

THEOCRITUS XXV

the finest bull in the whole herd. In the third part, which has no traditional title, Heracles, accompanied by the king's son, is on his way to the town, and their conversation leads to Heracles' telling how he slew the Nemean lion. There is no ancient authority for ascribing the poem to Theocritus.

XXV.—[ΗΡΑΚΛΗΣ ΛΕΟΝΤΟΦΟΝΟΣ]

Τὸν δ' ὁ γέρων προσέειπε βοῶν ἐπίουρος ἀροτρεὺς
 παυσάμενος ἔργοιο, τό οἱ μετὰ χερσὶν ἔκειτο·

‘ἔκ τοι ξεῖνε πρόφρων μυθήσομαι ὅσσ' ἐρεεῖνεις,
 Ἐρμέω ἀζόμενος δεινὴν ὄπιν εἰνοδίοιο·

τὸν γάρ φασι μέγιστον ἐπουρανίων κεχολῶσθαι,
 εἴ κεν ὁδοῦ ζαχρεῖον ἀνήνηταί τις ὀδίτην.

ποιῖμναι μὲν βασιλῆος εὐτρίχες Αὐγείαιο
 οὐ πάσαι βόσκονται ἴαν βόσιν οὐδ' ἓνα χῶρον·
 ἀλλ' αἰ μὲν ῥα νέμονται ἐπ' ὄχθαις Εἰλίσσοντος,¹
 αἰ δ' ἱερὸν θείοιο παρὰ ῥόον Ἀλφειοῖο, 10
 αἰ δ' ἐπὶ Βουπρασίου πολυβότρυος, αἰ δὲ καὶ ᾧδε·
 χωρὶς δὲ σηκοὶ σφι τετυγμένοι εἰσὶν ἐκάσταις.
 αὐτὰρ βουκολίοισι περιπλήθουσί περ ἔμπης
 πάντεσσιν νομοὶ ᾧδε τεθηλότες αἰὲν ἔασι
 Μηνίου ἀμ μέγα τίφος, ἐπεὶ μελιηδέα ποίην
 λειμῶνες θαλέθουσιν ὑπόδροσοι εἰαμεναί τε
 εἰς ἄλις, ἧ ῥα βόεσσι μένος κεραῆσιν ἀέξει.
 αὐλὶς δὲ σφισιν ἠῖδε τεῆς ἐπὶ δεξιὰ χειρὸς
 φαίνεται εὖ μάλα πάσα πέρην ποταμοῖο ῥέοντος
 κείνη, ὅθι πλατάνιστοι ἐπηεταναὶ πεφύασι 20
 χλωρὴ τ' ἀγριέλαιος, Ἀπόλλωνος νομίοιο
 ἱερὸν ἀγνόν, ξεῖνε, τελειοτάτοιο θεοῖο.
 εὐθύς δὲ σταθμοὶ περιμήκεες ἀγροιώταις

¹ Εἰλίσσοντος Meineke: mss ἀμφ' ἐλισοῦντος

XXV.—[HOW HERACLES SLEW THE LION]

AND the old ploughman that was set over the kine ceased from the work he had in hand, and answered him, saying: "Sir, I will gladly tell you all you ask of me. Trust me, I hold the vengeance of Hermes o' the Ways in mickle awe and dread; for they say he be the wrathfullest God in Heaven an you deny a traveller guidance that hath true need of it.

King Augeas' fleecy flocks, good Sir, feed not all of one pasture nor all upon one spot, but some of them be tended along Heilisson, others beside divine Alpheüs' sacred stream, others again by the fair vineyards of Buprasium, and yet others, look you, hereabout; and each flock hath his several fold builded. But the herds, mark you, for all their exceeding number, find all of them their fodder sprouting ever around this great mere of river Menius; for your watery leas and fenny flats furnish honey-sweet grass in plenty, and that is it which swells the strength of the horned kine. Their steading is all one, and 'tis there upon your right hand beyond where the river goes running again; there where the outspreading platans and the fresh green wild-olive, Sir, make a right pure and holy sanctuary of one that is graciosest of all Gods, Apollo o' the Pastures. Hard by that spot there are builded rare and roomy quarters for us swains that

'goes running again': after leaving the mere.

δέδμηθ', οἱ βασιλῆι πολὺν καὶ ἀθέσφατον ὄλβον
 ῥυόμεθ' ἐνδυκέως, τριπόλοις σπόρον ἐν νειοῖσιν
 ἔσθ' ὅτε βάλλοντες καὶ τετραπόλοισιν ὁμοίως.

οὐρους μὲν ἴσασι φυτοσκάφοι ἀμπελοεργοί,¹
 ἐς ληνοὺς δ' ἰκνεῦνται, ἐπὴν θέρος ὄριον ἔλθη.
 πᾶν γὰρ δὴ πεδίου τὸδ' ἐπίφρονος Αὐγείας,
 πυροφόροι τε γῦαι καὶ ἄλωαι δενδρήεσσαι,
 μέχρ' ἐπ' ἐσχατιᾶς πολυπίδακος Ἀκρωρείης,
 ἃς ἡμεῖς ἔργοισιν ἐποιχόμεθα πρόπαν ἡμαρ,
 ἢ δίκη οἰκῆων, οἷσιν βίος ἔπλετ' ἐπ' ἀγροῦ.

ἀλλὰ σύ πέρ μοι ἐνισπε, τό τοι καὶ κέρδιον αὐτῷ
 ἔσσεται, οὐτινος ὧδε κεχρημένος εἰλήλουθας.
 ἢέ τι Αὐγείην ἢ καὶ δμῶων τινὰ κείνου
 δίζεαι, οἷ οἷ ἔασιν; ἐγὼ δέ κέ τοι σάφα εἰδὼς
 πάντα μάλ' ἐξείποιμ',² ἐπεὶ οὐ σέγε φημι κακῶν ἐξ
 ἔμμεναι οὐδὲ κακοῖσιν εἰκότα φύμεναι αὐτόν,
 οἷόν τοι μέγα εἶδος ἐπιπρέπει. ἦρά νυ παῖδες
 ἀθανάτων τοιοῖδε μετὰ θνητοῖσιν ἔασιν.

τὸν δ' ἀπαμειβόμενος προσέφη Διὸς ἄκιμος
 υἱός·

‘ναὶ γέρον Αὐγείην ἐθέλοιμί κεν ἀρχὸν Ἐπειῶν
 εἰσιδέειν· τοῦ γάρ με καὶ ἠγαγεν ἐνθάδε χρεῖώ.
 εἰ δ' ὁ μὲν ἄρ κατὰ ἄστυ μένει παρὰ οἷσι πολίταις
 δήμου κηδόμενος, διὰ δὲ κρίνουσι θέμιστας,
 δμῶων δὴ τίνα πρέσβυ σύ μοι φράσον ἠγεμονεύσας,
 ὅστις ἐπ' ἀγρῶν τῶνδε γεραιτερος αἰσυμνήτης,
 ὧ κε τὸ μὲν εἶποιμι, τὸ δ' ἐκ φαμένοιο πυθοίμην.
 ἄλλου δ' ἄλλον ἔθηκε θεὸς ἐπιδευέα φωτῶν.’

τὸν δ' ὁ γέρον ἐξαῦτις ἀμείβετο δῖος ἀροτρεύς,
 ‘ἀθανάτων ὧ ξεῖνε φραδῆ τινος ἐνθάδ' ἰκάνεις,

¹ ἀμπελοεργοί Wil: mss οἱ πολύεργοι
 εἶποιμ'

² mss also ἀτρεκέως

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keep close watch over the king's so much and so marvellous prosperity; aye, we often turn the same fallows for the sowing three and four times in the year.

And as for the skirts of this domain, they are the familiar place of the busy vine-planters, who come hither to the vintage-home when the summer draweth to its end. Yea, the whole plain belongeth unto sapient Augeas, alike fat wheatfield and bosky vineyard, until thou come to the uplands of Acroreia and all his fountains; and in this plain we go to and fro about our labour all the day long as behoveth bondsmen whose life is upon the glebe.

But now pray tell me you, Sir,—as 'faith, it shall be to your profit—what it is hath brought you hither. Is your suit of Augeas himself, or of one of the bondsmen that serve him? I may tell you, even I, all you be fain to know, seeing none, I trow, can be of ill seeming or come of ill stock that makes so fine a figure of a man as you. Marry, the children of the Immortals are of such sort among mortal men.”

To this the stalwart child of Zeus answered, saying: “Yea verily, gaffer, I would look upon Augeas the king of the Epeians; that which brings me hither is need of him. And so, if so be that caring for his people he abideth with them at the town to give judgment there, pray, father, carry me to one of the bondsmen that is elder and set in authority over these estates, unto whom I may tell what my suit is and have my answer of him. For 'tis God's will that one man have need of another.”

And the gallant old ploughman answered him again: “Sure one of the Immortals, Sir,” saith he,

ὥς τοι πᾶν ὃ θέλεις αἶψα χρέος ἐκτετέλεσται.
 ὧδε γὰρ Αὐγείης, υἱὸς φίλος Ἑλίοιο,
 σφωϊτέρῳ σὺν παιδί, βίη Φυλῆος ἀγαυοῦ·
 χθιζὸς γ' εἰλήλουθεν ἀπ' ἄστεος, ἥμασι πολλοῖς
 κτῆσιν ἐποψόμενος, ἢ οἱ νήριθμος ἐπ' ἀγρῶν·
 ὥς που καὶ βασιλευσιν εἶδεται ἐν φρεσὶν ἧσιν
 αὐτοῖς κηδομένοισι σαώτερος ἔμμεναι οἶκος.
 ἀλλ' ἴομεν μάλα πρὸς μιν· ἐγὼ δέ τοι ἡγεμονεύσω 60
 αὐλιν ἔφ' ἡμετέρην, ἵνα κεν τέτμοιμεν ἀνακτα.'

ὣς εἰπὼν ἡγεῖτο, νόῳ δ' ὄγε πόλλ' ἐμενοίνα,
 δέρμα τε θηρὸς ὄρων χειροπληθῆ τε κορύνην,
 ὀππόθεν ὁ ξεῖνος· μεμόνει¹ δέ μιν αἶεν ἔρεσθαι·
 ἀψ δ' ὄκνω ποτὶ χεῖλος ἐλάμβανε μῦθον ἰόντα,
 μή τί οἱ οὐ κατὰ καιρὸν ἔπος προτιμυθήσαιο
 σπερχομένου· χαλεπὸν δ' ἑτέρου νόον ἴδμεναι
 ἀνδρός.

τοὺς δὲ κύνες προσιόντας ἀπόπροθεν αἶψ'
 ἐνόησαν,
 ἀμφότερον ὀδμῆ τε χροὸς δούπῳ τε ποδοῖν.
 θεσπέσιον δ' ὑλάοντες ἐπέδραμον ἄλλοθεν ἄλλος 70
 Ἀμφιτρωνιάδῃ Ἑρακλείϊ· τὸν δὲ γέροντα
 ἀχρεῖον κλάζον τε περίσσαινόν θ' ἐτέρωθεν.
 τοὺς μὲν ὄγε λάεσσιν ἀπὸ χθονὸς ὅσσον ἀείρων
 φευγέμεν ἀψ ὀπίσω δειδίσσετο, τρηχὺ δὲ φωνῆ
 ἠπεῖλει μάλα πᾶσιν, ἐρητύσασκε δ' ὑλαγμοῦ,
 χαίρων ἐν φρεσὶν ἧσιν, ὀθούνεκεν αὐλιν ἔρυντο
 αὐτοῦ γ' οὐ παρεόντος· ἔπος δ' ὄγε τοῖον ἔειπεν·

¹ μεμόνει Buttman: mss μέμοινε, μέμονε, μέμαεν

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“hath sent you this way, so quickly come you by all you would. Augeas child of the Sun is here, and that piece of strength, his son the noble Phyleus, with him. ’Twas only yesterday he came from the town for to view after many days the possessions he hath without number upon the land. For in their hearts, ’faith, your kings are like to other men; they wot well their substance be surer if they see to it themselves. But enough; go we along to him. I will show you the way to our steading, and there it is like we find him.”

With this he led on, musing as well he might concerning the skin of a beast he saw the stranger clad in, and the great club that filled his grasp, and whence he might be come; aye, and was minded and minded again to ask him right out, but ever took back the words that were even upon his tongue, for fear he should say him somewhat out of season, he being in that haste; for ’tis ill reading the mind of another man.

