



MYTHOPOUCH

RETELLING

THE HOMERIC HYMNS

after Hugh G. Evelyn-White, 1914

Thirty-three hymns

A modern educational version for readers aged 15 and up

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THE HOMERIC HYMNS: A MYTHOPOUCH RETELLING

ABOUT THIS DOCUMENT

This document holds the thirty-three Homeric Hymns in two voices. First comes the hymn itself, in Hugh G. Evelyn-White's English translation of 1914, the same public-domain text printed in the Loeb volume from which this document is drawn. Beneath each hymn comes the Mythopouch retelling: a readable path through the same poem in modern prose, written for readers aged fifteen and up.

A source is the document you can cite and check. A retelling is the readable way through it. Use both.

Two small notes on presentation. In keeping with Mythopouch house style, the long dashes of the 1914 translation have been rendered as ordinary hyphens, and the retellings use Australian English spelling. Everything else in the hymn texts is replicated as printed, including the translator's line references.

HYMN I: TO DIONYSUS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-9) For some say, at Dracanum; and some, on windy Icarus; and some, in Naxos, O Heaven-born, Insewn; and others by the deep-eddying river Alpheus that pregnant Semele bare you to Zeus the thunder-lover. And others yet, lord, say you were born in Thebes; but all these lie. The Father of men and gods gave you birth remote from men and secretly from white-armed Hera. There is a certain Nysa, a mountain most high and richly grown with woods, far off in Phoenice, near the streams of Aegyptus.

(ll. 10-12) '...and men will lay up for her many offerings in her shrines. And as these things are three, so shall mortals ever sacrifice perfect hecatombs to you at your feasts each three years.'

(ll. 13-16) The Son of Cronos spoke and nodded with his dark brows. And the divine locks of the king flowed forward from his immortal head, and he made great Olympus reel. So spake wise Zeus and ordained it with a nod.

(ll. 17-21) Be favourable, O Insewn, Inspirer of frenzied women! we singers sing of you as we begin and as we end a strain, and none forgetting you may call holy song to mind. And so, farewell, Dionysus, Insewn, with your mother Semele whom men call Thyone.

MYTHOPOUCH RETELLING

This hymn honours Dionysus, the god of wine and wild joy, and it tells of his birth and the honours Zeus decreed for him. Only fragments of the hymn survive, so what follows is pieced together from the scraps that remain.

The hymn opens by considering the rival claims about where Dionysus was born. Some say at Dracanum, some on windy Icarus, some in Naxos, and others that his mother Semele, pregnant by Zeus the thunder-lover, bore him by the deep-eddying river Alpheus. Others yet, says the hymn, claim he was born in Thebes. But all of these, the singer insists, are lies. The truth is that the Father of men and gods gave him birth far from mortals and in secret from white-armed Hera. There is a certain mountain called Nysa, very high and richly wooded, far off in Phoenice near the streams of Aegyptus, and there the god was born. The hymn addresses him as Heaven-born and Insewn, recalling how Zeus sewed the unborn child into his own thigh.

The middle of the hymn is lost, but a fragment of Zeus' speech remains, promising that men will lay up many offerings in shrines, and that mortals will sacrifice perfect hecatombs to Dionysus at his feasts every three years. As the Son of Cronos spoke, he nodded with his dark brows, the divine locks of the king flowed forward from his immortal head, and great Olympus reeled. So wise Zeus ordained it with a nod.

The hymn closes with a prayer: be favourable, O Insewn, Inspirer of frenzied women. Singers sing of him as they begin and as they end a strain, and none who forgets him may call holy song to mind. Farewell, Dionysus, Insewn, with your mother Semele, whom men call Thyone.

HYMN II: TO DEMETER

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

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

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

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

(ll. 33-39) And so long as she, the goddess, yet beheld earth and starry heaven and the strong-flowing sea where fishes shoal, and the rays of the sun, and still hoped to see her dear mother and the tribes of the eternal gods, so long hope calmed her great heart for all her trouble.... ((LACUNA))and the heights of the mountains and the depths of the sea rang with her immortal voice: and her queenly mother heard her.

(ll. 40-53) Bitter pain seized her heart, and she rent the covering upon her divine hair with her dear hands: her dark cloak she cast down from both her shoulders and sped, like a wild-bird, over the firm land and yielding sea, seeking her child. But no one would tell her the truth, neither god nor mortal men; and of the birds of omen none came with true news for her. Then for nine days queenly Deo wandered over the earth with flaming torches in her hands, so grieved that she never tasted ambrosia and the sweet draught of nectar, nor sprinkled her body with water. But when the tenth enlightening dawn had

come, Hecate, with a torch in her hands, met her, and spoke to her and told her news:

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

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

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

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

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

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

(ll. 118-144) Thus they said. And she, that queen among goddesses answered them saying: 'Hail, dear children, whosoever you are of woman-kind. I will tell you my story; for it is not unseemly that I should

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

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

(ll. 147-168) 'Mother, what the gods send us, we mortals bear perforce, although we suffer; for they are much stronger than we. But now I will teach you clearly, telling you the names of men who have great power and honour here and are chief among the people, guarding our city's coif of towers by their wisdom and true judgements: there is wise Triptolemus and Dioclus and Polyxeinus and blameless Eumolpus and Dolichus and our own brave father. All these have wives who manage in the house, and no one of them, so soon as she has seen you, would dishonour you and turn you from the house, but they will welcome you; for indeed you are godlike. But if you will, stay here; and we will go to our father's house and tell Metaneira, our deep-bosomed mother, all this matter fully, that she may bid you rather come to our home than search after the houses of others. She has an only son, late-born, who is being nursed in our well-built house, a child of many prayers and welcome: if you could bring him up until he reached the full measure of youth, any one of womankind who should see you would straightway envy you, such gifts would our mother give for his upbringing.'

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

(ll. 184-211) Soon they came to the house of heaven-nurtured Celeus and went through the portico to where their queenly mother sat by a pillar of the close-fitted roof, holding her son, a tender scion, in her bosom. And the girls ran to her. But the goddess walked to the threshold: and her head reached the roof and she filled the doorway with a heavenly radiance. Then awe and reverence and pale fear took hold of Metaneira, and she rose up from her couch before Demeter, and bade her be seated. But Demeter, bringer of seasons and giver of perfect gifts, would not sit upon the bright couch, but stayed silent with lovely eyes cast down until careful lambe placed a jointed seat for her and threw over it a silvery fleece. Then she sat down and held her veil in her hands before her face. A long time she sat upon the stool without speaking because of her sorrow, and greeted no one by word or by sign, but rested, never

smiling, and tasting neither food nor drink, because she pined with longing for her deep-bosomed daughter, until careful Iambe—who pleased her moods in aftertime also—moved the holy lady with many a quip and jest to smile and laugh and cheer her heart. Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo received it to observe the sacrament....

((LACUNA))

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

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

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

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

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

(ll. 256-274) 'Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for—be witness the oath of the gods, the relentless water of Styx—I would have made your dear son deathless and unageing all his days and would have bestowed on him everlasting honour, but now he can in no way escape death and the fates. Yet shall unfailing honour always rest upon him, because he lay upon my knees and slept in my arms. But, as the years move round and when he is in his prime, the sons of the Eleusinians shall ever wage war and dread strife with one another continually. Lo! I am that Demeter who has share of honour

and is the greatest help and cause of joy to the undying gods and mortal men. But now, let all the people build me a great temple and an altar below it and beneath the city and its sheer wall upon a rising hillock above Callichorus. And I myself will teach my rites, that hereafter you may reverently perform them and so win the favour of my heart.'

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

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

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

(ll. 301-320) Now when they had finished building and had drawn back from their toil, they went every man to his house. But golden-haired Demeter sat there apart from all the blessed gods and stayed, wasting with yearning for her deep-bosomed daughter. Then she caused a most dreadful and cruel year for mankind over the all-nourishing earth: the ground would not make the seed sprout, for rich-crowned Demeter kept it hid. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. So she would have destroyed the whole race of man with cruel famine and have robbed them who dwell on Olympus of their glorious right of gifts and sacrifices, had not Zeus perceived and marked this in his heart. First he sent golden-winged Iris to call rich-haired Demeter, lovely in form. So he commanded. And she obeyed the dark-clouded Son of Cronos, and sped with swift feet across the space between. She came to the stronghold of fragrant Eleusis, and there finding dark-cloaked Demeter in her temple, spake to her and uttered winged words:

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

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

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

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

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

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

(ll. 370-383) When he said this, wise Persephone was filled with joy and hastily sprang up for gladness. But he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter. Then Aidoneus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot, and the strong Slayer of Argos took reins and whip in his dear hands and drove forth from the hall, the horses speeding readily. Swiftly they traversed their long course, and neither the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they clave the deep air above them as they went. And Hermes brought them to the place where rich-crowned Demeter was staying and checked them before her fragrant temple.

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

he rapt you away to the realm of darkness and gloom, and by what trick did the strong Host of Many beguile you?'

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

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

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

(ll. 441-459) And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what right she should choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grain was hidden by design of trim-ankled Demeter. But afterwards, as springtime waxed, it was soon to be waving with long ears of corn, and its rich furrows to be loaded with grain upon the ground, while others would already be bound in sheaves. There first she landed from the fruitless upper air: and glad were the goddesses to see each other and cheered in heart. Then bright-coiffed Rhea said to Demeter:

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

(ll. 470-482) So spake Rhea. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. Then she went, and to the kings who deal justice, Triptolemus and Diocles, the horse-driver, and to doughty Eumolpus and Celeus, leader of the people, she showed the conduct of her rites and taught them all her

mysteries, to Triptolemus and Polyxenus and Diocles also, - awful mysteries which no one may in any way transgress or pry into or utter, for deep awe of the gods checks the voice. Happy is he among men upon earth who has seen these mysteries; but he who is uninitiate and who has no part in them, never has lot of like good things once he is dead, down in the darkness and gloom.

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

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

MYTHOPOUCH RETELLING

This hymn honours Demeter, goddess of the harvest, and tells the story of how her daughter Persephone was carried off to the underworld, how the grieving mother searched for her, and how their reunion gave Eleusis its Mysteries.

Persephone, trim-ankled daughter of rich-haired Demeter, was snatched away by Aidoneus, that is Hades, lord of the dead, with the consent of all-seeing Zeus. She was playing in a soft meadow with the daughters of Oceanus, gathering roses, crocuses, violets, irises and hyacinths. Among them grew a narcissus, which Earth had made at the will of Zeus to please the Host of Many and to snare the bloom-like girl: a marvellous flower of a hundred blooms. As she reached out to take it, the earth yawned open, and out sprang the lord of the dead. He caught the unwilling girl onto his golden chariot and bore her off, calling shrilly on her father Zeus. Only tender-hearted Hecate in her cave and Helios the sun heard her cries.

The mountains and the sea rang with her voice, and her mother heard, and bitter pain seized Demeter's heart. She sped like a wild bird over land and sea, but no one would tell her the truth. For nine days she wandered with flaming torches, tasting neither ambrosia nor nectar. On the tenth day Hecate met her; she had heard the cry but seen no one. Together they went to Helios, who told her the truth with pity: Zeus alone was to blame, for he had given Persephone to Hades, her father's brother, to be his wife. He urged her to cease her grief, for Aidoneus was no unfitting husband, her own brother and lord of a third of the world.

But Demeter's grief grew more savage, and in anger at Zeus she left Olympus and wandered among men in disguise until she came to Eleusis. She sat by the Maiden Well looking like an old woman, and there the four daughters of Celeus found her. Calling herself Doso, she spun a tale of escaping pirates who had carried her from Crete, and sought work as a nurse. The girls said their mother Metaneira had a late-born baby son whom the stranger might nurse. The girls ran home like deer in springtime and led the veiled stranger to the house.

At the threshold her head touched the roof and the doorway filled with heavenly radiance. The goddess sat silent and unsmiling until careful lambe moved her to laugh with quips and jests; she refused wine but took a draught of meal and water with mint. Then Metaneira begged her to nurse the child, and Demeter agreed, vowing that no witchcraft would harm him.

So the goddess nursed Demophoon, and he grew like an immortal. By day she anointed him with ambrosia; by night, unknown to his parents, she hid him like a brand in the fire. She would have made him deathless, had Metaneira not spied on her one night and screamed in terror. The furious goddess snatched the child from the flames: witless mortals had ruined her work. Demophoon must now die like all men, though unfailing honour would rest on him because he had lain on her knees. She revealed herself as Demeter and commanded the people to build her a great temple and altar above Callichorus. Then she cast off her old age, and beauty and golden light filled the house like lightning. Celeus summoned the people, and they built the temple.

Demeter sat apart in her new temple, wasting with yearning, and sent the most dreadful year mankind had known: the seed would not sprout, and she would have destroyed the race of men with famine and robbed the gods of their sacrifices, had Zeus not taken thought. He sent golden-winged Iris, then all the blessed gods with gifts and honours, yet she refused them all, vowing never to return to Olympus nor let fruit spring until she saw her daughter with her own eyes.

