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APOLLONIUS RHODIUS

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APOLLONIUS
RHODIUS
ARGONAUTICA

EDITED AND TRANSLATED BY
WILLIAM H. RACE



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PREFACE

It is a particular pleasure to offer a text and translation of Apollonius' *Argonautica* at a time of great interest in Hellenistic poetry and culture. The present work is indebted to a line of textual scholars that includes Wellauer, Merkel, Seaton, and, most notably, Vian, whose magisterial Budé edition has set the highest standard in Apollonian scholarship. I have benefited from the immense learning in the commentaries of Mooney, Gillies, Ardizonni, Fränkel, Livrea, Hunter, Campbell, and Cuypers, and from the recent concordance by Ppathomopoulos and the lexicon by Pompella.

The text offered here is a fairly conservative one, which does not differ substantially from Vian's edition. I have attempted to produce a text that reflects the main tradition, and where the consensus of MSS makes sense, I have tended to favor that reading. In the sparse apparatus criticus, I have included variants of importance to the sense or ones which have been adopted in other editions. When a variant reading seems especially important, I have glossed it with an alternate translation in italics.

The translation aims at clarity and attempts to follow the word order of the Greek as faithfully as proper English will allow. Although smoother English might often have resulted, I have resisted changing active verbs to passive,

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condensing redundant expressions, and rearranging syntactical elements. My goal is always to let the translation show how I am construing the Greek. But in the interest of simplicity, I have translated as "Jason" the appellations "Aesonides" and "son of Aeson," unless the patronymic has particular importance in its context.

Finally, in gratitude for help closer to home, I wish to thank graduate students Amanda Mathis, John Henkel, and Derek Smith, and most especially Professor Andrew Miller, who improved the translation in more ways than I can count.

INTRODUCTION

What little information we have about Apollonius Rhodius comes principally from four sources:¹ P. Oxy. 1241 (2nd c.), containing a list of librarians at the Ptolemaic library in Alexandria; two brief lives preserved in the MSS; and a brief entry in the *Suda*. From these scanty and often contradictory reports, we can surmise with some probability that he was originally from Alexandria, that he spent some time in Rhodes, that he was a pupil of Callimachus, and that he was head librarian at the royal library. If the papyrus correctly places his librarianship before that of Eratosthenes, whose appointment began with the reign of Ptolemy III in 247/6, then a likely period of Apollonius' tenure would be c. 270–245 BCE. We have no firm evidence for his date of birth or death.

Anecdotes and Speculation

The explanation for his epithet of “Rhodian” is the subject of anecdotes related by the two lives: when he was young,

¹ For a succinct and sensible discussion of Apollonius' life and works upon which I draw, see R. L. Hunter, *Apollonius of Rhodes, Argonautica, Book III* (Cambridge 1989) 1–2.

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he recited his *Argonautica*, which was so severely criticized by the public and other poets that he retired in disgrace to Rhodes, where he taught successfully, revised his poem, won critical acclaim, and was honored with the head librarianship at Alexandria. Because in six places the scholia to Book 1 cite lines from a previous edition (*προέκδοσις*) of the *Argonautica*, many scholars have assumed that these lines represent the failed early version of the poem, but it is also possible that the story of the unsuccessful first version actually arose to explain the circulation of an alternate text.²

All four sources state that Apollonius was a student of Callimachus, and one even reports that he was buried beside his teacher. And yet, modern scholars have posited a bitter quarrel between the two. The evidence for this begins with an epigram (A.P. 11.275) lampooning Callimachus, which is ascribed to "Apollonius the Grammarian": "Callimachus: rubbish, a joke, a blockhead. The cause of this is the author of 'The Causes,' Callimachus." In addition, the entry on Callimachus in the *Suda* mentions that Callimachus wrote a poem called *Ibis* that attacked an enemy, who is identified in a parenthesis as Apollonius. With such tenuous leads, scholars have read passages in Callimachus (*Hymn to Apollo* 105–113 and "Prologue" to the *Aetia*) and Apollonius (*Arg.* 3.927–937) as veiled attacks on each other, from which has arisen, in Hunter's words, "a romantic vision of scholarly warfare in which Apollonius was finally driven out of Alexandria by a

² M. R. Lefkowitz, *The Lives of the Greek Poets* (Baltimore 1981) 130.

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triumphant Callimachus.”³ But, arguments over the historicity of the quarrel aside, the overwhelming trend of recent scholarship has been to emphasize the close relationship between Callimachus and Apollonius in terms of their shared stylistic, poetic, and aesthetic concerns.

Fragmentary Works

Besides the *Argonautica*, Apollonius is credited with writing scholarly prose works on editing Homer (“Against Zenodotus”), on Archilochus, and on problems in Hesiod. His poetic works, besides one tenuously attributed epigram (A.P. 11.275), included *Canobus*, a choliambic poem on Egyptian legends named after Menelaus’ helmsman (*frr.* 1–3), and foundation-poems (*κτίσεις*) on Alexandria (*fr.* 4), Caunus (*fr.* 5), Cnidus (*fr.* 6), Naucratis (*frr.* 7–9), Rhodes (*frr.* 10–11), and Lesbos (*fr.* 12). Of these a mere 33 lines remain. This interest in archaic poetry (especially epic) and the founding of cities is evident as well in the *Argonautica*.

The Argonautica

Three Greek epic poems survive from before the Roman imperial era: Homer’s *Iliad* and *Odyssey*, and Apollonius’

³ Hunter (above, note 1) 6. The modern scholarly quarrel over the ancient literary one continues in A. Cameron, *Callimachus and His Critics* (Princeton 1995) 214–228, P. Green, *The Argonautika* (Berkeley 1997) 1–3, and M. R. Lefkowitz, “Myth and History in the Biography of Apollonius,” in T. D. Papanghelis and A. Rengakos, edd., *A Companion to Apollonius Rhodius* (Leiden 2001) 51–71.

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Argonautica. The merit and influence of the first two have never been in question; the third has had a varied reception. In the first century CE, 'Longinus' (33.4) concedes that Apollonius is a careful poet, but far beneath Homer: "Apollonius, for instance, is an impeccable (ἄπρωτος) poet in the *Argonautica* . . . Yet would you not rather be Homer than Apollonius?" In the past two centuries the *Argonautica* was regularly regarded as an inferior, artificial work, typical of the decadent Hellenistic period, characterized by the work of pedantic, bookish ("learned") poets. Indeed, the previous Loeb editor concluded, "He seems to have written the *Argonautica* out of bravado, to show that he *could* write an epic poem."⁴ But in the past four decades there has been a renewed interest in Hellenistic poetry and a reevaluation of its merits *on its own terms*, not as a failed attempt to mimic classical poetry. Recent scholars tend to regard the *Argonautica* as a fascinating interface between the past literary tradition and the culture and aesthetic preoccupations of both the Ptolemaic court and the larger Greek world in the third century BCE.

In the wake of Alexander's conquests (334–323 BCE), the Greek-speaking world was confronted with a new political, intellectual, and social situation. The individual poleis, which had previously been the center of social, political, and military concerns from archaic through classical times (c. 750–330 BCE), were swallowed up by large and diverse empires. The center of literary gravity shifted from Athens and mainland Greece to the new, cosmopolitan city of Alexandria in Egypt, center of the Ptolemaic

⁴ R. C. Seaton, *Apollonius Rhodius: The Argonautica* (Cambridge MA 1912) xi.

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kingdom. This fundamental change in location and outlook engendered a new relationship with the Hellenic literary past: it became something to be collected, preserved, and studied. The establishment of the Museum (Shrine of the Muses) in Alexandria by Ptolemy I was a concrete embodiment of this new attitude toward the past. Faced with a staggering amount of great literature from the previous four centuries that included Homer, Archilochus, Pindar, Aeschylus, Sophocles, and Euripides, the Hellenistic poets found themselves awash with material providing forms, genres, topics, and issues for treatment. The challenge was to "make it new."

In the *Argonautica* we see Homer's influence on every level: indeed, the poem is in many ways "Homer" recreated for a Hellenistic audience. But at the same time it differs considerably from the Homeric texts in style, narrative procedures, and plot construction. We also see Pindar's influence, not only because his *Pythian* 4 treated Jason's quest for the fleece, but also in stylistic traits and in the construction of episodic vignettes, as well as in linking the myth to the Greek audience of North Africa. Euripides' influence is especially important, not only because of his famous *Medea*, but more generally because he helped to fashion a bridge between the Classical and the Hellenistic periods. His experimentation with new perspectives of traditional myths, his emphasis on rhetoric, his interest in depicting the psychological state of his characters, and his transformation of heroic figures into ordinary humans all appealed to the Hellenistic poets and to Apollonius in particular.

The *Argonautica* is a compendium of literary forms and themes. On one level it is a travelogue or *periplous*: the

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first two books cover the voyage from Iolcus to Colchis, the last two the long detour home. It reflects the centuries-old Greek exploration of the ancient world and the recording of its geography and ethnography. On the divine level, it explores new psychological dimensions of individual gods and local divinities. On the cultural level, it depicts the spread of Greek civilization and the taming of hostile forces and people. On the individual level, it treats the maturation of Jason and Medea. In brief, it is a complex cultural artifact, and its influence on Roman poetry was enormous. It was translated by Varro of Atax (1st c. BCE) and imitated by Valerius Flaccus (1st c. CE). It influenced Catullus and Ovid, and most of all Vergil, whose indebtedness to Apollonius in his *Aeneid* is immense.⁵ The *Argonautica* provided Vergil with a model of an epic that combined aspects of archaic epic, tragedy (Dido), lyric poetry, history (especially city-founding and ethnography), and religion.

⁵ See D. Nelis, *Vergil's Aeneid and the Argonautica of Apollonius Rhodius* (Leeds 2001).

PLOT OUTLINE

Book 1

- Invocation of Apollo; Pelias' oracle (1–17)
- Catalogue of Argonauts (18–233)
- Departure from Iolcus; selection of a leader (234–558)
- Voyage to Lemnos; stay with Hypsipyle (559–909)
- Voyage to Cyzicus; stay with the Doliones (910–1152)
- Voyage to Mysia; rape of Hylas (1153–1239)
- Heracles searches for Hylas; he is left behind (1240–1362)

Book 2

- Boxing match of Polydeuces and Amycus (1–163)
- Stay with Phineus; banishment of the Harpies (164–536)
- Passage through the Cyanean rocks (537–647)
- Voyage to Thynias; epiphany of Apollo (648–719)
- Voyage to the Mariandynians; stay with Lycus (720–814)
- Deaths of Idmon and Tiphys (815–898)
- Voyage past Sinope and the Amazons (899–1029)
- Arrival at Ares' Island; rout of Ares' birds (1030–1089)
- Rescue of Phrixus' sons and arrival at Colchis (1090–1285)

PLOT OUTLINE

Book 3

- Invocation of Erato (1-5)
- Hera and Athena ask Aphrodite for help (6-110)
- Aphrodite bribes Eros to shoot Medea (111-166)
- The Argonauts send an embassy to Aeetes (167-274)
- Eros wounds Medea (275-298)
- Aeetes proposes the contest (299-438)
- Jason returns despondent to the ship (439-608)
- Medea's dream; Chalcioppe asks her to help Jason (609-743)
- Medea's conflicting emotions (744-824)
- Medea meets Jason and provides a drug and instructions (825-1162)
- Preparations for the contest (1163-1277)
- The contest (1278-1407)

Book 4

- Invocation of the Muse (1-5)
- Medea flees to the Argonauts (6-108)
- Jason and Medea seize the fleece and depart (109-252)
- They enter the Ister river (253-337)
- Entrance into the Adriatic barred by Apsyrtus (338-390)
- Jason and Medea treacherously murder Apsyrtus (391-481)
- Passage through the Eridanus and Rhone rivers (482-658)
- Purification by Circe (659-752)
- Voyage past Sirens, Scylla, Charybdis, and Wandering islands (753-981)
- Arrival at Drepane; stay with the Phaeacians (982-1127)
- Marriage of Medea and Jason (1128-1227)

PLOT OUTLINE

A storm drives them into Syrtis (1228–1379)

Travel overland to lake Triton; garden of the Hesperides
(1380–1484)

Deaths of Canthus and Mopsus; exit to the sea (1485–
1637)

Medea subdues the giant Talos on Crete (1638–1693)

Darkness and appearance of Apollo; return to Pagasae
(1694–1781)

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MANUSCRIPTS

Families of Manuscripts

<i>m</i>	prototype of LAK
<i>w</i>	prototype of SG
<i>k</i>	prototype of E
<i>d</i>	consensus of Byzantine manuscripts CDMQR

Principal Extant Manuscripts

L	Laurentianus gr. 32, 9 (960–980)
A	Ambrosianus gr. 120 (beginning of 15th c.)
S	Laurentianus gr. 32, 16 (1280)
G	Guelferbytanus Aug. 4° 10.2 (14th c.)
E	Scorialensis gr. S III 3 (c. 1480)
L ¹	revision in L by the original hand
L ² , L ³ , L ⁴	revisions in L by later hands

BIBLIOGRAPHY

Abbreviations

Ω	consensus of most manuscripts
Σ	scholium
Σ^{Ω}	a scholium in most manuscripts
Σ^{LA}	a scholium in L and A
Σ^{Llem}	the lemma of a scholiast in L
L^{2sl}	reading by L^2 <i>supra lineam</i>
L^{ac}	reading in L <i>ante correctionem</i>
L^{pc}	reading in L <i>post correctionem</i>
L^{mg}	reading in L <i>in margine</i>
$L^{2\gamma\rho}$	variant reading by L^2
Et. Magn.	<i>Etymologicum Magnum</i>
Et. Gen.	<i>Etymologicum Genuinum</i>
Flor.	<i>editio princeps</i>

Papyri (Cited in This Edition)

Π^1	P. Oxy. 34.2700 (3rd c.)
Π^2	P. Colon. inv. 929 (2nd c.)
Π^3	P.S.I. 15.1478 (1st c. BCE–1st c. CE)
Π^7	P. Mil. 6 et P. Colon. inv. 522 (early 1st c.)
Π^8	P. Amherst 16 (2nd–3rd c.)
Π^9	P. Oxy. 34.2698 (late 2nd c.)
Π^{10}	P. Oxy. 34.2696 (late 2nd c.)
Π^{14}	P. Oxy. 34.2697 (early 3rd c.)
Π^{16}	P. Oxy. 34.2694 (2nd c.)
Π^{18}	P. Berol. 13413 (1st–2nd c.)
Π^{19}	P. Oxy. 34.2699 (2nd c.)
Π^{20}	P. Argentorat. 173 perg. cod. (8th–9th c.)
Π^{21}	P. Oxy. 6.874 (2nd–3rd c.)

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- Π²⁴ P. Oxy. 34.2693 (early 2nd c.)
Π²⁵ P. Oxy. 10.1243 (2nd c.)
Π²⁹ P. Oxy. 4.692 (2nd c.)
Π³⁰ P. Oxy. 34.2691 (late 1st c. BCE)

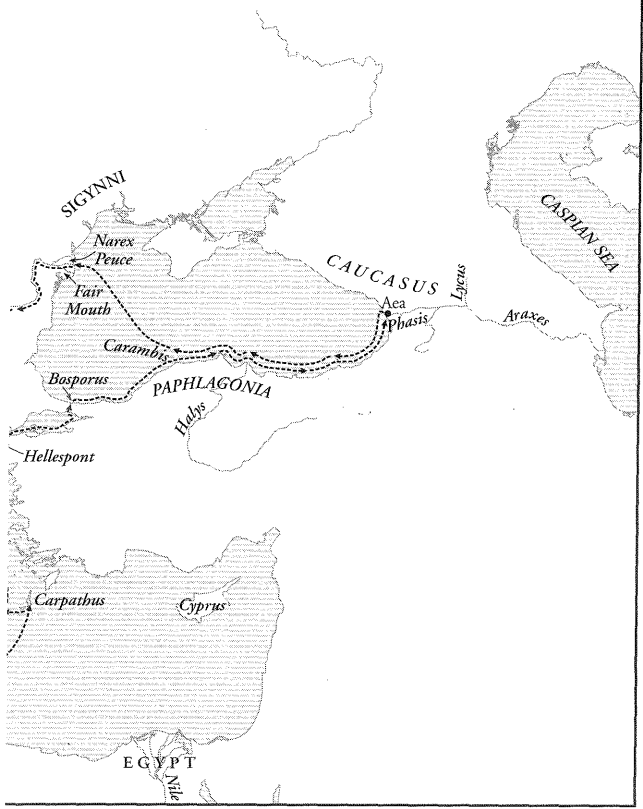
For the fragments, I have relied on J. U. Powell, *Collectanea Alexandrina*, Oxford 1925.

The Voyage of the Argo



OCEAN

HYPERBOREANS



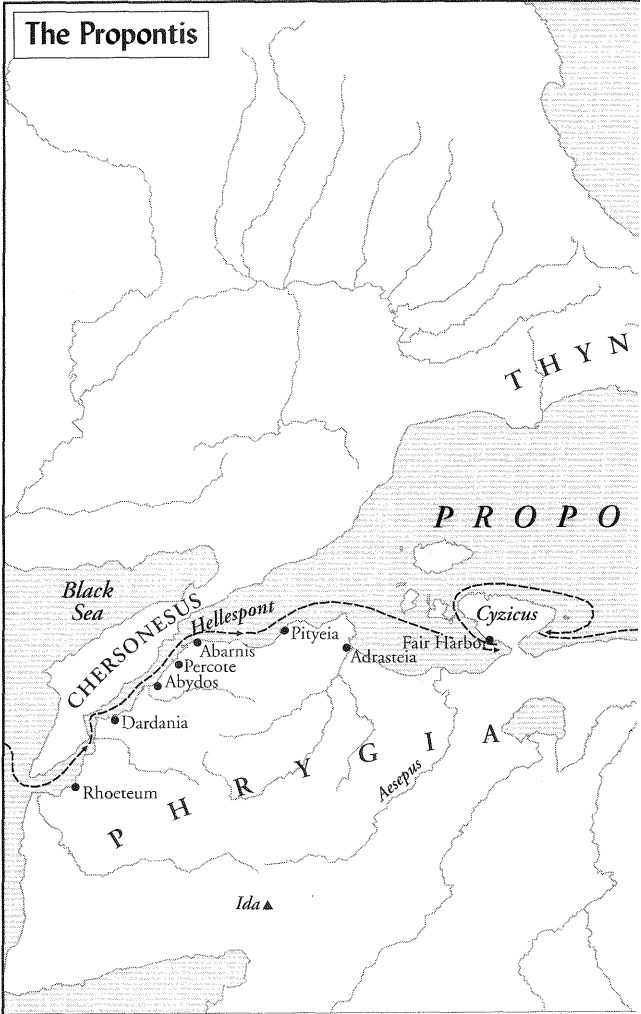
The Mustering, Departure, and Return

THRA

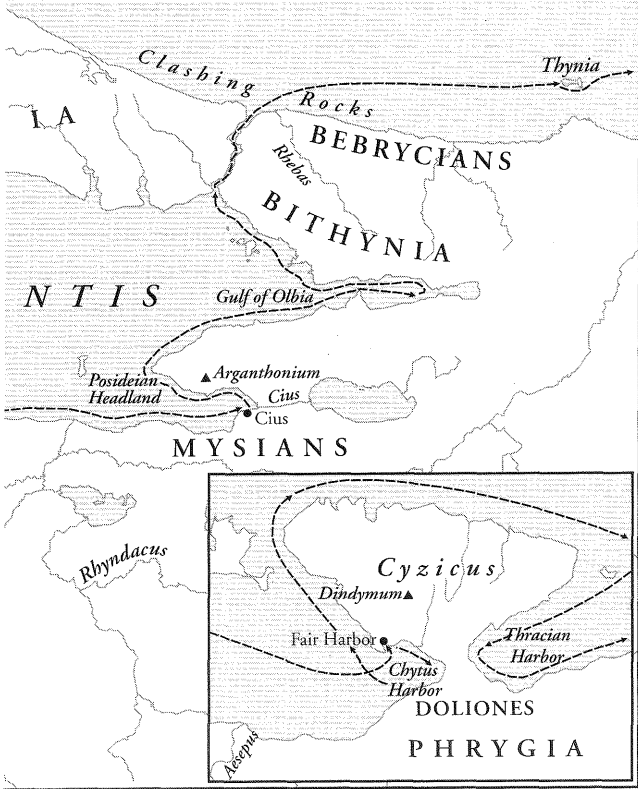




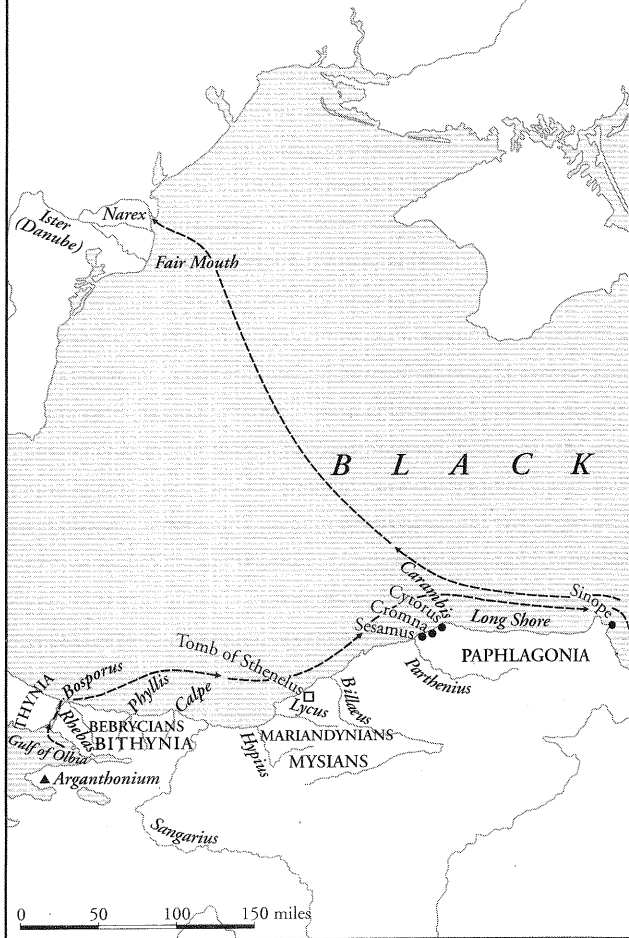
The Propontis



BLACK SEA



The Black Sea



SAUROMATAE

Caucasus Mts.

COLCHIS

S E A

Phasis

Plain of Ares?

Aea

PHASIS

BYZERES

SAPEIRES

BECHERIANS

MACRONES

PHILYRES

MOSSYNOECIANS

Island of Ares

Thermodon

Thermodon

CHALYBES

TIBARENIANS

Doeantian

Plain?

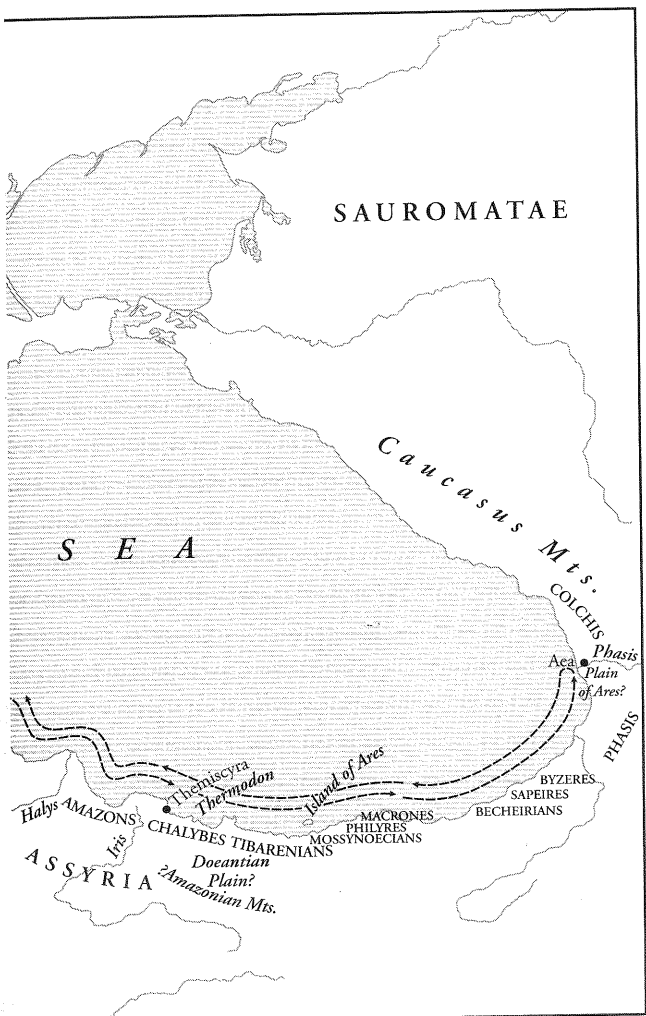
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Halyb

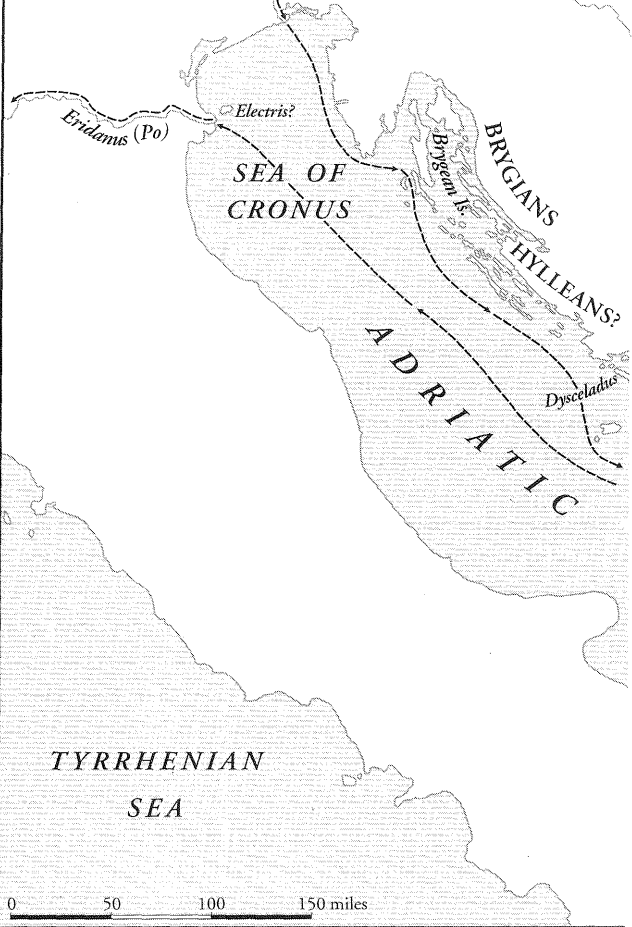
AMAZONS

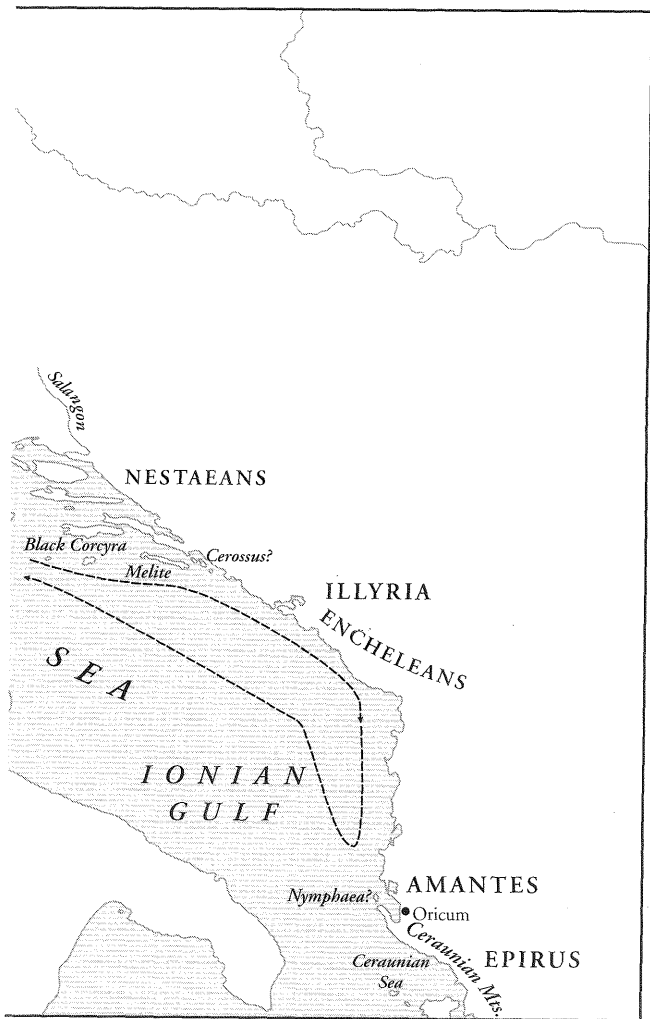
Iris

ASSYRIA

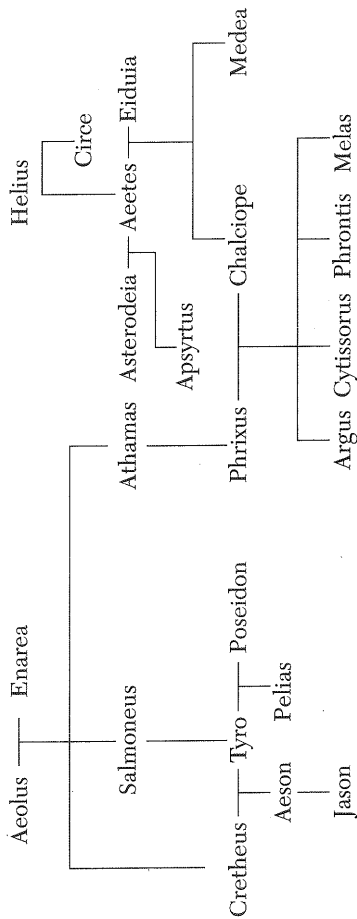


The Adriatic





Aeolus and Helius



APOLLONIUS RHODIUS

BOOK 1

Ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν
μνήσομαι, οἳ Πόντιοι κατὰ στόμα καὶ διὰ πέτρας
Κυανέας βασιλῆος ἐφημοσύνη Πελῖαιο
χρύσειον μετὰ κῶας ἐύζυγον ἤλασαν Ἀργῶ.

- 5 τοίην γὰρ Πελῖης φάτιν ἔκλυεν, ὥς μιν ὀπίσσω
μοῖρα μένει στυγερή, τοῦδ' ἀνέρος, ὅν τιν' ἴδοιτο
δημόθεν οἰοπέδιλον, ὑπ' ἐννεσίησι δαμῆναι.
δηρὸν δ' οὐ μετέπειτα τεῆν κατὰ βάζιν Ἴησων
χειμερίοιο ρέεθρα κιῶν διὰ ποσσὶν Ἀναύρου
10 ἄλλο μὲν ἐξεσάωσεν ὑπ' ἰλύος, ἄλλο δ' ἔνερθεν
κάλλιπεν αὖθι πέδιλον ἐνισχόμενον προχοῆσιν.
ἴκετο δ' ἐς Πελίην αὐτοσχεδὸν ἀντιβολήσων
εἰλαπίνης, ἣν πατρὶ Ποσειδάωνι καὶ ἄλλοις
ρέζε θεοῖς, Ἥρης δὲ Πελασγίδος οὐκ ἀλέγιζεν.
15 αἶψα δὲ τόν γ' ἐσιδὼν ἐφράσσατο, καὶ οἱ ἄεθλον
ἔντυε ναυτιλῆς πολυκηδέος, ὄφρ' ἐνὶ πόντῳ
ἦε καὶ ἀλλοδαποῖσι μετ' ἀνδράσι νόστον ὀλέσση.

¹ The Cyanean (“cobalt-blue”) rocks, also called the Clashing rocks (Plegades), were located where the Bosphorus opens into the Black Sea.

BOOK 1

Beginning with you, Phoebus, I shall recall the famous deeds of men born long ago, who, at the command of King Pelias, sailed the well-benched Argo through the mouth of the Black Sea and between the Cyanean rocks¹ to fetch the golden fleece.

For such was the oracle that Pelias heard, that a horrible fate awaited him in the future: to perish through the designs of that man whom he would see coming from the people with only one sandal. And not long afterwards, in accordance with your prophecy, as Jason was crossing the streams of the wintry Anaurus on foot,² he rescued one sandal from the mud, but left the other there in the depths, held back by the current. He came right away to Pelias to share in the banquet that the king was offering to his father Poseidon and the rest of the gods, but to Pelasgian Hera he paid no regard.³ As soon as he saw Jason, he took note, and arranged for him the ordeal of a very arduous voyage, so that either on the sea or else among foreign people he would lose any chance of returning home.

² When swollen with winter rains, the Anaurus cascades into the sea near Pagasae, the port of Iolcus.

³ The Pelasgians were pre-Hellenic inhabitants of Thessaly.

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νῆα μὲν οὖν οἱ πρόσθεν ἔτι κλείουσιν ἀοιδοὶ
Ἄργον Ἀθηναίης καμέειν ὑποθημοσύνησιν.

- 20 νῦν δ' ἂν ἐγὼ γενεήν τε καὶ οὖνομα μυθησαίμην
ἠρώων, δολιχῆς τε πόρους ἀλός, ὅσσα τ' ἔρεξαν
πλαζόμενοι· Μοῦσαι δ' ὑποφήτορες εἶεν ἀοιδῆς.

πρῶτά νυν Ὀρφῆος μνησώμεθα, τόν ῥά ποτ'
αὐτῇ

Καλλιόπη Θρήκι φατίζεται εὐνηθείσα

- 25 Οἰάγρω σκοπιῆς Πιμπληίδος ἄγχι τεκέσθαι.
αὐτὰρ τόν γ' ἐνέπουσιν ἀπειρέας οὔρεσι πέτρας
θέλξαι ἀοιδάων ἐνοπῇ ποταμῶν τε ῥέεθρα·
φηγοὶ δ' ἀγριάδες, κείνης ἔτι σήματα μολπῆς,
ἀκτῇ Θρηκίῃ Ζώνης ἔπι τηλεθόωσαι

- 30 ἐξείης στιχόωσιν ἐπήτριμοι, ἄς ὁ γ' ἐπιπρὸ
θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν.
Ὀρφέα μὲν δὴ τοῖον ἐὼν ἐπαρωγὸν ἀέθλων
Αἰσονίδης Χείρωνος ἐφημοσύνησι πιθήσας
δέξατο, Πιερίῃ Βιστωνίδι κοιρανέοντα.

- 35 ἤλυθε δ' Ἀστερίων αὐτοσχεδόν, ὃν ῥά Κομήτης
γείνατο, δινήεντος ἐφ' ὕδασιν Ἀπιδανοῖο
Πειρεσιᾶς ὄρεος Φυλληίου ἀγχόθι ναίων,
ἔνθα μὲν Ἀπιδανός τε μέγας καὶ δῖος Ἐνιπεὺς
ἄμφω συμφορέονται ἀπόπροθεν εἰς ἓν ἰόντες.

18 ἔτι κλείουσιν Ω: ἐπικλείουσιν Brunck

⁴ The rare term ὑποφήτορες most likely means “interpreters” (cf. A.P. 14.1), but elsewhere Apollonius consistently portrays the

As for the ship, the songs of former bards still tell how Argus built it according to Athena's instructions. But now I wish to relate the lineage and names of the heroes, their journeys on the vast sea, and all they did as they wandered; and may the Muses be inspirers⁴ of my song.

First then let us mention Orpheus, whom, it is said, Calliope herself once bore near the peak of Pimpleia, after making love to Thracian Oeagrus. And he, they say, charmed the hard boulders on the mountains and the course of rivers with the sound of his songs. And the wild oak trees, signs still to this day of his singing, flourish on the Thracian shore of Zone where they stand in dense, orderly rows, the ones he led forth down from Pieria, charmed by his lyre.⁵ Such then was Orpheus, whom Jason, in obedience to Cheiron's behests,⁶ welcomed as a helper in his trials, Orpheus, ruler of Bistonian Pieria.

Asterion came immediately, whom Cometes fathered by the waters of the swirling Apidanus, when he dwelt at Peiresiae near the Phylleian mountain, where the mighty Apidanus and glorious Enipeus join their two streams, after coming together from afar.

Muses as the *originators* of his songs (cf. 3.1–5; 4.984 and 1381–1382).

⁵ Orpheus is associated with both Thessaly and Thrace. His birthplace, Pimpleia, is located in Thessalian Pieria (also the Muses' birthplace; cf. Hesiod, *Theogony* 53–54). Subsequently, he is said to have ruled at Bistonian (i.e. Thracian) Pieria.

⁶ Cheiron was the wise centaur who, according to Pindar (*Pythian* 4.101–115), educated Jason. He is distinct from the unruly Centaurs, mentioned below at 42 and 60, who were defeated by the Lapithae.

APOLLONIUS RHODIUS

- 40 Λάρισαν δ' ἐπὶ τοῖσι λιπῶν Πολύφημος ἴκανεν
 Εἰλατίδης, ὃς πρὶν μὲν ἐρισθενέων Λαπιθάων,
 ὀππότε Κενταύροις Λαπίθαι ἐπὶ θωρήσσοντο,
 ὀπλότερος πολέμιζε· τὸτ' αὖ βαρύθεσκέ οἱ ἦδη
 γυῖα, μένεν δ' ἔτι θυμὸς ἀρήιος ὡς τὸ πάρος περ.
- 45 οὐδὲ μὲν Ἴφικλος Φυλάκη ἐνὶ δηρὸν ἔλειπτο,
 μήτρως Αἰσονίδαο· κασιγνήτην γὰρ ὄπυιεν
 Αἴσων Ἀλκιμέδην Φυλακίδα· τῆς μιν ἀνώγει
 πηροσύνη καὶ κῆδος ἐνικρινθῆναι ὁμίλῳ.
 οὐδὲ Φεραῖς Ἄδμητος ἐνρρήνεσσι ἀνάσσω
 50 μίμνεν ὑπὸ σκοπιῆν ὄρεος Χαλκωδονίωιο.
 οὐδ' Ἀλόπη μίμνον πολυλήιοι Ἑρμείαο
 υἱέες εὖ δεδαῶτε δόλους, Ἑρνος καὶ Ἐχίων·
 τοῖσι δ' ἐπὶ τρίτατος γνωτὸς κίε νισσομένοισιν
 Αἰθαλίδης· καὶ τὸν μὲν ἐπ' Ἀμφρυσσοῖο ῥοῆσιν
- 55 Μυρμιδόνοσ κούρη Φθιάσ τέκεν Εὐπολέμεια,
 τῶ δ' αὐτ' ἐκγεγάτην Μενετηίδοσ Ἀντιανείρησ.
 ἦλυθε δ' ἀφνειῆν προλιπῶν Γυρτώνα Κόρωνοσ
 Καινείδησ, ἐσθλόσ μὲν, ἐοῦ δ' οὐ πατρὸσ ἀμείνων.
 Καινεά γὰρ ζῶόν περ ἔτι κλείουσιν ἀοιδοῖ
- 60 Κενταύροισιν ὀλέσθαι, ὅτε σφέασ οἶοσ ἀπ' ἄλλων
 ἦλασ' ἀριστήων· οἱ δ' ἔμπαλιν ὀρμηθέντεσ
 οὔτε μιν ἀγκλίναι προτέρω σθένον οὔτε δαΐξαι,
 ἀλλ' ἄρρηκτοσ ἀκαμπτοσ ἐδύσετο νειόθι γαίησ,
 θεινόμενοσ στιβαρῆσι καταΐγδην ἐλάτησιν.

