἱ ἔσκε πάροιθεν,
 ἦμος ἔβη Πυθώδε θεοπροπίας ἐρεείνων
 ναυτιλίας· τόθι γάρ μιν ἐοῖς ὑπέδεκτο δόμοισιν.

210

Ζήτης αὖ Κάλαις τε Βορήιοι νῆες ἴκοντο,
 οὐς ποτ' Ἐρεχθῆις Βορέῃ τέκεν Ὠρείθυια
 ἐσχατιῇ Θρήκης δυσχειμέρου· ἐνθ' ἄρα τήνγε
 Θρηίκιος Βορέης ἀνερείψατο Κεκροπίηθεν
 Ἴλισσοῦ προπάροιθε χορῶ ἐνι δινεύουσαν.
 καὶ μιν ἄγων ἔκαθεν, Σαρπηδονίην ὅθι πέτρην
 κλείουσιν, ποταμοῖο παρὰ ῥόον Ἐργίνοιο,
 λυγαίοις ἐδάμασσε περὶ νεφέεσσι καλύψας.
 τὼ μὲν ἐπ' ἀκροτάτοισι ποδῶν ἐκάτερθεν ἐρεμνὰς
 σείον ἀειρομένω πτέρυγας, μέγα θάμβος ἰδέσθαι,
 χρυσεῖαις φολίδεσσι διαυγέας· ἀμφὶ δὲ νώτοις
 κράατος ἐξ ὑπάτοιο καὶ αὐχένος ἐνθα καὶ ἐνθα
 κυάνεαι δονέοντο μετὰ πνοιῆσιν ἔθειραι.

220

Οὐδὲ μὲν οὐδ' αὐτοῖο πάις μενέαινεν Ἀκαστος
 Ἰφθίμου Πελίαο δόμοις ἐνι πατρὸς ἐῆος¹

¹ ἐοῖο G.

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had come superior to him, I ween, except Heracles, if for one year more he had tarried and been nurtured among the Aetolians. Yea, and his uncle, well skilled to fight whether with the javelin or hand to hand, Iphiclus son of Thestius, bare him company on his way.

With him came Palaemonius, son of Olenian Lernus, of Lernus by repute, but his birth was from Hephaestus; and so he was crippled in his feet, but his bodily frame and his valour no one would dare to scorn. Wherefore he was numbered among all the chiefs, winning fame for Jason.

From the Phocians came Iphitus sprung from Naubolus son of Ornytus; once he had been his host when Jason went to Pytho to ask for a response concerning his voyage; for there he welcomed him in his own halls.

Next came Zetes and Calais, sons of Boreas, whom once Oreithyia, daughter of Erechtheus, bare to Boreas on the verge of wintry Thrace; thither it was that Thracian Boreas snatched her away from Cecropia as she was whirling in the dance, hard by Ilissus' stream. And, carrying her far off, to the spot that men called the rock of Sarpedon, near the river Erginus, he wrapped her in dark clouds and forced her to his will. There they were making their dusky wings quiver upon their ankles on both sides as they rose, a great wonder to behold, wings that gleamed with golden scales: and round their backs from the top of the head and neck, hither and thither, their dark tresses were being shaken by the wind.

No, nor had Acastus son of mighty Pelias himself any will to stay behind in the palace of his brave sire,

μιμνάζειν, Ἄργος τε θεᾶς ὑποεργὸς Ἀθήνης·
 ἄλλ' ἄρα καὶ τὸ μέλλον ἐνικρινθῆναι ὀμίλω.

Τόσσοι ἄρ' Αἰσονίδῃ συμμήστορες ἠγερέθοντο.
 τοὺς μὲν ἀριστήας Μινύας περιναιετάοντες
 κίκλησκον μάλα πάντας, ἐπεὶ Μινύας θυγατρῶν
 οἱ πλείστοι καὶ ἄριστοι ἀφ' αἵματος εὐχετόωντο
 ἔμμεναι· ὧς δὲ καὶ αὐτὸν Ἰήσωνα γείνατο μήτηρ
 Ἀλκιμέδῃ, Κλυμένης Μινυηίδος ἐκγεγαυῖα.

Αὐτὰρ ἐπεὶ δμῶεσσιν ἐπαρτέα πάντ' ἐτέτυκτο,
 ὅσσα περ ἐντύνονται ἐπαρτέες ἐνδοθι νῆες,
 εὖτ' ἂν ἄγῃ χρέος ἄνδρας ὑπεῖρ ἄλα ναυτίλλεσθαι,
 δὴ τότε ἴσαν μετὰ νῆα δι' ἄστεος, ἔνθα περ ἄκται
 κλείονται Παγασαὶ Μαγνήτιδες· ἀμφὶ δὲ λαῶν
 πληθὺς σπερχομένων¹ ἄμυδις θέεν· οἱ δὲ φαεινοὶ
 ἀστέρες ὧς νεφέεσσι μετέπρεπον· ὧδε δ' ἕκαστος
 ἐννεπεν εἰσορόων σὺν τεύχεσιν αἰσσοντας·

Ἐπεὶ Ζεῦ ἄνα, τίς Πελῖας νόος; πόθι τόσσον ὄμιλον
 ἠρώων γαίης Παναχαιίδος ἔκτοθι βάλλει;
 αὐτῆμάρ κε δόμους ὀλοῶ πυρὶ δηώσειαν
 Αἰήτεω, ὅτε μή σφιν ἐκὼν δέρος ἐγγυαλίξῃ.
 ἄλλ' οὐ φυκτὰ κέλευθα, πόνος δ' ἀπρηκτος ἰούσιν·

Ἵως φάσαν ἔνθα καὶ ἔνθα κατὰ πτόλιν· αἰ δὲ
 γυναῖκες

πολλὰ μάλ' ἀθανάτοισιν ἐς αἰθέρα χεῖρας ἄειρον,
 εὐχόμεναι νόστοιο τέλος θυμηδὲς ὀπάσσαι.
 ἄλλη δ' εἰς ἑτέρην ὀλοφύρετο δακρυχέουσα·

Ἐπειδὴ Δειλῆ Ἀλκιμέδῃ, καὶ σοὶ κακὸν ὄψέ περ ἔμπης
 ἤλυθεν, οὐδ' ἐτέλεσσας ἐπ' ἀγλαίῃ βιότοιο.

¹ σπερχομένων Meineke : ἐπερχομένων MSS.

THE ARGONAUTICA, BOOK I

nor Argus, helper of the goddess Athena; but they too were ready to be numbered in the host.

So many then were the helpers who assembled to join the son of Aeson. All the chiefs the dwellers thereabout called Minyae, for the most and the bravest avowed that they were sprung from the blood of the daughters of Minyas; thus Jason himself was the son of Alcimede who was born of Clymene the daughter of Minyas.

Now when all things had been made ready by the thralls, all things that fully-equipped ships are furnished withal when men's business leads them to voyage across the sea, then the heroes took their way through the city to the ship where it lay on the strand that men call Magnesian Pagasae; and a crowd of people hastening rushed together; but the heroes shone like gleaming stars among the clouds; and each man as he saw them speeding along with their armour would say:

“King Zeus, what is the purpose of Pelias? Whither is he driving forth from the Panachaeon land so great a host of heroes? On one day they would waste the palace of Aetes with baleful fire, should he not yield them the fleece of his own goodwill. But the path is not to be shunned, the toil is hard for those who venture.”