Then Zeus sent Hermes down to Erebus, where Hades sat with his reluctant bride. Hades smiled grimly and obeyed, bidding Persephone go kindly to her mother, for she would be no ill-matched queen, ruling all that lives and moves. Persephone sprang up for joy, but Hades secretly gave her a sweet pomegranate seed to eat, so she could not stay with Demeter forever. Hermes drove her up in the golden chariot to Eleusis.

Demeter rushed out like a Maenad down a wooded mountain, and Persephone leapt from the chariot and fell on her mother's neck. Holding her, Demeter asked whether she had tasted any food below. If not, she could live forever on Olympus; if she had, she must dwell a third of each year in the underworld and two parts with her mother. Persephone told her everything: the secret seed, and the earth opening as she plucked the narcissus among her companions. Mother and daughter comforted each other with embraces, and bright-coiffed Hecate embraced Persephone, from that time her companion.

Zeus sent rich-haired Rhea, Demeter's own mother, to call her back, promising whatever honours she chose and confirming the yearly arrangement. Demeter did not refuse. Straightway she made fruit spring up, and the whole earth was laden with leaves and flowers. Then she taught her rites and mysteries to the kings who deal justice, Triptolemus, Diocles, Eumolpus, Polyxeinus and Celeus: mysteries none may transgress or utter, for deep awe of the gods checks the voice. Happy is the man who has seen them; the uninitiated have no share of such good things after death. The goddesses went up to dwell beside Zeus, and blessed is the mortal they love, for to his house they send Plutus, the giver of wealth.

The hymn closes with a prayer: gracious queen of Eleusis, Paros and Antron, giver of good gifts and bringer of seasons, queen Deo, with your daughter all-beauteous Persephone, grant heart-cheering substance for this song. And now the singer will remember Demeter, and another song also.

HYMN III: TO APOLLO

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-18) I will remember and not be unmindful of Apollo who shoots afar. As he goes through the house of Zeus, the gods tremble before him and all spring up from their seats when he draws near, as he bends his bright bow. But Leto alone stays by the side of Zeus who delights in thunder; and then she unstrings his bow, and closes his quiver, and takes his archery from his strong shoulders in her hands and hangs

them on a golden peg against a pillar of his father's house. Then she leads him to a seat and makes him sit: and the Father gives him nectar in a golden cup welcoming his dear son, while the other gods make him sit down there, and queenly Leto rejoices because she bare a mighty son and an archer. Rejoice, blessed Leto, for you bare glorious children, the lord Apollo and Artemis who delights in arrows; her in Ortygia, and him in rocky Delos, as you rested against the great mass of the Cynthian hill hard by a palm-tree by the streams of Inopus.

(ll. 19-29) How, then, shall I sing of you who in all ways are a worthy theme of song? For everywhere, O Phoebus, the whole range of song is fallen to you, both over the mainland that rears heifers and over the isles. All mountain-peaks and high headlands of lofty hills and rivers flowing out to the deep and beaches sloping seawards and havens of the sea are your delight. Shall I sing how at the first Leto bare you to be the joy of men, as she rested against Mount Cynthus in that rocky isle, in sea-girt Delos-while on either hand a dark wave rolled on landwards driven by shrill winds-whence arising you rule over all mortal men?

(ll. 30-50) Among those who are in Crete, and in the township of Athens, and in the isle of Aegina and Euboea, famous for ships, in Aegae and Eiresiae and Peparethus near the sea, in Thracian Athos and Pelion's towering heights and Thracian Samos and the shady hills of Ida, in Scyros and Phocaea and the high hill of Autocane and fair-lying Imbros and smouldering Lemnos and rich Lesbos, home of Macar, the son of Aeolus, and Chios, brightest of all the isles that lie in the sea, and craggy Mimas and the heights of Corycus and gleaming Claros and the sheer hill of Aesagea and watered Samos and the steep heights of Mycale, in Miletus and Cos, the city of Meropian men, and steep Cnidos and windy Carpathos, in Naxos and Paros and rocky Rhenaea-so far roamed Leto in travail with the god who shoots afar, to see if any land would be willing to make a dwelling for her son. But they greatly trembled and feared, and none, not even the richest of them, dared receive Phoebus, until queenly Leto set foot on Delos and uttered winged words and asked her:

(ll. 51-61) 'Delos, if you would be willing to be the abode of my son Phoebus Apollo and make him a rich temple-; for no other will touch you, as you will find: and I think you will never be rich in oxen and sheep, nor bear vintage nor yet produce plants abundantly. But if you have the temple of far-shooting Apollo, all men will bring you hecatombs and gather here, and incessant savour of rich sacrifice will always arise, and you will feed those who dwell in you from the hand of strangers; for truly your own soil is not rich.'

(ll. 62-82) So spake Leto. And Delos rejoiced and answered and said: 'Leto, most glorious daughter of great Coeus, joyfully would I receive your child the far-shooting lord; for it is all too true that I am ill-spoken of among men, whereas thus I should become very greatly honoured. But this saying I fear, and I will not hide it from you, Leto. They say that Apollo will be one that is very haughty and will greatly lord it among gods and men all over the fruitful earth. Therefore, I greatly fear in heart and spirit that as soon as he sets the light of the sun, he will scorn this island-for truly I have but a hard, rocky soil-and overturn me and thrust me down with his feet in the depths of the sea; then will the great ocean wash deep above my head for ever, and he will go to another land such as will please him, there to make his temple and wooded groves. So, many-footed creatures of the sea will make their lairs in me and black seals their dwellings undisturbed, because I lack people. Yet if you will but dare to swear a great oath, goddess, that here first he will build a glorious temple to be an oracle for men, then let him afterwards make temples and wooded groves amongst all men; for surely he will be greatly renowned.'

(ll. 83-88) So said Delos. And Leto swore the great oath of the gods: 'Now hear this, Earth and wide Heaven above, and dropping water of Styx (this is the strongest and most awful oath for the blessed

gods), surely Phoebus shall have here his fragrant altar and precinct, and you he shall honour above all.'

(ll. 89-101) Now when Leto had sworn and ended her oath, Delos was very glad at the birth of the far-shooting lord. But Leto was racked nine days and nine nights with pangs beyond wont. And there were with her all the chiefest of the goddesses, Dione and Rhea and Ichnaea and Themis and loud-moaning Amphitrite and the other deathless goddesses save white-armed Hera, who sat in the halls of cloud-gathering Zeus. Only Eilithyia, goddess of sore travail, had not heard of Leto's trouble, for she sat on the top of Olympus beneath golden clouds by white-armed Hera's contriving, who kept her close through envy, because Leto with the lovely tresses was soon to bear a son faultless and strong.

(ll. 102-114) But the goddesses sent out Iris from the well-set isle to bring Eilithyia, promising her a great necklace strung with golden threads, nine cubits long. And they bade Iris call her aside from white-armed Hera, lest she might afterwards turn her from coming with her words. When swift Iris, fleet of foot as the wind, had heard all this, she set to run; and quickly finishing all the distance she came to the home of the gods, sheer Olympus, and forthwith called Eilithyia out from the hall to the door and spoke winged words to her, telling her all as the goddesses who dwell on Olympus had bidden her. So she moved the heart of Eilithyia in her dear breast; and they went their way, like shy wild-doves in their going.

(ll. 115-122) And as soon as Eilithyia the goddess of sore travail set foot on Delos, the pains of birth seized Leto, and she longed to bring forth; so she cast her arms about a palm tree and kneeled on the soft meadow while the earth laughed for joy beneath. Then the child leaped forth to the light, and all the goddesses washed you purely and cleanly with sweet water, and swathed you in a white garment of fine texture, new-woven, and fastened a golden band about you.

(ll. 123-130) Now Leto did not give Apollo, bearer of the golden blade, her breast; but Themis duly poured nectar and ambrosia with her divine hands: and Leto was glad because she had borne a strong son and an archer. But as soon as you had tasted that divine heavenly food, O Phoebus, you could no longer then be held by golden cords nor confined with bands, but all their ends were undone. Forthwith Phoebus Apollo spoke out among the deathless goddesses:

(ll. 131-132) 'The lyre and the curved bow shall ever be dear to me, and I will declare to men the unfailing will of Zeus.'

(ll. 133-139) So said Phoebus, the long-haired god who shoots afar and began to walk upon the wide-pathed earth; and all goddesses were amazed at him. Then with gold all Delos was laden, beholding the child of Zeus and Leto, for joy because the god chose her above the islands and shore to make his dwelling in her: and she loved him yet more in her heart, and blossomed as does a mountain-top with woodland flowers.

(ll. 140-164) And you, O lord Apollo, god of the silver bow, shooting afar, now walked on craggy Cynthus, and now kept wandering about the island and the people in them. Many are your temples and wooded groves, and all peaks and towering bluffs of lofty mountains and rivers flowing to the sea are dear to you, Phoebus, yet in Delos do you most delight your heart; for there the long robed Ionians gather in your honour with their children and shy wives: mindful, they delight you with boxing and dancing and song, so often as they hold their gathering. A man would say that they were deathless and unageing if he should then come upon the Ionians so met together. For he would see the graces of them all, and would be pleased in heart gazing at the men and well-girded women with their swift ships and great wealth. And there is this great wonder besides-and its renown shall never perish-the girls of Delos,

hand-maidens of the Far-shooter; for when they have praised Apollo first, and also Leto and Artemis who delights in arrows, they sing a strain telling of men and women of past days, and charm the tribes of men. Also they can imitate the tongues of all men and their clattering speech: each would say that he himself were singing, so close to truth is their sweet song.

(ll. 165-178) And now may Apollo be favourable and Artemis; and farewell all you maidens. Remember me in after time whenever any one of men on earth, a stranger who has seen and suffered much, comes here and asks of you: 'Whom think ye, girls, is the sweetest singer that comes here, and in whom do you most delight?' Then answer, each and all, with one voice: 'He is a blind man, and dwells in rocky Chios: his lays are evermore supreme.' As for me, I will carry your renown as far as I roam over the earth to the well-placed cities of men, and they will believe also; for indeed this thing is true. And I will never cease to praise far-shooting Apollo, god of the silver bow, whom rich-haired Leto bare.

To Pythian Apollo

(ll. 179-181) O Lord, Lycia is yours and lovely Maeonia and Miletus, charming city by the sea, but over wave-girt Delos you greatly reign your own self.

(ll. 182-206) Leto's all-glorious son goes to rocky Pytho, playing upon his hollow lyre, clad in divine, perfumed garments; and at the touch of the golden key his lyre sings sweet. Thence, swift as thought, he speeds from earth to Olympus, to the house of Zeus, to join the gathering of the other gods: then straightway the undying gods think only of the lyre and song, and all the Muses together, voice sweetly answering voice, hymn the unending gifts the gods enjoy and the sufferings of men, all that they endure at the hands of the deathless gods, and how they live witless and helpless and cannot find healing for death or defence against old age. Meanwhile the rich-tressed Graces and cheerful Seasons dance with Harmonia and Hebe and Aphrodite, daughter of Zeus, holding each other by the wrist. And among them sings one, not mean nor puny, but tall to look upon and enviable in mien, Artemis who delights in arrows, sister of Apollo. Among them sport Ares and the keen-eyed Slayer of Argus, while Apollo plays his lyre stepping high and featly and a radiance shines around him, the gleaming of his feet and close-woven vest. And they, even gold-tressed Leto and wise Zeus, rejoice in their great hearts as they watch their dear son playing among the undying gods.

(ll. 207-228) How then shall I sing of you-though in all ways you are a worthy theme for song? Shall I sing of you as wooer and in the fields of love, how you went wooing the daughter of Azan along with god-like Ischys the son of well-horsed Elatius, or with Phorbas sprung from Triops, or with Ereutheus, or with Leucippus and the wife of Leucippus.... ((LACUNA))you on foot, he with his chariot, yet he fell not short of Triops. Or shall I sing how at the first you went about the earth seeking a place of oracle for men, O far-shooting Apollo? To Pieria first you went down from Olympus and passed by sandy Lectus and Enienae and through the land of the Perrhaebi. Soon you came to lolcus and set foot on Cernaean in Euboea, famed for ships: you stood in the Lelantine plain, but it pleased not your heart to make a temple there and wooded groves. From there you crossed the Euripus, far-shooting Apollo, and went up the green, holy hills, going on to Mycalessus and grassy-bedded Teumessus, and so came to the wood-clad abode of Thebe; for as yet no man lived in holy Thebe, nor were there tracks or ways about Thebe's wheat-bearing plain as yet.

(ll. 229-238) And further still you went, O far-shooting Apollo, and came to Onchestus, Poseidon's bright grove: there the new-born colt distressed with drawing the trim chariot gets spirit again, and the skilled driver springs from his car and goes on his way. Then the horses for a while rattle the empty car, being rid of guidance; and if they break the chariot in the woody grove, men look after the horses, but

tilt the chariot and leave it there; for this was the rite from the very first. And the drivers pray to the lord of the shrine; but the chariot falls to the lot of the god.

(ll. 239-243) Further yet you went, O far-shooting Apollo, and reached next Cephissus' sweet stream which pours forth its sweet-flowing water from Lilaea, and crossing over it, O worker from afar, you passed many-towered Ocalea and reached grassy Haliartus.

