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*SIR JOHN LUBBOCK'S HUNDRED BOOKS*

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HESIOD

*TRANSLATED BY ELTON*

**Oxford**

**HORACE HART, PRINTER TO THE UNIVERSITY**

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# HESIOD

*TRANSLATED*

BY

C. A. ELTON

LONDON

GEORGE ROUTLEDGE AND SONS, LIMITED

BROADWAY, LUDGATE HILL

MANCHESTER AND NEW YORK

1894

‘As the only complete version of ~~our~~ curious old poet, as the only one that is either faithful to his meaning, or that does justice to the occasional richness and brilliancy of his invention, and as a work containing a copious variety of useful and amusing information, selected with taste, industry, and skill, we suppose there can be no manner of question that future collectors will class Mr. Elton’s Hesiod with the standard British translations.’—*Gentleman’s Magazine*.

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## PREFACE

THE remains of Hesiod are not alone interesting to the antiquary, as tracing a picture of the rude arts, the manners and morals of the ancient Greeks. His sublime philosophic allegories; his awful denunciations of a retributive providence; the romantic elegance or daring grandeur with which he has invested the legends of his mythology, and the picturesque circumstantiality of his rural details, are merits of a more decidedly poetical character; such as might have been anticipated from the recorded competitor of Homer, and the father of Virgil. They more than sufficiently redeem his bead-roll of names, and his calendar of superstitions.

The present edition has been carefully collated with the preceding: the dissertation has been recast; and both that and the notes have been compressed: the translation itself has been throughout retouched, and in many parts rewritten: such passages as might offend scrupulous delicacy have been cautiously rescinded; and the work may, at least, boast the merit of containing nothing which should obstruct its reception into the *Family Classical Library*.



## ENGLISH TRANSLATIONS OF HESIOD

*The Georgics of Hesiod*, by GEORGE CHAPMAN, sm. 4to, 1618.

*The Works and Days*, and *Theogony*, by THOMAS COOKE, 1728, sm. 4to ; 1740, 12mo ; reprinted in Anderson's Collection, 1795.

*Hesiod, or the Rise of Woman*, by THOMAS PARNEL : in his Poems.

*The Battle of the Titans* and *The Tartarus*, by DR. BROOME, the coadjutor of Pope in the *Odyssey* : in his Poems.

*The Battle of the Titans*, by JACOB BRYANT : in his *Analysis of Ancient Mythology*.

The descriptive part of the *Shield of Hercules* : in the *Exeter Essays*.

# BIOGRAPHICAL SKETCH

OF

## HESIOD

PATERCULUS remarks that ‘Hesiod took care not to fall into the error of Homer, and had made mention of his country and parents: of his country, indeed, most injuriously, because it had condemned him to a fine.’

The latter clause alludes to the forfeiture of his patrimony, and his inveighing against the judges for corruption. But, it is uncertain whether Boeotia, to which he says his father migrated from Cuma in Aeolia, were the country of his birth or his adoption; and only one parent is named, though the remark of Paterculus tends to confirm the reading *Diou genos*, offspring of Dios, instead of *dion genus*, noble offspring. This agrees with an inscription on the truncated herma of Hesiod, exhibited by Bellorius.

The name of the mother occurs only in Plutarch; who quotes Ephorus the Cumæan historian for the fact, that Dios, after settling at Ascra, married Pycimede, who gave birth to Hesiod. This is opposed to the assertion of Suidas that Hesiod was conveyed thither in his infancy<sup>1</sup>. If the proem to the Theogony be genuine, and if the description be not figurative, Hesiod pursued a pastoral occupation; and he once crossed the Euripus to contest the prize of poetry, which he won. Wolf rejects the latter passage as supposititious; but, if a forgery, it is a forgery without a purpose. The author of the pseudo-contest of Homer and Hesiod, which seems to have been grounded on a discredited tradition of such a contest mentioned in Plutarch's narrative of Perikander, inserts the name of Homer in the inscription

<sup>1</sup> Virgil has been thought to mean Hesiod, and not the Cumæan sibyl, in the verse of the fourth eclogue:

‘The last age dawns in verse Cumæan sung;’

as the preceding lines

‘The virgin now returns, Saturnian times  
Roll round again,’

seem to refer to Hesiod's age of gold and the flight of Justice. Heyne denies that Hesiod has any allusion to the revolution of a better age; but he seems to intimate it in the wish that he could be born *hereafter*.

on the tripod consecrated by Hesiod: but for Homer's name we may search the *Works and Days* in vain.

The zeal for making them competitors appears to have been inflamed by the accidental coincidence of this passage in the *Works* with another in Homer's *Hymn to Venus*:

Oh! in this contest let me bear away  
The palm of song; do thou prepare my lay!'

Hesiod, as we gather from the gossip of his biographers, met his death from the ambiguity of an oracle. A Milesian, his fellow-traveller, having insulted the daughter of their host, the brothers murdered them both. The body of Hesiod was thrown into the sea, and wafted back to the coast of Aetolia by a shoal of dolphins; though Plutarch states that it was discovered by the sagacity of Hesiod's dog. The assassins were cast into the same waves: but other versions of the story represent lightning or shipwreck as promptly avenging the death of the author of the *Theogony*.

An inscription in the Greek *Anthologia*, ascribed to Alcaeus, is better worthy of notice than the epitaph recorded in the legend:

'Nymphs in their founts, 'midst Locris' woodland gloom,  
Laved Hesiod's corse, and piled his grassy tomb.

The shepherds there the yellow honey shed,  
And milk of goats was sprinkled o'er his head:  
With voice so sweetly breathed that sage would sing,  
Who sipp'd pure drops from every Muse's spring.'

The proverb 'Hesiodean old age' was applied by the Greeks to persons of extreme longevity. Several statues of Hesiod are described by Pausanias: the circumstance, which he mentions, of one haying stood in the temple of the Muses on Mount Helicon, seems to have furnished the ground of a supposition that Hesiod was a priest of the temple, as stated by Gale in his *Court of the Gentiles* (who refers to Carion's *Chronicle*), and by Laharpe in his *Lycée*.

Gronovius, in his *Grecian Antiquities*, presents three antiques, commemorative of Hesiod, a gem, a bust, and a basso-relievo; but the likenesses assigned to eminent poets by the Grecian artists were mostly imaginary<sup>1</sup>.

<sup>1</sup> See 'Specimens of Ancient Sculpture by the Society of Dilettanti.'

DISSERTATION  
ON THE  
ERA, WRITINGS, AND MYTHOLOGY  
OF  
HESIOD

ERA.

SCALIGER and Vossius have thought that the era of Hesiod could be ascertained within seventy years, more or less, by astronomical calculation, from the following passage of the *Works and Days* :

‘When sixty days have circled since the sun  
Turn’d from his wintry tropic, then the star  
Arcturus, leaving ocean’s sacred flood,  
First whole-apparent makes his evening rise.’

Dr. Priestley is of the same opinion ; and observes, in his *Lectures on History*, i. 192, ‘Any writer who mentions the rising or setting of any star, at any

particular time of the year, with respect to the sun, furnishes us with data sufficient to determine the time in which he wrote.'

But neither the accuracy nor the precise nature of the astronomical observation here commemorated can possibly be ascertained. It is uncertain whether the single star Arcturus may not be placed for the whole constellation of Bootes ; of which there are examples in Columella and other writers. It is wholly uncertain whether this rising was observed in Hesiod's own country, or even in Hesiod's own time : a knowledge of both of which particulars is essential to our making a just calculation. We shall scarcely ascribe to Hesiod a more scientific accuracy than to subsequent astronomers ; yet we find that even *their* observations of the solstices, and of the risings and settings of the stars, are ambiguous, and most probably fallacious. Hesiod makes the acronycal rising of Arcturus sixty days after the winter solstice : many other writers, and particularly Pliny, say the same. Now setting the difference between Hesiod and Pliny at eight hundred years, this will make a difference of eleven days in the time of the phenomenon. Both, therefore, cannot have written from actual observation, and probably neither did. The ancients copied from each other without scruple, because they knew not,

till the time of Hipparchus, that the times of rising, &c., varied by the course of ages.

They seem, besides, to have copied from writers of various latitudes, unconscious that this also made a difference.

Attempts have been made to determine the respective priority of Homer and Hesiod by the superior simplicity or elegance of style, in which no two critics are agreed ; and by the different meaning or quantity attached by these poets to the same words ; no regard being had to diversity of usage in distinct countries, or to the probable changes operated on the poems by time and critical adjustment : the rhapsodies of Homer, in particular, having, in Professor Millar's opinion <sup>1</sup>, 'undergone something similar to the *rifacimento* by Berni of Boyardo's *Orlando*.'

Herodotus, who was born B.C. 484, affirms Hesiod and Homer to have preceded his own time by four hundred years ; thus making them contemporaries, and fixing their era at B.C. 884. The chronicler of the Parian marbles<sup>2</sup>, which were composed sixty

<sup>1</sup> Essays annexed to the *History of the English Government*.

<sup>2</sup> The authenticity of the Parian or Arundelian marbles, which Dr. Clarke informs us in his *Travels* were found, not at Paros, but in the isle of Zia, was impugned in a dissertation of Mr. Robertson in 1788, and defended in 1789 by



years after the death of Alexander the Great, fixes Hesiod's era at 944 years B. C. and Homer's at 907. Pliny, about the year 78, computed that Homer lived one thousand years before him, or B. C. 920: and, in the priority of Homer, concurs with Cicero, who makes Hesiod later by one hundred and twenty years.

These variations are not material; for, as is observed by Gibbon, the fixing the date from different periods of a person's life, as the birth or death, might easily make the difference of a century<sup>1</sup>.

## WRITINGS.

PLINY speaks of Hesiod as the earliest writer who laid down precepts of agriculture. Tzetzes, however, mentions two poems of Orpheus; the one entitled *Works*, the other *Diaries*. Pausanias was shown a leaden tablet near the fountain of Helicon, on which were graven the *Works* of Hesiod, but the introductory verses were wanting.

The poem has suffered certain mutilations; as, from

Mr. Hewlett, and by Mr. Gough, in a memoir of the *Archaeologia*, vol. ix.

<sup>1</sup> *Extraits raisonnés de mes Lectures*; Posthumous Works.

observations of Pliny the naturalist (xiv), and some allusions in Ovid and Manilius, it should seem that Hesiod had originally treated of ingrafting, of vines<sup>1</sup> and olives, and of various trees.

On the *Theogony* Pausanias observes, 'there are some who consider Hesiod as the author of this poem.' That he wrote *some* theogony is evident from the allusion of Herodotus to his invention or classification of the Greek divinities. Heyne conjectures that the exordium, which is in a more florid style than the general poem, is partly genuine and partly interpolated; a conjecture not inapplicable to the work at large. It is alluded to by Ovid, and Lucian makes it the subject of his satire in the 'Dialogue with Hesiod.'

The *Shield of Hercules* has commonly been regarded as a mere parody of the Shield of Achilles in the *Iliad*; but the imitation is confined to the sculpture of the shield, and it is evident that some hand has practised on the poem. It has all the appearance of being a cento of fragments from lost works of Hesiod. The distinct title has been made an objection to its being regarded as a part of another work, and it has been attempted to make it complete in itself by

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<sup>1</sup> We have now but a slight notice of the vine.

a change in the reading of the first word. But the *Iliad* of Homer was, according to Aelian, recited in parts, which consequently acquired separate titles, as, *The Battle at the Ships*. In the scholium of the Aldine edition of Hesiod it is stated, that 'the beginning of the Shield, as far as the two hundred and fiftieth verse, is said to have formed a part of the Fourth Catalogue,' or *Catalogue of Women*; and there can be no doubt of the fact, for it opens with the identical words *e oie*, which ushered in the description of each heroine, and which procured for the poem its secondary title of the *Great Eoiai*<sup>1</sup>. The subsequent combat between Hercules and Cygnus may, with almost equal certainty, be considered as a remnant of the *Herogony*. The parts are visibly pieced together by the abrupt line

'Who Cygnus slew, high-minded son of Mars.'

Quintilian remarks that 'Hesiod rarely rises, and

<sup>1</sup> Hence a strange idea became current that Eoa was the name of a young woman of Ascra, the mistress of Hesiod.

'Boeotian Hesiod, versed in various lore,  
Forsook the mansion where he dwelt before;  
The Heliconian village sought and woo'd  
The maid of Ascra in her scornful mood:  
There did the suffering bard his lays proclaim,  
The strain beginning with Eoa's name.'

Misianax of Colophon in Athenaeus, b. xiii.

a great part of him is occupied in names; yet he is distinguished by useful sententious precepts, and a commendable sweetness of diction and construction, and the palm is given to him in that middle style of writing.'

This is niggardly praise. Cicero certainly recommends Hesiod as a moralist, when he observes in his letters, 'our dear Lepta must learn Hesiod, and have by heart "The gods have placed before virtue the sweat of the brow"': and Voltaire, in his *Dictionnaire Philosophique*, has properly noticed that many sentences of Hesiod had grown into proverbial axioms; but it was not this kind of merit which obtained for the poet of Ascra the popular renown of having contended with Homer, nor is the combat of giants a sample of 'the Middle Style.'

## MYTHOLOGY.

DIAGENES LAERTIUS mentions that Pythagoras feigned to have seen the soul of Hesiod bound to a brazen pillar, and howling in torture on account of his impious fictions respecting the gods; and that of Homer environed with serpents for the same reason; yet they unquestionably did no more than repeat the legends of their age and country. Wasseling inter-

pretends the passage of Herodotus, which assigns to Homer and Hesiod the formation of a theogony for the Greeks, as referring, not to invention, but to arrangement; and the historian becomes his own interpreter, when he relates that 'all the gods came into Greece from Egypt,' and that he has 'ascertained their barbaric extraction.' But even the more limited claim urged in behalf of Homer and Hesiod is probably groundless. Cicero argues that there must have been poets before Homer; and if poets, there must have existed cosmogonies and hymns: for, in those ancient times, verse was alike the vehicle of history, of laws, and of religion. Pausanias makes mention of Olen of Lycia, who composed hymns of great antiquity, and who, in his hymn to Lucina, makes her the mother of Love; and he names Pamphus and Orpheus, as succeeding Olen, and as also composing hymns to the cosmogonical Love.

Burnet, in his *Sacred Theory of the Earth*, states that the several gods must have been only so many personifications of the different parts of nature. This is only partially the truth; for though its parts were gods, the world itself was deity<sup>1</sup>. Emanations of

<sup>1</sup> Brucker, *Historia Critica Philosophiae*. Jablonski, *Pantheon Aegyptiacum*.

divinity were supposed to be resident in the parts of nature, as retaining portions of a divine spirit or virtue from good demons or genii who dwelt in them, and who, having been inclosed in the bodies of virtuous men, passed into the stars and planets. The sun was considered as the architect of the universe and its symbol; it contained in itself the power and efficacy of all the other material gods: but it was worshipped under the name of Osiris and Hammon, whose history betrays the secret of human deity.

The Sun was, however, preceded in time, according to the cosmogonists of Egypt, by Night, worshipped as Athor and Venus, the creative source of all things, and Pthas, the Vulcan, as well as Minerva<sup>1</sup>, of the Grecians; the masculo-feminine cause of active energy, and the soul of the world.

These principles of cosmogony are clearly unfolded in the Orphic fragments.

‘One Jove and Pluto, Bacchus and the Sun;  
One god alike in all, and all are one.

. . . . .

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<sup>1</sup> On the base of a statue of Neitha, or Minerva, at Sais in Egypt, was an inscription in hieroglyphic characters to this effect: ‘I am whatever things are, whatever shall be, and whatever have been. None have lifted up my veil. The fruit which I have brought forth is the Sun;’ Proclus, *in Timaeum*.

Night, source of all things, whom we Venus name.

I swear by those, the generating powers,  
Whence sprang the gods that have immortal being,  
Fire, water, earth, and heaven, the moon and sun,  
Great Jove effulgent, and the sable Night!

Fire, water, earth, and ether, Night and Day,  
Metis, first sire, and all-delighting Love.'

Reciprocally with Night the cosmogonists of Egypt held the production of the universe from Chaos, by which was meant the *primaeval aqueous element*. The *Demiurgus*, or universal maker, was delineated in their paintings under a human form, ejecting from his mouth an egg, which egg was the world. At other times the mundane egg was represented floating on a mass of waters. Orpheus describes Chaos as a gulf of matter, neither luminous nor tenebrous, which in the lapse of ages generated an egg, and from this egg proceeded an active principle, which disposed the elements and created the forms of nature.

As we descend to Hesiod, we find some scattered traces of the same principles. Chaos first exists, then Earth, and thirdly Love. Erebus and Night spring from Chaos, and generate Ether and Day, and Earth produces Heaven. Chaos is undescribed, but is,

probably, water ; since Homer represents Father Oceanus as the generator of all things. The imprisonment of his children in a cavern by Heaven is remarkable : and by an uncouth allegory, Saturn, armed with a sickle, forces from Heaven the principle of fecundity, which is personified as Venus, and rises from the waters. Hesiod nowhere identifies Jupiter or the Sun with universal nature, and soon departs from the limited cosmogonical track which he had prescribed to himself ; following the practice ascribed by Brucker to the later theogonists, and blending with the birth of the world events of human agency : so little does the coherency of system discoverable in the poem afford countenance to the physiological allegories of Tzetzes, and his resolution of the supernatural battles into volcanic eruptions.

If the notions of Hesiod as a cosmogonist are rather poetical and popular than philosophical, as an historian of legendary mythology he is entitled to higher consideration. He is the preserver of the most ancient traditions of the gentile world. Sacred history is but thinly disguised under the garb of heathen fable. We have the fall of man through the instrumentality of woman ; the gradual corruption of mankind ; and, perhaps, the dispersion of the builders of Babel.



Hesiod seems to have had only a faint glimpse of that esoteric, or inner theology which was buried in the temples of Egypt, enveloped in pompous mysteries and slowly and cautiously revealed to the initiated. He was fortunate in being chiefly conversant with the exoteric, or outward religion, which was promulgated freely to the people in subservience to political utility, and to the necessity of upholding social sanctions. It recognized a judicial providence; and the system of Hesiod, notwithstanding its physical idolatry, will hence be found to transcend the pantheistic materialism of Orpheus and the priests of Egypt.

The deified human spirits, which supplied the Egyptian universe with its emanations, reappear in the machinery of the holy demons in the *Works and Days*; but Hesiod, with a practical tendency worthy of Socrates, instead of translating them to the stars, describes them as hovering round the earth and keeping watch over the actions of men. Jablonski affirms that the worship of the Nile and of the Zodiac did not prevent the more ancient Egyptians from acknowledging an infinite eternal mind, on whose wisdom the operations of the sensible, or visible, divinities were considered to depend. But whether anything of a moral intelligence was meant is more

than doubtful. Cudworth and others of the learned have dreamed that the grand secret, which the veil of the inner sanctuary concealed, was a pure theism ; but the adept who, imbued with a thirst of the higher philosophy, penetrated within it, probably made no other discovery than that the universe was God.



## LOST WORKS OF HESIOD

*The Catalogue of Women, or Heroines*, in five parts, of which the fifth was entitled the *Herogony*; Suidas.

*The Melampodia* (from the soothsayer Melampus): a poem on divination; Pausanias. Athenaeus.

*The Great Astronomy, or Stellar Book*; Pliny.

*Descent of Theseus into Hades*; Pausanias.

*Admonitions of Chiron to Achilles*; Pausanias. Aristophanes.

*Soothsayings and Explications of Signs*; Pausanias.

*Divine Speeches*; Maximus Tyrius.

*Great Actions*; Athenaeus.

*Of the Dactyli of Cretan Ida*, the discoverers of iron; Suidas. Pliny.

*Epithalamium of Peleus and Thetis*; Tzetzes.

*Aegimius*; Athenaeus.

*Elegy on Batrachus*; Suidas.

*Circuit of the Earth*; Strabo.

*The Marriage of Ceyx*; Athenaeus. Plutarch.

*On Herbs*; Pliny.

*On Medicine*<sup>1</sup>; Plutarch.

<sup>1</sup> Fabricius (*Bibliotheca Graeca*) conjectures the two latter subjects to be merely alluded to as incidental topics in other works. Athenaeus (vi. 3) quotes some verses, as attributed to Hesiod, respecting the fishes fit for salting; but observes that they seem rather the verses of a cook than a poet; and adds, that cities are noticed in them, which were posterior to Hesiod's time. Lilius Gyraldus states that the fables of Aesop (which were written in verse, and have perished, see Bentley's *Dissertation*) have been ascribed to Hesiod. This seems grounded on Plutarch, who, however, says only that Aesop himself might have profited by Hesiod's *Apologue of The Hawk and the Nightingale*: on which account Quintilian speaks of Hesiod as the earliest fabulist.



# WORKS AND DAYS



# WORKS AND DAYS

## DIVISION I.—WORKS.

### MYTHOLOGIC AND HISTORICAL.



#### ARGUMENT.

THE exordium is a rhapsody on the omnipotence of Jupiter—  
The two strifes—The origin of labour—The creation of Pandora—The five ages—The general corruption of mankind—  
The flight of Modesty and Justice—The invisible agency of Justice—The providences dispensed respectively to the upright and the wicked nation—Practical exhortations and inferences.

COME from Pieria, Muses! ye that raise  
Songs of renown, declare your father's praise.  
The famed, th' inglorious live by him alone,  
Of mortal men the nameless and the known.  
With ease the will of Jove, who wills the right, 5  
Confounds the mighty, lends the feeble might:



With ease draws forth th' obscure to open day,  
 With ease bids envied grandeur waste away:  
 To him these attributes of power belong,  
 To make the crooked straight, and blast the strong: 10  
 Who, by himself, inhabiteth above  
 The heaven his mansions, the high-thundering Jove!  
 Guide thou the laws aright; behold and hear;  
 I speak to Perses truths of wholesome fear.

Not one alone—two strifes on earth arise; 15  
 This blamed, and that commended by the wise,  
 Of diverse spirit: this spreads stern afar  
 Multiplied ills of variance and of war.  
 Men love not this; yet Heaven-enforced maintain  
 The strife abhorr'd, but still abhorr'd in vain. 20  
 That from Erebian Night of elder birth  
 Arose, the better strife, in roots of earth  
 Implanted amidst men by Jove on high,  
 Who dwells in air, and sits upon the sky.

7, 8. Horace, xxxiv. 6. 1.

‘He brings the most obscure to light,  
 And robs the glorious of a crown.’—CREECH.

21. Night was not considered only as the author of mournful and evil things, but as the parent of wise designs. The good Strife is made the elder, because the evil Strife arose in the degenerate ages of mankind. She is said to be placed ‘in the roots of earth,’ as forming a principle in the natural harmony of things.

That rouses unto toil ev'n him who stands 25  
In helpless sloth, as destitute of hands:  
The needy idler sees the rich, and hastes  
Himself to guide the plough, and plant the wastes;  
Ordering his household: thus the neighbour speeds  
To wealth, and neighbour emulous succeeds. 30  
That strife is good for men: incensed to zeal,  
Potter with potter turns the glowing wheel;  
Smiths beat their anvils; beggars envious throng,  
And bards provoke to jealousy of song.

O Perses! thou within thy secret breast 35  
Repose the maxims by my care impress'd;  
Nor ever let that evil-joying strife  
Have power to wean thee from the toils of life;  
The whilst thy prying eyes the forum draws,  
Thine ears the process and the din of laws. 40  
Small care be his of wrangling and debate  
For whose ungather'd food the garners wait:  
Who wants within the summer's plenty stored,  
Earth's kindly fruits, and Ceres' yearly hoard:  
With these replenish'd, at the brawling bar 45  
For others' wealth go instigate the war.  
But this thou mayst no more: let Justice guide,  
Best boon of Heaven, and future strife decide.

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33. Homer recommends importunity to the beggar; *Odyss.*  
xvii. 347.

Not so we shared the patrimonial land,  
 When greedy pillage fill'd thy grasping hand; 50  
 The bribe-devouring judges, soothed by thee,  
 The sentence will'd, and stamp'd the false decree.  
 O fools! they know not, in their selfish soul,  
 How far the half is better than the whole;  
 The good which asphodel and mallows yield, 55  
 The feast of herbs, the dainties of the field!

The sustenance of nature hidden lies:  
 The gods have cover'd it from human eyes:  
 Else had one day bestow'd sufficient cheer,  
 And, though inactive, fed thee through the year. 60  
 Then might thy hand have laid the rudder by,  
 In blackening smoke for ever hung on high.  
 Then had the labouring ox foregone the soil,  
 And patient mules had found reprieve from toil.

49. All legitimate sons were to have equal portions of their father's inheritance; Isaeus, *de Haered. Philoct.* Homer, *Od.* xiv. 209. But by the laws of Lycurgus the eldest son succeeded. Each patrimony was the portion of the state, and the father could neither alienate nor divide it.—BARTHÉLEMY.

55. Plutarch, *Banquet of the Seven Sages*: 'The herb mallows is good to eat, as is the sweet stalk of the asphodel, or daffodil.' Compare Athenaeus, b. ii. c. 18, p. 59; Pliny, xxii. 22; Claudian, *in Rufin.* i. 215.

57. Virgil, *Georg.* i. 121.

62. The same process is mentioned by Virgil in respect to the plough; *Georg.* i. 175.

But Jove our food conceal'd: Prometheus' art 65  
 His eyes deluded, and incensed his heart.  
 Sore ills to man devised the heavenly sire,  
 And hid the shining element of fire.  
 Prometheus then, benevolent of soul,  
 In hollow reed the spark, recovering, stole, 70  
 In man's behoof; eluding Jove th' all-wise,  
 Whose gaze rejoiceth as the lightning flies.

