

## VI.—ΕΙΣ ΔΗΜΗΤΡΑ

Τῷ καλάθῳ κατιόντος ἐπιφθέγγασθε, γυναῖκες,  
 “Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε.”  
 τὸν καλάθον κατιόντα χαμαὶ θασεῖσθε βέβαλοι,<sup>1</sup>  
 μηδ’ ἀπὸ τῷ τέγεος μηδ’ ὑψόθεν ἀνγάσσησθε  
 μὴ παῖς μηδὲ γυνὰ μηδ’ ἄ κατεχεύατο χαίταν,  
 μηδ’ ὄκ’ ἀφ’ ἀυαλέων στομάτων πτύωμες ἄπαστοι. 5  
 Ἐσπερος ἐκ νεφέων ἐσκέφατο πανίκα νεῖται,  
 Ἐσπερος, ὅστε πιεῖν Δαμάτερα μῶνος ἐπεισεν,  
 ἀρπαγίμας ὄκ’ ἄπυστα μετέστιχεν ἰχνια κώρας.  
 πότνια, πῶς σε δύναντο πόδες φέρεν ἔστ’ ἐπὶ  
 δυθμάς,  
 ἔστ’ ἐπὶ τῶς μέλανας καὶ ὅπα τὰ χρύσεια μᾶλα; 10  
 οὐ πίες οὐτ’ ἄρ’ ἔδες τήνον χρόνον οὐδέ λοέσσα.  
 τρίς μὲν δὴ διέβας Ἀχελώιον ἀργυροδῖναν,  
 τοσσάκι δ’ ἀενάων ποταμῶν ἐπέρασας ἕκαστον,

<sup>1</sup> Schol. Plato, *Symp.* 218 B καὶ εἰ τις ἄλλος ἐστὶ βέβηλος τε καὶ ἀγροικος, πύλας παμμεγάλας τοῖς ὤσιν ἐπιθεσθε] ἐντεῦθεν παρῴδησε Καλλιμαχος ἐν ὑμνῷ Δήμητρος καλάθου τὸ θύρας δ’ ἐπιθεσθε βέβηλοι.

<sup>a</sup> κατιόντος might mean “comes home” but probably it is safer to take it as “comes in procession.” Cf. κάθοδος Herondas i. 56.

<sup>b</sup> i.e. dedicated on arriving at puberty. Or “hath her hair unbound,” i.e. a maiden unwed. Cf. schol. μηδ’ ἦτις ἀγαμός ἐστι. Scott, *Heart of Midlothian* chap. 22, says of Effie Deans on her trial: “Her . . . tresses . . . which,

## VI.—TO DEMETER

As the Basket comes,<sup>a</sup> greet it, ye women, saying  
 “Demeter, greatly hail! Lady of much bounty, of  
 many measures of corn.” As the Basket comes, from  
 the ground shall ye behold it, ye uninitiated, and  
 gaze not from the roof or from aloft—child nor wife  
 nor maid that hath shed her hair<sup>b</sup>—neither then  
 nor when we spit from parched mouths fasting.<sup>c</sup>  
 Hesperus from the clouds marks the time of its  
 coming: Hesperus, who alone persuaded Demeter  
 to drink, what time she pursued the unknown tracks  
 of her stolen daughter.<sup>d</sup>

Lady, how were thy feet able to carry thee unto  
 the West, unto the black<sup>e</sup> men and where the  
 golden apples<sup>f</sup> are? Thou didst not drink nor  
 didst thou eat during that time nor didst thou wash.  
 Thrice didst thou cross Achelous with his silver  
 eddies, and as often didst thou pass over each of the  
 ever-flowing rivers, and thrice didst thou seat thee on

according to the custom of the country, unmarried women  
 were not allowed to cover with any sort of cap, and which,  
 alas! Effie dared no longer confine with the snood or  
 riband which implied purity of maiden fame, now hung  
 unbound.”