(ll. 244-253) Then you went towards Telphusa: and there the pleasant place seemed fit for making a temple and wooded grove. You came very near and spoke to her: 'Telphusa, here I am minded to make a glorious temple, an oracle for men, and hither they will always bring perfect hecatombs, both those who live in rich Peloponnesus and those of Europe and all the wave-washed isles, coming to seek oracles. And I will deliver to them all counsel that cannot fail, giving answer in my rich temple.'

(ll. 254-276) So said Phoebus Apollo, and laid out all the foundations throughout, wide and very long. But when Telphusa saw this, she was angry in heart and spoke, saying: 'Lord Phoebus, worker from afar, I will speak a word of counsel to your heart, since you are minded to make here a glorious temple to be an oracle for men who will always bring hither perfect hecatombs for you; yet I will speak out, and do you lay up my words in your heart. The trampling of swift horses and the sound of mules watering at my sacred springs will always irk you, and men will like better to gaze at the well-made chariots and stamping, swift-footed horses than at your great temple and the many treasures that are within. But if you will be moved by me-for you, lord, are stronger and mightier than I, and your strength is very great-build at Crisa below the glades of Parnassus: there no bright chariot will clash, and there will be no noise of swift-footed horses near your well-built altar. But so the glorious tribes of men will bring gifts to you as Iepaeon ('Hail-Healer'), and you will receive with delight rich sacrifices from the people dwelling round about.' So said Telphusa, that she alone, and not the Far-Shooter, should have renown there; and she persuaded the Far-Shooter.

(ll. 277-286) Further yet you went, far-shooting Apollo, until you came to the town of the presumptuous Phlegyae who dwell on this earth in a lovely glade near the Cephisian lake, caring not for Zeus. And thence you went speeding swiftly to the mountain ridge, and came to Crisa beneath snowy Parnassus, a foothill turned towards the west: a cliff hangs over it from above, and a hollow, rugged glade runs under. There the lord Phoebus Apollo resolved to make his lovely temple, and thus he said:

(ll. 287-293) 'In this place I am minded to build a glorious temple to be an oracle for men, and here they will always bring perfect hecatombs, both they who dwell in rich Peloponnesus and the men of Europe and from all the wave-washed isles, coming to question me. And I will deliver to them all counsel that cannot fail, answering them in my rich temple.'

(ll. 294-299) When he had said this, Phoebus Apollo laid out all the foundations throughout, wide and very long; and upon these the sons of Erginus, Trophonius and Agamedes, dear to the deathless gods, laid a footing of stone. And the countless tribes of men built the whole temple of wrought stones, to be sung of for ever.

(ll. 300-310) But near by was a sweet flowing spring, and there with his strong bow the lord, the son of Zeus, killed the bloated, great she-dragon, a fierce monster wont to do great mischief to men upon earth, to men themselves and to their thin-shanked sheep; for she was a very bloody plague. She it was who once received from gold-throned Hera and brought up fell, cruel Typhaon to be a plague to men. Once on a time Hera bare him because she was angry with father Zeus, when the Son of Cronos bare all-glorious Athena in his head. Thereupon queenly Hera was angry and spoke thus among the

assembled gods:

(ll. 311-330) 'Hear from me, all gods and goddesses, how cloud-gathering Zeus begins to dishonour me wantonly, when he has made me his true-hearted wife. See now, apart from me he has given birth to bright-eyed Athena who is foremost among all the blessed gods. But my son Hephaestus whom I bare was weakly among all the blessed gods and shrivelled of foot, a shame and disgrace to me in heaven, whom I myself took in my hands and cast out so that he fell in the great sea. But silver-shod Thetis the daughter of Nereus took and cared for him with her sisters: would that she had done other service to the blessed gods! O wicked one and crafty! What else will you now devise? How dared you by yourself give birth to bright-eyed Athena? Would not I have borne you a child-I, who was at least called your wife among the undying gods who hold wide heaven. Beware now lest I devise some evil thing for you hereafter: yes, now I will contrive that a son be born me to be foremost among the undying gods-and that without casting shame on the holy bond of wedlock between you and me. And I will not come to your bed, but will consort with the blessed gods far off from you.'

(ll. 331-333) When she had so spoken, she went apart from the gods, being very angry. Then straightway large-eyed queenly Hera prayed, striking the ground flatwise with her hand, and speaking thus:

(ll. 334-362) 'Hear now, I pray, Earth and wide Heaven above, and you Titan gods who dwell beneath the earth about great Tartarus, and from whom are sprung both gods and men! Harken you now to me, one and all, and grant that I may bear a child apart from Zeus, no wit lesser than him in strength-nay, let him be as much stronger than Zeus as all-seeing Zeus than Cronos.' Thus she cried and lashed the earth with her strong hand. Then the life-giving earth was moved: and when Hera saw it she was glad in heart, for she thought her prayer would be fulfilled. And thereafter she never came to the bed of wise Zeus for a full year, not to sit in her carved chair as aforetime to plan wise counsel for him, but stayed in her temples where many pray, and delighted in her offerings, large-eyed queenly Hera. But when the months and days were fulfilled and the seasons duly came on as the earth moved round, she bare one neither like the gods nor mortal men, fell, cruel Typhaon, to be a plague to men. Straightway large-eyed queenly Hera took him and bringing one evil thing to another such, gave him to the dragoness; and she received him. And this Typhaon used to work great mischief among the famous tribes of men. Whosoever met the dragoness, the day of doom would sweep him away, until the lord Apollo, who deals death from afar, shot a strong arrow at her. Then she, rent with bitter pangs, lay drawing great gasps for breath and rolling about that place. An awful noise swelled up unspeakable as she writhed continually this way and that amid the wood: and so she left her life, breathing it forth in blood. Then Phoebus Apollo boasted over her:

(ll. 363-369) 'Now rot here upon the soil that feeds man! You at least shall live no more to be a fell bane to men who eat the fruit of the all-nourishing earth, and who will bring hither perfect hecatombs. Against cruel death neither Typhoeus shall avail you nor ill-famed Chimera, but here shall the Earth and shining Hyperion make you rot.'

(ll. 370-374) Thus said Phoebus, exulting over her: and darkness covered her eyes. And the holy strength of Helios made her rot away there; wherefore the place is now called Pytho, and men call the lord Apollo by another name, Pythian; because on that spot the power of piercing Helios made the monster rot away.

(ll. 375-378) Then Phoebus Apollo saw that the sweet-flowing spring had beguiled him, and he started out in anger against Telphusa; and soon coming to her, he stood close by and spoke to her:

(ll. 379-381) 'Telphusa, you were not, after all, to keep to yourself this lovely place by deceiving my mind, and pour forth your clear flowing water: here my renown shall also be and not yours alone?'

(ll. 382-387) Thus spoke the lord, far-working Apollo, and pushed over upon her a crag with a shower of rocks, hiding her streams: and he made himself an altar in a wooded grove very near the clear-flowing stream. In that place all men pray to the great one by the name Telphusian, because he humbled the stream of holy Telphusa.

(ll. 388-439) Then Phoebus Apollo pondered in his heart what men he should bring in to be his ministers in sacrifice and to serve him in rocky Pytho. And while he considered this, he became aware of a swift ship upon the wine-like sea in which were many men and goodly, Cretans from Cnossos, the city of Minos, they who do sacrifice to the prince and announce his decrees, whatsoever Phoebus Apollo, bearer of the golden blade, speaks in answer from his laurel tree below the dells of Parnassus. These men were sailing in their black ship for traffic and for profit to sandy Pylos and to the men of Pylos. But Phoebus Apollo met them: in the open sea he sprang upon their swift ship, like a dolphin in shape, and lay there, a great and awesome monster, and none of them gave heed so as to understand; but they sought to cast the dolphin overboard. But he kept shaking the black ship every way and make the timbers quiver. So they sat silent in their craft for fear, and did not loose the sheets throughout the black, hollow ship, nor lowered the sail of their dark-prowed vessel, but as they had set it first of all with oxhide ropes, so they kept sailing on; for a rushing south wind hurried on the swift ship from behind. First they passed by Malea, and then along the Laconian coast they came to Taenarum, sea-garlanded town and country of Helios who gladdens men, where the thick-fleeced sheep of the lord Helios feed continually and occupy a glad-some country. There they wished to put their ship to shore, and land and comprehend the great marvel and see with their eyes whether the monster would remain upon the deck of the hollow ship, or spring back into the briny deep where fishes shoal. But the well-built ship would not obey the helm, but went on its way all along Peloponnesus: and the lord, far-working Apollo, guided it easily with the breath of the breeze. So the ship ran on its course and came to Arena and lovely Argyphea and Thryon, the ford of Alpheus, and well-placed Aepy and sandy Pylos and the men of Pylos; past Cruni it went and Chalcis and past Dyme and fair Elis, where the Epei rule. And at the time when she was making for Pherae, exulting in the breeze from Zeus, there appeared to them below the clouds the steep mountain of Ithaca, and Dulichium and Same and wooded Zacynthus. But when they were passed by all the coast of Peloponnesus, then, towards Crisa, that vast gulf began to heave in sight which through all its length cuts off the rich isle of Pelops. There came on them a strong, clear west-wind by ordinance of Zeus and blew from heaven vehemently, that with all speed the ship might finish coursing over the briny water of the sea. So they began again to voyage back towards the dawn and the sun: and the lord Apollo, son of Zeus, led them on until they reached far-seen Crisa, land of vines, and into haven: there the sea-coursing ship grounded on the sands.

(ll. 440-451) Then, like a star at noonday, the lord, far-working Apollo, leaped from the ship: flashes of fire flew from him thick and their brightness reached to heaven. He entered into his shrine between priceless tripods, and there made a flame to flare up bright, showing forth the splendour of his shafts, so that their radiance filled all Crisa, and the wives and well-girded daughters of the Crisaeans raised a cry at that outburst of Phoebus; for he cast great fear upon them all. From his shrine he sprang forth again, swift as a thought, to speed again to the ship, bearing the form of a man, brisk and sturdy, in the prime of his youth, while his broad shoulders were covered with his hair: and he spoke to the Cretans, uttering winged words:

(ll. 452-461) 'Strangers, who are you? Whence come you sailing along the paths of the sea? Are you for traffic, or do you wander at random over the sea as pirates do who put their own lives to hazard and bring mischief to men of foreign parts as they roam? Why rest you so and are afraid, and do not go ashore nor stow the gear of your black ship? For that is the custom of men who live by bread, whenever they come to land in their dark ships from the main, spent with toil; at once desire for sweet food catches them about the heart.'

(ll. 462-473) So speaking, he put courage in their hearts, and the master of the Cretans answered him and said: 'Stranger-though you are nothing like mortal men in shape or stature, but are as the deathless gods-hail and all happiness to you, and may the gods give you good. Now tell me truly that I may surely know it: what country is this, and what land, and what men live herein? As for us, with thoughts set otherwards, we were sailing over the great sea to Pylos from Crete (for from there we declare that we are sprung), but now are come on shipboard to this place by no means willingly-another way and other paths-and gladly would we return. But one of the deathless gods brought us here against our will.'

(ll. 474-501) Then far-working Apollo answered them and said: 'Strangers who once dwelt about wooded Cnossos but now shall return no more each to his loved city and fair house and dear wife; here shall you keep my rich temple that is honoured by many men. I am the son of Zeus; Apollo is my name: but you I brought here over the wide gulf of the sea, meaning you no hurt; nay, here you shall keep my rich temple that is greatly honoured among men, and you shall know the plans of the deathless gods, and by their will you shall be honoured continually for all time. And now come, make haste and do as I say. First loose the sheets and lower the sail, and then draw the swift ship up upon the land. Take out your goods and the gear of the straight ship, and make an altar upon the beach of the sea: light fire upon it and make an offering of white meal. Next, stand side by side around the altar and pray: and in as much as at the first on the hazy sea I sprang upon the swift ship in the form of a dolphin, pray to me as Apollo Delphinus; also the altar itself shall be called Delphinus and overlooking for ever. Afterwards, sup beside your dark ship and pour an offering to the blessed gods who dwell on Olympus. But when you have put away craving for sweet food, come with me singing the hymn *le Paeon* (Hail, Healer!), until you come to the place where you shall keep my rich temple.'

(ll. 502-523) So said Apollo. And they readily harkened to him and obeyed him. First they unfastened the sheets and let down the sail and lowered the mast by the forestays upon the mast-rest. Then, landing upon the beach of the sea, they hauled up the ship from the water to dry land and fixed long stays under it. Also they made an altar upon the beach of the sea, and when they had lit a fire, made an offering of white meal, and prayed standing around the altar as Apollo had bidden them. Then they took their meal by the swift, black ship, and poured an offering to the blessed gods who dwell on Olympus. And when they had put away craving for drink and food, they started out with the lord Apollo, the son of Zeus, to lead them, holding a lyre in his hands, and playing sweetly as he stepped high and featly. So the Cretans followed him to Pytho, marching in time as they chanted the *le Paeon* after the manner of the Cretan paeon-singers and of those in whose hearts the heavenly Muse has put sweet-voiced song. With tireless feet they approached the ridge and straightway came to Parnassus and the lovely place where they were to dwell honoured by many men. There Apollo brought them and showed them his most holy sanctuary and rich temple.