'Son of Iapetus!' with wrathful heart,  
 Spake the cloud-gatherer: 'Oh, unmatched in art!  
 Exuldest thou in this the flame retrieved, 75  
 And dost thou triumph in the god deceived?  
 But thou, with the posterity of man,  
 Shalt rue the fraud whence mightier ills began;  
 I will send evil for thy stealthy fire,  
 While all embrace it, and their bane desire.' 80  
 The sire, who rules the earth, and sways the pole,  
 Had said, and laughter fill'd his secret soul.

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65, 66. By the sacrifice of bones described in the *Theogony*. The fire withheld and restored is supposed by Heinsius to be an emblem of the arts of life.

80. By the scholiast on Plato, Pandora is allegorized into the irrational soul, or sensuality as opposed to intellect: by Heinsius she is supposed to be Fortune; by others Art. Hesiod, in the *Theogony*, plainly states that womankind are descended from her. She is the Eve of Mosaic history. See Harles on Fabricius. The first men were thought to have been produced from the earth; Lucretius, v. 923.

He bade the artist-god his hest obey,  
 And mould with tempering waters ductile clay :  
 Infuse, as breathing life and form began, 85  
 The supple vigour, and the voice of man :  
 Her aspect fair as goddesses above,  
 A virgin's likeness, with the brows of love.  
 He bade Minerva teach the skill that dyes  
 The web with colours, as the shuttle flies ; 90  
 He called the magic of Love's Queen to shed  
 A nameless grace around her courteous head ;  
 Instil the wish that longs with restless aim,  
 And cares of dress that feed upon the frame :  
 Bade Hermes last implant the craft refined 95  
 Of artful manners and a shameless mind.

He said ; their king th' inferior powers obey'd :  
 The fictile likeness of a bashful maid  
 Rose from the temper'd earth, by Jove's behest,  
 Under the forming god : the zone and vest 100  
 Were clasp'd and folded by Minerva's hand :  
 The heaven-born Graces, and Persuasion bland  
 Deck'd her round limbs with chains of gold ; the Hours  
 Of loose locks twined her temples with spring flowers

103. Homer, *Second Hymn to Venus*, 11 :

'Her tender neck and breast  
 Of dazzling white they deck'd with *chains of gold*,  
 Such as the Hours wear braided with their locks.'

The whole attire Minerva's curious care      105  
Form'd to her shape, and fitted to her air.  
But in her breast the herald from above,  
Full of the counsels of deep thundering Jove,  
Wrought artful manners, wrought perfidious lies,  
And speech that thrills the blood and lulls the  
wise.      110

Her did th' Interpreter of Gods proclaim,  
And named the woman with Pandora's name ;  
Since all the gods conferr'd their gifts, to charm,  
For man's inventive race, this beauteous harm.

Now when the sire had form'd thus seeming  
fair      115

The deep deceit, th' inextricable snare,  
Heaven's messenger flew swift at his command,  
And bore the gift to Epimetheus' hand :  
Nor he recall'd within his heedless thought  
The warning lesson by Prometheus taught ;      120  
That he disclaim each present from the skies,  
And straight restore, lest ill to man arise :  
But he received ; and, conscious, knew too late  
Th' insidious gift, and felt the curse of Fate.

Whilom on earth the sons of men abode      125  
From ills apart, and labour's irksome load,  
And sore diseases, bringing age to man ;  
Now the sad life of mortals is a span.

The woman's hands a mighty casket bear;  
She lifts the lid; she scatters griefs in air: 130  
Alone, beneath the vessel's rims detain'd,  
Hope still within th' unbroken cell remain'd,  
Nor fled abroad; so will'd cloud-gatherer Jove:  
The woman's hand had dropp'd the lid above.  
Issued the rest in quick dispersion hurl'd, 135  
And woes innumerable roam'd the breathing world.  
With ills the land is rife, with ills the sea,  
Diseases haunt our frail humanity;  
Self-wandering through the noon, the night, they.  
glide

Voiceless—a voice the Power All-wise denied. 140  
Know, then, whate'er betide, it is not given  
To 'scape th' inscrutable resolve of Heaven.  
I, an thou list, touch other theme with art  
And understanding; lay it thou to heart.

When gods alike and mortals rose to birth, 145  
Th' immortals form'd a golden race on earth  
Of many-languaged men; they lived of old  
When Saturn reign'd in heaven; an age of  
gold.

139, 140. Milton, *Par. Lost*, xi. 840.

146-162. The first deified men were of the family of Chus; *Cusean* was expressed *Crusean*, *golden*; hence the division of metallic ages. See Bryant's *Analysis of Ancient Mythology*.

Like gods they lived, with calm, untroubled mind,  
Free from the toil and anguish of our kind: 150  
Nor e'er decrepid age mis-shaped their frame,  
The hand's, the foot's proportions, still the same.  
Pleased with earth's unbought feasts; all ills re-  
moved,

Wealthy in flocks, and of the bless'd beloved.  
Death as a slumber press'd their eyelids down; 155  
All nature's common blessings were their own.  
The life-bestowing tilth its fruitage bore,  
A full, spontaneous, and ungrudging store:  
They with abundant goods, midst quiet lands,  
All willing shared the gatherings of their hands. 160  
When earth's dark breast had closed this race  
around,

Great Jove as demons raised them from the ground.  
Earth-hovering spirits, they their charge began,  
The ministers of good, and guards of man.  
Mantled with mist of darkling air they glide, 165  
And compass earth, and pass on every side;  
And mark, with earnest vigilance of eyes,  
Where just deeds live, or crooked wrongs arise;  
And shower the wealth of seasons from above,  
Their kingly office, delegate from Jove. 170  
The gods then form'd a second race of man,  
Degenerate far, and silver years began;



Unlike the mortals of a golden kind,  
Unlike in frame of limbs, and mould of mind.  
Yet still a hundred years beheld the boy 175  
Beneath the mother's roof, her infant joy,  
All tender and unform'd: but when the flower  
Of manhood bloom'd, it wither'd in an hour.  
Their frantic follies wrought them pain and woe;  
Nor mutual outrage would their hands forego: 180  
Nor would they serve the gods, nor altars raise,  
That in just cities shed their holy blaze.  
Them angry Jove ingulf'd; who dared refuse  
The gods their glory and their sacred dues:  
Yet named the second bless'd, in earth they lie, 185  
And second honours grace their memory.

The sire of heaven and earth created then  
A race, the third, of many-languaged men:  
Unlike the silver they; of brazen mould,  
Strong with the ashen spear, and fierce, and  
bold; 190  
Their thoughts were bent on violence alone,  
The deed of battle, and the dying groan.  
Bloody their feasts, with wheaten food unblest'd;  
Of adamant was each unyielding breast.

175, 176. An allusion to the longevity of persons in the patriarchal age.

Huge, nerved with strength, each hardy giant stands,  
And mocks approach with unresisted hands. 196

Their mansions, implements, and armour shine  
In brass; dark iron slept within the mine.

They by each other's hands inglorious fell,  
In freezing darkness plunged, the house of hell: 200  
Fierce though they were, their mortal course was  
run;

Death gloomy seized and snatch'd them from the  
sun.

Them when th' abyss had cover'd from the skies,  
Lo! the fourth age on nurt'ring earth arise:  
Jove form'd the race a better, juster line; 205  
A race of heroes, and of stamp divine:

Lights of the age that rose before our own;  
As demigods o'er earth's wide regions known.

Yet these dread battle hurried to their end;  
Some where the seven-fold gates of Thebes ascend,  
The Cadmian realm; where they with fatal might 211  
Strove for the flocks of Oedipus in fight.

Some war in navies led to Troy's far shore;  
O'er the great space of sea their course they bore,  
For sake of Helen with the beauteous hair; 215  
And death for Helen's sake o'erwhelm'd them there.  
Them on earth's utmost verge the god assign'd  
A life, a seat, distinct from human kind;

Beside the deepening whirlpools of the main,  
In those bless'd isles where Saturn holds his  
reign, 220

Apart from heaven's immortals: calm they share  
A rest, unsullied by the clouds of care;  
And yearly thrice, with sweet luxuriance crown'd,  
Springs the ripe harvest from the teeming ground.

Oh! would that Nature had denied me birth <sup>225</sup>  
Midst this fifth race, this iron age of earth;  
That long before within the grave I lay,  
Or long hereafter could behold the day!  
Corrupt the race, with toils and griefs oppress'd,  
Nor day nor night can yield a pause of rest: 230  
Still do the gods a weight of care bestow,  
Though still some good is mingled with the woe.  
Jove on this race of many-languaged man  
Speeds the swift ruin, which but slow began;  
For scarcely spring they to the light of day, 235  
E'er age untimely strews their temples gray.  
No fathers in the sons their features trace;  
The sons reflect no more the father's face:  
The host with kindness greets his guest no more;  
And friends and brethren love not as of yore. 240

220. Pindar, *Olymp.* ii.

221, 222. The claim of these heroes to beatitude is not very obvious.

Reckless of Heaven's revenge, the sons behold  
The hoary parents wax too swiftly old,  
And impious point the keen dishonouring tongue,  
With hard reproofs, and bitter mockeries hung;  
Nor grateful in declining age repay 245  
The nurturing fondness of their better day.  
Now man's right hand is law; for spoil they wait,  
And lay their mutual cities desolate.  
Unhonour'd he, by whom his oath is fear'd,  
Nor are the good beloved, the just revered. 250  
With favour graced, the evil doer stands,  
Nor curbs with shame nor equity his hands;  
With crooked slanders wounds the virtuous man,  
And stamps with perjury what hate began.  
Lo! ill-rejoicing Envy, wing'd with lies, 255  
Scattering calumnious rumours as she flies,  
The steps of miserable men pursue,  
With haggard aspect, blasting to the view:  
Till those fair forms, in snowy raiment bright,  
Quit the broad earth, and heavenward soar from  
sight: 260  
Justice and Modesty, from mortals driven,  
Rise to th' immortal family of heaven:

247. Milton, *Par. Lost*, xi. 672.260. Virgil, *Georg.* ii. 473.

Dread sorrows to forsaken man remain ;  
 No cure of ills ; no remedy of pain.

Now unto kings I frame the fabling song,      265  
 However wisdom unto kings belong.

A swooping hawk, crook-talon'd, from the vale,  
 Bore in his pounce a neck-streak'd nightingale,  
 And snatch'd among the clouds : beneath the  
    stroke

This piteous shriek'd, and that imperious spoke :      270  
 'Wretch ! why these screams ? a stronger holds  
    thee now :

Where'er I shape my course, a captive thou,  
 Maugre thy song, must company my way ;  
 I rend my banquet, or I loose my prey.

265. The word which we translate 'king' appears never intended to signify a monarch, but only magistrates or nobles, such as the twelve of Phacacia, or the elders bearing sceptres of heralds in the sacred circle.—MITFORD.

268. The nightingale is about the bigness of a goldfinch. The colour on the upper part, i. e. the head and back, is a pale fulvous (lion or deep gold colour) with a certain mixture of green, like that of a redwing. Its tail is of a deeper fulvous, or red, like a redstart's. From its red colour it took the name of *rossignuolo* in Italian, *rossignol* French. The belly is white. The parts under the wings, breast, and *throat*, are of a darker colour, *with a tincture of green*. Willoughby's *Ornithology*, fol. 1678.

Simonides has the expression of '*green-necked* nightingales.'

Senseless is he, who dares with power contend ; 275  
Defeat, rebuke, despair shall be his end.'

The swift hawk spoke with wings spread wide in air ;  
But thou to justice cleave, from wrong forbear.

Wrong, if he yield to its abhorr'd control,  
Shall pierce like iron in the poor man's soul : 280

Wrong weighs the rich man's conscience to the dust,  
When his foot stumbles on the way unjust :

Far diff'rent is the path, a path of light,  
That guides the feet to equitable right.

The end of righteousness, enduring long, 285  
Exceeds the short prosperity of wrong.

The fool by suffering his experience buys ;  
The penalty of folly makes him wise.

With crooked judgements, lo ! the oath's dread god  
Avenging runs, and tracks them where they trod. 290

Rough are the ways of justice as the sea,  
Dragg'd to and fro by men's corrupt decree :

Bribe-pamper'd men ! whose hands perverting draw  
The right aside, and warp the wrested law.

Though while corruption on their sentence waits, 295  
They thrust pale Justice from their haughty gates,

Invisible their steps the virgin treads,  
And musters evils o'er their sinful heads.

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287. This is quoted by Plato as a proverb ; Homer, *Il.* xvii. 33.

She with the dark of air her form arrays,  
 And walks in awful grief the city ways ; 300  
 Her wail is heard, her tear upbraiding falls  
 O'er their stain'd manners, their devoted walls.

But they, who never from the right have stray'd,  
 Who as the citizen the stranger aid,  
 They and their cities flourish ; genial Peace 305  
 Dwells in their borders, and their youth increase :  
 Nor Jove, whose radiant eyes behold afar,  
 Hangs forth in heaven the signs of grievous war.  
 Nor scathe nor famine on the righteous prey ;  
 Feasts, strewn by earth, employ their easy day : 310  
 The oak is on their hills ; the topmost tree  
 Bears the rich acorn, and the trunk the bee :  
 Burden'd with fleece their panting flocks : the face  
 Of woman's offspring speaks the father's race :  
 Still prosper they, nor spread in ships the sail ; 315  
 For life's abundance gifts the fruitful vale.  
 But o'er the wicked race, to whom belong  
 The thought of evil and the deed of wrong,  
 Saturnian Jove, of wide-beholding eyes,  
 Bids the dark signs of retribution rise : 320

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313, 314. The people mentioned by Pomponius Mela had no other way of discovering the father but by resemblance.—MONTESQUIEU. Compare Theocritus, *Encom. Ptol.* 44. Catullus, in *Nupt. Jul. et Man.* 221.

States rue the wrongs a sinful man has done,  
And all atone the wickedness of one.  
The god sends down his angry plagues from high,  
Famine and pestilence; in heaps they die.  
He smites with barrenness the marriage bed, 325  
And generations moulder with the dead:  
Again in vengeance of his wrath he falls  
On their great hosts, and breaks their tottering walls;  
Arrests their navies on the ocean plain, 329  
And whelms their strength with mountains of the main.  
Ponder, ye kings! within your inmost thought,  
The retribution by his judgements wrought.  
Invisible the gods are ever nigh,  
Pass through the midst and bend th' all-seeing eye:  
Who heed not heaven's revenge, but wrest the right,  
And grind the poor, are naked to their sight; 336  
For thrice ten thousand holy demons rove  
This breathing world; th' immortals sent from Jove:  
Guardians of man, their glance alike surveys 339  
The upright judgements, and th' unrighteous ways:  
Hovering they glide to earth's extremest bound;  
A cloud ærial veils their forms around.  
A virgin pure is Justice, and her birth  
From Jove himself; a creature, in her worth



And nobleness, revered by gods on high, 345  
Whose habitation is th' Olympian sky.  
Driven by despiteful wrong, she takes her seat  
In lowly grief at Jove's eternal feet;  
There cries aloud upon the soul unjust,  
That a whole people for their tyrant's lust 350  
May expiate; and on them the burden be  
Of the warp'd judgement and the false decree.  
Of this beware: O kings! that gifts devour,  
Make straight your edicts, now in timely hour,  
That the foul record may no more be seen, 355  
Erased, forgotten, as it ne'er had been!  
He harms himself that plans another's ill,  
And evil counsels plague their authors still;  
For Jove's all-seeing and all-knowing eye  
Discerns at pleasure things that hidden lie; 360  
Pierces the walls that gird the city in,  
And on the seat of judgement blasts the sin.  
Or, oh! if evil wait the righteous man,  
If right be his, whose course in wrong began,  
Then may not I, nor yet my son, remain 365  
In this our generation, just in vain!  
But sure my hope not this doth heaven approve,  
Not this the work of thunder-glorying Jove.

Deep let my words, O Perses! graven be:  
 Hear Justice and renounce th' oppressor's plea; 370  
 This law the wisdom of the god assign'd  
 To th' human race, and to the bestial kind:  
 To birds of air, and fishes of the wave,  
 And beasts of earth, devouring instinct gave:  
 In them no justice lives: he bade be known 375  
 This better sense to reasoning man alone.  
 Who from the chair of judgement shall impart  
 The truths of knowledge, utter'd from his heart,  
 On him the god of all-discerning eye  
 Pours down the treasures of felicity. 380  
 Who sins against the right, his wilful tongue  
 With perjuries of lying witness hung,  
 Lo! he is hurt beyond the hope of cure;  
 Dark is his race, nor shall his name endure.  
 The generation of the just is strong, 385  
 And children's children shall his praise prolong.  
 Most simple Perses! I the good perceive,  
 And willing tell thee, would'st thou but believe:  
 Choose Sin, by troops she shall beside thee  
 stand:  
 Smooth is the track, her mansion is at hand: 390

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390. Xenophon quotes this passage in his *Memorabilia*, ii. 20, and illustrates it by the parable of Prodicus, on Hercules, Vice, and Virtue.

Where Virtue dwells the gods have placed before  
The dropping sweat that springs from every pore ;  
And ere the foot can reach her high abode,  
Long, rugged, steep th' ascent, and rough the road :  
The ridge once gain'd, the path so hard of late 395  
Runs easy on, and level to the gate.  
Far best is he whom conscious wisdom guides,  
Who, first and last, the right and fit decides ;  
He too is good that to the wiser friend  
His docile reason can submissive bend ; 400  
But worthless he that Wisdom's voice defies,  
Nor wise himself, nor duteous to the wise.

But thou, O Perses! what my words impart  
Let memory bind for ever on thy heart.  
O son of Dios! labour evermore, 405  
That hunger turn abhorrent from thy door ;  
That Ceres bless'd, with spiky garland crown'd,  
Greet thee with love, and bid thy barns abound.

Still on the sluggard hungry want attends ;  
The scorn of man, the hate of Heaven impends ; 410  
While he, averse from labour, drags his days,  
Yet greedy on the gains of others preys ;  
E'en as the stingless drones devouring seize  
With glutt'd sloth the harvest of the bees.

Love every seemly toil, that so the store 415  
Of foodful seasons heap thy garner's floor.

From labour, men returns of wealth behold,  
Flocks in their fields, and in their coffers gold :  
From labour shalt thou with the love be bless'd  
Of men and gods ; the slothful they detest. 420  
Not toil, but sloth, shall ignominious be ;  
Toil, and the slothful man shall envy thee ;  
Shall view thy growing wealth with alter'd sense,  
For glory, virtue, walk with opulence.  
Thou like a god, since labour still is found 425  
The better part, shalt live beloved, renown'd ;  
If, as I counsel, thou thy witless mind,  
Though weak and empty as the veering wind,  
From others' coveted possessions turn'd,  
To thrift compel, and food by labour earn'd. 430

Shame of ill sort shall still the needy bind ;  
Shame, which or greatly helps or hurts mankind :  
Shame leads to want ; to courage wealth is given ;  
No ravish'd riches ; best the boon of Heaven.  
He that shall heaps of hoarded gold command, 435  
By fraudulent tongue, or by rapacious hand ;  
As oft betides, when lucre lights the flame,  
And shamelessness expels the better shame ;  
Him shall the god cast down, in darkness hurl'd,  
And that man's house be wasted from the world ; 440

The wealth, for which he pawn'd his soul,  
decay,

The breath and shining bubble of a day.

Alike the man of sin is he confess'd,  
Who spurns the suppliant, and who wrongs the  
guest ;

Who climbs, by lure of stol'n embraces led, 445

With ill-timed act, a brother's marriage bed ;

Who dares by crafty wickedness abuse

His trust, and robs the orphans of their dues ;

Who, on the threshold of afflictive age,

His hoary parent stings with taunting rage ; 450

On him shall Jove in anger look from high,

And deep requite the dark iniquity :

But wholly thou from these refrain thy mind,

Weak as it is, and wavering as the wind.

With thy best means perform the ritual part, 455

Outwardly pure, and spotless at the heart ;

Now burn choice portions to the gods ; dispense

Wine-offerings now, and smoke of frankincense ;

When on the nightly couch thy limbs repose,

Or sacred light from far its coming shows : 460

So shall they yearn to thee with soul benign,

And thou buy others' lands, not others thine.

Bid to thy feast a friend ; thy foe forbear ;  
Let a next neighbour chief thy welcome share ;  
In household calls th' ungirded neighbours run, 465  
But kinsmen gird them when thy work is done.  
As the good neighbour is our prop and stay,  
So is the bad a pitfall in our way :  
Thus bless'd or cursed, we this or that obtain,  
The first a blessing, and the last a bane. 470  
How should thine ox by chance untimely die ?  
The evil neighbour looks and passes by.

Measure thy neighbour's loan, and strict repay ;  
Give more, if more thou canst ; some future day  
His ready hand thy needy call supplies ; 475  
But shun bad gains, those losses in disguise.  
Love him who loves thee ; to the kind draw  
nigh ;

Give to the giver, but the churl pass by.  
Men fill the giving, not th' ungiving hand ;  
The gift is good, but Rapine walks the land, 480  
Squandering the seeds of death ; though much he  
give,

The willing donor shall rejoice and live :  
Th' extortioner of bold unblushing sin,  
Though small the plunder, feels a thorn within.

If with a little thou a little blend 485  
Continual, mighty shall the heap ascend.

Who bids his gather'd substance gradual grow  
Shall see not livid hunger's face of woe.

No bosom pang attends the home-laid store,  
But fraught with loss the food without thy  
door. 490

'Tis good to take from hoards, and pain to need  
What is far from thee :—give the precept heed.

Spare the mid-cask ; when broach'd or low, drink  
free ;

Bad is the thrift that spares it on the lee.

Let thy friend's service guerdon fit receive ; 495

Not e'en thy brother on his word believe,

But, as in laughter, set a witness by ;

Mistrust destroys us, and credulity.

Let no strange woman e'er seduce thy mind,

With robe up-gather'd in a knot behind : 500

She, prattling her soft things, asks, sly, thy home ;

But trust a woman, and a thief is come.

One only son his father's house may rear ;

But mayst thou, dying when thy life is sere,

493. It was the ancient opinion that wine was best in the middle, oil at the surface, and honey at the bottom.—GRAEVIUS. Compare Plutarch (*Symposiacs*, iii. 7), and Macrobius (*Saturnalia*, vii. 12). The best wine was to be reserved for occasions of hospitality.

498. Phaedrus, iii. 10. 1.

Then leave another nurtured son, for so                   505  
Shall opulence within the mansion grow:  
Yea—many sons from Jove shall wealth obtain;  
The care is greater, greater is the gain.

Do thus—if riches be thy soul's desire,  
By toils on toils to this thy hope aspire.                   510



## DIVISION II.—WORKS.

### GEORGICAL.



#### ARGUMENT.

PROGNOSTICS of the seasons of agricultural labour—Rules appertaining to wood-felling, carpentry, ploughing, sowing, reaping, threshing, vine-dressing, and the vintage—Descriptions of winter and of a repast in summer—Rules for navigation—Miscellaneous precepts.

WHEN, Atlas-born, the Pleiad stars arise  
Before the sun above the dawning skies,

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1, 2. In the words of Hesiod there is made mention of one rising of the Pleiads, which is heliacal, and of a double setting: the time of the rising may be referred to the 11th of May. The first setting, which indicated ploughing time, was cosmical; when, as the sun rises, the Pleiads sink below the opposite horizon; which, in the time of Hesiod, happened about the beginning of November. The second setting is somewhat obscurely designated in the line

‘They in his lustre forty days lie hid,’  
and is the heliacal setting; which happened the 3rd of April, and after which the Pleiads were immersed in the sun’s splendour forty days.—LE CLERC.

'Tis time to reap ; and when at sunrise now  
 They sink beneath the west, 'tis time to plough.  
 Know too they set, immersed into the sun, 5  
 While forty days entire their circle run,

3, 4. This is the last ploughing, when they turned up the soil to receive the seed.—SALMASIUS. Virgil, *Georg.* i. 221.

' First let the morning Pleiades go down ;  
 From the sun's rays emerge the Gnosian crown,  
 Ere to th' unwilling earth thou trust the seed.'

WARTON.

There is here an allusion to the cosmical setting of the Pleiads, and the heliacal rising of the bright star of the crown of Ariadne.

The heliacal rising is a star's emersion out of the sun's rays ; that is, a star rises heliacally when, having been in conjunction with the sun, the sun passes it, and recedes from it. The star then emerges out of the sun's rays so far that it becomes again visible, after having been, for some time, lost in the superiority of daylight. The time of day in which the star rises heliacally is at the dawn of day : it is then seen for a few minutes near the horizon, just out of the reach of the morning light ; and it rises in a double sense, from the horizon, and from the sun's rays. Afterwards, as the sun's distance increases, it is seen more and more every morning. The time of day in which a star sets heliacally is in the evening, just after sunset, when it is seen only for a few minutes in the west, near the horizon, on the edge of the sun's splendour, into which, in a few days more, it sinks. The heliacal rising and setting are, then, properly an apparition and occultation. With respect to the Pleiads, it appears that different authors vary in fixing the duration of their occultation from about thirty-one days to above forty.

And with the lapse of the revolving year,  
When sharpen'd is the sickle, reappear.  
Law of the fields, and known to every swain,  
Who turns the fallow soil beside the main ; 10  
Or who, remote from billowy ocean's gales,  
Tills the rich glebe of inland-winding vales.