ARGONAUTICA: BOOK 1

After these, from Larisa came Polyphemus, Eilatus' son, who in former times had fought as a young man among the mighty Lapithae, when the Lapithae armed themselves against the Centaurs. At this point, though, his limbs were already heavy, but his heart still remained as warlike as before.

Nor was Iphiclus left behind for long in Phylace. He was Jason's maternal uncle, for Aeson had married Iphiclus' sister Alcimede, daughter of Phylacus. This kinship with her and connection through marriage prompted him to be included in the crew.

Nor did Admetus, who ruled sheep-rich Pherae, remain beneath the peak of the Chalcodonion mountain.

Nor did Hermes' two sons, Erytus and Echion, possessors of many grain fields and well skilled in trickery, remain at Alope. And third to join them as they set out was their brother Aethalides. It was he whom Eupolemeia of Phthia, Myrmidon's daughter, bore by the streams of Amphryssus, whereas the other two were born to Antianeira, Menetes' daughter.

And from wealthy Gyrtion came Caeneus' son, Coronus—a brave man, but no braver than his father. For bards sing of how Caeneus, although still living, perished at the hands of the Centaurs, when, all alone and separated from the other heroes, he routed them. They rallied against him, but were not strong enough to push him back nor to kill him, so instead, unbroken and unbending, he sank beneath the earth, hammered by the downward force of mighty pine trees.⁷

⁷ They drove him into the underworld like a peg, hence he perished while still alive; cf. Pindar, *fr.* 128f.

APOLLONIUS RHODIUS

65 ἦλυθε δ' αὖ Μόψος Τιταρήσιος, ὃν περὶ πάντων
 Λητοΐδης ἐδίδαξε θεοπροπίας οἰωνῶν·
 ἦδὲ καὶ Εὐρυδάμας Κτιμένον πάϊς· ἄγχι δὲ λίμνης
 Ξυνιάδος Κτιμένην Δολοπηίδα ναιετάασκεν.

καὶ μὴν Ἄκτωρ υἷα Μεινοΐτιον ἐξ Ὀπόεντος
 70 ὤρσεν, ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο.
 εἶπετο δ' Εὐρυτίων τε καὶ ἀλκήμεν Ἐρυβώτης,
 υἱὸς ὁ μὲν Τελέοντος, ὁ δ' Ἴρου Ἀκτορίδαο·
 ἦτοι ὁ μὲν Τελέοντος ἐνκλειῆς Ἐρυβώτης,
 Ἴρου δ' Εὐρυτίων. σὺν καὶ τρίτος ἦεν Ὀιλεὺς,
 75 ἕξοχος ἠγορέην καὶ ἐπαῖξαι μετόπισθεν
 εἶ δεδαῶς δήοισιν, ὅτε κλίνωσι φάλαγγας.

αὐτὰρ ἀπ' Εὐβοίης Κάνθος κίε, τὸν ῥα Κάνηθος
 πέμπεν Ἀβαντιάδης λελημένον· οὐ μὲν ἔμελλεν
 νοστήσειν Κήρινθον ὑπότροπος, αἴσα γὰρ ἦεν
 80 αὐτὸν ὁμῶς Μόψον τε δαήμονα μαντοσυνάων
 πλαγχθέντας Λιβύης ἐνὶ πείρασι δηωθῆναι.
 ὥς οὐκ ἀνθρώποισι κακὸν μήκιστον ἐπαυρεῖν,
 ὅππότε κακείνους Λιβύῃ ἐνὶ ταρχύσαντο,
 τόσσον ἐκάς Κόλχων, ὅσσον τέ περ ἠελίοιο
 85 μεσσηγὺς δύσιές τε καὶ ἀντολαὶ εἰσορόωνται.

67 ἦδὲ Ω: βῆ δὲ Fränkel

74 ἦεν V²W: ἦεν V: ἦκεν E

76 κλίνωσι Ω: κλίνειε ΣL

⁸ Apollo.

⁹ The verb must be supplied. Fränkel's emendation of βῆ δὲ is simple, but has no manuscript authority.

ARGONAUTICA: BOOK 1

Mopsus the Titaesian came as well, whom, beyond all mortals, Leto's son⁸ had taught the augury of birds; and Eurydamas, Ctimenus' son, came⁹ too; he lived at Dolopian Ctimene near lake Xynias.

Moreover, Actor sent his son Menoetius from Opus to travel with the heroic men.¹⁰

And Eurytion followed, and valiant Erybotes, one the son of Teleon, the other of Irus, Actor's son. In fact, famous Erybotes was Teleon's son, and Eurytion was Irus'. And third with them came Oïleus, peerless in courage and well skilled at rushing upon the enemy from behind when they broke ranks.¹¹

And from Euboea came Canthus, whom Abas' son Canethus sent, all eager to go, but he was not to return home to Cerinthus, for it was fated that he, along with Mopsus the expert at divination, would be killed when wandering within the borders of Libya.¹² Thus no evil is too remote for humans to encounter, seeing that they buried those men in Libya, as far from the Colchians as the distance that is seen between the setting and rising of the sun.¹³

¹⁰ Lit. "leading men." Apollonius never calls the crew Argonauts (or even sailors), but "heroes" (ἥρωες) or "leaders" (ἀριστῆες). I have translated both as "heroes."

¹¹ Or, reading κλίνειε, *he would break their ranks*. The skill of the Homeric "lesser" Ajax, son of Oïleus, in pursuing a fleeing enemy (*Iliad* 14.520-522) is here transferred to his father.

¹² See 4.1485-1536.

¹³ In popular belief, Colchis and Libya were thought to lie in the extreme east and west.

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

90 τοῖσι δ' ἐπ' Αἰακίδαί μετεκίαθον, οὐ μὲν ἄμ'
 ἄμφω

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

95 τοῖς δ' ἐπὶ Κεκροπίηθεν ἀρήϊος ἤλυθε Βούτης,
 παῖς ἀγαθοῦ Τελέοντος, ἐυμμελῆς τε Φάληρος.
 Ἄλκων μιν προέηκε πατήρ ἑός· οὐ μὲν ἔτ' ἄλλους
 γήραος νῆας ἔχεν βιότοιό τε κηδεμονῆας,
 ἀλλὰ ἐτηλύγετόν περ ὁμῶς καὶ μῦνον ἔοντα
 100 πέμπεν, ἵνα θρασέεσσι μεταπρέποι ἠρώεσσιν.

Θησέα δ', ὃς περὶ πάντας Ἐρεχθείδας ἐκέκαστο,
 Ταιναρίην αἰδηλὸς ὑπὸ χθόνα δεσμὸς ἔρκεν,
 Πειρίθῳ ἐσπόμενον κεινὴν ὁδόν· ἧ τέ κεν ἄμφω
 ῥήϊτερον καμάτιο τέλος πάντεσσιν ἔθεντο.

105 Τίφυς δ' Ἀγνιάδης Σιφαέα κάλλιπε δῆμον

103 κεινὴν ΑΕ: κοινὴν SG^{2s1}D

¹⁴ For Eurytus' disastrous archery contest with Apollo (the Far-Shooter), see *Odyssey* 8.223–228.

¹⁵ For the murder of their half-brother Phocus and their exile, see Pindar, *Nemean* 5.9–18. Some scholars argue that ἀφραδίῃ means “unwittingly” and exculpates them to some extent, but A.

ARGONAUTICA: BOOK 1

After him then assembled Clytius and Iphitus, guardians of Oechalia and sons of cruel Eurytus, Eurytus to whom the Far-Shooter gave a bow, but he did not profit from the gift, for he chose to compete with the giver himself.¹⁴

After them came the sons of Aeacus, but not both together nor from the same place, for they had settled in exile away from Aegina, after they had recklessly killed their brother Phocus.¹⁵ Telamon lived on the Attic island,¹⁶ whereas Peleus had gone off and made his home in Phthia.

After them from Cecropia¹⁷ came the warrior Butes, the son of noble Teleon, and Phalerus of the ashen spear. His father Alcon sent forth the latter; he had no other sons to care for his old age and livelihood, but sent him off, in spite of being his much beloved and only son, to excel among the bold heroes. But as for Theseus, who surpassed all the sons of Erechtheus,¹⁸ an invisible bond was holding him beneath the land of Taenarus, where he had followed Peirithous on a futile journey.¹⁹ Truly that pair would have made the accomplishment of their toil lighter for them all.

And Tiphys, son of Hagnias, left the Thespian district of

elsewhere always uses this word to describe reckless and inconsiderate acts.

¹⁴ Salamis.

¹⁵ Athens. Cecrops was its legendary first king.

¹⁸ Athenians. Erechtheus was a legendary early king of Athens.

¹⁹ Or, reading *κοινήν*, a shared journey. Theseus and Peirithous went to Hades (an entrance was thought to be at Taenarus on the southernmost tip of the Peloponnesus) to abduct Persephone, but were immobilized by invisible bonds until Heracles eventually freed Theseus.

APOLLONIUS RHODIUS

- Θεσπιέων, ἐσθλὸς μὲν ὀρινόμενον προδαῆναι
 κῦμ' ἄλλος εὐρείης, ἐσθλὸς δ' ἀνέμοιο θυέλλας,
 καὶ πλόον ἠελίῳ τε καὶ ἀστέρι τεκμήρασθαι.
 αὐτὴ μιν Τριτωνὶς ἀριστήων ἐς ὄμιλον
 110 ὤρσεν Ἀθηναίη, μετὰ δ' ἤλυθεν ἐλδομένοισιν.
 αὐτὴ γὰρ καὶ νῆα θοὴν κάμε, σὺν δέ οἱ Ἄργος
 τεῦξεν Ἀρεστορίδης κείνης ὑποθημοσύνησιν·
 τῷ καὶ πασάων προφερεστάτῃ ἔπλετο νηῶν,
 ὅσσοι ὑπ' εἰρεσίησιν ἐπειρήσαντο θαλάσσης.
 115 Φλείας δ' αὐτ' ἐπὶ τοῖσιν Ἀραιθυρέθην ἴκανεν,
 ἔνθ' ἀφνειὸς ἔναιε, Διωνύσοιο ἔκητι
 πατρὸς ἐοῦ, πηγῆσιν ἐφέστιος Ἀσωποῖο.
 Ἄργόθεν αὖ Ταλαὸς καὶ Ἀρήιος, νῆε Βίαντος,
 ἤλυθον ἴφθιμός τε Λεώδοκος, οὓς τέκε Πηρῷ
 120 Νηληΐς· τῆς δ' ἀμφὶ δύνῃ ἐμόγησε βαρεῖαν
 Αἰολίδης σταθμοῖσιν ἐν Ἰφίκλειο Μελάμπους.
 οὐδὲ μὲν οὐδὲ βίην κρατερόφρονος Ἡρακλῆος
 πευθόμεθ' Αἰσονίδαο λιλαιομένου ἀθερίξαι.
 ἀλλ' ἐπεὶ αἶε βάζειν ἀγειρομένων ἠρώων,
 125 νεῖον ἀπ' Ἀρκαδίας Λυρκήιον Ἄργος ἀμείψας,
 τὴν ὁδόν, ἧ ζῶν φέρε κάπριον, ὅς ῥ' ἐνὶ βήσσης
 φέρβετο Λαμπείης Ἐρυμάνθιον ἄμ μέγα τίφος,

²⁰ Athena is called "Triton-born" by Homer (e.g., *Iliad* 4.515) and Hesiod (*Theogony* 895). She was also associated with rivers named Triton in Boeotia and Thessaly and with lake Triton in Libya. Since Tiphys comes from Boeotia, presumably that river is meant here.

ARGONAUTICA: BOOK 1

Siphæe, expert in predicting rising waves on the broad sea, expert too in predicting storm winds and in determining a course by sun or star. Tritonian²⁰ Athena herself sent him to join the crew of heroes, and he came among men who longed for him. For she herself also fashioned the swift ship, and with her had Argus, son of Arestor, built it according to her instructions. That is why it was the most outstanding of all the ships that have challenged the sea with their oars.

Next in turn came Phleias from Araethyrea, where he lived in wealth thanks to his father Dionysus, in his home near the springs of Asopus.

From Argos in turn came Talaus and Areius, Bias' two sons, and mighty Leodocus,²¹ all of whom Pero, Neleus' daughter, bore. It was on her account that the Aeolid Melampus endured grievous hardship in the stalls of Iphiclus.²²

Nor indeed do we learn that mighty Heracles of steadfast determination disregarded Jason's eager appeals. But rather, when he heard the report that the heroes were gathering, he had just crossed from Arcadia to Lyrceian Argos, on the road by which he was carrying the live boar that fed in the glens of Lampeia throughout the vast Erymanthian marsh.²³ He put it down, bound with ropes,

²¹ Leodocus first appears here as Bias' son.

²² In order to win Pero for his brother Bias, Melampus endured a year's imprisonment in Neleus' cattle stalls.

²³ Heracles' fourth labor was to capture the great boar that ranged in the Erymanthian region of northwest Arcadia. He carried it from mount Lampeia to mount Lyrceion northwest of Argos and left it in Mycenæ, where Eurystheus ruled.

APOLLONIUS RHODIUS

- τὸν μὲν ἐνὶ πρώτῃσι Μυκηναίων ἀγορῆσιν
 δεσμοῖς ἰλλόμενον μεγάλων ἀπεθήκατο νώτων,
 130 αὐτὸς δ' ἧ ἰότητι παρέκ νόον Εὐρυσθῆος
 ὠρμήθη· σὺν καὶ οἱ Ὕπλας κίεν, ἐσθλὸς ὀπάων
 πρωθήβης, ἰῶν τε φορεὺς φύλακός τε βιοῖο.
 τῷ δ' ἐπὶ δὴ θείοιο κίεν Δαναοῖο γενέθλη,
 Ναύπλιος· ἧ γὰρ ἔην Κλυτονόου Ναυβολίδαο,
 135 Ναύβολος αὖ Λέρνου· Λέρνου γε μὲν ἴδμεν ἔοντα
 Προίτου Ναυπλιάδαο· Ποσειδάωνι δὲ κούρη
 πρὶν ποτ' Ἀμυμώνη Δαναῖς τέκεν εὐνηθεῖσα
 Ναύπλιον, ὃς περὶ πάντας ἐκαίνυτο ναυτιλίησιν.
 Ἴδμων δ' ὑστάτιος μετεκίαθεν, ὅσσοι ἔναιον
 140 Ἄργος, ἐπεὶ δεδαῶς τὸν ἐὸν μόρον οἰωνοῖσιν
 ἦε, μὴ οἱ δῆμος ἐυκλείης ἀγάσαιτο.
 οὐ μὲν ὄ γ' ἦεν Ἄβαντος ἐτήτυμον, ἀλλὰ μιν αὐτὸς
 γείνατο κυδαλίμοις ἐναρίθμιον Αἰολίδησιν
 Λητοῖδης, αὐτὸς δὲ θεοπροπίας ἐδίδαξεν
 145 οἰωνούς τ' ἀλέγειν ἠδ' ἔμπυρα σήματ' ἰδέσθαι.
 καὶ μὴν Αἰτωλὶς κρατερὸν Πολυδεύκεα Λήδη
 Κάστορά τ' ὠκυπόδων ὤρσειν δεδαημένον ἵππων
 Σπάρτηθεν· τοὺς δ' ἧ γε δόμοις ἐνὶ Τυνδαρείοιο
 τηλυγέτους ὠδῖνι μῆ τέκεν· οὐδ' ἀπίθησεν.
 150 λισσομένοις· Ζηνὸς γὰρ ἐπάξια μῆδετο λέκτρων.

129 ἀπεθήκατο Ω: ἀπεσείσατο Test.

150 λισσομένοις Meineke: νισσομένοις Ω

from his huge back at the edge of the Mycenaeans' assembly place, and set out of his own accord against the will of Eurystheus. And with him went his noble squire Hylas, in the first bloom of youth, to be the bearer of his arrows and guardian of his bow.

And after him then came a descendant of divine Danaus, Nauplius. He was in fact the son of Clytonaeus, son of Naubolus, and Naubolus in turn was Lernus' son. Lernus, we know, was the son of Proteus, son of Nauplius; and once upon a time Danaus' daughter Amymone slept with Poseidon and bore Nauplius,²⁴ who far surpassed all men in the art of sailing.

And Idmon arrived last of those who lived in Argos, for although he had learned of his own fate through bird omens,²⁵ he came nonetheless, so that his people would not begrudge him glorious fame. He was not really the son of Abas, but Leto's son himself had fathered him to be numbered among the illustrious Aeolidae, and he himself had taught him the arts of prophecy, to heed bird omens and observe the signs of burnt offerings.

Moreover, Aetolian Leda sent mighty Polydeuces and Castor, skilled with swift-footed horses, from Sparta. These much-beloved sons she bore in one birth in Tyndareus' palace, and she did not oppose their pleas to go, for she had aspirations worthy of Zeus' bed.²⁶

²⁴ This ancestor of the Argonaut was credited with founding the port of Nauplion (Pausanias 2.38.2).

²⁵ Idmon's name means "Knower"; his death is recounted at 2.815-834.

²⁶ This compressed phrase can mean "worthy of one who shared Zeus' bed" or "worthy of the offspring of Zeus' bed."

οἳ τ' Ἀφαρητιάδαι Λυγκεὺς καὶ ὑπέρβιος Ἴδας
 Ἀρήνηθεν ἔβαν, μεγάλη περιθαρσέες ἀλκῇ
 ἀμφότεροι· Λυγκεὺς δὲ καὶ ὄξυτάτοις ἐκέκαστο
 ὄμμασιν, εἰ ἑτέον γε πέλει κλέος ἀνέρα κείνον
 155 ῥηιδίως καὶ νέρθε κατὰ χθονὸς αὐγάζεσθαι.

σὺν δὲ Περικλύμενος Νηλῆιος ὦρτο νέεσθαι,
 πρεσβύτατος παίδων, ὅσσοι Πύλῳ ἐξεγένοντο
 Νηλῆος θείοιο· Ποσειδάων δέ οἱ ἀλκῆν
 δῶκεν ἀπειρεσίην ἠδ', ὅτι κεν ἀρήσαιο
 160 μαρνάμενος, τὸ πέλεσθαι ἐνὶ ξυνοχῇ πολέμοιο.

καὶ μὴν Ἀμφιδάμας Κηφεύς τ' ἴσαν Ἀρκαδίηθεν,
 οἳ Τεγέην καὶ κλήρον Ἀφειδάντειον ἔναιον,
 υἱε δὴν Ἀλεοῦ τρίτατός γε μὲν ἔσπετ' ἰούσιν
 Ἀγκαῖος· τὸν μὲν ῥα πατὴρ Λυκόοργος ἔπεμπεν,
 165 τῶν ἄμφω γνωτὸς προγενέστερος· ἀλλ' ὁ μὲν ἤδη
 γηράσκοντ' Ἀλεὸν λίπετ' ἄμ πόλιν ὄφρα κομίζοι,
 παῖδα δ' ἐὼν σφετέροισι κασιγνήτοισιν ὄπασσεν
 βῆ δ' ὅ γε Μαιναλῆς ἄρκτου δέρος, ἀμφίτομόν τε
 δεξιτερῇ πάλλων πέλεκυν μέγαν· ἔντεα γάρ οἱ
 170 πατροπάτωρ Ἀλεὸς μυχάτη ἐνέκρυψε καλιῆ,
 αἷ κέν πως ἔτι καὶ τὸν ἐρητύσειε νέεσθαι.

βῆ δὲ καὶ Αὐγείης, ὃν δὴ φάτις Ἡελίοιο
 ἔμμεναι· Ἡλείοισι δ' ὅ γ' ἀνδράσιν ἐμβασίλευεν
 ὄλβῳ κυδιόων· μέγα δ' ἔετο Κολχίδα γαίαν
 175 αὐτόν τ' Αἰήτην ιδέειν σημάντορα Κόλχων.

ARGONAUTICA: BOOK 1

The sons of Aphareus, Lynceus and proud Idas, came from Arene, both very bold in their great might. Lynceus also excelled in having the sharpest eyesight, if indeed the report is true that that man could easily peer even down beneath the earth.

And with them Neleus' son Periclymenus set out to come, the eldest of all the sons who were born in Pylos to divine Neleus. Poseidon had given him boundless might and the ability when fighting to assume any form he prayed to take in the press of battle.²⁷

Moreover, from Arcadia came Amphidamas and Cepheus, Aleus' two sons, who dwelt in Tegea and the domain of Apeidas.²⁸ And third to join them on their way was Ancaeus, whom his father Lycurgus, the older brother of the other two, sent. But Lycurgus was left in the city to care for Aleus, who was already growing old, and sent his own son to accompany his brothers. Ancaeus came wearing the skin of a Maenalian bear and wielding a great double-edged ax in his right hand, because his grandfather Aleus had hidden his armor from him in the back of a granary, hoping that somehow he might still prevent him too from going.

Augeas also came, who in fact was said to be Helius' son. He was king of the Elean people and gloried in his wealth. He was very eager to see the land of Colchis and Aetes himself, ruler of the Colchians.²⁹

²⁷ Poseidon was Neleus' father. For Periclymenus' ability to change into animal forms, cf. Hesiod, *fr.* 33a12-17 M-W.

²⁸ Legendary king of Tegea, father of Aleus.

²⁹ Both Augeas ("Bright One") and Aetes were sons of Helius.

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

Ταίναρον αὐτ' ἐπὶ τοῖσι λιπῶν Εὐφῆμος ἵκανε,
180 τὸν ῥα Ποσειδάωνι ποδωκηέστατον ἄλλων
Εὐρώπῃ Τιτυοῖο μεγασθενέος τέκε κούρη.
κείνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκειν
οἴδματος, οὐδὲ θοοὺς βάπτειν πόδας, ἀλλ' ὅσον
ἄκροισ

ἵχνεσι τεγγόμενος διερῆ πεφόρητο κελεύθῳ.
185 καὶ δ' ἄλλω δύο παῖδε Ποσειδάωνος ἵκοντο,
ἦτοι ὁ μὲν πτολίεθρον ἀγανοῦ Μιλήτιο
νοσφισθεὶς Ἐργίνοσ, ὁ δ' Ἴμβρασίης ἕδος Ἑρῆσ
Παρθενίνῃ Ἀγκαῖοσ ὑπέρβιοσ· ἵστορε δ' ἄμφω
ἡμὲν ναυτιλίης ἠδ' ἄρεοσ εὐχετόωντο.

190 Οἰνείδῃσ δ' ἐπὶ τοῖσιν ἀφορμηθεὶσ Καλυδώνοσ
ἀλκήεισ Μελέαγροσ ἀνήλυθε, Λαοκόων τε,
Λαοκόων Οἰνήῃσ ἀδελφεός, οὐ μὲν ἰῆσ γέ
μητέροσ, ἀλλὰ ἐθῆσσα γυνῆ τέκε. τὸν μὲν ἄρ'
Οἰνεὺσ

ἤδη γηραλέον κοσμήτορα παιδοσ ἵαλλεν·
195 ὦδ' ἔτι κουρίζων περιθαρσέα δύνεν ὄμιλον
ἠρώων· τοῦ δ' οὐ τιν' ὑπέρτερον ἄλλον οἶω
νόσφιν γ' Ἑρακλήοσ ἐπελθέμεν, εἰ κ' ἔτι μῶνον
αὔθι μένων λυκάβαντα μετετρέφῃ Αἰτωλοῖσιν.
καὶ μῆν οἱ μήτρωσ αὐτῆν ὁδόν, εὖ μὲν ἄκοντι,
200 εὖ δὲ καὶ ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι,
Θεστιάδῃσ Ἴφικλοσ ἐφωμάρτησε κίοντι.

ARGONAUTICA: BOOK 1

Asterius and Amphion, Hyperasius' sons, came from Achaean Pellene, which their grandfather Pelles had once founded on the slopes of Aegialus.

Next in turn from Taenarus came Euphemus, whom Europa, daughter of mighty Tityus, bore to Poseidon—the most fleet-footed of men. That man could run even on the swell of the gray-green sea without submerging his swift feet, but barely moistened his toes as he was borne over the watery way.

And two other sons of Poseidon came. The one, who left behind the citadel of glorious Miletus, was Erginus, and the other, who left Parthenia, the seat of Imbrasian³⁰ Hera, was proud Ancaeus.³¹ Both claimed to be experts at seamanship and warfare.

After them, from Calydon came Oeneus' son, valiant Meleager, and Laocoon too, Laocoon, the brother of Oeneus, though not from the same mother, for a serving-woman bore him. And Oeneus sent him, already an old man, as a guide for his son. Thus, while still a boy Meleager entered the very bold crew of heroes, and I do not believe that any other man would have come superior to him except, to be sure, Heracles, if he had stayed there and been raised for one more year among the Aetolians. Moreover, his maternal uncle Iphiclus,³² Thestius' son, accompanied him as he went on this journey, an expert with the javelin and expert too at fighting hand to hand.

³⁰ Parthenia was another name for the island of Samos; the Imbrasmus flows by Hera's sanctuary there.

³¹ Not to be confused with Ancaeus from Arcadia at 164.

³² Iphiclus was the brother of Meleager's mother, Althaea, to be distinguished from Jason's uncle (1.45, 1.121).

APOLLONIUS RHODIUS

σὺν δὲ Παλαιμόνιος Λέρνου πάις Ὀλυνίῳ,
 Λέρνου ἐπὶ κλησιν, γενεὴν γε μὲν Ἥφαιστοιο·
 τούνεκ' ἦν πόδε σιφλός· ἀτὰρ δέμας οὐ κέ τις ἔτλη
 205 ἠγορέην τ' ὀνόσασθαι, ὃ καὶ μεταρίθμιος ἦεν
 πᾶσιν ἀριστήεσσιν Ἰήσωνι κῦδος ἀέξων.

ἐκ δ' ἄρα Φωκῶν κίεν Ἴφιτος Ὀρνυτίδαο
 Ναυβόλου ἐκγεγαώς· ξεῖνος δέ οἱ ἔσκε πάροιθεν,
 ἦμος ἔβη Πυθῶδε θεοπροπίας ἐρεείνων
 210 ναυτιλίας· τόθι γάρ μιν εἰὼς ὑπέδεκτο δόμοισιν.

Ζήτης αὖ Κάλαις τε Βορήιοι υἱες ἴκοντο,
 οὓς ποτ' Ἐρεχθίδος Βορρῆ τέκεν Ὠρείθνια
 ἐσχατιῇ Θρηῆκης δυσχειμέρου· ἔνθ' ἄρα τήν γε
 Θρηῆκιος Βορρῆς ἀνερεύψατο Κεκροπίηθεν
 215 Ἰλισσοῦ προπάροιθε χορῶ ἔνι δινεύουσαν.
 καὶ μιν ἄγων ἔκαθεν, Σαρπηδονίην ὅθι πέτρην
 κλείουσιν, ποταμοῖο παρὰ ῥοόν Ἐργίνιοι,
 λυγαίοις ἐδάμασσε περὶ νεφέεσσι καλύψας.
 τῶ μὲν ἐπὶ κροτάφοισι ποδῶν θ' ἐκάτερθεν ἐρεμνὰς
 220 σείον ἀειρομένω πτέρυγας, μέγα θάμβος ἰδέσθαι,
 χρυσείαις φολίδεσσι διαυγέας· ἀμφὶ δὲ νώτοις
 κράατος ἔξ ὑπάτιο καὶ αὐχένος ἔνθα καὶ ἔνθα
 κῦάνεαι δονέοντο μετὰ πνοιῆσιν ἔθειραι.

οὐδὲ μὲν οὐδ' αὐτοῖο πάις μενέαιεν Ἄκαστος
 225 ἰφθίμου Πελῖαο δόμοις ἔνι πατρὸς εἰοῖ

211 ἴκοντο Ω: ἰκέσθην Et. Magn. et Et. Gen.

219 ἐπὶ κροτάφοισι ποδῶν θ' Kingston ex]οταφοι[.]ι Π1:
 ἐπ' ἀκροτάτοισι ποδῶν Ω 225 εἰοῖ Π1ω: ἐήος mΣ'

ARGONAUTICA: BOOK 1

And with him was Palaemonius, son of Lernus from Olenus. He was called Lernus' son, but really was the offspring of Hephaestus, which is why he was crippled in both feet, but no one would dare slight his body or his courage, and that is why he was numbered among all the heroes and enhanced Jason's prestige.

Then from the Phocians came Iphitus, offspring of Naubolus, son of Ornytus. He had once hosted Jason when he went to Pytho seeking an oracle concerning his voyage. For it was there that he welcomed him in his palace.

In turn came Zetes and Calaïs, Boreas' sons, whom Oreithyia, Erechtheus' daughter, once bore to Boreas in the furthest reaches of wintry Thrace, to which place Thracian Boreas snatched her away from Cecropia,³³ as she was whirling in the dance near the Ilissus. And carrying her far off to a place they call Sarpedon's rock beside the stream of the Erginus river, he shrouded her in gloomy clouds and subdued her. The two sons were flapping the dark wings on their temples and on both sides of their feet³⁴ as they soared up—a great wonder to behold—wings gleaming with golden scales. And over their backs, from the top of their heads and necks, their dark hair fluttered here and there in the breeze.

Nor indeed did Acastus, the son of mighty Pelias himself, desire to remain in the palace of his father, nor did

³³ Attica.

³⁴ Or, reading ἐπ' ἀκροτάτοισι ποδῶν ἐκάτερθεν, wings on their ankles on both sides.

μιμνάζειν, Ἄργος τε θεᾶς ὑποεργὸς Ἀθήνης·
 ἀλλ' ἄρα καὶ τὸ μέλλον ἐνικρινθῆναι ὀμίλῃ.

τόσσοι ἄρ' Αἰσονίδη συμμήστορες ἠγερέθοντο.

τοὺς μὲν ἀριστήας Μινύας περιναϊετῶντες

- 230 κίκλησκον μάλα πάντα, ἐπεὶ Μινύας θυγατρῶν
 οἱ πλείστοι καὶ ἄριστοι ἀφ' αἵματος εὐχετώωντο
 ἔμμεναι ὡς δὲ καὶ αὐτὸν Ἰήσονα γείνατο μήτηρ
 Ἀλκιμέδη Κλυμένης Μινυΐδος ἐκγεγαυῖα.

αὐτὰρ ἐπεὶ δμῶεσσιν ἐπαρτέα πάντ' ἐτέυκτο,

- 235 ὅσσα περ ἐντύνονται ἐπήρεες ἔνδοθι νῆες,
 εὖτ' ἂν ἄγῃ χρέος ἄνδρας ὑπεῖρ ἄλα ναυτίλλεσθαι,
 δὴ τότε ἴσαν μετὰ νῆα δι' ἄστεος, ἔνθα περ ἀκταὶ
 κλείονται Παγασαὶ Μαγνήτιδες· ἀμφὶ δὲ λαῶν
 πληθὺς ἐπερχομένων ἄμυδις θέεν, οἱ δὲ φαεινοὶ
 240 ἀστέρες ὡς νεφέεσσι μετέπρεπον. ὦδε δ' ἕκαστος
 ἔννεπεν εἰσορόων σὺν τεύχεσιν αἰσούντας·

“Ζεῦ ἄνα, τίς Πελῖας νόος; πόθι τόσον ὄμιλον
 ἠρώων γαίης Παναχαΐδος ἔκτοθι βάλλει;

αὐτῆμάρ κε δόμους ὀλοῶ πυρὶ δηώσειαν

- 245 Αἰήτῃω, ὅτε μή σφιν ἐκὼν δέρος ἐγγυαλίξῃ.
 ἀλλ' οὐ φυκτὰ κέλευθα, πόνος δ' ἄπρηκτος ἰούσιν.”

235 *επηρεες* Π¹: *ἐπαρτέες* Ω

239 *ἐπερχομένων* Ω (*πληθῦς*): *σπερχομένων* Meineke
 (*metri gratia*)

³⁵ In building the Argo.

³⁶ The extremely rare word *συμμήστορες* (“fellow advisers”) is often translated as “helpers.”

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Argus, the goddess Athena's assistant,³⁵ but it turned out that even these two were to be included in the crew.

Such then is the number of advisers³⁶ who assembled to aid Jason. The neighboring peoples called all these heroes Minyans, because most of them—and the greatest—claimed to be sprung from the blood of the daughters of Minyas. Likewise Alcimede, the mother who bore Jason himself, was born of Minyas' daughter Clymene.

But when everything had been made ready by the servants, everything that oared ships stock on board when need compels men to voyage over the sea, then the heroes went through the town toward the ship, where the shore is called Magnesian Pagasae.³⁷ All around them ran a crowd of people gathering together,³⁸ while the heroes stood out amid them like gleaming stars among the clouds. And thus did each person say upon seeing them hastening with their armor:

“Lord Zeus, what is Pelias' intention? To what place beyond the Panachaeon³⁹ land is he sending so great a crew of heroes? In one day they could destroy Aetes' palace with deadly fire, if he is unwilling to give them the fleece. But the voyage cannot be avoided, and the task is beyond accomplishment⁴⁰ for those who go.”

³⁷ The seaport, about two miles from Iolcus.

³⁸ Or, reading *σπερχομένων*, *as they hastened, a crowd of people ran with them.* ³⁹ Panachaeon (of all Greece), opposed to Hellas (properly Thessaly in the epic tradition).

⁴⁰ This sentence is variously interpreted. Many follow the scholiast's unparalleled gloss of “difficult” for *ἀπρηκτος*. On my interpretation, the citizens are confident in the heroes' military prowess, but fear that the voyage itself cannot be completed.

APOLLONIUS RHODIUS

ὡς φάσαν ἔνθα καὶ ἔνθα κατὰ πτόλιν· αἱ δὲ
γυναῖκες

πολλὰ μάλ' ἀθανάτοισιν ἐς αἰθέρα χεῖρας ἄειρον,
εὐχόμεναι νόστοιο τέλος θυμηδὲς ὀπάσσαι.

250 ἄλλη δ' εἰς ἑτέρην ὀλοφύρετο δακρυχέουσα·

“δειλὴ Ἀλκιμέδη, καὶ σοὶ κακὸν ὀψέ περ ἔμψης
ἦλυθεν, οὐδ' ἐτέλεσσας ἐπ' ἀγλαΐῃ βιότοιο.

Αἴσων αὖ μέγα δὴ τι δυσάμμορος· ἦ τέ οἱ ἦεν
βέλτερον, εἰ τὸ πάροιθεν ἐνὶ κτερέεσσιν ἐλυσθεῖς

255 νεϊόθι γαίης κεῖτο, κακῶν ἔτι νῆις ἀέθλων.

ὡς ὄφελεν καὶ Φρίξον, ὅτ' ὤλετο παρθένος Ἑλλη,
κῦμα μέλαν κριῶ ἄμ' ἐπικλύσαι· ἀλλὰ καὶ αὐδὴν
ἀνδρομέην προέηκε κακὸν τέρας, ὡς κεν ἀνίας
Ἀλκιμέδη μετόπισθε καὶ ἄλγεα μυρία θείῃ.”

260 αἱ μὲν ἄρ' ὡς ἀγόρευον ἐπὶ προμολῆσι κιόντων.

ἦδη δὲ δμῶές τε πολεῖς δμωαί τ' ἀγέροντο,
μήτηρ δ' ἀμφ' αὐτὸν βεβολημένη. ὄξυν δ' ἐκάστην
δῦνεν ἄχος· σὺν δέ σφι πατήρ ὀλοῶ ὑπὸ γήραι
ἐντυπὰς ἐν λεχέεσσι καλυψάμενος γοάασκεν.

265 αὐτὰρ ὁ τῶν μὲν ἔπειτα κατεπρήνεν ἀνίας

θαρσύνων, δμῶεσσι δ' ἀρήια τεύχε' αἰείρειν
πέφραδεν· οἱ δέ τε σίγα κατηφέες ἠείροντο.

μήτηρ δ' ὡς τὰ πρῶτ' ἐπεχεύατο πῆχθε παιδί,
ὡς ἔχετο κλαίουσ' ἀδινώτερον, ἦύτε κούρη

270 οἰόθεν ἀσπασίως πολιὴν τροφὸν ἀμφιπεσοῦσα

262 δ' Ω: τ' Fränkel

267 δέ τε La Roche: δέ Ω: δὲ τὰ Merkel

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Thus they spoke here and there throughout the city, and the women again and again raised their hands skyward to the immortals, beseeching them to grant a heart-cheering return home. And one to another they lamented in tears:

“Poor Alcimede, to you too, late though it is, evil has come, and you have not ended up with splendor in life. Aeson too is unfortunate to a great extent! Truly it would have been better for him, if before this he had been wrapped in a shroud and lay beneath the ground, still unaware of these evil trials. How I wish that when the maiden Helle perished,⁴¹ the dark wave had washed over Phrixus and the ram as well. But that evil monster even emitted a human voice,⁴² so as to cause Alcimede pains and countless woes thereafter.”

Thus did they speak as the heroes went to the launching place. By now many household servants and serving women had gathered, and Jason's mother, with her arms thrown around him. Sharp grief pierced every woman, and with them groaned his father, tightly wrapped up in bed because of baneful old age. And then Jason sought to assuage their pain with encouraging words, but he told the servants to take up his armaments for war, and they, with downcast looks, silently took them up. But his mother, just as she had thrown her arms around her son from the start, so now she clung to him and wept more profusely, as a girl in her solitude fondly clutches her gray-haired nurse and

⁴¹ When Helle and Phrixus fled from their wicked stepmother on the ram, Helle fell off and drowned in the Hellespont, while Phrixus went on to Colchis.

⁴² The ram was endowed with speech.