Now or ever they were come nigh, the dogs were quickly aware of their coming, as well by the scent of them as by the sound of their footfalls, and made at Heracles Amphitryoniad from this, that, and every side with a marvellous great clamour; and the old man, they bayed him likewise, but ’twas for baying’s sake, and they fawned him about on the further side. Then did gaffer with the mere lifting stones from off the ground fray them back again and bespake them roughly and threateningly, every one, to make them give over their clamour, howbeit rejoicing in his heart that the steading should have so good defenders when he was away; and so upspake and

THE BUCOLIC POETS

ὦ πόποι, οἶον τοῦτο θεοὶ ποίησαν ἄνακτες
 θηρίον ἀνθρώποισι μετέμμεναι, ὡς ἐπιμηθές.¹
 εἴ οἱ καὶ φρένες ὦδε νοήμονες ἔνδοθεν ἦσαν,
 ἦδει δ', ὧ̄ τε χρῆ χαλεπαινέμεν ὧ̄ τε καὶ οὐκί,
 οὐκ ἄν οἱ θηρῶν τις ἐδήρισεν περὶ τιμῆς·
 νῦν δὲ λήην ζάκοτόν τε καὶ ἄρρηνές γένετ' αὐτως.
 ἦ ῥα, καὶ ἐσσυμένως ποτὶ τωὺλίον ἴξον ἰόντες.

80

ΕΠΙΠΩΛΗΣΙΣ

Ἡέλιος μὲν ἔπειτα ποτὶ ζόφον ἔτραπεν² ἵππους
 δεῖελον ἦμαρ ἄγων· τὰ δ' ἐπήλυθε πίονα μῆλα
 ἐκ βοτάνης ἀνιόντα μετ' αὐλία τε σηκούς τε.
 αὐτὰρ ἔπειτα βόες μάλα μυρίαὶ ἄλλαι ἐπ' ἄλλαις
 ἐρχόμεναι φαίνονθ' ὡσεὶ νέφη ὑδατόεντα,
 ἄσσα τ' ἐν οὐρανῷ εἰσιν ἐλαυνόμενα προτέρωσε
 ἢ ἐ νότιοιο βίῃ ἢ ἐ Θρηκὸς βορέαο·
 τῶν μὲν τ' οὐτίς ἀριθμὸς ἐν ἡέρι γίνετ' ἰόντων,
 οὐδ' ἄνυσις· τόσα γάρ τε μέγα προτέροισι κυλίνδει
 ἰς ἀνέμου, τὰ δέ τ' ἄλλα κορύσσεται αὐτίς ἐπ'
 ἄλλοις·

90

τόσσ' αἰεὶ μετόπισθε βοῶν ἐπὶ βουκόλι' ἦει.
 πᾶν δ' ἄρ' ἐνεπλήσθη πεδίου, πᾶσαι δὲ κέλευθοι
 ληίδος ἐρχομένης, στείνοντο δὲ πίονες ἀγροὶ
 μυκηθμῷ· σηκοὶ δὲ βοῶν ῥεῖα πλήσθησαν
 εἰλιπόδων, οἷες δὲ κατ' αὐλὰς ηὐλίζοντο.

ἔνθα μὲν οὐτίς ἔκηλος ἀπειρεσίῳ περ ἑόντων
 εἰστήκει παρὰ βουσὶν ἀνὴρ κεχρημένος ἔργου·

100

¹ ἐπιμηθές Musurus: mss -θεὺς
ἠγαγεν

² ἔτραπεν Mus: mss

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said: "Lord! what a fiery inconsiderate beast is here made of the high Gods to be with man! If there were but as great understanding within him, and he knew with whom to be angered and whom to forbear, there's no brute thing might claim such honour as he; but it may not be, and he's nought but a blusterer, wild and uncouth." This said, they quickened their steps and passed on and came to the steading.

THE VISITATION

Now had the sun turned his steeds westward and brought evening on, and the fat flocks had left the pastures and were come up among the farmyards and folds. Then it was that the cows came thousand upon thousand, came even as the watery clouds which, be it of the Southwind or the Northwind out of Thrace, come driving forward through the welkin, till there's no numbering them aloft nor no end to their coming on, so many new doth the power of the wind roll up to join the old, row after row rearing crest ever upon crest—in like multitude now came those herds of kine still up and on, up and on. Aye, all the plain was filled, and all the paths of it, with the moving cattle; the fat fields were thronged and choked with their lowing, and right readily were the byres made full of shambling kine, while the sheep settled themselves for the night in the yards.

Then of a truth, for all there were hinds without number, stood there no man beside those cattle idle for want of aught to do; but here was one took

"fiery inconsiderate": the Greek word means 'one that acts first and thinks afterwards; see *Class. Rev.*

ἀλλ' ὃ μὲν ἀμφὶ πόδεσσιν εὐτμήτοισιν ἱμάσι
καλοπέδιλ' ἀράρισκε παρασταδὸν ἐγγὺς ἀμέλγειν,
ἄλλος δ' αὖ νέα τέκνα φίλας ὑπὸ μητέρας¹ ἴει
πινέμεναι λαροῖο μεμαότα πάγχυ γάλακτος,
ἄλλος ἀμόλγιον εἶχ', ἄλλος τρέφε πίονα τυρόν,
ἄλλος ἐσῆγεν ἔσω ταύρους δίχα θηλειάων.

Αὐγείης δ' ἐπὶ πάντα ἰὼν θηεῖτο βοαύλους,
ἦντινά οἱ κτεάνων κομιδὴν ἐτίθεντο νομῆες,
σὺν δ' υἱὸς τε βίη τε βαρύφρονος Ἑρακλῆος
ὠμάρτευν βασιλῆι διερχομένῳ μέγαν ὄλβον.

110

ἔνθα καὶ ἄρρηκτόν περ ἔχων ἐν στήθεσι θυμὸν
Ἀμφιτρωνιάδης καὶ ἀρηρότα νωλεμές αἰεὶ
ἐκπάγλως θαύμαζε θεοῦ² τόγε μυρίον ἔδνον
εἰσορόων. οὐ γάρ κεν ἔφασκέ τις οὐδὲ ἐώλπει
ἀνδρὸς ληίδ' ἐνὸς τόσσην ἔμεν οὐδὲ δέκ' ἄλλων,
οἶτε πολύρρηνες πάντων ἔσαν ἐκ βασιλῆων.

Ἡέλιος δ' ὧ παιδὶ τόγ' ἔξοχον ὠπασε δῶρον,
ἀφνειὸν μήλοισι περὶ πάντων ἔμμεναι ἀνδρῶν,
καί ῥά οἱ αὐτὸς ὄφελλε διαμπερέως βοτὰ πάντα
ἐς τέλος· οὐ μὲν γάρ τις ἐπήλυθε νοῦσος ἐκείνου
βουκολίοις, αἴτ' ἔργα καταφθείρουσι³ νομῆων,
αἰεὶ δὲ πλέονες κερααὶ βόες, αἰὲν ἀμείνους
ἐξ ἔτεος γίνοντο μάλ' εἰς ἔτος· ἦ γὰρ ἅπασαι
ζωοτόκοι τ' ἦσαν περιώσια θηλυτόκοι τε.

120

ταῖς δὲ τριηκόσιοι ταῦροι συνάμ' ἐστιχόωντο
κνήμαργοί θ' ἑλικές τε, διηκόσιοι γέ μιν ἄλλοι

¹ thus Mus: mss φίλαις ὑπὸ μητράσιν ² θεοῦ Wil: mss
θεῶν ³ καταφθείρουσι Mus: mss -φθίνουσι

thongs cut straight and true and had their feet to the hobbles for to come at the milking; here was another took thirsty yeanlings and put them to drink of their dams' sweet warm milk; this again held the milking-pail, and that did curd the milk for a good fat cheese, and yonder was one a-bringing in the bulls apart from the heifers. Meanwhile King Augeas went his rounds of the byres to see what care his herdsmen might have of his goods; and through all that great wealth of his there went with him his son also, and deeply pondering, Heracles in his might.

And now, albeit he was possessed within him of a heart of iron ever and without ceasing unmoved, the child of Amphitryon fell marvellously a-wondering, as well he might, when he saw the unnumbered bride-gift of the God. Indeed, no man would have said, nay, nor thought, that so many cattle could belong to ten men, let alone one; and those ten must needs have been rich in sheep and oxen beyond any kings. For the Sun did give him that was his child a most excellent gift, to wit to be the greatest master of flocks in the world; and what is more, himself did make them all to thrive and prosper unceasingly without end, for of all the distempers that destroy the labours of a keeper of oxen never came there one upon that man's herds, but rather did his horned dams wax ever year in year out both more in number and better in kind, being never known to cast their young and all passing good bringers of cow-calves.

Moreover there went with them three hundred bulls, white-shanked and crump-horned, and other

φοίνικες· πάντες δ' ἐπιβήτορες οἷγ' ἔσαν ἤδη.
 ἄλλοι δ' αὖ μετὰ τοῖσι δυνώδεκα βουκολέοντο
 ἱεροὶ Ἡελίοιο· χρόην δ' ἔσαν ἠϋτε κύκνοι
 ἀργησταί, πᾶσιν δὲ μετέπρεπον εἰλιπόδεσσιν·
 οἱ καὶ ἀτιμαγέλαι βόσκοντ' ἐριθηλέα ποίην
 ἐν νομῶ, ὧδ' ἔκπαγλον ἐπὶ σφίσι γαυριόωντο.¹
 καί ῥ' ὀπότ' ἐκ λασίοιο θοοὶ προγενοίατο θῆρες
 ἐς πεδῖον δρυμοῖο βοῶν ἔνεκ' ἀγρομενάων,²
 πρῶτοι τοίγε μάχηνδε κατὰ χροὸς ἤεσαν ὀδμήν,
 δεινὸν δ' ἐβρυχῶντο φόνον λεύσσόν τε προσώπῳ.

τῶν μὲν τε προφέρεσκε βίηφί τε καὶ σθένει ὧ
 ἠδ' ὑπεροπλίῃ Φαέθων μέγας, ὃν ῥα βοτῆρες
 ἀστέρι πάντες εἶσκον, ὀθούνεκα πολλὸν ἐν ἄλλοις 140
 βουσὶν ἰὼν λάμπεσκεν, ἀρίζηλος δ' ἐτέτυκτο.
 ὃς δὴ τοι σκύλος αὖον ἰδὼν χαροποῖο λέοντος
 αὐτῷ ἔπειτ' ἐπόρουσεν εὐσκόπῳ Ἡρακλῆϊ
 χρίμψασθαι ποτὶ πλευρὰ κάρη στιβαρόν τε
 μέτωπον.

τοῦ μὲν ἀναξ προσιόντος ἐδράξατο χειρὶ παχείῃ
 σκαιοῦ ἀφαρ κέραος, κατὰ δ' αὐχένα νέρθ' ἐπὶ γαίης
 κλάσσε βαρύν περ ἔόντα, πάλιν δέ μιν ὦσεν ὀπίσσω
 ὦμῳ ἐπιβρίσας· ὁ δὲ οἱ περὶ νεῦρα τανυσθεὶς
 μυῶν ἐξ ὑπάτοιο βραχίονος ὀρθὸς ἀνέστη.
 θαύμαζεν δ' αὐτός τε ἀναξ υἱός τε δαΐφρων 150
 Φυλεὺς οἷ τ' ἐπὶ βουσὶ κορωνίσι βουκόλοι ἄνδρες,
 Ἀμφιτρωνιάδαο βίην ὑπέροπλον ἰδόντες.

Τὼ δ' εἰς ἄστυ λιπόντε κατ' αὐτόθι πίονας ἀγροὺς
 ἐστιχέτην, Φυλεὺς τε βίη θ' Ἡρακληεῖη.

¹ mss also γαυριόωντες ² ἀγρομενάων E, opposed to ἀτιμαγέλαι (l. 132); cf. *Od.* 16. 3 which the writer had before

two hundred dun, and all leapers grown; and over and above these, there was a herd of twelve sacred to the Sun, and the colour of them glistening white like a swan, so that they did outshine all shambling things; and what is more, they were lone-grazers all in the springing pastures, so marvellous proud were they and haughty; and the same, when swift beasts of the field came forth of the shag forest after the kine that went in herds, ever at the smell of them would out the first to battle, bellowing dreadfully and glancing death.