Sow naked, husbandman! and naked plough,  
And naked reap, if, timely to thy vow,  
Thou wouldst that Ceres load thy harvest field, 15  
And fruits their increase, each in season, yield ;  
Lest thou to strangers' doors, a beggar, trail  
Thy steps, with longing need, and nought prevail ;  
E'en as to me thou camest: but hope no more  
That I shall give, or lend thee of my store. 20  
O foolish Perses! be the labours thine,  
Which the good gods to earthly man assign ;  
Lest with thy spouse, thy babes, thou food demand,  
And meet denial at each neighbour's hand :  
If twice, nay thrice, thou speed, the grievous pray'r  
Will fail at last, and all thy words are air. 26  
I bid thee muse on what concerns thy peace,  
Escape from hunger, and from debt release.

A house, a ploughing steer, a maid be thine,  
Not wife, but purchased slave, to tend thy kine. 30

Within, let all fit implements abound,  
Lest with refused intreaty wandering round  
Thy wants still press, the season glide away,  
And thou with scanted labour mourn the day.  
Thy task defer not till the morn arise, 35  
Or the third sun th' unfinish'd work surprise.  
The sluggish man shall ne'er his garner fill,  
Nor he that still delays, and lingers still;  
Zeal speeds the work; the loiterer at his cost  
Wrestles with damage, and his pains are lost. 40

When rests the keen strength of th' o'erpowering  
sun

From heat that made the pores in rivers run;  
When rushes in fresh rains autumnal Jove,  
And man's elastic limbs more nimbly move;  
For then the star of day with transient light 45  
Rolls o'er our heads, and joys in longer night;  
When from the worm the forest boles are  
sound,

Trees bud no more, but earthward cast around  
Their withering foliage, then remember well  
The timely labour, and thy timber fell. 50

48. The timber of trees, which are moist with sap, is subject to worms. Vitruvius (ii. 9) recommends that trees be felled in the autumn, when the sap, which causes them to germinate, is at rest.

A three-foot mortar, and of cubits three  
 A pestle hew, and seven-foot axletree :  
 Commodious length ; if eight the axe divide,  
 Th' exceeding foot a mallet yields beside.  
 Hew thee curved blocks for felloes, and sustain 55  
 On wheel of three spans round the ten-span wain.  
 Bear home from hill or field the ilex bough  
 Of bending figure, like the downward plough ;

51. The mortar was used for pounding pulse ; Schol. on Homer ; Virgil, *Morctum*, 92. It was usually a round stone scooped hollow, and Homer compares to it the head of Hippolochus, when amputated by Agamemnon ; *Il.* ii. 146. A wooden mortar is mentioned by Cato. *de re Rustica*, c. 10. Possibly the use of it intended by Hesiod was to grind corn ; as the Turks bruise their wheat and rice in the capitals of ruined columns hollowed for the purpose ; Dallaway's *Constantinople*.

Mills for grinding corn were, however, known to the early Greeks ; Pausanias, iii. 20.

57, 58. Virgil, *Georg.* i. 169.

Dr. Martyn, in his comparison of Virgil's plough with that of Hesiod, has fallen into the common error of confounding this crooked part with the sharebeam, or piece of timber holding the share. It however formed the middle part between the sharebeam and the draughtbeam, which went between the oxen, and to which it served as the base. Consult Heyne on *Georg.* i. 170.

There does not seem to be any part in the modern plough exactly answering to it. It is sometimes mistaken for the ploughtail, which is, in fact, the handle.

When sought and found, this, solid, shall not fail  
Thy oxen, while they cleave the ridgy dale ; 60  
If with firm nails the craftsman fit the bend,  
And pole and sharebeam join at either end.

Two ploughs, when labouring in thy house, provide ;

One shaped by art, and one by nature plied :  
Best forethought ; though the one be snapt in twain,  
Thou on the oxen throw'st the yoke again ; 66  
Elm or the bay tree soundest will defend  
The draughtbeam, oak the sharebeam, holm the bend.

Two males procure ; two strong unbroken steers ;  
Be nine the just proportion of their years ; 70  
Nor shall they headstrong struggling spurn the soil,  
And snap the plough, and mar th' unfinish'd toil.  
In forty's prime thy ploughman ; with loaf-bread  
Mark'd in four squares, in each eight mouthfuls, fed :  
He steadily shall cut the furrow true, 75  
Nor towards his fellows glance a rambling view,  
Still on his task intent : a stripling throws  
Heedless the seed, and in one furrow strows  
The lavish handful twice, while wistful stray  
His longing thoughts to comrades far away. 80

Mark yearly when among the clouds on high  
 Thou hear'st the shrill crane's migratory cry;  
 Of ploughing-time the sign and wintry rains:  
 Care gnaws his heart who destitute remains  
 Of the fit yoke; for then the season falls 85  
 To feed thy horned steers within their stalls.  
 Easy to speak the word, 'Beseech thee, friend!  
 Thy waggon and thy yoke of oxen lend:'  
 Easy the prompt refusal; 'Nay, but I  
 Have need of oxen, and their work is nigh.' 90  
 Rich in his own conceit, he then, too late,  
 May think to rear the waggon's timber'd weight;  
 Fool! nor yet knows the complicated frame  
 A hundred season'd blocks may fitly claim;  
 These let thy timely care provide before, 95  
 And pile beneath thy roof the ready store.

Improve the season: to the plough apply  
 Both thou and thine, and toil in wet and dry:

82. Virgil, *Georg.* i. 375. Aristophanes, *Birds*, 711.

The cranes generally leave Europe for a more southern climate about the latter end of autumn, and return in the beginning of summer. Their cry is the loudest among birds. It is often a prognostic of rain; as from the immense altitude of their ascent they are peculiarly susceptible of the motions and changes of the atmosphere—GOLDSMITH, *Animated Nature*.

95. Virgil, *Georg.* i. 167.

Haste to the field with break of glimmering morn,  
That so thy grounds may wave with thickening corn.

In spring upturn the glebe ; nor spare the toil 101  
In summer days to break afresh the soil :  
It shall not mock thy hopes : then freely sow  
The fallow field, whilst light the mould below :  
The fallow field bids mutter'd curses flee, 105  
And gathers happy children round thy knee.

Jove subterrene, chaste Ceres claim thy vow,  
When grasping first the handle of thy plough,  
O'er thy broad oxen's backs thy quickening hand  
With lifted stroke lets fall the goading wand ; 110  
Whilst, yoked and harness'd by the fastening thong,  
They slowly drag the draught-pole's length along :

101. Virgil, *Georg.* i. 47.

Hesiod recommends ground to be tri-fallowed: Homer alludes to this custom, *Odyss.* v. 127.

The seed-ploughing, which follows the summer fallowing, is the same already alluded to, as taking place when the cry of the crane is heard. The practice of fallows is now in a great degree superseded by that of an interchange of other crops in rotation, and the succession of green or leguminous plants alternately with the white crops or grain; the frequent hoeings, in this mode of tillage, clearing the soil no less effectually than fallowings.

107. The earth, and all within, or beneath it, was subject to Pluto, as the air to Jupiter; he was also invoked, from his consanguinity to Ceres, the mother of Proserpine. — GRÆVIUS. — GUIETUS.



So shall the sacred gifts of earth appear,  
And ripe luxuriance clothe the plenteous ear.

A boy should tread thy steps, with rake o'erlay 115  
The buried seed, and scare the birds away:

(Good is the apt economy of things,  
While evil management its mischief brings :)

So, if ærial Jove thy cares befriend,  
And crown thy tillage with a prosperous end, 120

Shall the rich ear in fullness of its grain  
Nod on the stalk, and bend it to the plain.

So shalt thou sweep the spider's films away,  
That round thy hollow bins lie hid from day ;

I ween, rejoicing in the foodful stores 125  
Obtain'd at last, and laid within thy doors ;

For plenteousness shall glad thee through the year,  
Till the white blossoms of the spring appear :

Nor thou on other's heaps a gazer be ;  
But others owe their borrow'd store to thee. 130

If, ill-advised, thou turn the genial plains,  
His wintry tropic when the sun attains,

Thou then mayst reap, and idle sit between ;  
Mocking thy gripe, the meagre stalks are seen :

Whilst, little joyful, gather'st thou in bands 135  
The corn, whose chaffy dust bestrews thy hands.

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116. Virgil, *Georg.* i. 156.

129. Virgil, *Georg.* i. 158.

In one scant basket shall thy harvest lie,  
And few shall pass thee then with honouring eye.

Now thus, now otherwise, is Jove's design ;  
To man inscrutable the ways divine: 140

But, if thou late upturn the furrow'd field,  
One happy chance a remedy may yield.  
O'er the wide earth when men the cuckoo hear  
From spreading oak-leaves first delight their ear,  
Three days and nights let heaven in ceaseless  
rains, 145

Deep as thy ox's hoof, o'erflow the plains ;  
So shall an equal crop thy time repair,  
With his who earlier launch'd the shining share.  
Lay all to heart ; nor let the blossom'd hours  
Of spring escape thee, nor the timely showers. 150

Pass by the brazier's forge, where saunterers  
meet,  
Nor loiter in the portico's throng'd heat,  
When in the wintry season rigid cold  
Invades the limbs, and binds them in its hold.  
Lo ! then th' industrious man, with thriving store, 155  
Improves his household management the more ;

138. Psalm cxxix. 7, 8: 'Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom ; neither do they, which go by, say, " the blessing of the Lord be upon you. "'

151. Homer, *Odyss.* xviii. 328.

And this do thou ; lest intricate distress  
Of winter seize, and thou with lean hand press  
A tumid foot in pining neediness ;  
Pampering his empty hopes, yet craving food, 160  
On ill designs behold the idler brood ;  
Sit in the porch where tatlers haunt, and feed  
On that ill hope, while starving in his need.  
Thou, in mid-summer, to thy labourers cry,  
' Make now your nests, for summer hours will fly.' 165  
Beware the January month : beware  
Those hurtful days, that keenly piercing air  
Which flays the steers ; when wide o'er fell and  
flood  
Ice in its curdled masses nips the blood.  
From Thracia, nurse of steeds, comes rushing forth,  
O'er the broad sea, the whirlwind of the north, 171

158, 159. Aristotle remarks that in famished persons the upper parts of the body are desiccated, the lower tumified.—  
SCALIGER.

169. Orpheus, *Fragments*, 31 :

' Many and frequent from the clouds of heaven  
The frosts rush down on beeches and all trees,  
Mountains, and rocks, and men, and every face  
Is touch'd with sadness. They sore-nipping smite  
The beasts among the hills ; nor any man  
Can from his house go forth ; quell'd in each limb  
With galling cold ; cramp'd every limb with frost.'

And moves it with his breath ; earth roars through all  
Its woodlands ; oaks of towering foliage fall,  
And thick branch'd pines, as in his fitful swell  
He sweeps the hollows of the mountain dell : 175  
He stoops to earth ; the crash is heard around,  
The boundless forest rolls the roar of sound.  
Now shrink the beasts, and shuddering as they run,  
The gust, low crouch'd, with cowering bodies,  
shun.

Thick is the hairy coat, the shaggy skin, 180  
But that all-chilling breath shall pierce within :  
Not his rough hide can then the ox avail ;  
The long-hair'd goat defenceless feels the gale :  
Yet vain the north wind's rushing strength to wound  
The flock, with thickening fleeces fenced around. 185  
The old man bends him double in the blast,  
Whose harmless breath the tender virgin pass'd :  
Home-keeping she with her own mother dwells,  
Yet innocent of Venus' golden spells,  
And bathing her soft limbs, and with smooth  
balm 190

Anointing, in the shelter and the calm  
Of that her secret chamber, nightly so  
Seeks her safe couch, while wintry tempests blow.

Now gnaws the boneless polypus his feet,  
Starved 'midst bleak rocks, his desolate retreat : 195

194. Athenaeus, vii. 19: 'This,' alluding to the comic poet Pherecrates, 'is a fiction: for the polypus is maimed in his feet from his being pursued by the congers, or sea-eels. It is said that if any one sprinkle salt in his den, he will instantly come out. It is also reported that, when flying through panic, he changes his colour, and assimilates himself to the spots in which he lurks.'

Pliny, *Nat. Hist.* ix. 30: 'We must not pass over the discoveries respecting polypuses, reported from the information of his comrades by Trebius Niger. They are ravenously fond of oysters: these, closing at the touch, cut off their claws, and thus of themselves snatch the bait from the plunderer. Oysters are without sight, and almost every other sense, except the instinct of food and danger. The polypuses therefore steal on them when open, and placing a pebble outside the body, so as not to be ejected by its tremulous motion, assail them in security, and extract the flesh. The oyster contracts itself, but to no purpose, being thus wedged asunder.'

The name of polypi has been peculiarly ascribed to these animals by the ancients, because of the number of feelers or feet, of which they are all possessed, and with which they have a slow progressive motion; but the moderns have given the name of polypus to a reptile that lives in fresh water, by no means so large or observable. These are found at the bottom of wet ditches, or attached to the under surface of the broad-leaved plants that grow and swim on the waters. The same difference holds between these and the sea-water polypi as between all the productions of the land and the ocean. Those of the sea are found from two feet in length to three or four; and Pliny has even described one, the arms of which were no less than thirty feet long. The polypus contracts itself, more or less, in

For now no more the sun's refracted ray  
 Through seas transparent lights him to his prey ;  
 O'er the swarth Ethiop rolls his bright career,  
 And slowly gilds the Grecian hemisphere.  
 And now the horn'd and unhorn'd kind, 200  
 Whose lair is in the wood, sore famish'd grind  
 Their sounding jaws, and frozen and quaking fly  
 Where oaks the mountain dells imbranch on high ;  
 They seek to couch in thickets of the glen,  
 Or lurk deep shelter'd in the rocky den. 205  
 Like aged men, who, propp'd on crutches, tread  
 Tottering with broken strength and stooping head,  
 So move the beasts of earth, and creeping low,  
 Shun the white flakes, and dread the drifting snow.  
 I warn thee now the season's rigour meet 210  
 With soft-napp'd cloak, and tunic to the feet ;  
 Wrap in the cloak thy body, tempest-proof,  
 If on scant warp thou weave a plenteous woof ;  
 Lest o'er thy every limb each bristling hair  
 Should rouse and shiver to the searching air. 215

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proportion as it is touched, or as the water is agitated in which they are seen. Warmth animates them, and cold benumbs them ; but it requires a degree of cold approaching congelation before they are reduced to perfect inactivity.'—GOLDSMITH, *Animated Nature*, vol. vi.

213. The nap is on the woof, which crosses the warp, and is directed to be woven more largely and loosely.

Shoes from the hide of a blow-slaughter'd ox  
 Bind round thy feet, lined thick with woollen socks;  
 And kid-skins with the bull's tough sinew sew,  
 And 'gainst the rain-storm o'er thy shoulders throw;  
 Upon thy head a cap close-felted wear, 220  
 Lest thine ears trickle from the drizzling air.

Bleak is the morn, when blows the north from  
                   high;  
 Oft when the dawnlight paints the starry sky,  
 A misty cloud suspended hovers o'er  
 Heaven's bless'd earth, and wafts its wheaten store,  
 Drain'd from the living streams: aloft in air 226  
 The whirling winds the buoyant vapour bear,  
 Resolved at eve in rain or gusty cold,  
 As by the north the troubled rack is roll'd.  
 Preventing this, the labour of the day 230  
 Accomplish'd, homeward bend thy hastening way,  
 Lest the dark cloud, with whelming rush depress'd,  
 Drench thy chill'd limbs, and soak thy dripping  
                   vest.

216. Homer, *Il.* iii. 375. One that has not died of disease; the hide in that case being flaccid; Plutarch, *Symposiacs*, ii.

220. The same word is employed by Hesiod for the sock and the cap. The one anciently lined the shoe, and was worn indoors separate like a slipper; the other in like manner formed the lining of the helmet, and was worn occasionally as a cap.

This winter month with prudent caution fear,  
 Severe to flocks, nor less to men severe: 235  
 Feed thy keen husbandman with larger bread:  
 With half their provender thy steers be fed:  
 Them rest assists; the night's protracted length  
 Recruits their vigour, and supplies their strength.  
 This rule observe, while still the various earth 240  
 Gives every fruit and kindly seedling birth:  
 Still to the toil proportionate the cheer,  
 The day to night, and equalize the year.

When from the wintry tropic of the sun  
 Full sixty days their finish'd round have run, 245  
 Lo! then the sacred deep Arcturus leave,  
 First whole apparent on the verge of eve.

244. The winter solstice, according to the table of Petavius, happened in Hesiod's time on the 30th of December. The acronychal rising of Arcturus took place in the 14th degree of Pisces, which corresponds in the calendar with the 5th of March.—LE CLERC.

The acronychal rising of a star is when it rises at the beginning of night: the acronychal setting is when it sets at the end of night. But there are two acronychal risings and settings; the one, when the star rises exactly as the sun sets, and sets exactly as the sun rises. This is the *true* acronychal rising and setting; but it is invisible by reason of the daylight. The other is the visible or *apparent* acronychal rising and setting, which is when the star is actually seen in the horizon.



Through the grey dawn the swallow lifts her wing,  
Morn-plaining bird, the harbinger of spring.

Anticipate the time: the care be thine 250

An earlier day to prune the shooting vine.

When the house-bearing snail is slowly found  
To shun the Pleiad heats that scorch the ground,  
And climb the plant's tall stem, insist no more  
To dress the vine, but give the vineyard o'er. 255

Whet the keen sickle, hasten every swain,  
From shady booths, from morning sleep refrain;  
Now, in the fervour of the harvest-day,  
When the strong sun dissolves the frame away;  
Now haste afield; now bind thy sheafy corn, 260  
And earn thy food by rising with the morn.

Lo! the third portion of thy labour's cares  
The early morn anticipating shares;  
In early morn the labour swiftly wastes;  
In early morn the speeded journey hastes; 265  
The time, when many a traveller tracks the plain,  
And the yoked oxen bend them to the wain.

When the green artichoke ascending flowers,  
When, in the sultry season's toilsome hours,

252. Athenaeus, ii. 22-63. Theophrastus, in his book on burrowing animals, says, 'the snails seek their lurking-places in winter, and still more in summer. Therefore in the autumnal rains they appear in greatest numbers.'

Perch'd on a branch, beneath his veiling wings, 270  
 The loud cicada shrill and frequent sings;  
 Then plump the goat, then best the wine, and then  
 Are women sprightliest found, and feeblest men:  
 Full on their brain descends the solar flame, 274  
 Unnerves the languid knees, and dries the frame:  
 Then seek the rock's cool shade; the Byblian wine;  
 Milk from the unsuck'd goat; the flesh of kine  
 That never bore, and cropp'd the forest brake;  
 And new-dropp'd kids; the shepherd's creamy cake;  
 With dainty food so saturate thy soul, 280  
 And drink the purple wine that stains the bowl;  
 While, underneath the breezy shade reclined,  
 Thy face is turn'd to meet the freshening wind;

271. Virgil, *Eclog.* ii. 12: *Georg.* iii. 328.

'Of this genus the most common European species is the *cicada plebeia* of Linnaeus. This is the insect so often commemorated by the ancient poets, and confounded by the major part of translators with the grasshopper. Its voice is so very strong and stridulous, that a single cicada, hung up in a cage, has been found to drown the voice of a whole company. Reaumur has ascertained that the noise proceeds from a pair of concave membranes, acted on by a strong muscular apparatus. This insect varies in its appearance from a green hue to a polished black, marked with scarlet or yellow rings, or streaks.'—SHAW, *General Zoology*, v. 6.

276. So called from a river or city of Thrace. It was sweet and of a light quality; Athenaeus, i. 24, 31. Scholiast on Theocritus, *Idyl.* xiv. 15.

And feel the fountain, whose fast-flowing stream  
Glides on for ever with its limpid gleam: 285  
With thy dipp'd goblet thrice its waters skim;  
A fourth part mingled wine may touch the brim.

When first Orion's beamy strength is born,  
Let then thy labourers thresh the sacred corn:  
Smooth be the level floor, on gusty ground, 290  
Where winnowing gales may sweep in eddies  
round.

Hoard in thy ample bins the meted grain;  
And now, as I advise, thy hireling swain  
From forth thy house dismiss, when all the  
store

Of kindly food is laid within thy door; 295  
And to thy service let a female come,  
But childless, for a child were burdensome.  
Keep too a sharp-tooth'd dog, nor thrifty spare  
To feed his fierceness high with generous fare:  
Lest the day-slumbering thief thy nightly door 300  
Wakeful besiege, and pilfer from thy store.  
Bring in thy fodder, straw and hay, whose cheer  
May last thy mules and oxen through the year:

288. In the table of Petavius the bright star of the foot of Orion makes its heliacal rise in the 18th degree of Cancer; that is, on the 12th of July.—LE CLERC.

290. Varro, *de re Rustica*, i. 51. Columella, xi. 20.

This care despatch'd, refresh the bending knees  
 Of thy tired hinds, and give thy unyoked oxen  
                   ease. 305

When Sirius and Orion the mid-sky  
 Ascend, and on Arcturus looks from high  
 The rosy-finger'd Morn, the vintage calls:  
 Then bear the gather'd grapes within thy walls.  
 Ten days and nights exposed the clusters lay 310  
 Bask'd in the lustre of each mellowing day;  
 Let five their circling round successive run,  
 Whilst lie thy frails o'ershaded from the sun:  
 The sixth, in vats the gifts of Bacchus press;  
 Of Bacchus, gladdening earth with store of pleasant-  
                   ness. 315

But when beneath the skies on morning's brink  
 The Pleiads, Hyads, and Orion sink,  
 Know, then, the ploughing, and the seed-time near;  
 Thus, well-disposed, shall glide thy rustic year.

But if thy breast with nautical desire 320  
 The perilous deep's uncertain gains inspire;

307, 308. By this is to be understood the heliacal rising of Arcturus, which happened in the time of Hesiod about the 21st of September.—LE CLERC.

316, 317. This is the morning, or cosmical, setting of the Pleiads, which, according to Petavius, happened some time in November.—LE CLERC.

When, chased by strong Orion down the heaven,  
 Sink the seven stars in gloomy ocean driven;  
 Then varying winds in gustful eddies rave;  
 Let not a vessel tempt the blackening wave: 325  
 But heedful care to this my caution yield,  
 And, as I bid thee, labour safe the field.  
 Hale on firm land the ship, with stones made fast  
 Against the force of humid-blowing blast.  
 Draw from its keel the peg, lest rotting rain 330  
 Suck'd in the hollow of the hold remain:  
 Within thy house the tackling order'd be,  
 And furl thy vessel's wings that skimm'd the  
     sea:  
 The well-framed rudder in the smoke suspend,  
 And calm and navigable seas attend. 335  
 Then launch the rapid bark; fit cargo load;  
 And freighted rich, repass the liquid road.  
 O witless Perses! thus, for honest gain,  
 Thus did our mutual father plough the main,  
 Erst from Aeolian Cuma's distant shore 340  
 Hither in sable ship his course he bore:

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322. Quintus Calaber, v. 367:

'When the unwearied Pleiad in the streams  
 Of ocean plunges; cowering in her flight  
 Beneath renown'd Orion, and disturbs  
 The air, and ocean maddens with the storm.'

Through the wide seas his venturous way he  
took ;

No rich revenues, prosperous ease forsook ;  
His wandering course from poverty began,  
The visitation sent from heaven to man. 345  
In Ascra's wretched hamlet, at the feet  
Of Helicon, he fixed his humble seat :  
Ungential clime ; in wintry cold severe  
And summer heat, and joyless through the year.

Each labour, Perses ! let the seasons guide, 350  
And o'er thy navigation chief preside :  
Decline a slender bark ; intrust thy freight  
To the strong vessel of a larger rate :  
The larger cargo doubles every gain,  
Let but the winds their adverse blasts restrain. 355  
If thy rash thought on merchandise be placed,  
Lest debts ensnare, or woful hunger waste,  
Learn now the courses of the roaring sea,  
Though ships and voyages are strange to me.  
Ne'er o'er the sea's broad way my course I bore,  
Save once from Aulis to th' Euboean shore : 361  
From Aulis, where the Greeks in th' olden day,  
The stormy wind awaiting, kept the bay :  
From sacred Greece a mighty army there  
Camp'd, bound for Troy, wide-famed for women  
fair. 365

I pass'd to Chalcis, where, around the grave  
Of king Amphidamas, in battle brave,  
His valiant sons had solemn games decreed,  
And heralds loud announced full many a meed.  
There let me boast that, victor in the lay, 370  
I bore a tripod as my prize away ;  
This to the maids of Helicon I vow'd,  
Where first their tuneful inspiration flow'd.  
Thus far in ships does my experience rise ;  
Yet bold I speak the wisdom of the skies ; 375  
The Muses touch'd me with their laurel rod ;  
The strain I sing was utter'd by the god.