APOLLONIUS RHODIUS

- μύρεται, ἧ οὐκ εἰσιν ἔτ' ἄλλοι κηδεμονῆες,
 ἀλλ' ὑπὸ μητρυνῆ βίοτον βαρὺν ἠγηλάζει·
 καὶ ἔ νέον πολέεσσι ὀνείδεσιν ἐστυφέλιξεν,
 τῇ δέ τ' ὀδυρομένη δέδεται κέαρ ἔνδοθεν ἄτη,
 275 οὐδ' ἔχει ἐκφλύξαι τόσσον γόον, ὅσσον ὀρεχθεῖ·
 ὡς ἀδινὸν κλαίεισκει ἐὼν παῖδ' ἀγκὰς ἔχουσα
 Ἄλκιμέδη· καὶ τοῖον ἔπος φάτο κηδοσύνησιν·
 “αἴθ' ὄφελον κείν' ἡμαρ, ὅτ' ἐξειπόντος ἄκουσα
 δειλὴ ἐγὼ Πελίαο κακὴν βασιλῆος ἐφετμὴν,
 280 αὐτίκ' ἀπὸ ψυχῆν μεθέμεν κηδέων τε λαθέσθαι,
 ὄφρ' αὐτός με τεῆσι φίλαις ταρχύσαιο χερσίν,
 τέκνον ἐμόν· τὸ γὰρ οἶον ἔην ἔτι λοιπὸν ἐέλδωρ
 ἐκ σέθεν, ἄλλα δὲ πάντα πάλαι θρεπτήρια πέσσω.
 νῦν γε μὲν ἡ τὸ πάροιθεν Ἀχαιάδεσσιν ἀγητὴ
 285 δμῶις ὅπως κενεοῖσι λελεύσομαι ἐν μεγάροισιν,
 σείο πόθῳ μινύθουσα δυσάμμορος, ᾧ ἔπι πολλὴν
 ἀγλαΐην καὶ κῦδος ἔχον πάρος, ᾧ ἔπι μούνῳ
 μίτρην πρῶτον ἔλυσσα καὶ ὕστατον, ἔξοχα γάρ μοι
 Εἰλείθυια θεὰ πολέος ἐμέγηρε τόκοιο.
 290 ὦ μοι ἐμῆς ἄτης· τὸ μὲν οὐδ' ὅσον οὐδ' ἐν ὀνείρῳ
 ὠισάμην, εἰ Φρίξος ἐμοὶ κακὸν ἔσσειτ' ἀλύξας.”
 ὡς ἧ γε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες
 ἀμφίπολοι γοάασκον ἐπισταδόν· αὐτὰρ ὁ τὴν γε
 μελιχίους ἐπέεσσι παρηγορέων προσέειπεν·
 295 “μή μοι λευγαλέας ἐνιβάλλεο, μήτηρ, ἀνίας
 ὦδε λίην, ἐπεὶ οὐ μὲν ἐρητύσεις κακότητος
 δάκρυσιν, ἀλλ' ἔτι κεν καὶ ἐπ' ἄλγεσιν ἄλγος ἄροιο.

sobs, a girl who no longer has others to care for her but leads a wretched life under a stepmother who has just mistreated her with many rebukes, and, as she cries, the heart within her is bound fast with misery, and she cannot sob forth all the groans that well up⁴³—so profusely did Alcimede weep, as she held her son in her arms, and spoke these words in her longing:

“How I wish that on that day when I heard to my sorrow King Pelias announce his evil command, I had immediately lost my life and forgotten my cares, so that you could have buried me with your own dear hands, my son. For that was the one hope still remaining for you to fulfill, because I have long enjoyed all the other recompenses due a parent. But now I—once so admired among Achaean women—shall be left in an empty palace like a servant, miserably wasting away out of longing for you, on whose account I enjoyed so much splendor and fame until now, for whom alone, first and last, I loosened my girdle in childbirth, because to me above all others the goddess Eileithyia⁴⁴ begrudged many children. What distress is mine! Never once, not even in my dreams, did I imagine that Phrixus’ escape would mean woe for me.”

Thus she groaned and sobbed, and the serving women wailed in turn,⁴⁵ but Jason consoled her with gentle words and said:

“Mother, please do not take upon yourself too many bitter sorrows in this way, for you will not ward off misfortune with tears, but will add yet further grief to your griefs. For

⁴³ The precise meaning of *ὄρεχθέω* is difficult to determine; at 2.49 it describes the pounding of a heart.

⁴⁴ The goddess of childbirth. ⁴⁵ Or *standing by*.

APOLLONIUS RHODIUS

- πήματα γάρ τ' αἰδήλα θεοὶ θνητοῖσι νέμουσιν,
 τῶν μοῖραν κατὰ θυμὸν ἀνιάζουσά περ ἔμπης
 300 τλήθι φέρειν. θάρσει δὲ συνημοσύνησιν Ἀθήνης
 ἠδὲ θεοπροπίησιν, ἐπεὶ μάλα δεξιὰ Φοῖβος
 ἔχρη, ἀτὰρ μετέπειτά γ' ἀριστήων ἐπαρωγῆ.
 ἀλλὰ σὺ μὲν νῦν αὖθι μετ' ἀμφιπόλοισιν ἔκηλος
 μίμνε δόμοις, μηδ' ὄρνις ἀεικελίη πέλε νηί·
 305 κείσε δ' ὁμαρτήσουσιν ἔται δμῶές τε κίοντι.”
 ἦ, καὶ ὁ μὲν προτέρωσε δόμων ἐξῶρτο νέεσθαι.
 οἶος δ' ἐκ νηοῖο θυώδεος εἶσιν Ἀπόλλων
 Δῆλον ἀν' ἠγαθέην ἠὲ Κλάρων, ἦ ὅ γε Πυθῶ
 ἠ Δυκίην εὐρείαν ἐπὶ Ξάνθοιο ροῆσιν·
 310 τοίους ἀνὰ πληθὺν δήμου κίεν, ὦρτο δ' ἀντὴ
 κεκλομένων ἄμυδις. τῷ δὲ ξύμβλητο γεραῖη
 Ἴφιάς Ἀρτέμιδος πολιόχου ἀρήτειρα,
 καὶ μιν δεξιτερῆς χειρὸς κύσειν οὐδέ τι φάσθαι
 ἔμπης ἰεμένη δύνατο προθέοντος ὀμίλου,
 315 ἀλλ' ἦ μὲν λίπετ' αὖθι παρακλιδόν, οἶα γεραῖη
 ὀπλοτέρων, ὁ δὲ πολλὸν ἀποπλαγχθεὶς ἐλιάσθη.
 αὐτὰρ ἐπεὶ ῥα πόληος ἐυδμήτους λίπ' ἀγυιάς,
 ἀκτὴν δ' ἴκανεν Παγασηίδα, τῇ μιν ἑταῖροι
 δειδέχατ' Ἀργῶη ἄμυδις παρὰ νηὶ μένοντες.
 320 στῆ δ' ἄρ' ἐπὶ προμολῆς· οἱ δ' ἀντίοι ἠγερέθοντο.
 ἐς δ' ἐνόησαν Ἄκαστον ὁμῶς Ἄργον τε πόληος
 νόσφι καταβλώσκοντας, ἐθάμβησαν δ' ἐσιδόντες
 πασσυδίη Πελῖαιο παρὲκ νόον ἰθύοντας.

323 ἰθύοντας Π² Brunck praeunte: ἰθύοντας Ω (cf. 2.327)

ARGONAUTICA: BOOK 1

the gods mete out unforeseen woes to mortals, and, although it pains your heart, endure to bear your portion of them. But take courage from the commitments of Athena and from the oracles (for Phoebus has made very favorable prophecies) and, thereafter, from the aid of the heroes. For now, remain calmly here in the house with your maids and do not become an ill omen for the ship: my kinsmen and servants will escort me on my way there."

He spoke and went forth from his home to make his departure. And as Apollo goes from his fragrant temple through holy Delos or Claros, or through Pytho or broad Lycia by the streams of Xanthus, so he went through the crowd of people, and a shout went up as they cheered with one voice. And Iphias met him on his way, an aged priestess of city-protecting Artemis, and kissed his right hand, but she was unable to say a word, much as she wished to, because the crowd was rushing forward, but she was left there by the wayside, as an old woman is left behind by the young, and off he went far into the distance.

Now when he had left the well-built streets of the city, he came to the shore of Pagasae, where his comrades, who were waiting together beside the ship Argo, greeted him. He then stood at the launching place, and they assembled in front of him. And they caught sight of Acastus together with Argus coming down from the city and were amazed, one and all,⁴⁶ to see them heading towards them against

⁴⁶ *πασσινδίη* can mean "one and all" or "at full speed." If taken with *ιθύνοντας*, it would mean "heading at full speed," but it is doubtful that the sense of speed in this word ever predominates in A.

- 325 δέρμα δ' ὁ μὲν ταύροιο ποδηνεκὲς ἀμφέχετ' ὤμους
 Ἄργος Ἀρεστορίδης λάχνη μέλαν, αὐτὰρ ὁ καλὴν
 δίπλακα, τὴν οἱ ὄπασσε κασιγνήτη Πελόπεια.
 ἀλλ' ἔμπης τῷ μὲν τε διεξερέεσθαι ἕκαστα
 ἔσχετο, τοὺς δ' ἀγορήνδε συνεδριάασθαι ἄνωγεν.
 αὐτοῦ δ' ἰλλομένοις ἐπὶ λαΐφεσιν ἠδὲ καὶ ἰστῷ
 330 κεκλιμένῳ μάλα πάντες ἐπισχερῶ ἐδριώοντο.
 τοῖσιν δ' Αἴσονος υἱὸς εὐφρονέων μετέειπεν·
 “ἀλλὰ μὲν, ὅσσα τε νηὶ ἐφοπλίσσασθαι ἔοικεν,
 πάντα μάλ' εὖ κατὰ κόσμον ἐπαρτέα κείται ἰούσιν.
 τῷ οὐκ ἂν δηναῖον ἐχοίμεθα τοῖο ἔκητι
 335 ναυτιλίας, ὅτε μῦνον ἐπιπνεύσουσιν ἀήται.
 ἀλλά, φίλοι, ξυνὸς γὰρ ἐς Ἑλλάδα νόστος ὀπίσσω,
 ξυναὶ δ' ἄμμι πέλονται ἐς Αἰήταο κέλευθοι,
 τούνεκα νῦν τὸν ἄριστον ἀφειδήσαντες ἔλεσθε
 ὄρχαμον ὑμείων, ᾧ κεν τὰ ἕκαστα μέλοιτο,
 340 νείκεα συνθεσίας τε μετὰ ξείνοισι βαλέσθαι.”
 ὡς φάτο· πάπτηναν δὲ νέοι θρασὺν Ἡρακλῆα
 ἦμενον ἐν μέσσοισι, μῆ δέ ἐ πάντες ἀντῆ
 σημαίνειν ἐπέτελλον· ὁ δ' αὐτόθεν, ἔνθα περ ἦστο,
 δεξιτερὴν ἀνὰ χεῖρα τανύσσατο, φώνησέν τε
 345 “μή τις ἐμοὶ τόδε κῦδος ὀπαζέτω· οὐ γὰρ ἐγὼ γε
 πείσομαι, ὥς τε καὶ ἄλλον ἀναστήσεσθαι ἐρύξω.
 αὐτός, ὃ τις ξυνάγειρε, καὶ ἀρχεῖοι ὀμάδοιο.”
 ἦ ῥα μέγα φρονέων· ἐπὶ δ' ἦνεον, ὡς ἐκέλευεν

324 ἀμφέχετ' ὤμους Ω: ἀμπεχετ' ὠμοις Π²

333 μάλ' Huet: γὰρ Ω 339 ὑμείων Ω: ἡμείων E

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the will of Pelias. Argus, Arestor's son, was wearing around his shoulders a shaggy black oxhide that reached to his feet, while the other wore a beautiful, double-folded cloak, which his sister Pelopeia had given him. Nevertheless, Jason refrained from questioning the two of them in detail, and bade all the men sit down in assembly. There, upon the furlled sails and the mast that lay on the ground, they all took their seats in order. And Jason addressed them with kind intent:

"All the equipment that a ship should have lies in good order, ready for our departure. Therefore, we shall not for long delay our voyage on that account, if only the breezes will blow. But, my friends, since common to us all is our return again to Hellas, and common to us all is our voyage to Aetes' land, therefore now without restraint choose the best man as your⁴⁷ leader, who will see to each thing, to take on quarrels and agreements with foreigners."

Thus he spoke, and the young men looked around at bold Heracles sitting in their midst and with one voice all kept enjoining him to be in command, but he, from where he was sitting, stretched forth his right hand and said:

"Let no one offer me this honor, for I will not consent, and likewise I shall restrain anyone else from rising. Let the one himself who gathered us together also lead this host."

Thus he spoke high-mindely,⁴⁸ and they approved what

⁴⁷ Or, reading *ἡμείων* with many MSS, *our*. Alternately, *choose the best of you (or us) to be leader*.

⁴⁸ Or *proudly, haughtily*. The same expression is used of haughty Amycus at 2.19 and proud Idas at 3.517.

APOLLONIUS RHODIUS

- Ἡρακλῆς. ἀνὰ δ' αὐτὸς ἀρήϊος ὄρνυτ' Ἴησων
 350 γηθόσυνος, καὶ τοῖα λιλαιομένοις ἀγόρευεν
 “εἰ μὲν δὴ μοι κῦδος ἐπιτρωπᾶτε μέλεσθαι,
 μηκέτ' ἔπειθ', ὡς καὶ πρίν, ἐρητύοιτο κέλευθα.
 νῦν γε μὲν ἤδη Φοῖβον ἀρεσσάμενοι θνέεσσι
 355 δαῖτ' ἐντυνώμεσθα παρασχεδόν. ὄφρα δ' ἴωσιν
 δμῶες ἐμοὶ σταθμῶν σημάντορες, οἷσι μέμηλεν
 δεῦρο βόας ἀγέληθεν εὐ κρίναντας ἐλάσσαι,
 τόφρα κε νῆ' ἐρύσαιμεν ἔσω ἄλός, ὄπλα τε πάντα
 ἐνθέμενοι πεπάλαχθε κατὰ κληΐδας ἐρετμά.
 τείως δ' αὖ καὶ βωμὸν ἐπάκτιον Ἐμβασίοιο
 360 θείομεν Ἀπόλλωνος, ὃ μοι χρεῖων ὑπέδεκτο
 σημανέειν δείξειν τε πόρους ἄλός, εἴ κε θηλαῖς
 οὐ ἔθεν ἐξάρχωμαι ἀεθλεύων βασιλῆι.”
 ἦ ῥα, καὶ εἰς ἔργον πρῶτος τράπεθ'. οἱ δ'
 ἐπανέσταν
 πειθόμενοι ἀπὸ δ' εἶματ' ἐπήτριμα νηήσαντο
 365 λείψ ἐπὶ πλαταμῶνι, τὸν οὐκ ἐπέβαλλε θάλασσα
 κύμασι, χειμερὶν δὲ πάλαι ἀποέκλυσεν ἄλμη.
 νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνησιν
 ἔζωσαν πάμπρωτον ἐνστρεφεῖ ἐνδοθεν ὄπλω
 τεινάμενοι ἐκάτερθεν, ἴν' εὖ ἀραροῖατο γόμφοις
 370 δούρατα καὶ ῥοθίοιο βίην ἔχοι ἀντιώωσαν.
 σκάπτρον δ' αἶψα κατ' εὖρος, ὅσον περιβάλλετο
 χῶρος,

354 ἴωσι(ν) AwE: ἴασι(ν) Π³L 371 περιβάλλετο Π³wd:
 περιβάλλεται m | χῶρος Π³Ω: χῶρον G

Heracles was urging. Warlike Jason himself rose joyfully and addressed these words to the eager men:

“If in fact you entrust this honor to my care, then no longer, as before, let the voyage be delayed. Right now, however, let us propitiate Phoebus with sacrifices and immediately prepare a feast. But until the servants arrive, the overseers of my farms who have been charged with carefully selecting cattle from the herd and driving them here, we will haul the ship into the sea, and you can put all the tackle on board and draw lots for the oars along the benches. In the meantime, let us also build an altar on the shore for Apollo Embasius,⁴⁹ who in an oracle promised to give me signs and point out the passages of the sea, if with sacrifices in his honor I would begin my task for the king.”

He spoke and was the first to turn to the task. The others stood up in obedience and heaped their garments, one on top of another, on a smooth flat stone, which the sea did not beat with its waves, but which the stormy sea-water had long ago washed clean. First of all, on Argus' instructions, they firmly girded the ship with a rope well twisted inside,⁵⁰ and pulled it taut on both ends, so that the planks would be joined securely by their pegs and withstand the opposing force of the surge. And immediately they began digging a trench as wide as the space occupied by the ship

⁴⁹ “Of Embarkation.”

⁵⁰ The rope presumably goes outside, around the hull, to avoid separation of the planks. *ἐνδοθεν* (“inside”) indicates that the rope was twisted in upon itself (Vian).

APOLLONIUS RHODIUS

- ἤδὲ κατὰ πρόειραν ἔσω ἄλός, ὄσσάτιόν περ
 ἔλκομένη χεῖρεσσιν ἐπιδραμέεσθαι ἔμελλεν.
 αἰεὶ δὲ προτέρω χθαμαλώτερον ἐξελάχαινον
 375 στείρης· ἐν δ' ὀλκῷ ξεστὰς στορέσαντο φάλαγγας·
 τὴν δὲ κατάντη κλῖναν ἐπὶ πρώτησι φάλαγγιν,
 ὣς κεν ὀλισθαίνουσα δι' αὐτῶν φορέοιτο.
 ὕψι δ' ἄρ' ἔνθα καὶ ἔνθα μεταστρέψαντες ἔρετμὰ
 πήχχιον προύχοντα περὶ σκαλμοῖσιν ἔδησαν.
 380 τῶν δ' ἐναμοιβαδῖς αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν,
 στέρνα θ' ὁμοῦ καὶ χεῖρας ἐπήλασαν. ἐν δ' ἄρα
 Τίφυς
 βήσαθ', ἴν' ὀτρύνειε νέους κατὰ καιρὸν ἐρύσσαι.
 κεκλόμενος δ' ἦυσε μάλα μέγα· τοὶ δὲ παρᾶσσον
 ᾧ κράτει βρῖσαντε μιῇ στυφέλιξαν ἐρωῆ
 385 νειόθεν ἐξ ἔδρης, ἐπὶ δ' ἐρρώσαντο πόδεσσιν
 προπροβιαζόμενοι· ἢ δ' ἔσπετο Πηλῖας Ἀργῶ
 ρίμφα μάλ', οἱ δ' ἐκάτερθεν ἐπίαχον αἰσσοῦτες.
 αἰ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῆ στενάχοντο
 φάλαγγες
 τριβόμεναι, περὶ δέ σφιν αἰδνὴ κήκιε λιγνὺς
 390 βριθοσύνη· κατόλισθε δ' ἔσω ἄλός· οἱ δέ μιν αὔθι
 ἄψι ἀνασειράζοντες ἔχον προτέρωσε κιοῦσαν.
 σκαλμοῖς δ' ἀμφὶς ἔρετμὰ κατήρτυον, ἐν δέ οἱ ἰστὸν
 λαίφεά τ' εὐπόιητα καὶ ἀρμαλιὴν ἐβάλλοντο.
 αὐτὰρ ἐπεὶ τὰ ἕκαστα περιφραδέως ἀλέγνυαν,
 395 κληῖδας μὲν πρῶτα πάλῳ διεμοιρήσαντο,

384 βρῖσαντε Π³LD: βρῖσαντες AwE

and as long as the distance from prow to sea that it would travel when pulled by their hands. As they went forward, they dug it ever deeper below the keel. In the trench they laid smooth rollers, and on the first rollers they inclined the ship downwards, so that it would slide along them and be carried forward. Then on both sides they reversed the oars with blades up on deck and handles projecting a cubit, and tied them around the oarlocks. They stationed themselves on either side, one behind each oar, and pushed with their chests and hands. Then Tiphys went on board to urge the youths⁵¹ to pull at the right moment. He shouted a very loud command, and they, immediately applying all their strength, with one thrust dislodged it from its support underneath, and, straining with their feet, forced it forward. The Pelian⁵² Argo swiftly followed, and the men on both sides shouted out as they rushed on. And the rollers groaned as they were scraped beneath the sturdy keel, and around them spewed dark smoke because of the weight. It glided down into the sea, and from there⁵³ they pulled back on the ropes and restrained its forward movement. They attached the oars to the oarlocks on both sides, and loaded on board the mast, well-stitched sails, and provisions.

Now when they had carefully seen to each of these things, they first apportioned the benches by lot, two men

⁵¹ These are presumably the ones who will check the forward motion of the ship once it enters the water.

⁵² The Argo's wood came mainly from mount Pelion.

⁵³ I.e. on land.

APOLLONIUS RHODIUS

- ἄνδρ' ἐντυναμένω δοιὴ μίαν· ἐκ δ' ἄρα μέσσην
 ἤρεον Ἡρακλῆι καὶ ἠρώων ἄτερ ἄλλων
 Ἄγκαίῳ, Τεγέης ὅς ῥα πτολίεθρον ἔβαιεν.
 τοῖς μέσσην οἴοισιν ἀπὸ κληῖδα λίποντο
 400 αὐτως, οὐ τι πάλω· ἐπὶ δ' ἔτρεπον αἰνήσαντες
 Τίφυν ἐνστείρης οἴηια νηὸς ἔρυσθαι.
 ἔνθεν δ' αὖ λαίγγας ἀλὸς σχεδὸν ὀχλίζοντες
 νήεον αὐτόθι βωμὸν ἐπάκτιον Ἀπόλλωνος
 Ἀκτίου Ἐμβασιόιο τ' ἐπώνυμον· ὦκα δὲ τοί γε
 405 φιτροὺς ἀζαλέης στόρεσαν καθύπερθεν ἐλαίης.
 τείως δ' αὐτ' ἀγέληθεν ἐπιπροέηκαν ἄγοντες
 βουκόλοι Αἰσωνίδαο δῦω βόε. τοὺς δ' ἐρύσαντο
 κουρότεροι ἐτάρων βωμοῦ σχεδόν, οἱ δ' ἄρ' ἔπειτα
 χέρνιβά τ' οὐλοχύτας τε παρέσχεθον. αὐτὰρ Ἴήσων
 410 εὔχετο κεκλόμενος πατρώιον Ἀπόλλωνα·
 “κλῦθι ἄναξ, Παγασάς τε πόλιν τ' Αἰσωνίδα
 ναίων,
 ἡμετέροιο τοκῆος ἐπώνυμον, ὅς μοι ὑπέστης
 Πυθοῖ χρειομένῳ ἄνυσιν καὶ πείραθ' ὁδοῖο
 σημανέειν, αὐτὸς γὰρ ἐπαίτιος ἔπλευ ἀέθλων·
 415 αὐτὸς νῦν ἄγε νῆα σὺν ἀρτεμέεσσιν ἐταίροις
 κείσέ τε καὶ παλίνορσον ἐς Ἑλλάδα· σοὶ δ' ἂν
 ὀπίσσω
 τόσσων, ὅσσοι κεν νοστήσομεν, ἀγλαὰ ταύρων
 ἱρὰ πάλιν βωμῶ ἐπιθήσομεν· ἄλλα δὲ Πυθοῖ,
 ἄλλα δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω.
 420 νῦν δ' ἴθι, καὶ τήνδ' ἡμιν, Ἐκηβόλε, δέξο θυηλήν,
 ἦν τοι τῆσδ' ἐπίβαθρα χάριν προτεθείμεθα νηὸς

occupying each. But they assigned the middle one to Heracles and, to the exclusion of the other heroes, Ancaeus, who lived in the city of Tegea. For them alone they reserved the middle bench just as it was, without any lot. And by acclamation they entrusted Tiphys with managing the helm of the strong-keeled ship.

Next, they heaved up stones near the sea and raised an altar there on the shore to Apollo in his titles of Actius⁵⁴ and Embasius. They quickly laid logs of dried olive wood on top of it. In the meantime, Jason's cowherds had driven before them two bulls from the herd. These the younger comrades dragged near the altar, and the others then brought lustral water and barley meal. But Jason called on Apollo of his fathers and prayed:

"Hear me, lord, you who dwell in Pagasae and the Aesonian city named for my father, you who promised me, when I sought an oracle at Pytho, that you would reveal the accomplishment and ways to conduct my journey, since you yourself were the cause of the enterprise.⁵⁵ Now, you yourself guide the ship there and back again to Hellas with my comrades safe and sound, and thereafter in your honor we will again place on this altar glorious sacrifices of as many bulls as the number of us who return, and I shall bring countless other gifts to Pytho and to Ortygia.⁵⁶ But for now, Far-Shooter, come and accept this sacrifice of ours, the very first tribute that we offer you for an auspi-

⁵⁴ "Of the Shore." ⁵⁵ Apollo's oracle caused Pelias to send Jason off (1.5-17); Apollo approved of the journey when Jason inquired of his oracle at Delphi and promised to help (cf. 1.359-362); and he even gave him two tripods to take with him (cf. 4.529-532). ⁵⁶ Ortygia was the ancient name for Delos.

πρωτίστην· λύσαιμι δ', ἄναξ, ἐπ' ἀπήμονι μοίρῃ
 πείσματα σὴν διὰ μῆτιν· ἐπιπνεύσειε δ' ἀήτης
 μέλιχος, ᾧ κ' ἐπὶ πόντον ἔλευσόμεθ' εὐδιόωντες."

425 ἦ, καὶ ἄμ' εὐχολῆ προχύτας βάλε. τῶ δ' ἐπὶ
 βουσὶν

ζωσάσθην, Ἀγκαῖος ὑπέρβιος Ἡρακλῆς τε.
 ἦτοι ὁ μὲν ῥοπάλῳ μέσσον κάρη ἀμφὶ μέτωπα
 πληῆξεν, ὁ δ' ἀθρόος αὐθι πεσὼν ἐνερέισατο γαίῃ·

Ἀγκαῖος δ' ἑτέροιο κατὰ πλατὺν αὐχένα κόψας
 430 χαλκείῳ πελέκει κρατεροὺς διέκερσε τένοντας·
 ἦριπε δ' ἀμφοτέροισι περιρρηδῆς κεράεσσιν.
 τοὺς δ' ἔταροι σφάξαν τε θοῶς, δείράν τε βοείας,
 κόπτον, δαίτρευόν τε, καὶ ἱερὰ μῆρ' ἐτάμοντο,
 καδ δ' ἄμυδις τά γε πάντα καλύψαντες πύκα δημῶ

435 καίον ἐπὶ σχίζησιν· ὁ δ' ἀκρήτους χέε λειβάς
 Αἰσονίδης. γῆθει δὲ σέλας θηέυμενος Ἴδμων
 πάντοσε λαμπόμενον θνέων ἄπο τοῖό τε λιγνὺν
 πορφυρέαις ἐλίκεσσιν ἐναίσιμον αἴσσουσαν·
 αἶψα δ' ἀπηλεγέως νόον ἔκφατο Δητοῦδα·

440 "ὕμῖν μὲν δὴ μοῖρα θεῶν χρειῶ τε περῆσαι
 ἐνθάδε κῶας ἄγοντας· ἀπειρέσιοι δ' ἐνὶ μέσσω
 κείσέ τε δευρό τ' ἔασιν ἀνερχομένοισιν ἄεθλοι.
 αὐτὰρ ἐμοὶ θανέειν στυγερῆ ὑπὸ δαίμονος αἴση
 τηλόθι που πέπρωται ἐπ' Ἀσίδος ἠπείροιο.

445 ᾧδε κακοῖς δεδαῶς ἔτι καὶ πάρος οἰωνοῖσιν
 πότμον ἐμόν, πάτρης ἐξήμιον, ὄφρ' ἐπιβαίην
 νηός, ἐκλείη δὲ δόμοις ἐπιβάντι λίπηται."

ὧς ἄρ' ἔφη· κούροι δὲ θεοπροπίης αἰούτες

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cious embarkation on this ship. May I loose the cables, lord, with a destiny free from harm, relying on your counsel; and may a gentle breeze blow for us, by which we may travel in fair weather over the sea."

He spoke, and as he prayed cast the barley offering. Two comrades, proud Ancaeus and Heracles, girded themselves to slay the bulls. With his club the latter struck his bull in the middle of the head upon its brow; it fell immediately in a heap and lay on the ground. Ancaeus struck the broad neck of the other with his bronze ax and cut through the strong tendons; it fell forward on both horns. The comrades quickly slit their throats and skinned the hides; they dismembered them, cut them up into portions, and removed the sacred thigh bones, and wrapping these all together with a thick coating of fat burned them on the firewood, and Jason poured libations of unmixed wine. Idmon rejoiced to see the flame burning all around from the sacrifice and its smoke rising favorably in dark spirals. At once he forthrightly declared the intention of Leto's son:

"For you men, indeed, the fate of the gods and their oracle ordain that you will return here with the fleece, but countless are the trials in between, both on your way there and returning here. But it is my destiny by the horrible decree of a god to die somewhere far away on the mainland of Asia. Even though I had learned beforehand from unfavorable bird omens that such was my doom, I left my homeland to embark upon the ship, so that, having embarked, glorious fame may be left for me at home."

Thus he spoke, and when the young men heard the

- νόστῳ μὲν γήθησαν, ἄχος δ' ἔλεν Ἴδμονος αἴση.
 450 ἦμος δ' ἥελιος σταθερὸν παραμείβεται ἦμαρ,
 αἰ δὲ νέον σκοπέλοισιν ὑποσκιόωνται ἄρουραι,
 δειλιῶν κλίνοντος ὑπὸ ζόφον ἡλίοιο,
 τῆμος ἄρ' ἤδη πάντες ἐπὶ ψαμάθοισι βαθείαν
 φυλλάδα χενάμενοι πολιοῦ πρόπαρ αἰγιαλοῖο
 455 κέκλινθ' ἐξείης· παρὰ δέ σφισι μυρὶ ἔκειτο
 εἶδατα καὶ μέθυ λαρόν, ἀφυσσαμένων προχοῆσιν
 οἰνοχόων. μετέπειτα δ' ἀμοιβαδὶς ἀλλήλοισιν
 μυθεῦνθ', οἷά τε πολλὰ νέοι παρὰ δαιτὶ καὶ οἴνω
 τερπνῶς ἐψιόωνται, ὅτ' ἄατος ὕβρις ἀπέη.
 460 ἔνθ' αὐτ' Αἰσονίδης μὲν ἀμήχανος εἰν ἑοῖ αὐτῷ
 πορφύρεσκειν ἕκαστα κατηφιόωντι ἑοικῶς·
 τὸν δ' ἄρ' ὑποφρασθεῖς μεγάλη ὀπί νείκεσεν Ἴδας·
 “Αἰσονίδη, τίνα τήνδε μετὰ φρεσὶ μῆτιν
 ἐλίσσεις;
 αὐδα ἐνὶ μέσσοισι τεὸν νόον. ἦέ σε δαμνῆ
 465 τάρβος ἐπιπλόμενον, τό τ' ἀνάκιδας ἄνδρας ἀτύζει;
 ἴστω νῦν δόρνυ θούρου, ὅτῳ περιώσιον ἄλλων
 κῦδος ἐνὶ πτολέμοισιν αἰίρομαι, οὐδέ μ' ὀφέλλει
 Ζεὺς τόσον, ὅσσάτιόν περ ἐμὸν δόρνυ, μὴ νύ τι πῆμα
 λοίγιον ἔσσεσθαι μηδ' ἀκράαντον ἄεθλον
 470 Ἴδεω ἔσπομένοιο, καὶ εἰ θεὸς ἀντιώψτο·
 τοῖόν μ' Ἀρήνηθεν ἀοσσητῆρα κομίζεις.”
 ἦ, καὶ ἐπισχόμενος πλείον δέπας ἀμφοτέρησιν
 πῖνε χαλίκρητον λαρόν μέθυ, δεύετο δ' οἴνω
 χεῖλα κυάνεαί τε γενειάδες. οἱ δ' ὁμάδησαν
 475 πάντες ὁμῶς, Ἴδμων δὲ καὶ ἀμφαδίην ἀγόρευσεν·

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prophecy, they rejoiced in their return, but sorrow seized them at Idmon's fate. And at the time when the sun passes midday, and the fields are just filling with shadows from the peaks as the sun inclines beneath the evening darkness, at that time all the men had already spread thick couches of leaves on the sand and were reclining side by side along the gray strand. Beside them lay great quantities of food and sweet wine, which cupbearers had drawn off in jugs. Afterwards, they told stories to one another in turn, of the kind young men often tell as they enjoy themselves over a meal and wine, when unbridled rudeness is absent. But at that time, Jason, all helpless, was pondering every concern within himself, like a man in despair. And then Idas spied him and chided him in a loud voice:

"Jason, what is this plan you are turning over in your mind? Declare your thoughts in our midst. Is it fear, the thing that terrifies cowardly men, which assaults and overwhelms you? Let my witness now be this raging spear, with which I win more glory in battles than any other men—nor does Zeus aid me as much as my own spear—that no calamity will be fatal nor any task unaccomplished with Idas on hand, even if a god should stand in the way. Such an ally am I that you are bringing from Arene."

Thus he spoke and, grasping a full cup in both hands, drank the sweet, unmixed wine, and his lips and dark beard were drenched with it. All the men together raised a clamor, but Idmon even spoke out openly:

APOLLONIUS RHODIUS

- “δαιμόνιε, φρονέεις ὀλοφώια καὶ πάρος αὐτῶ,
 ἦέ τοι εἰς ἄτην ζωρὸν μέθυ θαρσαλέον κῆρ
 οἰδάνει ἐν στήθεσσι, θεοὺς δ' ἀνέηκεν ἀτίζεις;
 ἄλλοι μῦθοι ἔασι παρήγοροι, οἷσί περ ἀνῆρ
 480 θαρσύνοι ἔταρον· σὺ δ' ἀτάσθαλα πάμπαν ἔειπας.
 τοῖα φάτις καὶ τοὺς πρὶν ἐπιφλύειν μακάρεσσιν
 νῆας Ἀλωιάδας, οἷς οὐδ' ὅσον ἰσοφαρίζεις
 ἠγορέην· ἔμπης δὲ θεοῖς ἐδάμησαν ὀιστοῖς
 ἄμφω Ληγοῖδαο, καὶ ἴφθιμοί περ ἑόντες.”
 485 ὡς ἔφατ'· ἐκ δ' ἐγέλασεν ἄδην Ἀφαρήϊος Ἰδας,
 καί μιν ἐπιλλίζων ἠμίβετο κερτομίοισιν
 “Ἄγρει νυν τόδε σῆσι θεοπροπίησιν ἐνίσπες,
 εἰ καὶ ἐμοὶ τοιόνδε θεοὶ τελέουσιν ὄλεθρον,
 οἷον Ἀλωιάδησι πατῆρ τεὸς ἐγγυάλιξεν·
 490 φράζω δ' ὅπως χεῖρας ἐμὰς σόος ἐξαλέοιο,
 χρεῖῶ θεσπίζων μεταμώνιον εἴ κεν ἀλώης.”
 χῶετ' ἐνιπτάζων· προτέρω δέ κε νεῖκος ἐτύχθη,
 εἰ μὴ δηριόωντας ὀμοκλήσαντες ἑταῖροι
 αὐτός τ' Αἰσονίδης κατερήτηεν· ἂν δὲ καὶ Ὀρφεὺς
 495 λαῖῃ ἀνασχόμενος κίθαριν πείραζεν αἰοιδῆς.
 ἦειδεν δ' ὡς γαῖα καὶ οὐρανὸς ἠδὲ θάλασσα,
 τὸ πρὶν ἐπ' ἀλλήλοισι μιῇ συναρηρότα μορφῇ,
 νεῖκεος ἐξ ὀλοοῖο διέκριθεν ἀμφὶς ἕκαστα·
 ἠδ' ὡς ἔμπεδον αἰὲν ἐν αἰθέρι τέκμαρ ἔχουσιν
 500 ἄστρα σεληναίη τε καὶ ἠελίοιο κέλευθοι·
 οὐρέα θ' ὡς ἀνέτειλε, καὶ ὡς ποταμοὶ κελάδοντες

500 σεληναίη Ω: σεληναίης Flangini

ARGONAUTICA: BOOK 1

“You fool! Have you held self-destructive ideas before this as well, or is the pure wine swelling the impetuous heart in your chest to ruin, and has it impelled you to disrespect the gods? There are other consoling words with which a man could encourage his comrade, but what you have said is utterly outrageous. Such boasts, they say, did the sons of Aloeus⁵⁷ too blurt out once against the blessed gods, and you are not in the slightest equal to them in valor. And yet they both were killed by the swift arrows of Leto’s son, for all their might.”

Thus he spoke, and Idas, son of Aphareus, burst out laughing and, eyeing him askance, answered with cutting words:

“Come on, then, tell me this with your prophetic arts, whether the gods will bring about for me too such a death as the one your father⁵⁸ brought upon Aloeus’ sons, but take thought for how you may escape from my hands alive, if you should be caught declaring a vain prophecy.”

Thus he reviled him in his anger, and the strife would have gone further, had not their comrades and Jason himself rebuked the antagonists and restrained them. Then too Orpheus lifted up his lyre with his left hand and tried out a song.

He sang of how the earth, sky, and sea, at one time combined together in a single form, through deadly strife became separated each from the other; and of how the stars and moon and paths of the sun always keep their fixed place in the sky; and how the mountains arose; and how the

⁵⁷ Otus and Ephialtes, who tried to scale heaven by piling mount Ossa upon Olympus and Pelion on them (cf. *Odyssey* 11.307–320). ⁵⁸ Apollo.

- αὐτῆσιν νύμφησι καὶ ἔρπετὰ πάντ' ἐγένοντο.
 ἤειδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμη τε
 Ὀκεανὶς νιφόεντος ἔχον κράτος Οὐλύμποιο·
 505 ὡς τε βίη καὶ χερσὶν ὁ μὲν Κρόνῳ εἵκαθε τιμῆς,
 ἢ δὲ Ἐρέη, ἔπεσον δ' ἐνὶ κύμασιν Ὀκεανοῖο·
 οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσον,
 ὄφρα Ζεὺς ἔτι κούρος, ἔτι φρεσὶ νήπια εἰδώς,
 Δικταῖον ναίεισκεν ὑπὸ σπέος, οἱ δέ μιν οὐ πω
 510 γηγενέες Κύκλωπες ἐκαρτύναντο κεραυνῶ
 βροντῆ τε στεροπῆ τε· τὰ γὰρ Διὶ κῦδος ὀπάζει.
 ἦ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σχέθεν
 αὐδῆ·
 τοὶ δ' ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
 πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὔασιν ἠρεμέοντες
 515 κληθμῶ· τοῖόν σφιν ἐνέλλιπε θελκτὺν ἀοιδῆς.
 οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβάς,
 ἢ θέμις, ἐστηῶτες ἐπὶ γλώσσησι χέοντο
 αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνώοντο.
 αὐτὰρ ὅτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἦως
 520 Πηλίου αἰπεινὰς ἴδεν ἄκριας, ἐκ δ' ἀνέμοιο
 εὔδιοι ἐκλύζοντο τινασσομένης ἀλὸς ἄκραι,
 δὴ τότε ἀνέγρετο Τίφυς, ἄφαρ δ' ὀρόθυνεν ἐταίρους
 βαινέμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
 σμερδαλέον δὲ λιμὴν Παγασήϊος ἠδὲ καὶ αὐτῆ
 525 Πηλιάς ἴαχεν Ἀργῶ ἐπισπέρχουσα νέεσθαι·
 ἐν γὰρ οἱ δόρυ θείον ἐλήλατο, τό ρ' ἀνὰ μέσσην

echoing rivers with their nymphs and all the land animals came to be. He sang of how, in the beginning, Ophion and Ocean's daughter Eurynome held sway over snowy Olympus, and of how, through force of hand, he ceded rule to Cronus and she to Rhea, and they fell into the waves of the Ocean. These two in the meantime ruled over the blessed Titan gods, while Zeus, still a child and still thinking childish thoughts, dwelt in the Dictaeon cave, and the earth-born Cyclopes had not yet armed him with the thunderbolt, thunder, and lightning, for these give Zeus his glory.