Now of these twelve the highest and mightiest both for strength and mettle was the great Lucifer, whom all the herdsmen likened to that star, for that going among the other cattle he shined exceeding bright and conspicuous; and this fellow, when he espied that tanned skin of a grim lion, came at the watchful wearer of it for to have at his sides with his great sturdy front. But my lord up with a strong hand and clutched him by the left horn and bowed that his heavy neck suddenly downward, and putting his shoulder to't had him back again; and the muscle of his upper arm was drawn above the sinews till it stood on a heap. And the king marvelled, both he and his son the warlike Phyleus, and the hinds also that were set over the crump-horned kine, when they beheld the mettlesome might of the child of Amphitryon.

Then did Phyleus and Heracles the mighty leave the fat fields behind them and set out for the town.

him at ll. 68 ff: mss ἀγροτεράων (or προτεράων), but the cattle were not wild.

λαοφόρου δ' ἐπέβησαν ὄθι πρῶτιστα κελεύθου,
 λεπτήν καρπαλίμοισι τρίβον ποσὶν ἐξανύσαντες,
 ἢ ῥα δι' ἀμπελεῶνος ἀπὸ σταθμῶν τετάνυστο
 οὔτι λίην ἀρίσημος ἐν ὕλῃ χλωρᾷ ἰούσα,¹
 τῆ μιν ἄρα προσέειπε Διὸς γόνον ὑψίστοιο
 Αὐγείω φίλος υἱὸς ἔθεν μετόπισθεν ἰόντα,²
 ἦκα παρακλίνας κεφαλὴν κατὰ δεξιὸν ὤμον.

160

‘ ξεῖνε, πάλαι τινὰ πάγχυ σέθεν πέρι μῦθον
 ἀκούσας

ὡς, εἴπερ,³ σφετέρησιν ἐνὶ φρεσὶ βάλλομαι ἄρτι.
 ἦλυθε γὰρ στείχων τις ἀπ' Ἄργεος ὡς νέον ἀκμὴν⁴
 ἐνθάδ' Ἀχαιὸς ἀνὴρ Ἐλίκης ἐξ ἀγχιάλιοιο,
 ὃς δὴ τοι μυθεῖτο καὶ ἐν πλεόνεσσιν Ἐπειῶν,
 οὔνεκεν Ἀργείων τις ἔθεν παρεόντος ὄλεσσε
 θηρίον, αἰνολέοντα, κακὸν τέρας ἀγροιώταις,
 κοίλην αὖλιν ἔχοντα Διὸς Νεμέοιο παρ' ἄλσος—
 οὐκ οἶδ' ἀτρεκέως ἢ Ἄργεος ἐξ ἱεροῖο
 αὐτόθεν ἢ Τίρυνθα νέμων πόλιν ἢ Μυκὴννην.
 ὡς κείνός γ' ἀγόρευε· γένος δέ μιν εἶναι ἔφασκεν,
 εἰ ἐτερόν περ ἐγὼ μιμνήσκομαι, ἐκ Περσῆος.

170

ἔλπομαι οὐχ' ἕτερον τόδε τλήμεναι αἰγιαλῶν
 ἢ σέ, δέρμα δὲ θηρός, ὃ τοι περὶ πλευρὰ καλύπτει,⁵
 χειρῶν καρτερόν ἔργον ἀριφραδέως ἀγορεύει.⁵
 εἴπ' ἄγε νῦν μοι πρῶτον, ἵνα γνῶω κατὰ θυμόν,
 ἦρως, εἴτ' ἐτύμως μαντεύομαι εἴτε καὶ οὐκί,
 εἰ σύ γ' ἐκείνος, ὃν ἡμιν ἀκουόντεσσιν ἔειπεν
 οὔξ' Ἐλίκηθεν Ἀχαιός, ἐγὼ δέ σε φράζομαι ὀρθῶς·
 εἶπε δ' ὅπως ὀλοὸν τόδε θηρίον αὐτὸς ἔπεφνες,

180

¹ ἰούσα E: mss εούση by confusion with the corrupt end of l. 160 ² mss also ἰόντα ³ εἴπερ elliptical as in Plat. Rep. 497 e ⁴ νέον ἀκμὴν E 'still (cf. 4. 60) recently (cf.

Their swift feet were gotten to the end of the little path which stretched from the farmsteads through the vineyard and ran not over-clearly in the midst of the fresh greenery, and they were just come to the people's highway, when the dear son of Augeas up and spake to the child of most high Zeus that was following behind him, and with a little turn of his head over his right shoulder, "Sir," says he, "there's somewhat I had heard of you, and O how late am I, if of you it were, to bethink me on't but now! 'Tis not long since there came hither from Argos an Achaean of Helicè-by-the-sea, who told a tale, look you, unto more than one of us Epeians, how that he had seen an Argive slay a beast of the field, to wit a lion dire that was the dread of the countryside and had the den of his lying beside the grove of Zeus of Nemea—yet he knew not for sure, he said, whether the man was truly of sacred Argos itself or was a dweller in Tiryns town or in Mycenae. Howbeit, such was his tale, and he said also, if I remember true, that for his lineage the man was of Perseus.

Now methinks there is but one of those men-o'-the-shore could do a deed like that, and you are he; moreover the wild-beast-skin your frame is clad in signifieth clearly enough the prowess of your hands. Come on, my lord, have me well to wit, first whether my boding be true or no, whether you be he the Achaean of Helicè told us of, and I know you for what you are; and then tell me, pray, how yourself destroyed that same pestilent beast and how

Hom.),' *i.e.* it is a thing that can be still called recent: mss νέος ἀκμῆν or μέσος ἀκμῆς ^b Meineke thus transposes the latter halves of 175 and 176

ὅππως τ' εὐνδρον Νεμέης εἰσήλυθε χῶρον
οὐ μὲν γάρ κε τοσόνδε κατ' Ἀπίδα κνώδαλον
εὖροις

ἰμείρων ἰδέειν, ἐπεὶ οὐ μάλα τηλίκᾳ βόσκει,
ἀλλ' ἄρκτους τε σύας τε λύκων τ' ὀλοφώϊον ἔθνος.
τῷ καὶ θαυμάζεσκον ἀκούοντες τότε μῦθον·
οἱ δέ νυ καὶ ψεύδεσθαι ὀδοιπόρον ἀνὲρ' ἔφαντο
γλώσσης μαψιδίοιο χαριζόμενον παρεούσιν.”

ὣς εἰπὼν μέσσης ἐξηρώησε κελεύθου

Φυλεύς, ὄφρα κιοῦσιν ἅμα σφισὶν ἄρκιος εἴη,
καί ῥά τε ῥηϊτέρον φαμένου κλύοι Ἡρακλῆος·
ὅς μιν ὀμαρτήσας τοίῳ προσελέξατο μύθῳ·

“ὦ Αὐγηιάδη, τὸ μὲν ὅττι με πρῶτον ἀνῆρευ,
αὐτὸς καὶ μάλα ῥεῖα κατὰ στάθμην ἐνόησας.
ἀμφὶ δέ σοι τὰ ἕκαστα λέγοιμί κε τοῦδε πελώρου
ὅππως ἐκράανθεν, ἐπεὶ λελίησαι ἀκούειν,
νόσφιν γ' ἢ ὄθεν ἦλθε· τὸ γὰρ πολέων περ ἑόντων
Ἀργείων οὐδεὶς κεν ἔχοι σάφα μυθήσασθαι·
οἶον δ' ἀθανάτων τίν' εἴσκομεν ἀνδράσι πῆμα
ἱρῶν μηνίσαντα Φορωνήεσσιν ἐφείναι.

πάντας γὰρ πισῆας ἐπικλύζων ποταμὸς ὡς
λῆς ἄμοτον κεράϊζε, μάλιστα δὲ Βεμβιναίους
οἱ ἔθεν ἀγχόμοροι προσναῖον ἀτλητοπαθεῦντες.¹

τὸν μὲν ἐμοὶ πρῶτιστα τελεῖν ἐπέταξεν ἄεθλον
Εὐρυσθεύς, κτεῖναι δέ μ' ἐφίετο θηρίον αἰνόν.
αὐτὰρ ἐγὼ κέρας ὑγρὸν ἔλῶν κοίλην τε φαρέτρην
ἰῶν ἐμπλείην νεόμην, ἐτέρηφι δὲ βάκτρον
εὐπαγὲς αὐτόφλοιοι ἐπηρεφέος κοτίνοιο
ἔμμητρον, τὸ μὲν αὐτὸς ὑπὸ ζαθέῳ Ἐλικῶνι

¹ προσναῖον: mss also ναῖον
ἀτλητα παθέοντες or παθόντες

ἀτλητοπαθεῦντες E: mss

he came to be dwelling in the well-watered vale of Nemea; for I ween you shall not find such a creature as that if you would, the Apian lands around, seeing they breed not anything so huge, but only the bear and the boar and the fell wolf. Therefore, also did they wonder that heard that tale; indeed they said the traveller lied with intent to pleasure the company with an idle tongue."

With these words Phyleus bent him sidelong from the midst of the road both to make room enough for them twain to go together, and that he might the easier hear what Heracles had to say. Who now came abreast of him, and "Son of Augeas" quoth he, "your former question you have answered yourself, readily and aright; but of this monster, being you so desire it, I will tell you how it all fell out every whit, save whence he came; for not one man in all Argos can speak certainly to that; only were we persuaded it was some God sent him to vex the children of Phoroneus because he was wroth concerning some sacrifices. For all the lowlanders were whelmed with him as he had been a river in flood; he plundered them all without cloy or surfeit, but most of all the people of Bembina, whose borders to their very great and intolerable misfortune marched with his.

Now this did Eurystheus make my very first task; he charged me to slay that direful beast. So I took with me my supple bow and a good quiverful of arrows, and in the other hand a stout cudgel, made, without peeling or pithing, of a shady wild-olive which myself had found under holy Helicon and torn up

"the Apian lands": the Peloponnese.

εὐρῶν σὺν πυκινῆσιν ὀλοσχερὲς ἔσπασα ῥίζαις. 210
 αὐτὰρ ἐπεὶ τὸν χῶρον, ὅθι λῆς ἦεν, ἵκανον,
 δὴ τότε τόξον ἔλῶν στρεπτήν ἐπέλασσα κορώνη
 νευρείην, περὶ δ' ἰὸν ἐχέστονον εἶθαρ ἔβησα.
 πάντῃ δ' ὅσσε φέρων ὀλοὸν τέρας ἐσκοπίαζον,
 εἴ μιν ἐσαθρήσαιμι πάρος τί με κείνον ἰδέσθαι.
 ἤματος ἦν τὸ μεσηγύ, καὶ οὐδέπῃ ἵχνια τοῖο¹
 φρασθῆναι δυνάμην οὐδ' ὠρυγμοῖο πυθέσθαι.
 οὐδὲ μὲν ἀνθρώπων τις ἔην ἐπὶ βουσί καὶ ἔργοις
 φαινόμενος σπορίμοιο δι' αὐλακος, ὄντιν' ἐροίμην.
 ἀλλὰ κατὰ σταθμοὺς χλωρὸν δέος εἶχεν ἕκαστον. 220
 οὐ μὲν πρὶν πόδας ἔσχον ὄρος τανύφυλλον ἐρευνῶν,
 πρὶν ἰδέειν ἀλκῆς τε μεταυτικά πειρηθῆναι.

ἦτοι δ' μὲν σήραγγά προδείελος ἔστιχεν εἰς ἦν,
 βεβρωκῶς κρειῶν τε καὶ αἵματος, ἀμφὶ δὲ χαίτας
 ἀύχμηρὰς πεπάλακτο φόνῳ χαροπὸν τε πρόσωπον
 στήθεά τε, γλώσση δὲ περιλιχμάτο γένειον.
 αὐτὰρ ἐγὼ θάμνοισιν ἄφαρ σκιεροῖσιν ἐκρύφθην
 ἐν τρίβῳ ὑλήεντι δεδεγμένος ὀππὸθ' ἵκοιτο,
 καὶ βάλλον ἄσσον ἰόντος ἀριστερὸν ἐς κενεῶνα
 τηῦσίως· οὐ γάρ τι βέλος διὰ σαρκὸς ὄλισθεν 230
 ὀκρίοεν, χλωρῇ δὲ παλίσσυτον ἔμπεσε ποίη.
 αὐτὰρ ὁ κράτα δαφεινὸν ἀπὸ χθονὸς ὦκ' ἐπάειρε
 θαμβήσας, πάντῃ δὲ διέδρακεν ὀφθαλμοῖσι
 σκεπτόμενος, λαμυροὺς δὲ χανῶν ὑπέδειξεν ὀδόν-
 τας.²

τῷ δ' ἐγὼ ἄλλον οἷστὸν ἀπὸ νευρῆς προΐαλλον
 ἀσχαλόων, ὃ μοι ὁ³ πρὶν ἐτώσιος ἔκφυγε χειρός·
 μεσσηγὺς δ' ἔβαλον στηθέων, ὅθι πνεύμονος ἔδρη.