<sup>c</sup> The second day of the Thesmophoria was a day of  
 fasting, Nesteia.

<sup>d</sup> Persephone.

<sup>e</sup> The Aethiopians (schol.).

<sup>f</sup> The garden of the Hesperides.

τρὶς δ' ἐπὶ Καλλιχόρῳ<sup>1</sup> χαμάδις ἐκαθίσσαο φρητὶ 15  
αὐσταλέα ἄποτός τε καὶ οὐ φάγες οὐδὲ λοέσσα.

μὴ μὴ ταῦτα λέγωμες ἃ δάκρυον ἄγαγε Διοῦ·  
κάλλιον, ὡς πολίεσσιν ἐαδότα<sup>2</sup> τέθμια δῶκε·  
κάλλιον, ὡς καλάμην τε καὶ ἱερὰ δράγματα πράτα 20  
ἄσταχύων ἀπέκοψε καὶ ἐν βόας ἤκε πατήσαι,  
ἀνίκα Τριπτόλεμος ἀγαθὰν ἐδιδάσκετο τέχνην·  
κάλλιον, ὡς, ἵνα καὶ τις ὑπερβασίας<sup>3</sup> ἀλέηται,  
ἰδέσθαι<sup>4</sup>

π οὐπω τὰν Κνιδίαν, ἔτι Δώτιον ἱρὸν ἔναιον,  
τὴν δ' ὅτ' αὐτᾶ καλὸν ἄλσος ἐποιήσαντο Πελασγοὶ 25  
δένδρεσιν ἀμφιλαφές· διὰ κεν μόλις ἦνθεν οἰστός·  
ἐν πίτυς, ἐν μεγάλαι πτελέαι ἔσαν, ἐν δὲ καὶ ὄχλαι,  
ἐν δὲ καλὰ γλυκύμαλα· τὸ δ' ὥστ' ἀλέκτρινον ὕδωρ  
ἐξ ἀμαρᾶν ἀνέθυε. θεὰ δ' ἐπεμαίνετο χῶρῳ  
ὄσσον Ἐλευσίνι, Τριοπίῳ θ'<sup>5</sup> ὄσσον, ὀκκόσον Ἐννα. 30

ἀλλ' ὄκα Τριοπίδαισιν ὁ δεξιὸς ἄχθετο δαίμων,  
τουτάκις ἃ χείρων Ἐρυσίχθονος ἄψατο βωλά·  
σεύατ' ἔχων θεράποντας εἰέκοσι, πάντας ἐν ἀκμῇ,  
πάντας δ' ἀνδρογίγαντας ὄλαν πόλιν ἀρκίος ἄραι, 35  
ἀμφότερον πελέκεσσι καὶ ἀξίναισιν ὀπλίσσας,  
ἐς δὲ τὸ τᾶς Δάματρος ἀναυδέες ἔδραμον ἄλσος.  
ἦς<sup>7</sup> δὲ τις αἰγείρος, μέγα δένδρον αἰθέρι κῦρον,  
τῷ δ' ἐπι ταὶ νύμφαι ποτὶ τῶνδ' ἐψιώντο,

<sup>1</sup> τρὶς δ ἐπὶ καλλι . . . only is preserved in A; the lacuna is supplied in F and late mss.

<sup>2</sup> πολίεσσιν ἐα . . . A; lacuna supplied in F.

<sup>3</sup> ὑπερβα . . . A; lacuna supplied in F etc.

<sup>4</sup> π . . . A; . . . ἰδέσθαι pd.

<sup>5</sup> τιν δ mss.; τειδ' Schneider.

<sup>6</sup> τριοπίῳ θ' LM; Τριοπίδ' Schneider; τριοπίῳ AF;  
τριοπίῳ θ' d.

<sup>7</sup> ἦς d; ἦν.

the ground beside the fountain Callichorus,<sup>a</sup> parched and without drinking, and didst not eat nor wash.