(ll. 524-525) But their spirit was stirred in their dear breasts, and the master of the Cretans asked him, saying:

(ll. 526-530) 'Lord, since you have brought us here far from our dear ones and our fatherland,-for so it seemed good to your heart,-tell us now how we shall live. That we would know of you. This land is not to be desired either for vineyards or for pastures so that we can live well thereon and also minister to men.'

(ll. 531-544) Then Apollo, the son of Zeus, smiled upon them and said: 'Foolish mortals and poor drudges are you, that you seek cares and hard toils and straits! Easily will I tell you a word and set it in your hearts. Though each one of you with knife in hand should slaughter sheep continually, yet would you always have abundant store, even all that the glorious tribes of men bring here for me. But guard you my temple and receive the tribes of men that gather to this place, and especially show mortal men my will, and do you keep righteousness in your heart. But if any shall be disobedient and pay no heed to my warning, or if there shall be any idle word or deed and outrage as is common among mortal men, then other men shall be your masters and with a strong hand shall make you subject for ever. All has been told you: do you keep it in your heart.'

(ll. 545-546) And so, farewell, son of Zeus and Leto; but I will remember you and another hymn also.

MYTHOPOUCH RETELLING

This hymn honours Apollo, the far-shooting son of Zeus and Leto. It tells how he was born on rocky Delos, and how he founded his oracle at Pytho, the place men call Delphi.

When Apollo strides through the house of Zeus bending his bright bow, all the gods spring up and tremble. Only Leto stays beside Zeus; she unstrings the bow and hangs his gear on a golden peg, and the Father welcomes his son with nectar. Leto bore Artemis in Ortygia and Apollo in Delos, leaning against the Cynthian hill.

Long before, Leto wandered the world in labour, through Crete and Athens, Euboea, Lesbos, Chios, Naxos and Paros, seeking a land willing to shelter her son. But all the lands trembled, and none dared receive Apollo, until she set foot on little Delos.

If you take my son and build him a rich temple, Leto said, men will crowd here with their hecatombs, and you will feed your people from the hands of strangers. Delos answered with joy, yet named her fear: what if the proud young god despises my rocky soil and thrusts me beneath the sea? Swear a great oath that here first he will build his temple and oracle; after that, let him build where he pleases. So Leto swore the great oath of the gods, by Earth, by wide Heaven, and by the water of Styx: here Phoebus shall have his fragrant altar, and Delos he shall honour above all.

Then Delos was glad. But Leto was racked nine days and nine nights. Only Hera stayed away, and in envy had hidden Eilithyia, the goddess of childbirth, on Olympus, until swift Iris fetched her; the two came down like shy wild doves. At once the pangs seized Leto; she threw her arms around the palm tree and knelt on the soft meadow, and the earth laughed as the child leapt forth. Themis fed him nectar and ambrosia, and no golden cord could hold him. The lyre and the curved bow shall ever be dear to me, Apollo declared, and I will declare to men the unfailing will of Zeus.

All Delos blossomed with gold for joy at his choice. His heart delights most in Delos, where the long-robed Ionians gather with their children and wives to honour him with boxing, dancing and song, a sight so fair that a stranger would think them deathless. And there is a wonder whose fame will never die: the maidens of Delos, who imitate the speech of all peoples so skilfully that each listener thinks he hears his own voice.

Farewell, all you maidens, the singer says. When some much-suffering stranger asks who is the sweetest singer who visits here, answer: he is a blind man, and he dwells in rocky Chios; his songs are supreme forever.

Now the hymn turns to Pythian Apollo. From Pytho, swift as thought, he rises to Olympus, lyre in hand. Then all the gods think only of music: the Muses hymn the gifts of the gods and the sufferings of men, the Graces and Seasons dance, tall Artemis stands among them, and Apollo plays while Leto and Zeus rejoice.

Apollo next wandered the earth seeking a place for his oracle. Past Pieria and Euboea he went, past empty Thebe and Poseidon's grove at Onchestus, to Telphusa. The place seemed fit for a temple, and he told the spring his plan. But Telphusa, wanting the fame of that place for herself, spoke cunning counsel: the trampling of horses and mules at my springs will irk you; build instead at Crisa beneath the glades of Parnassus, where no chariot will clash beside your altar. So she persuaded him.

At Crisa, beneath snowy Parnassus, Apollo laid out the foundations, and countless tribes of men built the temple. But near by dwelt a great bloated she-dragon, a bloody plague upon men and their sheep, who had reared the fell monster Typhaon for gold-throned Hera. Whoever met her, the day of doom swept him away, until Apollo shot a strong arrow into her. Rent with bitter pangs, she breathed out her life in blood. Rot here upon the soil, Apollo boasted. So she rotted, and that is why the place is called Pytho, and the god Pythian.

Then Apollo saw how Telphusa had tricked him. He pushed a crag upon her with a shower of rocks and hid her streams, and made himself an altar nearby, where men still pray to him as Telphusian.

Then Apollo, pondering whom to bring to serve his temple, saw a ship of Cretans from Cnossos, the city of Minos, sailing to Pylos for trade. In the open sea he leapt aboard in the shape of a dolphin and lay upon the deck. The sailors tried to cast him overboard, but he shook the ship until its timbers quivered, and they sat silent with fear. When they wished to land, the ship would not obey the helm. The god guided her along the whole coast of the Peloponnese, and a clear west wind, sent by Zeus, drove her aground on the sands of Crisa.

Then, like a star at noonday, Apollo leapt from the ship with flashes of fire and made his shrine blaze. Returning as a strong young man, he asked who they were. The Cretan captain answered: we sailed from Crete towards Pylos, but some god has brought us here against our will.

Apollo answered: you shall return no more to your city and your wives. Here you shall keep my temple, honoured by many men. I am the son of Zeus; Apollo is my name. Build an altar on the beach, offer white meal, and pray to me as Apollo Delphinus, since I sprang upon your ship as a dolphin. Then follow me, singing the hymn *le Paeon*, until you come to my temple.

The Cretans obeyed, then followed Apollo, who led them with his lyre. Chanting the *paeon*, they climbed the ridge to Parnassus, and he showed them his sanctuary and rich temple. Then the captain asked: Lord, you have brought us far from our fatherland; how shall we live, for this land bears neither vineyards nor pastures?

Apollo smiled. Foolish mortals, he said. Though you slaughtered sheep all day long, you would always have abundant store from all that the tribes of men bring me. Guard my temple, show mortals my will, and keep righteousness in your hearts. But if you grow disobedient, then other men shall be your masters forever.

And so, farewell, son of Zeus and Leto: I will remember you, and another hymn as well.

HYMN IV: TO HERMES

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-29) Muse, sing of Hermes, the son of Zeus and Maia, lord of Cyllene and Arcadia rich in flocks, the luck-bringing messenger of the immortals whom Maia bare, the rich-tressed nymph, when she was joined in love with Zeus,-a shy goddess, for she avoided the company of the blessed gods, and lived within a deep, shady cave. There the son of Cronos used to lie with the rich-tressed nymph, unseen by deathless gods and mortal men, at dead of night while sweet sleep should hold white-armed Hera fast. And when the purpose of great Zeus was fixed in heaven, she was delivered and a notable thing was come to pass. For then she bare a son, of many shifts, blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by night, a thief at the gates, one who was soon to show forth wonderful deeds among the deathless gods. Born with the dawning, at mid-day he played on the lyre, and in the evening he stole the cattle of far-shooting Apollo on the fourth day of the month; for on that day queenly Maia bare him. So soon as he had leaped from his mother's heavenly womb, he lay not long waiting in his holy cradle, but he sprang up and sought the oxen of Apollo. But as he stepped over the threshold of the high-roofed cave, he found a tortoise there and gained endless delight. For it was Hermes who first made the tortoise a singer. The creature fell in his way at the courtyard gate, where it was feeding on the rich grass before the dwelling, waddling along. When he saw it, the luck-bringing son of Zeus laughed and said:

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

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

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

longed to taste flesh.

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

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

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

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

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

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

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

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

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

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

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

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

(ll. 212-218) So said the old man. And when Apollo heard this report, he went yet more quickly on his way, and presently, seeing a long-winged bird, he knew at once by that omen that thief was the child of

Zeus the son of Cronos. So the lord Apollo, son of Zeus, hurried on to goodly Pylos seeking his shambling oxen, and he had his broad shoulders covered with a dark cloud. But when the Far-Shooter perceived the tracks, he cried:

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

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

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

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

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

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

(ll. 281-292) But far-working Apollo laughed softly and said to him: 'O rogue, deceiver, crafty in heart, you talk so innocently that I most surely believe that you have broken into many a well-built house and

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

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

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

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

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

(ll. 313-326) So Hermes the shepherd and Leto's glorious son kept stubbornly disputing each article of their quarrel: Apollo, speaking truly.... ((LACUNA))not fairly sought to seize glorious Hermes because of the cows; but he, the Cyllenian, tried to deceive the God of the Silver Bow with tricks and cunning words. But when, though he had many wiles, he found the other had as many shifts, he began to walk across the sand, himself in front, while the Son of Zeus and Leto came behind. Soon they came, these lovely children of Zeus, to the top of fragrant Olympus, to their father, the Son of Cronos; for there were the scales of judgement set for them both.

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

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

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

(ll. 333-364) Then the lord, far-working Apollo, answered him: 'O my father, you shall soon hear no trifling tale though you reproach me that I alone am fond of spoil. Here is a child, a burgling robber, whom I found after a long journey in the hills of Cyllene: for my part I have never seen one so pert either among the gods or all men that catch folk unawares throughout the world. He stole away my cows from their meadow and drove them off in the evening along the shore of the loud-roaring sea, making straight for Pylos. There were double tracks, and wonderful they were, such as one might marvel at, the doing of a clever sprite; for as for the cows, the dark dust kept and showed their footprints leading towards the flowery meadow; but he himself-bewildering creature-crossed the sandy ground outside the path, not on his feet nor yet on his hands; but, furnished with some other means he trudged his way-wonder of wonders!-as though one walked on slender oak-trees. Now while he followed the cattle across sandy

ground, all the tracks showed quite clearly in the dust; but when he had finished the long way across the sand, presently the cows' track and his own could not be traced over the hard ground. But a mortal man noticed him as he drove the wide-browed kine straight towards Pylos. And as soon as he had shut them up quietly, and had gone home by crafty turns and twists, he lay down in his cradle in the gloom of a dim cave, as still as dark night, so that not even an eagle keenly gazing would have spied him. Much he rubbed his eyes with his hands as he prepared falsehood, and himself straightway said roundly: "I have not seen them: I have not heard of them: no man has told me of them. I could not tell you of them, nor win the reward of telling."

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

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

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

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

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

(ll. 409-414) So saying, Apollo twisted strong withes with his hands meaning to bind Hermes with firm bands; but the bands would not hold him, and the withes of osier fell far from him and began to grow at once from the ground beneath their feet in that very place. And intertwining with one another, they quickly grew and covered all the wild-roving cattle by the will of thievish Hermes, so that Apollo was astonished as he gazed.

(ll. 414-435) Then the strong slayer of Argus looked furtively upon the ground with eyes flashing fire.... desiring to hide.... ((LACUNA))Very easily he softened the son of all-glorious Leto as he would, stern though the Far-shooter was. He took the lyre upon his left arm and tried each string in turn with the key, so that it sounded awesomely at his touch. And Phoebus Apollo laughed for joy; for the sweet throb of

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

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

(ll. 463-495) Then Hermes answered him with artful words: 'You question me carefully, O Far-worker; yet I am not jealous that you should enter upon my art: this day you shall know it. For I seek to be friendly with you both in thought and word. Now you well know all things in your heart, since you sit foremost among the deathless gods, O son of Zeus, and are goodly and strong. And wise Zeus loves you as all right is, and has given you splendid gifts. And they say that from the utterance of Zeus you have learned both the honours due to the gods, O Far-worker, and oracles from Zeus, even all his ordinances. Of all these I myself have already learned that you have great wealth. Now, you are free to learn whatever you please; but since, as it seems, your heart is so strongly set on playing the lyre, chant, and play upon it, and give yourself to merriment, taking this as a gift from me, and do you, my friend, bestow glory on me. Sing well with this clear-voiced companion in your hands; for you are skilled in good, well-ordered utterance. From now on bring it confidently to the rich feast and lovely dance and glorious revel, a joy by night and by day. Whoso with wit and wisdom enquires of it cunningly, him it teaches through its sound all manner of things that delight the mind, being easily played with gentle familiarities, for it abhors toilsome drudgery; but whoso in ignorance enquires of it violently, to him it chatters mere vanity and foolishness. But you are able to learn whatever you please. So then, I will give you this lyre, glorious son of Zeus, while I for my part will graze down with wild-roving cattle the pastures on hill and horse-feeding plain: so shall the cows covered by the bulls calve abundantly both males and females. And now there is no need for you, bargainer though you are, to be furiously angry.'