Thus he sang, and hushed his lyre along with his divinely beautiful voice. But they, although he had ceased, still leaned their heads forward longingly, one and all, with intent ears, immobile with enchantment—such was the spell of the song that he left within them. Not long thereafter they mixed libations for Zeus, as is right, and stood and poured them on the victims' burning tongues, and turned their thoughts to sleeping through the night.

But when radiant Dawn with shining eyes beheld the steep cliffs of Pelion, and in fair weather the headlands were being washed as the sea was stirred by a breeze, then Tiphys awoke and immediately roused his comrades to board the ship and ready the oars. The harbor of Pagasae let out a terrible shout, and so did the Pelian Argo itself, urging them to depart, for in it was fastened a divine beam

515 *θεκλτὺν* Lobeck: *θέλκτυν* E: *θέλκτῆν* Ω: *θέκλτρον*
Meineke: *θέλξιν* Campbell

517 *έστηώτες* ἐπὶ Mooney: *έστι* τέως ἐπὶ τε Ω

APOLLONIUS RHODIUS

- στείραν Ἀθηναίη Δωδωνίδος ἤρμοσε φηγοῦ.
 οἱ δ' ἀνὰ σέλματα βάντες ἐπισχερῶ ἀλλήλοισιν,
 ὡς ἐδάσαντο πάροιθεν ἐρεσσέμεν ᾧ ἐνὶ χώρῳ,
 530 εὐκόσμως σφετέροισι παρ' ἔντεσιν ἐδριόωντο.
 μέσσω δ' Ἀγκαῖος μέγα τε σθένος Ἡρακλῆος
 Ἴζανον, ἄγχι δέ οἱ ῥόπαλον θέτο· καί οἱ ἔνερθεν
 ποσσὶν ὑπεκλύσθη νηὸς τρόπις. εἶλκετο δ' ἦδη
 πείσματα, καὶ μέθην λείβον ὑπερθ' ἀλός· αὐτὰρ
 Ἰήσων
 535 δακρυόεις γαίης ἀπὸ πατρίδος ὄμματ' ἔνεικεν.
 οἱ δ', ὡς τ' ἠίθεοι Φοῖβω χορὸν ἢ ἐνὶ Πυθοῖ
 ἢ που ἐν Ὀρτυγίῃ ἢ ἐφ' ὕδασι νῆσιν Ἰσμηνοῖο
 στησάμενοι, φόρμιγγος ὑπαὶ περὶ βωμὸν ὀμαρτῆ
 ἐμμελέως κραιπνοῖσι πέδον ῥήσσωσι πόδεσσιν·
 540 ὡς οἱ ὑπ' Ὀρφῆος κιθάρῃ πέπληγον ἐρετμοῖς
 πόντου λάβρον ὕδωρ, ἐπὶ δὲ ῥόθια κλύζοντο.
 ἀφρῶ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκιεν ἄλμη
 δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.
 στράπτε δ' ὑπ' ἡελίῳ φλογὶ εἵκελα νηὸς ἰούσης
 545 τεύχεα· μακρὰ δ' αἰὲν ἐλευκαίνοντο κέλευθοι,
 ἀτραπὸς ὡς χλοεροῖο διειδομένη πεδίοιο.
 πάντες δ' οὐρανόθεν λεύσσουν θεοὶ ἡματι κείνῳ
 νῆα καὶ ἡμιθέων ἀνδρῶν γένος, οἱ τότε ἄριστοι
 πόντον ἐπιπλώεσκον· ἐπ' ἀκροτάτησι δὲ νύμφαι
 550 Πηλιάδες κορυφήσιν ἐθάμβεον εἰσορόωσαι

548 γένος wE: μένος LA

ARGONAUTICA: BOOK 1

that Athena had fashioned from Dodonian oak for the middle of the keel.⁵⁹ They went to their benches one behind the other, as they had previously been allotted to row, each in his place, and took their seats in due order next to their weapons. In the middle sat Ancaeus and mighty Heracles; he placed his club next to him, and beneath his feet the ship's keel sank deep. By now the cables were being hauled in, and the men were pouring libations of wine over the sea. But Jason, in tears, turned his eyes away from his fatherland.

And they, as when young men form a chorus to honor Phoebus either in Pytho, or perhaps in Ortygia, or by the waters of Ismenus, and around the altar to the lyre's accompaniment with swift feet they beat the ground all together in rhythm—thus to the accompaniment of Orpheus' lyre did they smite the rushing water of the sea with their oars, and the surge washed over the blades. On this side and that the dark sea water bubbled with foam as it seethed furiously from the strength of the mighty men. Their armor flashed in the sunlight like a flame as the ship proceeded, and their long wake remained ever white, like a path seen across a green plain.

On that day all the gods gazed down from the sky upon the ship and the race of demigods, the best of men who then were sailing over the sea. On the highest peaks, the nymphs of Pelion marveled to see the work of Itonian⁶⁰

⁵⁹ Oaks at Dodona, site of Zeus' oracle, were endowed with prophetic speech (cf. *Odyssey* 14.327–328).

⁶⁰ Named for Iton in Thessaly, a cult site of Athena.

APOLLONIUS RHODIUS

- ἔργον Ἀθηναίης Ἰωνίδος ἠδὲ καὶ αὐτοὺς
 ἥρωας χείρεσσιν ἐπικραδᾶοντας ἐρετμά.
 αὐτὰρ ὃ γ' ἐξ ὑπάτου ὄρεος κίεν ἄγχι θαλάσσης
 Χείρων Φιλλυρίδης, πολιῆ δ' ἐπὶ κύματος ἀγῆ
 555 τέγγε πόδας, καὶ πολλὰ βαρεῖη χειρὶ κελεύων
 νόστον ἐπευφήμησεν ἀκηδέα νισσομένοισιν·
 σὺν καὶ οἱ παράκοιτις, ἐπωλένιον φορέουσα
 Πηλείδην Ἀχιλῆα, φίλω δειδίσκετο πατρί.
 οἱ δ' ὅτε δὴ λιμένος περιηγέα κάλλιπον ἀκτὴν
 560 φραδμοσύνη μῆτι τε δαΐφρονος Ἀγνιάδαο
 Τίφυος, ὅς ῥ' ἐνὶ χερσὶν ἐύξοα τεχνηέντως
 πηδάλι' ἀμφιέπεσκ', ὄφρ' ἔμπεδον ἐξιθύνοι,
 δῆ ῥα τότε μέγαν ἰστὸν ἐνεστήσαντο μεσόδμη,
 δῆσαν δὲ προτόνοισι τανυσσάμενοι ἐκάτερθεν·
 565 καδ' δ' αὐτοῦ λίνα χεῦαν ἐπ' ἠλακάτην ἐρύσαντες.
 ἐν δὲ λιγὺς πέσειν οὔρος· ἐπ' ἰκριόφιν δὲ κάλωας
 ξεστῆσιν περόνησι διακριδὸν ἀμφιβαλόντες
 Τισαίην εὐκηλοὶ ὑπὲρ δολιχὴν θέον ἄκρην.
 τοῖσι δὲ φορμίζων εὐθήμονι μέλπεν αἰοιδῆ
 570 Οἰάγροιο πάϊς Νηροσσόον εὐπατέρειαν
 Ἄρτεμιν, ἣ κείνας σκοπιᾶς ἀλὸς ἀμφιέπεσκειν
 ῥυομένη καὶ γαῖαν Ἰωλκίδα. τοὶ δὲ βαθείης
 ἰχθύες αἰσσοντες ὑπερθ' ἀλός, ἄμμιγα παύροις
 ἄπλετοι, ὕγρα κέλευθα διασκαίροντες ἔποντο.
 575 ὡς δ' ὀπὸτ' ἀγραύλοιο κατ' ἵχνια σημαντῆρος
 μυρία μῆλ' ἐφέπονται ἄδην κεκορημένα ποίης

ARGONAUTICA: BOOK I

Athena and the heroes themselves plying the oars with their hands. And Cheiron, Philyra's son, came down from the mountaintop to the sea, and, wetting his feet in the gray break of the surf, repeatedly waved encouragement with his mighty hand and wished them a safe return as they set out. And with him his wife,⁶¹ holding Peleus' son Achilles in her arms, showed him to his dear father.

Then, when they had left behind the circular shore of the harbor guided by the instructions and expertise of wise Tiphys, Hagnias' son, who skillfully managed the well-polished tiller in his hands to steer a steady course, they set up the great mast in the mast bed and secured it with forestays which they tightened on both sides. They drew the sail to the top of the mast and let it down from there. A whistling breeze fell upon it, and on the deck they wound the lines⁶² separately around the polished cleats and calmly sped past the long Tisaeon headland. The son of Oeagrus played his lyre for them and in a well composed song sang of Artemis Ship-Preserver, child of a great father,⁶³ the goddess who watched over those peaks by the sea and protected the land of Iolcus. And fish darted above the deep sea, great mixed with small, and followed along, leaping through the watery paths. And as when countless sheep follow in the footsteps of a rustic shepherd to the fold after having had

⁶¹ Chariclo.

⁶² Here probably the sheets attached to the lower corners of the sail; but elsewhere *κάλωες* are halyards. ⁶³ Zeus.

551 Ἰτωνίδος L³γρΣΩlem Et. Magn. et Et. Gen.: Τριτωνίδος
 ΛωΕΣ^{lem} 556 ἀκηδέα Ω: ἀπηρέα Test.
 573 ὕπερθ' Ω: ὑπέξ Campbell (cf. 4.933)

APOLLONIUS RHODIUS

εἰς αὖλιν, ὁ δέ τ' εἶσι πάρος σύριγγι λιγείῃ
καλὰ μελιζόμενος νόμιον μέλος· ὡς ἄρα τοί γε
ὠμάρτευν· τὴν δ' αἰὲν ἐπασσύτερος φέρεν οὔρος.

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

- ἔνθεν δὲ προτέρωσε παρεξέθειον Μελίβοϊαν,
ἀκτὴν τ' αἰγιαλὸν τε δυσήνεμον εἰσορόωντες·
ἠῶθεν δ' Ὀμόλην ἀντοσχεδὸν εἰσορόωντες
595 πόντῳ κεκλιμένην παρεμέτρεον· οὐδ' ἔτι δηρὸν
μέλλον ὑπέκ ποταμοῖο βαλεῖν Ἀμύροιο ρέεθρα.
κεῖθεν δ' Εὐρυμένας τε πολυκλύστους τε φάραγγας
Ὀσσης Οὐλύμποῖό τ' ἐσέδρακον· αὐτὰρ ἔπειτα
κλίτεια Παλλήναια Καναστραίην ὑπὲρ ἄκρη
600 ἦινυσαν ἐννύχιοι πνοιῇ ἀνέμοιο θέοντες.

593 εἰσορόωντες Ω: ἐκνεύσαντες Brunck: ἐκπερόωντες
Meineke

their fill of grass, and he goes in front, beautifully playing a shepherd's tune on his shrill pipes—thus then did the fish accompany the ship, and a steady wind bore it ever onward.

Soon the grain-rich land of the Pelasgians sank into the mist, and, as they sped ever onward, they passed by the rugged cliffs of Pelion, and the Sepian headland sank from view. Sciathus appeared in the sea, and far off appeared Peiresiae and, under a clear sky, the shore of Magnesia on the mainland and the tomb of Dolops.⁶⁴ Here then they put in at evening because the wind was blowing against them, and they honored him at nightfall by burning sheep as victims, while the sea was tossed by the swell. And for two days they lingered on the shore, but on the third day they launched the ship and spread on high the large sail. People still call that shore Aphetæ⁶⁵ of Argo.

From there they sped onward past Meliboea, seeing⁶⁶ its coast and stormy beach. At daybreak they immediately saw Homole situated by the sea and skirted it. Soon thereafter they were to pass by the streams of the river Amyrus.⁶⁷ From there they beheld Eurymenæe and the sea-washed ravines of Ossa and Olympus. But then, running all night with the blowing wind, they passed the cliffs of Pallene beyond the headland of Canastra. At dawn, as

⁶⁴ Dolops was a son of Hermes (schol.). The location has not been identified.

⁶⁵ "Launching."

⁶⁶ To avoid the

awkward repetition of *εἰσορόωvτες* in the next line, Brunck proposed *ἐκνεύσαντες* ("avoiding") and Meineke *ἐκπερόωντες* ("bypassing"). Wellauer deleted 593; Vian deleted 592-593.

⁶⁷ Before reaching the Amyrus (which actually flows into lake Boebe) they turn east, away from the coast of Thessaly.

APOLLONIUS RHODIUS

- ἦρι δὲ νισσομένοισιν Ἄθω ἀνέτελλε κολώνη
 Θρηκική, ἣ τόσσον ἀπόπροθι Λῆμμον εἴουσιν,
 ὅσσον ἐς ἐνδιόν κεν εὔστολος ὀλκὰς ἀνύσαι,
 ἀκροτάτῃ κορυφῇ σκιάει καὶ ἐσάχρι Μυρίνης.
 605 τοῖσιν δ' αὐτῆμαρ μὲν ἄεν καὶ ἐπὶ κνέφας οὔρος
 πάγχυ μάλ' ἀκραῆς, τετάνυστο δὲ λαίφρα νηός.
 αὐτὰρ ἄμ' ἠελίοιο βολαῖς ἀνέμοιο λιπόντος
 εἰρεσίῃ κραναὴν Σιντηίδα Λῆμμον ἴκοντο.
 ἔνθ' ἄμυδις πᾶς δῆμος ὑπερβασίησι γυναικῶν
 610 νηλειῶς δέδμητο παροιχομένῳ λυκάβαντι.
 δὴ γὰρ κουριδίας μὲν ἀπηνήναντο γυναικας
 ἀνέρες ἐχθήραντες, ἔχον δ' ἐπὶ ληιάδεσσι
 τρηχὺν ἔρον, ἃς αὐτοὶ ἀγίνεον ἀντιπέρηθεν
 Θρηκικήν δηοῦντες· ἐπεὶ χόλος αἰνὸς ὄπαζεν
 615 Κύπριδος, οὐνεκά μιν γεράων ἐπὶ δηρὸν ἄτισσαν.
 ὦ μέλαι ζήλοιό τ' ἐπισμυγερώς ἀκόρητοι
 οὐκ οἶον σὺν τῆσι εἰς ἔρραισαν ἀκοίτας
 ἀμφ' εὐνή, πᾶν δ' ἄρσεν ὁμοῦ γένος, ὥς κεν ὀπίσσω
 μὴ τινα λευγαλέοιο φόνου τίσειαν ἀμοιβήν.
 620 οἷη δ' ἐκ πασέων γεραροῦ περιφείσατο πατρὸς
 Ὑψιπύλεια Θόαντος, ὃ δὴ κατὰ δῆμον ἀνασσειν
 λάρνακι δ' ἐν κοίλῃ μιν ὑπερθ' ἄλὸς ἦκε φέρεσθαι,
 αἶ κε φύγη. καὶ τὸν μὲν ἐς Οἰνοίην ἐρύσαντο
 πρόσθεν, ἀτὰρ Σίκινόν γε μεθύστερον αὐδηθεῖσαν

⁶⁸ Myrine on southwest Lemnos lies about fifty miles from mount Athos.

ARGONAUTICA: BOOK 1

they fared on, the Thracian mountain of Athos rose before them, which with its highest peak casts a shadow over Lemnos even as far as Myrine, although the island lies as far away as a well-equipped merchant ship could travel from dawn to midday.⁶⁸ That whole day until dark a very strong wind was blowing for them, and the ship's sails were stretched taut. But when the wind died as the sun's rays disappeared, it was by oar that they reached rocky Lemnos, the Sintian island.⁶⁹

There, all at once, the whole male population had been ruthlessly slain by the heinous actions of the women in the previous year. For the men had come to loathe their legitimate wives and rejected them, whereas they maintained a violent passion for the captive women whom they themselves brought back when pillaging Thrace on the opposite shore. For the terrible wrath of Cypris⁷⁰ was afflicting them, because they had for a long time deprived her of honors. O wretched women, sad victims of insatiable jealousy! Not only did they kill their own husbands along with the women for making love,⁷¹ but the entire race of men as well, to avoid paying any retribution later for the atrocious murder. Alone of all the women, Hypsipyle saved her aged father Thoas, who in fact was ruling over the people. She set him to drift on the sea in a hollow chest, in the hope that he might escape. And fishermen pulled him ashore at what was formerly the island of Oenoe, but later called Sicinus,

⁶⁹ The Sintians were early inhabitants of Lemnos.

⁷⁰ Aphrodite. ⁷¹ Similarly "for their guilty love" (Coleridge), "for bedding together" (Green). Others translate, "on account of their marriage beds" (Seaton) or "in their beds" (Ardizzoni, Vian), but *ἀμφί* does not mean "in."

APOLLONIUS RHODIUS

- 625 νήσον, ἐπακτῆρες, Σικίνου ἄπο, τόν ῥα Θόαντι
 νηιάς Οἰνοίη νύμφη τέκεν εὐνηθεῖσα.
 τῆσι δὲ βουκόλιαί τε βοῶν χάλκεια τε δύνειν
 τεύχεα πυροφόρους τε διατμήξασθαι ἀρούρας
 ῥηίτερον πάσησιν Ἀθηναίης πέλεν ἔργων,
 630 οἷς αἰεὶ τὸ πάροιθεν ὀμίλειον. ἀλλὰ γὰρ ἔμπης
 ἦ θαμὰ δὴ πάπταινον ἐπὶ πλατὺν ὄμμασι πόντον
 δείματι λευγαλέω, ὅποτε Θρήικες ἴασιν.
 τῷ καὶ ὄτ' ἐγγύθι νήσου ἐρεσσομένην ἴδον Ἀργῶ,
 αὐτίκα πασσυδίη πυλέων ἔκτοσθε Μυρίνης
 635 δῆια τεύχεα δῦσαι ἐς αἰγιαλὸν προχέοντο,
 Θυιάσιν ὠμοβόροις ἴκελαι· φὰν γάρ που ἰκάνειν
 Θρήικας· ἢ δ' ἅμα τῆσι Θοαντιάς Ὑψιπύλεια
 δύν' ἐνὶ τεύχεσι πατρός. ἀμχανιῆ δ' ἐχέοντο
 ἄφθογγοι, τοῖόν σφιν ἐπὶ δέος ἤωρέιτο.
 640 τείως δ' αὐτ' ἐκ νηὸς ἀριστῆες προέηκαν
 Αἰθαλίδην κήρυκα θοόν, τῷ πέρ τε μέλεισθαι
 ἀγγελίας καὶ σκῆπτρον ἐπέτρεπον Ἑρμείαιο
 σφωιτέριοιο τοκῆος, ὅς οἱ μνήστιν πόρε πάντων
 ἄφθιτον· οὐδ' ἔτι νῦν περ ἀποιχομένου Ἀχέροντος
 645 δίνας ἀπροφάτους ψυχὴν ἐπιδέδρομε λήθη·
 ἀλλ' ἢ γ' ἔμπεδον αἰὲν ἀμειβομένη μεμόρηται,
 ἄλλοθ' ὑποχθονίοις ἐναρίθμιος, ἄλλοτ' ἐς αὐγὰς
 ἠελίου ζωοῖσι μετ' ἀνδράσιν. ἀλλὰ τί μύθους
 Αἰθαλίδεω χρειῶ με διηνεκέως ἀγορεύειν;
 650 ὅς ῥα τόθ' Ὑψιπύλην μειλίξατο δέχθαι ἰόντας

ARGONAUTICA: BOOK I

from that Sicinus whom the water nymph Oenoe bore after making love to Thoas. But as for the women, they all found cattle-herding, donning bronze armor, and plowing fields of wheat to be easier than Athena's labors,⁷² with which they had always before been occupied. And yet, for all that, often indeed did they scan the broad sea with their eyes in terrible fear for when the Thracians would come. And so, when they saw the Argo being rowed near their island, they immediately, one and all, put on their armor for war and poured forth from the gates of Myrine onto the shore like Thyiades who eat raw flesh,⁷³ for they undoubtedly thought that the Thracians were coming. And with them Thoas' daughter Hypsipyle put on her father's armor. In helpless distress they streamed forth in silence, such was the fear looming over them.

But in the meantime, the heroes had sent Aethalides forth from the ship, the swift herald to whose care they entrusted their messages and the scepter of Hermes, his father, who had granted him an imperishable remembrance of all things. And not even now, after his departure to the unspeakable⁷⁴ eddies of Acheron, has forgetfulness come over his soul, but it is destined to change abodes endlessly, sometimes being numbered among those beneath the earth, at other times in the sunlight among living men. But what need have I to tell at length stories about Aethalides? On that occasion, he persuaded Hypsipyle to receive the

⁷² I. e. household chores, primarily weaving.

⁷³ Thyiades (or Thyades) were frenzied female worshippers of Dionysus.

⁷⁴ Or *unforeseeable*.

ἤματος ἀνομένοιοι διὰ κνέφας· οὐδὲ μὲν ἠοὶ
πέισματα νηὸς ἔλυσαν ἐπὶ πνοιῇ βορέαο.

Δημνιάδες δὲ γυναῖκες ἀνὰ πτόλιν ἴζον ἰοῦσαι
εἰς ἀγορῆν· αὐτὴ γὰρ ἐπέφραδεν Ἰψιπύλεια.

655 καὶ ῥ' ὅτε δὴ μάλα πᾶσαι ὀμιλαδὸν ἠγερέθοντο,
αὐτίκ' ἄρ' ἦ γ' ἐνὶ τῆσιν ἐποτρύνουσ' ἀγόρευεν·

“ὦ φίλαι, εἰ δ' ἄγε δὴ μενοεικέα δῶρα πόρωμεν
ἀνδράσιν, οἷά τ' ἔοικεν ἄγειν ἐπὶ νηὸς ἔχοντας,
ἦα καὶ μέθυ λαρόν, ἔν' ἔμπεδον ἔκτοθι πύργων

660 μίμνοιεν, μηδ' ἄμμε κατὰ χρεῖω μεθέποντες
ἀτρεκέως γνώωσι, κακῇ δ' ἐπὶ πολλὸν ἴκηται
βάξις· ἐπεὶ μέγα ἔργον ἐρέξαμεν, οὐδέ τι πάμπαν
θυμηδὲς καὶ τοῖσι τό γ' ἔσσεται, εἴ κε δαεῖεν.

ἡμετέρη μὲν νῦν τοίη παρενήνοθε μῆτις·

665 ὑμέων δ' εἴ τις ἄρειον ἔπος μητίσεται ἄλλη,
ἐγρέσθω· τοῦ γάρ τε καὶ εἵνεκα δεῦρο κάλεσσα.”

ὡς ἄρ' ἔφη, καὶ θῶκον ἐφίζανε πατρὸς εὐοῖο
λάινον. αὐτὰρ ἔπειτα φίλη τροφὸς ὦρτο Πολυξώ,
γῆραι δὴ ῥικνοῖσιν ἐπισκάζουσα πόδεσσι,

670 βάκτρῳ ἐρειδομένη, πέρι δὲ μενείν' ἀγορευσαί·
τῇ καὶ παρθενικαὶ πίσυρες σχεδὸν ἐδριόωντο
ἀδμῆτες λευκῆσιν ἐπιχνοάουσαι ἐθείραις.

στῆ δ' ἄρ' ἐνὶ μέσση ἀγορῇ, ἀνὰ δ' ἔσχεθε δειρῆν
ἦκα μόλις κυφοῖο μεταφρένου, ὧδέ τ' ἔειπεν·

675 “δῶρα μὲν, ὡς αὐτῇ περ ἐφاندάνει Ἰψιπυλείη,
πέμπωμεν ξείνοισιν, ἐπεὶ καὶ ἄρειον ὀπάσσαι.
ὑμμι γε μὴν τίς μῆτις ἐπαυρέσθαι βιότοιο,
αἶ κεν ἐπιβρίση Θρήϊξ στρατὸς ἠέ τις ἄλλος

ARGONAUTICA: BOOK 1

travelers for the night, since the day was waning, but yet at dawn they did not loose the ship's cables because the north wind was blowing.⁷⁵

The Lemnian women came from throughout the city and sat in the assembly, for Hypsipyle herself had given the order. And once they had all gathered in one large group, she immediately spoke in their midst and exhorted them:

"My friends, come, let us give these men gifts to their liking, such things as men ought to take with them on a ship, provisions and sweet wine, so that they might forever remain outside our walls, lest out of need they may come among us and get to know us all too accurately, and an evil report may travel far and wide. For we have done a terrible deed, and it will not be at all heart-cheering to them either, if they were to learn of it. Such, then, is the plan before us now, but if any of you can devise a better proposal, let her rise, because it was also for this reason that I summoned you here."

Thus she spoke and sat down on her father's seat of stone. But then her dear nurse Polyxo rose up, tottering on feet shriveled with age and leaning on a cane, but she was very eager to speak. And near her sat four unwed virgins crowned with white hair. She stood in the middle of the assembly, and with difficulty raised her neck slightly from her stooped back and spoke thus:

"Let us send gifts to the strangers, just as Hypsipyle herself wishes, for it is better to give them. But as for you all, what plan do you have to sustain your livelihood if a Thracian army invades, or some other enemy force, as of-

⁷⁵ From Lemnos they needed to sail north toward Samothrace.

APOLLONIUS RHODIUS

680 *δυσμενέων, ἃ τε πολλὰ μετ' ἀνθρώποισι πέλονται,
ὡς καὶ νῦν ὄδ' ὄμιλος ἀνωίστως ἐφικάνει;
εἰ δὲ τὸ μὲν μακάρων τις ἀποτρέποι, ἄλλα δ'
ὀπίσσω*

*μυρία δημοτήτος ὑπέρτερα πῆματα μίμνει.
εὖτ' ἂν δὴ γεραραὶ μὲν ἀποφθινύθουσι γυναῖκες,
κουρότεραι δ' ἄγονοι στυγερὸν ποτὶ γῆρας ἵκησθε,
685 πῶς τῆμος βώσεσθε, δυσάμμοροι; ἦε βαθείαις
αὐτόματοι βόες ὕμμιν ἐνιζευχθέντες ἀρούραις
γειοτόμον νειοῖο διειρύσσουσιν ἄροτρον,
καὶ πρόκα τελλομένου ἔτεος στάχυν ἀμήσουται;
ἦ μὲν ἐγών, εἰ καὶ με τὰ νῦν ἔτι πεφρίκασιν*

690 *Κῆρες, ἐπερχόμενόν που οἴομαι εἰς ἔτος ἤδη
γαίαν ἐφέσσεσθαι, κτερέων ἀπὸ μοῖραν ἐλοῦσα
αὐτως, ἣ θέμις ἐστί, πάρος κακότητι πελάσσαι.
ὀπλοτέρησι δὲ πάγχυ τάδε φράζεσθαι ἄνωγα·
νῦν γὰρ δὴ παρὰ ποσσὶν ἐπήβολός ἐστ' ἀλεωρή,
695 εἴ κεν ἐπιτρέψητε δόμους καὶ ληίδα πᾶσαν
ὑμετέρην ξείνοισι καὶ ἀγλαὸν ἄστνυ μέλεισθαι.”*

*ὡς ἔφατ'· ἐν δ' ἀγορῇ πλήτο θρόου, εὐάδε γάρ
σφιν*

*μῦθος. ἀτὰρ μετὰ τήν γε παρασχεδὸν αὖτις ἀνώρτο
Ἵψιπύλη, καὶ τοῖον ὑποβλήδην ἔπος ἠΐδα·*

700 *“εἰ μὲν δὴ πάσησιν ἐφαιδάνει ἦδε μενοινή,
ἦδη κεν μετὰ νῆα καὶ ἄγγελον ὀτρύναιμι.”*

ἦ ῥα, καὶ Ἴφινόην μετεφώνεεν ἄισσον ἐοῦσαν·

*“ὄρσο μοι, Ἴφινόη, τοῦδ' ἀνέρος ἀντιώσασα
ἡμέτερόνδε μολεῖν, ὅς τις στόλου ἠγεμονεύει,*

ten happens among men, just as now this group has unexpectedly come? Even if one of the blessed gods were to avert this threat, countless other woes worse than war remain in the future. When in fact the older women die and you younger ones reach horrible old age without children, how will you survive then, poor things? Will your oxen yoke themselves all on their own in the deep fields and pull the earth-cutting plow through the fallow, and as soon as summer ends will they harvest the grain? Truly in my case, even though the Fates of Death have until now shuddered at the sight of me, I suspect that already within the coming year I will be clothed in earth and will have received my due share of burial honors, in the manner that is fitting, before facing that disaster. But I urge the younger women to consider this well, for now in fact before your feet lies an effective means of escape, if you entrust the strangers with the care of your homes and all your possessions and your glorious city."

Thus she spoke, and the assembly place was filled with clamor, for her speech pleased them. Immediately after her, Hypsipyle rose again and spoke the following words in reply:

"If then everyone approves of this proposal, at once I shall even send a messenger to the ship."

She spoke and addressed Iphinoe, who was nearby:

"Please go, Iphinoe, and entreat that man, whoever it is that leads the expedition, to come to my palace so that I

683 ἀποφθινύθουσι Ω: ἀποφθινύθωσι WO

692 κακότητι SE: κακότητα LAD

APOLLONIUS RHODIUS

705 ὄφρα τί οἱ δήμοιο ἔπος θυμῆρες ἐνίσπω·
καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἶ κ' ἐθέλωσιν,
κέκλεο θαρσαλέως ἐπιβαινέμεν εὐμενέοντας.”

ἦ, καὶ ἔλυσ' ἀγορήν· μετὰ δ' εἰς ἓον ὦρτο
νέεσθαι.

ὣς δὲ καὶ Ἴφινόη Μινύας ἵκεθ'· οἱ δ' ἐρέεινον
710 χρεῖος ὃ τι φρονέουσα μετήλυθεν· ὦκα δὲ τοὺς γε
πασσυνδίη μύθοισι προσέννεπεν ἐξερέοντας·

“κούρη τοί μ' ἐφέηκε Θεοαντιάς ἐνθάδ' ἰούσαν
Ἵψιπύλη καλέειν νηὸς πρόμον, ὅς τις ὄρωρεν,
ὄφρα τί οἱ δήμοιο ἔπος θυμηδὲς ἐνίσπη·

715 καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἶ κ' ἐθέλητε,
κέκλεται αὐτίκα νῦν ἐπιβαινέμεν εὐμενέοντας.”

ὣς ἄρ' ἔφη· πάντεσσι δ' ἐναίσιμος ἦνδανε μῦθος·
Ἵψιπύλην δ' εἶσαντο καταφθιμένοιο Θεόαντος
τηλυγέτην γεγαυῖαν ἀνασσέμεν· ὦκα δὲ τὸν γε
720 πέμπον ἵμεν, καὶ δ' αὐτοὶ ἐπεντύνοντο νέεσθαι.

αὐτὰρ ὃ γ' ἀμφ' ὤμοισι, θεᾶς Ἴτωνίδος ἔργον,
δίπλακα πορφυρέην περονήσατο, τήν οἱ ὄπασσεν
Παλλάς, ὅτε πρῶτον δρυόχους ἐπεβάλλετο νηὸς
Ἄργουῶς, καὶ κανόνεσσι δάε ζυγὰ μετρήσασθαι.

725 τῆς μὲν ῥηίτερόν κεν ἐς ἠέλιον ἀνιόντα
ὅσσε βάλοις ἢ κείνο μεταβλέψειας ἔρευθος.
δὴ γάρ τοι μέσση μὲν ἐρευθήεσσα τέτυκτο,

705 θυμῆρες Ω: θυμηδὲς Fränkel, Vian

714 θυμηδὲς Π⁷Ω: θυμῆρες E (cf. 705)

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may tell him a decision of the people that will please his heart; and as for the men themselves, invite them, if they wish, to enter the land and city confidently as friends."

She spoke and dismissed the assembly, and then proceeded to go home. Likewise, Iphinoe went to the Minyans. They asked what purpose she had in mind in coming to them, and at once she addressed all those who were inquiring with these words:

"Truly it was Thoas' daughter Hypsipyle who dispatched me to come here and summon the commander of the ship, whoever he is, so that she may tell him a decision of the people that will cheer his heart, and she invites you men yourselves, if you wish, to enter the land and city immediately as friends."

Thus she spoke, and her auspicious proposal pleased them all. They supposed that because Thoas had died, Hypsipyle, his only child, was ruling. They quickly sent Jason on his way and readied themselves to go.

And he fastened around his shoulders a double-folded purple cloak, the work of the Itonian goddess, which Pallas⁷⁶ had given him when she first began laying the oak props⁷⁷ of the ship Argo, and taught him how to measure the cross-beams with a ruler. You could cast your eyes more easily on the rising sun than gaze at that cloak's red color. For indeed its center was red, while all the edges

⁷⁶ Itonian and Pallas are epithets of Athena.

⁷⁷ Or *ribs*.

APOLLONIUS RHODIUS

- ἄκρα δὲ πορφυρέη πάντη πέλεν· ἐν δ' ἄρ' ἐκάστω
 τέρματι δαίδαλα πολλὰ διακριδὸν εὖ ἐπέπαστο.
- 730 ἐν μὲν ἔσαν Κύκλωπες ἐπ' ἀφθίτῳ ἤμενοι ἔργω,
 Ζητὶ κεραυνὸν ἄνακτι πονεύμενοι ὅς τόσον ἦδη
 παμφαίνων ἐτέτυκτο, μίης δ' ἔτι δεύετο μῦνον
 ἀκτίνος, τὴν οἷ γε σιδηρείης ἐλάασκον
 σφύρησιν μαλεροῖο πυρὸς ζείουσαν αὐτμήν.
- 735 ἐν δ' ἔσαν Ἀντιόπης Ἀσωπίδος νίεε δοιῶ,
 Ἀμφίων καὶ Ζήθος· ἀπύργωτος δ' ἔτι Θήβη
 κείτο πέλας, τῆς οἷ γε νέον βάλλοντο δομαίους
 ἰέμενοι· Ζήθος μὲν ἐπωμαδὸν ἠέρταζεν
 οὔρεος ἠλιβάτοιο κάρη μογέοντι ἑοικώς·
- 740 Ἀμφίων δ' ἐπὶ οἷ χρυσέῃ φόρμιγγι λιγαίνων
 ἦε, δις τόσση δὲ μετ' ἵχνια νίσσετο πέτρη.
 ἐξείης δ' ἤσκητο βαθυπλόκαμος Κυθήρεια
 Ἄρεος ὀχμάζουσα θοὸν σάκος· ἐκ δέ οἱ ὦμον
 πῆχυν ἔπι σκαιὸν ξυνοχὴ κεχάλαστο χιτῶνος
- 745 νέρθε παρὲκ μαζοῖο· τὸ δ' ἀντίον ἀτρεκές αὐτως
 χαλκείῃ δείκηλον ἐν ἀσπίδι φαίνεται ἰδέσθαι.
 ἐν δὲ βοῶν ἔσκειν λάσιος νομός· ἀμφὶ δὲ βουσὶν
 Τηλεβόαι μάρναντο καὶ νίεες Ἥλεκτρύωνος,
 οἱ μὲν ἀμννόμενοι, ἀτὰρ οἷ γ' ἐθέλοντες ἀμέρσαι,
- 750 ληισταὶ Τάφιοι· τῶν δ' αἵματι δεύετο λειμὼν
 ἐρσῆεις, πολέες δ' ὀλίγους βιόωντο νομῆας.
 ἐν δὲ δῦω δίφροι πεποιήατο δηριώοντες.

729 ἐπέπαστο Ruhnken: ἐπέκαστο Ω

745 νέρθε παρὲκ Et. Gen.: νέρθεν ὑπὲρ Ω

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were purple, and within each border many intricate designs, one after another, were skillfully fashioned.

On it were the Cyclopes, seated at their endless work, toiling over a thunderbolt for Zeus the king. By now it was almost finished in all its brightness, but it still lacked a single ray, which they were beating out with their iron hammers as it spurted a jet of raging fire.

And on it were the twin sons of Antiope, Asopus' daughter, Amphion and Zethus. Nearby was Thebes, still without towers, whose foundation stones they were just now laying with great zeal. Zethus was carrying the top of a high mountain on his shoulders, like a man toiling hard, but after him came Amphion, playing loudly on his golden lyre, and a boulder twice as big followed in his footsteps.

Next in order was fashioned thick-tressed Cytherea,⁷⁸ holding up Ares' agile shield. The juncture of her dress had slipped from her shoulder onto her left arm beneath her breast, and her exact reflection could be seen on the bronze shield in front of her.

And on it was a pasture of dense grass for cattle. The Teleboae and the sons of Electryon were fighting over the cattle,⁷⁹ the ones defending them, but the others, Taphian plunderers, bent on stealing them. The dewy meadow ran with their blood, and the many attackers were overpowering the few herdsmen.

And on it were wrought two competing chariots. Pelops

⁷⁸ Aphrodite.

⁷⁹ The Teleboae (Taphians) were notorious pirates; Electryon, Heracles' maternal grandfather, was king of Mycenae.