When from the summer tropic fifty days  
Have roll'd, when summer's time of toil decays,  
Then is the season fair to spread the sail, 380  
Nor then thy ship shall founder in the gale ;  
Nor the deep drown thy men ; unless the power  
Who shakes the shores have will'd their mortal hour ;  
Or heaven's eternal king require their breath,  
Whose hands the issues hold of life and death, 385  
Of evil and of good ; but now the seas  
Are dangerless, and clear the calmy breeze.  
Now trust the winds ; and let thy vessel sweep  
With all her freight the level of the deep.  
But rapidly retrace the homeward way, 390  
Nor the new-wine month wait with rash delay ;

The shower of autumn, winter hastening fast,  
And the strong breathings of the southern blast,  
That, ruffling ocean, drags a rush of rain,  
And in impervious billows heaves the main. 395  
Men, too, may sail in spring; when first the crow  
Prints her light footsteps on the sands below,  
And to man's eyes, so few and rare between,  
The fig-tree's top puts forth its leaves of green;  
This vernal voyage practicable seems, 400  
And pervious are the boundless ocean streams.  
I praise it not; for thou, with anxious mind,  
Must hasty snatch th' occasion of the wind.  
The drear event may baffle all thy care;  
Yet thus, e'en thus, will human folly dare. 405  
Of wretched mortals, lo! the soul is gain;  
But death is dreadful 'midst the whelming main.  
These counsels lay to heart; and, warn'd by me,  
Trust not thy whole precarious wealth to sea,  
Toss'd in the hollow keel; leave most behind, 410  
And with a smaller freight entrust the wind.  
Grievous, when one frail plank conveys thy all,  
Should some mishap 'midst ocean's waves befall:  
Grievous, as when thy sheaves o'erload the wain,  
And the crash'd axle spoils the scatter'd grain. 415  
Observe the seasonable times to sail:  
Th' occasion well observed will most avail.



When of full age lead home a bride ; thy prime  
Of years thrice ten ; nor less nor more the time.  
Four let the damsel of her youth consume, 420  
And wed the fifth of her expanded bloom.  
A virgin choose ; so mould her manners chaste ;  
Be some fair neighbour, best of all, embraced :  
Look circumspect and long ; lest thou be found  
The merry mock of all the dwellers round. 425  
No better lot hath Providence assign'd,  
Than a fair woman with a virtuous mind.  
Nor can a worse befall, than when thy fate  
Allots a worthless, feast-contriving mate :  
She, with no torch of mere material flame, 430  
Shall burn to tinder thy care-wasted frame ;  
Shall send a fire thy vigorous bones within,  
And age unripe in bloom of years begin.  
Be ever guarded lest thy actions move  
The following vengeance of the bless'd above. 435  
Let none in friendship with a brother vie ;  
Or, should mischance dissolve your amity,  
Do not the first unkind reprisal make,  
Nor slander the late friend for tattling sake ;

418, 419. So Plato, *de Rep.* v.

420. She begins to bloom in her twelfth year. Let her wed in the fifth year of her puberty : that is, in her sixteenth.—  
QUIETUS.

If he begin repugnant act or speech, 440  
 To deed and word let thy requital reach:  
 If he atone, accept th' amends; for he  
 Who shifts his friends must always wretched be  
 Let not thy countenance lay bare thy breast:  
 Feast not all comers, nor exclude a guest: 445  
 Make not thyself companion of the base,  
 Nor to asperse the good thy lips disgrace.  
 Rebuke not want, that wastes the spirit dry:  
 It is the gift of blessed gods on high.  
 Lo! the best treasure is a frugal tongue; 450  
 The lips of moderate speech with grace are hung:  
 The evil speaker shall perpetual fear  
 Return of evil ringing in his ear.

When many guests combine in common fare,  
 Be not morose, nor grudge thy liberal share: 455  
 When all contributing the feast unite,  
 Great is the pleasure, and the cost is light.

When the libation of the morn demands  
 The ruddy wine, forbear with unwash'd hands

448. Proverbs xvii. 5: 'Whoso mocketh the poor reproacheth his Maker.'

454. Athenaeus, viii. 17. 365. These joint suppers were conducted with more order and temperance than those which were at the cost of one individual; Eustathius on *Odyss.* i. 226.

To lift the cup ; with ear averted, Jove 460  
 Shall spurn thy prayer, and every god above.

Whene'er thy feet the river-ford essay,  
 Whose flowing current winds its limpid way,  
 Thy hands amidst the pleasant waters lave,  
 And, lowly gazing on the beauteous wave, 465  
 Appease the river-god : if thou, perverse,  
 Pass with unsprinkled hands, a heavy curse  
 Shall rest upon thee from th' observant skies,  
 And after-woes, retributive, arise.

At the rich banquet of the gods, forbear 470  
 The dry excrescence from the quick to pare ;  
 Nor let thy hand's five branches there require  
 The iron's edge, that glow'd in furnace fire.

Ne'er let thy hand the wine-filled flagon rest  
 Upon the goblet's edge ; th' unwary guest 475

474. This is an old woman's superstition expressed in the manner of the symbols, or apophthegms, of Pythagoras. The poet is here delivering not moral precepts, but religious. The allegorical glosses invented by the later Greeks to varnish over the superstitious fooleries of their ancestors, that they might seem wiser than they were, are destitute of verisimilitude. We may see in many places, at this very day, traces of the old superstitions. There are people, for instance, who think it a bad omen if the loaf be turned upside down, the knives and forks laid across, or the salt spill'd on the table. It might be just as easy to invent mystical meanings for these, as for the fond notions of Hesiod.—LE CLERC.

May, from thy fault, his own disaster drink,  
For evil omens lurk around the brink.

Ne'er in the midst th' unfinish'd house forego,  
Lest there, perch'd lonely, croak the garrulous crow.

Ne'er from unhallow'd vessels hasty feed, 480  
Nor lave therein; for thou mayst rue the deed.

Set not a twelve-day or a twelve-month boy  
To sit on tombs; they shall his strength destroy.

Ne'er in the women's bath thy limbs immerse;  
In its own time the guilt shall bring the curse. 485

Ne'er let the mystic sacrifices move  
Deriding scorn; but dread indignant Jove.

Do thus, and still of evil fame beware;  
Easy at first to lift, and light as air;  
But scarce can human strength the load convey, 490  
Or shake th' intolerable weight away.  
Fame dies not utterly; o'er land and sea  
Tongues waft her passage, for a goddess she.

## DIVISION III.—DAYS. THE CALENDAR.



### ARGUMENT.

SPECIFICATION of Days ; the holy, auspicious, and inauspicious ;  
the mixed and intermediary ; or such as are entitled to no  
remarkable observance.

A DECENT heed thy slaves enjoin to pay,  
And well observe each Jove-appointed day.

The thirtieth of the moon inspect with care,  
Each monthly task, and every ration share  
To every slave ; and choose the hour that draws 5  
Th' assembled people to the pleaded cause.

3. That is the last day of each month : the most ancient  
Greeks, as well as the orientals, employed lunar months of  
thirty days.— LE CLERC.

The Greek month was divided into three decades of days.

5, 6. The forenoon was distinguished by the time of the  
court of judicature filling, as in this passage of Hesiod ; the  
afternoon by the time of its breaking up, as in that of Homer,  
*Odys.* xii. 139.

Lo! these the days appointed from above  
By the deep counsels of all-sapient Jove.  
Of each new moon, the rolling year around,  
The first, the fourth, the seventh, are prosp'rous  
found. 10

Phoebus, the seventh, from mild Latona born,  
The golden-sworded god, beheld the morn.  
The eighth, nor less the ninth, with favouring skies,  
Speeds of th' increasing month each rustic enter-  
prise ;

And on th' eleventh let thy flocks be shorn, 15  
And on the twelfth be reap'd thy laughing corn :  
Both days are good, yet is the twelfth confess'd  
More fortunate, with fairer omen bless'd.

On this the air-suspended spider treads,  
In the full noon, his fine and self-spun threads ; 20  
And the wise emmet, tracking dark the plain,  
Heaps provident the store of gather'd grain.

On this let careful woman's nimble hand  
Throw first the shuttle, and the web expand.  
On the thirteenth forbear to sow the grain, 25  
But then the plant shall not be set in vain.

The sixteenth profitless to plants is deem'd ;  
Auspicious to the birth of man esteem'd :  
But to the virgin shall unprosp'rous prove,  
Then born to light, or join'd in wedded love. 30

So to the birth of girls with adverse ray  
The sixth appears an unpropitious day :  
This day keen railleries loves, deluding lies,  
And love-tales bland and whisper'd secrecies.  
The tenth propitious lends its natal ray 35  
To men, to gentle maids the fourteenth day.  
Tame the shy sheep on this auspicious morn,  
And ox of flexile hoof and twisted horn ;  
The sharp-tooth'd dog and patient mule command,  
And gently bring them to thy mast'ring hand. 40  
The fourth and twenty-fourth, no grief should prey  
Within thy breast, for holy either day.  
Fourth of the moon lead home thy blooming bride,  
And be the fittest auguries descried.  
Beware the fifth, with horror fraught, and woe ; 45  
'Tis said the Furies walk their round below,  
Avenging the dread oath, whose awful birth  
From Discord rose, to scourge the perjured earth.  
On the smooth threshing-floor the seventeenth morn  
Observant throw the sheaves of sacred corn : 50  
For chamber furniture the timber hew,  
And blocks for ships with shaping axe subdue.

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45. Virgil, *Georg.* i. 277.

The Days of Hesiod are thus reverently designated in the title-page of Chapman's old version : 'A perpetuall calendar of good and bad daies, *not superstitious, but necessarie* (as far as naturall causes compell) for all men to observe.'

The fourth upon the stocks thy vessel lay,  
Soon with light keel to skim the wat'ry way.  
The nineteenth mark among the better days, 55  
When pass'd the fervour of the noontide blaze.  
Harmless the ninth : 'tis good to plant the earth,  
And fortunate each male and female birth.  
Few know the twenty-ninth, nor heed the rules  
To broach their casks, and yoke their steers and mules,  
And fleet-hoof'd steeds, and on dark ocean's way 61  
Launch the oar'd galley ; few will trust the day.  
Pierce on the fourth thy cask ; the fourteenth prize  
As holy ; and, when morning paints the skies,  
The twenty-fourth is best (few this have known) ; 65  
But worst of days when noon has fainter grown.  
These are the days of which the careful heed  
Each human enterprise will favouring speed :  
Others there are, which intermediate fall,  
Mark'd with no auspice, and unomen'd all : 70  
And these will some, and those will others praise,  
But few are versed in mysteries of days.  
In this a stepmother's stern hate we prove,  
In that the mildness of a mother's love.  
O fortunate the man ! O bless'd is he, 75  
Who, skill'd in these, fulfils his ministry :  
He, to whose note the auguries are given,  
No rite transgress'd, and void of blame to Heaven !





THE THEOGONY  
OR  
BIRTH OF THE GODS



## THE THEOGONY.

THE proem is a rhapsody in honour of the Muses. The cosmogony, or birth of the world, then commences, and blends into the Theogony, or birth of the Gods. The following mythological traditions are interwoven episodically with the main subject: i. The imprisonment of his children by Uranus, or Heaven, in a subterranean cave; ii. The conspiracy of Earth and Cronus, or Saturn; iii. The concealment of the infant Jupiter; iv. The impiety and punishment of Prometheus; v. The creation of Pandora, or woman; vi. The war of the Gods and Titans; vii. The combat of Jupiter with the giant Typhoeus.

BEGIN we from the Muses, O my song!  
Whose dwelling is the vast and holy hill  
Of Helicon; where aye, with delicate feet,  
Fast by Jove's altar, and the fountain, dark  
From azure depth, they tread the measured-round; 5  
And bathing their soft bodies in the brook  
Permessus, or in that divinest spring  
Olmus, or the well of Hippocrene,

O'er Helicon's smooth topmost height they wont  
To thread their dances, graceful, kindling love, 10  
And, with fast feet rebounding, smite the earth.  
Thence rushing forth tumultuous, and enwrap  
In air's deep mist, they pass, with all their train,  
On through the mount by night, and send abroad  
A voice, in stilly darkness beautiful. 15  
They hymn the praise of aegis-bearer Jove,  
And Juno, named of Argos, worshipp'd queen,  
Who walks in golden sandals; her whose eyes  
Shine with cerulean light, the maid who sprang  
From th' aegis-bearer Pallas; Phoebus, too, 20  
And Dian gladden'd by the arrow's flight;  
Earth-shaker Neptune, earth-enclasping god;  
And Themis, name adorable in heaven;  
And Venus, twinkling bland her tremulous lids;  
And Hebe, who with golden fillet binds 25  
Her brow, and fair Dione, and the Morn,  
And the great sun, and the resplendent moon;  
Latona, and Iapetus, and him  
Of mazy counsel, Saturn; and the earth,  
And the vast ocean, and the sable night; 30  
And all the holy race of deities  
Existing ever.

They to Hesiod erst  
Have taught their stately song, the while he fed

His lambs beneath the heavenly Helicon. 35  
 And thus the goddesses, th' Olympian maids,  
 Whose sire is Jove, first hail'd me in their speech :--  
 'Shepherds! that tend the fold afield, base lives,  
 Mere fleshly appetites, the Muses hear!  
 We know to utter fictions, veil'd like truths, 40  
 Or, an we list, speak truths without a veil.'

So spake the daughters of great Jove, whose  
 speech

Is undisguised; and gave unto my hand  
 A rod, a bough of laurel blooming fresh,  
 Of goodly growth; and in me breathed a voice 45  
 Divine; that I might know, with listening ears,  
 Things past and future; and enjoin'd me praise  
 The race of blessed ones, that live for aye,  
 And first and last sing ever of themselves.  
 But why these idle words, like tales oft told 50  
 Around the sheltering oak, or shadowing rock?  
 Begin we from the Muses, O my song!

39. Epimenides, quoted by St. Paul, Tit. i. 12: 'The Cretans are always liars, evil beasts, slow bellies.'

44. Pausanias (*Boeot.* xxx. 2) infers from this passage that the lyre was not the appropriate badge of Hesiod, but that he sang to the laurel branch. These bards were named rhapsodists.

50, 51. Homer, *Il.* xxii. 126.

Who the great spirit of their father Jove  
Delight in heaven; whose voice symphonious  
breathes

The present, and the future, and the past. 55

Sweet, inexhaustible, from every mouth

That voice flows on: the palaces of him,

Who hurleth the loud thunder, laugh with sounds

Scatter'd from lilied breath of goddesses;

Olympus echoes from its snow-topt heads, 60

The dwellings of immortals. They send forth

Th' imperishable voice, and in their song

Praise first the venerable race of gods,

From the beginning, whom the spacious heaven

And earth produced, and gods who sprang from these

Givers of blessings: then again to Jove, 66

Father of gods and men, those goddesses

Give praise, or when they lift the choral hymn,

Or when surcease; how excellent he is

Above all gods, and mightiest in his power. 70

Once more, recording in their strain the race

Of men and giants strong, they soothe the soul

Of Jupiter in heaven: Olympian maids;

The daughters they of aegis-bearer Jove:

Whom to th' embrace of Jove, Mnemosyne, 75

75, 76. Hesiod glorifies his own country, by saying that the

Queen of Eleuther's fallows, bare of old  
 In the Pierian mount: to evils they  
 Yield an oblivious balm, to torturing cares  
 Rest: thrice three nights did Jove, of counsel deep,  
 Embrace her, climbing to the sacred couch 80  
 Apart from all immortals; and when, now  
 The year was full, when moons had wax'd and  
     waned,  
 And seasons run their round, and many days  
 Were number'd, she, some distant space from where  
 Olympus highest rears its snow-capt head, 85  
 Brought forth the thrice three maids, whose minds  
     are knit

Muses were born in Pieria, but that their mother was of Boeotia, where was a mountain or city of the name of Eleuther.

—SCHOLIAST.

Mnemosyne, or Memory, was supposed the mother of the Muses, because all traditionary knowledge was embodied in verse. We are told by Homer that the voice of the sirens was enchanting, but their knowledge of the past equally so. They were described as daughters of three of the Muses, and were in fact the same as the Muses. They were priestesses of temples dedicated to the sun; where records were deposited, music and astronomy taught, and rites celebrated with hymns that were chanted to the harp or flute. These temples were often erected on the sea-shore, answering also the purpose of lighthouses. Strangers, when attracted to the coast, were seized by the priests and sacrificed to the solar god.—*Analysis of Ancient Mythology.*



In harmony; whose thought is only song;  
Within whose bosoms the free spirit dwells.  
Theirs on the mount are the smooth pomps of dance,  
And beautified abodes: their mansions nigh 90  
The Graces hold, and elegant Desire,  
And share the feast. So they through parted lips  
Send forth a lovely voice: they sing the laws  
Of universal heaven; the manners pure  
Of deathless gods; and lovely is their voice. 95  
Anon they bend their footsteps towards the mount,  
Rejoicing in their beauteous voice and song  
Unperishing; far round, the dusky earth  
Rings with their hymning voices, and beneath  
Their many-rustling feet a pleasant sound 100  
Ariseth, as they take their onward way  
To their own father's presence. He in heaven  
Reigns; the red lightning and the bolt are his;  
Since by the strong ascendant of his arm  
Saturn his father fell: hence Jove to all 105  
Disposes all things; to th' immortal gods  
Ordering their honours. So the Muses aye,  
Indwellers of th' Olympian mansions, use  
To sing; nine daughters, born to mighty Jove:  
The chiefest of them all, Calliope: 110  
For she alone with kings majestic  
Walks; whomsoever of the race of kings,

The foster-sons of Jove, Jove's daughters will  
 To honour, on whose infant head, when first  
 Usher'd to light, they placid gaze from high, 115  
 Upon his tongue they shed a balmy dew;  
 And words, as honey sweet, drop from his lips.  
 To him the people look: on him all eyes  
 Wait awful, who, distinguishing the laws,  
 Gives upright judgements; he, haranguing firm, 120  
 With prudence makes the strife on th' instant cease,  
 When mightiest. Lo! in this are kings discreet;  
 That, in their judgement-hall, they from th' oppress'd  
 Turn back the tide of ills, retrieving wrongs  
 With mild accost of soothing eloquence. 125  
 Him, when he walks the city-ways, all hail  
 With a bland worship, as he were a god:  
 And in the great assembly first is he.

Such is the Muses' goodly gift to men.  
 Yea, from the Muses and the god, who sends 130

118. Homer, *Odys.* viii. 170.

128. Everything that remains concerning government in the oldest Grecian poets and historians tends to demonstrate that the general spirit of it among the early Greeks was nearly the same as among our Teutonic ancestors. The ordinary business of the community was directed by the chiefs. Concerning extraordinary matters and more essential interests the multitude claimed a right to be consulted.—MITFORD, *History of Greece*, i. 3.

His darts from far, Apollo, rise on earth  
 Minstrels and men of song; but kings arise  
 From Jove himself. O blessed is the man  
 Whome'er the Muses love. Sweet is the voice  
 That from his lip flows ever. Is there one 135  
 Who hides some fresh grief in his wounded mind,  
 And mourns with aching heart? but he, the bard,  
 The servant of the Muse, awakes the song  
 To deeds of men of old and blessed gods  
 That dwell on Mount Olympus. Straight he feels  
 His sorrow stealing in forgetfulness; 141  
 Nor of his griefs remembers aught; so soon  
 The Muses' gifts have turn'd his woes away.  
 Children of Jove, all hail! but deign to give  
 Th' enchanting song! record the sacred race 145  
 Of ever-living gods; who sprang from earth,  
 From the starr'd heaven, and from the murky  
 night,  
 And whom the salt deep nourish'd into life.  
 Declare how first the gods and earth became;  
 The rivers and th' immeasurable sea 150

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132. Singer was a common name among the Hebrews, Greeks, Romans, and other ancient people, for poet and musician; employments which were then inseparable.—BURNES, *History of Music*.

The singers to the branch formed an exception in Greece.  
 138, 139. Homer, *Il.* i. 189.

Raging in foamy swell; the glittering stars,  
 And the wide heaven above; and who from these  
 Of deities arose, dispensing good;  
 Say how their treasures, how their honours each  
 Allotted shared; how first they fix'd abode 155  
 Amidst Olympus' many-winding vales;  
 Tell, O ye Muses! ye, who also dwell  
 In mansions of Olympus, tell me all  
 From the beginning; say who first arose.  
 First Chaos was; next ample-bosom'd Earth, 160  
 The seat immovable for evermore  
 Of those immortals, who the snow-topt heights  
 Inhabit of Olympus, or the glooms  
 Tartarean, in the broad-track'd ground's abyss.  
 Love, then, arose most beautiful amongst 165  
 The deathless deities; resistless he  
 Of every god and every mortal man  
 Unnerves the limbs; dissolves the wiser breast  
 By reason steel'd, and quells the very soul.  
 From Chaos, Erebus and ebon Night: 170

160. The ancients were, in general, materialists, and thought the world eternal. But the mundane system, or at least the history of the world, they supposed to commence from the deluge. The confusion which prevailed at the deluge is represented as the chaotic state of nature; for the earth was hid, and the heavens obscured, and all the elements in disorder.—  
 BRYANT.

From Night the Day sprang forth and shining air,  
Whom to the love of Erebus she gave.

Earth first produced the Heaven; whose starry  
    cope,

Like to herself immense, might compass her  
On every side, and be to blessed gods                   175

A mansion unremoved for aye. She brought  
The lofty mountains forth, the pleasant haunts  
Of nymphs, who dwell 'midst thickets of the hills.

And next the sea, the swoln and chafing sea,  
Apart from love's enchantment. Then, with Heaven  
Consorting, Ocean from her bosom burst                   181

With its deep-eddying waters. Caeus then,  
Creus, Hyperion, and Iapetus,

Themis and Thea rose; Mnemosyne  
And Rhea; Phoebe, diadem'd with gold,                   185

And love-inspiring Tethys; and of these  
Youngest in birth the wily Saturn came,  
The sternest of her sons, for he abhorr'd  
The sire who gave him life. Then brought she forth  
The Cyclops brethren of high daring heart,           190

190. The Cyclopians are mentioned by Thucydides as the most ancient inhabitants of Sicily, but of unknown origin. They were among the tribes of the worshippers of Ammon, who went abroad, and wherever they came erected noble structures, particularly lighthouses. The Greeks took from

Brontes, and Steropes, and Arges fierce,  
Who forged the lightning shaft, and gave to Jove  
His thunder. They were like unto the gods,  
Save that a single 'ball of sight was fix'd  
In the mid-forehead: Cyclops was their name, 195  
For that one circular eye was broad infix'd  
In the mid-forehead: strength was theirs, and force,  
And craft in curious works. Then other sons  
Were born of Earth and Heaven; three mighty sons  
And valiant; dreadful but to name; for they 200  
Were haughty children; Cottus, Briareus,  
And Gyges: from whose shoulders sprang at once  
A hundred hands, defying all approach;  
And o'er whose shoulders fifty heads upgrew,  
Cresting their sinewy limbs. A vigour strong, 205  
Immeasurable, fill'd each mighty frame.  
Of all the children sprung from Earth and Heaven  
The fiercest these; and they, e'en from the first,  
Drew down their father's hate: as each was born  
He seized them all, and hid them in a cave 210  
Of earth, nor e'er released to open light.

these towers their ideas of the people. The round casement in the upper story suggested the glaring eye, and the hieroglyphics carved on the temples supplied the thunderbolts, which they were thought to forge. The notion was assisted by the neighbourhood of the volcanic mountain.

Heaven in his deed malign rejoiced: vast Earth  
Groan'd inly, sore aggrieved; but soon devised  
A stratagem of mischief and of fraud.

Sudden, creating for herself a kind 215  
Of whiter adamant, she cunning forged  
A mighty sickle; and address'd her sons:  
She spake emboldening words, though grieved at  
heart.

'My sons! alas! ye children of a sire  
Most impious, now obey a mother's voice; 220  
So shall we well avenge the fell despite  
Of him your father, who the first devised  
Deeds of injustice.' While she said, on all  
Fear fell; nor utterance found they, till, with soul  
Embolden'd, wily Saturn huge address'd 225  
His awful mother. 'Mother! be the deed  
My own. Thus pledged, I will most sure achieve  
This feat, nor heed I him, our sire, of name  
Detested, for that he the first devised  
Deeds of injustice.' Thus he said, and Earth 230  
Was gladden'd at her heart. She planted him  
In ambush dark and secret: in his grasp  
The rough-tooth'd sickle placed, and tutor'd him  
In every wile. Vast Heaven came down from high,  
And with him brought the gloominess of night 235  
On all beneath: desiring Earth's embrace,

He lean'd above her, and lay now diffused  
In his immensity. The son stretched forth  
His weaker hand from ambush; in his right  
He took the sickle, huge, and long, and rough 240  
With teeth, and from his natural sire the limbs  
Reap'd, hastily cut sheer, and cast behind  
So to be borne away; but not in vain  
Escaped they from his hold; for Earth received  
The blood-drops, and, as years roll'd round, she  
teem'd 245

With the strong furies and the giants huge,  
Shining in arms, and holding length'ning spears  
Within their grasp: and wood-nymphs, named of  
men

Dryads, o'er all th' unbounded space of earth.

So severing, as was said, with edge of steel 250  
The limbs, he hurl'd them from the continent  
Amidst the boisterous sea: and thus full long  
They drifted, floating o'er the distant deep.  
Till now swift-circling a white foam arose  
From that immortal substance, and a maid 255  
Was nourish'd in the midst. The wafting waves

240. This fable is recorded in a fragment of Sanchoniatho, the Phœnician philosopher, translated by Philo Judæus. De Gebelin resolves it into the invention of reaping; *Monde Primitif*.



First bore her to Cythera's heaven-bless'd coast ;  
Then reach'd she Cyprus, girt with flowing seas,  
And forth emerged a goddess, beautiful  
In modesty. Green herbage sprang around 260  
Beneath her slender feet. Her gods and men  
Name Aphrodite, goddess of the foam,  
Since in the sea-foam nourish'd ; and again  
Wreathed Cytherea, for that first she touch'd  
Cythera's coast ; and Cypris, for she rose 265  
On Cyprus, 'midst the multitude of waves.  
Love track'd her steps, and elegant Desire  
Pursued, while soon as born she bent her way  
Towards heaven's assembled gods : her honours these  
From the beginning ; whether gods or men 270  
Her presence bless, to her the portion fell

262. The name of the dove was Iona : often expressed Ad-iona, queen-dove—the Dione of the Greeks. In hieroglyphical paintings the dove was depicted hovering over the surface of the deep. Hence it is that Dione, or Venus, is said to have risen from the sea.—BRYANT.