Nay, nay, let us not speak of that which brought the tear to Deo<sup>b</sup>! Better to tell how she gave to cities pleasing ordinances; better to tell how she was the first to cut straw and holy sheaves of corn-ears and put in oxen to tread them, what time Triptolemus<sup>c</sup> was taught the good craft; better to tell—a warning to men that they avoid transgression—how [she made the son of Triopas hateful and pitiful]<sup>d</sup> to see.

Not yet in the land of Cnidus,<sup>e</sup> but still in holy Dotium<sup>f</sup> dwelt the Pelasgians and unto thyself they made a fair grove abounding in trees; hardly would an arrow have passed through them. Therein was pine, and therein were mighty elms, and therein were pear-trees, and therein were fair sweet-apples; and from the ditches gushed up water as it were of amber. And the goddess loved the place to madness, even as Eleusis, as Triopum,<sup>g</sup> as Enna.<sup>h</sup>

But when their favouring fortune became wroth with the Triopidae, then the worse counsel took hold of Erysichthon.<sup>i</sup> He hastened with twenty attendants, all in their prime, all men-giants able to lift a whole city, arming them both with double axes and with hatchets, and they rushed shameless into the grove of Demeter. Now there was a poplar, a great tree reaching to the sky, and thereby the nymphs were wont to sport at noontide. This poplar

<sup>a</sup> Callichorus, well (φρέαρ) at Eleusis, Paus. i. 38. 6.

<sup>b</sup> Demeter.

<sup>c</sup> Son of Celeus, was taught agriculture by Demeter.

<sup>d</sup> The lacuna is supplied in LM: <θήματα Τριοπίδην ἐχθρόν καὶ οἰκτρὸν>. <sup>e</sup> In Caria. <sup>f</sup> In Thessaly.

<sup>g</sup> i.e. Triopium in Caria. <sup>h</sup> In Sicily. <sup>i</sup> Son of Triopas.

ἃ πρῶτα πλαγεῖσα κακὸν μέλος ἴαχεν ἄλλαις.  
 ἤσθετο Δαμάττηρ, ὅτι οἱ ξύλον ἱερὸν ἄλγει, 40  
 εἶπε δὲ χωσαμένα "τίς μοι καλὰ δένδρεα κόπτει;"  
 αὐτίκα Νικίππη, τὰν οἱ πόλις ἀράτειραν  
 δαμοσίαν ἔστασαν, εἴεσατο, γέντο δὲ χειρὶ  
 στέμματα καὶ μάκωνα, κατωμαδίαν δ' ἔχε κλᾶδα.  
 φᾶ δὲ παραψύχοισα κακὸν καὶ ἀναιδέα φῶτα 45  
 "τέκνον, ὅτις τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις,  
 τέκνον ἔλινυσον, τέκνον πολύθεστε τοκεῦσι,  
 παύεο καὶ θεράποντας ἀπότρεπε, μὴ τι χαλεφθῆ  
 πότνια Δαμάττηρ, τὰς ἱερὸν ἐκκεραῖζεις."  
 τὰν δ' ἄρ' ὑποβλέψαι χαλεπώτερον ἤ ἐκυναγὸν 50  
 ὤρεσιν ἐν Τμαρίοισιν ὑποβλέπει ἄνδρα λέαινα  
 ὠμοτόκος, τὰς φαντὶ πέλειν βλοσυρώτατον ὄμμα,  
 "χάζου," ἔφα, "μὴ τοι πέλεκυν μέγαν ἐν χροῖ πάξω.  
 ταῦτα δ' ἐμὸν θησεῖ στεγανὸν δόμον, ᾧ ἐνὶ δαίτας  
 αἰὲν ἐμοῖς ἐτάροισιν ἄδην θυμαρέας ἀξῶ."  
 εἶπεν ὁ παῖς, Νέμεσις δὲ κακὰν ἐγράψατο φωνῶν.  
 Δαμάττηρ δ' ἄφατόν τι κοτέεσατο, γείνατο<sup>1</sup> δ' ἃ<sup>2</sup> θεῶν-  
 ἴθματα μὲν χέρσω, κεφαλὰ δὲ οἱ ἄψατ' Ὀλύμπω.  
 οἱ μὲν ἄρ' ἡμιθνήτες, ἐπεὶ τὰν πότνιαν εἶδον,  
 ἔξαπίννας ἀπόρουσαν ἐνὶ δρυσὶ χαλκὸν ἀφέντες.  
 ἃ δ' ἄλλως μὲν ἔασεν, ἀναγκαῖα γὰρ ἔποντο 60  
 δεσποτικὰν ὑπὸ χεῖρα, βαρὺν δ' ἀπαμείψατ' ἀνακτα  
 "ναὶ ναὶ, τεύχεο δῶμα, κύον, κύον, ᾧ ἐνὶ δαίτας