¹ οὐδέπῃ Cholmeley: mss οὐδ' ὄπῃ or οὐδενὸς mss also
 τοῖα ² mss also ὑπ' ὀδόντας ἔφαινε ³ ὁ Hermann: mss
 ὅτι, ὡς, ὅς ὁ added by Hermann

THEOCRITUS XXV, 210-237

whole and complete with all her branching roots; and so forth and made for those parts where the lion was. Whither when I was come, I took and tipped my string, and straightway notched a bearer of pain and grief, and fell a-looking this way and that way after the pestilent monster, if so be I might espy him ere he should espy me. 'Twas midday now, yet could I nowhere mark his track nor hear his roaring; neither was there any man set over a plough-team and the toil of the seed-furrow that I could see and ask of him, seeing pale wan fear kept every man at the farmstead. Howbeit, I never gave over to search the leafy uplands till I should behold him and put my strength speedily to the test.

Now towards evening he came his ways unto his den full fed both of flesh and gore, his tangled mane, his grim visage and all his chest spattered with blood, and his tongue licking his chaps. To waylay him I hid myself quickly in a brake beside the woody path, and when he came near let fly at his left flank. But it availed me not; the barbèd shaft could not pass the flesh, but glanced and fell on the fresh green sward. Astonied, the beast lift suddenly up his gory head, and looked about him and about, opening his mouth and showing his gluttonous teeth; whereupon I sped another shaft from the string (for I took it ill that the first had left my hand to no purpose), and smote him clean in the middle of the chest where

ἀλλ' οὐδ' ὡς ὑπὸ βύρσαν ἔδν πολυώδυνος ἰός,
ἀλλ' ἔπεσε προπάροιθε ποδῶν ἀνεμώλιος αὐτως.

τὸ τρίτον αὖ μέλλεσκον ἀσώμενος ἐν φρεσὶν
αἰνῶς

αὐερύειν· ὃ δέ μ' εἶδε περιγληνώμενος ὄσσοις
θῆρ ἄμοτος, μακρὴν δὲ περ' ἰγνύησιν ἔλιξε
κέρκον, ἄφαρ δὲ μάχης ἐμνήσατο· πᾶς δέ οἱ αὐχὴν
θυμοῦ ἐνεπλήσθη, πυρσαὶ δ' ἔφριξαν ἔθειραι
σκυζομένῳ, κυρτὴ δὲ ῥάχισ γένετ' ἠὔτε τόξον,
πάντοθεν εἰλυθέντος ὑπὸ λαγόνας τε καὶ ἰξύν.
ὡς δ' ὅταν ἀρματοπηγὸς ἀνὴρ πολέων ἴδρις ἔργων
ὄρπηκας κάμπτησιν ἐρινεοῦ εὐκεάτοιο,¹

θάλψας ἐν πυρὶ πρῶτον, ἐπαξονίῳ κύκλα δίφρῳ,
τοῦ μὲν ὑπέκ χειρῶν ἔφυγεν τανύφλοιος ἐρινεὸς
καμπτόμενος, τηλοῦ δὲ μιῇ πήδησε σὺν ὄρμῃ·
ὡς ἐπ' ἐμοὶ λῖς αἰνὸς ἀπόπροθεν ἀθρόος ἄλτο
μαιμῶων χροὸς ἄσαι· ἐγὼ δ' ἐτέρηφι βέλεμνα
χειρὶ προεσχεθόμην καὶ ἀπ' ὤμων δίπλακα λώπην,
τῇ δ' ἐτέρῃ ῥόπαλον κόρσης ὑπερ αὐὸν αἰείρας
ἤλασα κακ κεφαλῆς, διὰ δ' ἀνδιχα τρηχὺν ἔαξα
αὐτοῦ ἐπὶ λασίοιο καρῆατος ἀγριέλαιον
θηρὸς ἀμαιμακέτοιο· πέσεν δ' ὄγε πρὶν ἐμ' ἰκέσθαι
ὑψόθεν ἐν γαίῃ, καὶ ἐπὶ τρομεροῖς ποσὶν ἔστη
νευστάζων κεφαλῇ· περὶ γὰρ σκότος ὅσσε οἱ ἄμφω
ἦλθε, βίῃ σεισθέντος ἐν ὀστέῳ ἐγκεφάλαιοιο.

τὸν μὲν ἐγὼν ὀδύνησι παραφρονέοντα βαρείααις
νωσάμενος, πρὶν αὐτίς ὑπότροπον ἀμπνυνθῆναι,
αὐχένος ἀρρήκτοιο παρ' ἰνίου ἤλασα² προφθᾶς,
ρίψας τόξον ἔραζε πολύρραπτόν τε φαρέτρην·

¹ mss also εὐκάμπτοιο

² ἤλασα: mss also ἔφθασα

THEOCRITUS XXV, 238-265

the lungs do lie. But nay; not even so was the hide of him to be pierced by the sore grievous arrow; there it fell vain and frustrate at his feet.

At this I waxed exceeding distempered and made to draw for the third time. But, ere that, the ravening beast rolled around his eyes and beheld me, and lashing all his tail about his hinder parts bethought him quickly of battle. Now was his neck brimming with ire, his tawny tresses an-end for wrath, his chine arched like a bow, as he gathered him up all together unto flank and loin. Then even as, when a wainwright, cunning man, takes the seasoned wild-fig boughs he hath warmed at the fire and bends them into wheels for an axled chariot, the thin-rinded figwood escapes at the bending from his grasp and leaps at one bound afar, even so did that direful lion from a great way off spring upon me, panting to be at my flesh. Then it was that with the one hand I thrust before me the cloak from my shoulders folded about my bunched arrows, and with the other lift my good sound staff above my head and down with it on his crown, and lo! my hard wild-olive was broke clean in twain on the mere shaggy pate of that unvanquishable beast. Yet as for him, or ever he could reach me he was fallen from the midst of his spring, and so stood with trembling feet and wagging head, his two eyes being covered in darkness because the brains were all-to-shaken in the skull of him.

Perceiving now that he was all abroad with the pain and grief of it, ere he might recover his wits I cast my bow and my broidered quiver upon the ground and let drive at the nape of that massy

ἠγγχον δ' ἐγκρατέως στιβαρὰς σὺν χεῖρας ἐρείσας
 ἐξόπιθεν, μὴ σάρκας ἀποδρύψῃ ὀνύχεσσι,
 πρὸς δ' οὐδας πτέρνησι πόδας στερεῶς ἐπίεζον
 οὐραίους¹ ἐπιβάς, πλευρῆσί τε μῆρ' ἐφύλασσον,
 μέχρῃς οὐ ἐξετάσσουσα βραχίονος² ὀρθὸν αἰείρας
 ἀπνευστον, ψυχὴν δὲ πελώριος ἔλλαβεν³ "Αιδης.

καὶ τότε δὴ βούλευον, ὅπως λασιαύχενα βύρσαν
 θηρὸς τεθνειῶτος ἀπὸ μελέων ἐρυσαιίμην,
 ἀργαλέον μάλα μόχθον, ἐπεὶ οὐκ ἦν οὔτε⁴ σιδήρῳ
 οὔτε λίθοις τμητῇ⁵ πειρωμένῳ οὐδέ μεν ὕλη.
 ἔνθα μοι ἀθανάτων τις ἐπὶ φρεσὶ θῆκε νοῆσαι
 αὐτοῖς δέρμα λέοντος ἀνασχίζειν ὀνύχεσσι.
 τοῖσι θοῶς ἀπέδειρα, καὶ ἀμφεθέμην μελέεσσιν
 ἔρκος ἐνναλίου ταμεσίχροος ἰωχμοῖο.

οὗτός τοι Νεμέου γένητ' ὦ φίλε θηρὸς ὄλεθρος,
 πολλὰ πάρος μήλοισ τε καὶ ἀνδράσι κήδεα θέντος."

¹ mss also οὐραίου and οὐραίη ² mss also μέχρῃ οὐ E:
 mss οἱ mss and Musurus also βραχίονας and -να ³ mss
 also ἔλλαχεν ⁴ ἦν οὔτε Wil: mss ἔσχε ⁵ thus Meineke:
 mss τμητῇ οὐδὲ λίθοις

THEOCRITUS XXV, 266-281

neck. Then from the rear, lest he should tear me with his talons, I gat my arms about his throat, and treading his hind-paws hard into the ground for to keep the legs of them from my sides, held on with might and main till at length I could rear him backward by the foreleg, and so stretched him strangled on the ground, and vasty Hades received his spirit.

That done, I fell a-pondering how I might flay me off the dead beast's shag-neckèd skin. 'What a task!' thought I; for there was no cutting that, neither with wood nor with stone nor yet with iron. At that moment one of the Immortals did mind me I should cut up the lion's skin with the lion's talons. So I to it, and had him flayed in a trice, and cast the skin about me for a defence against the havoc of gashing war.

Such, good friend, was the slaying of the Lion of Nemea, that had brought so much and sore trouble both upon man and beast."

XXVI.—THE BACCHANALS

THIS poem was probably written in honour of the initiation of a boy of nine into the mysteries of Dionysus by a mock slaying-rite. That young children were initiated into these mysteries is clear from a poem of Antistius in the Anthology, which may have been written for a similar occasion; and in Callimachus Artemis asks that her maiden attendants shall be nine years old.¹ In this poem the father describes the slaying of Pentheus by his mother, and takes credit to himself for following her example. The slaying of the boy is the bringing of him to Dionysus, even as the eagles made Ganymede immortal by bringing him to Zeus. The poem is almost certainly not by Theocritus, but such poems may well have figured in the competitions mentioned in line 112 of the Ptolemy.

¹ Antist. Anth. Pal. 11. 40, Callim. 3. 14, quoted by Cholmeley.

XXVI.—ΛΗΝΑΙ Η ΒΑΚΧΑΙ

Ἴνῳ κ' Αὐτονόα χὰ μαλοπάρανος Ἀγαῦα
 τρεῖς θιάσως ἐς ὄρος τρεῖς ἄγαγον αὐταὶ ἐοῖσαι.
 χαῖ μὲν ἀμερξάμεναι λασίας δρυὸς ἄγρια φύλλα
 κισσόν τε ζῶοντα καὶ ἀσφόδελον τὸν ὑπὲρ γᾶς
 ἐν καθαρῷ λειμῶνι κάμον δυοκαίδεκα βωμῶς,
 τὼς τρεῖς τᾷ Σεμέλα, τὼς ἐννέα τῷ Διονύσῳ.
 ἱερὰ δ' ἐκ κίστας πεποναμένα χερσὶν ἐλοῖσαι
 εὐφάμως κατέθεντο νεοδρέπτων ἐπὶ βωμῶν,
 ὡς ἐδίδασχ', ὡς αὐτὸς ἐθυμάρει Διόνυσος.
 Πενθεὺς δ' ἀλιβάτου πέτρας ἀπο πάντ' ἐθεώρει,
 σχῖνον ἐς ἀρχαίαν καταδύς, ἐπιχώριον ἔρνος.
 Αὐτονόα πράτα νιν ἀνέκραγε δεινὸν ἰδοῖσα,
 σὺν δ' ἐτάραξε ποσὶν μανιώδεος ὄργια Βάκχῳ,
 ἐξαπίνας ἐπιοῖσα· τὰ δ' οὐχ ὀρέοντι βέβηλοι.
 μαίνετο μὲν θ' αὐτα, μαίνοντο δ' ἄρ' εὐθὺ καὶ
 ἄλλαι.¹

Πενθεὺς μὲν φεῦγεν πεφοβημένος, αἰ δ' ἐδίωκον,
 πέπλωσ ἐκ ζωστήηρος ἐς ἰγνύαν ἐρύσαισαι.
 Πενθεὺς μὲν τόδ' ἔειπε ' τίνος κέχρησθε γυναῖκες;
 Αὐτονόα τόδ' ἔειπε ' τάχα γνώση πρὶν ἀκοῦσαι.
 μάτηρ τὰν κεφαλὰν μυκήσατο παιδὸς ἐλοῖσα,
 ὅσσον περ τοκάδος τελέθει μύκημα λεαίνας.
 Ἴνῳ δ' ἐξέρρηξε σὺν ὤμοπλάτῃ μέγαν ὤμον

¹ ἄλλαι Ahrens: mss ἄλλαι

XXVI.—THE BACCHANALS

THREE dames led three meinies to the mountain, Ino, Autonoë, and apple-cheeked Agavè, and gathering there wild leaves of the shag-haired oak, and living ivy and groundling asphodel, wrought in a lawn of the forest twelve altars, unto Semelè three and unto Dionysus nine. Then took they from a box offerings made of their hands and laid them in holy silence upon those altars of their gathering, as was at once the precept and the pleasure of the great Dionysus. Meanwhile Pentheus spied upon all they did from a steepy crag, being crept into an ancient mastich-tree such as grow in that country. Autonoe saw him first and gave a horrible shriek, and made quick confusion of the sacred things of the madding Bacchus with her feet, for these things are not to be seen of the profane. Mad was she now, and the others were straightway mad also. Pentheus, he fled afraid, and the women, girding their kirtles up about their thighs, they went in hot pursuit. Pentheus, he cried "What would you, ye women?" Autonoe, she cried "That shall you know ere you hear it." Then took off the mother the head of her child and roared even as the roar of a milch lioness, while Ino setting foot upon his belly wrenched shoulder and shoulder-blade from the one side of

"meinies": companies. "apple-cheeked": the Greek may also mean 'white-faced.'