267. What the Greeks called Iris was expressed Eiras by the Egyptians. The Greeks out of Eiras formed Eros, a god of love, whom they annexed to Venus, and finding that the bow was his symbol, instead of the iris they gave him a material bow. After the descent from the ark, the first wonderful occurrence was the bow in the clouds. They therefore formed an emblem of a child with the rainbow, to denote the renovation of the world, and called him Eros, or divine love.—BRYANT.

Of virgin whisperings and alluring smiles,  
 And smooth deceits, and gentle ecstasy,  
 And dalliance, and the blandishments of love.

The father, the great Heaven, upbraiding now 275  
 The sons, whom he had form'd, new-named the race  
 Titans : he said their full-blown insolence  
 Vindictive wrought a mighty crime, which they  
 Should rue hereafter ; vengeance was behind.

Abhorred Fate and dark Necessity 280  
 And Death were born from Night ; by none embraced,

These gloomy Night brought, self-conceiving, forth :  
 And sleep and all the hovering host of dreams :  
 Momus and woebegone Anxiety ;  
 Th' Hesperian maids, who watch, beyond the verge

272. Homer, *Il.* xiv. 214.

284. Hesiod paints the nature of *Detraction* with truth, when he describes it as born from Night.—LE CLERC.

But Momus is rather *Satire* than *Detraction* ; Lucian, ii. 709.

285. The ancient temples in which the sun was adored often stood within enclosures of large extent. Some of them were beautifully planted and ornamented with pavilions and fountains. Places of this nature are alluded to under the description of the gardens of the Hesperides and Alcinous.—BRYANT.

The Hesperian virgins were probably the priestesses of the temple, and their singing on their watch, afterwards mentioned, has the same allusion as the songs of the sirens and hymns of the Muses. They are made the daughters of Night because

Of sounding ocean, apples fair of gold, 286  
 Trees bearing golden fruitage; and the Fates  
 And Destinies; relentless punishers;  
 Clotho and Lachesis, and Atropos;  
 Who, at the birth of men, dispense the lot 290  
 Of good and evil. They of men and gods  
 The crimes pursue, nor ever pause from wrath  
 Tremendous, till destructive on the head  
 Of him that sins the retribution fall.  
 Then Nemesis, the scourge of mortal man, 295  
 Rose from pernicious Night: and after her  
 Fraud, wasting Age, and stubborn Strife. From  
 Strife,  
 Odious, rose painful Toil; Forgetfulness;  
 Famine and weeping Sorrows; Combats, Wars,  
 And Slaughters, and all Homicides; and Brawls, 300  
 And Bickerings, and delusive Lies; with them

the gardens were in Afric, the region of the west. Virgil describes a dragon as guarding the Hesperian tree; *Aeneid*, iv. 484, and Lucian, ix. 364. Something of a paradisaical tradition seems to be mixed up with this fable. See Humboldt's account of the 'serpent-woman,' considered by the Mexicans as the mother of the human race, and ranked next to the god of the celestial paradise; *American Researches*.

The ancients gave the name of golden or Hesperian apple to the orange or lemon, which was brought to Europe from Africa; Athenæus, iii. 7. 83.

Came Lawlessness and Wrong, familiar mates,  
 And the dread Oath, tormentor of the wretch,  
 'Midst earthly men, that wilful is foresworn.  
 The sea gave Nereus life, unerring seer, 305  
 And true; most ancient of his race, whom all  
 Hail as the sage, for mild and blameless he:  
 Remembering still the right; still merciful  
 As just in counsels. Then embracing Earth,  
 He fashion'd the great Thaumás, Phorcys strong, 310  
 And blooming Ceto and Eurybia; her  
 Whose soul within her breast is adamant.  
 From Nereus and the long-hair'd Doris, nymph  
 Of ocean's perfect stream, there sprang to light  
 A lovely band of children, goddesses 315  
 Dwelling within th' uncultivable main.  
 They from the blameless Nereus sprang to light,  
 His fifty daughters, versed in blameless tasks.

305. Noah was figured under the history of Nereus; and his character of an unerring prophet, as well as of a just, righteous, and benevolent man, is plainly described by Hesiod.—BRYANT.

310. That beautiful phenomenon in the heavens, which we call the rainbow, was by the Egyptians styled *thamuz*, and signified 'the wonder.' Phorcys is called by Homer 'the old man of the sea:' and the same appellation is given to Proteus, whose character only varies from that of Nereus in his capacity of transformation. The ark was figured under the semblance of a large fish styled *cetos*.—BRYANT.

Thaumas the daughter of deep-flowing Ocean  
 Espoused, Electra : she gave Iris birth, 320  
 The swift Aello and Ocypetes,  
 The sister Harpies with long streaming locks ;  
 On fleetest wings upborne, they chase aloft  
 The hovering birds and wandering winds, and soar  
 Into the heaven. Then Ceto, fair of cheek, 325  
 To Phorcys bare the Graiae : grey they were  
 From their birth-hour ; and hence their name with  
                   gods  
 And men that walk the earth : Pephredo, clad  
 In flowing vesture, saffron-robed Enyo ;

322. The harpies were locusts, who are made the daughters of Thaumas, the prince of meteors, because they appear to be born from the clouds.—LE CLERC.

326. Aeschylus, *Prometheus Chained* :

‘The Gorgonian plains  
 Of Cisthine, where dwell the Phorceydes,  
 Swan-form’d, three ancient nymphs, one common eye  
 Their portion.’

This history relates to an Amonian temple, founded in the extreme parts of Africa, in which there were three priestesses of Canaanitish race, who, on that account, are said to be in the shape of swans ; the swan being the *insigne* under which their country was denoted. The notion of their having but one eye among them took its rise from a hieroglyphic very common in Egypt and Canaan : the representation of an eye (the symbol of the solar providence) which was engraved on the pediment of their temples.—BRYANT.

And Gorgons, dwelling on the brink of night 330  
 Beyond the sounding main ; where silver-voiced  
 Th' Hesperian maidens in their watches sing ;  
 Euryale and Stheno and Medusa.  
 Sad is her lot, since mortal ; but the two  
 Immortal and of undecaying youth. 335

Yet her alone the blue-hair'd god of waves  
 Enfolded, on the tender meadow-grass,  
 And bedded flowers of spring. When Perseus smote  
 Her neck, and snatch'd the sever'd bleeding head,  
 The great Chrysaor then leap'd into life, 340

330. Pomponius Mela quotes the voyage of Hanno as authority for the Gorgons being a race of savage Amazonian women, who lived in an island, iii. 11. Compare Diodorus, iii. 314. Aeschylus (*Prometheus Chained*) describes them with serpentine locks and wings, emblems of the deity whose priestesses they doubtless were. Gorgon was a title of Minerva at Cyrene in Libya.

338, 339. It was usual with the Egyptians to describe on the architrave of their temples some emblem of the presiding deity. A beautiful female countenance, surrounded with an assemblage of serpents, was made to denote divine wisdom.

Perseus was said to have reigned at Memphis : to say the truth, he was *worshipped* at that place : for Perseus was no other than the sun, the god of the Gentile world.—BRYANT.

340. Chus, by the Egyptians and Canaanites, was styled *Chusor* : expressed by the Greeks *Chrusor*, as if it had a reference to gold. He was particularly worshipped in the regions of Asia Minor, and is said to have been the first deified mortal. In all places where the sons of Chus spread themselves the

And Pegasus the steed, who, born beside  
 Old Nilus' fountains, thence derived a name.  
 Chrysaor, grasping in his hands a sword  
 Of gold, flew upward on the winged horse;  
 And left beneath him Earth, mother of flocks, 345  
 And soar'd to heaven's immortals; and there dwells  
 In palaces of Jove, and to the god  
 Deep-counsell'd bears the bolt and arrowy flame.

Chrysaor with Calliroe blending love,  
 Daughter of sounding Ocean, stamp'd with life 350  
 Three-headed Geryon: him, th' Herculean strength

Greeks introduced some legend about gold. Hence we read of a *golden* fleece at Colchis; *golden* apples at the Hesperides; at Tartessus a *golden* cup; and at Cuma in Campania a *golden* branch.—BRYANT.

341. Pegasus was esteemed the horse of Neptune, and often named Scuphius; a name which relates to a ship, and shows the purport of the emblem: for there is a strict analogy between the poetical, or winged, horse on land, and a real ship in the sea.—BRYANT.

The fable of the dispute between Neptune and Pallas, where the former produces a horse, and the latter an olive-tree, seems to contain a remarkable allusion to those circumstances of the deluge which the Greeks had received by tradition.

351, 352. Virgil, *Aen.* vii. 662, viii. 202.

This Hercules appears to have been Caranus, who, as one of the Heraclidae, bore the name of his patron god, and is stated to have made an irruption into Macedon with a great company of Greeks, about the time of Dido's founding Carthage, and, following a herd of goats, surprised Edessa, which

Slew and despoil'd, among his hoof-cloven herds,  
 On Orythia, girdled by the wave ;  
 What time those oxen ample-brow'd, he drew  
 To sacred Tirynth, the broad ocean-frith 355  
 Once pass'd, and Orthos, the grim herd-dog, stretch'd  
 Lifeless ; and, in their murky den, beyond  
 The billows of the long-resounding deep,  
 The keeper of those herds, Eurytion, slain.

Another monster Ceto bare anon 360  
 In the deep-hollow'd cavern of a rock ;  
 Stupendous, nor in shape resembling aught  
 Of human or of heavenly : monstrous, fierce,  
 Echidna : half a nymph, with eyes of jet  
 And beauty-blooming cheeks : and half, again, 365

he called Aegeas ; Justin, vii. 1 ; Paternulus, i. 6. Dionysius Halicarnassus, i. 34, notices the arrival of a Grecian fleet in Italy under the command of Hercules, who had conquered Spain and the west. Virgil describes Hercules returning through Italy with Geryon's herds ; and Aurelius Victor (*Orig. Gent. Rom.*) mentions Recaranus, who he says was surnamed Hercules, coming to Italy, and feeding certain herds on the banks of the Albula or Tiber, some of which were stolen by Cacus.

361. Such were often the most ancient temples. This may be a representation of an emblematical sculpture on its walls, significant of the ophite or serpent worship, which prevailed at Arima in Cilicia, and might have been attended with human sacrifices. The Hydra seems to have the same origin.



A speckled serpent, terrible and vast,  
Gorged with blood-banquets, trailing her huge folds  
Deep in the hollows of the blessed earth.  
There in the uttermost depth her cavern is  
Beneath a vaulted rock: from mortal men, 370  
And from immortal gods, alike, remote:  
There have the gods allotted her to dwell  
In mansions rumour'd wide. So pent beneath  
The rocks of Arima, Echidna dwelt  
Hideous; a nymph immortal, and in youth 375  
Unchanged for evermore. But legends tell  
That with the jet-eyed maid Tiphæon mix'd  
His fierce embrace; a whirlwind rude and wild;  
She, fill'd with love, gave children to the light  
Of an undaunted strain: and first she bore 380  
Orthos, the watch-dog of Geryon's herds;  
And next, a monstrous birth, the dog of hell:  
Blood-fed, and brazen-voiced, and bold, and strong,  
The fifty-headed Cerberus: third, she gave

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378. By this Typhon was signified a mighty whirlwind or inundation. It had a relation to the deluge. In hieroglyphical descriptions the dove was represented as hovering over the mundane<sup>u</sup>egg, which was exposed to the fury of Typhon. An egg, containing in it the proper elements of life, was thought a proper emblem of the ark, in which were preserved the rudiments of the future world.—BRYANT.

384. We learn from Plutarch that Cerberus was the sun: but

To birth the dismal Hydra, Lerna's pest ; 385  
 Whom Juno, white-arm'd goddess, fostering rear'd  
 With deep resentment fraught, insatiable,  
 'Gainst Hercules : but he, the son of Jove  
 Named of Amphitryon, in the dragon's gore  
 Bathed his un pitying steel, by warlike aid 390  
 Of Iolaus, and the counsels high  
 Of Pallas the despoiler. Last came forth  
 Chimaera, breathing fire unquenchable ;  
 A monster grim, and huge, and swift and strong ;  
 Hers were three heads : a glaring lion's one : 395  
 One of a goat : a mighty snake's the third :  
 In front the lion threaten'd, and behind  
 The serpent, and the goat was in the midst,  
 Exhaling fierce the strength of burning flame.  
 But the wing'd Pegasus his rider bore, 400  
 The brave Bellerophon, and laid her dead.

She, grasp'd by forced embrace of Orthos, gave

the term *kir-abor* signified the place of the sun. It was called from one of the god's titles *Tor-caph-el* : which from analogy of sound the Greeks mistook for three-headed.—*Analysis of Ancient Mythology*.

393. In Lycia was the city Phaselis, situated on the mountain Chimaera ; which mountain was sacred to Cham-ur, the god of fire. The coins struck in its vicinity describe it as a hollow and inflamed mountain. All the country round abounded in fiery eruptions.—BRYANT.

Depopulating Sphynx, the mortal plague  
 Of Cadmian nations ; and the lion bare  
 Named of Nemea ; him, Jove's glorious spouse 405  
 To fierceness trained, and placed his secret lair  
 Among Nemea's hills, the pest of men.  
 There, lurking in his haunts, he long ensnared  
 The roving tribes of man ; and held stern sway  
 O'er cavern'd Tretum, o'er the mountain heights 410  
 Of Apesantus, and Nemea's wilds :  
 But he sank quash'd beneath th' Herculean strength.  
 Ceto, with Phorcys blending love, now bare  
 Her youngest born ; the dreadful snake, that, couch'd  
 In the dark earth's abyss, his wide domain, 415  
 Holds o'er the golden apples wakeful guard.  
 Such race from Ceto and from Phorcys sprang.

403. Sophocles, *Oedipus Tyrannus*. Diodorus, iv.

The Nile begins to rise during the fall of the Abyssinian rains, when the sun is vertical over Aethiopia ; and its waters are at their height of inundation when the sun passes from Leo into Virgo. The biform image of the Sphynx appears to have been a zodiacal water-mark, and was its own enigma.

404, 405. This also was probably the lion of the zodiac ; Manilius, iv. 537.

The twelve labours of Hercules, who was the sun, symbolize with the twelve signs of the old zodiac, viewed in connexion with the risings and settings of other constellations that mark the sun's passage into the signs of the ecliptic. Consult Dupuis, *Origine de tous les Cultes*, ii. 228-315.

To ocean Tethys brought the rivers forth  
 In whirlpool waters roll'd: Eridanus  
 Deep-eddied, and Alpheus, and the Nile: 420  
 And the divine Scamander. Bare she then  
 A sacred race of daughters, who on earth  
 With king Apollo and the rivers claim  
 The first-shorn locks of youth: their dower from  
 Jove.

Three thousand slender-ankled ocean nymphs, 425  
 Long-stepping, tread this earth; and, scatter'd far,  
 Haunt everywhere alike the depth of lakes;  
 A glorious sisterhood of goddesses.

418. When towers were situated on eminences, fashioned very round, they were by the Amonians called *tith*, answering to *tithos* in Greek. They were denominated from their resemblance to a woman's breast, and were sacred to Orus and Osiris, the deities of light, represented by the Grecians under the title of Apollo. *Tith-is* was the mount of fire; and was probably a pharos, or fire-tower near the sea.—BRYANT.

424. Youths arrived at manhood cut off their long hair, and made an offering of it to the rivers or some god, as Apollo; or Hercules; Theophrastus, 21. Casaubon, *Comment.* Athenæus, ii. 13. 495. Martial, Epigram on the Hair of Eucolpus.

427. Fountains which had any preternatural quality or exhalation were named *ain-omphe*, oracular fountain: contracted by the Greeks to *numphe*, a nymph. *Ain-ades*, the fountain of the sun, was in like manner changed to *naiades*. They supposed such a person to be an inferior goddess, who presided over waters.—BRYANT.

As many rivers, also, yet untold,  
Rushing with hollow-dashing sound, were sons 430  
Of ocean, to majestic Tethys born :  
To name them all were hard for mortal man,  
Yet known to all who on their borders dwell.

Now the great sun, and the refulgent moon,  
And morn, that shines to men, who walk the earth,  
And all immortal gods, who dwell above 436  
The spacious firmament, received their birth  
From Thia, yielding to Hyperion's arms.  
Eurybia, noble goddess, blending love  
With Crius, gave the great Astraeus birth, 440  
Pallas the god, and Perses, wise in lore.

The morning to Astraeus bare the winds  
Of spirit untamed ; east, west, and south, and north  
Cleaving his rapid course ; a goddess thus  
Embracing with a god. Last Lucifer 445  
Sprang radiant from the dawn-appearing morn,  
And all the glittering stars that gird the heaven.

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443. The edition of Aldus prints Argestes as a wind ; which supplied the east, otherwise unaccountably omitted ; the usual text exhibits it as an epithet to the west wind, *fleet* : it is so used by Homer. Pliny, ii. 47, mentions Argestes as the name of the west wind. But almost every district in Greece called the winds by names different from those which the neighbouring district used. In a note on Alberti's edition of *Hesychius* it is intimated that Argestes is properly an easterly wind.

Styx, ocean nymph, with Pallas blending love,  
 Bare Victory, whose feet are beautiful  
 In palaces; and Zeal, and Strength, and Force, 450  
 Illustrious children. Not apart from Jove  
 Their mansion is; nor is there seat nor way  
 But he before them in his glory sits  
 Or passes forth: and where the Thunderer is  
 Their place is found for ever. So devised 455  
 Imperishable Styx, the ocean nymph,  
 What time the lightning-sender call'd from heaven,  
 And summon'd all th' immortal deities  
 To broad Olympus' top: then thus he spake:  
 'Hear, all ye gods! that god, who wars with me  
 Against the Titans, shall retain the gifts 461  
 Which Saturn gave, and honours heretofore  
 His portion 'midst th' immortals; and whoe'er  
 Unhonour'd and ungifted has repined  
 Under Saturnian sway, the same shall rise, 465  
 As meet it is, to honours and rewards.'

Lo! then, imperishable Styx the first,  
 Sway'd by the careful counsels of her sire,  
 Stood on Olympus, and her sons beside.

451, 452. Callimachus, *Hymn to Jupiter*:

'No lots have made thee king above all gods:  
 But works of thine own hands; thy strength and force,  
 Whom thou hast therefore station'd next thy throne.'

Her Jove received with honour, and endow'd 470  
 With goodly gifts: ordain'd her the great oath  
 Of deities: her sons for evermore  
 Indwellers with himself. Alike to all,  
 E'en as he pledged that sacred word, the god  
 Perform'd; so reigns he, strong in power and might.

Now Phoebe sought the love-abounding couch 476  
 Of Caeus; and embracing with a god,  
 Conceived the goddess; and to her was born  
 Latona, robed with azure, ever mild;  
 Placid to men and to immortal gods; 480  
 Mild from the first beginning of her days;  
 Gentlest of all in heaven. Anon she bare  
 Fair-famed Asteria; her whom Perses erst  
 Led to his ample palace, with the name  
 Of bride. She, fruitful, teem'd with Hecate, 485

483. Callimachus, *Hymn to Delos*:

'Asteria was thy name  
 Of old; since, like a star, from heaven on high  
 Thou didst leap down precipitate within  
 A fathomless abyss of waters, flying  
 From nuptial violence of Jove.'

485. This is an epithet of the moon, as Hecatos was of the sun; signifying most distant, or the far-darting. Hecate was Diana Triformis: Selene or Luna in heaven, the Diana Venatrix on earth, and the infernal Diana or Proserpine in the nether world. She was the same as Lucina according to Cicero, and hence, perhaps, has assigned to her by Hesiod the

Whom o'er all others the Saturnian Jove  
Hath honour'd and endow'd with splendid gifts;  
With power on earth and o'er th' uncultured sea.  
Nor less from under starry heaven she shared  
Of glory, 'midst th' immortals honour'd most. 490  
If one of earthly men, with custom'd rite,  
Offers fair sacrifice, appeasing Heaven,  
He calls on Hecate: him honour straight  
Accompanies, whose vows the goddess prompt  
Accepts, and affluence, for the power is hers. 495  
The many, sprung from heaven and earth, received  
Allotted dignity; she shares alone  
The privilege of all: nor aught has Jove  
Invaded or revoked of that decreed  
Her portion, 'midst the old Titanic gods; 500  
As was the ancient heritage of power,  
So hers remains, e'en from the first of things.  
Nor less distinction has the singly born  
Obtain'd, and power o'er earth and heaven and sea;  
But more abundant far, since her doth Jove 505  
Delight to honour. Lo! to whom she wills

office of foster-mother. In the *Analysis of Ancient Mythology* it is noticed that the moon was a type of the ark, the sacred ship of Osiris being represented in the form of a crescent; and that Plutarch confesses Selene to be the reputed mother of the world.



Her presence is vouchsafed, and instant aid  
With mightiness : whoe'er she wills, amidst  
The people in the great assembly shines.  
And when men don their armour for the fight, 510  
Waster of mortals, comes the goddess prompt  
To whom she wills, bids rapid victory  
Await them, and holds forth the wreath of fame.  
She sits upon the sacred judgement-seat  
Of venerable monarchs. She is found 515  
Propitious, when in the gymnastic strife  
Men struggle : there the goddess still is nigh  
With succour. He, whose hardiment and strength  
Conquer, the goodly chaplet bears away,  
And glad brings glory to his parents' age. 520  
She, an she lists, is nigh to charioteers,  
Who strive with steeds, and voyagers, who cleave  
Through the blue watery vast th' untractable  
way.

They call upon the name of Hecate  
With vows, and his, loud-sounding god of waves,  
Earth-shaker Neptune. Easily at will 526  
The glorious goddess yields the woodland prey  
Abundant ; easily, while scarce they start

516, 517. See the memorial on the Gymnastic Exercises of the Greeks, *Mémoires de l'Académie des Inscriptions et Belles Lettres*, i. 286.

On the mock'd vision, snatches then in flight.  
 She too, with Hermes, is propitious found 530  
 To herd and fold; and bids increase the droves  
 Innumerable of goats and woolly flocks,  
 And swells their numbers, or their numbers thins.  
 The sole-begotten of her mother's love,  
 She thus is honour'd with all attributes 535  
 Amongst immortals. Her did Jove appoint  
 The nursing mother bland of infant youth,  
 Of all who thenceforth to the morn's broad light  
 Should raise the tender lid: so from the first  
 The foster-nurse of babes: her honours these. 540  
 Embraced by Saturn, Rhea gave to light  
 A glorious race. She Vesta, Ceres, bare,  
 And Juno, golden-sandal'd; and, of heart

542. Hestia, the Vesta of the Romans, was only another title for Demeter, or Ceres, which, by the change of a letter, may be resolved into mother Earth. The towers, in which a perpetual fire was kept burning, were both temples and granaries. Ceres, styled Garis by the Dorians, was *char-is*, the city of fire; and Ceres was, at Cnidus, called Cura, a title of the sun.

543. Juno was the same as Iona, and was accompanied by the iris. The same also as Selene, from her connexion with the ark; her image at Samos being represented standing in a lunette, with the lunar emblem on her head; and, as Venus, she presided equally over the seas, which she was supposed to calm or trouble; and in Laconia was an ancient statue of the goddess styled Venus Junonia; *Analysis*.

Ruthless, the mighty Pluto; him who dwells  
 In mansions under earth: and Neptune, loud 545  
 With dashing waves, and Jove in counsel wise;  
 Father of gods and men; whose thunder-peal  
 Rocks the wide earth in elemental war.

But them, as issuing from the sacred womb  
 They touch'd the mother's knees, did Saturn huge  
 Devour: revolving in his troubled thought 551  
 Lest other of celestials should possess  
 Amidst th' immortals kingly sway: for he  
 Had heard from earth and from the starry heaven,

544. 'Some,' says Diodorus, 'think that Osiris is Serapis; others that he is Dionusus; others still, that he is Pluto: many take him for Zeus or Jupiter, and not a few for Pan.' This was an unnecessary embarrassment, for they were all titles of the same god.—BRYANT.

545, 546. The patriarch was commemorated by the name of Poseidon. Under the character of Neptune Genesius he had a temple at Argolis: hard by was a spot of ground called the *place of descent*; similar to the place on Mount Ararat mentioned by Josephus, and undoubtedly named from the same ancient history. In Arcadia was a temple of 'Neptune *looking out*.' Neptune, in the Orphic verses, is, like Zeus or Jupiter, styled the father of gods and men.—BRYANT.

In the Orphic fragments both Jove and Bacchus are identified with the sun, which is represented as the symbol and the source of all things. Lucan, *Pharsal.* ix. 514, describes the African Jupiter, Hammon, with the twisted horns of a ram. This was probably the sun in Aries; Jablonski, *Pantheon Aegyptiacum*.