<sup>1</sup> γείνατο MSS.; γείνετο Schneider.    <sup>2</sup> ἃ MSS.; αὐ Bergk.

ὁ "As priestess" (schol.).

<sup>b</sup> Tmarus, mountain near Dodona in Epirus.

<sup>c</sup> For strict sense of ὠμοτόκος see note on *Hymn* iv. 120.  
 Here it is no more than τοκάς "with cubs" as in Eur. *Med.*  
 187 τοκάδος δέργμα λέοντος.

<sup>d</sup> Nemesis takes note of presumptuous acts and words.  
 Plato, *Laws* 717 d. Nonn. Dion. i. 481 imitates Callimachus.

was smitten first and cried a woeful cry to the others. Demeter marked that her holy tree was in pain, and she was angered and said: "Who cuts down my fair trees?" Straightway she likened her to Nicippe, whom the city had appointed to be her public priestess, and in her hand she grasped her fillets and her poppy, and from her shoulder hung her key.<sup>a</sup> And she spake to soothe the wicked and shameless man and said: "My child, who cuttest down the trees which are dedicated to the gods, stay, my child, child of thy parents' many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate." But with a look more fierce than that wherewith a lioness looks on the hunter on the hills of Tmarus<sup>b</sup>—a lioness with new-born cubs,<sup>c</sup> whose eye they say is of all most terrible—he said: "Give back, lest I fix my great axe in thy flesh! These trees shall make my tight dwelling wherein evermore I shall hold pleasing banquets enough for my companions." So spake the youth and Nemesis<sup>d</sup> recorded his evil speech. And Demeter was angered beyond telling and put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus.<sup>e</sup> And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees. And she left the others alone—for they followed by constraint beneath their master's hand—but she answered their angry king: "Yea, yea, build thy house, dog, dog,<sup>f</sup> that thou art, wherein

<sup>a</sup> From Hom. *Il.* iv. 443 "Ἐπίσ οὐρανῶ ἐστήριξε κάρη καὶ ἐπὶ χθορὶ βαλεῖ. Cf. Verg. *A.* iv. 177, x. 767, Nonn. xxix. 320.

<sup>f</sup> Cf. *Aitia* iii. 1. 4.