THE BUCOLIC POETS

λάξ ἐπὶ γαστέρα βᾶσα, καὶ Αὐτονόας ῥυθμὸς
 ωύτός·

αἱ δ' ἄλλαι τὰ περισσὰ κρεανομέοντο γυναῖκες.
 ἐς Θήβας δ' ἀφίκοντο πεφυρμέναι αἵματι πᾶσαι,
 ἐξ ὄρεος πένθημα καὶ οὐ Πενθῆα φέροισαι.

οὐκ ἀλέγω· μηδ' ἄλλος ἀπεχθομένω¹ Διονύσῳ
 φροντίζοι, μηδ' εἰ χαλεπώτερα τῶνδε μογήσαι,²
 εἴη δ' ἐνναέτης ἢ καὶ δεκάτῳ ἐπιβαίνοι·
 αὐτὸς δ' εὐαγέοιμι καὶ εὐαγέεσσιν ἄδοιμι.

ἐκ Διὸς αἰγιόχῳ τιμὰν ἔχει αἰετὸς οὕτως.
 εὐσεβέων παίδεσσι τὰ λώϊα, δυσσεβέων δ' οὔ.

χαίροι μὲν Διόνυσος, ὃν ἐν Δρακάνῳ νιφόεντι
 Ζεὺς ὕπατος μεγάλην ἐπιγουνίδα κάτθετο λύσας·
 χαίροι δ' εὐειδῆς Σεμέλα καὶ ἀδελφεαὶ αὐτᾶς
 Καδμεῖαι πολλοῖς μεμελημένοι ἡρώϊναι,³
 αἱ τόδε ἔργον ἔρεξαν ὀρίναντος Διονύσου
 οὐκ ἐπιμωματόν· μηδεὶς τὰ θεῶν ὀνόσαιτο.

¹ ἀπεχθομένω Bergk: mss -ναι ² δὲ μογήσαι Ahr: mss
 δ' ἐμόγησε ³ thus Graefe: mss πολλαῖς and ἡρώϊναι

THEOCRITUS XXVI, 23-38

him, and Autonoe made the other side like unto it; and the other women wrought out the rest of the butchery. And so bedabbled all with blood they carried with them into Thebes in the stead of a kindred wight a kindred woe.

And I care not if they did, and pray no other may take thought for any that is hated of Dionysus, nay, not if such an one suffer a worse fate than Pentheus and be but a child nine years old or going ten years. As for me, may I be pure and do the will of them that are pure. Thus hath the eagle honour of the Aegis-Bearer. To the children of pious fathers belong the good things rather than to those that come of impious men.

All hail to Dionysus, whom most high Zeus took forth from his mighty thigh and laid down in snowy Dracanus; and all hail to beauteous Semele and her heroine sisters, the far-honoured daughters of Cadmus who did at Dionysus' bidding this deed that none may blame. Where 'tis a God's will let no man cavil.

“Made the other side like unto it”: the Greek is ‘Autonoe’s rhythm was the same,’ *i.e.* ‘Autonoe followed suit.’ “Kindred wight”; the Greek has a grim pun upon *Pentheus* and *penthēma* (woe).

him, and Antonio made the other side like unto it; and the other women wrought out the rest of the butchery. And so beheaded all with blood they carried with them into Thebes in the stead of a kindred with a kindred woe.

And I care not if they did, and have no other may take thought for any that is hated of Dionysus, may not if such an one suffer a worse fate than Yambus and be but a child nine years old, or going ten years as for me, may I be pure and do the will of them that are pure. Thus hath the eagle honour of the Aegis-Bearer. For the children of pious fathers belong themselves rather than to those that come of impious men.

All hail to Dionysus, whom most high Zeus look forth from his mighty thigh and laid down in snowy Thebes, and all hail to beautiful Semele and her heroic sisters, the far-famed daughters of Cadmus who did at Dionysus' bidding this deed that none may blame. Where is a God's will let no man call.

"Make the other side like unto it": the Greek is Antonio's rhythm was the same, i.e. Antonio followed suit. "Kindred with": the Greek has a grim pun upon Yambus and Yambus (woe).

XXVII.—THE LOVERS' TALK

THIS poem in its complete form was a match between a shepherd and another whom he had challenged, the stake being the shepherd's pipe. The missing part comprised the lines introducing the match, the whole of the rival's piece, and the prelude of the shepherd's piece. What is left is the main part of the shepherd's piece, its epilogue, and the award of the umpire. The umpire returns the shepherd his pipe, and adds a compliment in the form of a request that now he will play him another of his tunes, as, not having lost his pipe in the match, he will still be able to do. In the dialogue supposed to be recited, or perhaps to be sung, by the shepherd, one speaker answers the other speaker line for line except in two places where the same speaker has two lines. These exceptions, necessary in order to shift the rôle of answerer, have brought about a wrong arrangement of lines 9 and 19 in the manuscripts. The poem may be ascribed to an imitator of Theocritus. Line 4 he has taken bodily from him.

XXVII.—[ΟΑΡΙΣΤΥΣ]

• • • • •
ΑΚΡΟΤΙΜΗ

Τὰν πινυτὰν Ἑλέναν Πάρις ἤρπασε βουκόλος
ἄλλος.

ΔΑΦΝΙΣ

μᾶλλον ἐκοῖσ' Ἑλένα τὸν βουκόλον ἐσσὶ¹ φιλεῦσα.

ΑΚΡΟΤΙΜΗ

μὴ² καυχῶ σατυρίσκε· κενὸν τὸ φίλαμα λέγουσιν.

ΔΑΦΝΙΣ

ἔστι καὶ ἐν κενεοῖσι φιλάμασιν ἀδέα τέρψις.

ΑΚΡΟΤΙΜΗ

τὸ στόμα μευ πλύνω καὶ ἀποπτύω τὸ φίλαμα.

ΔΑΦΝΙΣ

πλύνεις χεῖλεα σεῖο; δίδου πάλιν, ὄφρα φιλάσω.

ΑΚΡΟΤΙΜΗ

καλὸν σοι δαμάλας φιλέειν, οὐκ ἄζυγα κώραν.

¹ ἐκοῖσ' Ahrens: mss ἐδοῖσ' ἐσσὶ E: mss ἐστὶ ² μὴ
Musurus: mss omit

XXVII.—[THE LOVERS' TALK]

*(The Shepherd tells of the conversation between
Daphnis and Acrotimè)*

.

ACROTIME

'Twas a neatherd like you carried off the wise
Helen.

DAPHNIS

Helen is more willing now, for she kisses her
neatherd.

ACROTIME

Soft, my satyr-boy, be not so sure ; there's a saying
"nought goes to a kiss."

DAPHNIS

Even in an empty kiss there's a sweet delight.

ACROTIME

Look ye, I wipe my mouth o' your kiss and spit it
from me.

DAPHNIS

Wipe thy lips, quotha ? then give them hither
again and have thee another.

ACROTIME

'Twere rather becoming you to kiss your heifers
than a maiden woman like me.

THE BUCOLIC POETS

ΔΑΦΝΙΣ

μὴ καυχῶ· τάχα γάρ σε παρέρχεται ὡς ὄναρ ἤβη.

ΑΚΡΟΤΙΜΗ

ἅ σταφυλὶς σταφίς ἐστὶ καὶ οὐ ῥόδον αὖτον ὀλεῖται. 10

ΔΑΦΝΙΣ

ἦδε τί γηράσκη; τόδε που μέλι καὶ γάλα πίνω.¹ 9
δεῦρ' ὑπὸ τὰς κοτίνους, ἵνα σοί τινα μῦθον ἐνέψω. 11

ΑΚΡΟΤΙΜΗ

οὐκ ἐθέλω· καὶ πρὶν με παρήπαφες ἀδέϊ μύθω.

ΔΑΦΝΙΣ

δεῦρ' ὑπὸ τὰς πτελέας, ἵν' ἐμᾶς σύριγγος ἀκούσης.

ΑΚΡΟΤΙΜΗ

τὴν σαυτοῦ φρένα τέρψον· οἷζύον οὐδὲν ἀρέσκει.

ΔΑΦΝΙΣ

φεῦ φεῦ τᾶς Παφίας χόλον ἄζεο καὶ σύγε κώρα.

ΑΚΡΟΤΙΜΗ

χαιρέτω ἅ Παφία· μόνον ἴλαος Ἄρτεμις εἶη.

ΔΑΦΝΙΣ

μὴ λέγε, μὴ βάλλη σε καὶ ἐς λίνον ἄλλυτον² ἐνθης.

ΑΚΡΟΤΙΜΗ

βαλλέτω ὡς ἐθέλη· πάλιν Ἄρτεμις ἄμμιν ἀρήξει.³ 18

¹ this line is omitted in some mss : γηράσκη E : mss -σκω
² ἄλλυτον Mus (?) : mss ἄκλιτον ³ ἐθέλη E : mss ἐθέλης
ἀρήξει E : mss ἀρήγη

THEOCRITUS XXVII, 8-18

DAPHNIS

Soft you, be not so sure ; your youth passes you by
like a dream.

ACROTIME

But the grape's in the raisin, and dry rose-leaves
may live.

DAPHNIS (*kissing her cheek*)

Shall *this* be suffered to grow old, that is my milk
and honey ? Pray you come hither under those wild-
olives ; I would fain tell you a tale.

ACROTIME

Nay, I thank you ; you beguiled me before with
your pretty tales.

DAPHNIS

Then pray you come hither under those elms and
let me play you my pipe.

ACROTIME

Nay ; that way you may pleasure yourself ; scant
joy comes of a sorry thing.

DAPHNIS

Alackaday ! you likewise, honey, must e'en fear
the wrath of Dame Paphian.

ACROTIME

Dame Paphian may go hang for me ; my prayers
are to Artemis.

DAPHNIS

Hist ! or she'll have at thee, and then thou'lt be
in the trap.

ACROTIME

Let her have at me ; Artemis will help me out.

THE BUCOLIC POETS

ΔΑΦΝΙΣ

οὐ φεύγεις τὸν Ἔρωτα, τὸν οὐ φύγε παρθένος ἄλλη. 20

ΑΚΡΟΤΙΜΗ

φεύγω ναὶ τὸν Πᾶνα· σὺ δὲ ζυγὸν αἰὲν ἀείραις.¹
μῆπιβάλης τὴν χεῖρα· καὶ εἰσέτι χεῖλος ἀμύξω.² 19

ΔΑΦΝΙΣ

δειμαίνω, μὴ δὴ σε κακωτέρω ἀνέρι δώσω. 22

ΑΚΡΟΤΙΜΗ

πολλοὶ μ' ἐμνώοντο, νόω δ' ἐμῶ οὔτις ἔαδε.³

ΔΑΦΝΙΣ

εἷς καὶ ἐγὼ πολλῶν μνηστήρ τεὸς ἐνθάδ' ἱκάνω.