That it was doom'd by Fate, strong though he were,  
 To his own son he should bow down his strength.  
 Jove's wisdom this fulfill'd. No blind design 557  
 He therefore cherish'd, and in crooked craft  
 Devour'd his children. But on Rhea prey'd  
 Never-forgotten anguish. When the time 560  
 Was full, and Jove, the sire of gods and men,  
 Came to the birth, her parents she besought,  
 Earth and starr'd Heaven, that they should counsel  
 her

How secretly the babe may spring to life :  
 And how the father's furies 'gainst his race, 565  
 In subtlety devour'd, may meet revenge.  
 They to their daughter listen'd and complied,

559. Saturn or Time (Cronos) was sometimes said to have destroyed all things, which were however restored with vast increase. He was represented as of an uncommon age, with hair white like snow: yet it was thought he would return to infancy. The same story appears to be indicated by the infant Jupiter supplanting his aged father. Both revolutions or eras are incorporated in the double visage, youthful and aged, of Janus, who looks backward and forward. Both were imaged on their coins with keys in their hand, and a ship near them. Janus has been thought to mean space (Spence, *Polytmetis*): but the name has reference to a door? *janua* was derived from it: and an open arch was called *janus*. Ovid (*Fastor.* i. 103) makes Janus describe himself as Chaos, having the key of the earth, sea, and clouds, which he can shut or open.

Unfolding what the Fates had sure decreed  
Of kingly Saturn and his dauntless son :  
And her they sent to Lyctus ; to the clime 570  
Of fallow'd Crete. Now, when her time was come,  
The birth of Jove her youngest born, vast Earth  
Took to herself the mighty babe, to rear  
With nurturing softness in the spacious isle  
Of Crete. So came she then, transporting him 575  
Through the swift dusky night, to Lyctus first ;  
And thence, upbearing in her hands, conceal'd  
In sunless cave, deep in the blessed ground,  
Within th' Aegean mountain, shadow'd thick  
With woods. Then swathing an enormous stone,  
She placed it in the hold of Heaven's huge son, 581  
The ancient king of gods ; that stone he snatch'd,  
And in his ravening maw convey'd away :  
Wretch ! nor bethought him that the stone supplied  
His own son's place ; survivor in its room, 585  
Unconquer'd and unharm'd : the same, who soon,  
Subduing him with mightiness of arm,  
Should drive him from his state, and reign himself,  
King of immortals. Swiftly grew the strength  
And hardy limbs of that same regal babe ; 590  
And, when the great year had fulfill'd its round,  
Gigantic Saturn, wily as he was,  
Yet foil'd by Earth's considerate craft, and quell'd

By his son's arts and strength, released his race ;  
 The stone he first disgorged, the last devour'd : 595  
 This Jove on widely traversable earth  
 Fix'd in bless'd Pythos, underneath the chasm  
 Of cleft Parnassus ; to succeeding times  
 A monument, and miracle to man.  
 The brethren of his father, too, he loosed, 600  
 Whom Heaven, their sire, had in his frenzy bound :  
 They the good deed in grateful memory bore,  
 And gave the thunder and the glowing bolt,  
 And lightning, which vast Earth had heretofore  
 Hid in her central caves. In these confides 605  
 The god, and reigns o'er deities and men.

Iapetus the ocean damsel led,  
 Light-footed Clymene, and shared her couch.  
 She bare to him a son, magnanimous,  
 Atlas : anon Menoetius arrogant ; 610  
 Prometheus changeful, artful in designs,  
 And Epimetheus of misguided mind ;  
 Who was a mischief to inventive men  
 From olden time ; for he the first received  
 The clay-form'd virgin-woman sent from Jove. 615

598, 599. It is mentioned by Pausanias (*Phocica*, x. 24), who says the Delphians daily, and on festivals especially, poured oil on it, and hung it with white fleeces. It had been probably an altar at which children were offered in sacrifice.

Wide-seeing Jove struck with his smouldering  
 flash  
 Haughty Menoetius, and cast down to hell,  
 Shameless in crime and arrogant in strength.  
 Atlas, enforced by stern necessity,  
 Props the broad heaven; on earth's far borders,  
 where 620  
 Full opposite th' Hesperian virgins sing  
 With shrill sweet voice, he rears his head and hands  
 Aye unfatigable: heaven's counsellor  
 So doom'd his lot. But with enduring chains  
 He bound Prometheus, train'd in shifting wiles, 625

620. Maximus Tyrius, *Dissert.* 38: 'Atlas is a hollow mountain, tolerably lofty, and open to the sea, as a theatre is to the air. The middle space is a short defile, of a good soil, and well wooded. This to the Libyans was their temple and their god, and their oath and their statue.'

The cave in the mountain was named *Co-el*, the house of god; the Coelus of the Romans; and this was the heaven which Atlas was supposed to support.—BRYANT.

625. Prometheus raised the first altar to the gods, and constructed the first ship. He was supposed to have lived at the time of the deluge. He was the same as Osiris, the planter of the vine, and inventor of the plough. He was worshipped by the Colchians as a deity, and had a temple and high place on Mount Caucasus. The device on the portal was Egyptian: an eagle over a heart. The eagle and vulture were the insignia of the country, and the heart, the centre of vital heat, was an emblem of the sun; *Analysis of Ancient Mythology*.

With galling shackles fixing him aloft  
 Midway a column. Down he sent from high  
 His eagle, hovering on expanded wings :  
 She gorged his liver ; still beneath her beak  
 Immortal ; for it sprang with life, and grew 630  
 In the night-season, and repair'd the waste  
 Of what the wide-wing'd bird devour'd by day.  
 But her the fair Alcmena's hardy son  
 Slew ; from Prometheus drave the cruel plague,  
 And freed him from his pangs. Olympian Jove, 635  
 Who reigns on high, consented to the deed ;  
 That thence yet higher glory might arise  
 O'er peopled earth to Hercules of Thebes :  
 And, in his honour, Jove now made to cease  
 The wrath he felt before, 'gainst him who strove 640  
 In wisdom ev'n with Saturn's mighty son.

Of yore, when strife arose for sacrifice  
 'Twixt gods and men within Meconæ's walls,  
 Prometheus, a huge ox with ready thought  
 Dividing, set before the god, and thus 645  
 Sought to delude his knowledge : for in this  
 Portion he stow'd within the covering hide  
 Flesh, entrails, unctuous fat ; in that again,

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644, 645. Pliny, vii. 56, mentions Prometheus as the first who slaughtered an ox. There is, perhaps, in this story an obscure allusion to the first sacrifice after the flood.



Covering with snowy fat, he stow'd the blanch'd  
Bones of the bullock, laid with cunning skill. 650  
Then spake the father of the gods and men:  
'Son of Iapetus! most famed of kings!  
Sweet friend! how partially thy lots are shared!'  
So tauntingly spoke Jupiter, whose thoughts  
Of wisdom perish not. Then answer'd him 655  
Wily Prometheus, with a laugh suppress'd,  
And not forgetful of his cunning craft:  
'Hail, glorious Jove! thou mightiest of the gods,  
That shall endure for ever: choose the one  
Which now the spirit in thy breast persuades.' 660  
He spoke, devising treachery. Jove, whose thoughts  
Of wisdom perish never, knew the guile,  
Not unforewarn'd, and straight his soul foresaw  
Evil to mortals, that should surely be.  
He raised the snowy fat with both his hands, 665  
And felt his spirit wroth: yea, anger seized  
His spirit, when he saw the blanch'd bones hid  
With cunning skill: and thence, ev'n from that hour,  
The tribes of earth, before th' immortal gods  
Burn the blanch'd bones, when fragrant altars smoke.  
Him then with anger unendurable 671  
Cloud-gatherer Jove bespake: 'Contriver arch  
O'er all the rest, son of Iapetus!  
Hast thou not yet, sweet friend, thy guile forgotten?'

So spake incensed the god, whose wisdom yields 675  
To no decay; and from that very hour,  
Remembering still the treachery, he denied  
The strength of indefatigable fire  
To all the dwellers upon earth. But him  
Iapetus' brave son deluded still: 680  
For in a hollow reed he stole from high  
The far-seen splendour of unwearied flame.  
Then deep resentment stung the Thunderer's soul;  
And his heart chafed in anger, when he saw  
The fire far gleaming in the midst of men: 685  
And for the flame restored he straight devised  
A mischief to mankind. At Jove's behest  
Famed Vulcan fashion'd from the yielding clay  
A bashful virgin's likeness; and the maid  
Of azure eyes, Minerva, round her waist 690  
Clasp'd the broad zone, and dress'd her limbs in robe  
Of flowing whiteness; placed upon her head  
A wondrous veil of variegated threads;  
Entwined amidst her hair delicious wreaths  
Of verdant herbage and fresh-blooming flowers; 695  
And set a golden mitre on her brow,  
Which Vulcan framed, and with adorning hands  
Wrought, at the pleasure of his father Jove.  
Rich-labour'd figures, marvellous to sight,  
Enclosed the border; forms of beasts that range 700

The earth, and fishes of the rolling deep;  
 Of these innumerable he there had graven,  
 (And exquisite the beauty of his art  
 Shone in these wonders) like to animals  
 Moving in breath, with vocal sounds of life. 705

Now when his plastic hand instead of good  
 Had framed this beauteous bane, he led her forth  
 Where were the other gods and mingled men.  
 She went exulting in her graced array,  
 Which Pallas, daughter of a mighty sire, 710  
 Known by her eyes of azure, had bestow'd.  
 On gods and men in that same moment seized  
 The ravishment of wonder, when they saw  
 The deep deceit, th' inextricable snare.  
 From her the sex of tender woman springs: 715  
 Pernicious is the race: the woman tribe  
 Dwell upon earth, a mighty bane to man:  
 No mates for wasting want, but luxury:  
 And as, within the close-roof'd hive, the drones,  
 Co-operative in base and slothful works, 720  
 Are pamper'd by the bees, these all the day,  
 Till sinks the ruddy sun, haste on the wing,

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716. Equally Homer's elegant eulogies and Hesiod's severe sarcasm prove women to have been in their days important members of society.—MITFORD.

Compare Milton, *Par. Lost*, vi. 10, v. 888. s. 99.

‘Their murmuring labours ply,’ and still cement  
The white and waxen comb; those lurk within  
The close hive, gathering in their maw the fruit 725  
Of others’ labours; such are womankind:  
They, whom the Thunderer sent, a bane to men,  
Ill helpmates of intolerable toils.  
Yet more of ill instead of good he gave:  
The man who, shunning wedlock, thinks to shun 730  
The vexing cares that haunt the woman state,  
And lonely waxes old, shall feel the want  
Of one to foster his declining years:  
Though not his life be needy, yet his death  
Shall scatter his possessions to strange heirs, 735  
And aliens from his blood. Or, if his lot  
Be marriage, and his spouse of modest fame,  
Congenial to his heart, e’en then shall ill  
For ever struggle with the partial good,  
And cling to his condition. But the man 740  
Who gains the woman of injurious kind,  
Lives bearing in his secret soul and heart  
Inevitable sorrow: ills so deep  
As all the balms of medicine cannot cure.  
Therefore it is not lawful to elude 745  
The eye of Heaven, nor mock th’ omniscient  
mind:  
For not Prometheus’ self, howe’er benign,

Could shun Heaven's heavy wrath ; and vain were all  
His arts of various wisdom, vain to 'scape  
Necessity, or loose the mighty chain. 750

When Heaven their sire 'gainst Cottus, Briareus,  
And Gyges felt his moody anger chafe  
Within him ; sore amazed with that their strength  
Immeasurable, their aspect fierce and bulk  
Gigantic, with a chain of iron force 755  
He bound them down, and fix'd their dwelling-place  
Beneath the spacious ground : beneath the ground  
They dwelt in pain and durance, in th' abyss  
There sitting, where earth's utmost bound'ries end.  
Full long, oppress'd with mighty grief of heart, 760  
They brooded o'er their woes : but them did Jove  
Saturnian, and those other deathless gods  
Whom fair-hair'd Rhea bare to Saturn's love,  
By policy of Earth, lead forth again  
To light. For she successive all things told, 765  
How with the giant brethren they should win  
Conquest and splendid glory. Long they fought  
With toil soul-harrowing ; they, the deities  
Titanic and Saturnian ; each to each  
Opposed, in valour of promiscuous war. 770  
From Othrys' lofty summit warr'd the host

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771, 772. The giants, whom Abydenus makes the builders of

Of glorious Titans: from Olympus they,  
The band of gift-dispensing deities  
Whom fair-hair'd Rhea bare to Saturn's love.  
So waged they war soul-harrowing: each with each  
Ten years and more the furious battle join'd 776  
Unintermitted: nor to either host  
Was issue of stern strife or end: alike  
Did either stretch the limit of the war.

But now when Jove had set before his powers 780  
All things befitting, the repast of gods,  
The nectar and ambrosia, in each breast  
Th' heroic spirit kindled; and now, all  
With nectar and with sweet ambrosia fill'd,  
Thus spake the father of the gods and men: 785  
'Hear me, illustrious race of Earth and Heaven!  
That what the spirit in my bosom prompts  
I now may utter. Long, and day by day,  
Confronting each the other, we have fought

Babel, are by other writers represented as the Titans. The ancient altars consisted of a conical hill of earth in the shape of a woman's breast, called *tit-aia* and *titanis*, when compounded with the term *anis*, the fountain of light. By these giants and Titans are always meant the sons of Hām and Chus. That they were the chief agents both in erecting the Tower of Babel, and in maintaining principles of rebellion, is plain; for it is said of Nimrod, the son of Chus, that 'the beginning of his kingdom was Babel.'—BRYANT.

For conquest and dominion, Titan gods 790  
And we, the seed of Saturn. Still do ye,  
Fronting the Titans in funereal war,  
Show mighty vigour, irresistible hands;  
Remembering that mild friendship and that state  
Of suffering, when ye trod the upward way 795  
Back to the light, and, by our counsels, broke  
That irksome chain and left the murky gloom.  
He spake, and Cottus, free from stain, replied:  
'O Jove august! not darkly hast thou said;  
Nor know we not how excellent thou art 800  
In counsel and in knowledge: thou hast been  
Deliverer of immortals from a curse  
Of horror: by thy wisdom have we risen,  
O kingly son of Saturn, from dark gloom  
And bitter bonds, unhoping of relief. 805  
Then with persisting spirit and device  
Of prudent warfare, shall we still assert  
Thy empire 'midst the furious fray, and still  
In hardy conflict brave the Titan foe.'  
He said: the gods, the givers of all good, 810  
Heard with acclaim; nor ever till that hour  
So burn'd each breast with ardour to destroy.  
All on that day stirr'd up the mighty strife,  
Female and male: Titanic gods, and sons  
And daughters of old Saturn; and that band 815

Of giant brethren, whom, from forth th' abyss  
 Of darkness under earth, deliverer Jove  
 Sent up to light; grim forms and strong, with force  
 Resistless: arms of hundred-handed gripe  
 Burst from their shoulders: fifty heads upgrew 820  
 From all their shoulders o'er their nervy limbs.  
 They 'gainst the Titans in fell combat stood,  
 And in their sinewy hands wielded aloft  
 Precipitous rocks. On th' other side, alert  
 The Titan phalanx closed; then hands of strength 825  
 Join'd prowess, and display'd the work of war.  
 Tremendous then th' immeasurable sea  
 Roar'd; earth re-echoed; heaven's wide arch above  
 Groan'd shattering; broad Olympus reel'd through-  
 out  
 Down to its rooted base beneath the rush 830  
 Of those immortals: the dark chasm of hell  
 Was shaken with the trembling, with the tramp  
 Of hollow footsteps and strong battle-strokes,  
 And measureless uproar of wild pursuit.  
 So they against each other through the air 835  
 Hurl'd intermix'd their weapons, scattering groans  
 Where'er they fell. The voice of armies rose

823, 824. Milton, *Par. Lost*, vi. 644.831, 832. *Ibid.* vi. 867.



With rallying-shout through the starr'd firmament,  
And with a mighty war-cry both their hosts  
Encountering closed. Nor longer then did Jove 840  
Curb down his force ; but sudden in his soul  
There grew dilated strength, and it was fill'd  
With his omnipotence. His whole of might  
Brake from him, and the godhead rush'd abroad.  
The vaulted sky, the mount Olympus flash'd 845  
With his continual presence, for he pass'd  
Incessant forth, and lighten'd where he trod.  
Hurl'd from his nervous grasp, the lightnings flew  
Reiterated swift, the whirling flash  
Cast sacred splendour, and the thunderbolt 850  
Fell. Then on every side the foodful earth  
Roar'd in the burning flame, and far and near  
The trackless depth of forests crash'd with fire.  
Yea, the broad earth burn'd red, the streams of Nile  
Glow'd, and the desert waters of the sea. 855  
Round and around the Titans' earthy forms  
Roll'd the hot vapour on its fiery surge ;  
Stream'd upward, and in one unbounded blaze  
Swathed the celestial air. Keen rush'd the light,  
Quivering from thunder's writen flash, each orb, 860  
Strong though they were, intolerable smote  
And scorch'd their blasted vision. Through the void  
Without, th' enormous conflagration burst,

And snatch'd the dark of Chaos. But to see  
 With human eye and hear with ear of man 865  
 Had been, as on a time the heaven and earth  
 Met hurtling in mid-air: as nether earth  
 Crash'd from the centre, and the wreck of heaven  
 Fell ruining from high. Not less, when gods  
 Grappled with gods, the shout and clang of arms 870  
 Commingled, and the tumult roar'd from heaven.  
 Shrill rush'd the hollow winds, and roused through-  
 out

A shaking and a gathering dark of dust,  
 With crashing; and the livid lightning's gleam,  
 And thunder and its bolt, the enginery 875  
 Of Jove; and in the midst of either host  
 They bore upon their blast the cry confused  
 Of battle and the shouting. Far the din  
 Of sight-appalling strife immense uprose;  
 And there the might of deeds was shown, till now 880  
 The fight declined. But first with grappling front  
 Steadfast they stood, and bore the brunt of war.  
 Amid the foremost, towering in the van,  
 The war-unsated Gyges, Briareus,

864. Milton, *Par. Lost*, vi. 866, 871.

866, 867. *Ibid.* ii. 924; vi. 867.

884. Hesiod has confounded the history, by supposing the giants and Titans to have been different persons: he accord-

And Cottus, bitterest conflict waged ; for they, 885  
 Thick following thrice, a hundred rocks in air  
 Flung from their sinewy hold ; with missile storm  
 The Titan host o'ershadowing, them they drove,  
 Vain-glorious as they were, with hands of strength  
 O'ercoming them, beneath th' expanse of earth, 890  
 And bound with galling chains ; so far beneath  
 This earth, as earth is distant from the sky :  
 So deep the space to darksome Tartarus.  
 A brazen anvil, falling from the sky,  
 Through thrice three days would toss in airy whirl,  
 Nor touch this earth, till the tenth sun arose ; 896  
 Or down earth's chasm precipitate revolve ;  
 Nor till the tenth sun rose, attain the verge

ingly makes them oppose each other. His description is, however, much to the purpose, and the first contest and dispersion are plainly alluded to. Genesis xiv. 5 : ' In the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim : ' who were no other than the Titans. They were accordingly rendered by the Seventy ' the giant-brood of Ashteroth ; ' and the valley of the Rephaim, in Samuel, is translated ' the valley of the Titans.' A large body of the Titanians, after their dispersion, settled in Mauritania ; which is the region called Tartarus ; being situated, with respect to Greece, towards the regions of the setting sun.  
 —BRYANT.

887, 888. Milton, *Par. Lost*, vi. 653.

891, 892. Homer, *Il.* viii. 13 ; Virgil, *Aen.* vi. 577 ; Milton, *Par. Lost*, vi. 871.

Of Tartarus. A fence of massive brass  
 Is forged around : around the pass is roll'd 900  
 A night of triple darkness ; and above  
 Impend the roots of earth and barren sea.  
 There the Titanic gods in murkiest gloom  
 Lie hidden ; such the cloud-assembler's will :  
 There, in a place of darkness, where vast earth 905  
 Has end : from thence no egress open lies ;  
 Neptune's huge hand has closed with brazen gates  
 The mouth ; a wall environs every side.  
 There Gyges, Cottus, high-soul'd Briareus,  
 Dwell vigilant ; the faithful sentinels 910  
 Of aegis-bearer Jove. Successive there  
 The dusky earth and darksome Tartarus,  
 The sterile ocean and the starry heaven,  
 Arise and end, their source and boundary.  
 A drear and ghastly wilderness, abhorr'd 915  
 E'en by the gods—a vast vacuity ;  
 Might none, the space of one slow-circling year,  
 Touch the firm soil, that portal enter'd once,  
 But him the whirls of vexing hurricanes  
 Toss to and fro. E'en by immortals loath'd 920  
 This prodigy of horror. There, too, stand

916. Homer, *Il.* xx. 64 ; Seneca, *Herc. Fur.* Act iii. 701 ;  
 Dante, *Infern.* v. 28 ; Milton, *Par. Lost*, ii. 932.

The mansions drear of gloomy night, o'erspread  
With blackening vapours; and before the doors  
Atlas, upholding heaven, his forehead rears,  
And indefatigable hands. There Night 925  
And Day, near passing, mutual greeting still  
Exchange, alternate as they glide athwart  
The brazen threshold vast. This enters, that  
Forth issues; nor the two can one abode  
At once constrain. This passed forth, and roams 930  
The round of earth: that in the mansion waits  
Till the due season of her travel come.  
Lo! from the one the far-discerning light  
Beams upon earthly dwellers; but a cloud  
Of pitchy blackness veils the other round, 935  
Pernicious Night; aye leading in her hand  
Sleep, Death's half-brother; sons of gloomy Night,  
There hold they habitation, Death and Sleep—  
Dread deities: nor them the shining sun  
E'er with his beams contemplates, when he climbs 940  
The cope of heaven, or when from heaven descends.  
Of these the one glides gentle o'er the space  
Of earth and broad expanse of ocean waves,  
Placid to man. The other has a heart

925, 926. Milton, *Par. Lost*, vi. 4.937. Virgil, *Aen.* vi. 278; Homer, *Odys.* xi. 14.

Of iron ; yea, the heart within his breast 945  
 Is steel, un pitying ; whom of men he grasps  
 Stern he detains, e'en to immortal gods  
 A foe. The hollow-sounding palaces  
 Of Pluto strong, the subterraneous god,  
 And awful Proserpine, there full in front 950  
 Ascend : a grisly dog, implacable,  
 Keeps watch before the gates : a stratagem  
 Is his, malicious : them who enter there  
 With tail and bended ears he fawning soothes ;  
 But suffers not that they with backward step 955  
 Repass : whoe'er would issue from the gates  
 Of Pluto strong and awful Proserpine,  
 For them with marking eye he lurks : on them  
 Springs from his couch and pitiless devours.  
 There, hateful to immortals, dreaded Styx 960  
 Inhabits : refluent Ocean's eldest born :

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947, 948. Perhaps from his enmity to their children ; as Achilles and Memnon.

950. Persephone was styled Cora, which the Greeks misinterpreted *damsel*. It was a feminine title of the sun, by which Ceres also was called. However mild and gentle Proserpine may have been represented in her virgin state by the poets, her tribunal seems to have been very formidable. Nonnus says, 'Proserpine armed the Furies :' the notion of which Furies arose from the cruelties practised in the prutaneia, or fire-temples. 'No person,' says Herodotus, 'ever entered the precincts that returned.'—BRYANT.

She from the gods apart for ever dwells  
 In mansions known to fame, with arching roofs  
 O'erhung of loftiest rock, and all around  
 The silver columns lean upon the skies. 965  
 Swift-footed Iris, nymph of Thaumás born,  
 Takes with no frequent embassy her way  
 O'er the broad main's expanse, when haply strife  
 Has risen, and controversy 'midst the gods.  
 If there be one 'midst those who dwell in heaven 970  
 That utters falsehood, Jove sends Iris down,  
 To bring from far in golden ewer the wave  
 Of multitudinous name, the mighty oath,  
 That from a high rock inaccessible  
 Glides cold. Beneath the widely traversed ground  
 Full from the sacred ocean-river flows 976  
 The Stygian branch, through the black shade of  
 night:  
 A tenth is set apart. In nine-fold stream

963, 964. Pausanias, *Arcadics*, viii. 18.

971. The connexion of Iris, or the rainbow, with 'the great oath,' seems to contain a shadowy allusion to the Noachic covenant.

977. Styx is called a horn or branch of the ocean, from the ancient idea that all rivers sprang from it; Homer, *Il.* xxi. 196. The ocean-river is the Nile, which was of old called Oceanus. The rivers of Earth and Orcus were believed to communicate; Virgil, *Aen.* vi. 658.

Round earth and the wide surface of the sea  
Rolling its silver whirlpools on, it falls 980  
Into the main; one gushes from the rock,  
To gods a great calamity. For he,  
Of those immortals who inhabit still  
Olympus topp'd with snow, pours out the stream  
And is forsworn, he one whole year entire 985  
Lies reft of breath, nor once draws nigh the feast  
Of nectar and ambrosia, but reclines  
Breathless and speechless on the tapestried couch  
Buried in mortal lethargy; but when  
With the great round of the revolving year 990  
His malady remits, most irksome woe,  
One following fast the other, holds him still.  
Nine years from ever-living gods apart  
His lot is cast; in council nor in feast  
Once joins he, till nine years entire are full: 995  
The tenth again he mingles with the bless'd  
Societies that fill th' Olympian courts.  
So great an oath the deities of heaven  
Decreed the water incorruptible  
Of Styx; the ancient stream, that sweeps along 1000  
A rugged region; where of dusky Earth

984, 985. See the form of an oath by libation in Homer, *Il.*  
iii. 295.