ποιησεῖς· θαμναὶ γὰρ ἐς ὕστερον εἰλαπῖναι τοι.<sup>85</sup>  
 ἃ μὲν τόσσ' εἰποῖσ' Ἐρυσίχθονι τεύχε ποηηρά.  
 αὐτίκα οἱ χαλεπὸν τε καὶ ἄγριον ἔμβαλε λιμὸν  
 αἰθωνα κρατερὸν, μεγάλα δ' ἔστρεύγεται νοῦσῳ.  
 σχέτλιος, ὅσα πάσαιτο τόσων ἔχεν ἡμερος αὐτῆς.  
 εἰκατι δαῖτα πένοντο, δωδέκα δ' οἶνον ἀφυσσον.<sup>70</sup>  
 τόσσα Διώνυσον γὰρ ἃ καὶ Δάματρα χαλέπτει·  
 καὶ γὰρ τῇ Δάματρι συνωργίσθη Διόνυσος.  
 οὔτε νιν εἰς ἐράνωσ οὔτε ξυνδείπνια πέμπον  
 αἰδόμενοι γονέες, προχανὰ δ' εὐρίσκειτο πᾶσα.  
 ἦρθον Ἴτωνιάδος νιν Ἀθαναίας ἐπ' ἄεθλα  
 Ὀρμενίδαι καλέοντες· ἀπ' ὧν ἀνήσατο μάτηρ<sup>85</sup>  
 “οὐκ ἔνδοι, χθιζὸς γὰρ ἐπὶ Κραννώνα βέβακε  
 τέλος ἀπαιτησῶν ἑκατὸν βόας.” ἦνθε Πολυξῶς,  
 μάτηρ Ἀκτορίωνος, ἐπεὶ γάμον ἄρτυε παιδί,  
 ἀμφοτέρων Τριόπαν τε καὶ νιέα κικλήσκοισα.  
 τὰν δὲ γυνὰ βαρύθυμος ἀμείβετο δάκρυ χέουσα<sup>80</sup>  
 “νεῖται τοι Τριόπας, Ἐρυσίχθονα δ' ἤλασε κάπρος  
 Πίνδον ἀν' εὐάγκειαν, ὃ δ' ἔννεα φάεα κεῖται.”  
 δειλαία φιλότεκνε, τί δ' οὐκ ἐψεύσασ, μήτηρ;  
 δαίνυεν εἰλαπῖναν τις· “ἐν ἀλλοτρίοις Ἐρυσίχθων.”  
 ἀγετό τις νύμφαν· “Ἐρυσίχθονα δίσκος ἔτυψεν,”<sup>85</sup>  
 ἢ “ἔπεσ' ἐξ ἵππων,” ἢ “ἐν Ὀθρυῖ ποίμνι ἀμυθρεῖ.”<sup>90</sup>  
 ἐνδόμυχος δῆπεια πανάμερος εἰλαπιναστῆς  
 ἦσθιε μυρία πάντα· κακὰ δ' ἐξάλλετο γαστήρ  
 αἰεὶ μᾶλλον ἔδοντι, τὰ δ' ἐς βυθὸν οἶα θαλάσσας  
 ἀλεμάτως ἀχάριστα κατέρρεεν εἴδατα πάντα.  
 ὡς δὲ Μίμαντι χιών, ὡς ἀέλιω ἐνὶ πλαγῶν,

<sup>1</sup> ἀμυθρεῖ Ruhnken, Valckenaer; ἀμι- A, ἀμ' E, ἀμυθρεῖ δ; ἀμὲλγει F.

<sup>a</sup> Eponymous king of Ormenion in Thessaly.

<sup>b</sup> So called from her cult at Itone in Thessaly.