ΑΚΡΟΤΙΜΗ

καὶ τί φίλος ῥέξαιμι; γάμοι πλήθουσιν ἀνίας.

ΔΑΦΝΙΣ

οὐκ ὀδύνην, οὐκ ἄλγος ἔχει γάμος, ἀλλὰ χορείην.

ΑΚΡΟΤΙΜΗ

ναὶ μάν φασι γυναῖκας εἰς τρομέειν παρακοίτας.

ΔΑΦΝΙΣ

μᾶλλον αἰὲ κρατέουσι· τί καὶ⁴ τρομέουσι γυναῖκες;

ΑΚΡΟΤΙΜΗ

ὠδίνειν τρομέω· χαλεπὸν βέλος Εἰλειθυίης.

¹ ἀείραις Ahr: mss ἄειρες ² this line is before 18 in some mss, after it in others ³ ἔαδε (perf.) Fritzsche: mss αἰίδει, Mus. ἔαδε ⁴ τί καὶ Wil: mss τίνα

THEOCRITUS XXVII, 19-29

DAPHNIS

No other maiden escapes Love, nor dost thou escape him.

ACROTIME

'Fore Pan, that do I; as for you, I only pray you may ever bear his yoke. (*he puts his arm about her and makes to kiss her again*) Unhand me, man; I'll bite thy lip yet.

DAPHNIS

But I fear if I let thee go a worsser man will have thee.

ACROTIME

Many the wooers have been after me, but never a one have I had to my mind.

DAPHNIS

Well, here am I come to add one more to those many.

ACROTIME

O friend, what is to do? marriage is all woe.

DAPHNIS

Nay; a marriage is a thing neither of pain nor grief but rather of dancing.

ACROTIME

Aye, but I'm told the wives do fear their bed-fellows.

DAPHNIS

Nay; rather have they ever the upper hand; what should wives fear?

ACROTIME

'Tis the throes I fear; the stroke of Eileithyia is hard to bear.

THE BUCOLIC POETS

ΔΑΦΝΙΣ

ἀλλὰ τεῆ βασιλεια μογοστόκος Ἄρτεμῖς ἔστιν.

30

ΑΚΡΟΤΙΜΗ

ἀλλὰ τεκεῖν τρομέω, μὴ καὶ χροῖα καλὸν ὀλέσσω.

ΔΑΦΝΙΣ

ἦν δὲ τέκης φίλα τέκνα, νέον φάος ὄψεται υἱας.

ΑΚΡΟΤΙΜΗ

καὶ τί μοι ἔδνον ἄγεις γάμου ἄξιον, ἦν ἐπινεύσω;

ΔΑΦΝΙΣ

πᾶσαν τὰν ἀγέλαν, πάντ' ἄλσεα καὶ νομὸν ἔξεις.

ΑΚΡΟΤΙΜΗ

ὄμνυε μὴ μετὰ λέκτρα λιπὼν ἀέκουσαν ἀπενθεῖν.¹

ΔΑΦΝΙΣ

οὐ μαυτὸν τὸν Πᾶνα, καὶ ἦν ἐθέλης με διῶξαι.

ΑΚΡΟΤΙΜΗ

τεύχεις μοι θαλάμους, τεύχεις καὶ δῶμα καὶ αὐλᾶς;

ΔΑΦΝΙΣ

τεύχω σοι θαλάμους· τὰ δὲ πῶεα καλὰ νομεύω.

ΑΚΡΟΤΙΜΗ

πατρὶ δὲ γηραλέω τίνα μάν,² τίνα μῦθον ἐνέψω;

ΔΑΦΝΙΣ

αἰνήσει σέο λέκτρον, ἐπὴν ἐμὸν οὔνομ' ἀκούσῃ.

40

¹ ἀπενθεῖν Reiske : mss ἀπένθης

² μάν Ahr : mss κεν

THEOCRITUS XXVII, 30-40

DAPHNIS

But thou hast Artemis to thy queen, and she
lightens the labour.

ACROTIME

Ah! but I fear lest the childbirth lose me my
pretty face.

DAPHNIS

But if thou bear sweet children, thou'lt see a new
light in thy sons.

ACROTIME

And if I say thee yea, what gift bring'st thou with
thee worthy the marriage?

DAPHNIS

Thou shalt have all my herd and all the planting
and pasture I possess.

ACROTIME

Swear thou'lt never thereafter leave me all
forlorn.

DAPHNIS

Before great Pan I swear it, even if thou choose to
send me packing.

ACROTIME

Buildest me a bower and a house and a farmstead?

DAPHNIS

Yea, I build thee a house, and the flocks I feed
are fine flocks.

ACROTIME

But then my gray-headed father, O what can I say
to him?

DAPHNIS

He'll think well o' thy wedlock when he hears
my name.

THE BUCOLIC POETS

ΑΚΡΟΤΙΜΗ

οὔνομα σὸν λέγε τήνο· καὶ οὔνομα πολλάκι τέρπει.

ΔΑΦΝΙΣ

Δάφνις ἐγώ, Λυκίδας δε πατήρ, μήτηρ δὲ Νομαίη.

ΑΚΡΟΤΙΜΗ

ἐξ εὐηγενέων· ἀλλ' οὐ σέθεν εἰμὶ χερείων.

ΔΑΦΝΙΣ

οἶδ', Ἀκροτίμη ἐσσί,¹ πατήρ δέ τοί ἐστι Μενάλκας.

ΑΚΡΟΤΙΜΗ

δείξον ἐμοὶ τεὸν ἄλσος, ὅπη σέθεν ἴσταται αὐλά.²

ΔΑΦΝΙΣ

δεῦρ' ἴδε, πῶς ἀνθεῦσιν ἐμαὶ ῥαδιναὶ κυπάρισσοι.

ΑΚΡΟΤΙΜΗ

αἶγες ἐμαὶ βόσκεσθε· τὰ βουκόλω ἔργα νοήσω.

ΔΑΦΝΙΣ

ταῦροι καλὰ νέμεσθ', ἵνα παρθένω ἄλσεα δείξω.

ΑΚΡΟΤΙΜΗ

τί ῥέζεις σατυρίσκε; τί δ' ἔνδοθεν ἄψαο μαζῶν;

ΔΑΦΝΙΣ

μᾶλα τεὰ πράτιστα τάδε χνοάοντα διδάζω.

ΑΚΡΟΤΙΜΗ

ναρκῶ ναὶ τὸν Πᾶνα. τεὴν πάλιν ἔξελε χεῖρα.

¹ οἶδ' Jacobs: mss οὐδ' Ἀκροτίμη ἐσσί E: mss ἄκρα
τιμήεσσι, Mus. ἄ. τιμήεσσα ² τεὸν Wil: mss ἔθον, Mus.
ἔθεν αὐλά E: mss α ορ αια, Mus. αὐλις

THEOCRITUS XXVII, 41-51

ACROTIME

Then tell me that name o' thine; there's often joy
in a name.

DAPHNIS

'Tis Daphnis, mine, and my father's Lycidas and
my mother's Nomaeë.

ACROTIME

Thou com'st of good stock; and yet methinks I
am as good as thou.

DAPHNIS

Aye, I know it; thou art Acrotimè and thy father
Menalcas.

ACROTIME

Come, show me thy planting, show me where thy
farmstead is.

DAPHNIS

Lo! this way it is; look how tall and slender my
cypress-trees spring!

ACROTIME

Graze on, my goats; I go to see the neatherd's
labours.

DAPHNIS

Feed you well, my bulls; I would fain show the
maid my planting.

ACROTIME

What art thou at, satyr-boy? why hast put thy
hand in my bosom?

DAPHNIS

I am fain to give thy ripe pippins their first
lesson.

ACROTIME

'Fore Pan, I shall swoon; take back thy hand.

THE BUCOLIC POETS

ΔΑΦΝΙΣ

θάρσει κῶρα φίλα. τί μοι ἔτρεμες; ὡς μάλα δειλά.

ΑΚΡΟΤΙΜΗ

βάλλεις εἰς ἀμάραν με καὶ εἴματα καλὰ μαιίνεις.

ΔΑΦΝΙΣ

ἄλλ' ὑπὸ σοὺς πέπλους ἀπαλὸν νάκος ἠνίδε βάλλω.

ΑΚΡΟΤΙΜΗ

φεῦ φεῦ καὶ τὰν μίτραν ἀπέσχισας.¹ ἐς τί δ'
ἔλυσας;

ΔΑΦΝΙΣ

τᾷ Παφίᾳ πράτιστον ἐγὼ τόδε δῶρον ὀπάσσω.²

ΑΚΡΟΤΙΜΗ

μίμνε τάλαν· τάχα τίς τοι ἐπέρχεται· ἦχον ἀκούω.

ΔΑΦΝΙΣ

ἀλλήλαις λαλέουσι τεὸν γάμον αἱ κυπάρισσοι.

ΑΚΡΟΤΙΜΗ

ἀμπεχόνην ποίησας ἐμὴν ῥάκος.³ εἰμὶ δὲ γυμνά.

ΔΑΦΝΙΣ

ἄλλην ἀμπεχόνην τῆς σῆς τοι μείζονα δώσω.

ΑΚΡΟΤΙΜΗ

φῆς μοι πάντα δόμεν· τάχα δ' ὕστερον οὐδ' ἄλα
δοίης.

ΔΑΦΝΙΣ

αἴθ' αὐτὰν δυνάμαν καὶ τὰν ψυχὰν ἐπιβάλλειν.

¹ μίτραν Winsem: mss μικρὰν ἀπέσχισας Scaliger: mss ἀπέστιχες ² ὀπάσσω E, cf l. 64; he cannot be said to give it on the spot: mss ὀπάζω ³ ἀμπεχόνην Ahr: mss

THEOCRITUS XXVII, 52-62

DAPHNIS

Never thou mind, sweet; what hadst thou to fear,
little coward?

ACROTIME

Thou thrustest me into the water-conduit and
soilest my pretty clothes.

DAPHNIS

Nay; look ye there! I cast my soft sheepskin
under thy cloak.

ACROTIME

Out, alack! thou hast torn off my girdle, too.
Why didst loose that?

DAPHNIS

This shall be my firstlings to our Lady of Paphos.

ACROTIME

Hold, ah hold! sure somebody's e'en coming.
There's a noise.

DAPHNIS

Aye, the cypress-trees talking together of thy
bridal.

ACROTIME

Thou hast torn my mantle and left me in my
shift.

DAPHNIS

I'll give thee another mantle, and an ampler.

ACROTIME

You say you'll give me anything I may ask, who
soon mayhap will deny me salt.

DAPHNIS

Would I could give thee my very soul to boot!

τάμπεχόνην, Mus. τὰμπέχονον
ράκος Mus (?): mss ράγος

έμην Hermann: mss έμδν

THE BUCOLIC POETS

ΑΚΡΟΤΙΜΗ

Ἄρτεμι, μὴ νεμέσα σοῖς ῥήμασιν¹ οὐκέτι πιστῇ.

ΔΑΦΝΙΣ

ῥέξω² πόρτιν Ἔρωτι καὶ αὐτᾶ βῶν Ἀφροδίτα.

ΑΚΡΟΤΙΜΗ

παρθένος ἔνθα βέβηκα, γυνὴ δ' εἰς οἶκον ἀφέρπω.

ΔΑΦΝΙΣ

ἀλλὰ γυνὴ μήτηρ τεκέων τροφός, οὐκέτι κώρα.

ὡς οἱ μὲν χλοεροῖσιν ἰαινόμενοι μελέεσσιν
ἀλλήλοις ψιθύριζον. ἀνιστατο φώριος εὐνή.
χῆ μὲν ἀνεγρομένη πάλιν ἔστιχε³ μᾶλα νομεύειν
ὄμμασιν αἰδομένοις,⁴ κραδίη δέ οἱ ἔνδον ἰάνθη,
ὃς δ' ἐπὶ ταυρείας ἀγέλας κεχαρημένος εὐνᾶς.

70

ΚΡΙΤΗΣ

δέχνησο τὰν σύριγγα τεὰν πάλιν, ὄλβιε ποιίμαν.⁵
τᾶ καὶ ποιμναγῶν⁶ ἑτέραν σκεψώμεθα μολπάν.