And darksome Tartarus and Ocean waste  
 And starry Heaven, the source and boundary  
 Successive rise and end; a dreary wild,  
 And ghastly, e'en by deities abhorr'd. 1005  
 There gates of marble brightness rise : of brass  
 The threshold ; unremoved ; fast on its deep  
 Foundations ; self-constructed. In the front,  
 On th' outer side of heaven and all the gods,  
 The Titans dwell, beyond the dark abyss. 1010  
 There the renown'd auxiliaries of Jove,  
 Who rolls the pealing thunder, in their house  
 Under the roots of ocean aye reside,  
 Cottus and Gyges. But the god, who rocks  
 Earth with hoarse-dashing surge, hail'd Briareus, 1015  
 For his brave bearing, son, and made his bride  
 Cymapolia. Now, when Jove from heaven  
 Had cast the Titans forth, huge earth embraced  
 By Tartarus, through golden Venus, bare  
 Her youngest-born, Typhoeus : he whose hands 1020

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1020. Lower Egypt being flat, and annually overflowed, the natives were forced to raise the soil on which they built their principal edifices, and many of their sacred towers were erected on conical mounds of earth. Some of these had carved on them various symbols ; and particularly serpentine hieroglyphics, in memorial of the god to whom they were sacred. In their upper story was a perpetual fire that was plainly seen in the night. The Tower of Babel was undoubtedly a *tuph-on*, or altar

Of strength are fitted to stupendous deeds;  
And indefatigable are the feet  
Of the strong god: and from his shoulders rise  
A hundred snaky heads of dragon growth,  
Horrible, quivering with their black'ning tongues:  
In each amazing head, from eyes that roll'd 1026  
Within their sockets, fire shone sparkling; fire  
Blazed from each head, the whilst he roll'd his  
glance

Glaring around him. In those fearful heads  
Were voices of all sound, miraculous: 1030  
Now utter'd they distinguishable tones  
Meet for the ear of gods: now the deep cry  
Of a wild bellowing bull, untamed in strength;  
And now the roaring of a lion, fierce  
In spirit; and anon the yell of whelps 1035  
Strange to the ear; and now the monster hiss'd,  
That the high mountains echoed back the sound.  
Then had a dread event that fatal day  
Inevitable fallen, and he had ruled

of the sun. Hesiod certainly alludes to some ancient history concerning the demolition of Babel, when he describes Typhon or Typhoeus as overthrown by Jove: and adds, what is very remarkable, that had it not been for the interposition of the chief god, this demon would have attained a universal empire.—  
BRYANT.

Not less remarkable is the diversity of voices.

O'er mortals and immortals, but the sire 1040  
Of gods and men the peril instant knew,  
Intuitive ; and vehement and strong  
He thunder'd : instantaneous all around  
Earth reel'd with horrible crash ; the firmament  
Roar'd of high heaven, the streams of Nile and seas  
And uttermost caverns. While the king in wrath  
Uprose, beneath his everlasting feet 1047  
The great Olympus trembled and Earth groan'd.  
From either side a burning radiance caught  
The darkly-azured ocean, from the flash 1050  
Of lightnings, and that monster's darted flame,  
And blazing bolts and blasts of fiery winds :  
All earth and heaven steam'd hot, and the sea foam'd  
Around the shores, and waves dash'd wide and high  
Beneath the rush of gods. Concussion wild 1055  
And unappeasable uprore : aghast  
The gloomy monarch of th' infernal dead  
Recoil'd : the sub-tartarean Titans heard  
E'en where they stood, and Saturn in the midst ;  
They heard appall'd the unextinguish'd rage 1060  
Of tumult, and the din of dreadful war.  
But now when Jove had roused his strength, and  
grasp'd

The thunder and the flas                    kering bolt,  
 His weapons, he from Mount Olympus' top  
 Leap'd at a bound, and smote him: hiss'd at once,  
 The grisly monster's heads enormous, scorch'd 1066  
 In one conflagrant blaze. When thus the god  
 Had quell'd him, thunder-smitten, mangled, prone  
 He fell: the vast earth groan'd beneath the shock.  
 Flame from the lightning-stricken prodigy                    1070  
 Flash'd, 'midst the mountain-hollows, rugged, dark,  
 Where he fell smitten. Far and near, vast earth  
 With that portentous vapour glow'd intense,  
 And melted; e'en as tin by art of youths  
 Below the well-bored furnace simmering glows, 1075  
 Or iron, hardest of the mine, subdued  
 By burning flame amidst the woody dales,  
 Melts in the sacred cave beneath the hands  
 Of Vulcan, so earth melted in the glare  
 Of blazing fire. He down wide hell's abyss                    1080  
 His victim hurl'd in bitterness of soul.

Lo! from Typhoeus is the strength of winds  
 Moist-blowing; save the south, north, east and west;

1077. Forges were erected in woody valleys, on account of the abundance of fuel.—GUIETUS.

1082. By these must be meant the intermediary winds. The ancient Greeks at first adopted only the four cardinal winds, but afterwards admitted four collaterals.

These born from higher gods, a mighty aid  
 To men; those other gusts upon the sea 1085  
 Breathe unavailable: fall suddenly  
 Upon the blacken'd deep, to mortal souls  
 A great destruction, and, now here, now there,  
 Blow in sore hurricane: the rolling barks  
 Scatter abroad and wreck the mariners: 1090  
 An evil without help to all the sons  
 Of men, who cross them where they scour the  
 seas.

They, too, o'er all th' expanded flowery earth  
 Waste the fair works of earth-born men, and fill  
 All things with eddying dust and rustling drear. 1095  
 But when the blessed gods had now fulfill'd  
 Their toil, against the Titans battling strong  
 For glory, they by Earth's persuasions urged  
 Wide-seeing Jove to rule with kingly sway  
 Th' immortals. He assign'd them honours due. 1100

First as a bride the monarch of the gods  
 Led Metis; her o'er deities and men  
 Versed in all knowledge. But when now the time

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1102. One of the most ancient deities of the Ammonians was named Meed or Meet, by which was signified divine wisdom. It was rendered by the Grecians Metis. It was represented under the symbol of a beautiful female countenance surrounded with serpents.—BRYANT.

Was full, that she should bear the blue-eyed maid  
 Minerva, he with treacheries of smooth speech 1105  
 Beguiled her thought and hid his spouse away  
 In his own breast: so Earth and starry Heaven  
 Had counsell'd: him they both advising warn'd,  
 Lest, in the place of Jove, another seize  
 The kingly honour o'er immortal gods. 1110  
 For it was in the roll of Fate, from her  
 Children of highest wisdom should be born:  
 The head-sprung virgin first, the azure-eyed,  
 Of equal might and prudence with her sire:  
 And then a son, king over gods and men, 1115  
 Had she brought forth, invincible of soul,  
 But Jove before that hour within himself  
 Deposited the goddess: evermore  
 So warning him of evil and of good.

Next led he comely Themis; and she bare 1120

1104, 1105. *Athene*.—*An-oth* signified the fountain of light; and was abbreviated *Nath* and *Neith* by the Egyptians. They worshipped under this title a divine emanation, supposed to be the goddess of Wisdom. The Athenians, who came from Sais in Egypt, were denominated from this deity, whom they expressed, in the Ionian manner, *Athene*.—BRYANT.

Hammon and *Neith* were titles for one and the same deity. Plutarch considers *Isis*, also, as the same with *Neith*, and calls the temple of *Neith*, or *Athene*, at Sais, the temple of *Isis*.—CUDWORTH, *Intellectual System*, i. 4.

Eunomia, Dice, and Irene blithe,  
The Hours by name, who shed a grace o'er all  
The works of men. Anon Eurynome,  
Old Ocean's daughter, of enchanting form,  
Bare to him the three Graces, fair of cheek, 1125  
Euphrosyne, Aglaia, and Thalia,  
Desire of eyes: their eyelids, as they gaze,  
Drop love, unnerving; and, beneath the shade  
Of their arch'd brows, they steal the sidelong glance  
Of sweetness. To the couch anon he came 1130  
Of many-nurturing Ceres: Proserpine  
She bare, the snowy-arm'd: her Pluto snatch'd  
From her own mother, and wise Jove bestow'd.  
Next loved he the fair-hair'd Mnemosyne;  
From her were born the Muses nine, whose brows  
Are knit with golden fillets; and to them 1136  
Are banquets pleasing and the charm of song.  
In mingled love with aegis-bearer Jove  
Latona shaft-rejoicing Dian bare,

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1125. Charis was a tower sacred to Fire: some of the poets supposed a nymph of that name, beloved by Vulcan. The temple of the sun, among the people of the east, was styled *Tor-chares*: this the Greeks expressed *Tricharis*; and from thence formed a notion of three Graces.—BRYANT.

1139. Artemis, Diana, and Venus Dione, were in reality the same deity, and had the same departments. This sylvan goddess was distinguished by a crescent, as well as Juno Samia;

And Phoebus, loveliest of the heavenly tribe. 1140

He last the blooming Juno led as bride,

And she, embracing with the king of gods

And men, bare Mars, and Hebe, and Lucina.

He from his head himself disclosed to birth

The maid of azure eyes, the head-born maid: 1145

Terrible, stirring up the battle din,

Leader of armies, unfatiguable,

Awful, whom war-shouts, wars, and battles charm.

Without th' embrace of love did Juno bear

(And so provoked to emulation strove 1150

With her own spouse) illustrious Vulcan, graced

With arts o'er all the habitants of heaven.

and was an emblem of the Arkite history, and in consequence of it was supposed to preside over waters.—BRYANT.

1143. A personification of youth, properly eternal youth; signified by the serpent which entwines the goblet, with which the ancient artists represented her in the act of administering nectar to the gods.

Mars, or Ares, represented the physical courage, as Minerva did the genius, of war.

1151. Vulcan has been thought to be the same with Tubal-Cain, who is mentioned in Genesis iv. 22 as 'an instructor of every artificer in brass and iron: ' but nothing of this craft was of old attached to Hephaistus or Vulcan, who was the god of fire. Later mythologists conceived the idea of Vulcan and the Cyclops forging thunderbolts and weapons for the celestial armoury, from the emblems carved in the temples of the Cyclopians, or Sicilian worshippers of fire.—*New Analysis*.



From Amphitrite and th' earth-shaking god,  
 Loud with the crash of waves, great Triton rose  
 Wide-ruling, who the sea-depths habiteth 1155  
 By his loved mother and his kingly sire  
 In golden mansion, a majestic god.

Now to shield-riving Mars did Venus bear  
 Terror and consternation: dreadful they  
 Confuse in rout of war, that numbs the veins, 1160  
 The phalanx throng'd of men, with Mars who lays  
 Cities in ruinous heaps: Harmonia last,

1154. *Tirit-on* signifies the tower of the Sun; but a deity was framed from it, supposed to have had the appearance of a man upwards, but downwards to have been like a fish. The Hetrurians gave signals from the tops of their towers on the sea-coast, when any ship appeared, by a blast from the trumpet; but as in early times these brazen instruments were little known, they used the conchs of the sea; and this is the implement with which Triton is commonly furnished.

*Amphi-tirit* is merely an oracular tower, which has been changed into Amphitrite, and made the wife of Neptune.—BRYANT.

1158, 1159. An allusion to the rape of Helen, instigated by Venus; of which the consequence was the war of Troy.

1162. Harmonia was the daughter of Mars, because the harmony of the universe arises from Discord and Concord; which was a principle of the Orphic theology.—CREUZER, *Symbolik und Mythologie*.

Harmonia seems to have been an emblem of nature. She was supposed to have been a personage from whom all know-

Whom for a bride impassion'd Cadmus took.  
 Daughter of Atlas, Maia bare to Jove  
 The glorious Hermes, herald of the gods, 1165  
 The sacred couch ascending. Semele,  
 Daughter of Cadmus, blending her embrace  
 With Jove, bare to him an illustrious son,

ledge was derived. On this account the books of science were styled the books of Harmonia, as well as the books of Hermes. The first writing was ascribed to her. The same was said of Hermes, Thoth, and Cadmus. Under these characters one person is alluded to.

The story of Cadmus being changed with his wife Harmonia into serpents of stone, signifies that at Encheliæ, a town of Illyria, these two personages were enshrined in a temple and worshipped under the symbol of a serpent.—BRYANT.

1165. The Egyptians acknowledged two personages under the title of Hermes and Thoth. The first was the same as Osiris, the most ancient of all the gods. The other was called the second Hermes, and likewise for excellence, styled Trismegistus. This person is said to have been a great adept in mysterious knowledge, and an interpreter of the will of the gods. He was a great prophet, and on that account was looked on as a divinity. To him they ascribed the reformation of the Egyptian year; and there were many books, either written by him, or concerning him, which were preserved by the Egyptians in the most sacred recesses of their temples. As he had been the cause of great riches to their nation, they styled him the dispenser of wealth, and esteemed him the god of gain. The true name of this Hermes was Siphœas. Siphœas is only Aôsiph misplaced—the Egyptian name of the patriarch Joseph, as he was called by the Hebrews.—BRYANT.

The jocund Bacchus: thus a mortal maid  
 Bare an immortal: both are now divine. 1170  
 Alcmena bare strong Hercules, embraced  
 By cloud-assembling Jove. Renown'd in arts  
 The crippled Vulcan made the youngest Grace,  
 Aglaia, his gay bride. With golden locks  
 Bacchus sought Ariadne, auburn-hair'd 1175  
 Daughter of Minos, as his blooming spouse.  
 Her, Jove immortal made, and free from age.  
 The brave son of Alcmena, light of foot,  
 Strong Hercules, when he had now fulfill'd  
 His agonizing conflicts, led the maid 1180  
 Born from great Jove and golden-sandal'd Juno,  
 Hebe, upon Olympus' snowy top  
 His modest bride. Bless'd, who a mighty work  
 Accomplishing before th' immortals' eyes,  
 Dwells all his days unhurt and free from age. 1185

1169. The name of Bacchus has reference to Chus, as that of Ammon to Ham. Dionusus, his Greek title, was Noah, expressed Nusus; the planter of the vine, and the inventor of fermented liquors, whence he was also called Zeuth (ferment), rendered Zeus by the Grecians. He was the same as Osiris; and, like him, exposed in an ark, and wonderfully preserved.

1171. He was the same as Hermes, Osiris, and Dionusus; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained in great measure a history of that people and of their settlements.—BRYANT.

Perseis, the famed ocean nymph, bare Circe  
And king Æetes to th' unwearied Sun.  
Æetes, from the world-enlightening Sun  
Descended, by the counsels of the gods,  
Wedded the nymph of ocean's perfect stream, 1190  
Idya, fair of cheek : and she to him  
Bare the light-paced Medea ; so in love  
Yielding, through influence of Love's golden queen.

And now farewell, ye heavenly habitants!  
Ye islands, and ye continents of earth! 1195  
And thou, O main! of briny wave profound!  
O sweet of speech! Olympian muses! born  
From aegis-bearer Jove! sing now the tribe  
Of goddesses, whoe'er, by mortals clasp'd  
In love, have borne a race resembling gods. 1200

Ceres, most excellent of goddesses,  
Blending sweet passion with Iasius brave,  
Bare Plutus, in the thrice-till'd fallow field  
Of Crete's rich glebe, benignant : for he roams  
All earth, and the broad surface of the sea ; 1205  
Who meets him on his way, whose hands he grasps,  
Him he makes rich, and ample bliss bestows.  
Harmonia, golden Venus' daughter, bare  
To Cadmus, in the tower-engirded Thebes,  
Ino and Semele ; and, fair of cheek, 1210  
Agave, and Antinoë, the bride

Of Aristaeus with the clustering locks,  
And Polydorus. To Tithonus Morn  
Bare Memnon of the brazen helm, the king  
Of th' Ethiopians, and, alike a king, 1215  
Emathion : and anon to Cephalus  
Brought forth a noble son, brave Phaëton :  
A man resembling gods. Him, while a youth,  
E'en in the tender flower of glorious prime,  
A boy with childish thoughts, love's smiling queen  
Ravish'd away : and in her bless'd fane placed, 1221  
The nightly priest and genius of the shrine.  
Jason, the son of Aeson, by design  
Of aye-existing gods, took from his sire  
The daughter of Æetes, Jove-rear'd king : 1225  
When he had once achieved the weary toils  
Which, numberless, the proud great king enforced,  
Fierce Pelias, flown with insolence and wrong :

1223. Plutarch informs us that the constellation which the Greeks called the Argo was a representation of the sacred ship of Osiris. This was esteemed the first ship constructed, and was no other than the ark. Jason was certainly a title of the Arkite god, the same as Argus, Inachus, and Prometheus ; and the temples supposed to be built by him in regions so remote were temples erected to his honour. It is said of this personage that when a child he underwent the same fate as Osiris, Perseus, and Dionusus : ' he was concealed and shut up in an ark, as if he had been dead.'—BRYANT.

These having once achieved, enduring much,  
 He reach'd Iolchos, wafting on swift deck 1230  
 The black-eyed maid, and made her his gay bride.  
 She, to the shepherd of his people, Jason,  
 Thus yielding, bare a son, Medeus; him  
 Chiron, the son of Philyra, uprear'd  
 Upon the mountains: so great Jove had will'd. 1235  
 The damsels, who from Nereus drew their birth—  
 The old man of the sea;—first Psamathe,  
 The noble goddess, through love's golden queen,  
 Bare Phocus to the love of Aeacus:  
 And Thetis, silver-footed goddess, next 1240  
 Yielding to Peleus, brought Achilles forth,  
 Breaking the ranks of men, the lion-soul'd.  
 But Cytherea of the blooming wreath  
 Brought forth Aeneas, with th' heroic swain  
 Anchises blending gentle love upon 1245

1234. Chiron, so celebrated for his knowledge, was a mere personage formed from the tower or temple of the sun. It stood in Thessaly, and was inhabited by a set of priests called Centauri, from the deity they worshipped, who was represented under an emblematical and mixed figure, and styled Cahen-taur: the same as the Minotaur of Crete, and the Tauroman of Sicilia. In places of this sort people used to study the heavenly motions, and they were made use of as seminaries. Hence Achilles was said to have been taught by Chiron.—BRYANT.

The woody heights of Ica, many-valed :  
 And Circe, too, the daughter of the Sun;  
 Named of Hyperion, to the patient-soul'd  
 Ulysses' love bare Adrius and Latinus,  
 Blameless and brave : who far away forsook 1250  
 The sacred islands and their secret haunts,  
 And wide o'er all the glorious Tuscans ruled.  
 Anon Calypso, noble goddess, bare  
 Nausithous and Nausinous, with the man  
 Ulysses mingling in the kind embrace. 1255  
 Lo ! these were they who, sharing their soft couch  
 With mortal men, themselves immortal, gave  
 Children like gods. Sing now of womankind,  
 Olympian muses, ye ! whose words are sweet,  
 The daughters loved of aegis-bearer Jove ! 1260

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1247. Egypt, the nurse of arts, was much celebrated for botany. To the Titanians, or race of Chus, was attributed the invention of chemistry : hence it is said by Syncellus that chemistry was the discovery of the giants. Circe and Calypso are, like Medea, represented as very experienced in pharmacy and simples. Under these characters we have the history of Cuthite priestesses, who presided in particular temples near the sea-coast, and whose charms and incantations were thought to have a wonderful influence. The nymphs who attended them were a lower order in these sacred colleges, and were instructed by their superiors in their arts and mysteries.—  
 BRYANT.

# SHIELD OF HERCULES





# SHIELD OF HERCULES.

## ARGUMENT.

- I. THE arrival of Alcmena at Thebes, as the partner of her husband's exile—The expedition of Amphitryon against the Teleboans—The stratagem of Jupiter—The birth of Hercules.
- II. The meeting of Hercules and Cygnus—The description of the shield of Hercules.
- III. The combat, and the burial of Cygnus.

•OR as Alcmena, from Electryon born,  
The guardian of his people, her loved home  
And natal soil abandoning, to Thebes  
Came with Amphitryon, with the brave in war.  
She all the gentle race of womankind 5  
In height surpass'd and beauty; nor with her

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6. Xenophon, v. 1 (of Panthea). She was then seen to differ from the rest, first of all in height, then in vigour, and in beauty and gracefulness. Aristotle, *Ethic.* iii: 'Persons of low stature may be elegant and well proportioned, but are not beautiful.' Theocritus, *Idyl.* xviii. 28.

Might one in prudence vie, of all who sprang  
 From mortal fair ones, blending in embrace  
 With mortal men. Both from her tressed head,  
 And from the darkening lashes of her eyes 10  
 She breathed enamouring fragrance, like the breath  
 Of balmy Venus: passing fair she was,  
 Yet not the less her consort with heart-love  
 Revered she; so had never woman loved:  
 Though he her noble sire by violent strength 15  
 Had slain, amid those herds, the cause of strife,  
 Madden'd to sudden rage. His native soil  
 He left, and thence to the Cadmean state,  
 Shield-bearing tribe, came suppliant; and there  
 Dwelt with his modest spouse, yet from the joys 20

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9-11. The representations of beauty by the ancient poets had usually reference to the charms of women heightened by art. Thus *ox-eyed*, or with large eyes, alluded to the contracting of the eyelid, so as to dilate the eyeball, by an antimonial wash, which also dyed the eyelashes black; Pliny, *Nat. Hist.* xxxiii. 6. A passage of the second book of Kings, ix. 30, rendered in the English version 'Jezebel painted her face,' is expressed in the Septuagint, 'tinged her eyes with antimony.' The custom is continued by the modern Greek women, the Moorish ladies of Barbary, and those of Aleppo: Dallaway's *Constantinople*; Strutt's *Views of the Dress and Habits of the People of England*, Gen. Introd.; Dr. Russel's *Natural History of Aleppo*. Athenaeus (xv. 689) speaks of an unguent for the hair and eyebrows as perfumed with sweet marjoram. The same dye was applied to the eyelashes as to the eyebrows.

Of love estranged: for he might not ascend  
The couch of her, the beautiful of feet,  
Till for the slaughter of her brethren brave  
His arm had wreak'd revenge, and burn'd with fire  
The guilty cities of those warlike men, 25  
Taphians and Teleboans. This the task  
Assign'd; the gods on high that solemn vow  
Had witness'd; of their anger visitant  
In fear he stood; and speeded in all haste  
T' achieve the mighty feat imposed by Heaven. 30  
Him the Boeotians, gorers of the steed,  
Who, coveting the war-shout and the shock  
Of battle, o'er the buckler breathe aloft  
Their open valour; him the Locrian race  
Close-combating, and, of undaunted soul, 35  
The Phocians follow'd: towering in the van  
Amphitryon gallant shone, and in his host  
Gloried. But other counsel secret wove  
Within his breast the sire of gods and men:  
That both to gods and to th' inventive race 40  
Of man a great deliverer might arise  
Sprung from his loins, of plague-repelling fame.  
Deep framing in his inmost soul deceit,  
He through the nightly darkness took his way  
From high Olympus, glowing with the love 45  
Of her, the fair one of the graceful zone.

Swift to the Typhaonian mount he pass'd ;  
Thence drew nigh Phycium's lofty ridge: sublime  
There sitting, the wise counsellor of heaven  
Revolved a work divine. That self-same night 50  
He sought the couch of her who stately treads  
With long-paced step, and in her fond embrace  
Accomplish'd all his wish. That self-same night  
The host-arousing chief, the mighty deed  
Perform'd, in glory to his home return'd: 55  
Nor to the vassals and the shepherd hinds  
His footstep bent, before he climb'd the couch  
Of his Alcmena ; such inflaming love  
Seized in the deep recesses of his heart  
The chief of thousands: and as he that scarce 60  
Escapes, and yet escapes, from grievous plague,  
Or the hard-fettering chain, flies free away  
Joyful, so struggling through that arduous toil  
With pain accomplish'd, wishful, eager, traced  
The prince his homeward way. The livelong night  
He with the modest partner of his bed 66  
Reclined, entranced with lovely Venus' gifts.

Thus, by a god and by the first of men  
Embraced, Alcmena gave twin-brethren birth  
Within Thebes' walls, the city of seven gates, 70  
Unlike in nature, brethren though they were:  
The one of weaker mould ; the other more

Than man, and terrible and strong, for he  
Was Hercules: him to th' embrace she gave  
Of the cloud-blackening Jove; but Iphiclus 75  
To her Amphitryon's, shaker of the spear.  
A race distinct, nor wonder: this she gave  
To love of mortal man, and that to Jove's,  
Sovereign of all the gods: the same whose hand  
Slew Cygnus, the high-minded son of Mars. 80

For in the grove of the far-shooting god  
He found him, and, insatiable of war,  
His father Mars beside. Both bright in arms,  
Bright as the sheen of burning flame, they stood  
On their high chariot, and the horses fleet 85  
Trampled the ground with rending hoofs: around  
In parted circle smoked the cloudy dust  
Up-dash'd beneath the trampling hoofs and cars  
Of complicated frame. The well-framed cars  
Rattled aloud; loud clash'd the wheels; while rapt  
In their full speed the horses flew. Rejoiced 91  
The noble Cygnus; for the hope was his  
Jove's warlike son and that his charioteer  
To slay, and strip them of their gorgeous mail.