Thus they spake here and there throughout the city; but the women often raised their hands to the sky in prayer to the immortals to grant a return, their hearts' desire. And one with tears thus lamented to her fellow:

“Wretched Alcimede, evil has come to thee at last though late, thou hast not ended with splendour

Αἴσων αὖ μέγα δὴ τι δυσάμμορος. ἦ τέ οἱ ἦεν
 βέλτερον, εἰ τὸ πάροιθεν ἐνὶ κτερέεσσιν ἔλυσθεις
 νειόθι γαίης κείτο, κακῶν ἔτι νῆις ἀέθλων.
 ὡς ὄφελεν καὶ Φρίξον, ὅτ' ὄλετο παρθένος "Ελλη,
 κῦμα μέλαν κριῶ ἄμ' ἐπικλύσαι· ἀλλὰ καὶ αὐδὴν
 ἀνδρομέην προέηκε κακὸν τέρας, ὡς κεν ἀνίας
 Ἄλκιμέδη μετόπισθε καὶ ἄλγεα μυρία θείη·

Αἴ μὲν ἄρ' ὡς ἀγόρευον ἐπὶ προμολῆσι κιόντων. 260
 ἤδη δὲ δμῶές τε πολεῖς δμωαί τ' ἀγέροντο,
 μήτηρ δ' ἀμφ' αὐτὸν βεβολημένη. ὄξυ δ' ἐκάστην
 δύνεν ἄχος· σὺν δέ σφι πατὴρ ὄλοῶ ὑπὸ γήραι
 ἐντυπὰς ἐν λεχέεσσι καλυψάμενος γοάασκεν.
 αὐτὰρ ὁ τῶν μὲν ἔπειτα κατεπρήνεν ἀνίας
 θαρσύνων, δμῶεσσι δ' ἀρήια τεύχε' αἰείρειν
 πέφραδεν· οἱ δὲ τὰ¹ σίγα κατηφέες ἠείροντο.
 μήτηρ δ' ὡς τὰ πρῶτ' ἐπεχεύατο πήχες παιδί,
 ὡς ἔχετο κλαίους' ἀδινώτερον, ἤνυτε κούρη
 οἴοθεν ἀσπασίως πολιὴν τροφὸν ἀμφιπεσοῦσα 270
 μύρεται, ἦ οὐκ εἰσὶν ἔτ' ἄλλοι κηδεμονῆες,
 ἀλλ' ὑπὸ μητρυιῇ βίοτον βαρὺν ἠγηλάζει
 καὶ ἐ νέον πολέεσσιν ὀνειδέσιν ἐστυφέλιξεν,
 τῇ δέ τ' ὀδυρομένη δέδεταί κέαρ ἐνδοθεν ἄτη,
 οὐδ' ἔχει ἐκφλύξαι τόσσον γόον, ὅσσον ὀρεχθεῖ·
 ὡς ἀδινὸν κλαίεσκεν ἐὸν παῖδ' ἀγκὰς ἔχουσα
 Ἄλκιμέδη, καὶ τοῖον ἔπος φάτο κηδοσύνησιν·

Ἄϊθ' ὄφελον κείν' ἡμαρ, ὅτ' ἐξειπόντος ἄκουσα
 δειλὴ ἐγὼ Πελίαο κακὴν βασιλῆος ἐφετμήν,
 αὐτίκ' ἀπὸ ψυχὴν μεθέμεν, κηδέων τε λαθέσθαι, 280
 ὄφρ' αὐτός με τεῆσι φίλαις ταρχύσαιο χερσίν,

¹ δὲ τὰ Merkel: δὲ MSS.

THE ARGONAUTICA, BOOK I

of life. Aeson too, ill-fated man! Surely better had it been for him, if he were lying beneath the earth, enveloped in his shroud, still unconscious of bitter toils. Would that the dark wave, when the maiden Helle perished, had overwhelmed Phrixus too with the ram; but the dire portent even sent forth a human voice, that it might cause to Alcimede sorrows and countless pains hereafter."

Thus the women spake at the departure of the heroes. And now many thralls, men and women, were gathered together, and his mother, smitten with grief for Jason. And a bitter pang seized every woman's heart; and with them groaned the father in baleful old age, lying on his bed, closely wrapped round. But the hero straightway soothed their pain, encouraging them, and bade the thralls take up his weapons for war; and they in silence with downcast looks took them up. And even as the mother had thrown her arms about her son, so she clung, weeping without stint, as a maiden all alone weeps, falling fondly on the neck of her hoary nurse, a maid who has now no others to care for her, but she drags on a weary life under a stepmother, who maltreats her continually with ever fresh insults, and as she weeps, her heart within her is bound fast with misery, nor can she sob forth all the groans that struggle for utterance; so without stint wept Alcimede straining her son in her arms, and in her yearning grief spake as follows:

"Would that on that day when, wretched woman that I am, I heard King Pelias proclaim his evil behest, I had straightway given up my life and forgotten my cares, so that thou thyself, my son, with

τέκνον ἐμόν· τὸ γὰρ οἶον ἔην ἔτι λοιπὸν ἐέλδωρ
 ἐκ σέθεν, ἄλλα δὲ πάντα πάλαι θρεπτήρια πέσσω.
 νῦν γε μὲν ἢ τὸ πάροιθεν Ἀχαιιάδεσσιν ἀγητὴ
 δμῶις ὅπως κενεοῖσι λελείψομαι ἐν μεγάροισιν,
 σείο πόθῳ μινύθουσα δυσάμμορος, ᾧ ἔπι πολλὴν
 ἀγλαίην καὶ κῦδος ἔχον πάρος, ᾧ ἔπι μούνῳ
 μίτρην πρῶτον ἔλυσα καὶ ὕστατον. ἔξοχα γάρ
 μοι

Εἰλείθυια θεὰ πολέος ἐμέγηρε τόκοιο.

ᾧ μοι ἐμῆς ἄτης· τὸ μὲν οὐδ' ὅσον, οὐδ' ἐν ὀνείρῳ
 ὠισάμην, εἰ Φρίξος ἐμοὶ κακὸν ἔσσετ' ἀλύξας.

ᾧ ὣς ἤγε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες
 ἀμφίπολοι γοάασκον ἐπισταδόν· αὐτὰρ ὁ τήνγε
 μειλιχίοις ἐπέεσσι παρηγορέων προσέειπεν·

Μῆ μοι λευγαλέας ἐνιβάλλεο, μήτηρ, ἀνίας
 ὧδε λίην, ἐπεὶ οὐ μὲν ἐρητύσεις κακότητος
 δάκρυσιν, ἀλλ' ἔτι κεν καὶ ἐπ' ἄλγεσιν ἄλγος ἄροιο.
 πῆματα γάρ τ' αἰδήλα θεοὶ θνητοῖσι νέμουσιν,
 τῶν μοῖραν κατὰ θυμὸν ἀνιάζουσά περ ἔμπης
 τλῆθι φέρειν· θάρσει δὲ συνημοσύνησιν Ἀθήνης,
 ἧδὲ θεοπροπίοισιν, ἐπεὶ μάλα δεξιὰ Φοῖβος
 ἔχρη, ἀτὰρ μετέπειτά γ' ἀριστήων ἐπαρωγῆ.
 ἀλλὰ σὺ μὲν νῦν αὖθι μετ' ἀμφιπόλοισιν ἔκηλος
 μίμνε δόμοις, μηδ' ὄρνις ἀεικελίη πέλε νηί·
 κείσε δ' ὀμαρτήσουσιν ἔται δμῶές τε κίοντι.

Ἡ, καὶ ὁ μὲν προτέρωσε δόμων ἐξῶρτο νέεσθαι.
 οἶος δ' ἐκ νηοῖο θυώδεος εἶσιν Ἀπόλλων
 Δῆλον ἀν' ἠγαθέην, ἧὲ Κλάρων, ἧ ὄγε Πυθῶ,
 ἧ Λυκίην εὐρείαν, ἐπὶ Ξάνθοιο ῥοῆσιν,
 τοῖος ἀνὰ πληθὺν δήμου κίεν· ὦρτο δ' αὐτὴ
 κεκλομένων ἀμυδισ. τῷ δὲ ξύμβλητο γεραιῆ

THE ARGONAUTICA, BOOK I

thine own hands, mightest have buried me ; for that was the only wish left me still to be fulfilled by thee, all the other rewards for thy nurture have I long enjoyed. Now I, once so admired among Achaean women, shall be left behind like a bondwoman in my empty halls, pining away, ill-fated one, for love of thee, thee on whose account I had aforesaid so much splendour and renown, my only son for whom I loosed my virgin zone first and last. For to me beyond others the goddess Eileithyia grudged abundant offspring. Alas for my folly ! Not once, not even in my dreams did I forebode this, that the flight of Phrixus would bring me woe."