¹ σοῖς ῥήμασιν Ahr: mss σοι ἔρημας ² ῥέξω Mus: mss
ῥέξω ³ πάλιν ἔστιχε Wil: mss γε διέστ. ⁴ αἰδομένοις
Herm: mss -οι, Mus. -η ⁵ Lines 72-3 are omitted by
Mus. τεὰν Ahr: mss τεῶν ⁶ ποιμναγῶν E, cf. κυναγῶς:
mss ποιμαιγνίων

THEOCRITUS XXVII, 63-73

ACROTIME

O Artemis, be not wroth with a transgressor of thy word.

DAPHNIS

Love shall have a heifer of me, and great Aphrodite a cow.

ACROTIME

Lo, I came hither a maid and I go home a woman.

DAPHNIS

Aye, a mother and a nursing-mother, maiden no more.

Thus they prattled in the joy of their fresh young limbs. The secret bridal over, she rose and went her ways for to feed her sheep, her look shamefast but her heart glad within her; while as for him, he betook himself to his herds of bulls rejoicing in his wedlock.

THE UMPIRE

Here, take the pipe, thou happy shepherd; 'tis thine once more; and so let's hear and consider another of the tunes of the leaders o' sheep.

XXVIII.—THE DISTAFF

THE DISTAFF is an occasional poem in the Aeolic dialect and the Asclepiad metre, and was almost certainly modelled upon Sappho or Alcaeus. It was written by Theocritus before or during a voyage from Syracuse to Miletus, and presented with the gift of a carved ivory distaff to the wife of his friend the poet-physician Nicias.

XXVIII.—ΗΛΑΚΑΤΗ

Γλαύκας ὦ φιλέριθ' ἀλακάτα δῶρον Ἀθανάας
 γύναιξιν, νόος οἰκωφελίας αἴσιν ἐπάβολος,
 θάρσεισ' ἄμμιν ὑμάρτη πόλιν ἐς Νείλεος ἀγλάαν,
 ὅππυι Κύπριδος ἱρον καλάμῳ χλῶρον ὑπ' ἀπάλῳ.
 τυῖδε γὰρ πλόον εὐάνεμον αἰτήμεθα παρ Δίος,
 ὅππως ξέννον ἔμον τέρψομ' ἴδων κἀντιφιλήσομαι¹
 Νικίαν, Χαρίτων ἱμεροφώνων ἱερὸν φυτόν,
 καὶ σὲ τὰν ἐλέφαντος πολυμόχθῳ γεγενημέναν
 δῶρον Νικιάας εἰς ἀλόχῳ² χέρρας ὀπάσσομεν,
 σὺν τᾷ πόλλα μὲν ἔρρ'³ ἐκτελέσεις ἀνδρείοις
 πέπλοις,

πόλλα δ' οἶα γύναικες φορέοισ' ὑδάτινα βράκη.
 δις γὰρ μάτερες ἄρνων μαλάκοις ἐν βοτάνα πόκοις
 πέξαιντ' αὐτοέτει, Θευγένιδός γ' ἔννεκ' εὐσφύρω·
 οὕτως ἀνυσίεργος, φιλέει δ' ὅσσα σαόφρονες.
 οὐ γὰρ εἰς ἀκίρας οὐδ' ἐς ἀέργῳ κεν ἐβολλόμαν
 ὄπασσαιί σε δόμοις ἀμμετέρας ἔσσαν ἀπὺ χθόνος.

The Aeolic forms and accents are in many cases the restoration of Ahrens, but a few undoubted traces of them remain in the mss ¹ κἀντιφιλήσομαι Musurus: mss -ήσω
² ἀλόχῳ: mss also ὀλόχῳ perhaps rightly ³ ἔρρ(α) = ἔρια
 Buecheler: mss ἐργ'

XXVIII.—THE DISTAFF

DISTAFF, friend of them that weave and spin, gift of the Grey-eyed Huswife above to all good huswives here below, come away, come away to Neleus' town so bright and fair, where the Cyprian's precinct lies fresh and green among the tall soft reeds; for 'tis thither bound I ask of Zeus fair passage, with intent both to glad my eyes with the sight and my heart with the love of a dear good child of the Ladies o' the Voice of Delight, by name Nicias, and to give you, my pretty offspring of laboured ivory, into the hands of the goodwife of the same, to be her helpmate in the making of much wool into clothes, whether the coats of men or those translucent robes the women do wear. For the fleecy mothers o' flocks might well get them shorn afield twice in one year for aught Mistress Pretty-toes would care, so busy a little body is she and enamoured of all that delighteth the discreet. Trust me, I would never have given a fellow-countryman into the house of a do-nought or a sloven. And fellow-countryman it is, seeing you

“Neleus' town”: Miletus was founded by Neleus, and a temple of Aphrodite-in-the-Marsh seems to have been one of its outstanding features.

THE BUCOLIC POETS

καὶ γάρ τοι πάτρις, ἂν ὦξ Ἐφύρας κτίσσε ποτ'
Ἄρχίας

νάσω Τρῖνακρίας μύελον, ἄνδρων δοκίμων πόλιν.

νῦν μὰν οἶκον ἔχοισ' ἄνερος, ὃς πόλλ' ἐδάη σόφα
ἀνθρώποισι νόσοις φάρμακα λύγραις ἀπαλάλκεμεν, 20
οἰκήσεις κατὰ Μίλλατον ἐράνναν πεδ' Ἰαόνων,
ὡς εὐαλάκατος Θεύγενις ἐν δαμότισιν πέλη,
καὶ οἱ μνᾶστιν ἄει τῷ φιλαοίδω παρέχης ξένω.
κῆνο γάρ τις ἔρει τῶπος ἴδων σ'· ἦ μεγάλη χάρις
δώρω σὺν ὀλίγῳ· πάντα δὲ τίματα τὰ παρ φίλων.

THEOCRITUS XXVIII, 17-25

hail from the town old Archias founded out of
Ephyra, the sap and savour of the Isle o' Three
Capes, the birthplace of good men and true.

But now you are to lodge at a wiseacre's deep-
learned in the lore of such spells as defend us of the
flesh from woeful ills; now you are to dwell among
an Ionian people in Miletus the delectable, to the
end that Theugenis' neighbours may be jealous of her
and her distaff, and so you may serve always to mind
her of her friend the lover of song. For at the sight
of you it shall be said, "Great love goes here with a
little gift, and all is precious that comes of a friend."

"Ephyra": an old name for Corinth, the mother city of
Syracuse.

XXIX-XXX. — THE AEOLIC LOVE-POEMS

THESE two poems are inspired, like XII, by a passionate friendship. The first line of No. 1 contains a quotation from Alcaeus, and in both poems metre and dialect point to him or Sappho as the model. The metre in the one case is the fourteen-syllable Sapphic Pentameter, and in the other the Greater Asclepiad. As in XII, there is much here that is reminiscent to us of some of the Elizabethan love-poetry.

XXIX.—ΠΑΙΔΙΚΟΝ ΑΙΟΛΙΚΟΝ α'

'Οἶνος' ὦ φίλε παῖ λέγεται 'καὶ ἀλάθεια'
 κᾶμμε¹ χρῆ μεθύοντας ἀλαθείας ἔμμεναι.
 κῆγῶ μὲν ἐρέω τὰ φρένων κέατ'² ἐν μύχῳ.
 οὐκ ὄλας σε φίλην³ με θέλειςθ' ἀπὺ καρδίας.
 γινώσκω· τὸ γὰρ αἵμισυ τᾶς ζωίας ἔχω
 ζὰ τὰν σὰν ἰδέαν, τὸ δὲ λοιπὸν ἀπώλετο,
 κῶτα μὲν σὺ θέλεις, μακάρεσσιν ἴσαν ἄγω
 ἀμέραν· ὅτα δ' οὐκὶ θέλεις τύ, μάλ' ἐν σκότῳ.
 πῶς ταῦτ' ἄρμενα, τὸν φιλέοντ' ὀνίαις δίδων;
 ἀλλ' εἴ μοί τι πίθοιο νέος προγενεστέρῳ,
 τῷ κε λώιον αὐτος ἔχων ἐμ' ἐπαινέσαις.
 ποίησον καλιὰν μίαν ἐνν⁴ ἐνι δενδρίῳ,
 ὄππυι⁵ μηδὲν ἀπίξεται ἄγριον ὄρπετον.
 νῦν δὲ τῷδε μὲν ἄματος ἄλλον ἔχεις κλάδον,
 ἄλλον δ' αὖριον, ἐξ ἐτέρῳ δ' ἕτερον μάτης.
 καὶ κέν σευ τὸ κάλον τις ἴδων ῥέθος αἰνέσαι,
 τῷ δ' εὐθυς πλέον ἢ τριέτης ἐγένευ φίλος,
 τὸν πρῶτον δὲ φίλεντα⁶ τρίταιον ἐθήκαο
 ἀνδρῶν, τῶν ὑπὲρ ἀνορέαν⁷ δοκέεις πνέην.
 φίλη δ', ἄς κε ζόης, τὸν ὕμοιον⁸ ἔχην αἴ.
 αἰ γὰρ ὦδε πόης, ἄγαθος μὲν ἀκούσαι
 ἐξ ἄστων· ὁ δέ τοι κ' Ἔρος οὐ χαλέπως ἔχοι,
 ὃς ἀνδρῶν φρένας εὐμαρέως ὑποδάμναται,
 κῆμε μάλθακον ἐξ ἐπόησε σιδαρίῳ.

¹ κᾶμμε Brunck : mss κᾶμμες ² thus E : mss order τὰ
 φρένων ἐρέω κέατ' ³ σε φίλην E : mss φιλέειν ⁴ ἐνν Wil :
 mss εἰν ⁵ ὄππυι Wil : mss ὄπη or ὄπηη ⁶ φίλεντα E :

XXIX.—THE FIRST LOVE-POEM

In sack, out sooth goes the saying, lad, and now that you and I are a-drinking we must fain be men of truth. I for one will tell what doth lie in my mind's hold, and it is that you will not that I should love you with my whole heart. I know it; for such is the power of your beauty that there's but half a living left me to love you withal, seeing my day is spent like as a God's or in very darkness according as you do choose. What righteousness is here, to deliver one that loves you over unto woe? Trust me, if you 'ld only hearken to your elder 'twould be profit unto you and thanks unto me. Listen then: one tree should hold one nest, and that where no noisome beast may come at it; but you, you do possess one bough to-day and another to-morrow, seeking ever from this unto that; and if one but see and praise your fair face, straightway are you more than a three years' friend to him, and as for him that first loved you, in three days, lad, you reckon him of those men whose very manhood you seem to disdain. Choose rather to be friends with the same body so long as you shall live; for if so you do, you will have both honour of the world and kindness of that Love who doth so easily vanquish the mind of man and hath melted in me a heart of very iron.

mss φιλεῦντα
cf. *Meg.* 33

⁷ mss ὑπερανορέων

⁸ τὸν ὕμοιον = the same,

THE BUCOLIC POETS

ἀλλὰ πέρρ¹ ἀπάλω στύματός σε πεδέρχομαι
 ὀμνάσθην, ὅτι πέρρυσιν ἦσθα νεώτερος,
 κῶτὶ γηραλέοι πέλομεν πρὶν ἀπόπτυσαι
 καὶ ῥῦσοι, νεότατα δ' ἔχην παλινάγρετον
 οὐκ ἔστι· πτέρυγας γὰρ ἐπομμαδίαις φόρη,
 κᾶμμες βαρδύτεροι τὰ ποτήμενα συλλάβην. 30
 ταῦτα χρή σε νόεντα πέλην προτιμώτερον²,
 καί μοι τῶραμένῳ συνέραν ἀδόλως σέθεν,
 ὄππως, ἄνικα τὰν γένυν ἀνδρεΐαν ἔχης,
 ἀλλάλοισι πελώμεθ' Ἀχιλλεΐοι φίλοι.
 αἰ δὲ ταῦτα φέρην ἀνέμοισιν ἐπιτρέπης,
 ἐν θύμῳ δὲ λέγης ' τί με δαιμόνι' ἐννόχλης;
 νῦν μὲν κῆπὶ τὰ χρύσεια μᾶλ' ἔνεκεν σέθεν
 βαίην καὶ φύλακον νεκύων πεδὰ Κέρβερον,
 τότα δ' οὐδὲ κάλεντος³ ἐπ' αὐλείαις θύραις
 προμόλοιμί κε παυσάμενος χαλέπῳ μόνῳ.⁴ 40

¹ πέρρ Wil: Ahr πέρ: mss περι ² σε νόεντα Buecheler:
 mss νοέοντα mss προτιμώτερον and ποτιμώτερον: = kinder E
³ κάλεντος E: mss καλεῦντος ⁴ μόνῳ E = madness: mss πόθῳ
 and μούνῳ (?)