thou shalt hold festival; for frequent banquets shall  
 be thine hereafter.” So much she said and devised  
 evil things for Erysichthon. Straightway she sent  
 on him a cruel and evil hunger—a burning hunger  
 and a strong—and he was tormented by a grievous  
 disease. Wretched man, as much as he ate, so much  
 did he desire again. Twenty prepared the banquet  
 for him, and twelve drew wine. For whatsoever  
 things vex Demeter, vex also Dionysus; for Dionysus  
 shares the anger of Demeter. His parents for shame  
 sent him not to common feast or banquet, and all  
 manner of excuse was devised. The sons of  
 Ormenus<sup>a</sup> came to bid him to the games of Itonian  
 Athene.<sup>b</sup> Then his mother refused the bidding:  
 “He is not at home; for yesterday he is gone unto  
 Crannon to demand a debt of a hundred oxen.”  
 Polyxo<sup>c</sup> came, mother of Actorion—for she was  
 preparing a marriage for her child—inviting both  
 Triopas and his son. But the lady, heavy-hearted,  
 answered with tears: “Triopas will come, but  
 Erysichthon a boar wounded on Pindus of fair glens  
 and he hath lain abed for nine days.” Poor child-  
 loving mother, what falsehood didst thou not tell?  
 One was giving a feast: “Erysichthon is abroad.”  
 One was bringing home a bride: “A quoit hath  
 struck Erysichthon,” or “he hath had a fall from his  
 car,” or “he is counting his flocks on Othrys.<sup>d</sup>”  
 Then he within the house, an all-day banqueter, ate  
 all things beyond reckoning. But his evil belly  
 leaped all the more as he ate, and all the eatables  
 poured, in vain and thanklessly, as it were into the  
 depths of the sea. And even as the snow upon  
 Mimas, as a wax doll in the sun, yea, even more

<sup>c</sup> Unknown.

<sup>d</sup> Mountain in Thessaly.

<sup>e</sup> Hymn iv. 67 n.

καὶ τούτων ἔτι μείζον ἐτάκετο μέσφ' ἐπὶ νευράς·  
 δειλαίω Ἰνές τε καὶ ὄστέα μῶνον ἔλειφθεν.  
 κλαίει μὲν ἅ μᾶτηρ, βαρὺ δ' ἔστενον αἱ δὺ' ἀδελφαὶ  
 χῶ μαστὸς τὸν ἔπωνε καὶ αἱ δέκα πολλάκι δῶλαι. 95  
 καὶ δ' αὐτὸς Τριόπας πολιαῖς ἐπὶ χεῖρας ἔβαλλε,  
 τοῖα τὸν οὐκ αἰόντα Ποσειδάωνα καλιστρῶν·  
 “ψευδοπάτωρ ἰδὲ τόνδε τεοῦ τρίτον, εἴπερ ἐγὼ μὲν  
 σεῦ τε καὶ Αἰολίδος Κανάκας γένος, αὐτὰρ ἐμείο  
 τοῦτο τὸ δειλαιον γένητο βρέφος· αἶθε γὰρ αὐτὸν 100  
 βλητὸν ὑπ' Ἀπόλλωνος ἐμαὶ χεῖρες ἐκτερέξαι·  
 νῦν δὲ κακὰ βούβρωστις ἐν ὀφθαλμοῖσι κάθηται.  
 ἢ οἱ ἀπόστασον χαλεπὰν νόσον ἢ ἐν αὐτὸς  
 βόσκει λαβίων· ἀμαὶ γὰρ ἀπειρήκанти τράπεζαι.  
 χῆραι μὲν μάνδραι, κενεαὶ δέ μοι αὖλιες ἦδη 105  
 τετραπόδων, ἦδη γὰρ ἀπαρνήσαντο μάγειροι.”  
 ἀλλὰ καὶ οὐρῆας μεγαλῶν ὑπέλυσαν ἀμαξῶν,  
 καὶ τὰν βῶν ἔφαγεν, τὰν Ἑστία ἔτρεφε μᾶτηρ,  
 καὶ τὸν ἀεθλοφόρον καὶ τὸν πολεμῆμιον ἵππον,  
 καὶ τὰν αἴλουρον, τὰν ἔτρεμε θηρία μικκά. 110  
 μέσφ' ὄκα μὲν Τριόπαο δόμοις ἐνὶ χρήματα κείτο,  
 μῶνοι ἄρ' οἰκέοι θάλαμοι κακὸν ἠπίσταντο.  
 ἀλλ' ὄκα τὸν βαθὴν οἶκον ἀνεξήραναν<sup>1</sup> ὀδόντες,  
 καὶ τόχ' ὁ τῷ βασιλῆος ἐνὶ τριόδοισι καθήστο 115  
 αἰτίζων ἀκόλως τε καὶ ἐκβολα λύματα δαιτῶς.