Thus with moaning she wept, and her handmaidens, standing by, lamented ; but Jason spake gently to her with comforting words :

"Do not, I pray thee, mother, store up bitter sorrows overmuch, for thou wilt not redeem me from evil by tears, but wilt still add grief to grief. For unseen are the woes that the gods mete out to mortals ; be strong to endure thy share of them though with grief in thy heart ; take courage from the promises of Athena, and from the answers of the gods (for very favourable oracles has Phoebus given), and then from the help of the chieftains. But do thou remain here, quiet among thy handmaids, and be not a bird of ill omen to the ship ; and thither my clansmen and thralls will follow me."

He spake, and started forth to leave the house. And as Apollo goes forth from some fragrant shrine to divine Delos or Claros or Pytho or to broad Lycia near the stream of Xanthus, in such beauty moved Jason through the throng of people ; and a cry arose as they shouted together. And there met him aged

Ἴφιας Ἀρτέμιδος πολιηόχου ἀρήτειρα,
καί μιν δεξιτερῆς χειρὸς κύσεν, οὐδέ τι φάσθαι
ἔμπης ἰεμένη δύνατο, προθέοντος ὀμίλου·
ἀλλ' ἢ μὲν λίπετ' αὖθι παρακλιδόν, οἷα γεραιῆ
ὄπλοτέρων, ὁ δὲ πολλὸν ἀποπλαγχθεὶς ἐλιάσθη.

Αὐτὰρ ἐπεὶ ῥα πόλῃος εὐδμήτους λίπ' ἀγυιάς,
ἀκτὴν δ' ἴκανε Παγασηίδα, τῇ μιν ἑταῖροι
δειδέχατ', Ἀργῶν ἄμυδις παρὰ νηὶ μένοντες.
στῆ δ' ἄρ' ἐπὶ προμολῆς.¹ οἱ δ' ἀντίοι ἠγερέθοντο. 320
ἔς δ' ἐνόησαν Ἀκαστον ὁμῶς Ἀργον τε πόλῃος
νόσφι καταβλώσκοντας, ἐθάμβησαν δ' ἐσιδόντες
πασσυδίῃ Πελίαο παρὲκ νόον ἰθύοντας.²

δέρμα δ' ὁ μὲν ταύροιο ποδηνεκὲς ἀμφέχετ' ὦμους
Ἀργος Ἀρεστορίδης λάχνη μέλαν· αὐτὰρ ὁ καλὴν
δίπλακα, τήν οἱ ὄπασσε κασιγνήτη Πελόπεια.

ἀλλ' ἔμπης τῶ μὲν τε διεξερέεσθαι ἕκαστα
ἔσχετο· τοὺς δ' ἀγορήνδε συνεδριάασθαι ἄνωγεν.
αὐτοῦ δ' ἰλλομένοις ἐπὶ λαίφεσιν, ἠδὲ καὶ ἰστῶ
κεκλιμένῳ μάλα πάντες ἐπισχερῶ ἐδριόωντο. 330
τοῖσιν δ' Αἴσονος υἱὸς εὐφρονέων μετέειπεν·

“Ἄλλα μὲν ὅσα τε νηὶ ἐφοπλίσσασθαι ἔοικεν—
πάντα γὰρ εὖ κατὰ κόσμον—ἐπαρτέα κεῖται
ἰοῦσιν.

τῶ οὐκ ἂν δηναῖον ἐχοίμεθα τοῖο ἔκητι
ναυτιλίας, ὅτε μούνον ἐπιπνεύσωσιν³ ἀῆται.
ἀλλά, φίλοι,—ξυνὸς γὰρ ἐς Ἑλλάδα νόστος
ὀπίσσω,

ξυναὶ δ' ἄμμι πέλονται ἐς Αἰήταο κέλευθοι—
τοῦνεκα νῦν τὸν ἄριστον ἀφειδήσαντες ἔλεσθε

¹ προμολῆς LG.

² ἰθύοντας Brunck: ἰθύνοντας MSS.

³ ἐπιπνεύσωσιν one Parisian: ἐπιπνεύσουσιν all other MSS.

THE ARGONAUTICA, BOOK I

Iphias, priestess of Artemis guardian of the city, and kissed his right hand, but she had not strength to say a word, for all her eagerness, as the crowd rushed on, but she was left there by the wayside, as the old are left by the young, and he passed on and was gone afar.

Now when he had left the well-built streets of the city, he came to the beach of Pagasae, where his comrades greeted him as they stayed together near the ship Argo. And he stood at the entering in, and they were gathered to meet him. And they perceived Acastus and Argus coming from the city, and they marvelled when they saw them hasting with all speed, despite the will of Pelias. The one, Argus, son of Arestor, had cast round his shoulders the hide of a bull reaching to his feet, with the black hair upon it, the other, a fair mantle of double fold, which his sister Pelopeia had given him. Still Jason forebore from asking them about each point but bade all be seated for an assembly. And there, upon the folded sails and the mast as it lay on the ground, they all took their seats in order. And among them with goodwill spake Aeson's son :

“All the equipment that a ship needs—for all is in due order—lies ready for our departure. Therefore we will make no long delay in our sailing for these things' sake, when the breezes but blow fair. But, friends,—for common to all is our return to Hellas hereafter, and common to all is our path to the land of Aetes—now therefore with ungrudging heart choose the bravest to be our leader, who shall

ὄρχαμον ἡμείων,¹ ᾧ κεν τὰ ἕκαστα μέλοιτο,
 νείκεα συνθεσίας τε μετὰ ξείνοισι βαλέσθαι.

340

ᾧ φάτο· πάπτηναν δὲ νέοι θρασὺν Ἡρακλῆα
 ἤμενον ἐν μέσσοισι· μῆ δέ ἐ πάντες αὐτῇ
 σημαίνειν ἐπέτελλον· ὁ δ' αὐτόθεν, ἔνθα περ ἦστο,
 δεξιτερὴν ἀνὰ χεῖρα τανύσσατο φώνησέν τε·

Ἐμὸι τόδε κῦδος ὀπαζέτω· οὐ γὰρ ἔγωγε
 πείσομαι· ὥστε καὶ ἄλλον ἀναστήσεσθαι ἐρύξω.
 αὐτός, ὅτις ξυνάγειρε, καὶ ἀρχεῦοι ὀμάδοιο.

Ἦ ῥα μέγα φρονέων, ἐπὶ δ' ἦνεον, ὡς ἐκέλευεν
 Ἡρακλέης· ἀνὰ δ' αὐτὸς ἀρήσιος ὄρνυτ' Ἰήσων
 γηθόσυνος, καὶ τοῖα λιλαιομένοις ἀγόρευεν.

350

Ἐἰ μὲν δὴ μοι κῦδος ἐπιτροπᾶτε μέλεσθαι,
 μηκέτ' ἔπειθ', ὡς καὶ πρίν, ἐρητύοιτο κέλευθα.
 νῦν γε μὲν ἤδη Φοῖβον ἀρεσσάμενοι θυέεσσιν
 δαῖτ' ἐντυνώμεσθα παρασχεδόν· ὄφρα δ' ἴωσιν
 δμῶες ἐμοὶ σταθμῶν σημάντορες, οἷσι μέμηλεν
 δεῦρο βόας ἀγέληθεν εὐ κρίναντας ἐλάσσαι,
 τόφρα κε νῆ' ἐρύσαιμεν ἔσω ἄλός, ὅπλα δὲ πάντα
 ἐνθέμενοι πεπάλαχθε κατὰ κληῖδας ἐρετμά.
 τείως δ' αὖ καὶ βωμὸν ἐπάκτιον Ἐμβασίοιο
 θείομεν Ἀπόλλωνος, ὃ μοι χρείων ὑπέδεκτο
 σημανέειν δείξειν τε πόρους ἄλός, εἴ κε θυηλαῖς
 οὐ ἔθεν ἐξάρχωμαι ἀεθλεύων βασιλῆι.