- καὶ τὸν μὲν προπάρουθε Πέλοψ ἴθυνε τινάσσω
 ἡνία, σὺν δέ οἱ ἔσκε παραιβάτις Ἴπποδάμεια·
 755 τοῦ δὲ μεταδρομάδην ἐπὶ Μυρτίλος ἤλασεν ἵππους,
 σὺν τῷ δ' Οἰνόμαος προτενὲς δόρυ χειρὶ μεμαρπῶς
 ἄξονος ἐν πλήμνησι παρακλιδὸν ἀγνυμένοιο
 πίπτειν, ἐπεσσύμενος Πελοπήια νῶτα δαΐξαι.
 ἐν καὶ Ἀπόλλων Φοῖβος οἰστεύων ἐτέτυκτο,
 760 βούπαις, οὗ πω πολλός, ἐὼν ἐρύοντα καλύπτρης
 μητέρα θαρσαλέως Τιτυδὸν μέγαν, ὃν ῥ' ἔτεκέν γε
 δι' Ἑλάρη, θρέψεν δὲ καὶ ἄψ ἐλοχεύσατο Γαῖα.
 ἐν καὶ Φρίξος ἔην Μινυήσιος, ὡς ἐτεόν περ
 εἰσαΐων κριοῦ, ὁ δ' ἄρ' ἐξενέποντι εὐοικῶς.
 765 κείνους κ' εἰσορόων ἀκέοις, ψεύδοιό τε θυμόν,
 ἐλπόμενος πυκινὴν τιν' ἀπὸ σφείων ἐσακοῦσαι
 βάξιν, ὃ καὶ δηρόν περ ἐπ' ἐλπίδι θηήσαιο.
 τοῖ ἄρα δῶρα θεᾶς Ἴτωνίδος ἦεν Ἀθήνης.
 δεξιτερῇ δ' ἔλεν ἔγχος ἐκηβόλον, ὃ ῥ' Ἀταλάντη
 770 Μαινάλῳ ἐν ποτέ οἱ ξεινήιον ἐγγυάλιξεν,
 πρόφρων ἀντομένη· πέρι γὰρ μενέαινεν ἔπεσθαι
 τὴν ὁδόν. ἀλλὰ γὰρ αὐτὸς ἐκὼν ἀπερήτυε κούρην,
 δεῖσεν δ' ἀργαλέας ἔριδας φιλότῆτος ἔκκητι.

755 τοῦ Maas: τὸν Ω

767 ὃ καὶ δηρόν περ Ω: ὅτεν καὶ δηρόν West, Fränkel

768 Ἴτωνίδος Hölzlin: Τριτωνίδος Ω

⁸⁰ Oenomaus, king of Elis, required the suitors of his daughter Hippodameia to race him. After giving them a head start, he would catch up and stab them in the back with his spear (cf.

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steered the one in front as he shook the reins, and riding beside him was Hippodameia. On the other, Myrtilus drove his horses in close pursuit, and with him was Oenomaus, gripping his forward-pointing spear in his hand, but he was falling sideways because the axle had broken in the hub as he was lunging to stab the back of Pelops.⁸⁰

And on it was wrought Phoebus Apollo as a mighty youth, not yet fully grown, shooting at enormous Tityus, who was boldly pulling Apollo's mother by her veil, he whom glorious Elare bore, but whom Earth nursed and gave a second birth.⁸¹

And on it was Phrixus the Minyan, as if actually listening to the ram, which seemed to be speaking. When looking at them, you would fall silent and be deceived in your heart, expecting to hear some wise pronouncement from them; and so you would gaze for a long time in that expectation.

Such then was the gift of the Itonian goddess Athena. And in his right hand he took up his far-darting spear, which Atalanta once gave him as a guest-gift on mount Maenalus, when she gladly met him, for she was most eager to follow on his voyage. But he himself, of his own accord, kept back the girl because he feared bitter rivalries provoked by love.

Pindar, *Olympian* 1.67-89). In most versions of the story, Pelops bribed Myrtilus to sabotage Oenomaus' chariot with a linchpin of wax.

⁸¹ Tityus tried to rape Apollo's mother Leto. There are two versions of the second birth: Zeus hid the pregnant Elare beneath the earth, where she gave birth, or Tityus was so huge that Elare died in childbirth and Earth brought him forth.

- βῆ δ' ἵμεναι προτὶ ἄστν, φαεινῶ ἀστέρι ἴσος,
 775 ὄν ρά τε νηγατέησιν ἐεργόμεναι καλύβησιν
 νύμφαι θηήσαντο δόμων ὑπερ ἀντέλλοντα,
 καὶ σφισι κυανέοιο δι' ἠέρος ὄμματα θέλγει
 καλὸν ἐρευθόμενος, γάννται δέ τε ἠιθέοιο
 παρθένος ἰμείρουσα μετ' ἀλλοδαποῖσιν ἐόντος
 780 ἀνδράσιν, ᾧ καὶ μιν μνηστὴν κομέουσι τοκῆς·
 τῷ ἴκελος προπόλοιο κατὰ στίβον ἦεν ἤρως.
 καὶ ῥ' ὅτε δὴ πυλέων τε καὶ ἄστεος ἐντὸς ἔβησαν,
 δημότεραι μὲν ὄπισθεν ἐπεκλονέοντο γυναῖκες
 γηθόσυναι ξείνῳ· ὁ δ' ἐπὶ χθονὸς ὄμματ' ἐρείσας
 785 νίσσεται ἀπηλεγέως, ὄφρ' ἀγλαὰ δώμαθ' ἴκανεν
 Ἰψιπύλης. ἄνεσαν δὲ θύρας προφανέντι θεράπναι
 δικλίδας, εὐτύκτοισιν ἀρηρεμένας σανίδεσσιν·
 ἔνθα μιν Ἰφινόη κλισμῶ ἔνι παμφανώοντι
 ἐσσυμένως καλῆς διὰ παστάδος εἴσεν ἄγουσα
 790 ἀντία δεσποίνης. ἢ δ' ἐγκλιδὸν ὄσσε βαλοῦσα
 παρθενικὰς ἐρύθηνε παρηίδας· ἔμπα δὲ τὸν γε
 αἰδομένη μύθοισι προσέννεπεν αἰμυλίοισιν·
 “ξεῖνε, τίη μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων
 ἦσθ' αὐτῶς; ἐπεὶ οὐ μὲν ὑπ' ἀνδράσι ναίεται ἄστν,
 795 ἀλλὰ Θρηκίης ἐπινάστιοι ἠπίεριοι
 πυροφόρους ἀρώσι γύας. κακότητα δὲ πᾶσαν
 ἐξερέω νημερτές, ἴν' εὖ γνοίητε καὶ αὐτοί.
 εὔτε Θόας ἀστοῖσι πατῆρ ἐμὸς ἐμβασίλευεν,

781 προ]πόλοιο κατ[ὰ Π⁸ Wilamowitz praeunte: πρὸ
 πόλης ἀνὰ Ω 786 θύρα[ς Π⁸E: πύλας Ω

ARGONAUTICA: BOOK 1

He went on his way toward the city like a shining star,⁸² which young brides, confined in newly made quarters, gaze upon as it rises above their houses, and enchants their eyes with its beautiful red luster through the dark sky, and the maiden rejoices as she yearns for the young man who is away among foreign people, for whom her parents are keeping her to be his bride. Like that star the hero followed in the footsteps of the servant.⁸³ And when they had passed within the gates and the city, the women of the town surged behind them, delighting in the stranger, but he kept his eyes fixed on the ground and went straight on, until he came to the splendid palace of Hypsipyle. When he appeared, the servants opened the folding doors fitted with well-constructed panels. Then Iphinoe led him quickly through a beautiful porch and seated him on a resplendent chair opposite her mistress, who cast down her eyes, as a blush reddened her virgin cheeks. Nonetheless, in spite of her modesty, she addressed him with cajoling words.

“Stranger, why do you all remain camped as you are so long outside our towers? For the city is not inhabited by men, but they have emigrated and plow the wheat-bearing fields of the Thracian mainland. I shall give a true account of our entire plight, so that you yourselves may also know it well. While my father Thoas ruled the citizens, people

⁸² Hesperus, the evening star, harbinger of love.

⁸³ Iphinoe. Or, reading *πρὸ πόλης ἀνὰ στίβον*, *the hero went along the path in front of the city*.

APOLLONIUS RHODIUS

- τηνίκα, Θρηκίην οἷ τ' ἀντία ναιετάουσιν,
 800 δῆμον ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους
 ἐκ νηῶν, αὐτῆσι δ' ἀπίερόνα ληίδα κούραις
 δεῦρ' ἄγον. οὐλομένης δὲ θεᾶς πορσύνετο μῆτις
 Κύπριδος, ἣ τέ σφιν θυμοφθόρον ἔμβαλεν ἄτην·
 δὴ γὰρ κουριδίας μὲν ἀπέστρυγον, ἔκ τε μελάθρων
 805 ἦ ματίῃ εἷξαντες ἀπεσσεύοντο γυναικάς,
 αὐτὰρ ληιάδεσσι δορικτήταις παρίανον,
 σχέτλιοι. ἦ μὲν δηρὸν ἐτέτλαμεν, εἴ κέ ποτ' αὐτίς
 ὀψὲ μεταστρέψωσι νόον· τὸ δὲ διπλόον αἰεὶ
 πῆμα κακὸν προύβαινε· ἀτιμάζοντο δὲ τέκνα
 810 γνήσι' ἐνὶ μεγάροις, σκοτίῃ δ' ἀνέτελλε γενέθλη
 αὐτῶς δ' ἀδμητές τε κόραι χῆραὶ τ' ἐπὶ τῆσιν
 μητέρες ἄμ πτολίεθρον ἀτημελέες ἀλάληντο.
 οὐδὲ πατήρ ὀλίγον περ ἔης ἀλέγιζε θυγατρός,
 εἰ καὶ ἐν ὀφθαλμοῖσι δαιῖζομένην ὀρόφωτο
 815 μητρυνῆς ὑπὸ χερσὶν ἀτασθάλον· οὐδ' ἀπὸ μητρὸς
 λώβην ὡς τὸ πάροιθεν αἰεκέα παῖδες ἄμνον,
 οὐδὲ κασιγνήτοισι κασιγνήτῃ μέλε θυμῶ.
 ἀλλ' οἶαι κούραι ληίτιδες ἔν τε δόμοισιν
 ἔν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο,
 820 εἰσόκε τις θεὸς ἄμμιν ὑπέρβιον ἔμβαλε θάρσος,
 ἄψ ἀναερχομένους Θρηκῶν ἀπο μηκέτι πύργοις
 δέχθαι, ἔν' ἣ φρονέοιεν ἄ περ θέμις, ἧέ πῃ ἄλλη
 αὐταῖς ληιάδεσσιν ἀφορμηθέντες ἵκοντο.
 οἱ δ' ἄρα θεοσσάμενοι παίδων γένος, ὅσσον ἔλειπτο

800 ἐπαύλους Π^{9s1} Pierson praeunte: ἐναύλους Π^{9m}

from our land used to go and raid from their ships the dwellings of those who inhabited Thrace opposite us, and they would bring vast amounts of booty here, along with captive girls. But the plan⁸⁴ of that destructive goddess Cypris was being fulfilled, for she cast into the men a heart-destroying obsession, for they came to loathe their lawful wives and, giving in to their folly, expelled them from their homes, while they slept with the women captured by their spears, the cruel men! Truly, for a long time we endured it, hoping that at some point they would at last change their minds again, but the evil affliction ever progressed and became twice as bad. Legitimate children were shown no respect in their homes, while a brood of bastards was emerging. Unmarried girls, and widowed mothers too, wandered just as they were, neglected, through the city. Nor did a father have the slightest concern for his daughter, even if he saw her being murdered before his eyes at the hands of her savage stepmother. Nor did sons, as before, protect their mother from disgraceful insults, nor did brothers have any concern in their hearts for a sister. But only the captive girls mattered in their homes, in choruses, in the agora, and in feasts, until some god cast overpowering courage into us, to receive them no longer within the towers when they returned from the Thracians, so that they would either regain a sense of what is right or would depart, captives and all, and go somewhere else. But they then demanded to have all the male

⁸⁴ Or, reading *μῆνις*, *the wrath*.

802 *μῆτις* ΩΠ⁹: *μῆνις* Π⁹slL²slC

812 *ἀτημελέες* E: *ἀτημελέως* Ω

APOLLONIUS RHODIUS

- 825 ἄρσεν ἀνὰ πτολίεθρον, ἔβαν πάλιν, ἔνθ' ἔτι νῦν περ
 Θρηκίης ἄροσιν χιονώδεα ναιετάουσιν.
 τῷ ὑμεῖς στρωφᾶσθ' ἐπιδήμιοι· εἰ δέ κεν αὖθι
 ναιετάειν ἐθέλοις καί τοι ἄδοι, ἦ τ' ἂν ἔπειτα
 πατρὸς ἐμείο Θόαντος ἔχοις γέρας· οὐδέ σ' οἴω
 830 γαίαν ὀνόσσεσθαι· περὶ γὰρ βαθυλήϊος ἄλλων
 νήσων, Αἰγαίῃ ὅσαι εἰν ἀλὶ ναιετάουσιν.
 ἀλλ' ἄγε νῦν ἐπὶ νῆα κίων ἐτάροισιν ἐνίσπες
 μύθους ἡμετέρους, μηδ' ἔκτοθι μίμνε πόληος.”
 ἴσκειν, ἀμαλδύνουσα φόνου τέλος, οἶον ἐτύχθη
 835 ἀνδράσιν· αὐτὰρ ὁ τήν γε παραβλήθην προσέειπεν·
 “Τψιπύλη, μάλα κεν θυμηδέος ἀντιάσαιμεν
 χρημοσύνης, ἦν ἄμμι σέθεν χατέουσιν ὀπάξεις·
 εἶμι δ' ὑπότροπος αὖτις ἀνὰ πτόλιν, εὖτ' ἂν ἕκαστα
 ἐξείπω κατὰ κόσμον· ἀνακτορίῃ δὲ μελέσθω
 840 σοί γ' αὐτῇ καὶ νῆσος· ἐγὼ γε μὲν οὐκ ἀθερίζων
 χάζομαι, ἀλλὰ με λυγροὶ ἐπισπέρχουσιν ἄεθλοι.”
 ἦ, καὶ δεξιτερῆς χειρὸς θίγειν αἶψα δ' ὀπίσσω
 βῆ ῥ' ἴμεν· ἀμφὶ δὲ τόν γε νεήνιδες ἄλλοθεν ἄλλαι
 μυρῖαι εἰλίσσοντο κεχαρμέναι, ὄφρα πυλάων
 845 ἐξέμολεν· μετέπειτα δ' ἐντροχάλοισιν ἀμάξαις
 ἀκτὴν εἰσανέβαν ξεινήϊα πολλὰ φέρουσαι,
 μῦθον ὅτ' ἤδη πάντα διηνεκέως ἀγόρευσεν,
 τόν ῥα καλεσσαμένη διεπέφραδεν Ἰψιπύλεια·
 καὶ δ' αὐτοὺς ξεινοῦσθαι ἐπὶ σφέα δώματ' ἄγεσκον
 850 ῥηιδίως· Κύπρις γὰρ ἐπὶ γλυκὺν ἴμερον ὤρσεν
 Ἡφαίστοιο χάριν πολυμήτιος, ὄφρα κεν αὖτις

children who remained in the city and went back to the snowy plowland of Thrace, where they dwell to this day. Therefore, all of you stay and reside with us; and if you yourself should wish to live here and would find it agreeable, then truly you would have my father Thoas' position of honor. Nor do I think you will find fault with our land, for it has deeper soil than all the other islands that lie in the Aegean sea. So come now, go to your ship and tell your comrades what I have said and do not continue to remain outside the city."

She spoke, glossing over what act of murder had been carried out against the men; and he said to her in reply:

"Hypsipyle, we shall most gladly accept the heart-cheering assistance that you offer us who are in need of your help, and I shall return again to the city after I report everything in due order. But let sovereignty and the island remain in your own care; yet for my part, I do not refuse out of disdain, but because grievous trials hasten me on."

He spoke and touched her right hand, and immediately set out to go back. And around him from every direction swarmed countless young women full of joy, until he passed outside the gates. Then the women came to the shore in well-wheeled wagons, bringing many guest-gifts, as soon as he had announced from beginning to end the entire proposal Hypsipyle had declared when she summoned him. And the women led the men to their homes to host them—easily, because Cypris had aroused sweet desire in them as a favor to resourceful Hephaestus,⁸⁵ so that

⁸⁵ Son of Hera and husband of Aphrodite, Hephaestus landed on Lemnos when cast from Olympus by Zeus (*Iliad* 1.590–594) and the island became his province. Homer calls Hephaestus "resourceful" at *Iliad* 21.355.

ναίηται μετόπισθεν ἀκήρατος ἀνδράσι Λήμνος.

- ἐνθ' ὁ μὲν Ὑψιπύλης βασιλῆιον ἐς δόμον ὦρτο
 Αἰσονίδης· οἱ δ' ἄλλοι ὄπη καὶ ἔκυρσαν ἕκαστος,
 855 Ἑρακλῆος ἀνευθεν, ὁ γὰρ παρὰ νηὶ λέλειπτο
 αὐτὸς ἐκὼν παῦροί τε διακριθέντες ἐταῖροι.
 αὐτίκα δ' ἄστνυ χοροῖσι καὶ εἰλαπίνησι γεγῆθει
 καπνῶ κνισθήεντι περίπλεον· ἕξοχα δ' ἄλλων
 ἀθανάτων Ἑρῆς νῆα κλυτὸν ἠδὲ καὶ αὐτὴν
 860 Κύπριν ἀοιδῆσιν θνέεσσί τε μελίσσοντο.
 ἀμβολίη δ' εἰς ἡμᾶρ αἰεὶ ἐξ ἡματος ἦεν
 ναυτιλίας· δηρὸν δ' ἂν ἐλίννου αὐθι μένοντες,
 εἰ μὴ ἀολλίσσας ἐτάρους ἀπάνευθε γυναικῶν
 Ἑρακλέης τοίοισιν ἐνιπτάζων μετέειπεν·
 865 “δαιμόνιοι, πάτρης ἐμφύλιον αἶμ' ἀποέργει
 ἡμέας; ἦε γάμων ἐπιδευέες ἐνθάδ' ἔβημεν
 κείθεν, ὄνοσσάμενοι πολήτιδας; αὐθι δ' ἔαδεν
 ναίοντας λιπαρὴν ἄροσιν Λήμνοιο ταμέσθαι;
 οὐ μὰν εὐκλειεῖς γε σὺν ὀθνεῖησι γυναιξίν
 870 ἐσσόμεθ' ὦδ' ἐπὶ δηρὸν ἐελμένοι· οὐδέ τι κῶας
 αὐτόματον δώσει τις ἐλὼν θεὸς εὐξαμένοισιν.
 ἴομεν αὐτίς ἕκαστοι ἐπὶ σφέα· τὸν δ' ἐνὶ λέκτροις
 Ὑψιπύλης εἰάτε πανήμερον, εἰσόκε Λήμνον
 παισὶν ἐπανδρώσῃ, μεγάλη τέ ἐβᾶξις ἴκηται.”
 875 ὡς νείκεσεν ὄμιλον· ἐναντία δ' οὐ νύ τις ἔτλη
 ὄμματ' ἀνασχεθέειν οὐδὲ προτιμυθήσασθαι·

Lemnos would again be populated by males and suffer no harm thereafter.

Then Jason set off for Hypsipyle's royal palace, while the others went wherever each chanced to go, except for Heracles, for he was left behind by the ship of his own accord along with a few chosen comrades. Soon the city was celebrating with dances and feasts, completely filled with the smoke of sacrifices; and beyond all other immortals they propitiated Hera's famous son and Cypris herself with songs and sacrifices.

From one day to the next the voyage was continually postponed, and they would have stayed there and lingered for a long time, had not Heracles gathered his comrades apart from the women and reproached them with these words:

"You fools! Does a kinsman's spilled blood keep us from our homeland?⁸⁶ Or did we come here from there in need of wives because we scorn our native women? Have we decided to live here and divide up⁸⁷ the rich plowland of Lemnos? We will surely not win fame cooped up like this for a long time with foreign women, nor is there any fleece acting on its own for some god to seize and hand over to us in answer to our prayers. Let each of us return to his own affairs; as for that fellow, let him spend all day long in Hypsipyle's bed until he populates Lemnos with boys and gains a great reputation!"

Thus he upbraided the crew, and no one dared to raise his eyes to meet his or to reply, but they hastened, just as

⁸⁶ Punishment for killing a family member was permanent exile.

⁸⁷ Or *till*.

APOLLONIUS RHODIUS

- ἀλλ' αὐτως ἀγορήθην ἐπαρτίζοντο νέεσθαι
 σπερχόμενοι. ταὶ δέ σφιν ἐπέδραμον, εὐτ' ἐδάησαν.
 ὡς δ' ὅτε λείρια καλὰ περιβρομέουσι μέλισσαι
 880 πέτρης ἐκχύμεναι σιμβληίδος, ἀμφὶ δὲ λειμῶν
 ἐρσήεις γάννται, ταὶ δὲ γλυκὺν ἄλλοτε ἄλλον
 καρπὸν ἀμέργουσιν πεποτημένοι· ὡς ἄρα ταί γε
 ἐνδυκὲς ἀνέρας ἀμφὶ κινυρόμεναι προχέοντο,
 χερσί τε καὶ μύθοισιν ἐδεικανόωντο ἕκαστον,
 885 εὐχόμεναι μακάρεσσιν ἀπήμονα νόστον ὀπάσσαι.
 ὡς δὲ καὶ Ὑψιπύλη ἠρήσατο χεῖρας ἐλοῦσα
 Αἴσονιδεω, τὰ δὲ οἱ ῥέε δάκρυα χήτει ἰόντος·
 “νίσσεο, καὶ σε θεοὶ σὺν ἀπηρέσιν αὐτὶς ἐταίροις
 χρύσειον βασιλῆι δέρος κομίσειαν ἄγοντα,
 890 αὐτως ὡς ἐθέλεις καὶ τοι φίλον. ἦδε δὲ νῆσος
 σκῆπτρά τε πατρὸς ἐμείο παρέσσεται, ἦν καὶ
 ὀπίσσω
 δὴ ποτε νοστήσας ἐθέλγης ἄφορρον ἰκέσθαι·
 ῥηιδίως δ' ἂν ἐοῖ καὶ ἀπείρονα λαὸν ἀγείραις
 ἄλλων ἐκ πολίων. ἀλλ' οὐ σύ γε τήνδε μενοιῆν
 895 σχήσεις, οὐτ' αὐτὴ προτιόσσομαι ὧδε τελείσθαι.
 μνώεο μὴν ἀπέων περ ὁμῶς καὶ νόστιμος ἦδη
 Ὑψιπύλης· λίπε δ' ἡμῖν ἔπος, τό κεν ἐξανύσαιμι
 πρόφρων, ἦν ἄρα δὴ με θεοὶ δώωσι τεκέσθαι.”
 τὴν δ' αὐτ' Αἴσωνος υἱὸς ἀγαιόμενος προσέειπεν·
 900 “Ὑψιπύλη, τὰ μὲν οὕτω ἐναίσιμα πάντα γένοιτο
 ἐκ μακάρων· τὴν γ' δ' ἐμέθεν πέρη θυμὸν ἀρείω

ARGONAUTICA: BOOK I

they were, from the assembly and prepared to depart. The women ran up to them when they learned of it. And as bees buzz about lovely lilies when they pour from their hive in a rock, and all around them the dewy meadow rejoices, and flying from one to another they cull the sweet fruit, thus indeed the women ardently poured forth, all in tears, around the men and greeted each one with hands and words, begging the blessed gods to give them a safe return. Thus too did Hypsipyle pray as she grasped Jason's hands, and her tears flowed out of regret at his departure:

"Go, and may the gods bring you back again with your comrades safe and sound, bearing the golden fleece to your king, just as you wish and desire. This island and my father's scepter will be waiting, if at any time in the future, after returning home, you wish to come back here. You could easily gather for yourself a vast number of people from other cities. But no, you will not come to have this desire, nor do I myself foresee such an outcome. Promise to remember Hypsipyle, both when far away and when already back home. But leave me a word of instruction, which I shall gladly carry out, if in fact the gods grant that I give birth."⁸⁸

In turn, Jason answered her admiringly:

"Hypsipyle, may all those things thus prove propitious with the help of the blessed gods, but concerning me have

⁸⁸ In Euripides' *Hypsipyle*, she has two sons by Jason, Thoas and Euneus, the latter king of Lemnos during the Trojan war (cf. *Iliad* 7.467-469).

- ἴσχαν', ἐπεὶ πάτρην μοι ἄλις Πελῖας ἔκητι
 ναιετάειν· μούνόν με θεοὶ λύσειαν ἀέθλων.
 εἰ δ' οὐ μοι πέπρωται ἐς Ἑλλάδα γαίαν ἰκέσθαι
 905 τηλοῦ ἀναπλώοντι, σὺ δ' ἄρσενα παῖδα τέκναι,
 πέμπε μιν ἠβήσαντα Πελασγίδος ἔνδον Ἴωλκοῦ
 πατρί τ' ἐμῶ καὶ μητρὶ δύης ἄκος, ἣν ἄρα τοὺς γε
 τέτμη' ἔτι ζώντας, ἴν' ἄνδιχα τοῖο ἄνακτος
 σφοῖσιν ποροσύνωνται ἐφέστιοι ἐν μεγάροισιν."
 910 ἦ, καὶ ἔβαιν' ἐπὶ νῆα παροίτατος. ὥς δὲ καὶ
 ἄλλοι
 βαῖνον ἀριστῆες· λάζοντο δὲ χερσὶν ἐρετμὰ
 ἐνσχερῶ ἐζόμενοι· πρυμνήσια δὲ σφισιν Ἄργος
 λῦσεν ὑπέκ πέτρης ἀλιμυρέος. ἐνθ' ἄρα τοί γε
 κόπτον ὕδωρ δολιχῆσιν ἐπικρατέως ἐλάττησιν.
 915 ἐσπέριοι δ' Ὀρφῆος ἐφημοσύνησιν ἔκελσαν
 νῆσον ἐς Ἠλέκτρης Ἀτλαντίδος, ὄφρα δαέντες
 ἀρρήτους ἀγανῆσι τελεσφορήσι θέμιστας
 σωότεροι κρυόεσσαν ὑπεῖρ ἄλα ναυτίλλοιντο.
 τῶν μὲν ἔτ' οὐ προτέρω μυθήσομαι, ἀλλὰ καὶ αὐτῇ
 920 νῆσος ὁμῶς κεχάροιο καὶ οἷ λάχον ὄργια κείνα
 δαίμονες ἐνναέται, τὰ μὲν οὐ θέμις ἄμμιν αἰεΐδειν.
 κείθεν δ' εἰρεσίῃ Μέλανος διὰ βένθεα πόντου
 ἰέμενοι τῇ μὲν Θρηγκῶν χθόνα, τῇ δὲ περαίην

⁸⁹ The precise meaning of this expression is in doubt. I take it to mean that, whereas a good outcome depends on the gods, he can assure her of his own intentions. Some interpret him to say, "have a nobler thought about me," i.e. that Jason is too noble to

ARGONAUTICA: BOOK 1

greater confidence,⁸⁹ for it is sufficient for me to dwell in my homeland by the grace of Pelias—may the gods only deliver me from my trials. But if I am not destined to return to the land of Hellas after my distant voyage, and if you bear a male child, send him when grown to Pelasgian Iolcus to relieve the grief of my father and mother—if at that point he finds them still alive—and to insure that beyond the reach of that king⁹⁰ they may be cared for at the hearth of their own home.”

He spoke and was the first to board the ship. And likewise the other heroes boarded and took their seats in order and grasped the oars in their hands. Argus loosed for them the stern cables from under the sea-washed rock. Then they began striking the water mightily with their long oars. At evening, on Orpheus' instructions, they put in at the island of Electra,⁹¹ Atlas' daughter, so that by learning secret rites through gentle initiations they might sail more safely over the chilling sea. Of these things, however, I shall speak no further, but bid farewell to the island itself and to the local divinities,⁹² to whom belong those mysteries of which I am forbidden to sing.

From there they rowed eagerly across the depths of the Black sea,⁹³ keeping the land of the Thracians on one side

pick up and leave his rightful home in Iolcus, or to take his son away from Hypsipyle.

⁸⁹ Pelias, who usurped Aeson's throne.

⁹¹ Samothrace.

⁹² The Cabiri, mentioned at Herodotus 2.51, initiation into whose mysteries protected sailors (cf. Diodorus 4.43.1-2).

⁹³ The Gulf of Saros in the northern Aegean, not our Black Sea.

- 925 Ἴμβρον ἔχον καθύπερθε. νέον γε μὲν ἡελίοιο
 δυομένου Χέρνησον ἐπὶ προύχουσαν ἴκοντο.
 ἔνθα σφιν λαυφηρὸς ἄη νότος, ἰστία δ' οὐρῶ
 στησάμενοι κούρης Ἀθαμαντίδος αἰπὰ ρέεθρα
 εἰσέβαλον. πέλαγος δὲ τὸ μὲν καθύπερθε λέλειπτο
 ἦρι, τὸ δ' ἐννύχιοι Ῥουτειάδος ἔνδοθεν ἀκτῆς
 930 μέτρεον Ἰδαίην ἐπὶ δεξιὰ γαίαν ἔχοντες.
 Δαρδανίην δὲ λιπόντες ἐπιπροσέβαλλον Ἀβύδῳ,
 Περκώτην δ' ἐπὶ τῇ καὶ Ἀβαρινίδος ἡμαθόεσσαν
 ἠίονα ζαθέην τε παρήμειβον Πιτύειαν.
 καὶ δὴ τοί γ' ἐπὶ νυκτὶ διάνδιχα νηὸς ἰούσης
 935 δίνη πορφύροντα διήνυσαν Ἑλλήσποντον.
 ἔστι δέ τις αἰπέα Προποντίδος ἔνδοθι νῆσος
 τυτθὸν ἀπὸ Φρυγίης πολυληγίου ἡπέριοιο
 εἰς ἄλα κεκλιμένη, ὅσσον τ' ἐπιμύρεται ἰσθμὸς
 χέρσῳ ἔπι πρηνῆς καταειμένος. ἐν δέ οἱ ἀκταὶ
 940 ἀμφίδυμοι, κείνται δ' ὑπὲρ ὕδατος Αἰσιήποιο·
 Ἄρκτων μιν καλέουσιν ὄρος περιναιετάοντες·
 καὶ τὸ μὲν ὑβρισταί τε καὶ ἄγριοι ἐνναίεσκον
 Γηγενέες, μέγα θαῦμα περικτιόνεσσι ἰδέσθαι·
 ἔξ γὰρ ἐκάστῳ χεῖρες ὑπέρβιοι ἠερέθοντο,
 945 αἱ μὲν ἀπὸ στιβαρῶν ὤμων δύο, ταὶ δ' ὑπένερθεν
 τέσσαρες αἰνοτάτησιν ἐπὶ πλευρῆς ἀραρυῖαι.
 ἰσθμὸν δ' αὖ πεδίον τε Δολιόνες ἀμφενέμοντο

939 ἔπι πρηνῆς Hölzlin: ἐπιπρηνῆς Ω

942 ἐνναίεσκον Merkel: ναιετάουσιν Ω

944 ἠερέθοντο MRQC: ἠερέθονται Ω

and, on the other, the opposing coast of Imbros lying seaward. And just as the sun was setting they reached the tip of the Chersonesus. There a stiff south wind was blowing for them, and they raised their sails to the following wind and entered the choppy currents of Athamas' daughter.⁹⁴ One open sea was left behind at dawn, while during the night they were traversing another sea inside the headlands of Rhoeteum, as they kept the land of Ida on their right. After leaving Dardania, they headed for Abydos, after which they passed Percote, the sandy shore of Abarnis, and holy Pityeia. And so during that night, as the ship proceeded by sail and oar,⁹⁵ they traversed the length of the Hellespont, turbulent⁹⁶ with eddies.

There is in the Propontis a lofty island,⁹⁷ sloping to the sea, separated from the grain-rich Phrygian mainland by the short span of an isthmus that descends steeply to the shore and is washed over by the waves. And on the island are two shores accessible to ships, and they lie beyond the Aesepus river. The surrounding people call the island Bear mountain. On it lived violent and wild Earthborn men, a great marvel for their neighbors to see, for each brandished six powerful arms, two from their massive shoulders, and four below attached to their fearsome sides. Yet the Dolionian people inhabited the isthmus and plain, and

⁹⁴ Helle; i.e. the Hellespont.

⁹⁵ Lit. "as the ship went in two ways." Some interpret this to mean, "as the ship cut through (the water)."

⁹⁶ Or *dark*.

⁹⁷ Cyzicus. Because of its low-lying isthmus, the ancients disputed whether it was an island or a peninsula.

- ἀνέρες· ἐν δ' ἥρωσ Αἰνῆϊος υἱὸς ἀνασσειν
 Κύζικος, ὃν κούρη δίου τέκεν Εὐσώροιο
 950 Αἰνῆτη. τοὺς δ' οὐ τι καὶ ἔκπαγλοί περ ἔοντες
 Γηγενέες σίνοντο, Ποσειδάωνος ἀρωγῆ·
 τοῦ γὰρ ἔσαν τὰ πρῶτα Δολίονες ἐκγεγαῶτες.
 ἐνθ' Ἀργῶ προύτυψεν ἐπειγομένη ἀνέμοισιν
 Θρηκίσις· Καλὸς δὲ λιμὴν ὑπέδεκτο θεούσαν.
 955 κέϊσε καὶ εὐναίης ὀλίγον λίθον ἐκλύσαντες
 Τίφυος ἐννεσίησιν ὑπὸ κρήνη ἐλίποντο,
 κρήνη ὑπ' Ἀρτακίῃ· ἕτερον δ' ἔλον, ὅς τις ἀρήρει,
 βριθύν· ἀτὰρ κείνόν γε θεοπροπίαϊς Ἐκάτοιο
 Νηλεΐδαι μετόπισθεν Ἰάονες ἰδρύσαντο
 960 ἱερόν, ἧ θέμις ἦεν, Ἰησονίης ἐν Ἀθήνης.
 τοὺς δ' ἄμυδις φιλότητι Δολίονες ἠδὲ καὶ αὐτὸς
 Κύζικος ἀντήσαντες, ὅτε στόλον ἠδὲ γενέθλην
 ἔκλνον, οἳ τινες εἶεν, ἐξείνως ἀρέσαντο·
 καὶ σφεας εἰρεσίῃ πέπιθον προτέρωσε κίοντας
 965 ἄστεος ἐν λιμένι πρυμνήσια νηὸς ἀνάψαι.
 ἐνθ' οἳ γ' Ἐκβασίῳ βωμὸν θέσαν Ἀπόλλωνι
 εἰσάμενοι παρὰ θίνα, θνηπολῆς τ' ἐμέλοντο.
 δῶκεν δ' αὐτὸς ἀναξ λαρὸν μέθῃ δενομένοισιν
 μῆλά θ' ὁμοῦ· δὴ γάρ οἱ ἔην φάτις, εἴτ' ἂν ἴκωνται
 970 ἀνδρῶν ἠρώων θείος στόλος, αὐτίκα τόν γε
 μείλιχον ἀντιάαν μηδὲ πτολέμοιο μέλεσθαι.
 ἴσόν που κακείνῳ ἐπισταχέσκον ἴουλοι,
 οὐδέ νύ πω παίδεσσιν ἀγαλλόμενος μεμόρητο,

972 ἴσον Ω: ἀρμοῖ ΣLγρ (cf. Call. fr. 274.1 Pf.)

ARGONAUTICA: BOOK 1

over them ruled the son of Aeneus, the hero Cyzicus, whom Aenete bore, the daughter of noble Eusorus. To them the Earthborn men, terrifying as they were, did no harm at all, owing to Poseidon's protection, for the Doliones were originally descended from him.

To this place the Argo pressed on, driven by the winds from Thrace, and Fair harbor received the speeding ship. There, too, on Tiphys' instructions they unfastened the small stone serving as an anchor and left it at the base of a spring, the spring of Artacie, and chose a heavier one that suited their needs. But later on, in accordance with the Far-Shooter's oracle, the Ionian sons of Neleus⁹⁸ dedicated that first stone as a holy offering, as was proper, in the temple of Athena, Helper of Jason.

In one body the Doliones and Cyzicus himself met them in friendship, and on hearing of their expedition and what their lineage was they welcomed them hospitably, and persuaded them to row further and attach the ship's stern cables in the harbor of the town.⁹⁹ Here they built an altar to Apollo Ecbasius,¹⁰⁰ setting it up on the shore, and began preparing sacrifices. The king himself provided sweet wine, which they lacked, along with sheep, for he had received an oracle, that when a god-like expedition of heroic men arrived, he should immediately approach it gently and have no thought of war. As with Jason, the down of his beard was just sprouting, and not yet was it his lot to

⁹⁸ These sons of Neleus were sent from Athens to colonize Phrygia (schol.).

⁹⁹ They actually move the ship to Chytus harbor the next morning.

¹⁰⁰ "Of Debarkation."

APOLLONIUS RHODIUS

- 975 ἀλλ' ἔτι οἱ κατὰ δώματ' ἀκήρατος ἦεν ἄκοιτις
 ὠδίνων, Μέροπος Περκωσίου ἐκγεγαυῖα
 Κλείτη ἐνπλόκαμος. τὴν μὲν νέον ἐξέτι πατρὸς
 θεσπεσίους ἔδνοισιν ἀνήγαγεν ἀντιπέρηθεν.
 ἀλλὰ καὶ ὧς θάλαμόν τε λιπὼν καὶ δέμνια νύμφης
 τοῖς μέτα δαίτ' ἀλέγυνε, βάλεν δ' ἀπὸ δείματα
 θυμοῦ.
- 980 ἀλλήλους δ' ἐρέεινον ἀμοιβαδῖς· ἦτοι ὁ μὲν σφεων
 πεύθετο ναυτιλῆς ἄνυσιν Πελίαό τ' ἐφετμάς,
 οἱ δὲ περικτιόνων πόλιας καὶ κόλπον ἅπαντα
 εὐρείης πεύθοντο Προποντίδος· οὐ μὲν ἐπιπρὸ
 ἠείδει καταλέξει ἐελδομένοισι δαῖηται.
- 985 ἠοὶ δ' εἰσανέβαν μέγα Δίνδυμον, ὄφρα καὶ αὐτοὶ
 θηήσαιντο πόρους κείνης ἀλός· ἐν δ' ἄρα τοί γε
 νῆα Χυτῶ λιμένι προτέρου ἐξήλασαν ὄρμον·
 ἦδε δ' Ἰησονίη πέφαται ὁδός, ἦν περ ἔβησαν.
 Γηγενέες δ' ἐτέρωθεν ἀπ' οὐρεος αἰζαντες
- 990 φράξαν ἀπειρεσίησι Χυτοῦ στόμα νεϊόθι πέτρης,
 πόντιον οἶά τε θῆρα λοχώμενοι ἔνδον ἔοντα.
 ἀλλὰ γὰρ αὖθι λέλειπτο σὺν ἀνδράσιν
 ὀπλοτέροισιν
- Ἡρακλῆς, ὃς δὴ σφι παλίντονον αἶψα ταυύσσας
 τόξον ἐπασσυντέρους πέλασε χθονί· τοῖ δὲ καὶ αὐτοὶ
- 995 πέτρας ἀμφιρῶγας ἀερτάζοντες ἔβαλλον.
 δὴ γὰρ πον κάκεῖνα θεὰ τρέφεν αἰνὰ πέλωρα

987 Χυτῶ λιμένι Et. Gen.^B et Et. Magn.: Χυτοῦ λιμένος Ω

990 ἀπειρεσίησι Platt: ἀπειρεσίοιο Ω

ARGONAUTICA: BOOK 1

exult in children, but back home his wife Cleite, the fair-haired daughter of Merops of Percote, was still untouched by labor pains. He had just recently brought her, at the cost of marvelous bride gifts, from her father's home on the coast facing the island.¹⁰¹ But even so he left his bedroom and the bed of his bride to share a feast with them, and banished all fears from his heart. They questioned each other in turn, and he learned from them the purpose of their voyage and about Pelias' commands, while they learned about the cities of his neighbors and the whole gulf of the wide Propontis. But of what lay beyond he did not know enough to give an account, in spite of their desire to learn.