(ll. 496-502) When Hermes had said this, he held out the lyre: and Phoebus Apollo took it, and readily put his shining whip in Hermes' hand, and ordained him keeper of herds. The son of Maia received it joyfully, while the glorious son of Leto, the lord far-working Apollo, took the lyre upon his left arm and

tried each string with the key. Awesomely it sounded at the touch of the god, while he sang sweetly to its note.

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

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

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

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

(ll. 568a-573) So he spake. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and boars with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; also

that he only should be the appointed messenger to Hades, who, though he takes no gift, shall give him no mean prize.

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

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

MYTHOPOUCH RETELLING

This hymn honours Hermes, the luck-bringing messenger of the gods, son of Zeus and the nymph Maia, and it tells the story of his first day, when he invented the lyre, stole Apollo's cattle, and won his place among the immortals.

Maia was a shy nymph who kept away from the blessed gods and lived in a deep, shady cave on Mount Cyllene in Arcadia, where Zeus lay with her in the dead of night while sleep held white-armed Hera fast. In time she bore a son of many shifts: a robber, a cattle driver, a bringer of dreams, a thief at the gates. Born at dawn on the fourth day of the month, by midday he was playing the lyre, and by evening he had stolen Apollo's cattle.

For the baby did not lie long in his cradle. He sprang up and went looking for Apollo's oxen, and on the threshold found a tortoise. He hailed it as an omen: living, it would be a spell against witchcraft, but dead, it would make the sweetest song. He scooped it out, fixed reeds across the shell, stretched ox hide over it, and strung seven strings of sheep-gut. It sounded marvellously, and he sang of Zeus and Maia and his own glorious begetting.

But while he sang, his heart was bent on other matters, for he longed to taste flesh. He slipped out at sunset to the mountains of Pieria, where the divine cattle grazed, and cut off fifty lowing cows. He reversed the marks of their hoofs, front behind and hind before, and wove himself strange sandals of tamarisk and myrtle twigs. An old man tilling his vineyard at grassy Onchestus saw him pass, and Hermes bade him remember not to have seen what he had seen, nor heard what he had heard.

All night he drove them on, and penned them by the river Alpheus. Then he sought the art of fire, and here the hymn's text has a gap, but when the story resumes the smoke is rising, for it was Hermes who first invented fire-sticks and fire. He killed two horned cows, roasted the meat, and divided it into twelve honourable portions. The sweet savour tormented him, god though he was, yet his proud heart would not let him eat. He stored the meat as a token of his theft, threw his sandals into the river, and went home at dawn. No god or man met him, and no dog barked. He slipped edgeways through the keyhole like mist and crept into his cradle, his lyre at his left hand.

His mother was not deceived. She called him a shameless rogue, and warned that Apollo would soon bind him in unbreakable cords. Hermes answered craftily: why frighten him like a fearful child? They would not sit in a gloomy cave, without offerings or prayers; he would claim the same honours Apollo had, and if his father refused, he would be a prince of robbers and plunder Apollo's rich house at Pytho.

At dawn Apollo came searching. At Onchestus the old man said he had seen a child driving long-horned cattle backwards, with their heads towards him. By the omen of a long-winged bird Apollo knew the thief was a child of Zeus, and at Pylos he marvelled at the tracks: the cows' prints turned backwards, and beside them monstrous footprints like no creature's.

He came to the cave on Cyllene. Hermes snuggled down into his swaddling clothes as wood-ash covers embers, the lyre under his armpit. Apollo demanded his cattle, with threats of dusty Tartarus. Hermes answered innocently: he was born yesterday; his feet were soft and the ground rough; he cared for sleep, his mother's milk and warm baths; he had not seen the cows and knew them only by hearsay, whatever cows may be. Apollo laughed softly and named him prince of robbers to be. He picked the child up, but Hermes let out a rude omen from his belly and a sneeze after it, and Apollo dropped him. Since they could not settle the quarrel, they went up fragrant Olympus to their father Zeus, where the scales of judgement stood.

Before the assembled gods Apollo told the tale: the stolen cows, the bewildering tracks, the child denying everything in his cradle. Hermes replied that he was truthful and could not lie: he was born but yesterday and was nothing like a cattle-lifter. He swore that he was not guilty, and asked his father to help the younger son.

Zeus laughed out loud at his scheming child so cunningly denying it, and bade the two be of one mind, with Hermes showing where the cattle were hidden. At sandy Pylos Apollo saw the cowhides on the rock and twisted withes to bind Hermes, but the bands would not hold. They fell and grew at once, intertwining until they covered all the cattle.

Then Hermes took up his lyre, and it sounded awesomely. He sang of the deathless gods and the dark earth, and how each received his portion, honouring first Mnemosyne, mother of the Muses. Apollo laughed for joy and cried that such a song was worth fifty cows, for it held mirth, love and sweet sleep together. Hermes gave him the lyre, which teaches whoever questions it with wit and wisdom, but chatters vanity to the ignorant; and in return Apollo put his shining whip in Hermes' hand and ordained him keeper of herds.

Together they drove the cows back to the sacred meadow and returned to snowy Olympus, and Zeus was glad and made them friends. Hermes then devised another cunning art and made the shepherd's pipes. At Apollo's asking, Hermes promised never to steal anything that belonged to the Far-shooter or go near his strong house; and Apollo swore to love no god or man better than Hermes, and gave him a golden herald's staff of three branches, a wand of riches and wealth. The art of prophecy he could not give, for that belongs to Zeus alone; but he gave Hermes three holy winged sisters beneath Parnassus, who speak truth when fed with yellow honey and falsehood when deprived of it. Zeus confirmed it all, making Hermes lord over birds of omen, wild beasts, dogs and all flocks, and messenger to Hades.

So Apollo befriended the son of Maia, and Hermes consorts with all mortals and immortals: a little he profits them, but continually through the dark night he cozens the tribes of mortal men.

And so, farewell, son of Zeus and Maia; but I will remember you and another song also.

HYMN V: TO APHRODITE

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

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

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

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

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

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

(ll. 75-88) But she herself came to the neat-built shelters, and him she found left quite alone in the homestead-the hero Anchises who was comely as the gods. All the others were following the herds over the grassy pastures, and he, left quite alone in the homestead, was roaming hither and thither and playing thrillingly upon the lyre. And Aphrodite, the daughter of Zeus stood before him, being like a pure maiden in height and mien, that he should not be frightened when he took heed of her with his eyes.

Now when Anchises saw her, he marked her well and wondered at her mien and height and shining garments. For she was clad in a robe out-shining the brightness of fire, a splendid robe of gold, enriched with all manner of needlework, which shimmered like the moon over her tender breasts, a marvel to see.

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

(ll. 91-105) And Anchises was seized with love, and said to her: 'Hail, lady, whoever of the blessed ones you are that are come to this house, whether Artemis, or Leto, or golden Aphrodite, or high-born Themis, or bright-eyed Athene. Or, maybe, you are one of the Graces come hither, who bear the gods company and are called immortal, or else one of those who inhabit this lovely mountain and the springs of rivers and grassy meads. I will make you an altar upon a high peak in a far seen place, and will sacrifice rich offerings to you at all seasons. And do you feel kindly towards me and grant that I may become a man very eminent among the Trojans, and give me strong offspring for the time to come. As for my own self, let me live long and happily, seeing the light of the sun, and come to the threshold of old age, a man prosperous among the people.'

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

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

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

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

(ll. 168-176) But at the time when the herdsmen drive their oxen and hardy sheep back to the fold from the flowery pastures, even then Aphrodite poured soft sleep upon Anchises, but herself put on her rich raiment. And when the bright goddess had fully clothed herself, she stood by the couch, and her head reached to the well-hewn roof-tree; from her cheeks shone unearthly beauty such as belongs to rich-crowned Cytherea. Then she aroused him from sleep and opened her mouth and said:

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

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

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

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

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

(ll. 218-238) 'So also golden-throned Eos rapt away Tithonus who was of your race and like the deathless gods. And she went to ask the dark-clouded Son of Cronos that he should be deathless and live eternally; and Zeus bowed his head to her prayer and fulfilled her desire. Too simply was queenly Eos: she thought not in her heart to ask youth for him and to strip him of the slough of deadly age. So while he enjoyed the sweet flower of life he lived rapturously with golden-throned Eos, the early-born, by the streams of Ocean, at the ends of the earth; but when the first grey hairs began to ripple from his

comely head and noble chin, queenly Eos kept away from his bed, though she cherished him in her house and nourished him with food and ambrosia and gave him rich clothing. But when loathsome old age pressed full upon him, and he could not move nor lift his limbs, this seemed to her in her heart the best counsel: she laid him in a room and put to the shining doors. There he babbles endlessly, and no more has strength at all, such as once he had in his supple limbs.

(ll. 239-246) 'I would not have you be deathless among the deathless gods and live continually after such sort. Yet if you could live on such as now you are in look and in form, and be called my husband, sorrow would not then enfold my careful heart. But, as it is, harsh old age will soon enshroud you-ruthless age which stands someday at the side of every man, deadly, wearying, dreaded even by the gods.

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

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

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

MYTHOPOUCH RETELLING

This hymn honours golden Aphrodite, the Cyprian goddess of love, and it tells how Zeus made her desire the mortal Anchises, and how their union on Mount Ida brought the prophecy of their son Aeneas.

Aphrodite stirs sweet passion in gods and men and every creature of land and sea. Yet three hearts she cannot bend. Bright-eyed Athene delights in wars and crafts. Artemis loves archery, wild beasts, dancing and shady woods. And the pure maiden Hestia, wooed by Poseidon and Apollo, swore an oath to be a

maiden all her days; so Zeus gave her a seat in the midst of the house and honour in every temple.

These three she cannot move; nothing else, god or man, has escaped her. Even the heart of Zeus she leads astray, mating him with mortal women unknown to Hera. So Zeus cast upon Aphrodite herself a sweet desire for a mortal man, so that she could no longer boast of joining gods with mortals.

He put in her heart desire for Anchises, a hero comely as the gods, who was tending cattle among the steep hills of many-fountained Ida. She bathed and decked herself in gold at her temple in Paphos, then hastened to Ida. Wolves, lions, bears and leopards fawned after her, and she put desire in their breasts, so that they mated in pairs.

She found Anchises alone at the homestead, playing the lyre, and stood before him in the likeness of a maiden. He wondered at her shining robe and, seized with love, greeted her as surely one of the blessed ones, promising her an altar and sacrifices if she would grant him strong offspring and a happy life.

Aphrodite answered with a lie. She was no goddess, she said, but a mortal woman, daughter of Otreus of Phrygia; a Trojan nurse had reared her. Hermes with the golden wand had caught her up from the dance of Artemis and declared she should be the wedded wife of Anchises. She begged him to take her, stainless and unproved in love, as his wife.

She put sweet desire in his heart, and Anchises answered that if she was mortal, neither god nor man should restrain him from lying with her at once. Aphrodite, with face turned away and lovely eyes downcast, crept to the couch. By the will of the gods and destiny he lay with her, a mortal man with an immortal goddess, not clearly knowing what he did.

At dusk Aphrodite poured soft sleep upon Anchises and clothed herself. She stood by the couch, unearthly beauty shining from her cheeks, and woke him. When he saw her neck and lovely eyes he was afraid and hid his face, begging her to have pity: for he who lies with a deathless goddess is no hale man afterwards.

Aphrodite told him to take courage, for he was dear to the gods and would suffer no harm. He would have a dear son who would reign among the Trojans, and children's children after him. His name would be Aeneas, because she felt awful grief that she had lain in the bed of a mortal man.

She spoke of others of his race whom the gods had loved. Zeus had carried off Ganymedes for his beauty, to pour drink for the gods, and comforted his grieving father with immortal horses. So too Eos, the dawn, carried off Tithonus and made him deathless; but she forgot to ask for eternal youth, and when old age pressed upon him she shut him behind shining doors, where he babbles without strength. She would not have Anchises deathless after such a sort; harsh old age stands at the side of every man.

Because of him, she said, she would have great shame among the gods forever. They had feared the wiles by which she mated them with mortals, but now that power was gone, for she had gotten a child beneath her girdle. The mountain Nymphs would rear the boy, maidens whose lives are bound to the pines and oaks that spring up at their birth and wither when they die. In the fifth year she would bring the child to Anchises; then he must bring the boy to windy Ilion.

But she gave him a warning. If any mortal asked who had borne his son, he must say the boy's mother was one of the flower-like Nymphs of the hill. But if he told all, and boasted that he had lain with rich-crowned Aphrodite, Zeus would smite him in his anger with a smoking thunderbolt. Let him take heed and name her not.

When the goddess had so spoken, she soared up to windy heaven.

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

HYMN VI: TO APHRODITE

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

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

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

MYTHOPOUCH RETELLING

This hymn honours Aphrodite, the goddess of love and beauty, describing her arrival at Cyprus over the sea and how the Hours dressed her before she was presented to the gods.

The singer begins with stately Aphrodite, gold-crowned and beautiful, who rules over all the walled cities of sea-set Cyprus. It was there that she came ashore. The moist breath of the west wind carried her over the waves of the loud-moaning sea, borne on soft foam, and there the Hours, wearing their golden headbands, welcomed her with joy.