360

Ἦ ῥα, καὶ εἰς ἔργον πρῶτος τράπεθ'· οἱ δ'
 ἐπανέσταν
 πειθόμενοι· ἀπὸ δ' εἶματ' ἐπήτριμα νηήσαντο
 λείω ἐπὶ πλαταμῶνι, τὸν οὐκ ἐπέβαλλε θάλασσα
 κύμασι, χειμερίη δὲ πάλαι ἀποέκλυσεν ἄλμη.

¹ ἡμείων one Vatican, three Parisian : ὑμείων LG.

THE ARGONAUTICA, BOOK I

be careful for everything, to take upon him our quarrels and covenants with strangers."

Thus he spake; and the young heroes turned their eyes towards bold Heracles sitting in their midst, and with one shout they all enjoined upon him to be their leader; but he, from the place where he sat, stretched forth his right hand and said:

"Let no one offer this honour to me. For I will not consent, and I will forbid any other to stand up. Let the hero who brought us together, himself be the leader of the host."

Thus he spake with high thoughts, and they assented, as Heracles bade; and warlike Jason himself rose up, glad at heart, and thus addressed the eager throng:

"If ye entrust your glory to my care, no longer as before let our path be hindered. Now at last let us propitiate Phoebus with sacrifice and straightway prepare a feast. And until my thralls come, the overseers of my steading, whose care it is to choose out oxen from the herd and drive them hither, we will drag down the ship to the sea, and do ye place all the tackling within, and draw lots for the benches for rowing. Meantime let us build upon the beach an altar to Apollo Embasius¹ who by an oracle promised to point out and show me the paths of the sea, if by sacrifice to him I should begin my venture for King Pelias."

He spake, and was the first to turn to the work, and they stood up in obedience to him; and they heaped their garments, one upon the other, on a smooth stone, which the sea did not strike with its waves, but the stormy surge had cleansed it long before.

¹ *i.e.* God of embarkation.

νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνησιν
 ἔζωσαν πάμπρωτον εὐστρεφεῖ ἔνδοθεν¹ ὄπλω
 τεινάμενοι ἐκάτερθεν, ἵν' εὖ ἀραροίατο γόμφοις
 δούρατα καὶ ῥοθίοιο βίην ἔχοι ἀντιόωσαν.
 σκάπτου δ' αἶψα κατ' εὖρος ὅσον περιβάλλετο
 χῶρον,²

370

ἠδὲ κατὰ πρῶειραν ἔσω³ ἄλος ὀσσάτιόν περ
 ἔλκομένη χεῖρεσσιν ἐπιδραμέεσθαι ἔμελλεν.
 αἰεὶ δὲ προτέρω χθαμαλώτερον ἐξελάχαινον
 στείρης, ἐν δ' ὄλκῳ ξεστὰς στορέσαντο φάλαγγας·
 τὴν δὲ κατάντη κλίναν ἐπὶ πρώτῃσι φάλαγγξιν,
 ὥς κεν ὀλισθαίνουσα δι' αὐτῶν φορέοιτο.
 ὕψι δ' ἄρ' ἔνθα καὶ ἔνθα μεταστρέψαντες ἐρετμὰ
 πήχυιον προύχοντα περὶ σκαλμοῖσιν ἔδησαν.
 τῶν δ' ἐναμοιβαδὶς αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν,
 στέρνα θ' ὁμοῦ καὶ χεῖρας ἐπήλασαν. ἐν δ' ἄρα

380

Τίφυς

βήσαθ', ἵν' ὀτρύνειε νέους κατὰ καιρὸν ἐρύσσαι·
 κεκλόμενος δ' ἦυσε μάλα μέγα· τοὶ δὲ παρᾶσσον
 ὧ κράτει βρῖσαντες ἰῆ στυφέλιξαν ἐρωῆ
 νειόθεν ἐξ ἔδρης, ἐπὶ δ' ἐρρώσαντο πόδεσσιν
 προπροβιαζόμενοι· ἢ δ' ἔσπετο Πηλιάς Ἄργῳ
 ῥίμφα μάλ'· οἱ δ' ἐκάτερθεν ἐπίαχον αἴσσοντες.
 αἱ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῇ στενάχοντο
 φάλαγγες

τριβόμεναι· περὶ δέ σφιν αἰδυνὴ κήκιε λιγνὺς
 βριθοσύνη, κατόλισθε δ' ἔσω ἄλος· οἱ δὲ μιν αὖθι
 ἀψ ἀνασειράζοντες ἔχον προτέρωσε κιοῦσαν.

390

¹ ἔκτοθεν Sanctamandus.

² χῶρον G: χῶρος all other MSS.

³ πρῶειραν ἔσω Th. Bergk: πρῶραν ἔσω LG: πρῶραν εἶσω L².

THE ARGONAUTICA, BOOK I

First of all, by the command of Argus, they strongly girded the ship with a rope well twisted within,¹ stretching it tight on each side, in order that the planks might be well compacted by the bolts and might withstand the opposing force of the surge. And they quickly dug a trench as wide as the space the ship covered, and at the prow as far into the sea as it would run when drawn down by their hands. And they ever dug deeper in front of the stem, and in the furrow laid polished rollers; and inclined the ship down upon the first rollers, that so she might glide and be borne on by them. And above, on both sides, reversing the oars, they fastened them round the thole-pins, so as to project a cubit's space. And the heroes themselves stood on both sides at the oars in a row, and pushed forward with chest and hand at once. And then Tiphys leapt on board to urge the youths to push at the right moment; and calling on them he shouted loudly; and they at once, leaning with all their strength, with one push started the ship from her place, and strained with their feet, forcing her onward; and Pelian Argo followed swiftly; and they on each side shouted as they rushed on. And then the rollers groaned under the sturdy keel as they were chafed, and round them rose up a dark smoke owing to the weight, and she glided into the sea; but the heroes stood there and kept dragging her back as she sped

¹ Or, reading *ἐκτοθεν*, "they strongly girded the ship outside with a well-twisted rope." In either case there is probably no allusion to *ὑποζώματα* (ropes for undergirding) which were carried loose and only used in stormy weather.

σκαλμοῖς δ' ἀμφὶς ἐρετμὰ κατήρτυον· ἐν δέ οἱ ἰστὸν
λαίφεά τ' εὐποίητα καὶ ἄρμαλίνην ἐβάλλοντο.

Αὐτὰρ ἐπεὶ τὰ ἕκαστα περιφραδέως ἀλέγυναν,
κληῖδας μὲν πρῶτα πάλῳ διεμοιρήσαντο,
ἄνδρ' ἐντυναμένῳ δοιῶ μίαν· ἐκ δ' ἄρα μέσσην
ἤρεον Ἡρακλῆι καὶ ἠρώων ἄτερ ἄλλων
Ἄγκαίῳ, Τεγέης ὅς ῥα πτολίεθρον ἔναιεν.
τοῖς μέσσην οἴοισιν ἀπὸ κληῖδα λίποντο
αὐτῶς, οὔτι πάλῳ· ἐπὶ δ' ἔτρεπον αἰνήσαντες
Τίφυν εὐστείρης οἰήια νηὸς ἔρυσθαι.