At dawn they climbed lofty Dindymum, to scout for themselves the routes on that sea, while others brought their ship from its former moorage to Chytus harbor.¹⁰² The path they¹⁰³ took is called Jason's way. But rushing from the other side of the mountain, the Earthborn men set about blockading the mouth of Chytus from beneath with countless boulders, the way men trap a sea creature lying within. But Heracles, who had been left there¹⁰⁴ with the younger men, immediately drew his backward-bending bow against them and brought them to the ground one after another, while they themselves were lifting and throwing jagged boulders. For no doubt the goddess Hera,

¹⁰¹ Percote (cf. 1.932) was about 60 miles west of Cyzicus.

¹⁰² Chytus means "blocked."

¹⁰³ I.e. the group ascending mount Dindymum.

¹⁰⁴ With the ship to move it to Chytus.

APOLLONIUS RHODIUS

- Ἦρη, Ζηνὸς ἄκοιτις, ἀέθλιον Ἡρακλῆι.
 σὺν δὲ καὶ ἄλλοι δῆθεν ὑπότροποι ἀντιόωντες,
 πρὶν περ ἀνελθέμεναι σκοπιήν, ἦπτοντο φόνοιο
- 1000 Γηγενέων ἦρωες ἀρήιοι, ἦμὲν οἰστοῖς
 ἠδὲ καὶ ἐγχείησι δεδεγμένοι, εἰσόκε πάντα
 ἀντιβίην ἀσπερχὲς ὀρινομένους ἐδάϊξαν.
 ὡς δ' ὅτε δούρατα μακρὰ νέον πελέκεσσι τυπέντα
 ὑλοτόμοι στοιχηδὸν ἐπὶ ρηγμῖνι βάλωσιν,
- 1005 ὄφρα νοτισθέντα κρατεροὺς ἀνεχοῖατο γόμφους·
 ὡς οἱ ἐνὶ ξυνοχῇ λιμένος πολιοῖο τέταντο
 ἐξείης, ἄλλοι μὲν ἐς ἀλμυρὸν ἀθροοὶ ὕδωρ
 δύπτοντες κεφαλὰς καὶ στήθεα, γυῖα δ' ὑπερθευ
 χέρσῳ τεινόμενοι τοὶ δ' ἔμπαλιν, αἰγιαλοῖο
- 1010 κράατα μὲν ψαμάθοισι, πόδας δ' εἰς βένθος ἔρειδον,
 ἄμφω ἄμ' οἰωνοῖσι καὶ ἰχθύσι κύρμα γενέσθαι.
 ἦρωες δ', ὅτε δῆ σφιν ἀταρβῆς ἔπλετ' ἄεθλος,
 δῆ τότε πείσματα νηὸς ἐπὶ πνοιῆς ἀνέμοιο
 λυσάμενοι προτέρωσε διέξ ἄλὸς οἶδμα νέοντο·
- 1015 ἦ δ' ἔθεεν λαίφεσσι πανήμερος· οὐ μὲν ἰούσης
 νυκτὸς ἔτι ριπὴ μένεν ἔμπεδον, ἀλλὰ θύελλαι
 ἀντίαι ἀρπάγδην ὀπίσω φέρον, ὄφρ' ἐπέλασσαν
 αὐτὶς ἐνξείνοισι Δολίοσιν. ἐκ δ' ἄρ' ἔβησαν
 αὐτονηχί· Ἱερῆ δὲ φατίζεται ἦδ' ἔτι πέτρῃ,
- 1020 ἦ περὶ πείσματα νηὸς ἐπεσσύμενοι ἐβάλοντο.
 οὐδέ τις αὐτὴν νῆσον ἐπιφραδέως ἐνόησεν

¹⁰⁵ This episode is not included in the canonical "Twelve Labors," on which see the note on I.1318.

ARGONAUTICA: BOOK 1

Zeus' wife, had been nourishing those terrible monsters too as a labor for Heracles.¹⁰⁵ And then the rest of the warrior heroes joined up with him, having turned back before reaching the peak, and they set about slaying the Earth-born men, meeting their repeated headlong assaults with volleys of arrows and spears until they killed them all. And as when woodcutters throw down long timbers, recently felled by their axes, in a line along the edge of the sea, so that by absorbing moisture they can receive the strong pegs,¹⁰⁶ thus at the narrows of the white-capped harbor they were laid out one after another, some in heaps dipping their heads and chests into the salt water while they stretched their lower limbs out on the land; others, conversely, rested their heads on the sandy shore and their feet in the deep water, both groups to become the prey of birds and fish alike.

Then the heroes, once the trial had ended for them without fear,¹⁰⁷ loosed the ship's cables as the wind came up and headed onward through the sea-swell. The ship sped under sail all day long, but when night came on the rushing wind no longer remained steady, but contrary storm winds seized the ship and carried it back, until they reached once again the hospitable Doliones. That same night they disembarked, and the rock is still called Sacred rock, around which they hastily cast the ship's cables. But no one took care to notice that it was the same island, nor,

¹⁰⁶ Moistened timber is recommended for shipbuilding at Theophrastus, *Historia Plantarum* 5.7.4.

¹⁰⁷ Some translate, "when the expedition was safe for them." In either case they avoided having the ship penned in the harbor.

- ἔμμεναι· οὐδ' ὑπὸ νυκτὶ Δολίονες ἄψ ἀνιόντας
 ἤρωας νημερτές ἐπήισαν, ἀλλὰ που ἀνδρῶν
 Μακριέων εἴσαντο Πελασγικὸν ἄρεα κέλσαι.
 1025 τῶ καὶ τεύχεα δύντες ἐπὶ σφίσι χεῖρας ἄειραν.
 σὺν δ' ἔλασαν μελίας τε καὶ ἀσπίδας
 ἀλλήλοισιν
 ὀξείῃ ἴκελοι ρίπῃ πυρός, ἢ τ' ἐνὶ θάμνοισι
 ἀναλέοισι πεσοῦσα κορύσσεται· ἐν δὲ κυδοιμὸς
 δεινός τε ζαμενῆς τε Δολιονίῳ πέσε δῆμῳ.
 1030 οὐδ' ὃ γε δημοτῆτος ὑπὲρ μόρον αὐτίς ἔμελλεν
 οἴκαδε νυμφιδίους θαλάμους καὶ λέκτρον ἰκέσθαι·
 ἀλλὰ μιν Αἰσονίδης τετραμμένον ἰθὺς ἐοῖο
 πληῆξεν ἐπαΐξας στῆθος μέσον, ἀμφὶ δὲ δουρὶ
 ὄστέον ἐρραίσθη· ὁ δ' ἐνὶ ψαμάθοισιν ἔλυσθεις
 1035 μοῖραν ἀνέπλησεν. τὴν γὰρ θέμις οὐ ποτ' ἀλύξαι
 θνητοῖσιν, πάντῃ δὲ περὶ μέγα πέπταται ἔρκος·
 ὡς τὸν οἰόμενόν που ἀδευκέος ἔκτοθεν ἄτης
 εἶναι ἀριστήων αὐτῇ ὑπὸ νυκτὶ πέδησεν
 μαρνάμενον κείνοισι. πολεῖς δ' ἐπαρηγόνες ἄλλοι
 1040 ἔκταθεν· Ἡρακλῆς μὲν ἐνήρατο Τηλεκλῆα
 ἠδὲ Μεγαβρόντην· Σφόδριν δ' ἐνάριξεν Ἄκαστος·
 Πηλεὺς δὲ Ζέλυν εἶλεν ἀρηίθοόν τε Γέφυρον·
 αὐτὰρ ἐνμμελῆς Τελαμῶν Βασιλῆα κατέκτα·
 Ἴδας δ' αὖ Προμέα, Κλυτίος δ' Ἰάκινθον ἔπεφνεν,
 1045 Τυνδαρίδαι δ' ἄμφω Μεγαλοσσάκεια Φλογίον τε·
 Οἰνείδης δ' ἐπὶ τοῖσιν ἔλε θρασὺν Ἴτυμονῆα
 ἠδὲ καὶ Ἄρτακέα, πρόμον ἀνδρῶν· οὐς ἔτι πάντας
 ἐνναέται τιμαῖς ἠρώισι κυδαίνουσιν.

ARGONAUTICA: BOOK I

because it was night, did the Doliones clearly recognize that the heroes were returning, but apparently thought a Pelasgian war party of Macrian men¹⁰⁸ had landed, and so they put on their armor and attacked them.

They drove their ashen spears and shields against one another, like a swift rush of fire that falls upon dry brush and rises in a crest; and a tumult both terrible and furious fell upon the Dolionian people. Nor was Cyzicus about to elude his fate and return home from the battle to his bridal chamber and bed, but Jason rushed upon him as he turned to face him, and struck him in the middle of the chest, and the bone shattered around the spear. He crumpled in the sand and fulfilled his destiny. For mortals are never permitted to escape destiny, but its great net is spread all around them. And so, when he doubtless thought he was free of cruel destruction from the heroes, on that very night destiny snared him when he fought against them. And many others helping him were slain. Heracles killed Telecles and Megabrontes; Acastus killed Sphodris; Peleus slew Zelys and the swift warrior Gephyrus; and Telamon of the great ashen spear cut down Basileus; Idas in turn slew Prometheus; Clytius killed Hyacinthus; and the two Tyndaridae slew Megalossaces and Phlogius; and, after them, Oeneus' son¹⁰⁹ killed bold Itymoneus and Artaces, leader of men—all of whom to this day the inhabitants glo-

¹⁰⁸ These were Greeks from Euboea who settled in the region (schol.).

¹⁰⁹ Meleager, the youngest of the heroes (cf. 1.190–198).

APOLLONIUS RHODIUS

- οἱ δ' ἄλλοι εἷξαντες ὑπέτρεσαν, ἥνυτε κίρκους
 1050 ὠκυπέτας ἀγεληδὸν ὑποτρέσσωσι πέλειαι.
 ἐς δὲ πύλας ὀμάδῳ πέσον ἀθρόοι· αἶψα δ' αὐτῆς
 πληῆτο πόλις στοινόεντος ὑποτροπή πολέμοιο.
 ἠῶθεν δ' ὄλοῃν καὶ ἀμήχανον εἰσεινόησαν
 ἀμπλακίην ἄμφω· στυγερὸν δ' ἄχος εἶλεν ἰδόντας
 1055 ἥρωας Μινύας Αἰνῆιον νῆα πάροιθεν
 Κύζικον ἐν κονίησι καὶ αἵματι πεπτηῶτα.
 ἦματα δὲ τρία πάντα γόων, τίλλοντό τε χαίτας
 αὐτοὶ ὁμῶς λαοὶ τε Δολιόνας. αὐτὰρ ἔπειτα
 τρὶς περὶ χαλκείοις σὺν τεύχεσι δινηθέντες
 1060 τύμβῳ ἐνεκτερείξαν, ἐπειρήσαντό τ' ἀέθλων,
 ἧ θέμις, ἀμ πεδῖον Λειμώνιον· ἐνθ' ἔτι νῦν περ
 ἀγκέχυται τόδε σῆμα καὶ ὀψιγόνοισιν ἰδέσθαι.
 οὐδὲ μὲν οὐδ' ἄλοχος Κλείτη φθιμένοιο λέλειπτο
 οὐ πόσιος μετόπισθε· κακῶ δ' ἐπὶ κύντερον ἄλλο
 1065 ἦνυσεν, ἀψαμένη βρόχον ἀύχενι. τὴν δὲ καὶ αὐταὶ
 νύμφαι ἀποφθιμένην ἀλοσηίδες ὠδύραντο·
 καὶ οἱ ἀπὸ βλεφάρων ὅσα δάκρυα χεῦαν ἔραζε,
 πάντα τά γε κρήνην τεύξαν θεαί, ἦν καλέουσιν
 Κλείτην, δυστήνοιο περικλεῆς οὔνομα νύμφης.
 1070 αἰνότατον δὴ κείνο Δολιονίησι γυναιξίν
 ἀνδράσι τ' ἐκ Διὸς ἦμαρ ἐπήλυθεν· οὐδὲ γὰρ αὐτῶν
 ἔτλη τις πάσσασθαι ἐδητύος, οὐδ' ἐπὶ δηρὸν
 ἐξ ἀχέων ἔργοιο μυληφάτου ἐμνώοντο,
 ἀλλ' αὐτως ἀφλεκτα διαζώεσκον ἔδοντες.
 1075 ἐνθ' ἔτι νῦν, εἶτ' ἄν σφιν ἐτήσια χύτλα χέωνται

ARGONAUTICA: BOOK 1

rify with heroes' honors. But the rest gave way and fled, as a flock of doves flees before swift-winged hawks. With a din they rushed to the gates in a throng, and the city was immediately filled with loud cries at their retreat from this woeful battle.

At dawn both sides recognized their deadly and irrevocable mistake. Horrible grief seized the Minyan heroes when they saw before them Aeneus' son Cyzicus fallen in dust and blood. For three full days they and the Dolionian people alike lamented and tore their hair. But then, after marching three times around the body in their bronze armor, they laid him in his tomb and competed in games, as is fitting, on the Leimonian plain, where to this day that tomb lies heaped up for later generations to see. Nor indeed did his wife Cleite stay behind after her husband died, but, adding to the woe, she carried out a more horrible deed by fastening a noose around her neck. Even the woodland nymphs themselves lamented her death, and from all the tears they shed for her from their eyes to the ground, the goddesses made a spring, which they call Cleite, the famous¹¹⁰ name of the unfortunate bride. Indeed, that day was the most dreadful to come from Zeus to the Dolionian women and men. For not one of them could even bear to taste food, and for a long time because of their grief they took no thought of the work of grinding meal, but stayed alive by eating food just as it was, untouched by fire. There to this day, when the Ionians dwelling in Cyzicus pour an-

¹¹⁰ A play on the name Cleite ("Famous").

1059 χαλκείους σὺν τεύχεσι Ω: χαλκείοισι σὺν ἔντεσι Π¹⁰

APOLLONIUS RHODIUS

Κύζικον ἐνναίοντες Ἰάονες, ἔμπεδον αἰεὶ
πανδήμοιο μύλης πελανοὺς ἐπαλετρεύουσιν.

- 1080 ἐκ δὲ τόθεν τρηχεῖαι ἀνηέρθησαν ἄλλαι
ἦμαθ' ὁμοῦ νύκτας τε δυνώδεκα, τοὺς δὲ καταῦθι
ναυτίλλεσθαι ἔρυκον. ἐπιπλομένη δ' ἐνὶ νυκτὶ
ἄλλοι μὲν ῥα πάρος δεδμημένοι εὐνάζοντο
ὑπὼ ἀριστῆες πύματον λάχος· αὐτὰρ Ἄκαστος
Μόψος τ' Ἀμπυκίδης ἀδινὰ κνώσσοντας ἔρυντο.
ἦ δ' ἄρ' ὑπὲρ ξανθοῖο καρῆατος Αἰσονίδαο
1085 πωτᾶτ' ἀλκονοῖς λιγυρῇ ὀπὶ θεσπίζουσα
λήξιν ὀρινομένων ἀνέμων· συνέηκε δὲ Μόψος
ἀκταίης ὄρνιθος ἐναίσιμον ὄσσαν ἀκούσας.
καὶ τὴν μὲν θεὸς αὖτις ἀπέτραπεν, ἴξε δ' ὑπερθευ
νηίου ἀφλάστοιο μετήρορος αἶξασα.
1090 τὸν δ' ὅ γε κεκλιμένον μαλακοῖς ἐνὶ κῶεσιν οἴων
κινήσας ἀνέγειρε παρασχεδόν, ᾧδὲ τ' ἔειπεν·
“Αἰσονίδη, χρεῖώ σε τόδ' ἱερὸν εἰσανιόντα
Δινδύμον ὀκριόεντος εὐθρονον ἰλάξασθαι
μητέρα συμπάντων μακάρων, λήξουσι δ' ἄλλαι
1095 ζαχρηεῖς· τοίην γὰρ ἐγὼ νέον ὄσσαν ἄκουσα
ἀλκυνόνοσ ἀλίης, ἣ τε κνώσσοντος ὑπερθεν
σεῖο περίξ τὰ ἕκαστα πιφασκομένη πεπότητο.
ἐκ γὰρ τῆς ἄνεμοί τε θάλασσά τε νειόθι τε χθῶν
πᾶσα πεπέιρανται νιφόν θ' ἔδος Οὐλύμιοιο·
1100 καὶ οἱ, ὅτ' ἐξ ὀρέων μέγαν οὐρανὸν εἰσαναβαίνη,
Ζεὺς αὐτὸς Κρονίδης ὑποχάζεται, ὥσ δὲ καὶ ἄλλοι
ἀθάνατοι μάκαρες δεινὴν θεὸν ἀμφιέπουσιν.”

1099 πεπέιρανται Köchly: πεπέιρηται Ω

nual libations for these dead, they always grind their meal offerings at the public mill.¹¹¹

After this, fierce winds arose for twelve days and nights alike, and kept them there from sailing. But in the following night, while the rest of heroes, long since overcome by sleep, were slumbering during the last watch, Acastus and Mopsus, Ampycus' son, were standing guard over their soundly sleeping comrades. And then above Jason's golden head hovered a halcyon, foretelling with a shrill cry the cessation of the stormy winds. Mopsus understood the auspicious message of the shore bird when he heard it. And then a god¹¹² turned it away, and it darted up and perched atop the ship's stern ornament. He shook Jason, who was lying in soft woollen fleeces, and woke him at once, and spoke thus:

"Jason, you must go up to that sacred place on rugged Dindymum and propitiate the mother of all the blessed gods on her fine throne,¹¹³ and the furious winds will cease, for such was the message I just heard from the seaborne halcyon, which circled above you while you were sleeping and revealed each of these things. For upon her depend the winds, the sea, the whole earth below, and the snowy seat of Olympus; and when she goes up from the mountains and enters the wide heaven, Zeus himself, Cronus' son, yields place to her, and in the same way the other blessed immortals pay homage to the dread goddess."

¹¹¹ As a reminder that the mourners had stopped grinding meal at home.

¹¹² Probably Rhea, as revealed in Mopsus' speech.

¹¹³ Rhea, the Mother of the gods, associated with Cybele.

APOLLONIUS RHODIUS

- ὡς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένετ' εἰσαῖοντι.
 ὠρνυτο δ' ἐξ εὐνῆς κεχαρημένος, ὦρσε δ' ἐταίρους
 1105 πάντας ἐπισπέρχων, καί τε σφισιν ἐγρομένοισιν
 Ἀμπυκίδεω Μόψοιο θεοπροπίας ἀγόρευσεν.
 αἶψα δὲ κουρότεροι μὲν ἀπὸ σταθμῶν ἐλάσαντες
 ἔνθεν ἐς αἰπεινὴν ἀναγον βόας οὔρεος ἄκρην·
 οἱ δ' ἄρα λυσάμενοι Ἰερῆς ἐκ πείσματα πέτρης
 1110 ἤρεσαν ἐς λιμένα Θρηϊκίον· ἂν δὲ καὶ αὐτοὶ
 βαῖνον, παυροτέρους ἐτάρων ἐν νηὶ λιπόντες.
 τοῖσι δὲ Μακριάδες σκοπιαὶ καὶ πᾶσα περαίη
 Θρηϊκίης ἐνὶ χερσὶν ἑαῖς προφαίνεται' ἰδέσθαι
 φαίνετο δ' ἠερόεν στόμα Βοσπόρου ἠδὲ κολῶναι
 1115 Μύσiai· ἐκ δ' ἐτέρης ποταμοῦ ῥόος Αἰσῆποιο
 ἄστν τε καὶ πεδίον Νηπήιον Ἀδρηστείης.
 ἔσκε δέ τι στιβαρὸν στύπος ἀμπέλου ἔντροφον
 ὕλη,
 πρόχυν γεράνδρουν· τὸ μὲν ἔκταμον, ὄφρα πέλοιτο
 δαίμονος οὔρειῆς ἱερὸν βρέτας, ἔξεσε δ' Ἄργος
 1120 εὐκόσμως· καὶ δὴ μιν ἐπ' ὀκριόεντι κολωνῶ
 ἴδρυσαν φηγοῖσιν ἐπηρεφὲς ἀκροτάτησιν,
 αἶ ῥά τε πασῶν πανυπέρταται ἐρρίζωνται.
 βωμὸν δ' αὖ χέραδος παρενήνεον· ἀμφὶ δὲ φύλλοις
 στεψάμενοι δρυῖνοισι θνηπολῆς ἐμέλοντο,
 1125 Μητέρα Δινδυμῆν πολυπότνιαν ἀγκαλέοντες,
 ἐνναέτιν Φρυγίης, Τιτίην θ' ἅμα Κύλληνόν τε,
 οἱ μῦνοι πολέων μοιρηγέται ἠδὲ πάρεδροι
 Μητέρος Ἰδαίης κεκλήγεται, ὅσοι ἔασιν

1127 πολέων Ω: πλεόνων Et. Gen.

ARGONAUTICA: BOOK 1

Thus he spoke, and welcome to Jason were the words he heard. He rose from his bed with joy and hurriedly roused all his comrades; and when they were awake, he told them the prophecies of Ampycus' son Mopsus. Right away the younger men drove oxen from their stalls and led them up from there to the high summit of the mountain. The others loosed the cables from Sacred rock and rowed to the Thracian harbor.¹¹⁴ They too made the ascent, after leaving only a few comrades on the ship. Before their eyes appeared the Macrian heights and the entire coast of Thrace opposite, as if they held them in their hands. The misty mouth of the Bosphorus and the hills of Mysia also appeared, and, on the other side, the stream of the Aesepus river and the city and Nepeian plain of Adrasteia.

There was a sturdy trunk of vine that grew in the forest, very old and dry. They cut this down to make into a sacred image of the mountain goddess,¹¹⁵ and Argus carved it expertly. And there upon a rugged hilltop they set it up, overshadowed by the tops of oaks, the tallest of all the trees that take root there. Nearby they piled up an altar of stones and, wearing crowns of oak leaves, conducted their sacrifice around it, as they called upon the Dindymian Mother, the much-revered mistress who dwells in Phrygia, along with Titias and Cyllenus, who alone of the many Idaean Dactyls on Crete are called dispensers of destiny and ministers of the Idaean Mother.¹¹⁶ The nymph Anchiale once

¹¹⁴ For Sacred rock, see l.1019. The Thracian harbor is on the eastern side of the isthmus.

¹¹⁵ Rhea/Cybele.

¹¹⁶ Rhea/Cybele, who is associated with mount Dindymum in central Phrygia and mount Ida on Crete. The Argonauts are now establishing her worship on mount Dindymum near Cyzicus.

APOLLONIUS RHODIUS

- 1130 Δάκτυλοι Ἰδαῖοι Κρηταιέες, οὓς ποτε νύμφη
 Ἀγχιάλη Δικταῖον ἀνὰ σπέος ἀμφοτέρησιν
 δραξαμένη γαίης Οἰαξίδος ἐβλάστησεν.
 πολλὰ δὲ τήν γε λιτῆσιν ἀποστρέψαι ἐριώλας
 Αἰσονίδης γουνάζει· ἐπιλλείβων ἱεροῖσιν
 αἰθομένοις· ἄμυδις δὲ νέοι Ὀρφῆος ἀνωγῆ
 1135 σκαίροντες βηταρμὸν ἐνόπλιον ὠρχήσαντο,
 καὶ σάκεα ξιφέεσσιν ἐπέκτυπον, ὥς κεν ἰωῆ
 δύσφημος πλάζοιτο δι' ἠέρος, ἦν ἔτι λαοὶ
 κηδεῖν βασιλῆος ἀνέστενον. ἔνθεν ἔσαιεὶ
 ῥόμβω καὶ τυπάνῳ Ῥεῖην Φρύγες ἰλάσκονται.
 1140 ἡ δὲ πού εὐαγέεσσιν ἐπὶ φρένα θῆκε θυηλαῖς
 ἀνταίη δαίμων, τὰ δ' εὐκίετα σήματ' ἔγεντο.
 δένδρεα μὲν καρπὸν χέον ἄσπετον, ἀμφὶ δὲ ποσσὶν
 αὐτομάτη φύε γαῖα τερείνης ἄνθεα ποίης·
 θῆρες δ' εἰλυοὺς τε κατὰ ξυλόχους τε λιπόντες
 1145 οὐρῆσιν σαίνοντες ἐπήλυθον. ἡ δὲ καὶ ἄλλο
 θῆκε τέρας· ἐπεὶ οὐ τι παροῖτερον ὕδατι νᾶεν
 Δίνδυμον, ἀλλὰ σφιν τότε ἀνέβραχε διψάδος αὐτως
 ἐκ κορυφῆς ἄλληκτον· Ἰησονίην δ' ἐνέπουσιν
 κέينو ποτὸν κρήνην περιναίεται ἄνδρες ὀπίσσω.
 1150 καὶ τότε μὲν δαῖτ' ἀμφὶ θεᾶς θέσαν οὔρεσιν
 Ἄρκτων,
 μέλποντες Ῥεῖην πολυπότιαν· αὐτὰρ ἐς ἠῶ
 ληξάντων ἀνέμων νῆσον λίπον εἰρεσίησιν.
 ἔνθ' ἔρις ἄνδρα ἕκαστον ἀριστήων ὀρόθηνεν,

1135 ὠρχήσαντο Ω: εἰλίσσονται Et. Magn. et Et. Gen.

ARGONAUTICA: BOOK 1

bore the Dactyls in the Dictaeon cave while clutching the ground of Oaxus with both hands.¹¹⁷ Jason supplicated the goddess with many prayers to turn away the tempest, as he poured libations on the blazing sacrifices. At the same time, upon Orpheus' command, the young men leapt as they danced the dance-in-armor and beat their shields with their swords, so that any ill-omened cry of grief, which the people were still sending up in lament for their king, would be lost in the air. Since then, the Phrygians have always propitiated Rhea with rhombus and tambourine.¹¹⁸ The amenable goddess evidently paid heed to their holy sacrifices, for fitting signs appeared. The trees shed fruit in abundance, and at their feet the earth spontaneously sprouted flowers in the tender grass; wild animals left their dens and lairs and approached, wagging their tails. And she performed yet another miracle, for water had never before flowed on Dindymum, but then, just like that, it gushed forth for them without cease from the arid peak. The neighboring peoples have since then called that water Jason's spring. Then they held a feast in honor of the goddess on Bear mountain and hymned Rhea, the much-revered mistress. But at dawn when the winds had abated, they rowed away from the island.

Then rivalry spurred on each one of the heroes, to see

¹¹⁷ Mount Dicte and Oaxus are on Crete. Her ten fingers (*dactyloi*) represent the ten Dactyls she produced.

¹¹⁸ The rhombus is a circular piece of metal that makes a roar when whirled; the typanum (or tympanum) is variously interpreted as a tambourine or drum.

APOLLONIUS RHODIUS

- 1155 ὅς τις ἀπολλήξειε πανύστατος· ἀμφὶ γὰρ αἰθῆρ
 νήνεμος ἐστόρεσεν δίνας, κατὰ δ' εὔνασε πόντον.
 οἱ δὲ γαληναίη πίσυνοὶ ἐλάσκον ἐπιπρὸ
 νῆα βίη· τὴν δ' οὐ κε διεξ ἄλως αἴσσουσαν
 οὐδὲ Ποσειδάωνος ἀελλόποδες κίχον ἵπποι.
 ἔμπης δ' ἐγρομένοιο σάλου ζαχρηέσιν αὔραις,
 1160 αἰ νέον ἐκ ποταμῶν ὑπὸ δειέλον ἠερέθονται,
 τειρόμενοι καμάτῳ μετελώφεον· αὐτὰρ ὁ τοὺς γε
 πασσυδίῃ μογέοντας ἐφέλκετο κάρτεϊ χειρῶν
 Ἑρακλῆς, ἐτίνασσε δ' ἀρηρότα δούρατα ἰηός.
 ἀλλ' ὅτε δὴ Μυσῶν λελιημένοι ἠπίεριο
 1165 ῥυνδακίδας προχοὰς μέγα τ' ἠρίον Αἰγαίωτος
 τυτθὸν ὑπέκ Φρυγίης παρεμέτρεον εἰσορώωντες,
 δὴ τότε' ἀνοχλίζων τετρηχότος οἴδματος ὄλκοὺς
 μεσσοθέν ἄξεν ἐρετμόν· ἀτὰρ τρύφος ἄλλο μὲν
 αὐτὸς
 ἄμφω χερσὶν ἔχων πέσε δόχμιος, ἄλλο δὲ πόντος
 1170 κλύζε παλιρροθίοισι φέρων. ἀνὰ δ' ἔζητο σιγῇ
 παπταίνων· χεῖρες γὰρ ἀήθεσον ἠρεμέουσαι.
 ἦμος δ' ἀγρόθεν εἴσι φυτοσκάφος ἢ τις ἀροτρεὺς
 ἀσπασίως εἰς αὐλιν ἐὴν δόρπιοιο χατίζων,
 αὐτοῦ δ' ἐν προμολῇ τετρυμένα γούνατ' ἔκαμψεν
 1175 αὐσταλέος κονίησι, περιτριβέας δέ τε χεῖρας
 εἰσορώων κακὰ πολλὰ ἐῆ ἠρήσατο γαστρί·
 τῆμος ἄρ' οἳ γ' ἀφίκοντο Κιανίδος ἠθεα γαίης
 ἀμφ' Ἀργανθώνειον ὄρος προχοὰς τε Κίιοιο.

1161 καμάτῳ Et. Magn. et Et. Gen.: καὶ δὴ Ω

ARGONAUTICA: BOOK 1

who would be last to quit, since all around them the still air had smoothed the swirling waters and lulled the sea to sleep. Confident in the calm sea, they propelled the ship forward mightily, and not even Poseidon's storm-footed horses could have overtaken it as it sped through the sea. Nevertheless, when a swell was awakened by the violent winds that arise fresh from rivers toward evening, worn out from their toil, they began to flag. But Heracles kept pulling his weary companions along, one and all, by the strength of his hands, and made the well-joined timbers of the ship quake. But when, in their eagerness to reach the mainland of Mysia, they were passing within sight of the mouth of the Rhyndacus and the great tomb of Aegaeon,¹¹⁹ a short distance beyond Phrygia, then, as Heracles was heaving up furrows in the rough swell, he broke his oar in the middle. Still grasping a piece of it in his two hands, he fell sideways, while the sea carried the other piece away on its receding wash. He sat up, looking around in silence, for his hands were not used to being idle.

At the hour when a gardener or plowman gladly leaves the field for his hut, longing for dinner, and there on the doorstep, caked with dust, he bends his weary knees and stares at his worn-out hands and heaps curses on his belly, then it was that they reached the homesteads of the Cianian land near the Arganthonian mountain and the mouth of the Cius river. Because they came in friendship,

¹¹⁹ A hundred-handed giant also called Briareus (*Iliad* 1.403).

APOLLONIUS RHODIUS

- τοὺς μὲν ἐνξείνως Μυσοὶ φιλότῃτι κίοντας
 1180 δειδέχατ' ἐνναέται κείνης χθονός, ἥιά τέ σφιν
 μῆλά τε δευομένοις μέθῃ τ' ἄσπετον ἐγγυάλιξαν.
 ἔνθα δ' ἔπειθ' οἱ μὲν ξύλα κάγκανα, τοῖ δὲ λεχαίην
 φυλλάδα λειμώνων φέρον ἄσπετον ἀμήσαντες
 στόρνυσθαι τοῖ δ' ἀμφὶ πυρήια δινεύεσκον·
 1185 οἱ δ' οἶνον κρητῆρσι κέρων, πονέοντό τε δαῖτα,
 Ἐκβασίῳ ῥέξαντες ὑπὸ κνέφας Ἀπόλλωνι.
 αὐτὰρ ὁ εὖ δαίνυσθαι ἐοῖς ἐτάροις ἐπιτείλας
 βῆ ῥ' ἴμεν εἰς ὕλην υἱὸς Διός, ὥς κεν ἐρετμὸν
 οἱ αὐτῷ φθαίῃ καταχείριον ἐντύνασθαι.
 1190 εὖρεν ἔπειτ' ἐλάτην ἀλαλήμενος οὔτε τι πολλοῖς
 ἀχθομένην ὄζοις οὐδὲ μέγα τηλεθώσαν,
 ἀλλ' οἶον ταναῆς ἔρνος πέλει αἰγείριοιο·
 τόσση ὁμῶς μῆκός τε καὶ ἐς πάχος ἦεν ιδέσθαι.
 ῥίμφα δ' οἰστοδόκην μὲν ἐπὶ χθονὶ θῆκε φαρέτρην
 1195 αὐτοῖσιν τόξοισιν, ἔδν δ' ἀπὸ δέρμα λέοντος.
 τὴν δ' ὅ γε χαλκοβαρεῖ ῥοπάλῳ δαπέδοιο τινάξας
 νειόθεν ἀμφοτέρησι περὶ στύπος ἔλλαβε χερσὶν
 ἠγορέη πίσυνος· ἐν δὲ πλατὺν ὦμον ἔρεισεν
 εὖ διαβάς· πεδόθεν δὲ βαθύρριζόν περ ἐοῦσαν
 1200 προσφὺς ἐξήειρε σὺν αὐτοῖς ἔχμασι γαίης.
 ὥς δ' ὅταν ἀπροφάτως ἰστὸν νεός, εἴτε μάλιστα
 χειμερὶ ὀλοοῖο δύσις πέλει Ὠρίωνος,
 ὑψόθεν ἐμπλήξασα θοῇ ἀνέμοιο κατάξ
 αὐτοῖσι σφήνεσσιν ὑπέκ προτόνων ἐρύσσηται
 1205 ὧς ὅ γε τὴν ἤειρεν. ὁμοῦ δ' ἀνὰ τόξα καὶ ἰοὺς

ARGONAUTICA: BOOK 1

the Mysians who inhabited that land welcomed them with hospitality and gave them in their need provisions and sheep and abundant wine. Thereupon some of the crew were bringing dry wood, while others were bringing leaves that they had gathered in abundance from the meadows to spread for beds; some were twirling sticks to make fire; and others were mixing wine in bowls and preparing the feast—all after sacrificing at dusk to Apollo Ecbasius.

But the son of Zeus¹²⁰ bade his comrades feast well and went off into the woods, so that he could first make himself an oar to fit his hands. In his wanderings he then found a pine tree not burdened with many branches nor sprouting much growth, but one that looked like the shaft of a tall poplar in both height and thickness. He quickly set his arrow-holding quiver along with his bow on the ground and took off his lion skin. With a blow of his bronze-laden club he loosened the tree from the soil below and then wrapped both arms around the trunk, confident in his strength. He braced his broad shoulder against it and planted his feet wide apart. He gripped it tightly and, though its roots were deep, lifted it out of the ground along with the clods of earth that held it. And as when, just as the wintertime setting of baneful Orion occurs,¹²¹ a swift blast of wind from on high unexpectedly strikes a ship's mast and rips it from its stays, wedges and all,¹²² so did he lift up the pine tree.

¹²⁰ Heracles.

¹²¹ In November, marking the dangerous period for sailing.

¹²² The wedges held the mast in place at its base.

1187 ὁ εὖ δαίνυσθαι εἰς ἑτάροις Samuelsson: ὁ δαίνυσθαι ἑτάροις εὖ Ω

APOLLONIUS RHODIUS

δέρμα θ' ἔλων ῥόπαλόν τε παλίσσυντος ὦρτο
νέεσθαι.

τόφρα δ' Ὑλας χαλκῆ σὺν κάλπιδι νόσφιν
ὀμίλου

- δίζητο κρήνης ἱερὸν ῥόον, ὥς κέ οἱ ὕδωρ
φθαίῃ ἀφυσσάμενος ποτιδόρπιον, ἄλλα τε πάντα
- 1210 ὀτραλέως κατὰ κόσμον ἐπαρτίσσειεν ἰόντι.
δὴ γάρ μιν τοίοισιν ἐν ἤθεσιν αὐτὸς ἔφερβεν,
νηπίαχον τὰ πρῶτα δόμων ἐκ πατρὸς ἀπούρας,
δίου Θειοδάμαντος, ὃν ἐν Δρυόπεσσι ἔπεφνευ
νηλειῶς βοὸς ἀμφὶ γεωμόρου ἀντιώοντα.
- 1215 ἦτοι ὁ μὲν νειοῖο γύας τέμνεσκεν ἀρότρῳ
Θειοδάμας ἀνίῃ βεβολημένος· αὐτὰρ ὁ τὸν γε
βοῦν ἀρότην ἦνωγε παρασχέμεν οὐκ ἐθέλοντα.
ἴετο γὰρ πρόφασιν πολέμου Δρυόπεσσι βαλέσθαι
λευγαλέην, ἐπεὶ οὐ τι δίκης ἀλέγοντες ἔναιον.
- 1220 ἀλλὰ τὰ μὲν τηλοῦ κεν ἀποπλάγξειεν αἰοιδῆς.
αἶψα δ' ὁ γε κρήνην μετεκίαθεν, ἣν καλέουσι
Πηγάς ἀγχίγνοι περιναίεται. οἱ δέ που ἄρτι
νυμφάων ἴσταντο χοροί· μέλε γάρ σφισι πάσαις,
ὄσσαι κεῖσ' ἔρατὸν νύμφαι ῥίον ἀμφενέμοντο,
- 1225 Ἄρτεμιν ἐννυχίησιν αἰεὶ μέλπεσθαι αἰοδαῖς.
αἰ μὲν, ὄσαι σκοπιάς ὀρέων λάχον ἢ καὶ ἐναύλους,
αἶ γε μὲν ὑλήωροι ἀπόπροθεν ἐστιχόωντο·
ἣ δὲ νέον κρήνης ἀνεδύετο καλλιναῖοι
νύμφη ἐφυδατῆ. τὸν δὲ σχεδὸν εἰσεινόησεν

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Then he picked up his bow and arrows, lion skin, and club, and set out to return.