The Hours are the goddesses of the seasons, and they dressed Aphrodite in heavenly garments. On her head they set a fine, well-wrought crown of gold. In her pierced ears they hung ornaments of orichalc and precious gold. Over her soft neck and snow-white breasts they laid golden necklaces, the very jewels the Hours wear themselves when they go to their father's house to join the lovely dances of the gods.

When they had decked her out completely, they led her before the immortals. The gods welcomed her and took her by the hand, and every one of them prayed that he might lead her home to be his wedded wife, so amazed were they at the beauty of violet-crowned Cytherea.

The hymn ends with a greeting and a prayer: hail, sweetly-winning, coy-eyed goddess. Grant me victory in this contest, and order my song. And now I will remember you, and another song also.

HYMN VII: TO DIONYSUS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

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

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

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

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

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

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

MYTHOPOUCH RETELLING

This hymn honours Dionysus, son of Semele and Zeus and god of wine, telling how pirates seized him and how he showed his power on their ship.

Dionysus once appeared on a jutting headland by the shore of the fruitless sea, looking like a youth in the first flush of manhood, dark hair waving and a purple robe on his shoulders.

Soon a well-decked ship came swiftly over the sparkling sea, carrying Tyrsenian pirates, and a miserable doom was leading them on. Seeing him, they sprang out, seized him and dragged him aboard, taking him

for the son of kings. They tried to bind him with rough ropes, but the bonds would not hold him. The withes fell far from his hands and feet, and he sat there with a smile in his dark eyes.

The helmsman understood and cried out. Madmen, he said, what god is this whom you have seized and bound? No well-built ship can carry him. Surely this is Zeus, or Apollo of the silver bow, or Poseidon, for he looks like the gods of Olympus, not like mortal men. Let us set him free at once, lest he stir up dangerous winds and squalls in anger.

But the captain rebuked him. Madman, he said, mark the wind and help hoist the sail. We men will see to this fellow. I reckon he is bound for Egypt, or Cyprus, or the Hyperboreans, and he will tell us of his friends, his wealth and his brothers.

Mast and sail were hoisted, and the wind filled the sail. Then strange things were seen among them. Sweet, fragrant wine ran streaming through the black ship, a heavenly smell that amazed the seamen. A vine spread along the top of the sail, heavy with clusters, and dark ivy twined about the mast, blossoming with flowers and berries, while every thole-pin was covered with garlands.

At this the pirates begged the helmsman to put in to land. But the god changed into a dreadful lion in the bows and roared loudly, and amidships he made a shaggy bear that reared up ravening. The sailors fled to the stern and crowded, bewildered, around the right-minded helmsman. Then the lion sprang on the captain and seized him, and the sailors leapt overboard into the bright sea and were changed into dolphins.

But Dionysus had mercy on the helmsman, held him back and made him altogether happy. Take courage, he said, you have found favour with my heart. I am loud-crying Dionysus, whom Semele, daughter of Cadmus, bore in union with Zeus.

The hymn closes with a greeting: hail, child of fair-faced Semele. He who forgets you can in no wise order sweet song.

HYMN VIII: TO ARES

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-17) Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defence of Olympus, father of warlike Victory, ally of Themis, stern governor of the rebellious, leader of righteous men, sceptred King of manliness, who whirl your fiery sphere among the planets in their sevenfold courses through the aether wherein your blazing steeds ever bear you above the third firmament of heaven; hear me, helper of men, giver of dauntless youth! Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restrain also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

MYTHOPOUCH RETELLING

This hymn honours Ares, the god of war, calling down his strength while asking for peace within.

Ares is praised with a rolling list of his powers: exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear. He is the defence of Olympus, father of warlike Victory, ally of Themis, the goddess of order, stern governor of the rebellious, the sceptred king of manliness. He whirls his fiery sphere among the planets in their sevenfold courses, borne by blazing steeds above the third firmament of heaven.

Then the singer prays: hear me, helper of men, giver of dauntless youth. Shed down a kindly ray upon my life, and the strength of war, so that I may drive bitter cowardice from my head and crush the deceitful impulses of my soul. Restrain also the keen fury of my heart that provokes me towards blood-curdling strife. Rather, blessed one, give me boldness to keep within the harmless laws of peace, avoiding hatred and the violent fiends of death.

HYMN IX: TO ARTEMIS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-6) Muse, sing of Artemis, sister of the Far-shooter, the virgin who delights in arrows, who was fostered with Apollo. She waters her horses from Meles deep in reeds, and swiftly drives her all-golden chariot through Smyrna to vine-clad Claros where Apollo, god of the silver bow, sits waiting for the far-shooting goddess who delights in arrows.

(ll. 7-9) And so hail to you, Artemis, in my song and to all goddesses as well. Of you first I sing and with you I begin; now that I have begun with you, I will turn to another song.

MYTHOPOUCH RETELLING

This short hymn honours Artemis, the virgin huntress and sister of Apollo, picturing her driving her chariot to meet her brother.

The singer calls on the Muse to sing of Artemis, sister of the Far-shooter, the virgin who delights in arrows, who was fostered together with Apollo. She waters her horses at the river Meles, deep in reeds, then swiftly drives her all-golden chariot through Smyrna on to vine-clad Claros. There Apollo, god of the silver bow, sits waiting for his sister, the far-shooting goddess who delights in arrows.

The hymn ends with a greeting: hail to you, Artemis, in my song, and to all goddesses as well. Of you first I sing and with you I begin; now that I have begun with you, I will turn to another song.

HYMN X: TO APHRODITE

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-3) Of Cytherea, born in Cyprus, I will sing. She gives kindly gifts to men: smiles are ever on her lovely face, and lovely is the brightness that plays over it.

(ll. 4-6) Hail, goddess, queen of well-built Salamis and sea-girt Cyprus; grant me a cheerful song. And now I will remember you and another song also.

MYTHOPOUCH RETELLING

This brief hymn honours Aphrodite, the goddess of love, praising her beauty and asking for a cheerful song.

The singer tells of Cytherea, born in Cyprus, as Aphrodite is called in the hymn. She gives kindly gifts to men. Smiles are ever on her lovely face, and lovely is the brightness that plays over it.

The hymn closes with a greeting and a prayer: hail, goddess, queen of well-built Salamis and sea-girt Cyprus. Grant me a cheerful song. And now I will remember you, and another song also.

HYMN XI: TO ATHENA

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-4) Of Pallas Athene, guardian of the city, I begin to sing. Dread is she, and with Ares she loves deeds of war, the sack of cities and the shouting and the battle. It is she who saves the people as they go out to war and come back.

(l. 5) Hail, goddess, and give us good fortune with happiness!

MYTHOPOUCH RETELLING

This short hymn honours Athena, the warrior goddess who guards cities and watches over their people in war.

The singer begins with Pallas Athene, guardian of the city, daughter of Zeus. Dread is she, and with Ares, the god of war, she loves deeds of war: the sack of cities, the shouting and the battle. Yet she is not only a fighter. She is also the one who saves the people, watching over them as they go out to war and as they come back home again.

The hymn ends with a simple prayer: hail, goddess, and give us good fortune with happiness.

HYMN XII: TO HERA

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-5) I sing of golden-throned Hera whom Rhea bore. Queen of the immortals is she, surpassing all in beauty: she is the sister and the wife of loud-thundering Zeus, the glorious one whom all the blessed throughout high Olympus reverence and honour even as Zeus who delights in thunder.

MYTHOPOUCH RETELLING

This brief hymn honours Hera, queen of the gods, praising her beauty and the reverence she is paid on Olympus.

The singer tells of golden-throned Hera, whom Rhea bore into the family of the deathless gods. She is queen of the immortals, surpassing all in beauty, and she is both sister and wife of loud-thundering Zeus. Glorious she is, and all the blessed gods throughout high Olympus reverence and honour her, just as they honour Zeus himself, who delights in thunder.

HYMN XIII: TO DEMETER

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-2) I begin to sing of rich-haired Demeter, awful goddess, of her and of her daughter lovely Persephone.

(l. 3) Hail, goddess! Keep this city safe, and govern my song.

MYTHOPOUCH RETELLING

This very short hymn honours Demeter, goddess of the harvest, together with her daughter Persephone.

The singer begins with rich-haired Demeter, the awful goddess, naming her together with her daughter, lovely Persephone, the child who was carried off to the underworld and became its queen. Mother and daughter are honoured here side by side.

The hymn is only a beginning, a brief greeting before a longer song, and it closes with a prayer: hail, goddess. Keep this city safe, and govern my song.

HYMN XIV: TO THE MOTHER OF THE GODS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-5) I prithee, clear-voiced Muse, daughter of mighty Zeus, sing of the mother of all gods and men. She is well-pleased with the sound of rattles and of timbrels, with the voice of flutes and the outcry of wolves and bright-eyed lions, with echoing hills and wooded coombes.

(l. 6) And so hail to you in my song and to all goddesses as well!

MYTHOPOUCH RETELLING

This short hymn honours the Mother of the Gods, the great goddess of the wild mountains, and the music and creatures that delight her.

The singer calls on the clear-voiced Muse, daughter of mighty Zeus, to sing of the mother of all gods and all men. She is well pleased with sound and with wildness: with the noise of rattles and of timbrels, with the voice of flutes, with the outcry of wolves and bright-eyed lions, and with echoing hills and wooded coombes.

The hymn closes with a greeting: hail to you in my song, and to all goddesses as well.

HYMN XV: TO HERACLES THE LION-HEARTED

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-8) I will sing of Heracles, the son of Zeus and much the mightiest of men on earth. Alcmena bare him in Thebes, the city of lovely dances, when the dark-clouded Son of Cronos had lain with her. Once he used to wander over unmeasured tracts of land and sea at the bidding of King Eurystheus, and himself did many deeds of violence and endured many; but now he lives happily in the glorious home of snowy Olympus, and has neat-ankled Hebe for his wife.

(l. 9) Hail, lord, son of Zeus! Give me success and prosperity.

MYTHOPOUCH RETELLING

This hymn honours Heracles, the greatest of Greek heroes, recalling his birth, his labours and his happy home on Olympus.

The singer tells of Heracles, the son of Zeus and much the mightiest of men on earth. Alcmena bore him in Thebes, the city of lovely dances, after the dark-clouded Son of Cronos had lain with her.

In former days Heracles wandered over unmeasured tracts of land and sea at the bidding of King Eurystheus, who set him his famous labours. He himself did many deeds of violence and endured many in return. But now his toil is over. He lives happily in the glorious home of snowy Olympus, and has neat-ankled Hebe, the goddess of youth, for his wife.

The hymn ends with a greeting and a prayer: hail, lord, son of Zeus. Give me success and prosperity.

HYMN XVI: TO ASCLEPIUS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-4) I begin to sing of Asclepius, son of Apollo and healer of sicknesses. In the Dotian plain fair Coronis, daughter of King Phlegyas, bore him, a great joy to men, a soother of cruel pangs.

(l. 5) And so hail to you, lord: in my song I make my prayer to thee!

MYTHOPOUCH RETELLING

This short hymn honours Asclepius, the god of healing, recalling his birth and his gift to humankind.

The singer begins with Asclepius, son of Apollo and healer of sicknesses. He was born in the Dotian plain, where fair Coronis, daughter of King Phlegyas, bore him. He came as a great joy to men and a soother of cruel pangs.

The hymn closes with a greeting and a prayer: hail to you, lord. In my song I make my prayer to you.

HYMN XVII: TO THE DIOSCURI

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-4) Sing, clear-voiced Muse, of Castor and Polydeuces, the Tyndaridae, who sprang from Olympian Zeus. Beneath the heights of Taygetus stately Leda bore them, when the dark-clouded Son of Cronos had privily bent her to his will.

(l. 5) Hail, children of Tyndareus, riders upon swift horses!

MYTHOPOUCH RETELLING

This short hymn honours the Dioscuri, the twin brothers Castor and Polydeuces, sons of Zeus and famed horsemen.

The singer calls on the clear-voiced Muse to sing of Castor and Polydeuces, the brothers known as the Tyndaridae. The hymn also says that they sprang from Olympian Zeus. Beneath the heights of Taygetus, the mountain that looks over Sparta, stately Leda bore them, after the dark-clouded Son of Cronos had secretly bent her to his will. They are celebrated above all as horsemen.

The hymn ends with a greeting: hail, children of Tyndareus, riders upon swift horses.

HYMN XVIII: TO HERMES

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-9) I sing of Cyllenian Hermes, the Slayer of Argus, lord of Cyllene and Arcadia rich in flocks, luck-bringing messenger of the deathless gods. He was born of Maia, the daughter of Atlas, when she had mated with Zeus, -a shy goddess she. Ever she avoided the throng of the blessed gods and lived in a shadowy cave, and there the Son of Cronos used to lie with the rich-tressed nymph at dead of night, while white-armed Hera lay bound in sweet sleep: and neither deathless god nor mortal man knew it.

(ll. 10-11) And so hail to you, Son of Zeus and Maia; with you I have begun: now I will turn to another song!

(l. 12) Hail, Hermes, giver of grace, guide, and giver of good things!

MYTHOPOUCH RETELLING

This short hymn honours Hermes, the messenger of the gods, telling of his secret birth to the nymph Maia.