400

Ἐνθεν δ' αὖ λάιγγας ἀλὸς σχεδὸν ὀχλίζοντες
νήεον αὐτόθι βωμὸν ἐπάκτιον Ἀπόλλωνος,
Ἀκτίου Ἐμβασίοιό τ' ἐπώνυμον· ὦκα δὲ τοίγε
φιτροὺς ἀζαλέης στόρεσαν καθύπερθεν ἐλαίης.
τείως δ' αὐτ' ἀγέληθεν ἐπιπροέηκαν ἄγοντες
βουκόλοι Αἰσωνίδαο δύω βόε· τοὺς δ' ἐρύσαντο
κουρότεροι ἐτάρων βωμοῦ σχεδόν, οἱ δ' ἄρ' ἔπειτα
χέρνιβά τ' οὐλοχύτας τε παρέσχεθον. αὐτὰρ
Ἰήσων

εὐχετο κεκλόμενος πατρώιον Ἀπόλλωνα·

410

Ἐκλῦθι ἄναξ, Παγασάς τε πόλιν τ' Αἰσωνίδα
ναίων,

ἡμετέροιο τοκῆος ἐπώνυμον, ὅς μοι ὑπέστης
Πυθοῖ χρειομένῳ ἄνυσιν καὶ πείραθ' ὁδοῖο
σημανέειν, αὐτὸς γὰρ ἐπαίτιος ἔπλευ ἀέθλων·
αὐτὸς νῦν ἄγε νῆα σὺν ἀρτεμέεσσιν ἐταίροις
κεῖσέ τε καὶ παλίνορσον ἐς Ἑλλάδα· σοὶ δ' ἂν
ὀπίσσω

τόσσων, ὅσσοι κεν νοστήσομεν, ἀγλαὰ ταύρων
ἰρὰ πάλιν βωμῶ ἐπιθήσομεν· ἄλλα δὲ Πυθοῖ,
ἄλλα δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω.
νῦν δ' ἴθι, καὶ τήνδ' ἡμῖν, Ἐκηβόλε, δέξο θυηλήν,

420

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onward. And round the thole-pins they fitted the oars, and in the ship they placed the mast and the well-made sails and the stores.

Now when they had carefully paid heed to everything, first they distributed the benches by lot, two men occupying one seat; but the middle bench they chose for Heracles and Ancaeus apart from the other heroes, Ancaeus who dwelt in Tegea. For them alone they left the middle bench just as it was and not by lot; and with one consent they entrusted Tiphys with guarding the helm of the well-stemmed ship.

Next, piling up shingle near the sea, they raised there an altar on the shore to Apollo, under the name of Actius¹ and Embasius, and quickly spread above it logs of dried olive-wood. Meantime the herdsmen of Aeson's son had driven before them from the herd two steers. These the younger comrades dragged near the altars, and the others brought lustral water and barley meal, and Jason prayed, calling on Apollo the god of his fathers:

“Hear, O King, that dwellest in Pagasae and the city Aesonis, the city called by my father's name, thou who didst promise me, when I sought thy oracle at Pytho, to show the fulfilment and goal of my journey, for thou thyself hast been the cause of my venture; now do thou thyself guide the ship with my comrades safe and sound, thither and back again to Hellas. Then in thy honour hereafter we will lay again on thy altar the bright offerings of bulls—all of us who return; and other gifts in countless numbers I will bring to Pytho and Ortygia. And now, come, Far-darter, accept this sacrifice at our hands, which first of all we have offered

¹ *i.e.* God of the shore.

ἦν τοι τῆσδ' ἐπίβαθρα χάριν προτεθείμεθα νηὸς
 πρωτίστην· λύσαιμι δ', ἄναξ, ἐπ' ἀπήμονι μοίρη
 πείσματα σὴν διὰ μῆτιν· ἐπιπνεύσειε δ' ἀήτης
 μείλιχος, ᾧ κ' ἐπὶ πόντον ἐλευσόμεθ' εὐδιόωντες·

Ἦ, καὶ ἅμ' εὐχολῆ προχύτας βάλε. τὼ δ' ἐπὶ
 βουσὶν

ζωσάσθην, Ἀγκαῖος ὑπέρβιος, Ἡρακλῆς τε.
 ἦτοι ὁ μὲν ῥοπάλῳ μέσσον κάρη ἀμφὶ μέτωπα
 πλήξεν, ὁ δ' ἀθρόος αὐθι πεσῶν ἐνερείσατο γαίῃ·
 Ἀγκαῖος δ' ἑτέροιο κατὰ πλατὺν αὐχένα κόψας
 χαλκείῳ πελέκει κρατεροῦς διέκερσε τένοντας·
 ἦριπε δ' ἀμφοτέροισι περιρρηδῆς κεράεσσιν.
 τοὺς δ' ἔταροι σφάξαν τε θοῶς, δεῖράν τε βοείας,
 κόπτον, δαίτρευόν τε, καὶ ἱερά μῆρ' ἐτάμοντο,
 καδ δ' ἄμυδις τάγε πάντα καλύψαντες πύκα δημῷ
 καῖον ἐπὶ σχίζησιν· ὁ δ' ἀκρήτους χέε λειβὰς
 Αἰσονίδης, γήθει δὲ σέλας θηεύμενος Ἴδμων
 πάντοσε λαμπόμενον θυέων ἄπο τοῖό τε λιγνὺν
 πορφυρέαις ἐλίκεσσιν ἐναίσιμον αἴσσουσαν·
 αἶψα δ' ἀπηλεγέως νόον ἔκφατο Λητοῖδαο·

Ἔμῖν μὲν δὴ μοῖρα θεῶν χρειώ τε περῆσαι
 ἐνθάδε κῶας ἄγοντας· ἀπειρέσιοι δ' ἐνὶ μέσσω
 κείσε τε δεῦρό τ' ἔασιν ἀνερχομένοισιν ἄεθλοι.
 αὐτὰρ ἐμοὶ θανέειν στυγερῇ ὑπὸ δαίμονος αἴση
 τηλόθι που πέπρωται ἐπ' Ἀσίδος ἠπείροιο.
 ὦδε κακοῖς δεδαῶς ἔτι καὶ πάρος οἰωνοῖσιν
 πότμον ἐμὸν πάτρης ἐξήιον, ὄφρ' ἐπιβαίην
 νηός, εὐκλείη δὲ δόμοις ἐπιβάντι λίπηται·

ὣς ἄρ' ἔφη· κοῦροι δὲ θεοπροπίης αἰοντες
 νόστῳ μὲν γήθησαν, ἄχος δ' ἔλεν Ἴδμωνος αἴση.

THE ARGONAUTICA, BOOK I

thee for this ship on our embarkation; and grant, O King, that with a prosperous weird I may loose the hawsers, relying on thy counsel, and may the breeze blow softly with which we shall sail over the sea in fair weather."

He spake, and with his prayer cast the barley meal. And they two girded themselves to slay the steers, proud Ancaeus and Heracles. The latter with his club smote one steer mid-head on the brow, and falling in a heap on the spot, it sank to the ground; and Ancaeus struck the broad neck of the other with his axe of bronze, and shore through the mighty sinews; and it fell prone on both its horns. Their comrades quickly severed the victims' throats, and flayed the hides: they sundered the joints and carved the flesh, then cut out the sacred thigh bones, and covering them all together closely with fat burnt them upon cloven wood. And Aeson's son poured out pure libations, and Idmon rejoiced beholding the flame as it gleamed on every side from the sacrifice, and the smoke of it mounting up with good omen in dark spiral columns; and quickly he spake outright the will of Leto's son:

"For you it is the will of heaven and destiny that ye shall return here with the fleece; but meanwhile both going and returning, countless trials await you. But it is my lot, by the hateful decree of a god, to die somewhere afar off on the mainland of Asia. Thus, though I learnt my fate from evil omens even before now, I have left my fatherland to embark on the ship, that so after my embarking fair fame may be left me in my house."

Thus he spake; and the youths hearing the divine utterance rejoiced at their return, but grief seized

ἦμος δ' ἠέλιος σταθερὸν παραμείβεται ἦμαρ,
 αἶ δὲ νέον σκοπέλοισιν ὑποσκιόωνται ἄρουραι,
 δειελινὸν κλίνοντος ὑπὸ ζόφον ἠελίοιο,
 τῆμος ἄρ' ἤδη πάντες ἐπὶ ψαμάθοισι βαθείαν
 φυλλάδα χευάμενοι πολιοῦ πρόπαρ αἰγιαλοῖο
 κέκλινθ' ἐξείης· παρὰ δέ σφισι μυρὶ ἔκειτο
 εἶδατα, καὶ μέθυ λαρόν, ἀφυσσαμένων προχόησιν
 οἰνοχόων· μετέπειτα δ' ἀμοιβαδὶς ἀλλήλοισιν
 μυθεῦνθ', οἷά τε πολλὰ νέοι παρὰ δαιτὶ καὶ οἴνω
 τερπνῶς ἐψιόωνται, ὅτ' ἄατος ὕβρις ἀπείη.
 ἔνθ' αὐτ' Αἰσονίδης μὲν ἀμήχανος εἶν ἐοῖ αὐτῷ
 πορφύρεσκεν ἕκαστα κατηφιόωντι ἐοικῶς.