<sup>1</sup> ἀνεξήραναν Ernesti; ἀνεξήραινον MSS.

\* Canace, daughter of Aeolus and Enarete, mother by Poseidon of Triopas (Diod. v. 61, Apollod. i. 7, iii. 4).

<sup>b</sup> This rendering, which takes βούβρωστις as abstract for concrete, seems better than “gluttony sits in his eyes.”

<sup>c</sup> The Greek μάγειρος is butcher as well as cook.

<sup>d</sup> At libations and sacrifices the first and last offerings were made to Hestia, the goddess of the family hearth.

than these he wasted to the very sinews: only sinews and bones had the poor man left. His mother wept, and greatly groaned his two sisters, and the breast that suckled him and the ten handmaidens over and over. And Triopas himself laid hands on his grey hairs, calling on Poseidon, who heeded not, with such words as these: “False father, behold this the third generation of thy sons—if I am son of thee and of Canace,<sup>a</sup> daughter of Aeolus, and this hapless child is mine. Would that he had been smitten by Apollo and that my hands had buried him! But now he sits an accursed glutton before mine eyes.<sup>b</sup> Either do thou remove from him his cruel disease or take and feed him thyself; for my tables are already exhausted. Desolate are my folds and empty my byres of four-footed beasts; for already the cooks<sup>c</sup> have said me “no.”

But even the mules they loosed from the great wains and he ate the heifer that his mother was feeding for Hestia<sup>d</sup> and the racing horse and the war charger, and the cat at which the little vermin trembled.

So long as there were stores in the house of Triopas, only the chambers of the house were aware of the evil thing; but when his teeth dried up the rich house, then the king's son sat at the crossways,<sup>e</sup> begging for crusts and the cast out refuse of the

Hence the proverb ἀφ' Ἑστίας ἀρχεσθαι, which sometimes approaches the sense of τὴν ἀφ' ἑρᾶς κινεῖν, indicating a last desperate move, or something thorough-going (cf. Germ. “von Hause aus.” Plato, *Euthyphr.* 3 A, etc.).

<sup>e</sup> There seems to be a reference to the disposal of rubbish at the crossways, Aesch. *Cho.* 97 with schol., and offerings made to Hecate there, Aristoph. *Plut.* 594 with schol. Harpocr. s.v. δευθόμια. It seems possible that Hecate's name Eucoline is a euphemism for Acoline (ἀκολος).