The singer tells of Cyllenian Hermes, the Slayer of Argus, lord of Cyllene and of Arcadia rich in flocks, the luck-bringing messenger of the deathless gods. He was born of Maia, the daughter of Atlas, after she had made love with Zeus. Maia was a shy goddess. She always avoided the throng of the blessed gods and lived in a shadowy cave, and there the Son of Cronos used to lie with the rich-tressed nymph in the dead of night, while white-armed Hera lay bound in sweet sleep. Neither deathless god nor mortal man knew of it.

The hymn closes with a greeting: hail to you, son of Zeus and Maia. With you I have begun, and now I will turn to another song. Hail, Hermes, giver of grace, guide and giver of good things.

HYMN XIX: TO PAN

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-26) Muse, tell me about Pan, the dear son of Hermes, with his goat's feet and two horns - a lover of merry noise. Through wooded glades he wanders with dancing nymphs who foot it on some sheer cliff's edge, calling upon Pan, the shepherd-god, long-haired, unkempt. He has every snowy crest and the mountain peaks and rocky crests for his domain; hither and thither he goes through the close thickets, now lured by soft streams, and now he presses on amongst towering crags and climbs up to the highest peak that overlooks the flocks. Often he courses through the glistening high mountains, and often on the shouldered hills he speeds along slaying wild beasts, this keen-eyed god. Only at evening, as he returns from the chase, he sounds his note, playing sweet and low on his pipes of reed: not even she could excel him in melody - that bird who in flower-laden spring pouring forth her lament utters honey-voiced song amid the leaves. At that hour the clear-voiced nymphs are with him and move with nimble feet, singing by some spring of dark water, while Echo wails about the mountain-top, and the god on this side or on that of the choirs, or at times sidling into the midst, plies it nimbly with his feet. On his back he wears a spotted lynx-pelt, and he delights in high-pitched songs in a soft meadow where crocuses and

sweet-smelling hyacinths bloom at random in the grass.

(ll. 27-47) They sing of the blessed gods and high Olympus and choose to tell of such an one as luck-bringing Hermes above the rest, how he is the swift messenger of all the gods, and how he came to Arcadia, the land of many springs and mother of flocks, there where his sacred place is as god of Cyllene. For there, though a god, he used to tend curly-fleeced sheep in the service of a mortal man, because there fell on him and waxed strong melting desire to wed the rich-tressed daughter of Dryops, and there he brought about the merry marriage. And in the house she bore Hermes a dear son who from his birth was marvellous to look upon, with goat's feet and two horns-a noisy, merry-laughing child. But when the nurse saw his uncouth face and full beard, she was afraid and sprang up and fled and left the child. Then luck-bringing Hermes received him and took him in his arms: very glad in his heart was the god. And he went quickly to the abodes of the deathless gods, carrying the son wrapped in warm skins of mountain hares, and set him down beside Zeus and showed him to the rest of the gods. Then all the immortals were glad in heart and Bacchie Dionysus in especial; and they called the boy Pan because he delighted all their hearts.

(ll. 48-49) And so hail to you, lord! I seek your favour with a song. And now I will remember you and another song also.

MYTHOPOUCH RETELLING

This hymn honours Pan, the goat-footed god of shepherds and wild places, telling of his roaming, his birth and his naming on Olympus.

The singer calls on the Muse to tell of Pan, the dear son of Hermes, goat-footed and two-horned, a lover of merry noise. He wanders through wooded glades with dancing nymphs who call upon Pan, the shepherd-god, long-haired and unkempt. Every snowy crest and mountain peak is his domain. He goes through the close thickets, now lured by soft streams, now climbing the highest peak that overlooks the flocks, or speeding over the hills and slaying wild beasts, this keen-eyed god.

Only at evening, returning from the chase, he plays sweet and low on his pipes of reed. Not even the nightingale could excel him, that bird who in flowery spring pours forth her honey-voiced lament amid the leaves. Then the clear-voiced nymphs are with him, singing by some spring of dark water, while Echo wails about the mountain-top. The god dances on this side or that of the choirs, a spotted lynx-pelt on his back, delighting in high-pitched songs in a soft meadow where crocuses and sweet hyacinths bloom.

The nymphs sing of the blessed gods and high Olympus, and above the rest of luck-bringing Hermes, the swift messenger of the gods. He came to Arcadia, the land of many springs and mother of flocks, and there, though a god, he used to tend curly-fleeced sheep for a mortal man, because a melting desire had fallen on him to wed the daughter of Dryops. And there he brought about the merry marriage.

In that house she bore Hermes a dear son, marvellous from birth, with goat's feet and two horns, a noisy, merry-laughing child. But when the nurse saw his uncouth face and full beard, she sprang up in fear, fled and left the child. Then Hermes took him in his arms, glad at heart, and carried him quickly to the deathless gods, wrapped in warm skins of mountain hares. He set him down beside Zeus and showed him to the rest of the gods. All the immortals were glad in heart, and Bacchie Dionysus in especial, and they called the boy Pan, because he delighted all their hearts.

The hymn ends with a greeting: hail to you, lord. I seek your favour with a song. And now I will remember you, and another song also.

HYMN XX: TO HEPHAESTUS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-7) Sing, clear-voiced Muses, of Hephaestus famed for inventions. With bright-eyed Athene he taught men glorious gifts throughout the world,-men who before used to dwell in caves in the mountains like wild beasts. But now that they have learned crafts through Hephaestus the famed worker, easily they live a peaceful life in their own houses the whole year round.

(l. 8) Be gracious, Hephaestus, and grant me success and prosperity!

MYTHOPOUCH RETELLING

This short hymn honours Hephaestus, the god of fire and crafts, and praises him as a teacher of human crafts and inventions.

The singer calls on the clear-voiced Muses to sing of Hephaestus, famed for his inventions. Together with bright-eyed Athena, the goddess of wisdom, he taught glorious gifts to people throughout the world. Before that teaching, men used to dwell in caves in the mountains, living like wild beasts. But once they had learned their crafts through Hephaestus the famed worker, everything changed. Now they live easily and peacefully, each in his own house, the whole year round.

The hymn ends with a simple prayer: be gracious, Hephaestus, and grant me success and prosperity.

HYMN XXI: TO APOLLO

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-4) Phoebus, of you even the swan sings with clear voice to the beating of his wings, as he alights upon the bank by the eddying river Peneus; and of you the sweet-tongued minstrel, holding his high-pitched lyre, always sings both first and last.

(l. 5) And so hail to you, lord! I seek your favour with my song.

MYTHOPOUCH RETELLING

These few lines honour Apollo, the god of music and song, here called Phoebus, the shining one.

Even the swan sings of Phoebus, the hymn tells us, lifting a clear voice to the beating of its wings as it alights on the bank of the eddying river Peneus. And of him the sweet-tongued minstrel, holding his high-pitched lyre, always sings both first and last. The hymn places Apollo at the opening and close of the minstrel's song.

The hymn closes with a greeting and a request: hail to you, lord! I seek your favour with my song.

HYMN XXII: TO POSEIDON

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-5) I begin to sing about Poseidon, the great god, mover of the earth and fruitless sea, god of the deep who is also lord of Helicon and wide Aegae. A two-fold office the gods allotted you, O Shaker of the Earth, to be a tamer of horses and a saviour of ships!

(ll. 6-7) Hail, Poseidon, Holder of the Earth, dark-haired lord! O blessed one, be kindly in heart and help those who voyage in ships!

MYTHOPOUCH RETELLING

This brief hymn honours Poseidon, brother of Zeus and lord of the sea, and asks his protection for those who travel by ship.

The singer begins with the great god himself, the mover of the earth and of the barren sea, the god of the deep who is also lord of Helicon and of wide Aegae. A twofold office, the hymn says, the gods have allotted to him: the Shaker of the Earth is a tamer of horses and a saviour of ships. Both the rider and the sailor stand under his power.

The hymn ends with a prayer for the sea-farer. Hail, Poseidon, Holder of the Earth, dark-haired lord! Blessed one, be kindly in heart and help those who voyage in ships.

HYMN XXIII: TO THE SON OF CRONOS, MOST HIGH

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-3) I will sing of Zeus, chiefest among the gods and greatest, all-seeing, the lord of all, the fulfiller who whispers words of wisdom to Themis as she sits leaning towards him.

(l. 4) Be gracious, all-seeing Son of Cronos, most excellent and great!

MYTHOPOUCH RETELLING

This short hymn honours Zeus, the son of Cronos, the highest and greatest of the gods.

The singer promises to sing of Zeus, chiefest among the gods and greatest of them all: all-seeing, the lord of all, the fulfiller who brings things to their appointed end. The hymn gives one quiet picture of his rule: he whispers words of wisdom to Themis, the goddess of law and right order, as she sits leaning towards him.

The hymn closes with a prayer: be gracious, all-seeing Son of Cronos, most excellent and great!

HYMN XXIV: TO HESTIA

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-5) Hestia, you who tend the holy house of the lord Apollo, the Far-shooter at goodly Pytho, with soft oil dripping ever from your locks, come now into this house, come, having one mind with Zeus the all-wise-draw near, and withal bestow grace upon my song.

MYTHOPOUCH RETELLING

This brief hymn honours Hestia, the goddess of the hearth, and invites her into the singer's own house.

Hestia, the hymn says, is the one who tends the holy house of lord Apollo, the Far-shooter, at goodly Pytho, the sacred place we also call Delphi. There the soft oil drips ever from her locks. Now the singer asks her to come into this house, to draw near with one mind together with Zeus the all-wise, and to bestow grace upon his song.

HYMN XXV: TO THE MUSES AND APOLLO

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-5) I will begin with the Muses and Apollo and Zeus. For it is through the Muses and Apollo that there are singers upon the earth and players upon the lyre; but kings are from Zeus. Happy is he whom the Muses love: sweet flows speech from his lips.

(ll. 6-7) Hail, children of Zeus! Give honour to my song! And now I will remember you and another song also.

MYTHOPOUCH RETELLING

This short hymn honours the Muses, the nine goddesses of song, together with Apollo, their leader in music, and Zeus, the father of them all.

The singer begins with the Muses, Apollo and Zeus. It is through the Muses and Apollo, the hymn says, that there are singers upon the earth and players upon the lyre, while kings are from Zeus. Happy is the man whom the Muses love: sweet flows speech from his lips.

The hymn closes with a greeting to the children of Zeus and a prayer for honour upon the song. Then the singer promises to remember them, and another song also.

HYMN XXVI: TO DIONYSUS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-9) I begin to sing of ivy-crowned Dionysus, the loud-crying god, splendid son of Zeus and glorious Semele. The rich-haired Nymphs received him in their bosoms from the lord his father and fostered and nurtured him carefully in the dells of Nysa, where by the will of his father he grew up in a sweet-smelling cave, being reckoned among the immortals. But when the goddesses had brought him up, a god oft hymned, then began he to wander continually through the woody coombes, thickly wreathed with ivy and laurel. And the Nymphs followed in his train with him for their leader; and the boundless forest was filled with their outcry.

(ll. 10-13) And so hail to you, Dionysus, god of abundant clusters! Grant that we may come again rejoicing to this season, and from that season onwards for many a year.

MYTHOPOUCH RETELLING

This hymn honours Dionysus, the god of wine and wild joy, and tells how he was nursed in secret and grew to walk the forests at the head of his train of nymphs.

The singer begins with ivy-crowned Dionysus, the loud-crying god, the splendid son of Zeus and of glorious Semele, a mortal princess. When the child was born, the rich-haired Nymphs received him in

their bosoms from the lord his father, and they fostered and nurtured him carefully in the dells of Nysa. There, by the will of Zeus, the boy grew up in a sweet-smelling cave, and he was reckoned among the immortals.

When the goddesses had brought him up, a god often sung of in hymns, he began to wander continually through the wooded valleys, thickly wreathed with ivy and laurel. The Nymphs followed in his train with him for their leader, and the boundless forest was filled with their outcry.

The hymn ends with a prayer for the vintage season. Hail to you, Dionysus, god of abundant clusters! Grant that we may come again rejoicing to this season, and from that season onwards for many a year.

HYMN XXVII: TO ARTEMIS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-20) I sing of Artemis, whose shafts are of gold, who cheers on the hounds, the pure maiden, shooter of stags, who delights in archery, own sister to Apollo with the golden sword. Over the shadowy hills and windy peaks she draws her golden bow, rejoicing in the chase, and sends out grievous shafts. The tops of the high mountains tremble and the tangled wood echoes awesomely with the outcry of beasts: earthquakes and the sea also where fishes shoal. But the goddess with a bold heart turns every way destroying the race of wild beasts: and when she is satisfied and has cheered her heart, this huntress who delights in arrows slackens her supple bow and goes to the great house of her dear brother Phoebus Apollo, to the rich land of Delphi, there to order the lovely dance of the Muses and Graces. There she hangs up her curved bow and her arrows, and heads and leads the dances, gracefully arrayed, while all they utter their heavenly voice, singing how neat-ankled Leto bore children supreme among the immortals both in thought and in deed.

(ll. 21-22) Hail to you, children of Zeus and rich-haired Leto! And now I will remember you and another song also.