450

460

τὸν δ' ἄρ' ὑποφρασθεὶς μεγάλη ὀπὶ νείκεσεν Ἴδας·
 'Αἰσονίδη, τίνα τήνδε μετὰ φρεσὶ μῆτιν ἐλίσ-
 σεις;

αὐδα ἐνὶ μέσσοισι τεὸν νόον. ἦέ σε δαμναῖ
 τάρβος ἐπιπλόμενον, τό τ' ἀνάλκιδας ἄνδρας
 ἀτύζει;

ἴστω νῦν δόρυ θοῦρον, ὅτῳ περιώσιον ἄλλων
 κῦδος ἐνὶ πτολέμοισιν αἰέρομαι, οὐδέ μ' ὀφέλλει
 Ζεὺς τόσον, ὅσσάτιόν περ ἐμὸν δόρυ, μή νύ τι πῆμα
 λοίγιον ἔσσεσθαι, μηδ' ἀκράαντον ἄεθλον
 Ἴδεω ἐσπομένοιο, καὶ εἰ θεὸς ἀντιόωτο.
 τοῖόν μ' Ἀρήνηθεν ἀοσσητῆρα κομίζεις?

470

Ἦ, καὶ ἐπισχόμενος πλείον δέπας ἀμφοτέρησιν
 πῖνε χαλίκρητον λαρόν μέθυ· δεύετο δ' οἴνω
 χεῖλεα, κυάνεαί τε γενειάδες· οἱ δ' ὀμάδησαν
 πάντες ὁμῶς, Ἴδμων δὲ καὶ ἀμφαδίην ἀγόρευσεν·

'Δαιμόνιε, φρονέεις ὀλοφώια καὶ πάρος αὐτῷ.
 ἦέ τοι εἰς ἄτην ζωρὸν μέθυ θαρσαλέον κῆρ
 οἰδάνει ἐν στήθεσσι, θεοὺς δ' ἀνέηκεν ἀτίζειν;

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them for the fate of Idmon. Now at the hour when the sun passes his noon-tide halt and the ploughlands are just being shadowed by the rocks, as the sun slopes towards the evening dusk, at that hour all the heroes spread leaves thickly upon the sand and lay down in rows in front of the hoary surf-line; and near them were spread vast stores of viands and sweet wine, which the cupbearers had drawn off in pitchers; afterwards they told tales one to another in turn, such as youths often tell when at the feast and the bowl they take delightful pastime, and insatiable insolence is far away. But here the son of Aeson, all helpless, was brooding over each event in his mind, like one oppressed with thought. And Idas noted him and assailed him with loud voice :

“Son of Aeson, what is this plan thou art turning over in mind. Speak out thy thought in the midst. Does fear come on and master thee, fear, that confounds cowards? Be witness now my impetuous spear, wherewith I win renown beyond all others (nor does Zeus aid me so much as my own spear), that no woe will be fatal, no venture will be unachieved, while Idas follows, even though a god should oppose thee. Such a helpmeet am I that thou bringest from Arene.”

He spake, and holding a brimming goblet in both hands drank off the unmixed sweet wine; and his lips and dark cheeks were drenched with it; and all the heroes clamoured together and Idmon spoke out openly :

“Vain wretch, thou art devising destruction for thyself before the time. Does the pure wine cause thy bold heart to swell in thy breast to thy ruin, and has it set thee on to dishonour the gods? Other

ἄλλοι μῦθοι ἔασι παρήγοροι, οἷσί περ ἀνὴρ
 θαρσύνοι ἔταρον· σὺ δ' ἀτάσθαλα πάμπαν ἔειπας. 480
 τοῖα φάτις καὶ τοὺς πρὶν ἐπιφλύειν μακάρεσσιν
 νῆας Ἀλωιάδας, οἷς οὐδ' ὅσον ἰσοφαρίζεις
 ἠνορέην· ἔμπης δὲ θεοῖς ἐδάμησαν ὀιστοῖς
 ἄμφω Λητοῖδαο, καὶ ἴφθιμοί περ ἑόντες·

ᾠς ἔφατ'· ἐκ δ' ἐγέλασσεν ἄδην Ἀφαρήιος
 Ἰδας,

καί μιν ἐπιλλίζων ἠμείβετο κερτομίοισιν·

“Ἀγρὲι νυν τόδε σῆσι θεοπροπίησιν ἐνίσπες,
 εἰ καὶ ἐμοὶ τοιόνδε θεοὶ τελέουσιν ὄλεθρον,
 οἶον Ἀλωιάδησι πατὴρ τεὸς ἐγγυάλιξεν.
 φράζεο δ' ὅππως χεῖρας ἐμὰς σόος ἐξαλέοιο, 490
 χρεῖῶ θεσπίζων μεταμώνιον εἴ κεν ἀλώης.”

Χώετ' ἐνιπτάζων· προτέρω δέ κε νεῖκος ἐτύχθη,
 εἰ μὴ δηριόωντας ὁμοκλήσαντες ἑταῖροι
 αὐτός τ' Αἰσονίδης κατερήτυεν· ἂν δὲ καὶ Ὀρφεὺς
 λαιῆ ἀνασχόμενος κίθαριν πείραζεν ἀοιδῆς.

Ἦειδεν δ' ὡς γαῖα καὶ οὐρανὸς ἠδὲ θάλασσα,
 τὸ πρὶν ἐπ' ἀλλήλοισι μιῆ συναρηρότα μορφῆ,
 νεῖκος ἐξ ὀλοοῖο διέκριθεν ἀμφὶς ἕκαστα·
 ἠδ' ὡς ἔμπεδον αἰὲν ἐν αἰθέρι τέκμαρ ἔχουσιν
 ἄστρα σεληναίη τε καὶ ἠελίοιο κέλευθοι· 500
 οὐρεά θ' ὡς ἀνέτειλε, καὶ ὡς ποταμοὶ κελάδοντες
 αὐτῆσιν νύμφησι καὶ ἔρπετὰ πάντ' ἐγένοντο.
 ἠειδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμη τε
 Ὠκεανὶς νιφόεντος ἔχον κράτος Οὐλύμποιο·
 ὡς τε βίη καὶ χερσὶν ὁ μὲν Κρόνῳ εἵκαθε τιμῆς,
 ἠδὲ Ῥέη, ἔπεσον δ' ἐνὶ κύμασιν Ὠκεανοῖο·
 οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἀνασσον,

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words of comfort there are with which a man might encourage his comrade ; but thou hast spoken with utter recklessness. Such taunts, the tale goes, did the sons of Aloeus once blurt out against the blessed gods, and thou dost no wise equal them in valour ; nevertheless they were both slain by the swift arrows of Leto's son, mighty though they were."

Thus he spake, and Aphareian Idas laughed out, loud and long, and eyeing him askance replied with biting words :

"Come now, tell me this by thy prophetic art, whether for me too the gods will bring to pass such doom as thy father promised for the sons of Aloeus. And bethink thee how thou wilt escape from my hands alive, if thou art caught making a prophecy vain as the idle wind."

Thus in wrath Idas reviled him, and the strife would have gone further had not their comrades and Aeson's son himself with indignant cry restrained the contending chiefs ; and Orpheus lifted his lyre in his left hand and made essay to sing.

He sang how the earth, the heaven and the sea, once mingled together in one form, after deadly strife were separated each from other ; and how the stars and the moon and the paths of the sun ever keep their fixed place in the sky ; and how the mountains rose, and how the resounding rivers with their nymphs came into being and all creeping things. And he sang how first of all Ophion and Eurynome, daughter of Ocean, held the sway of snowy Olympus, and how through strength of arm one yielded his prerogative to Cronos and the other to Rhea, and how they fell into the waves of Ocean ; but the other two meanwhile ruled over the blessed Titan-gods,

ὄφρα Ζεὺς ἔτι κοῦρος, ἔτι φρεσὶ νήπια εἰδώς,
 Δικταῖον ναίεσκεν ὑπὸ σπέος· οἱ δέ μιν οὔπω
 γηγενέες Κύκλωπες ἐκαρτύναντο κεραυνῶ,
 βροντῇ τε στεροπῇ τε· τὰ γὰρ Διὶ κῦδος ὀπάζει.