THEOCRITUS XXIX, 25-40

O by those soft lips I beseech you remember that you were younger a year ago, and as we men wax old and wrinkled sooner than one may spit, so there's no re-taking of Youth once she be fled, seeing she hath wings to her shoulders, and for us 'tis ill catching winged beasts. Come then, think on these things and be the kinder for't, and give love for love where true loving is; and so when Time shall bring thee a beard we'll be Achilles and his friend. But if so be you cast me these words to the winds, and say, and say in your heart, "Peace, man; begone," then, for all I would go now for your sake and get the Golden Apples or fetch you the Watch-dog o' the Dead, I would not come forth, no, not if you should stand at my very door and call me, for the pain of my woodness would be overpast.

"Achilles and his friend": Patroclus. "Golden Apples": of the Hesperides; the fetching of these and of Cerberus were two of the Labours of Heracles. "woodness": madness.

XXX.—ΠΑΙΔΙΚΟΝ ΑΙΟΛΙΚΟΝ Β'

Ἦναι τῷ χαλέπῳ καινομόρῳ τῷδε νοσήματος·
 τετόρταιος ἔχει παῖδος ἔρος μῆνά με¹ δεύτερον,
 κάλῳ μὲν μετρίως, ἀλλ' ὅποσον τῷ πόδι περρέχει
 τὰς γὰς, τοῦτο χάρις, ταῖς δὲ παραύφαις γλύκυ 5
 μειδία².

καὶ νῦν μὲν τὸ κάκον ταῖς μὲν ἔχει, ταῖσι δὲ μ' οὐκ
 ἔχει³.

τάχα δ' οὐδ' ὅσον ὑπνω ἵπιτύχην ἔσσειτ' ἐρωῖα.
 ἔχθες γὰρ παρίων ἔδρακε λέπτ' ἄμμε δι' ὀφρύγων⁴
 αἰδέσθεις προτίδην⁵ ἄντιος, ἠρεύθετο δὲ χροῖα,
 ἔμεθεν δὲ πλέον τὰς κραδίας ὦρος ἐδράξατο.
 εἰς οἶκον δ' ἀπέβαν ἔλκος ἔχων καὶ τὸ <κέαρ
 δάκων>⁶

πόλλα δ' εἰσκαλέσαις θῦμον ἐμαύτῳ διελεξάμαν.⁷
 ' τί δὴ ταῦτ' ἐπόης; ἀλοσύνας τί ἔσχατον ἔσσεται;
 λευκὰς οὐκὶ φίσαισθ' ὅττι φόρης ἐν κροτάφοις
 τρίας⁸;

ὦρά τοι φρονέην, μὴ ὠυκὶ⁹ νέος τὰν ιδέαν πέλη
 πάντ' ἔρδη ὅσσαπερ οἱ τῶν ἐτέων ἄρτια γεύμενοι.¹⁰
 καὶ μὰν ἄλλα σε λάθει· τὸ δ' ἄρ' ἦν λώϊον, ἔμμεναι

¹ μῆνά με Bergk : ms μῆνα 4, 5 transposed by Fritzsche
² παραύφαις (so E) γλύκυ μειδία Bgk : ms παραύλαις γλ. μειδί-
 αμα ³ thus Bgk : ms ταῖς μὲν ἔχει ταῖς δ' οὐ ⁴ λέπτ'
 ἄμμε Schwabe : δι' ὀφρύγων Bgk· Herwerden : ms λέπτα
 μελιφρύγων ⁵ προτίδην E : ms ποτίδην ⁶ κέαρ δάκων sup-

XXX.—THE SECOND LOVE-POEM

AYE me, the pain and the grief of it! I have been sick of Love's quartan now a month and more. He's not so fair, I own, but all the ground his pretty foot covers is grace, and the smile of his face is very sweetness. 'Tis true the ague takes me now but day on day off, but soon there'll be no respite, no not for a wink of sleep. When we met yesterday he gave me a sidelong glance, afeared to look me in the face, and blushed crimson; at that, Love gripped my reins still the more, till I gat me wounded and heartsore home, there to arraign my soul at bar and hold with myself this parlance: "What wast after, doing so? whither away this fond folly? know'st thou not there's three gray hairs on thy brow? Be wise in time, or one that is no youth in's looks shall play new-taster o' the years. Other toys thou forgettest; 'twere better, sure, at thy time o' life to know no

plied by Fritzsche ⁷ διελεξάμαν Bgk : ms διέλυξε ⁸ οὐκ
Φίσαισθ' E : ms οὐκ ἐπίσθης θ' φόρης and τρίας Bgk : ms
φόροις and *τρία* ⁹ φρονέην Bgk : ms φρονέσιν μὴ οὐκ
νέος E : ms μὴ . . . *ινέος* : see *Class. Rev.* 1911 p. 37
¹⁰ γεύμενοι Kreissler : ms γεγεύμ.

THE BUCOLIC POETS

ξέννον τῶν χαλέπων παῖδος <ἔρων ἢ τόον ἔντ'>¹
ἔραν.

τῷ μὲν γὰρ βίος ἔρπει *Ἔρισα* γόννοις ἐλάφω θόας
τελάσσαι δ' ἀτέρα ποντοπόρην ἄ αὐριον ἀμέραν,²
οὐδ' αὐτῷ γλυκέρας ἀνθεμον ἄβας πεδ' ὑμαλίκω
μένει· τῷ δ' ὁ πόθος καὶ τὸν ἔσω μύελον ἐσθίει
ὀμμιμνασκομένῳ, πόλλα δ' ὄρη νύκτος ἐνύπνια,
παύσασθαι δ' ἐνιαυτὸς χαλέπας οὐκ ἴκονος
δύας—.>³

20

ταῦτα κἄτερα πόλλα προτ' ἔμον⁴ θῦμον ἐμεμ-
ψάμαν·

ὁ δὲ τοῦτ' ἔφατ'· ὅττις δοκίμοι⁵ τὸν δολομάχανου
νικάσῃν Ἔρον, οὗτος δοκίμοι τοῖς ὑπὲρ ἀμμέων
εὐρην βραϊδίως ἄστερας, ὀππόσσακιν ἔννεα·
καὶ νῦν, εἴτε θέλω, χρή με μάκρον σχόντα τὸν
ἀμφενα

ἔλκην τὸν ζυγόν, εἴτ' οὐκὶ θέλω· ταῦτα γάρ, ὦγαθε,
βόλλεται θεός ὃς καὶ Δίος ἔσφαλε μέγαν νόον
καῦτας Κυπρογενήας· ἔμε μάν, φύλλον⁶ ἐπάμερον
σμίκρας δεύμενον αὔρας, ὀνέλων ἄ κε φόρη φόρη.⁷

30

¹ ἔρων ἢ τόον ἔντ' supplied by E ἔρπει *Ἔρισα* E: ms
ἔρπε ρωῖσα ² τελάσσαι = *τολμήσαι* E from Hesych: ms
δλάσει ἄ αὐριον ἀμέραν = ταύτη τῶν ἡμερῶν ἢ αὐριόν ἐστι E:
ms αὐριον ἄμ. ³ χαλέπας Bgk: ms χαλεπαί οὐκ ἴκονος
δύας supplied by E: ms οὐκὶ for aposiopesis cf. *Il.* 23.

THEOCRITUS XXX, 17-32

more such loves as this. For whom Life carries swift and easy as hoof doth hind, and might endure to cross and cross the sea every day's morrow that is, can he and the flower o' sweet Youth abide ever of one date? How much less he that hath yearful remembrance gnawing at his heart's core, and dreams often o' nights and taketh whole years to cure his lovesickness!"

Such lesson and more read I unto my soul, and thus she answered me again: "Whoso thinketh to outvie yon cozening Love, as soon might he think to tell how-many-times-nine stars be i' th' skies above us; and so I too, willy-nilly, must fain stretch my neck beneath the yoke and pull, seeing such, my lord, is the will of a God that hath betrayed ev'n the mickle mind of Zeus, and beguiled ev'n the Cyprus-born, and catcheth up and carrieth whithersoever he list (as well he may) a poor mortal leaf like me that needs but a puff of air to lift it."

319 ff. ⁴ προτ' E: ms ποτ' ⁵ δοκίμοι Bgk: ms δοκεῖ μοι
⁶ φύλλον Fritzsche: ms φίλον ⁷ δεύμενον Bgk: ms δευό-
μενον ὀνέλων Ahr: ms ὀ μέλλων ᾧ κε Wil: ms αἶκα φόρη
φόρη E: cf. Stob. Flor. T. 28. 18 fin. οἷς ἐπισφαλῆς ὀπηδεῖ (mss
ὀπη δὴ) παντοίη τύχη φορῆ (mss φορῆ) πνεύματος αἰωρουμένη, and
see *Class. Rev.* 1911, p. 65: ms φορεῖ

THE INSCRIPTIONS

THESE little poems are all, with the exception of IV, actual inscriptions, and would seem to have been collected from the works of art upon which they were inscribed. XII and XXIII are in all probability by other hands, and there is some doubt of the genuineness of XXIV; but the rest are not only ascribed to Theocritus in the best manuscripts, but are fully worthy of him.

ΕΠΙΓΡΑΜΜΑΤΑ

I

Τὰ ῥόδα τὰ δροσόεντα καὶ ἅ κατὰπυκνος ἐκείνα
ἔρπυλλος κεῖται ταῖς Ἑλικωνιάσι,
ταὶ δὲ μελάμφυλλοι δάφναι τὴν Πύθιε Παιάν,
Δελφὶς ἐπεὶ πέτρα τοῦτό τοι ἀγλάϊσε·
βωμὸν δ' αἰμάξει κεραὸς τράγος οὔτος ὁ μαλός,
τερμίνθου τρώγων ἔσχατον ἀκρεμόνα.

II

Δάφνις ὁ λευκόχρως, ὁ καλᾶ σύριγγι μελίσδων
βουκολικοὺς ὕμνους, ἄνθετο Πανὶ τάδε,
τοὺς τρητοὺς δόνακας, τὸ λαγωβόλον, ὄξυν ἄκοντα,
νεβρίδα, τὰν πήραν, ἧ ποκ' ἐμαλοφόρει.

III

Εὔδεις φυλλοστρώτι πέδῳ Δάφνι σῶμα κεκμακὸς
ἀμπαύων, στάλικες δ' ἀρτιπαγεῖς ἀν' ὄρη·
ἀγρεύει δέ τυ Πὰν καὶ ὁ τὸν κροκόεντα Πρίηπος
κισσὸν ἐφ' ἱμερτῶ κρατὶ καθαπτόμενος,
ἄντρου ἔσω στείχοντες ὁμόρροθοι. ἀλλὰ τὴν φεῦγε,
φεῦγε μεθεὶς ὕπνου κῶμα καταρρύμενον.¹

¹ καταρρύμενον E: cf. Sappho fr. 4 κῶμα κατάρρει, and χύμενος: mss καταγρόμενον or καταγόμενον

THE INSCRIPTIONS

I.—[AN INSCRIPTION FOR A PICTURE]

THOSE dewy roses and that thick bushy thyme are an offering to the Ladies of Helicon, and since 'tis the Delphian Rock hath made it honoured, the dark-leaved bay, Pythian Healer, is for thee; and yon horny white he-goat that crops the outmost sprays of the terebinth-tree is to be the blood-offering upon the altar.

II.—[FOR A PICTURE]

THESE stopped reeds, this hurl-bat, this sharp javelin, this fawnskin, and this wallet he used to carry apples in, are an offering unto Pan from the fair-skinned Daphnis, who piped the music o' the country upon this pretty flute.

III.—[FOR A PICTURE]

You sleep there upon the leaf-strown earth, good Daphnis, and rest your weary frame, while your netting-stakes are left planted on the hillside. But Pan is after you, and Priapus also, with the yellow ivy about his jolly head; they are going side by side into your cave. Quick then, put off the lethargy that is shed of sleep, and up with you and away.