In the meantime, Hylas went off from the crew with a bronze pitcher in search of a spring's sacred flow, so that he might collect water for the evening meal before Heracles returned and get everything else promptly prepared and in due order for his arrival. For in such habits had Heracles himself raised him, ever since he took him as an infant from the palace of his father, noble Theiodamas, whom he ruthlessly killed among the Dryopians for opposing him over a plowing ox. Now Theiodamas, stricken with pain,¹²³ was cleaving his fallow fields with a plow, when Heracles ordered him to hand over the plowing ox against his will. For he was eager to create a dire pretext for war against the Dryopians, because they lived there with no concern for justice. But these things would divert me far from my song.

Soon Hylas came to a spring, which the neighboring inhabitants call Pegae.¹²⁴ Just about then choruses of nymphs were being formed, for all the nymphs who lived there on the lovely peak¹²⁵ made it their concern to hymn Artemis every night with songs. And so all the nymphs who haunted the mountain peaks or rushing streams,¹²⁶ and those who were wardens of the woods, were coming in lines from afar; but the water nymph was just rising from the fair-flowing spring. She noticed the boy nearby, glow-

¹²³ The source or meaning of his pain is not known; it may refer to the toil of plowing. The encounter with Theiodamas was also related in Callimachus' *Aetia* (cf. *frr.* 24–25 Pf.).

¹²⁴ I.e. Springs.

¹²⁵ Of the Arganthonian mountain (cf. 1.1178).

¹²⁶ *ἐναύλους* are variously rendered as "torrents" (Homer), "caves" (schol.), or "dwelling-places" (Hesiod, *Theogony* 129).

APOLLONIUS RHODIUS

- 1230 κάλλιϊ καὶ γλυκερῆσιν ἐρευθόμενον χαρίτεσσιν·
 πρὸς γάρ οἱ διχόμενις ἀπ' αἰθέρος ἀνγάζουσα
 βάλλε σεληναίη. τῆς δὲ φρένας ἐπτοίησεν
 Κύπρις, ἀμηχανίη δὲ μόλις συναγείρατο θυμόν.
 αὐτὰρ ὃ γ' ὡς τὰ πρῶτα ῥόφ' ἔνι κάλπιν ἔρεισεν
- 1235 λέχρις ἐπιχριμφθείς, περὶ δ' ἄσπετον ἔβραχεν ὕδωρ
 χαλκὸν ἐς ἠχήεντα φορεύμενον, αὐτίκα δ' ἦ γε
 λαιὸν μὲν καθύπερθεν ἐπ' αὐχένος ἄνθετο πῆχυν
 κύσσαι ἐπιθύουσα τέρεν στόμα, δεξιτερῇ δὲ
 ἀγκῶν' ἔσπασε χειρί· μέσῃ δ' ἐνὶ κάββαλε δίνῃ.
- 1240 τοῦ δ' ἦρως ἰάχοντος ἐπέκλυεν οἶος ἐταίρων
 Εἰλατίδης Πολύφημος, ἰὼν προτέρωσε κελεύθου,
 δέκτο γὰρ Ἑρακλῆα πελώριον, ὀππόθ' ἴκοιτο.
 βῆ δὲ μεταίξας Πηγέων σχεδόν, ἥντε τις θῆρ
 ἄγριος, ὃν ρά τε γῆρυς ἀπόπροθεν ἴκετο μῆλων,
- 1245 λιμῶ δ' αἰθόμενος μετανίσσεται, οὐδ' ἐπέκρυσεν
 ποίμνησιν· πρὸ γὰρ αὐτοὶ ἐνὶ σταθμοῖσι νομῆς
 ἔλσαν· ὁ δὲ στενάχων βρέμει ἄσπετον, ὄφρα
 κάμησιν·
 ὦς τότε ἄρ' Εἰλατίδης μεγάλ' ἔστενεν, ἀμφὶ δὲ
 χῶρον
 φοίτα κεκληγῶς, μελέη δὲ οἱ ἔπλετο φωνή.
- 1250 αἶψα δ' ἐρυσάμενος μέγα φάσγανον ὦρτο δίεσθαι,
 μή πως ἦ θήρεσσιν ἔλωρ πέλοι, ἥέ μιν ἄνδρες
 μῶνον εἶντ' ἐλόχησαν, ἄγουσι δὲ ληίδ' ἐτοίμην.
 ἐνθ' αὐτῷ ξύμβλητο κατὰ στίβον Ἑρακλῆι
 γυμνὸν ἐπαΐσσων παλάμη ξίφος· εὐδὲ μιν ἔγνω

ing with rosy beauty and sweet charms, for the full moon was casting its rays on him as it gleamed from the sky. Cypris confounded her thoughts, and in her helpless state she could barely collect her spirit.¹²⁷ But as soon as he leaned on one side and dipped the pitcher into the stream, and the abundant water gurgled as it poured into the echoing bronze, at once she raised her left arm over his neck in her longing to kiss his tender mouth, while with her right hand she pulled on his elbow and plunged him into the midst of the swirling water.

The only one of the comrades to hear the boy shout was Eilatus' son, the hero Polyphemus, who was heading down the path, for he was expecting massive Heracles to return. He rushed toward the cry and drew near to Pegae, like a wild beast to which comes the bleating of sheep from afar, and, burning with hunger, it goes in pursuit but does not reach the flocks, for beforehand their own shepherds have shut them in their pens, and so he groans and roars vehemently until he tires—so at that time did Eilatus' son groan mightily and wander about the spot calling out, but his shouting was in vain.¹²⁸ Immediately he drew his great sword and went off in pursuit, fearing that the boy might be prey to wild animals, or that, all alone as he was, men had ambushed him and were taking away their easy capture. Thereupon, as he was brandishing his bare sword in his hand, he came upon Heracles himself on the path, and

¹²⁷ θυμός indicates both breath and consciousness. She almost fainted. ¹²⁸ Or *became feeble*.

1249 ἔπλετο φωνή Ω: ἔπλετ' ἀντή Et. Magn. et Et. Gen.

1250 δῖεσθαι Et. Magn.: νέεσθαι Ω

APOLLONIUS RHODIUS

- 1255 σπερχόμενον μετὰ νῆα διὰ κνέφας. αὐτίκα δ' ἄτην
 ἔκφατο λευγαλέην βεβαρημένος ἄσθματι θυμόν
 “δαιμόνιε, στυγερόν τοι ἄχος πάμπρωτος ἐνύψω.
 οὐ γὰρ Ἔλας κρήνηνδε κιῶν σόος αὐτίς ἰκάνει,
 ἀλλὰ ἐλπιστῆρες ἐνιχρίμψαντες ἄγουσιν,
 1260 ἢ θῆρες σίνονται· ἐγὼ δ' ἰάχοντος ἄκουσα.”
 ὡς φάτο· τῷ δ' αἰόντι κατὰ κροτάφων ἄλις ἰδρῶς
 κῆκιεν, ἐν δὲ κελαινὸν ὑπὸ σπλάγχνοις ζέεν αἷμα.
 χώμενος δ' ἐλάτην χαμάδις βάλεν, ἐς δὲ κέλευθον
 τὴν θέεν, ἧ πόδες αὐτὸν ὑπέκφερον αἰσσοῦντα.
 1265 ὡς δ' ὅτε τίς τε μύωπι τετυμμένος ἔσσυτο ταῦρος
 πίσεά τε προλιπὼν καὶ ἐλεσπίδας, οὐδὲ νομῆων
 οὐδ' ἀγέλης ὄθεται, πρήσσει δ' ὄδον ἄλλοτ'
 ἄπαυστος,
 ἄλλοτε δ' ἰστάμενος καὶ ἀνὰ πλατὺν αὐχέν' ἀείρων
 ἴησιν μύκημα, κακῶ βεβολημένος οἴστρω·
 1270 ὡς ὁ γε μαιμώνων ὅτε μὲν θοὰ γούνατ' ἔπαλλεν
 συνεχέως, ὅτε δ' αὐτε μεταλλήγων καμάτοιο
 τῆλε διαπρύσιον μεγάλη βοάασκεν αὐτῆ.
 αὐτίκα δ' ἀκροτάτας ὑπερέσχεθεν ἄκριας ἀστήρ
 ἠῶος, πνοιαὶ δὲ κατήλυθον· ὦκα δὲ Τίφυς
 1275 ἐσβαίνειν ὀρόθνηεν ἐπαυρέσθαι τ' ἀνέμοιο.
 οἱ δ' εἴσβαινον ἄφαρ λελιημένοι, ὕψι δὲ νηὸς
 εὐναίας ἐρύσαντες ἀνεκρούσαντο κάλως.
 κυρτώθη δ' ἀνέμῳ λῖνα μεσσόθι, τῆλε δ' ἀπ' ἀκτῆς
 γηθόσσυνοι φορέοντο παραὶ Ποσιδήιον ἄκρην.
 1280 ἦμος δ' οὐρανόθεν χαροπὴ ὑπολάμπεται ἠώς
 ἐκ περάτης ἀνιούσα, διαγλαύσσουσι δ' ἀταρποί,

ARGONAUTICA: BOOK I

easily recognized him as he hastened through the darkness to the ship. Immediately he told of the terrible calamity, with a heavy heart and out of breath:

“My poor friend, I shall be the first to tell you of a horrible grief: Hylas went to the spring and has not returned safely, but bandits have attacked him and are taking him away, or beasts are tearing him apart. I heard him shouting.”

Thus he spoke. When Heracles heard this, sweat poured forth in abundance down from his temples and the dark blood seethed deep in his gut. In anger he threw the pine tree to the ground, and ran down any path on which his feet carried him headlong. As when, stung by a gadfly, a bull charges forth, leaving the meadows and marshlands, and pays no attention to the herdsmen or the herd, but at times makes his way without stopping, while at other times he stands still and raises his broad neck and lets out a bellow, having been stung by a vicious fly—thus in his frenzy he sometimes moved his swift knees without a break, then sometimes ceased from his labor and shouted piercingly into the distance with a mighty cry.

Soon the morning star rose above the highest peaks, and the breezes swept down. And at once Tiphys urged them to board and take advantage of the wind. In their eagerness they boarded right away, drew the ship's anchors up on deck, and pulled back on the halyards. The sail bulged in the middle from the wind, and far out from the shore they joyfully were being borne past the Posideian headland.

But at the time when bright dawn shines down from the sky, as it rises from the horizon, and the pathways are

APOLLONIUS RHODIUS

- καὶ πεδία δροσόεντα φαεινῇ λάμπεται αἴγλη,
 τῆμος τούς γ' ἐνόησαν αἰδρεΐησι λιπόντες.
 ἐν δέ σφιν κρατερὸν νεῖκος πέσεν, ἐν δέ κολῶος
 1285 ἄσπετος, εἰ τὸν ἄριστον ἀποπρολιπόντες ἔβησαν
 σφωιτέρων ἐτάρων. ὁ δ' ἀμηχανίησιν ἀτυχθεὶς
 οὐδέ τι τοῖον ἔπος μετεφώνεεν οὐδέ τι τοῖον
 Αἰσονίδης, ἀλλ' ἦστο βαρείη νειόθεν ἄτη
 θυμὸν ἔδων. Τελαμῶνα δ' ἔλεν χόλος, ᾧ δέ τ' ἔειπεν
 1290 "ἦσ' αὐτῶς εὐκῆλος, ἐπεὶ νύ τοι ἄρμενον ἦεν
 Ἑρακλῆα λιπεῖν· σέο δ' ἔκτοθι μῆτις ὄρωρεν,
 ὄφρα τὸ κείνου κῦδος ἀν' Ἑλλάδα μὴ σε καλύψῃ,
 αἶ κε θεοὶ δώωσιν ὑπότροπον οἴκαδε νόστον.
 ἀλλὰ τί μύθων ἦδος; ἐπεὶ καὶ νόσφιν ἐταίρων
 1295 εἶμι τεῶν, οἳ τόνδε δόλον συνετεκτῆναντο."
 ἦ, καὶ ἐς Ἀγνιάδην Τίφυν θόρε· τῷ δέ οἱ ὄσσε
 ὄστλιγγες μαλεροῖο πυρὸς ὡς ἰνδάλλοντο.
 καὶ νύ κεν ἄψ ὀπίσω Μυσῶν ἐπὶ γαίαν ἵκοντο
 λαῖτμα βησιάμενοι ἀνέμου τ' ἄλληκτον ἰωήν,
 1300 εἰ μὴ Θρηκίοιο δῦω νῆες Βορέας
 Αἰακίδην χαλεποῖσιν ἐρητύεσκον ἔπεσσιν,
 σχέτλιοι· ἦ τέ σφιν στυγερῇ τίσις ἔπλετ' ὀπίσσω
 χερσὶν ὑφ' Ἑρακλῆος, ὃ μιν δίζεσθαι ἔρκον.
 ἄθλων γὰρ Πελίας δεδουπότος ἄψ ἀνιόντας
 1305 Τήνῃ ἐν ἀμφιρῦτῃ πέφνευ, καὶ ἀμήσατο γαίαν
 ἀμφ' αὐτοῖς, στήλας τε δῦω καθύπερθεν ἔτευξεν,
 ὧν ἐτέρη, θάμβος περιώσιον ἀνδράσι λεύσσειν,
 κίννται ἠχῆεντος ὑπὸ πνοιῇ βορέας.
 καὶ τὰ μὲν ὡς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι.

ARGONAUTICA: BOOK 1

clearly visible, and the dewy plains sparkle with a bright gleam, they realized that they had unwittingly left those men behind. And fierce strife came upon them and a great uproar, to think that they had gone off and abandoned the best man of their comrades. Stunned with helplessness, Jason spoke not a word on one side or the other, but sat there, eating his heart out from deep within at this grievous calamity. And anger took hold of Telamon, and he spoke thus:

“Sit there calmly like that, since it was to your advantage to leave Heracles. It was from you that this plan originated, so that his glory throughout Hellas would not put you in the shade, if the gods grant our return trip home. But what pleasure is there in words? For I will go back, even without the aid of those comrades of yours who helped contrive this treachery.”

He spoke and rushed up to Tiphys, Hagnias' son; and his eyes sparkled like flashes of blazing fire. And so they would have gone back again to the land of the Mysians after struggling against the surge and constant blast of the wind, had not the two sons of Thracian Boreas restrained Aeacus' son with harsh words—unfortunate men, for in fact horrible vengeance came upon them later at the hands of Heracles because they had prevented the search for him. For as they were returning from the games held when Pelias died, he killed them in seagirt Tenos, and heaped earth over them and set two pillars on top, one of which—an extraordinary marvel for men to behold—moves at the gusts of the whistling north wind. And thus were those things to be accomplished in the course of time.

APOLLONIUS RHODIUS

- 1310 τοῖσιν δὲ Γλαῦκος βρυχίης ἀλὸς ἐξεφαάνθη,
 Νηρήος θείοιο πολυφράδμων ὑποφήτης·
 ὕψι δὲ λαχνῆέν τε κάρη καὶ στήθε' αἰείρας
 νειόθεν ἐκ λαγόνων στιβαρῇ ἐπορέξατο χειρὶ
 νηίου ὀλκαίοιο, καὶ ἴαχεν ἐσσυμένοισιν·
- 1315 “τίπτε παρέκ μέγαλοιο Διὸς μένεαίνετε βουλήν
 Αἰήτεω πολιέθρον ἄγειν θρασὺν Ἑρακλῆα;
 Ἄργεῖ οἱ μοῖρ' ἐστὶν ἀτασθάλω Εὐρυστήϊ
 ἐκπλήσαι μογέοντα δυνώδεκα πάντας ἀέθλους,
 ναίειν δ' ἀθανάτοισι συνέστιον, εἴ κ' ἔτι παύρους
- 1320 ἐξανύσῃ· τῷ μὴ τι ποθῆ κείνοιο πελέσθω.
 αὐτῶς δ' αὖ Πολύφημον ἐπὶ προχοῆσι Κίοιο
 πέπρωται Μυσοῖσι περικλεῆς ἄστνυ καμόντα
 μοῖραν ἀναπλήσειν Χαλύβων ἐν ἀπίερονι γαίῃ.
 αὐτὰρ Ὕλαν φιλότῃτι θεὰ ποιήσατο νύμφῃ
- 1325 ὄν πόσιν, οἰό περ οὔνεκ' ἀποπλαγχθέντες ἔλειφθεν.”
 ἦ, καὶ κῦμ' ἀλίσστον ἐφέσσατο νειόθι δύνιας·
 ἀμφὶ δέ οἱ δίνῃσι κυκώμενον ἄφρεεν ὕδωρ
 πορφύρεον, κοίλην δὲ διεξ ἀλὸς ἔκλυσε νῆα.
 γήθησαν δ' ἥρωες· ὁ δ' ἐσσυμένως ἐβεβήκει
- 1330 Αἰακίδης Τελαμῶν ἐς Ἴησονα, χεῖρα δὲ χειρὶ
 ἄκρην ἀμφιβαλὼν προσπτύξατο, φώνησέν τε·
 “Αἰσονίδη, μὴ μοί τι χολώσσαι, ἀφραδίῃσιν
 εἴ τί περ ἀασάμην· πέρι γάρ μ' ἄχος ἦκεν ἐνισπεῖν

1333 ἦκεν LwE: εἶλεν L²γαA

ARGONAUTICA: BOOK I

But to them out of the salty depths appeared Glaucus, the wise interpreter of divine Nereus. Raising up his shaggy head and chest down to his waist, he seized the ship's keel in his mighty hand and shouted to the men in their haste:

"Why, in opposition to the plan of great Zeus, are you determined to take bold Heracles to Aeetes' city? At Argos it is his destiny to toil for arrogant Eurystheus and accomplish twelve labors in all,¹²⁹ and to dwell in the home of the immortals if he completes a few more. Therefore, let there be no remorse at all for him. Likewise, it is fated that Polyphemus build a glorious city among the Mysians at the mouth of the Cius and fulfill his destiny in the vast land of the Chalybes. But as for Hylas, a divine nymph has made him her husband out of love; it was for his sake that they wandered off and were left behind."

He spoke and cloaked himself in the restless wave as he plunged below. Around him the dark water foamed as it was stirred in whirlpools and washed the hollow ship on through the sea. The heroes rejoiced, and Aeacus' son Telamon rushed up to Jason, took his hand in his own, embraced him, and said:

"Jason, do not be angry with me, if I foolishly blundered, for excessive grief impelled me to make that arro-

¹²⁹ The twelve labors of Heracles according to Apollodorus 2.5 (cf. Diodorus Siculus 4.11-26) are: (1) the Nemean lion, (2) the Lernean hydra, (3) the golden-horned doe, (4) the Erymanthian boar, (5) the stables of Augeas, (6) the Stymphalian birds, (7) the Cretan bull, (8) Diomedes' mares, (9) Hippolyte's belt, (10) Geryon's cattle, (11) the golden apples of the Hesperides, (12) bringing Cerberus from Hades.

APOLLONIUS RHODIUS

- 1335 μῦθον ὑπερφιάλόν τε καὶ ἄσχετον. ἀλλ' ἀνέμοισιν
 δώομεν ἀμπλακίην, ὡς καὶ πάρος εὐμενέοντες.”
 τὸν δ' αὖτ' Αἴσωνος υἱὸς ἐπιφραδέως προσέειπεν
 “ὦ πέπον, ἦ μάλα δὴ με κακῶ ἐκνδάσσοιο μῦθῳ,
 φὰς ἐνὶ τοῖσιν ἅπασιν ἐνῆος ἀνδρὸς ἀλείτην
 ἔμμεναι. ἀλλ' οὐ θῆν τοι ἀδευκέα μῆνιν ἀέξω,
 1340 πρὶν περ ἀνηθείς· ἐπεὶ οὐ περὶ πώεσι μῆλων
 οὐδὲ περὶ κτεάτεσσι χαλεπάμενος μενένας,
 ἀλλ' ἐτάρου περὶ φωτός. ἕολπα δέ τοι σέ καὶ ἄλλῳ
 ἀμφ' ἐμεῦ, εἰ τοιόνδε πέλοι ποτέ, δηρίσασθαι.”
 ἦ ῥα, καὶ ἀρθμηθέντες, ὅπη πάρος, ἐδριώωντο.
 1345 τῶ δὲ Διὸς βουλήσιν, ὁ μὲν Μυσοῖσι βαλέσθαι
 μέλλεν ἐπώνυμον ἄστν πολισσάμενος ποταμοῖο
 Εἰλατίδης Πολύφημος, ὁ δ' Εὐρυσθήης ἀέθλους
 αὐτίς ἰὼν πονέεσθαι. ἐπηπίλησε δὲ γαίαν
 Μυσίδ' ἀναστήσειν αὐτοσχεδόν, ὅπποτε μὴ οἱ
 1350 ἦ ζωοῦ εὐροιεν “Ἔλα μόρον ἦε θανόντος.
 τοῖο δὲ ῥύσι' ὅπασσαν ἀποκρίναντες ἀρίστους
 υἰέας ἐκ δήμοιο, καὶ ὄρκια ποιήσαντο,
 μὴ ποτε μαστεύοντες ἀπολλήξειν καμάτιο.
 τούνεκεν εἰσέτι νῦν περ “Ἐλαν ἐρέουσι Κιανοί,
 1355 κούρον Θειοδάμαντος, ἐκτιμένης τε μέλονται
 Τρηχίλινος· δὴ γάρ ῥα καταυτόθι νάσσατο παῖδας,
 οὓς οἱ ῥύσια κείθεν ἐπιπροέηκαν ἄγεσθαι.
 νηῖν δὲ πανημερίην ἄνεμος φέρε νυκτί τε πάσῃ
 λάβρος ἐπιπνείων· ἀτὰρ οὐδ' ἐπὶ τυτθὸν ἄητο

1338 τοῖσιν Ω: τοισίδ' Platt

gant and insufferable rebuke. Let us cast that mistake to the winds and be friends as before."

In turn, Jason answered him with due consideration:

"My good friend, you certainly did revile me with a harsh rebuke, claiming in front of them all that I betrayed a man who was kind to me. But I shall not for long harbor bitter wrath against you, although before this I was pained, because it was not over flocks of sheep or over possessions that you flared up in anger, but for a man who was your comrade. Indeed, I hope that you would oppose another man as well on my behalf, if a similar situation ever arose."

He spoke, and they sat down, united as before. But as for the two left behind, by Zeus' plan Polyphemus, Eilatus' son, was to found and build a city for the Mysians named for the river,¹³⁰ while Heracles was to go back again and perform Eurystheus' labors. He threatened to devastate the Mysian land on the spot, if they did not discover for him the fate of Hylas, whether alive or dead. And as pledges thereof, they chose the noblest boys from the people and handed them over, and swore oaths that they would never cease their efforts in the search. Therefore, to this day the people of Cius ask after Hylas, Theiodamas' son, and keep ties to well-built Trachis, for that is where Heracles settled the boys whom they sent him to take as pledges from their city.

All day long and the entire night a violent wind blew and bore the ship on, but when dawn arose, there was not

¹³⁰ Cius.

APOLLONIUS RHODIUS

1360 ἦοῦς τελλομένης. οἱ δὲ χθονὸς εἰσανέχουσιν
ἀκτὴν ἐκ κόλποιο μάλ' εὐρείην ἐσιδέσθαι
φρασσάμενοι κώπησιν ἄμ' ἡλίῳ ἐπέκελσαν.
[ἦὼς δ' οὐ μετὰ δηρὸν ἐελδομένοισι φαάνθη.]

1363 versum del. Brunck (= 2.1285)

ARGONAUTICA: BOOK 1

even the slightest breeze. They observed a projecting stretch of land, which from the gulf¹³¹ looked very broad, and at sunrise they rowed ashore.¹³²

¹³¹ The gulf of Olbia at the eastern end of the Propontis, where Nicomedia was later located.

¹³² Verse 1363 in all the MSS ("and not long thereafter dawn appeared to their longing eyes") duplicates the final verse of Book 2 and does not make sense here.

BOOK 2

- Ἔνθα δ' ἔσαν σταθμοὶ τε βοῶν αὐλὶς τ' Ἀμύκοιο,
Βεβρύκων βασιλῆος ἀγήνορος, ὃν ποτε νύμφη
τίκτε Ποσειδάωνι Γενεθλίῳ εὐνηθεῖσα
Βιθυνὶς Μελίη ὑπεροπληρέστατον ἀνδρῶν·
5 ὅς τ' ἐπὶ καὶ ξείνοισιν ἀεικέα θεσμὸν ἔθηκεν,
μή τιν' ἀποστείχειν, πρὶν πειρήσασθαι ἑοῖο
πυγμαχίης· πολέας δὲ περικτιόνων ἐδάϊξεν.
καὶ δὲ τότε προτὶ νῆα κιῶν, χρεῖῳ μὲν ἐρέσθαι
ναυτιλίης, οἳ τ' εἶεν, ὑπερβασίησιν ἄτισσεν,
10 τοῖον δ' ἐν πάντεσσι παρασχεδὸν ἔκφατο μῦθον·
“κέκλυθ', ἀλίπλαγκτοι, τά περ ἴδμεναι ὕμμιν
ἔοικεν.

- οὗ τινα θέσμιόν ἐστιν ἀφορμηθέντα νέεσθαι
ἀνδρῶν ὀθνείων, ὅς κεν Βέβρυξι πελάσση,
πρὶν χεῖρεσσιν ἐμῆσιν ἕως ἀνὰ χεῖρας ἀεῖραι.
15 τῷ καί μοι τὸν ἄριστον ἀποκριδὸν οἶον ὀμίλου
πυγμαχίῃ στήσασθε καταντόθι δηρινθῆναι.
εἰ δ' ἂν ἀπηλεγέοντες ἐμὰς πατέοιτε θέμιστας,
ἧ κέν τις στυγερώς κρατερῇ ἐπιέψεται ἀνάγκη.”
ἧ ῥα μέγα φρονέων· τοὺς δ' ἄγριος εἰσαΐοντας

BOOK 2

Here were located the ox stables and sheepfold of Amycus, the haughty king of the Bebrycians, whom the nymph, Bithynian Melie, having made love to Poseidon Genethlius,¹ once bore—the most arrogant of men, who imposed even on strangers an outrageous law, that no one could depart before making trial of him in boxing; and many were the neighbors he had killed. And on this occasion he went to the ship and insolently scorned to ask the purpose of their voyage or who they were, but immediately made this declaration to all of them:

“Listen, seafaring wanderers, to what it behooves you to know. It is the law that no foreigner who comes to the Bebrycians may depart on his journey before he has raised his hands against my hands. Therefore, select the best man from your crew and put him right here to contend with me in boxing. But if you pay no heed and trample on my laws, assuredly will harsh necessity pursue you with dreadful consequences.”

Thus he spoke in his arrogance, and savage anger seized them when they heard this, but the threat struck Poly-

¹ I.e. Poseidon as progenitor of the family.

8 χρειώ μὲν Ε: χρειώ μιν Ω

APOLLONIUS RHODIUS

- 20 εἶλε χόλος· πέρι δ' αὖ Πολυδεύκεα τύψεν ὀμοκλή.
αἶψα δ' ἑὼν ἐτάρων πρόμος ἴστατο, φώνησέν τε·
 "ἴσχεο νῦν, μηδ' ἄμμι κακῆν, ὃ τις εὐχέαι εἶναι,
φαῖνε βίην· θεσμοῖς γὰρ ὑπέιζομεν, ὡς ἀγορεύεις.
αὐτὸς ἐκὼν ἤδη τοι ὑπίσχομαι ἀντιάσθαι."
- 25 ὡς φάτ' ἀπηλεγέως. ὃ δ' ἐσέδρακεν ὄμμαθ'
 ἐλίξας,
ὡς τε λέων ὑπ' ἄκοντι τετυμμένος, ὃν τ' ἐν ὄρεσσι
ἀνέρες ἀμφιπέρονται· ὃ δ' ἰλλόμενός περ ὀμίλῳ
τῶν μὲν ἔτ' οὐκ ἀλέγει, ἐπὶ δ' ὄσσεται οἰόθεν οἶος
ἄνδρα τόν, ὅς μιν ἔτυψε παροίτατος οὐδ'
 ἐδάμασσεν.
- 30 ἔνθ' αὖ Τυνδαρίδης μὲν εὐστιπτον θέτο φᾶρος
λεπταλέον, τό ρά οἷ τις ἐὼν ξεινήιον εἶναι
ᾧπασε Δημνιάδων· ὃ δ' ἐρεμνὴν δίπτυχα λώπην
αὐτῆσιν περόνησι καλαύροπά τε τρηχεῖαν
κάββαλε, τὴν φορέεσκεν, ὀριτρεφέος κοτίνιοι.
- 35 αὐτίκα δ' ἐγγύθι χῶρον ἐαδότα παπτήμαντες
ἴζον ἐοὺς δίχα πάντα ἐνὶ ψαμάθοισιν ἐταίρους,
οὐ δέμας οὐδὲ φνὴν ἐναλίγκιοι εἰσοράασθαι.
ἀλλ' ὃ μὲν ἦ ὀλοοῖο Τυφώεος ἠὲ καὶ αὐτῆς
Γαίης εἶναι ἔικτο πέλωρ τέκος, οἶα πάροιθεν
- 40 χωομένη Διὶ τίκτεν· ὃ δ' οὐρανίῳ ἀτάλαντος
ἀστέρι Τυνδαρίδης, οὗ περ κάλλισται ἔασιν
ἐσπερίην διὰ νύκτα φαεινομένου ἀμαρναί.
τοῖος ἔην Διὸς υἱός, ἔτι χνοάοντας ἰούλους
ἀντέλλων, ἔτι φαιδρὸς ἐν ὄμμασιν· ἀλλὰ οἱ ἀλκῆ
- 45 καὶ μένος ἠνύτε θηρὸς ἀέξετο. πῆλε δὲ χεῖρας

deuces most of all. And immediately he stood up as his companions' champion and said:

"Stop now, and make no show of wanton violence against us, whoever you claim to be, for we shall yield to your laws, just as you say. I myself willingly offer right now to face you."

Thus he spoke forthrightly. The other rolled his eyes and glared at him, like a lion wounded by a javelin that men surround in the mountains, and, though hemmed in by the throng, it no longer pays heed to them, but, all alone,² eyes that man who first struck but did not kill him.

Then the son of Tyndareus³ laid aside his closely-woven, delicate robe, which one of the Lemnian women had given him as his guest-present. But the other threw down his double-folded black cloak, clasps and all, and the knotted staff of mountain olive that he was carrying. They quickly spotted a suitable place nearby and seated all their comrades in separate groups on the sand; and neither in form nor stature were the two men alike to behold. The one seemed like the monstrous offspring of deadly Typhoeus or even of Earth herself, like those she had long ago brought forth in anger at Zeus.⁴ But Tyndareus' son was like a heavenly star, whose twinkling is most beautiful when it shines through the evening darkness. Such was Zeus' son, still sprouting the first down of a beard, still bright-eyed, but his strength and courage waxed like a wild

² Or, reading οἶον, *eyes that man alone*.

³ Polydeuces.

⁴ For Typhoeus (called Typhaon at 2.1211), see Hesiod, *Theogony* 820-868.

APOLLONIUS RHODIUS

- πειράζων, εἴθ' ὡς πρὶν ἐντρόχαλοι φορέονται,
 μηδ' ἄμυδις καμάτῳ τε καὶ εἰρεσίῃ βαρύθιοιεν.
 οὐ μὰν αὐτ' Ἄμυκος πειρήσατο· σίγα δ' ἄπωθεν
 ἐστήως εἰς αὐτὸν ἔχ' ὄμματα, καὶ οἱ ὀρέχθει
 50 θυμὸς ἐελδομένῳ στηθέων ἐξ αἶμα κεδάσσαι.
 τοῖσι δὲ μεσσηγγὺς θεράπων Ἄμυκοιο Λυκωρεὺς
 θῆκε πάροιθε ποδῶν δοιοὺς ἐκάτερθεν ἱμάντας
 ὤμούς, ἀζαλέους, πέρι δ' οἱ γ' ἔσαν ἐσκληῶτες.
 αὐτὰρ ὁ τόν γ' ἐπέεσσιν ὑπερφιάλοισι μετηύδα·
 55 "τῶνδὲ τοι ὄν κ' ἐθέλησθα πάλου ἄτερ ἐγγυαλίξω
 αὐτὸς ἐκὼν, ἵνα μὴ μοι ἀτέμβηαι μετόπισθεν.
 ἀλλὰ βάλεν περὶ χειρὶ· δαεῖς δέ κεν ἄλλῳ ἐνίσποις,
 ὅσσον ἐγὼ ρινούς τε βοῶν περίεμι ταμέσθαι
 ἀζαλέας, ἀνδρῶν τε παρηίδας αἵματι φύρσαι."
 60 ὡς ἔφατ'· αὐτὰρ ὁ γ' οὐ τι παραβλήδην ἐρίδηνεν·
 ἦκα δὲ μειδήσας, οἷ οἱ παρὰ ποσσὶν ἔκειντο,
 τοὺς ἔλεν ἀπροφάτως. τοῦ δ' ἀντίος ἤλυθε Κάστωρ
 ἠδὲ Βιαντιάδης Ταλαὸς μέγας, ὦκα δ' ἱμάντας
 ἀμφέδεον, μάλα πολλὰ παρηγορέοντες ἐς ἀλκὴν·
 65 τῷ δ' αὐτ' Ἄρητός τε καὶ Ὅρνυτος, οὐδέ τι ἦδειν,
 νήπιοι, ὕστατα κείνα κακῇ δήσαντες ἐν αἴσῃ.
 οἱ δ' ἐπεὶ οὖν ἐν ἱμάσι διασταδὸν ἠρτύναντο,
 αὐτίκ' ἀνασχόμενοι ρεθέων προπάροιθε βαρείας
 χεῖρας, ἐπ' ἀλλήλοισι μένος φέρον ἀντιόωντες.
 70 ἔνθα δὲ Βεβρύκων μὲν ἄναξ, ἃ τε κῦμα θαλάσσης
 τρηχὺ θοῆμ ἐπὶ νῆα κορύσσεται, ἠ δ' ὑπὸ τυτθὸν
 ἰδρεῖη πυκινοῖο κυβερνητῆρος ἀλύσκει

ARGONAUTICA: BOOK 2

animal's. He swung his arms to test them and see if they moved as nimbly as before and were not heavy from both toil and rowing. But on his side, Amycus did not test himself, but stood back in silence and kept his eyes on him, and his heart was pounding in his eagerness to make blood splatter from the other man's chest. Between them Lycoreus, Amycus' squire, placed before their feet on each side two rawhide thongs, dried ones that were extremely hard. And the king addressed him with haughty words:

"I myself willingly shall let you have whichever of these you wish without casting lots, so that you may not blame me afterwards. Wrap them around your hands, and then you can learn and tell others how I excel at cutting dried ox-hides and spattering men's cheeks with blood."

Thus he spoke. But the other replied with no taunt at all, but smiled softly and took up the thongs that lay at his feet without a word.⁵ Castor and mighty Talaus, Bias' son, came to face him and quickly strapped on his thongs, as they proffered many words of encouragement to stand firm.⁶ On the king's behalf came Aretus and Ornytus, but little did they know, the fools, that they had tied those thongs for the last time on this ill-fated occasion.

Now when, standing on separate sides, they had equipped themselves with the thongs, they immediately held up their heavy hands before their faces, and, coming together, bore their might against each other. Thereupon the king of the Bebrycians—as when a rough wave of the sea rears up against a swift ship, which barely escapes through the expertise of the wise helmsman as the billow

⁵ Or *without hesitation*.

⁶ Or *encouragement for the fight*.

APOLLONIUS RHODIUS

- ἰεμένον φορέεσθαι ἔσω τοίχοιο κλύδωνος·
 ὧς ὃ γε Τυνδαρίδην φοβέων ἔπετ', οὐδέ μιν εἶα
 75 δηθύνειν. ὃ δ' ἄρ' αἰὲν ἀνούτατος ἦν διὰ μῆτιν
 αἰσσοῦντ' ἀλέεινεν. ἀπηνέα δ' αἶψα νοήσας
 πυγμαχίην, ἧ κάρτος ἀάατος, ἧ τε χερείων,
 στή ρ' ἄμοτον καὶ χερσὶν ἐναντία χεῖρας ἔμιξεν.
 ὧς δ' ὅτε νῆια δούρα θοοῖς ἀντίξοα γόμφοις
 80 ἀνέρες ὑληουργοὶ ἐπιβλήδην ἐλάοντες
 θείνωσι σφύρησιν, ἐπ' ἄλλω δ' ἄλλος ἄηται
 δούπος ἄδην· ὧς τοῖσι παρήιά τ' ἀμφοτέρωθεν
 καὶ γέννες κτύπεον, βρυχή δ' ὑπετέλλετ' ὀδόντων
 ἄσπετος· οὐδ' ἔλληξαν ἐπισταδὸν οὐτάζοντες,
 85 ἔστε περ οὐλοὸν ἄσθμα καὶ ἀμφοτέρους ἐδάμασσαν.
 στάντε δὲ βαιὸν ἄπωθεν ἀπωμόρξαντο μετώπων
 ἰδρῶ ἄλις, καματηρὸν ἀντμένα φυσιόωντε.
 ἀψ δ' αὖτις συνόρουσαν ἐναντίοι, ἠύτε ταύρω
 φορβάδος ἀμφὶ βοὸς κεκοτηότε δηριάασθον.
 90 ἔνθα δ' ἔπειτ' Ἄμυκος μὲν ἐπ' ἀκροτάτοισιν ἀερθεῖς
 βουτύπος οἶα πόδεσσι τανύσματο, κὰδ δὲ βαρέϊαν
 χεῖρ' ἐπὶ οἶ πελέμιξεν· ὃ δ' αἶξαντος ὑπέστη
 κρᾶτα παρακλίνας, ὦμω δ' ἀνεδέξατο πῆχυν
 τυτθόν· ὃ δ' ἄγχ' αὐτοῖο παρέκ γόνυ γουνὸς
 ἀμείβων
 95 κόψε μεταίγδην ὑπὲρ οὐατος, ὅστέα δ' εἶσω
 ῥῆξεν· ὃ δ' ἀμφ' ὀδύνη γυνῆ ἤριπεν. οἱ δ' ἰάχησαν
 ἤρωες Μινυαί· τοῦ δ' ἀθρόος ἔκχυτο θυμός.
 οὐδ' ἄρα Βέβρυκες ἄνδρες ἀφείδησαν βασιλῆος,
 ἀλλ' ἄμυδις κορύννας ἀζηχέας ἠδὲ σιγύννους

strives to sweep over its sides—thus did he pursue the son of Tyndareus to frighten him and allowed him no respite. But Polydeuces, ever uninjured, kept evading his onslaught through his skill. But once he had sized up the other's brutal style of boxing—where he was invincible in his strength and where weaker—he stood without wavering and returned blow for blow. And as when carpenters strike ship timbers with their hammers and with repeated blows drive the sharp pegs into the resisting wood, and one after another the thumps unceasingly echo, so cheeks and chins on both sides resounded, and an indescribable clashing of teeth arose, nor did they stop trading blows until dreadful gasping overcame them both. Standing back a little, the two men wiped the copious sweat from their brows, wearily panting for breath. But again they rushed back to face each other, like two enraged bulls fighting over a grazing heifer. Then Amycus, rising up on his toes, extended himself like a slayer of oxen and swung his heavy hand down upon Polydeuces, who withstood his assailant by ducking his head to the side and received the king's forearm just slightly on his shoulder. Keeping close to him, Polydeuces slipped his knee past the other's and with a swift lunge struck him above the ear and shattered the bones within. He sank to his knees in agony. The Minyan heroes cheered, and all at once his life poured out of him.