But to his vows the prophet-god of day 95  
Turn'd a deaf ear; for he himself set on  
Th' assault of Hercules. Now all the grove  
And Phoebus' altar flash'd with glimmering arms

Of that tremendous god; himself blazed light;  
And darted radiance from his eyeballs glared 100  
As it were flame. But who of mortal mould  
Had e'er endured in daring opposite  
To rush before him, save but Hercules  
And Iolaus, an illustrious name?  
For theirs was mighty force and hands that dared 105  
Onset, while brandish'd o'er their sinewy frames.  
He, therefore, thus bespoke his charioteer:  
'O hero Iolaus! dearest far  
To me of all the race of mortal men!  
I deem it sure that 'gainst the bless'd of heaven 110  
Amphitryon sinn'd, when to the fair-wall'd Thebes  
He came, forsaking Tirynth's well-built walls,  
Electryon, 'midst the strife of broad-brow'd herds  
Slain by his hand; to Creon came, and her  
Of queenly-sweeping robe, Henioche; 115  
Who straight saluted, and all fitting things  
Bestow'd, the suppliant's due; and more for this  
Gave them heart-honour. So, exulting, he  
Lived with Electryon's daughter, of light step,  
His consort. Soon with the revolving year 120  
We, far unlike in stature and in soul,  
Were born, thy sire and I: him Jove bereaved  
Of wisdom; who from his parental home  
Went forth, and to the fell Eurystheus bore

His homage. Wretch! nor he most sure bewail'd 125  
In after time that grievous fault, a deed  
Irrevocable. On myself has Fate  
Laid heavy labours. But, O friend! O now  
Quick snatch the ruddy reins of these my steeds  
Rapid of hoof; the manly courage rouse 130  
Within thee: now with strong unerring grasp  
Guide the swift chariot's whirl, and wind the steeds  
Rapid of hoof: fear nought the dismal yell  
Of mortal-slayer Mars, whilst to and fro  
He ranges fierce Apollo's hallow'd grove 135  
With frenzying shout; for, be he as he may,  
'War mighty, he of war shall take his fill.'

Then answer'd Iolaus: 'Kinsman dear!  
Doubtless the father of the gods and men  
Thy head delights to honour, and the god 140  
Who keeps the wall of Thebes and guards her  
towers,  
Bull-visaged Neptune: so be sure they give  
Unto thy hand this mortal huge and strong,  
That from the conflict thou mayst bear away  
High glory. But now haste, in warlike mail 145  
Dress now thy limbs, that, rapidly as thought,  
Mingling the shock of cars, we may be join'd  
In battle. He shall not with terror strike  
Th' intrepid son of Jove, nay, nor the son





The throe of mortal agony, whose gasp 176  
 Stifles the ebbing voice: the points were barb'd  
 With death and steep'd in tears; the lengthen'd  
 shafts

Burnish'd, and feather'd from the tawny plume  
 Of eagles. Now he grasp'd the solid spear, 180  
 Sharpen'd with brass, and on his brows of strength  
 Placed the forged helm, high-wrought in adamant,  
 Which cased the temples round and fenced the head  
 Of godlike Hercules. Then in his hands  
 He took the *Shield*, whose disk was all throughout  
 Diversified: might none with missile aim 186  
 Pierce, nor th' impenetrable substance rive  
 Shattering: a miracle to sight: the whole  
 Orbicular surface with enamel shone  
 In a soft lustre, the white ivory, 190  
 And precious mingled silver, and was bright  
 With glistening gold, and all inlaid with plates

191. The name of *electrum* was given by the ancients both to amber and to a metal of which a fifth part was silver and the rest gold: Pliny, *Nat. Hist.* xxxiii. 4; Strabo, iii. 146; Pausanias, v. 12. It seems to agree with a metal found among the gold ores of South America, and named by Scheffer, the Swedish chemist, white gold, or platina, from *plata*, the Spanish for silver.

Virgil, *Aen.* viii. 624:

'And mingled metal, damask'd o'er with gold.'—PITT.

Of azure. A coil'd dragon's terror show'd  
Full in the central field, unspeakable,  
With eyes oblique retorted, that aslant 195  
Shot gleaming flame; his hollow jaw was fill'd  
Dispersedly with jagged fangs of white,  
Grim, unapproachable: and next above  
The dragon's forehead fell, stern strife in air  
Hung hovering, and array'd the war of men: 200  
Haggard; whose aspect from all mortals reft  
All mind and soul; whoe'er in brunt of arms  
Should match their strength and face the son of Jove.  
Below this earth their spirits to th' abyss  
Descend; and through the flesh, that wastes away 205  
Beneath the parching sun, their whitening bones  
Start forth, and moulder in the sable dust.  
Pursuit was there, and fiercely rallying Flight,  
Tumult and Terror; burning Carnage glow'd;  
Wild Discord madden'd there, and frantic Rout 210  
Ranged to and fro. A deathful Destiny  
There grasp'd a living man, that bled afresh  
From new-made wound: another, yet unharm'd,  
Dragg'd furious, and a third, already dead,  
Trail'd by the fæet amid the throng of war: 215  
And o'er her shoulders was a garment thrown

Dabbled in human blood ; and in her look  
Was hoïrror ; and a deep funereal cry  
Broke from her lips. There, indescribable,  
Twelve serpent heads rose dreadful, and with fear  
Froze all who drew on earth the breath of life ; 221  
Whoe'er should match their strength in brunt of  
arms

And face the son of Jove ; and oft as he  
Moved to the battle, from their clashing fangs  
A sound was heard. Such miracles display'd 225  
The buckler's field, with living blazonry  
Resplendent ; and those fearful snakes were streak'd  
O'er their cerulean backs with streaks of jet,  
And their jaws blacken'd with a jetty dye.

Wild from the forest herds of boars were there, 230  
And lions, mutual-glaring ; and in wrath  
Leap'd on each other ; and by troops they drave  
Their onset ; nor yet these, nor those recoil'd,  
Nor quaked in fear. Of both, the backs uprose  
Bristling in anger ; for a lion huge 235  
Lay stretch'd amidst them, and two boars beside  
Lifeless : the sable blood down-dropping oozed  
Into the ground. So these with bowed backs  
Lay dead beneath the terrible lions : they  
For this the more incensed, both savage boars 240  
And tawny lions, chafing sprang to war.

There too the battle of the Lapithae  
Was wrought; the spear-arm'd warriors; Caeneus  
king,  
Hopleus, Phalerus, and Pirithous,  
And Dryas, and Exadius; Prolochus, 245  
Mopsus of Titaressa, Amphyx' son,  
A branch of Mars, and Theseus like a god,  
Son of Aegeus: silver were their limbs,  
Their armour golden; and to them opposed  
The Centaur band stood thronging; Asbolus, 250  
Prophet of birds, Petraeus, huge of height,  
Arctus and Urius, and, of raven locks,  
Mimas; the two Peucidae, Dryalus,  
And Perimedes; all of silver mould,  
And grasping golden pine-trees in their hands. 255  
At once they onset made; in very life  
They rush'd, and hand to hand tumultuous closed  
With pines and clashing spears. There fleet of hoof  
The steeds were standing of stern-visaged Mars  
In gold; and he himself, tearer of spoils, 260  
Life-waster, purpled all with dropping blood,  
Like one who slew the living and despoil'd,  
Loud-shouting to the warrior infantry  
There vaulted on his chariot. Him beside  
Stood Fear and Consternation: high their hearts 265  
Panted, all eager for the war of men.

There too Minerva rose, leader of hosts,  
Resembling Pallas when she would array  
The marshall'd battle: in her grasp a spear,  
And on her brows a golden helm: athwart 270  
Her shoulders thrown her aegis. Went she forth  
In this array to meet the dreadful shout  
Of war. And there a tuneful choir appear'd  
Of heaven's immortals: in the midst the son  
Of Jove and of Latona sweetly rang 275  
Upon his golden harp. Th' Olympian mount,  
Dwelling of gods, thrill'd back the broken sound.  
And there were seen th' assembly of the gods  
Listening, encircled with their blaze of glory;  
And in sweet contest with Apollo there 280  
The virgins of Pieria raised the strain  
Preluding, and they seem'd as though they sang  
With clear sonorous voice. And there appear'd  
A sheltering haven from the untamed rage  
Of ocean. It was wrought of tin refined, 285  
And rounded by the chisel; and it seem'd  
Like to the dashing wave; and in the midst  
Full many dolphins chased the fry, and show'd  
As though they swam the waters, to and fro  
Darting tumultuous. Two of silver scale, 290  
Panting above the wave, the fishes mute  
Gorged, that beneath them shook their quivering fins

In brass. But on the crag a fisher sate  
Observant: in his grasp he held a net,  
Like one that, poising, rises to the throw. 295

There was the horseman, fair-hair'd Danae's son,  
Perseus: nor yet the buckler with his feet  
Touch'd, nor yet distant hover'd: strange to think!  
For nowhere on the surface of the shield  
He rested: so the crippled artist-god, 300  
Renown'd, had framed him with his hands in gold.  
Bound to his feet were sandals wing'd: a sword  
Of brass with hilt of sable ebony  
Hung round him from the shoulders by a thong:  
Swift e'en as thought he flew: the visage grim 305  
Of monstrous Gorgon all his back o'erspread;  
And wrought in silver, wondrous to behold,  
A veil was drawn around it, whence in gold  
Hung glittering fringes; and the dreadful helm  
Of Pluto clasp'd the temples of the prince, 310  
Shedding a night of darkness. Thus, outstretch'd  
In air, he seem'd like one to trembling flight  
Betaken. Close behind, the Gorgons twain,  
Of nameless terror, unapproachable  
Came rushing: eagerly they stretch'd their arms 315  
To seize him: from the pallid adamant  
Audibly, as they rush'd, the clattering shield  
Clank'd with a sharp shrill sound. Two grisly snakes

Hung from their girdles, and with forking tongues  
Lick'd their inflected jaws, and violent gnash'd 320  
Their fangs, fell-glaring: from around their heads  
Those Gorgons grim a flickering horror cast  
Through the wide air. Above them warrior men  
Waged battle, grasping weapons in their hands.  
Some from their city and their sires repell'd 325  
Destruction; others hasten'd to destroy;  
And many prostrate lay; more in hot strife  
Smote with the hand; and on the strong-built towers  
Stood women, shrieking shrill, and rent their cheeks  
As though they lived; famed Vulcan's workmanship.  
The elders, hoar with age, went thronging forth 331  
Without the gates, and to the blessed gods  
Their hands uplifted, for their fighting sons  
Fear-stricken: nathless they the combat held.  
The Fates behind them, swarth of aspect, gnash'd  
With their white teeth; grim, slaughter-breathing,  
stern, 336  
Insatiable, they struggling conflict held  
For those who fell. Each, eager-thirsting, sought  
To quaff the sable blood. Whom first they snatch'd  
Prostrate, or staggering with the fresh-made wound,  
On him they struck their talons huge: the soul 341

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328, 329. Homer, *Il.* xviii. 614.



Fled down th' abyss of hell, that strikes a chill  
 To flesh and blood. They, glutted to the heart  
 With human gore, behind them cast the corse,  
 And back with hurrying rage they turn'd to seek 345  
 The press of battle. And hard by them stood  
 Clotho, and Lachesis, and Atropos,  
 Somewhat in years inferior; nor was she  
 A mighty goddess, yet those other Fates  
 Surpassing, and in birth the elder far: 350  
 And all around one man in cruel strife  
 Were join'd; and on each other turn'd in wrath  
 Their glowing eyes, and, mingling desperate hands  
 And talons, mutual strove: and near to them  
 Stood Misery; wan, ghastly, worn with woe; 355  
 Arid and swoln of knees; with hunger's pains  
 Faint falling; from her lean hands long the nails  
 Outgrew: an ichor from her nostrils flow'd:

354, 355. The French and Italian poets, whom Chaucer imitates, abound in allegorical personages; and it is remarkable that the early poets of Greece and Rome were fond of these creations: we have in Hesiod 'Darkness,' and many others; if the *Shield of Hercules* be of his hand.—WARTON, *History of English Poetry*, i. 468.

Darkness is used for Grief, as Light for Joy.—LE FEVRE, DACIER, ROBINSON.

Longinus (*de Sublim.* s. 9) reprehends a circumstance in this description, which, both in its beauties and its defects, recalls the manner of Spenser.

Blood from her cheeks distill'd to earth: with teeth  
All wide disclosed in grinning agony 360  
She stood; a cloud of dust her shoulders spread,  
And her eyes ran with tears. But next arose  
A well-tower'd city, by seven golden gates  
Enclosed, that fitted to their lintels hung:  
There men in dances and in festive joys 365  
Held revelry: some on the smooth-wheel'd car  
A virgin bride conducted: then burst forth  
Aloud the marriage song, and far and wide  
Long splendours flash'd from many a quiv'ring  
torch,  
Borne in the hands of slaves. Gay blooming girls  
Preceded, and the dancers follow'd blithe: 371  
These with shrill pipe indenting the soft lip,  
Breathed melody, while broken echoes thrill'd  
Around them: to the lyre with flying touch  
Those led the love-enkindling dance. A group 375  
Of youths were elsewhere imaged, to the flute  
Disporting: some in dances and in songs,  
In laughter others. To the minstrel's flute  
So pass'd they on, and the whole city seem'd  
As fill'd with poms, with dances, and with feasts.  
Others again, without the city walls, 381

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363. Homer, *Il.* xviii. 490.

Vaulted on steeds, and swept in haste the plain :  
 And husbandmen were seen afield, and broke  
 With coulter the rich glebe, and gather'd up  
 Their tunics neatly girded. Next arose 385  
 A field thick set with depth of corn ; where some  
 With their sharp sickles reap'd the bending stalks  
 Burden'd with ears, as though they were in truth  
 The grain of Ceres. Others into bands  
 Bound them, and threw upon the threshing-floor 390  
 The sheaves. And some from vines the clustered  
     grapes  
 Were gathering, holding vine-hooks in their hands ;  
 Some into baskets from the vintagers  
 Received, and bare away the clusters black  
 Or pearly-white, from the deep vine-ranks lopp'd,  
 Whose heavy leaves on silver tendrils hung : 396  
 So bare they them in frails ; and nigh them rose  
 The rank of vines in gold (deft Vulcan's work)  
 Leaf-shaking on its silver props, and all  
 Burden'd with grapes that blacken'd in the sun : 400  
 Each went disporting to the flagelet :

382. The Greeks had no stirrups. Xenophon inculcates that the pupils should first be taught to spring on their horses ; *Hipparch.* i. 5.

383. Homer, *Il.* xviii. 541-550.

391, 392. *Ibid.* xviii. 561.

Some also trod the wine-press, and some quaff'd  
The foaming must. But in another part  
Were men who wrestled, or in gymnastic fight  
Wielded the cestus. Elsewhere men of chase 405  
Were taking the fleet hares : two keen-tooth'd dogs  
Bounded beside : these ardent in pursuit,  
Those with like ardour doubling in their flight.  
Nigh them were cavaliers, who also strove  
In conflict and turmoil to win the prize. 410  
High o'er the well-compacted chariots hung  
The charioteers ; the rapid horses loosed  
At their full stretch and shook the floating reins.  
Rebounding from the ground with many a shock  
Flew clattering the firm cars, and creak'd aloud 415  
The naves of the round wheels. They therefore  
toil'd

Endless ; nor conquest yet at any time  
Achieved they, but a doubtful strife maintain'd.  
In the mid-course the prize, a tripod vast,  
Was placed in open sight, and it was carved 420  
In gold, deft Vulcan's goodly workmanship.  
Rounding the uttermost verge the ocean flow'd  
As in full swell of waters, and kept in  
With wavy bound the whole emblazon'd shield.

Swans of high-hovering wing there clamour'd shrill,  
 And many skimm'd the breasted surge, and nigh 426  
 Fishes were tossing in tumultuous leaps.

Sight marvellous e'en to thunderer Jove, whose will  
 Bade Vulcan frame the buckler vast and strong.

This fitting to his grasp, the strong-nerved son  
 Of Jupiter now shook with ease; and, swift 431

As from his father's aegis-wielding arm  
 The bolted lightning darts, he vaulted sheer  
 Above the harness'd chariot at a bound

Into the seat: the hardy charioteer 435

Stood o'er the steeds from high, and guided strong  
 The crooked car. Now near to them approach'd

Pallas, the blue-eyed goddess, and address'd

These winged words in animating voice:

'Race of the far-famed Lyngeus! both all-hail! 440

Now verily the ruler of the bless'd,

E'en Jove, doth give you strength to spoil of life

Cygnus your foe, and strip his gorgeous arms.

But I will breathe a word within thine ear

Of counsel, O most mighty 'midst the strong! 445

Now soon as e'er from Cygnus thou hast reft

The sweets of life, there leave him, on that spot,

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440. Lyngeus was the ancestor of Alcaeus, the father of Amphitryon; of whom Hercules was the reputed son, and Iolaus the grandson.—TZETZES.

Him, and his armour: but th' approach of Mars,  
Slayer of mortals, watch with wary eye;  
And where thy glance discerns a part exposed, 450  
Defenceless of the well-wrought buckler, strike!  
With thy sharp point there wound him and recede:  
For know thou art not fated to despoil  
The steeds and glorious armour of a god.'  
Thus having said, the best of goddesses, 455  
Aye holding in her everlasting hands  
Conquest and glory, rose into the car  
Impetuous: to the war-steeds shouted fierce  
The noble Iolaus: from the shout  
They, starting, snatch'd the flying car, and hid 460  
With dusty cloud the plain: for she herself,  
The goddess azure-eyed, sent into them  
Wild courage, clashing on her brandish'd shield.  
Earth groan'd around. That moment with like pace  
E'en as a flame or tempest came they on, 465  
Cygnus, the tamer of the steed, and Mars,  
Unsated with the roar of war. And now  
The coursers midway met, and face to face  
Neigh'd shrill: the broken echoes rang around.  
Then him the first strong Hercules bespoke: 470  
'Wherefore, my sweet friend Cygnus, stoppest thou

Our rapid steeds? for we are men, in toil  
Experienced and in hardship: outward turn  
Thy burnish'd car: pass outward from the track  
And yield the way; for I would drive beyond 475  
To Trachys, to king Ceyx; he who sways  
Trachys in mightiness and majesty,  
As needs not thee be told, who hast to wife  
His black-eyed daughter Themisthonoë:  
Sweet friend! be sure not Mars himself from thee  
Shall death avert, if truly hand to hand 481  
He wage the battle: and e'en this I say,  
That elsewhere, heretofore, himself has proved  
My mighty spear; when, on the sandy beach  
Of Pylos, ardour inexpressible 485  
Of combat seized him, and to me opposed  
He stood: but thrice, when stricken by my lance,  
Earth propp'd his fall, and thrice his targe was cleft:  
The fourth time, urging on my utmost force,  
His ample shield I shattering rived, his thigh 490  
Transpierced, and headlong in the dust he fell  
Beneath my rushing spear: so there the weight  
Of shame upon him fell 'midst those of Heaven,  
His gory trophies leaving to these hands.'

So said he; but in nowise to obey 495  
Enter'd the thought of Cygnus the spear-skill'd;  
Nor rein'd he back the chariot-whirling steeds. '

Then truly from their well-constructed cars,  
Instant as thought, they leap'd to earth ; the son  
Of kingly Mars, the son of mighty Jove. 500  
Aside, though not remote, the charioteers  
The coursers drove with beauteous manes : but then  
Beneath the trampling sound of rushing feet  
The broad earth sounded hollow ; and as rocks  
From some high mountain-top precipitate 505  
Leap with a bound, and o'er each other whirl'd  
Shock in the dizzying fall ; and many an oak  
Of lofty branch, pine-tree and poplar deep  
Of root are crash'd beneath them, as their course  
Rapidly rolls, till now they touch the plain ; 510  
So met these foes encountering, and so burst  
Their mighty clamour. Echoing loud throughout  
The city of the myrmidons gave back  
Their lifted voices, and Iolchos famed,  
And Arne, and Anthea's grass-girt walls, 515  
And Helice. Thus with amazing shout  
They join'd in battle : counsel-framing Jove  
Then greatly thunder'd ; from the clouds of heaven  
He cast forth dews of blood, and signal thus  
Of onset gave to his high-daring son. 520

504, 505. Homer, *Il.* xiii. 137.519. *Ibid.* xvi. 459.



As in the mountain thickets the wild boar,  
 Grim to behold, and arm'd with jutting fangs,  
 Now with his hunters meditates in wrath  
 The conflict, whetting his white tusks aslant ;  
 Foam drops around his churning jaws ; his eyes 525  
 Show like to glimmering fires, and o'er his neck  
 And roughen'd back he raises up erect  
 The starting bristles, from the chariot whirl'd  
 By steeds of war, such leap'd the son of Jove.

'Twas in that season when, on some green bough  
 High perch'd, the dusky-wing'd cicada first 531  
 Shrill chants to man a summer note ; his drink,  
 His balmy food, the vegetative dew,  
 The livelong day from early dawn he pours  
 His voice, what time the sun's exhaustive heat 535  
 Fierce dries the frame : 'twas in that season when  
 The bristly ears of millet spring with grain  
 Which they in summer sow ; when the crude grape  
 Faint reddens on the vine, which Bacchus gave,  
 The joy or anguish of the race of men ; 540  
 E'en in that season join'd the war, and vast  
 The battle's tumult rose into the heaven.

As two grim lions for a roebuck slain  
 Wroth in contention rush, and them betwixt

The sound of roaring and of clashing teeth 545  
Ariseth ; or as vultures, curved of beak,  
Crooked of talon, on a steepy rock  
Contest loud screaming, if, perchance, below  
Some mountain-pastured goat or forest stag  
Sleek press the plain, whom far the hunter-youth 550  
Pierced with fleet arrow from the bow-string shrill  
Dismiss'd, and elsewhere wander'd, of the spot  
Unknowing ; they with keenest heed the prize  
Mark, and in swooping rage each other tear  
With bitterest conflict, so vociferous rush'd 555  
The warriors on each other. Cygnus, then,  
Aiming to slay the son of Jupiter,  
Unmatch'd in strength, against the buckler struck  
His brazen lance, but through the metal plate  
Broke not ; the godhead's gift preserved from harm.  
On th' other side, he of Amphitryon named, 561  
Strong Hercules, between the helm and shield  
Drove his long spear, and underneath the chin  
Through the bare neck smote violent and swift.  
The murderous ashen beam at once the nerves 565  
Twain of the neck cut sheer, for all the man  
Dropp'd, and his force went from him : down he fell  
Headlong ; as falls a thunder-blasted oak

Or sky-capt rock, riven by the lightning-shaft  
Of Jove, in smouldering smoke is hurl'd from high,  
So fell he ; and his brass-emblazon'd mail 571  
Clatter'd around him. Jove's firm-hearted son  
Then left the corse, abandon'd where it lay ;  
But wary watch'd the mortal-slayer god  
Approach, and view'd him o'er with terrible eyes 575  
Stern-lowering. As a lion, who has fall'n  
Perchance on some stray beast, with griping claws  
Intent, strips down the lacerated hide ;  
Drains instantaneous the sweet life, and gluts  
E'en to the fill his gloomy heart with blood ; 580  
Green-eyed he glares in fierceness ; with his tail  
Lashes his shoulders and his swelling sides,  
And with his feet tears up the ground ; not one  
Might dare to look upon him, nor advance  
Nigh with desire of conflict ;—such in truth 585  
The war-insatiate Hercules with Mars  
Stood front to front, and gather'd in his soul  
Prompt courage. But the other near approach'd,  
Anguish'd at heart, and both encountering rush'd  
With cries of battle. As when, from high ridge 590  
Of some hill-top abrupt, tumbles a crag  
Precipitous, and sheer, a giddy space,

Bounds in a whirl, and rolls impetuous down ;  
Shrill rings the vehement crash, till some steep clift  
Obstructs ; to this the mass is borne along ; 595  
This wedges it immovable ; e'en so,  
Destroyer Mars, bowing the chariot, rush'd,  
Yelling vociferous with a shout : e'en so,  
As utterance prompt, met Hercules the shock,  
And firm sustain'd. But Jove-born Pallas came 600  
With darkening shield uplifted, and to Mars  
Stood interposed ; and, scowling with her eyes  
Tremendous, thus address'd her winged words :  
    'Mars, hold thy furious valour ; stay those hands  
In prowess irresistible ; for know 605  
It is not lawful for thee to divest  
Slain Hercules of these his gorgeous arms,  
Bold-hearted son of Jove : but come ; rest thou  
From combat, nor oppose thyself to me.'  
She said ; nor yet persuaded aught the soul 610  
Of Mars, the mighty of heart. With a great shout,  
He, brandishing his weapon like a flame,  
Sprang sudden upon Hercules, in haste  
To slay ; and, for his slaughter'd son incensed,  
With violent effort hurl'd his brazen spear 615  
'Gainst the capacious targe. The blue-eyed maid

Stoop'd from the chariot, and the javelin's force  
Turn'd wide. Sore torment seized the breast of  
Mars :

He bared his keen-edged falchion, and at once  
Rush'd on the dauntless Hercules ; but he, 620  
The war-insatiate, as the god approach'd,  
Beneath the well-wrought shield the thigh exposed  
Wounded with all his streng<sup>th</sup>, and thrusting rived  
The shield's large disk, and cleft it with his lance,  
And in the middle way threw him to earth 625  
Prostrate. But Fear and Consternation swift  
Urged nigh his well-wheel'd chariot : from the face  
Of broad-track'd earth they raised him on the car  
Variously wrought ; then instantly the steeds  
Smote with the scourge, and reach'd Olympus high.

But now Alcmena's son, and his compeer, 631  
The glorious Iolaus, having stripp'd  
From Cygnus' shoulders the fair armour's spoil,  
Retraced their steps: then with all speed they reach'd  
The city Trachys with their fleet-hoof'd steeds : 635  
While pass'd the goddess of the azure eyes  
To great Olympus, and her father's house.  
But Ceyx and a people numberless  
Gave Cygnus burial: they who dwelt hard by  
The city of th' illustrious king, and those 640  
Of Anthe, of Iolchos wide-renown'd,

Of Arne, of the myrmidonian towers,  
And Helice: so gather'd there around  
A numerous people, honouring Ceyx thus,  
As one beloved of the blessed gods. 645

But the raised mount and pillar of the dead  
Anaurus, swelling with tempestuous rain,  
Swept from the sight away: Apollo this  
Commanded, for that Cygnus ambush'd spoil'd  
In violence the Dêlphic hecatombs. 650

THE END.

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