Δάματερ, μὴ τῆνος ἐμὶν φίλος, ὃς τοι ἀπεχθής,  
 εἴη μῆδ' ὁμότοιχος· ἐμοὶ κακογείτονες ἐχθροί.  
 ἄσατε<sup>1</sup> παρθενικαί, καὶ ἐπιφθέγξασθε τεκοῖσαι  
 "Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε."  
 χῶς αἰ<sup>2</sup> τὸν κάλαθον λευκότριχες ἵπποι ἄγοντι 120  
 τέσσαρες, ὡς ἀμὶν μέγала θεὸς εὐρύνασσα  
 λευκὸν ἔαρ, λευκὸν δὲ θέρος καὶ χεῖμα φέροισα  
 ἤξει καὶ φθινόπωρον, ἔτος δ' εἰς ἄλλο φυλαξεῖ.  
 ὡς δ' ἀπεδίλωτοι καὶ ἀνάμπυκες ἄστν πατεῦμες,  
 ὡς πόδας, ὡς κεφαλὰς παναπηρέας ἔξομες αἰεὶ. 125  
 ὡς δ' αἰ<sup>3</sup> λικνοφόροι χρυσῶ πλέα λίκνα φέροντι,  
 ὡς ἀμὲς τὸν χρυσὸν ἀφειδέα πασαίμεσθα.  
 μέσφα τὰ τὰς πόλιος πρυτανήια τὰς ἀτελέστως,  
 τὰς δὲ τελεσφορέας<sup>4</sup> ποτὶ τὰν θεὸν ἄχρῖς ὀμαρτεῖν,  
 αἵτινες ἐξήκοντα κατώτεραι· αἰ δὲ<sup>5</sup> βαρεῖαι 130  
 χᾶτις Ἐλειθυία τείνει χερά χᾶτις ἐν ἄλγει,  
 ὡς ἄλις, ὡς αὐτᾶν ἱκανὸν γόνυ· ταῖσι δὲ Δῆῶ  
 δωσει πάντ' ἐπίμεστα καὶ ὡς ποτὶ ναὸν ἴκωνται.  
 χαῖρε θεὰ καὶ τάνδε σάω πόλιν ἐν θ' ὁμονοῖα  
 ἐν τ' εὐηπελία, φέρε δ' ἀγρόθι νόστιμα πάντα 135  
 φέρβε βόας, φέρε μᾶλα, φέρε στάχυν, οἷσε θερισμῶν,  
 φέρβε καὶ εἰράναν, ἵν' ὃς ἄρροσε τῆνος ἀμάση.<sup>6</sup>  
 ἴλαθί μοι τρίλλιστε μέγα κρείοισα θεάων.

<sup>1</sup> ἄσατε F; om. AE.

<sup>2</sup> χῶς αἰ Stephanus; χῶσαι.

<sup>3</sup> ὡς αἰ mss.; corr. Meineke.

<sup>4</sup> τελεσφορίας mss.; corr. T. Bentley.

<sup>5</sup> αἰ τε mss.; corr. Ernesti.

<sup>6</sup> ἀμάση Stephanus; ἀμάσ(σ)ει mss., which may be right,  
cf. fr. incert. 16.

feast. O Demeter, never may that man be my  
 friend who is hateful to thee, nor ever may he share  
 party-wall with me; ill neighbours I abhor.

Sing, ye maidens, and ye mothers, say with them:  
 "Demeter, greatly hail! Lady of much bounty, of  
 many measures of corn." And as the four white-  
 haired horses convey the Basket, so unto us will the  
 great goddess of wide dominion come bringing white  
 spring and white harvest and winter and autumn,  
 and keep us to another year. And as unsandalled  
 and with hair unbound we walk the city, so shall we  
 have foot and head unharmed for ever. And as the  
 van-bearers bear vans<sup>a</sup> full of gold, so may we get  
 gold unstinted. Far as the City Chambers let the  
 uninitiated follow, but the initiated even unto the  
 very shrine of the goddess—as many as are under  
 sixty years. But those that are heavy<sup>b</sup> and she that  
 stretches her hand to Eileithyia and she that is in  
 pain—sufficient it is that they go so far as their  
 knees are able. And to them Deo shall give all  
 things to overflowing, even as if they came unto her  
 temple.

Hail, goddess, and save this people in harmony  
 and in prosperity, and in the fields bring us all  
 pleasant things! Feed our kine, bring us flocks,  
 bring us the corn-ear, bring us harvest! and nurse  
 peace, that he who sows may also reap. Be gracious,  
 O thrice-prayed for, great Queen of goddesses!

<sup>a</sup> λίκνα, akull-shaped baskets, used for offering first-fruits  
 to the gods (cf. Hesych. s.v. λείκνα), also for winnowing  
 corn and for cradles. Equivalent to Latin *vannus*, whence  
 our "van" and "fan."

<sup>b</sup> βαρεῖα has the ambiguous sense of heavy with age  
 (Soph. O.T. 17) or heavy with child—Lat. *gravida*.

CALLIMACHUS  
HYMNS AND EPIGRAMS  
LYCOPHRON

WITH AN ENGLISH TRANSLATION BY

A. W. MAIR

ARATUS

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