510

Ἡ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σχέθεν
 αὐδῆ.

τοὶ δ' ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
 πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὔασιν ἠρεμέοντες
 κηληθμῶ· τοῖόν σφιν ἐνέλλιπε θέλκτρον ἀοιδῆς.
 οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ¹ λοιβάς,
 ἢ θέμις, εὐαγέως² ἐπὶ τε γλώσσησι χέοντο
 αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνώοντο.

Αὐτὰρ ὅτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἡὼς
 Πηλίου αἰπεινὰς ἶδεν ἄκριας, ἐκ δ' ἀνέμοιο
 εὔδιοι ἐκλύζοντο τινασσομένης ἀλὸς ἄκραι,
 δὴ τότε ἀνέγρετο Τίφυς· ἄφαρ δ' ὀρόθυεν ἐταίρους
 βαινέμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
 σμερδαλέον δὲ λιμὴν Παγασήιος ἠδὲ καὶ αὐτὴ
 Πηλιὰς ἴαχεν Ἀργῶ ἐπισπέρχουσα νέεσθαι.
 ἐν γὰρ οἱ δόρυ θεῖον ἐλήλατο, τό ῥ' ἀνὰ μέσσην
 στεῖραν Ἀθηναίη Δωδωνίδος ἤρμοσε φηγοῦ.
 οἱ δ' ἀνὰ σέλματα βάντες ἐπισχερῶ ἀλλήλοισιν,
 ὡς ἐδάσαντο πάροιθεν ἐρεσσέμεν ὦ ἐνὶ χώρῳ,
 εὐκόσμως σφετέροισι παρ' ἔντεσιν ἐδριόωντο.
 μέσσω δ' Ἀγκαῖος μέγα τε σθένος Ἡρακλῆος
 ἴζανον· ἄγχι δὲ οἱ ῥόπαλον θέτο, καὶ οἱ ἔνερθεν
 ποσσὶν ὑπεκλύσθη νηὸς τρόπις. εἴλκετο δ' ἤδη
 πείσματα, καὶ μέθυ λείβον ὑπερθ' ἀλός. αὐτὰρ
 Ἰήσων

520

530

δακρυόεις γαίης ἀπὸ πατρίδος ὄμματ' ἐνείκεν.

¹ Διὶ one Vatican: δὴ all other MSS.

² εὐαγέως Merkel: ἐστὶ τέως MSS.

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while Zeus, still a child and with the thoughts of a child, dwelt in the Dictaeon cave; and the earth-born Cyclopes had not yet armed him with the bolt, with thunder and lightning; for these things give renown to Zeus.

He ended, and stayed his lyre and divine voice. But though he had ceased they still bent forward with eagerness all hushed to quiet, with ears intent on the enchanting strain; such a charm of song had he left behind in their hearts. Not long after they mixed libations in honour of Zeus, with pious rites as is customary, and poured them upon the burning tongues, and bethought them of sleep in the darkness.

Now when gleaming dawn with bright eyes beheld the lofty peaks of Pelion, and the calm headlands were being drenched as the sea was ruffled by the winds, then Tiphys awoke from sleep; and at once he roused his comrades to go on board and make ready the oars. And a strange cry did the harbour of Pagasae utter, yea and Pelian Argo herself, urging them to set forth. For in her a beam divine had been laid which Athena had brought from an oak of Dodona and fitted in the middle of the stem. And the heroes went to the benches one after the other, as they had previously assigned for each to row in his place, and took their seats in due order near their fighting gear. In the middle sat Ancaeus and mighty Heracles, and near him he laid his club, and beneath his tread the ship's keel sank deep. And now the hawsers were being slipped and they poured wine on the sea. But Jason with tears held his eyes away

οἱ δ', ὥστ' ἠίθεοι Φοῖβω χορὸν ἢ ἐνὶ Πυθοῖ
 ἢ που ἐν Ὀρτυγίῃ, ἢ ἐφ' ὕδασιν Ἰσμηνοῖο
 στησάμενοι, φόρμιγγος ὑπαὶ περὶ βωμὸν ὀμαρτῆ
 ἐμμελέως κραιπνοῖσι πέδον ῥήσσωσι πόδεσσιν·
 ὡς οἱ ὑπ' Ὀρφῆος κιθάρη πέπληγον ἐρετμοῖς
 πόντου λάβρον ὕδωρ, ἐπὶ δὲ ῥόθια κλύζοντο·
 ἀφρῶ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκιεν ἄλμη
 δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.
 στράπτε δ' ὑπ' ἠελίῳ φλογὶ εἴκελα νηὸς ἰούσης
 τεύχεα· μακρὰ δ' αἰὲν ἐλευκαίνοντο κέλευθοι,
 ἀτραπὸς ὡς χλοεροῖο διειδομένη πεδίοιο.
 πάντες δ' οὐρανόθεν λεῦσσον θεοὶ ἤματι κείνῳ
 νῆα καὶ ἡμιθέων ἀνδρῶν μένος, οἱ τότε ἄριστοι
 πόντον ἐπιπλώεσκον· ἐπ' ἀκροτάτησι δὲ νύμφαι
 Πηλιάδες κορυφῆσιν ἐθάμβεον εἰσορόωσαι
 ἔργον Ἀθηναίης Ἰτωνίδος¹ ἠδὲ καὶ αὐτοῦς
 ἥρωας χεῖρεσσιν ἐπικραδάοντας ἐρετμά.
 αὐτὰρ ὄγ' ἐξ ὑπάτου ὄρεος κίεν ἄγχι θαλάσσης
 Χείρων Φιλλυρίδης, πολιῆ δ' ἐπὶ κύματος ἀγῆ
 τέγγε πόδας, καὶ πολλὰ βαρεῖη χειρὶ κελεύων
 νόστον ἐπευφήμησεν ἀκηδέα νισσομένοισιν.
 σὺν καὶ οἱ παράκοιτις ἐπωλένιον φορέουσα
 Πηλεΐδην Ἀχιλῆα, φίλῳ δειδίσκετο πατρί.

Οἱ δ' ὅτε δὴ λιμένος περιηγέα κάλλιπον ἀκτὴν
 φραδμοσύνη μήτι τε δαΐφρονος Ἀγνιάδαο
 Τίφυος, ὅς ῥ' ἐνὶ χερσὶν εὐξοα τεχνηέντως
 πηδάλι' ἀμφιέπεσκ', ὄφρ' ἔμπεδον ἐξιθύνοι,
 δὴ ῥα τότε μέγαν ἴστον ἐνεστήσαντο μεσόδμη,
 δῆσαν δὲ προτόνοισι, τανυσσάμενοι ἐκάτερθεν,

¹ Ἰτωνίδος schol., L by correction: Τριτωνίδος G, five Parisian.

THE ARGONAUTICA, BOOK I

from his fatherland. And just as youths set up a dance in honour of Phoebus either in Pytho or haply in Ortygia, or by the waters of Ismenus, and to the sound of the lyre round his altar all together in time beat the earth with swiftly-moving feet; so they to the sound of Orpheus' lyre smote with their oars the rushing sea-water, and the surge broke over the blades; and on this side and on that the dark brine seethed with foam, boiling terribly through the might of the sturdy heroes. And their arms shone in the sun like flame as the ship sped on; and ever their wake gleamed white far behind, like a path seen over a green plain. On that day all the gods looked down from heaven upon the ship and the might of the heroes, half-divine, the bravest of men then sailing the sea; and on the topmost heights the nymphs of Pelion wondered as they beheld the work of Itonian Athene, and the heroes themselves wielding the oars. And there came down from the mountain-top to the sea Chiron, son of Philyra, and where the white surf broke he dipped his feet, and, often waving with his broad hand, cried out to them at their departure, "Good speed and a sorrowless home-return!" And with him his wife, bearing Peleus' son Achilles on her arm, showed the child to his dear father.