MYTHOPOUCH RETELLING

This hymn honours Artemis, the virgin goddess of the hunt, and follows her from the wild mountains where she shoots her arrows to the holy halls of Delphi where she leads the dance.

The singer tells of Artemis whose shafts are of gold, who cheers on the hounds, the pure maiden, the shooter of stags, who delights in archery, the own sister of Apollo with the golden sword. Over the shadowy hills and windy peaks she draws her golden bow, rejoicing in the chase, and sends out her grievous shafts. The tops of the high mountains tremble, the tangled wood echoes awesomely with the outcry of beasts, and the earth quakes, and the sea where the fishes shoal. With a bold heart the goddess turns every way, destroying the race of wild beasts.

But when she is satisfied and has cheered her heart, the huntress who delights in arrows slackens her supple bow and goes to the great house of her dear brother Phoebus Apollo, to the rich land of Delphi, there to order the lovely dance of the Muses and the Graces. She hangs up her curved bow and her arrows, and, gracefully arrayed, she heads and leads the dances, while they all utter their heavenly voice, singing how neat-ankled Leto bore children supreme among the immortals both in thought and in deed.

The hymn closes with a greeting: hail to you, children of Zeus and rich-haired Leto! And the singer promises to remember them, and another song also.

HYMN XXVIII: TO ATHENA

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-16) I begin to sing of Pallas Athene, the glorious goddess, bright-eyed, inventive, unbending of heart, pure virgin, saviour of cities, courageous, Tritogeneia. From his awful head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: great Olympus began to reel horribly at the might of the bright-eyed goddess, and earth round about cried fearfully, and the sea was moved and tossed with dark waves, while foam burst forth suddenly: the bright Son of Hyperion stopped his swift-footed horses a long while, until the maiden Pallas Athene had stripped the heavenly armour from her immortal shoulders. And wise Zeus was glad.

(ll. 17-18) And so hail to you, daughter of Zeus who holds the aegis! Now I will remember you and another song as well.

MYTHOPOUCH RETELLING

This hymn honours Athena, the goddess of wisdom and war, and tells the marvellous story of her birth from the head of Zeus.

The singer begins with Pallas Athena, the glorious goddess: bright-eyed, inventive, unbending of heart, a pure virgin, a saviour of cities, courageous, the one called Tritogeneia. From his own awful head wise Zeus himself bore her, and she came forth already arrayed in warlike armour of flashing gold. Awe seized all the gods as they gazed.

Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear. At the might of the bright-eyed goddess, great Olympus began to reel horribly, and the earth round about cried out fearfully. The sea was moved and tossed with dark waves, and the foam burst forth suddenly. Even the bright Son of Hyperion, the sun himself, stopped his swift-footed horses for a long while, until the maiden Pallas Athena had stripped the heavenly armour from her immortal shoulders. And wise Zeus was glad.

The hymn closes with a greeting: hail to you, daughter of Zeus who holds the aegis! And the singer promises to remember her, and another song as well.

HYMN XXIX: TO HESTIA

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-6) Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honour: glorious is your portion and your right. For without you mortals hold no banquet, -where one does not duly pour sweet wine in offering to Hestia both first and last.

(ll. 7-10) And you, slayer of Argus, Son of Zeus and Maia, messenger of the blessed gods, bearer of the golden rod, giver of good, be favourable and help us, you and Hestia, the worshipful and dear. Come and dwell in this glorious house in friendship together; for you two, well knowing the noble actions of men, aid on their wisdom and their strength.

(ll. 12-13) Hail, Daughter of Cronos, and you also, Hermes, bearer of the golden rod! Now I will remember you and another song also.

MYTHOPOUCH RETELLING

This hymn honours Hestia, goddess of the hearth, together with Hermes, the messenger of the gods, and asks them both to dwell in the singer's house.

Hestia, the hymn says, holds a special place. In the high dwellings of all, both of the deathless gods and of men who walk on earth, she has gained an everlasting abode and the highest honour. Glorious is her portion and her right. For without Hestia mortals hold no banquet, since at every feast sweet wine is duly poured in offering to her both first and last.

Then the singer turns to Hermes: the slayer of Argus, the son of Zeus and Maia, the messenger of the blessed gods, bearer of the golden rod, giver of good. Be favourable and help us, the hymn prays, you and Hestia, the worshipful and dear. Come and dwell in this glorious house in friendship together. For these two, knowing well the noble actions of men, give aid to their wisdom and their strength.

The hymn closes with a greeting to the daughter of Cronos and to Hermes, bearer of the golden rod, and a promise to remember them, and another song also.

HYMN XXX: TO EARTH THE MOTHER OF ALL

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-16) I will sing of well-founded Earth, mother of all, eldest of all beings. She feeds all creatures that are in the world, all that go upon the goodly land, and all that are in the paths of the seas, and all that fly: all these are fed of her store. Through you, O queen, men are blessed in their children and blessed in their harvests, and to you it belongs to give means of life to mortal men and to take it away. Happy is the man whom you delight to honour! He has all things abundantly: his fruitful land is laden with corn, his pastures are covered with cattle, and his house is filled with good things. Such men rule orderly in their cities of fair women: great riches and wealth follow them: their sons exult with ever-fresh delight, and their daughters in flower-laden bands play and skip merrily over the soft flowers of the field. Thus is it with those whom you honour O holy goddess, bountiful spirit.

(ll. 17-19) Hail, Mother of the gods, wife of starry Heaven; freely bestow upon me for this my song substance that cheers the heart! And now I will remember you and another song also.

MYTHOPOUCH RETELLING

This hymn honours Earth, the mother of all, and praises her as the giver of food, children, wealth and every blessing that mortals enjoy.

The singer tells of well-founded Earth, the mother of all, the eldest of all beings. She feeds every creature that is in the world: all that go upon the goodly land, all that move in the paths of the seas, and all that fly. All these are fed from her store. Through her, the hymn says, men are blessed in their children and blessed in their harvests, and to her it belongs both to give the means of life to mortal men and to take it away.

Happy is the man whom she delights to honour. He has all things abundantly. His fruitful land is laden with corn, his pastures are covered with cattle, and his house is filled with good things. Such men rule in

order over cities of fair women, and great riches and wealth follow them. Their sons exult with ever-fresh delight, and their daughters, in flower-laden bands, play and skip merrily over the soft flowers of the field. So it is with all those whom the holy goddess honours, the bountiful spirit.

The hymn closes with a prayer: hail, Mother of the gods, wife of starry Heaven! Freely bestow upon me, for this my song, substance that cheers the heart. And the singer promises to remember her, and another song also.

HYMN XXXI: TO HELIOS

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-16) And now, O Muse Calliope, daughter of Zeus, begin to sing of glowing Helios whom mild-eyed Euryphaessa, the far-shining one, bore to the Son of Earth and starry Heaven. For Hyperion wedded glorious Euryphaessa, his own sister, who bore him lovely children, rosy-armed Eos and rich-tressed Selene and tireless Helios who is like the deathless gods. As he rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes from his golden helmet. Bright rays beam dazzlingly from him, and his bright locks streaming from the temples of his head gracefully enclose his far-seen face: a rich, fine-spun garment glows upon his body and flutters in the wind: and stallions carry him. Then, when he has stayed his golden-yoked chariot and horses, he rests there upon the highest point of heaven, until he marvellously drives them down again through heaven to Ocean.

(ll. 17-19) Hail to you, lord! Freely bestow on me substance that cheers the heart. And now that I have begun with you, I will celebrate the race of mortal men half-divine whose deeds the Muses have showed to mankind.

MYTHOPOUCH RETELLING

This hymn honours Helios, the god of the sun, telling of his divine family and picturing his daily journey in the chariot across the sky.

The singer calls on the Muse Calliope, daughter of Zeus, to begin the song of glowing Helios. Mild-eyed Euryphaessa, the far-shining one, bore him to Hyperion, the son of Earth and starry Heaven. Hyperion had wedded glorious Euryphaessa, his own sister, and she bore him lovely children: rosy-armed Eos, the dawn, rich-tressed Selene, the moon, and tireless Helios himself, who is like the deathless gods.

As Helios rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes from his golden helmet. Bright rays beam dazzlingly from him, and his bright locks, streaming from his temples, gracefully enclose his far-seen face. A rich, fine-spun garment glows upon his body and flutters in the wind, and stallions carry him. When he has stayed his golden-yoked chariot and horses, he rests upon the highest point of heaven, until marvellously he drives them down again to Ocean.

The hymn closes with a prayer: hail to you, lord! Freely bestow on me substance that cheers the heart. And having begun with Helios, the singer promises to celebrate next the race of mortal men half-divine, whose deeds the Muses have showed to mankind.

HYMN XXXII: TO SELENE

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-13) And next, sweet voiced Muses, daughters of Zeus, well-skilled in song, tell of the long-winged Moon. From her immortal head a radiance is shown from heaven and embraces earth; and great is the beauty that ariseth from her shining light. The air, unlit before, glows with the light of her golden crown, and her rays beam clear, whensoever bright Selene having bathed her lovely body in the waters of Ocean, and donned her far-gleaming, shining team, drives on her long-maned horses at full speed, at eventime in the mid-month: then her great orbit is full and then her beams shine brightest as she increases. So she is a sure token and a sign to mortal men.

(ll. 14-16) Once the Son of Cronos was joined with her in love; and she conceived and bare a daughter Pandia, exceeding lovely amongst the deathless gods.

(ll. 17-20) Hail, white-armed goddess, bright Selene, mild, bright-tressed queen! And now I will leave you and sing the glories of men half-divine, whose deeds minstrels, the servants of the Muses, celebrate with lovely lips.

MYTHOPOUCH RETELLING

This hymn honours Selene, the goddess of the moon, picturing her radiant journey through the night sky and recalling her love for Zeus and the daughter born from it.

The singer asks the sweet-voiced Muses, daughters of Zeus, well-skilled in song, to tell of the long-winged Moon. From her immortal head a radiance is shown from heaven and embraces the earth, and great is the beauty that arises from her shining light. The air, unlit before, glows with the light of her golden crown, and her rays beam clear. This happens whenever bright Selene, having bathed her lovely body in the waters of Ocean, drives on her long-maned horses at full speed, at evening in the mid-month. Then her great orbit is full, and her beams shine brightest as she increases. So she is a sure token and a sign to mortal men.

Once, the hymn remembers, the Son of Cronos, Zeus himself, was joined with her in love, and she conceived and bore a daughter, Pandia, a child exceeding lovely among the deathless gods.

The hymn closes with a farewell: hail, white-armed goddess, bright Selene, mild, bright-tressed queen! And the singer promises to leave her now and sing the glories of men half-divine, whose deeds minstrels, the servants of the Muses, celebrate with lovely lips.

HYMN XXXIII: TO THE DIOSCURI

THE HYMN

Original translation by Hugh G. Evelyn-White (1914).

(ll. 1-17) Bright-eyed Muses, tell of the Tyndaridae, the Sons of Zeus, glorious children of neat-ankled Leda, Castor the tamer of horses, and blameless Polydeuces. When Leda had lain with the dark-clouded Son of Cronos, she bare them beneath the peak of the great hill Taygetus, -children who are delivers of men on earth and of swift-going ships when stormy gales rage over the ruthless sea. Then the shipmen call upon the sons of great Zeus with vows of white lambs, going to the forepart of the prow; but the strong wind and the waves of the sea lay the ship under water, until suddenly these two are seen darting through the air on tawny wings. Forthwith they allay the blasts of the cruel winds and still the waves upon the surface of the white sea: fair signs are they and deliverance from toil. And when the shipmen see them they are glad and have rest from their pain and labour.

(ll. 18-19) Hail, Tyndaridae, riders upon swift horses! Now I will remember you and another song also.

MYTHOPOUCH RETELLING

This hymn honours the Dioscuri, the twin sons of Zeus, Castor and Polydeuces, and praises them as the saviours of sailors caught in storms at sea.

The singer calls on the bright-eyed Muses to tell of the Tyndaridae, the sons of Zeus, the glorious children of neat-ankled Leda: Castor the tamer of horses, and blameless Polydeuces, whom we also know as Pollux. When Leda had lain with the dark-clouded Son of Cronos, she bore them beneath the peak of the great hill Taygetus. They are the deliverers of men on earth and of swift-going ships, when stormy gales rage over the ruthless sea.

Then the shipmen call upon the sons of great Zeus with vows of white lambs, going to the forepart of the prow. But the strong wind and the waves lay the ship under water, until suddenly the two brothers are seen darting through the air on tawny wings. Forthwith they allay the blasts of the cruel winds and still the waves upon the surface of the white sea. Fair signs they are, and deliverance from toil. When the shipmen see them, they are glad, and have rest from their pain and labour.

The hymn closes with a greeting: hail, Tyndaridae, riders upon swift horses! And the singer promises to remember them, and another song also.

SOURCE NOTE

The hymn texts are Hugh G. Evelyn-White's English translation of 1914, the public-domain text of the Loeb Homeric Hymns. The Mythopouch retellings are original wording, not a transcription of the Greek and not a new translation. Written for readers aged 15 and up. Long dashes are rendered as hyphens. © 2026 Mythopouch. www.mythopouch.com