Now when they had left the curving shore of the harbour through the cunning and counsel of prudent Tiphys son of Hagnias, who skilfully handled the well-polished helm that he might guide them steadfastly, then at length they set up the tall mast in the mast-box, and secured it with forestays, drawing them

καὶ δ' αὐτοῦ λῖνα χεῦαν, ἐπ' ἠλακάνην ἐρύσαντες.
 ἐν δὲ λιγὺς πέσεν οὖρος· ἐπ' ἰκριόφιν δὲ κάλωας
 ξεστῆσιν περόνησι διακριδὸν ἀμφιβαλόντες
 Τισαίην εὐκῆλοι ὑπὲρ δολιχὴν θεὸν ἄκρην.
 τοῖσι δὲ φορμίζων εὐθήμονι μέλπεν ἀοιδῆ
 Οἰάγροιο πάϊς νηοσσόον εὐπατέρειαν

570

Ἄρτεμιν, ἣ κείνας σκοπιάς ἀλὸς ἀμφιέπεσκεν
 ῥυομένη καὶ γαῖαν Ἰωλκίδα· τοὶ δὲ βαθείης
 ἰχθύες αἰσσουντες ὑπερθ' ἀλός, ἄμμιγα παύροις
 ἀπλετοί, ὑγρά κέλευθα διασκαίροντες ἔποντο.
 ὡς δ' ὀπὸτ' ἀγραύλοιο κατ' ἰχνια σημαντῆρος
 μυρία μῆλ' ἐφέπονται ἄδην κεκορημένα ποίης
 εἰς αὐλιν, ὃ δέ τ' εἴσι πάρος σύριγγι λιγείῃ
 καλὰ μελιζόμενος νόμιον μέλος· ὥς ἄρα τοίγε
 ὠμάρτευν· τὴν δ' αἰὲν ἐπασσύτερος φέρειν οὖρος.

Αὐτίκα δ' ἠερίη πολυλήϊος αἶα Πελασγῶν
 δύετο, Πηλιάδας δὲ παρεξήμειβον ἐρίπνας
 αἰὲν ἐπιπροθέοντες· ἔδυνε δὲ Σηπιάς ἄκρη,
 φαίνετο δ' εἰναλίη Σκίαθος, φαίνοντο δ' ἀπωθεν
 Πειρειαὶ Μάγνησά θ' ὑπεύδιος ἠπείροιο
 ἀκτὴ καὶ τύμβος Δολοπήϊος· ἐνθ' ἄρα τοίγε
 ἐσπέριοι ἀνέμοιο παλιμπνοίησιν ἔκελσαν,
 καί μιν κυδαίνοντες ὑπὸ κνέφας ἔντομα μῆλων
 κείαν, ὀρινομένης ἀλὸς οἴδματι· διπλόα δ' ἀκταῖς
 ἤματ' ἐλινύεσκον· ἀτὰρ τριτάτῳ προέηκαν
 νῆα, τανυσσάμενοι περιώσιον ὑψόθι λαῖφος.
 τὴν δ' ἀκτὴν Ἀφέτας Ἀργούς ἔτι κικλήσκουσιν.

580

590

Ἐνθεν δὲ προτέρωσε παρεξέθειν Μελίβοιαν,

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taut on each side, and from it they let down the sail when they had hauled it to the top-mast. And a breeze came down piping shrilly; and upon the deck they fastened the ropes separately round the well-polished pins, and ran quietly past the long Tisaeon headland. And for them the son of Oeagrus touched his lyre and sang in rhythmical song of Artemis, saviour of ships, child of a glorious sire, who hath in her keeping those peaks by the sea, and the land of Iolcos; and the fishes came darting through the deep sea, great mixed with small, and followed gambolling along the watery paths. And as when in the track of the shepherd, their master, countless sheep follow to the fold that have fed to the full of grass, and he goes before gaily piping a shepherd's strain on his shrill reed; so these fishes followed; and a chasing breeze ever bore the ship onward.

And straightway the misty land of the Pelasgians, rich in cornfields, sank out of sight, and ever speeding onward they passed the rugged sides of Pelion; and the Sepian headland sank away, and Sciathus appeared in the sea, and far off appeared Piresiae and the calm shore of Magnesia on the mainland and the tomb of Dolops; here then in the evening, as the wind blew against them, they put to land, and paying honour to him at nightfall burnt sheep as victims, while the sea was tossed by the swell: and for two days they lingered on the shore, but on the third day they put forth the ship, spreading on high the broad sail. And even now men call that beach Aphetæ¹ of Argo.

Thence going forward they ran past Meliboea,

¹ *i.e.* The Starting.

ἀκτὴν τ' αἰγιαλὸν τε δυσήνεμον ἐκπερόωντες.¹
 ἠῶθεν δ' Ὀμόλην αὐτοσχεδὸν εἰσορόωντες
 πόντῳ κεκλιμένην παρεμέτρεον· οὐδ' ἔτι δηρὸν
 μέλλον ὑπέκ ποταμοῖο βαλεῖν Ἀμύροιο ῥέεθρα.
 κεῖθεν δ' Εὐρυμένας τε πολυκλύστους τε φάραγγας
 Ὀσσης Οὐλύμποιό τ' ἐσέδρακον· αὐτὰρ ἔπειτα
 κλίτεια Παλλήναια, Καναστραίην ὑπὲρ ἄκρην,
 ἤνυσαν ἐννύχιοι πνοιῇ ἀνέμοιο θέοντες.

600

ἦρι δὲ νισσομένοισιν Ἄθω ἀνέτελλε κολώνη
 Θρηκίη, ἣ τόσσον ἀπόπροθι Λῆμνον εἰούσαν,
 ὅσσον ἐς ἐνδιὸν κεν εὐστολος ὄλκας ἀνύσσαι,
 ἀκροτάτῃ κορυφῇ σκιάει, καὶ ἐσάχρι Μυρίνης.
 τοῖσιν δ' αὐτῆμαρ μὲν ἄεν καὶ ἐπὶ κνέφας οὖρος
 πάγχυ μάλ' ἀκραῆς, τετάνυστο δὲ λαίφεια νηός.
 αὐτὰρ ἄμ' ἠελίοιο βολαῖς ἀνέμοιο λιπόντος
 εἶρεσίῃ κραναὴν Σιντηίδα Λῆμνον ἴκοντο.

Ἐνθ' ἄμυδις πᾶς δῆμος ὑπερβασίῃσι γυναικῶν
 νηλειῶς δέδμητο παροιχομένῳ λυκάβαντι.
 δὴ γὰρ κουριδίας μὲν ἀπηνήναντο γυναῖκας
 ἀνέρες ἐχθήραντες, ἔχον δ' ἐπὶ ληιάδεσσιν
 τρηχὺν ἔρον, ἅς αὐτοὶ ἀγίνεον ἀντιπέρηθεν
 Θρηκίην δηοῦντες· ἐπεὶ χόλος αἰνὸς ὄπαζεν
 Κύπριδος, οὐνεκά μιν γεράων ἐπὶ δηρὸν ἄτισσαν.
 ὦ μέλαι, ζήλοιο τ' ἐπισμυγερῶς ἀκόρητοι.
 οὐκ οἶον σὺν τῆσιν εἰς ἔρραισαν ἀκοίτας
 ἀμφ' εὐνῇ, πᾶν δ' ἄρσεν ὁμοῦ γένος, ὥς κεν ὀπίσσω
 μήτινα λευγαλέοιο φόνου τίσειαν ἀμοιβήν.

610

οἴη δ' ἐκ πασέων γεραροῦ περιφείσατο πατρὸς
 Ὑψιπύλεια Θόαντος, ὃ δὴ κατὰ δῆμον ἀνασσειν.

620

¹ ἐκπερόωντες Meineke : εἰσορόωντες MSS.