To be sure, the Bebrycian men did not abandon their king, but all together took up their hardened clubs and

76 *ἀίσσοντ'* Pierson: *ἀίσσων* Ω

APOLLONIUS RHODIUS

- 100 ἰθὺς ἀνασχόμενοι Πολυδεύκεος ἀντιάασκον·
 τοῦ δὲ πάρος κολεῶν εὐήκεα φάσγαν· ἑταῖροι
 ἔσταν ἐρυσσάμενοι. πρῶτός γε μὲν ἀνέρα Κάστωρ
 ἤλασ' ἐπεσσύμενον κεφαλῆς ὑπερ· ἢ δ' ἐκάτερθεν
 ἔνθα καὶ ἔνθ' ὤμοισιν ἐπ' ἀμφοτέροισι κεάσθη.
- 105 αὐτὸς δ' Ἴτυμονῆα πελώριον ἠδὲ Μίμαντα,
 τὸν μὲν ὑπὸ στέρνοιο θοῶ ποδὶ λάξ ἐπορούσας
 πλῆξε καὶ ἐν κούρησι βάλεν· τοῦ δ' ἄσσον ἰόντος
 δεξιτερῇ σκαιῆς ὑπὲρ ὀφρύος ἤλασε χειρὶ,
 δρῦψε δέ οἱ βλέφαρον, γυμνῇ δ' ὑπελείπετ' ὀπωπῆ.
- 110 Ὀρείδης δ' Ἀμύκοιο βίην ὑπέροπλος ὀπάων
 οὔτα Βιαντιάδαο κατὰ λαπάρην Ταλαοῖο,
 ἀλλὰ μιν οὐ κατέπεφνευ, ὅσον δ' ἐπὶ δέρματι
 μούνον
 νηδυίων ἄψιαστος ὑπὸ ζώνην θόρε χαλκός.
 αὐτῶς δ' Ἄρητος μενεδήιον Εὐρύτου νῆα
- 115 Ἴφιτον ἀζαλέη κορύνῃ στυφέλιξεν ἐλάσσας,
 οὐ πω κηρὶ κακῇ πεπρωμένον· ἢ τάχ' ἔμελλεν
 αὐτὸς δηώσεσθαι ὑπὸ ξίφει Κλυτίοιο.
 καὶ τότε ἄρ' Ἀγκαῖος Λυκοόργιοι θρασὺς υἱὸς
 αἶψα μάλ' ἀντεταγὼν πέλεκυν μέγαν ἠδὲ κελαινὸν
- 120 ἄρκτου προσχόμενος σκαιῇ δέρος ἔνθορε μέσσω
 ἐμμεμαῶς Βέβρυξιν· ὁμοῦ δέ οἱ ἐσσεύοντο
 Αἰακίδαι, σὺν δέ σφιν ἀρήϊος ὄρνυτ' Ἰήσων.
 ὡς δ' ὅτ' ἐνὶ σταθμοῖσιν ἀπείρονα μῆλ' ἐφόβησαν
 ἤματι χειμερίῳ πολιοὶ λύκοι ὀρμηθέντες
- 125 λάθρῃ ἐυρρίνων τε κυνῶν αὐτῶν τε νομῶν,

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spears and headed straight for Polydeuces, but his comrades drew their sharp-edged swords from their scabbards and stood in front of him. First of all, Castor struck a man rushing at him on the top of his head, which split in two, half upon each of his shoulders. Polydeuces himself faced enormous Itymoneus and Mimas. Leaping forward, he struck the first with a swift kick beneath the chest and hurled him in the dust; and as the other drew near, he hit him with his right hand above the left eyebrow and tore away his eyelid, and his eyeball was left exposed. And Amycus' henchman Oreides, arrogant in his might, wounded Talauus, Bias' son, in the side, but did not kill him, for the bronze sped⁷ beneath his belt only as far as the skin without touching his organs. Likewise, Aretus attacked the stalwart soldier Iphitus, Eurytus' son, and struck him with his hard-dried club, but Iphitus was not yet destined for an evil fate—in fact, Aretus himself was soon to be slain by the sword of Clytius.⁸

And then Ancaeus, the bold son of Lycurgus, quickly seized his great ax and, holding his black bearskin before him in his left hand, sprang furiously into the midst of the Bebrycians. And with him charged Aeacus' sons,⁹ and with them rushed warlike Jason. And as when gray wolves on a winter day attack countless sheep in their pens and terrify them, having eluded the keen-scented dogs and the shepherds themselves, and they seek out which animal to assail

⁷ Or, reading τόρε, *pierced*.

⁸ Iphitus' brother (cf. 1.86).

⁹ Peleus and Telamon.

110 Ὀρείδης Ω: Ὀρείτης Et. Gen.

113 θόρε Ω: τόρε Platt

APOLLONIUS RHODIUS

- μαίονται δ' ὅ τι πρῶτον ἐπαίξαντες ἔλωσιν,
 πόλλ' ἐπιπαμφαλόωντες ὁμοῦ, τὰ δὲ πάντοθεν αὐτως
 στείνονται πίπτοντα περὶ σφίσιν· ὡς ἄρα τοί γε
 λευγαλέως Βέβρυκας ὑπερφιάλους ἐφόβησαν.
- 130 ὡς δὲ μελισσάων σμῆνος μέγα μηλοβοτῆρες
 ἢ μελισσοκόμοι πέτρῃ ἔνι καπινώωσιν,
 αἱ δ' ἦτοι τείως μὲν ἀολλέες ᾧ ἐνὶ σίμβλῳ
 βομβηδὸν κλονέονται, ἐπιπρὸ δὲ λιγνύοντι
 καπνῷ τυφόμεναι πέτρης ἐκὰς αἴσσουσιν·
- 135 ὡς οἱ γ' οὐκέτι δὴν μένον ἔμπεδον, ἀλλὰ κέδασθεν
 εἴσω Βεβρυκίης, Ἀμύκου μόρον ἀγγελέοντες·
 νήπιοι, οὐδ' ἐνόησαν ὃ δὴ σφισιν ἐγγύθεν ἄλλο
 πῆμ' αἰδηλον ἔην. πέρθοντο γὰρ ἡμὲν ἀλωαὶ
 ἠδ' οἶαι τῆμος δῆψ ὑπὸ δουρὶ Λύκοιο
- 140 καὶ Μαρριανδυνῶν ἀνδρῶν, ἀπεόντος ἀνακτος·
 αἰεὶ γὰρ μάρναντο σιδηροφόρον περὶ γαίης.
 οἱ δ' ἦδη σταθμούς τε καὶ αὐλῖα δηϊάσκον·
 ἦδη δ' ἄσπετα μῆλα περιτροπάδην ἐτάμοντο
 ἠρωες· καὶ δὴ τις ἔπος μετὰ τοῖσιν εἶπεν·
- 145 “φράζεσθ' ὅτι κεν ἦσιν ἀναλκείησιν ἔρεξαν,
 εἴ πως Ἡρακλῆα θεὸς καὶ δεῦρο κόμισσεν.
 ἦτοι μὲν γὰρ ἐγὼ κείνου παρεόντος ἔολπα
 οὐδ' ἂν πυγμαχίῃ κρινθήμεναι· ἀλλ' ὅτε θεσμοὺς
 ἦλυθεν ἐξερέων, αὐτοῖς ἄφαρ οἷς ἀγόρευεν
- 150 θεσμοῖσιν ροπάλῳ μιν ἀγνηορίης λελαθέσθαι.
 ναὶ μὲν ἀκήδεστον γαίῃ ἔνι τόν γε λιπόντες
 πόντον ἐπέπλωμεν· μάλα δ' ἡμέων αὐτὸς ἕκαστος
 εἴσεται οὐλομένην ἄτην, ἀπάνευθεν ἔοντος.”

ARGONAUTICA: BOOK 2

first and carry off, as they survey many at once, while the sheep from all sides merely huddle together as they fall over one another—thus did they grievously terrify the arrogant Bebrycians. And as shepherds or beekeepers smoke a great swarm of bees within a rock, and for a while the flustered bees stay together and buzz in their hive, but when suffocated by the sooty smoke they dart forth far from the rock, likewise the men did not stand firm for much longer, but scattered back into Bebrycia to announce Amycus' death—the fools, for they did not realize that another unforeseen disaster was near at hand for them. For at that time their vineyards and villages were being pillaged by the hostile spear of Lycus and the Mariandynians, while their king was gone. For they were always at war over the iron-bearing territory.¹⁰ And by now they¹¹ were destroying their stables and sheepfolds; by now the heroes had rounded up and driven off countless sheep. And one of them spoke these words to the others:

“Imagine what they would have done in their cowardice if somehow a god had brought Heracles here too. For I am sure that had he been here, there would have been no boxing match, but as soon as the king came to declare his laws, the club would have made him forget both his haughtiness and those laws he was proclaiming. Yes, we thoughtlessly left him on land when we set out to sea, and full well will every one of us come to know deadly ruin,¹² with him far away.”

¹⁰ For the iron-bearing land of the Chalybes, see 2.1000–1008.

¹¹ The Mariandynians; others understand the Argonauts.

¹² Or *come to recognize our deadly error*.

APOLLONIUS RHODIUS

- ὡς ἄρ' ἔφη· τὰ δὲ πάντα Διὸς βουλῆσι τέτυκτο.
 155 καὶ τότε μὲν μένον αὖθι διὰ κνέφας, ἔλκεά τ'
 ἀνδρῶν
 οὐταμένων ἀκέοντο, καὶ ἀθανάτοισι θηλὰς
 ῥέξαντες μέγα δόρπον ἐφώπλισαν· οὐδέ τιν' ὕπνος
 εἶλε παρὰ κρητῆρι καὶ αἰθομένοις ἱεροῖσιν·
 ξανθὰ δ' ἐρεφάμενοι δάφνη καθύπερθε μέτωπα
 160 ἀγχιάλω, τῇ καὶ τε περὶ πρυμνήσι' ἀνήπτο,
 Ὀρφεΐη φόρμιγγι συνοίμιον ὕμνον ἄειδον
 ἐμμελέως· περὶ δέ σφιν ἰαίνεται νήνεμος ἀκτῆ
 μελοπομένοις· κλείον δὲ Θεραπναῖον Διὸς νῆα.
 ἦμος δ' ἥελιος δροσερὰς ἐπέλαμψε κολώνας
 165 ἐκ περάτων ἀνιών, ἤγειρε δὲ μηλοβοτῆρας,
 δὴ τότε λυσάμενοι νεάτης ἐκ πείσματα δάφνης,
 ληίδα τ' εἰσβήσαντες, ὅσῃν χρεῶ ἦεν ἄγεσθαι,
 πνοιῇ δινήεντ' ἀνὰ Βόσπορον ἰθύνοντο.
 ἔνθα μὲν ἠλιβάτω ἐναλίγκιον οὐρεῖ κῦμα
 170 ἀμφέρεται προπάρουθεν ἐπαῖσσοντι εἰκόσ,
 αἰὲν ὑπὲρ νεφέων ἠερμένον· οὐδέ κε φαίης
 φεύξεσθαι κακὸν οἶτον, ἐπεὶ μάλα μεσσόθι νηὸς
 λάβρον ἐπικρέμαται καθάπερ νέφος, ἀλλὰ τό γ'
 ἔμψης
 στόρνυται, εἴ κ' ἐσθλοῖο κυβερνητῆρος ἐπαύρη.
 175 τῷ καὶ Τίφυος οἶδε δαημοσύνησι νέοντο,

160 τῇ καὶ τε περὶ Merkel: τῇ καὶ τῇ περὶ Ω: uncis
 incluserunt Fränkel, Vian 170 ἐπαῖσσοντι Ω: ἐπαῖξοντι
 Vian 173 καθάπερ E: ὑπὲρ Ω: ὡς τε Ardizzoni

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Thus one of them spoke, but all those things had been accomplished by Zeus' designs. And then they stayed there for the night and tended the injuries of the wounded men. And after sacrificing to the immortals, they prepared a great feast; and sleep overcame no one beside the wine bowl and blazing sacrifices, but they crowned their golden brows with laurel growing by the shore, around which their stern cables had been fastened, and sang a hymn to the accompaniment of Orpheus' lyre in beautiful harmony, and round about them the windless shore was charmed by their singing; and they celebrated Zeus' son¹³ from Therapna.

But when the sun, rising from the horizon, lit up the dewy hills and awakened the shepherds, they loosed their cables from the base of the laurel, loaded all the spoils they needed to take, and with a favoring wind began sailing up the swirling Bosphorus. Thereupon a wave, ever lifted above the clouds like a lofty mountain, rises¹⁴ up in front, as if rushing upon them. You would not think that they could escape terrible destruction, since it hangs right over the middle of the ship like a violent storm-cloud, but one that nonetheless subsides, if it encounters¹⁵ a good helmsman. Therefore, by means of Tiphys' skills, these men

¹³ Polydeuces, who with Castor had a cult center at Therapna, a village south of Sparta.

¹⁴ A vivid present tense that may also indicate, as Vian argues, that such a wave at the mouth of the Bosphorus was a prevailing condition.

¹⁵ Or, taking *ἐπαύρη* as second-person middle, *if you have the benefit of*.

APOLLONIUS RHODIUS

ἀσκηθεῖς μὲν, ἀτὰρ πεφοβημένοι. ἤματι δ' ἄλλω
ἀντιπέρην γαίῃ Θυνηίδι πείσματ' ἀνήψαν.

ἔνθα δ' ἐπάκτιον οἶκον Ἀγηγορίδης ἔχε Φινεύς,
ὃς περὶ δὴ πάντων ὀλοώτατα πῆματ' ἀνέτλη
180 εἵνεκα μαντοσύνης, τὴν οἱ πάρος ἐγγυάλιξεν
Λητοῖδης· οὐδ' ὅσσον ὀπίζετο καὶ Διὸς αὐτοῦ
χρεῖων ἀτρεκέως ἱερὸν νόον ἀνθρώποισιν·
τῶ καὶ οἱ γῆρας μὲν ἐπὶ δηναῖον ἴαλλεν,
ἐκ δ' ἔλετ' ὀφθαλμῶν γλυκερὸν φάος· οὐδὲ
γάνυσθαι

185 εἶα ἀπειρεσίοισιν ὀνείασιν, ὅσσα οἱ αἰεὶ
θέσφατα πευθόμενοι περιναίεται οἴκαδ' ἄγειρον·
ἀλλὰ διὰ νεφέων ἄφνω πέλας αἴσσουσαι
Ἄρπυιαι στόματος χειρῶν τ' ἀπὸ γαμφηλῆσιν
συνεχέως ἤρπαζον· ἐλείπετο δ' ἄλλοτε φορβῆς
190 οὐδ' ὅσον, ἄλλοτε τυτθόν, ἵνα ζῶων ἀκάχοιτο.
καὶ δ' ἐπὶ μυδαλήν ὀδμῆν χέον· οὐδέ τις ἔτλη
μὴ καὶ λευκανίηνδε φορεύμενος, ἀλλ' ἀποτηλοῦ
ἔστηώς· τοῖόν οἱ ἀπέπνεε λείψανα δαιτός.

αὐτίκα δ' εἰσαΐων ἐνοπήν καὶ δοῦπον ὀμίλου
195 τοῖσδ' αὐτοὺς παριόντας ἐπήμισεν, ὧν οἱ ἰόντων
θέσφατον ἐκ Διὸς ἦεν ἐῆς ἀπόνασθαι ἐδωδῆς.
ὀρθωθεῖς δ' εὐνήθεν ἀκήριον ἠΰτ' ὄνειρον,
βάκτρῳ σκηπτόμενος ρικνοῖς ποσὶν ἦε θύραζε,
τοίχους ἀμφαφῶων· τρέμε δ' ἄψα νισσομένοιο
200 ἀδρανὴ γῆραι τε· πίνω δέ οἱ αὐσταλέος χρῶς

177 Θυνηίδι Σ^{LlemDac} (cf. 460): Βιθυνηίδι (Βιθυνίδι G) Ω

ARGONAUTICA: BOOK 2

sailed on unharmed, although terrified. On the next day they fastened their cables to the Thynian land on the opposite coast.¹⁶

There Agenor's son Phineus had his home on the shore. He suffered the most terrible woes of all men because of the prophetic art that Leto's son¹⁷ had given him long before. For he showed not the slightest reverence even for Zeus himself by accurately prophesying his sacred intentions to men. Therefore Zeus sent upon him a prolonged old age, and took sweet light from his eyes, and did not allow him to enjoy all the lavish gifts of food that the neighboring people gathered for him in his house whenever they asked for oracles. But swooping suddenly through the clouds to his side, the Harpies continually snatched the food from his mouth and hands with their beaks. Sometimes not even a morsel of food was left, at other times just enough for him to stay alive and suffer. Furthermore, they would shed a putrid stench upon it: no one could bear even to stand at a distance, let alone bring it up to his mouth—so terribly did the remains of his meal reek.

As soon as he heard the voices and footsteps of the crew, he recognized that those passing by were the very men, upon whose arrival an oracle from Zeus had foretold to him that he would take pleasure in his food. Rising from his bed like a lifeless dream and propping himself up on a stick, he went on his withered feet to the door, feeling his way along the walls. His limbs trembled from weakness and old age as he moved. His body was dry and caked with

¹⁶ The Thynian coast on the European side of the Bosphorus, opposite the Bebrycians in Bithynia.

¹⁷ Apollo.

- ἐσκλήκει, ῥινοὶ δὲ σὺν ὀστέα μῦνον ἕργον.
 ἐκ δ' ἔλθων μεγάροιο καθέζετο γούνα βαρυνθεὶς
 οὐδοῦ ἐπ' αὐλείοιο· κάρος δέ μιν ἀμφεκάλυψεν
 πορφύρεος, γαῖαν δὲ πέριξ ἐδόκησε φέρεσθαι
 205 νειόθεν, ἀβληχρῶ δ' ἐπὶ κώματι κέκλιτ' ἀναυδος.
 οἱ δέ μιν ὡς εἶδοντο, περισταδὸν ἠγερέθοντο
 καὶ τάφον. αὐτὰρ ὁ τοῖσι μάλα μόλις ἐξ ὑπάτοιο
 στήθεος ἀμπνεύσας μετεφώνεε μαντοσύνησιν·
 “κλύτε, Πανελλήνων προφερέστατοι, εἰ ἔτεον δὴ
 210 οἶδ' ὑμεῖς, οὓς δὴ κρυερῇ βασιλῆος ἐφετμῇ
 Ἀργῶης ἐπὶ νηὸς ἄγει μετὰ κῶας Ἰήσων—
 ὑμεῖς ἀτρεκέως· ἔτι μοι νόος οἶδεν ἕκαστα
 ἦσι θεοπροπίησι χάριν νύ τοι, ᾧ ἄνα Λητοῦς
 υἱέ, καὶ ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισιν.
 215 Ἴκεσίου πρὸς Ζηνός, ὃ τις ῥίγιστος ἀλιτροῖς
 ἀνδράσι, Φοῖβον τ' ἀμφὶ καὶ αὐτῆς εἵνεκεν Ἑρης
 λίσσομαι, ἧ περὶ ἄλλα θεῶν μέμβλεσθε κιώντες,
 χραίσμετέ μοι, ῥύσασθε δυσάμμορον ἀνέρα λύμης,
 μηδέ μ' ἀκηδείησιν ἀφορμήθητε λιπόντες
 220 αὐτως. οὐ γὰρ μῦνον ἐπ' ὀφθαλμοῖσιν Ἑρινὺς
 λὰξ ἐπέβη, καὶ γῆρας ἀμήρυτον ἐς τέλος ἔλκω·
 πρὸς δ' ἔτι πικρότατον κρέματα κακὸν ἄλλο
 κακοῖσιν·
 Ἄρπυιαι στόματός μοι ἀφαρπάζουσιν ἐδωδῆν
 ἔκποθεν ἀφράστοιο καταἰσσοῦσαι ὀλέθρον.
 225 ἴσχω δ' οὐ τινα μῆτιν ἐπίρροθον· ἀλλὰ κε ρεία
 αὐτὸς ἐὼν λελάθοιμι νόον δόρποιο μεμηλῶς
 ἧ κείνας, ᾧδ' αἶψα διήριαι ποτέονται.

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filth, and his skin was all that held his bones together. Once he left the house, he sat down, knees exhausted, on the threshold of the courtyard; dark stupor came over him, and the ground beneath him seemed to spin, and he slumped into feeble unconsciousness, unable to speak. When they saw him, they gathered round and stood in wonder. And with great effort he drew a breath from depths¹⁸ of his chest and spoke to them in words of prophecy:

“Hear me, greatest of all the Hellenes, if truly you are the ones whom Jason, at the dire command of his king, is leading on the ship *Argo* to fetch the fleece—and you clearly are they, since my mind still knows everything with its prophetic powers; I give you thanks, O son of *Leto*, my lord, even in the midst of terrible suffering. In the name of *Zeus*, Protector of Suppliants, who is most terrifying to sinful men, and for *Phoebus*’ sake, and for the sake of *Hera* herself, whom of all the gods your travels most concern, I beseech you, help me! Rescue an unfortunate man from outrageous treatment; do not thoughtlessly go off and leave me in this state. For not only has a *Fury* trampled on my eyes with her foot, and I drag out to its end an interminable old age, but in addition to these evils yet another of the most painful sort hangs over me: the *Harpies* swoop down from some unseen place of destruction and snatch the food from my mouth. I have no strategy to help me. But when I long for a meal, I could more easily escape my own thought than I could escape them, so swiftly do they

¹⁸ Others interpret this to mean that he drew a shallow breath from the top of his chest.

APOLLONIUS RHODIUS

- τυτθὸν δ' ἦν ἄρα δὴ ποτ' ἐδητύος ἄμμι λίπωσιν,
 πνεῖ τόδε μυδαλέον τε καὶ οὐ τλητὸν μένος ὀδμῆς.
 230 οὐ κέ τις οὐδὲ μίνυνθα βροτῶν ἄνσχοιτο πελάσσας,
 οὐδ' εἴ οἱ ἀδάμαντος ἐληλάμενον κέαρ εἶη.
 ἀλλὰ με πικρὴ δῆτα καὶ ἄατος ἴσχει ἀνάγκη
 μίμνειν καὶ μίμνοντα κακῇ ἐν γαστέρι θέσθαι.
 τὰς μὲν θέσφατόν ἐστιν ἐρητύσαι Βορέας
 235 υἷας· οὐδ' ὀθυεῖοι ἀλαλήσουσιν ἔοντες,
 εἰ δὴ ἐγὼν ὁ πρὶν ποτ' ἐπικλυτὸς ἀνδράσι Φινεὺς
 ὄλβω μαντοσύνη τε, πατήρ δέ με γείνατ' Ἀγήνωρ,
 τῶν δὲ κασιγνήτην, ὅτ' ἐνὶ Θρήκεσσιν ἄνασσον,
 Κλειοπάτρην ἔδνοισιν ἐμὸν δόμον ἦγον ἄκοιτιν.”
 240 ἴσκειν Ἀγνηορίδης· ἀδινὸν δ' ἔλε κῆδος ἕκαστον
 ἠρώων, πέρα δ' αὐτε δύω υἷας Βορέας.
 δάκρυ δ' ὀμορξαμένω σχεδὸν ἤλυθον, ὧδέ τ' ἔειπεν
 Ζήτης ἀσχαλόωντος ἐλὼν χερὶ χεῖρα γέροντος·
 “ἂ δεῖλ', οὐ τινά φημι σέθεν σμυγερότερον
 ἄλλον
 245 ἔμμεναι ἀνθρώπων. τί νύ τοι τόσα κήδε' ἀνήπται;
 ἦ ῥα θεοὺς ὀλοῆσι παρήλιτες ἀφραδίησιν
 μαντοσύνας δεδαῶς· τῷ τοι μέγα μηνιώσιν.
 ἄμμι γε μὴν νόος ἔνδον ἀτύζεται ἰεμένοισιν
 χραισμεῖν, εἰ δὴ πρόχυν γέρας τόδε πάρθετο
 δαίμων
 250 νῶν· ἀρίζηλοι γὰρ ἐπιχθονίοισιν ἐνιπαὶ
 ἀθανάτων· οὐδ' ἂν πρὶν ἐρητύσαιμεν ἰούσας
 Ἀρπυίας, μάλα περ λελημένοι, ἔστ' ἂν ὁμόσσης,
 μὴ μὲν τοιοῦ γ' ἔκητι θεοῖς ἀπὸ θυμοῦ ἔσεσθαι.”

fly through the air. And if they ever do leave me a morsel of food, it gives off a powerful stench that is putrid and intolerable. No mortal could bear to come near it even for a moment, not even if his heart were forged of adamant. But a truly painful and unending necessity compels me to stay there and, staying, to put it in my cursed stomach. There is an oracle that the sons of Boreas will restrain them, nor will those who drive them away be strangers, if truly I am Phineus, who was once famed among men for wealth and prophecy, and if the father who begot me was Agenor, and if, when I ruled among the Thracians, it was their sister Cleopatra whom I brought to my home with bride-gifts as my wife."

Thus spoke Agenor's son, and deep compassion seized each of the heroes, but especially the two sons of Boreas. Wiping away their tears, they went up to him, and thus spoke Zetes, taking the hand of the suffering old man in his own:

"Oh, poor man! No other mortal, I think, is more wretched than you. Why then have so many ills been laid upon you? Surely you sinned against the gods out of baneful recklessness through your knowledge of prophecy, and that is why they feel great wrath against you. As for us, however, our minds are troubled within us, though we long to help, as to whether a god has truly proffered this honor to the two of us. For rebukes from the immortals are obvious to earthly men, and we shall not fend off the Harpies when they come, in spite of our great desire, until you have sworn that we will not lose the gods' favor for that reason."

APOLLONIUS RHODIUS

- ὡς φάτο· τοῦ δ' ἰθὺς κενεὰς ὁ γεραιὸς ἀνέσχευ
 255 γλήνας ἀμπετάσας, καὶ ἀμείψατο τοῖσδ' ἐπέεσσιν·
 “σίγα· μὴ μοι ταῦτα νόω ἐνιβάλλεο, τέκνον.
 ἴστω Λητοῦς υἱός, ὃ με πρόφρων ἐδίδαξεν
 μαντοσύνας· ἴστω δὲ δυσώνυμος, ἣ μ' ἔλαχεν, Κήρ,
 καὶ τόδ' ἐπ' ὀφθαλμῶν ἀλαδὸν νέφος, οἳ θ' ὑπένερθεν
 260 δαίμονες, οἳ μῆδ' οἶδε θανόντι περ εὐμενέοιεν,
 ὡς οὐ τις θεόθεν χόλος ἔσσεται εἶνεκ' ἀρωγῆς.”
 τὼ μὲν ἔπειθ' ὄρκοισιν ἀλαλκόμενοι μενέαινον.
 αἶψα δὲ κουρότεροι πεπονήατο δαῖτα γέροντι,
 λοίσθιον Ἀρπυίησιν ἐλώριον· ἐγγύθι δ' ἄμφω
 265 στήσαν, ἵνα ξιφέεσσιν ἐπεσσυμένας ἐλάσειαν.
 καὶ δὴ τὰ πρῶτισθ' ὁ γέρων ἔψαυεν ἐδωδῆς,
 αἰ δ' ἄφαρ, ἠγύτ' ἄελλαι ἀδευκέες ἢ στεροπαὶ ὡς,
 ἀπρόφατοι νεφέων ἐξάλμεναι ἔσσεύοντο
 κλαγγῇ μαιμώωσαι ἐδητύος. οἳ δ' ἐσιδόντες
 270 ἤρωες μεσσηγὺς ἀνίαχον· αἰ δ' ἄμ' αὐτῇ
 πάντα καταβρώξασαι ὑπὲρ πόντοιο φέροντο
 τῆλε παρέξ· ὀδμῇ δὲ δυσάνσχετος αὐθι λέλειπτο.
 τάων δ' αὖ κατόπισθε δύω νῆες Βορέαο
 φάσγαν' ἐπισχόμενοι ὀπίσω θεόν. ἐν γὰρ ἔηκεν
 275 Ζεὺς μένος ἀκάματόν σφιν· ἀτὰρ Διὸς οὐ κεν
 ἐπέσθην
 νόσφιν, ἐπεὶ ζεφύροιο παραΐσσεσκον ἀέλλας
 αἰέν, ὅτ' ἐς Φινῆα καὶ ἐκ Φινῆος ἴοιεν.
 ὡς δ' ὅτ' ἐπὶ κνημοῖσι κύνες δεδαημένοι ἄγρης

260 οἶδε Ω: ὦδε E

Thus he spoke. The old man opened his blank eyes and directed them straight up at him, and answered with these words:

“Hush! Please do not put such thoughts in your head, my son. Let my witness be Leto’s son, who with good will taught me prophecy; let my witnesses be the accursed Fate that was allotted to me, this cloud of blindness upon my eyes, and the gods of the underworld—may even these not look kindly upon me when I am dead¹⁹—that there will be no anger from the gods because of your help.”

Then, because of his oath, the two of them were eager to drive the pests away. Quickly the younger men prepared a feast for the old man, the final plunder for the Harpies. The two brothers stood nearby to strike them with their swords when they swooped down. And at the very instant the old man touched the food, suddenly the Harpies, like harsh²⁰ storm-winds or lightning flashes, without warning sprang from the clouds and swooped down with a shriek in their lust for the food. When they saw them in mid-flight, the heroes cried out, but as they shouted, the Harpies gulped down everything and flew over the sea far away, and an unbearable stench was left there. But behind them raced the two sons of Boreas in pursuit, holding up their swords. For Zeus had put tireless strength into them, and without Zeus’ help they could not have kept up, because the Harpies always outstripped the blasts of the west wind²¹ whenever they came to Phineus or left him. And as when upon mountainsides dogs skilled at hunting run on

¹⁹ If, that is, he is forsworn.

²⁰ Or *sudden*.

²¹ The west wind (Zephyr) was considered the fastest of the winds (cf. *Iliad* 19.415–416).

APOLLONIUS RHODIUS

- ἢ αἶγας κεραοὺς ἢ πρόκας ἰχνεύοντες
 280 θείωσιν, τυτθὸν δὲ τιταινόμενοι μετόπισθεν
 ἄκρης ἐν γενέεσσι μάτην ἀράβησαν ὀδόντας·
 ὡς Ζήτης Κάλαις τε μάλα σχεδὸν αἰσسونτες
 τῶν ἀκροτάτησιν ἐπέχραον ἤλιθα χερσίν.
 καὶ νύ κε δὴ σφ' ἀέκητι θεῶν διεδηλήσαντο
 285 πολλὸν ἐκάς νήσοισιν ἔπι Πλωτῆσι κιχόντες,
 εἰ μὴ ἄρ' ὠκέα Ἴρις ἴδεν, κατὰ δ' αἰθέρος ἄλτο
 οὐρανόθεν, καὶ τοῖα παραιφαμένη κατέρυκεν·
 “οὐ θέμις, ὦ νιείς Βορέω, ξιφέεσσιν ἐλάσσαι
 Ἄρπυϊας, μέγαλοιο Διὸς κύνας· ὄρκια δ' αὐτῆ
 290 δώσω ἐγών, ὡς οὐ οἶ ἔτι χρίμψουσιν ἰοῦσαι.”
 ὡς φαμένη λοιβῆν Στυγὸς ὤμοσεν, ἣ τε θεοῖσιν
 ῥιγίστη πάντεσσιν ὀπιδνοτάτη τε τέτυκται,
 μὴ μὲν Ἀγηγορίδαο δόμοις ἔτι τάσδε πελάσσαι
 εἰσαῦτις Φινῆος, ἐπεὶ καὶ μόρσιμον ἦεν.
 295 οἶ δ' ὄρκω εἴξαντες ὑπέστρεφον ἄψ' ἐπὶ νῆα
 σώεσθαι· Στροφάδας δὲ μετακλείουσ' ἄνθρωποι
 νήσους τοιό γ' ἔκητι, πάρος Πλωτὰς καλέοντες.
 Ἄρπυϊαι τ' Ἴρις τε διέτμαγον· αἱ μὲν ἔδυσαν
 κευθμῶνα Κρήτης Μινωίδος, ἣ δ' ἀνόρουσεν
 300 Οὐλυμπόνδε θοῆσι μεταχρονίῃ πτερύγεσσιν.
 τόφρα δ' ἀριστῆες πινόεν περὶ δέρμα γέροντος
 πάντη φοιβήσαντες ἐπικριδὸν ἱρεύσαντο
 μῆλα, τά τ' ἐξ Ἀμύκοιο λεηλασίης ἐκόμισσαν.
 αὐτὰρ ἐπεὶ μέγα δόρπον ἐνὶ μεγάροισιν ἔθεντο,
 305 δαίνυνθ' ἐζόμενοι· σὺν δέ σφισι δαίνυντο Φινεὺς
 ἀρπαλέως, οἶόν τ' ἐν ὀνείρασι θυμὸν ἰαίνων.

ARGONAUTICA: BOOK 2

the track of horned goats or deer, and at full stretch a little behind them snap the front teeth in their jaws in vain, so Zetes and Calaïs rushed very near, just grazing them in vain with their fingertips. And they would surely have torn them to pieces against the will of the gods when they caught up with them far away at the Floating islands, had not swift Iris seen them and leapt down through the air from heaven and restrained them with these words of persuasion:

“It is not permitted, O sons of Boreas, to strike the Harpies, great Zeus’ hounds, with your swords. And I myself will swear an oath that they will never again go near him.”

Thus she spoke and swore by a libation from the Styx, which for all the gods is most terrifying and awesome, that never again thereafter would those Harpies go near the house of Agenor’s son Phineus, for this was also fate’s decree. They yielded to her oath and turned around to hasten back to the ship. For that reason, men call those islands by the new name of Turning islands,²² though previously calling them the Floating islands. The Harpies and Iris parted: they entered a cavern on Minoan Crete, while she rose high in the air to Olympus on her swift wings.

In the meantime, the heroes cleansed the old man’s filthy body all over and sacrificed choice sheep, which they had gotten from their plundering of Amycus. And when they had set out a great dinner in the hall, they sat down and dined, and Phineus feasted with them greedily, gratifying his heart as in a dream. Then, when they had taken

²² Two small islands about thirty miles south of Zacynthus.

APOLLONIUS RHODIUS

- ἔνθα δ', ἐπεὶ δόρποιο κορέσσαντ' ἠδὲ ποτῆτος,
 παννύχιοι Βορέω μένου νείας ἐγρήσσοντες·
 αὐτὸς δ' ἐν μέσσοισι παρ' ἐσχάρῃ ἦσθ' ὁ γεραιὸς
 310 πείρατα ναυτιλῆς ἐνέπων ἄνυσίν τε κελεύθου·
 "κλυτέ νυν· οὐ μὲν πάντα πέλει θέμις ὕμμι
 δαῆναι
 ἀτρεκές· ὅσσα δ' ὄρωρε θεοῖς φίλον, οὐκ ἐπικεύσω·
 ἀασάμην καὶ πρόσθε Διὸς νόον ἀφραδίησιν
 χρείων ἐξείης τε καὶ ἐς τέλος· ὦδε γὰρ αὐτὸς
 315 βούλεται ἀνθρώποις ἐπιδευέα θέσφατα φαίνειν
 μαντοσύνης, ἵνα καὶ τι θεῶν χατέωσι νόοιο.
 "πέτρας μὲν πάμπρωτον ἀφορμηθέντες ἐμείο
 Κυανέας ὄψεσθε δύω ἄλως ἐν ξυνοχῆσιν.
 τᾶων οὐ τινά φημι διαμπερὲς ἐξαλέασθαι·
 320 οὐ γάρ τε ρίζησιν ἐρήρεινται νεάτησιν,
 ἀλλὰ θαμὰ ξυνίασιν ἐναντία ἀλλήλησιν
 εἰς ἓν, ὕπερθε δὲ πολλὸν ἄλως κορθύεται ὕδωρ
 βρασσόμενον, στρηγνὲς δὲ περὶ στυφελῆ βρέμει
 ἀκτῆ.
 τῶ νῦν ἡμετέρησι παραιφασίησι πίθεσθε,
 325 εἰ ἔτεόν πυκινῶ τε νόῳ μακάρων τ' ἀλέγοντες
 πείρετε, μηδ' αὐτῶς αὐτάγρετον οἶτον ὀλέσθαι
 ἀφραδέως ἰθύει' ἐπισπόμενοι νεότητι.
 οἰωνῶ δὴ πρόσθε πελειάδι πειρήσασθαι
 νηὸς ἀπο προμεθέντες ἐφίεμεν. ἦν δὲ δι' αὐτῶν

323 στυφελῆ . . . ἀκτῆ E et Et. Magn.: στυφελῆ . . . ἀκτῆ Ω

326 ὀλέσθαι Hölzlin: ὄλησθε Ω

their fill of dinner and drink, they stayed awake all night waiting for Boreas' sons. The old man himself sat in their midst by the hearth and told how to conduct their voyage and complete their journey.

"Listen then. It is not permitted for you to know everything exactly, but however much is pleasing to the gods I shall not hide from you. I made a mistake before by recklessly prophesying Zeus' intentions in every detail and to the end. For thus does Zeus himself wish to reveal incomplete oracles to men through divination, so that they may lack some portion of the gods' intentions.

"After you leave me, you will first of all see the twin Cyanean rocks where the sea narrows. No one, I assure you, has escaped through them, for they are not firmly fixed with deep roots, but constantly come together and collide with each other, and above them rises a great mass of seething sea water, and all around them the rocky shore resounds with a harsh roar. Therefore, heed my instructions now, if truly you make your voyage with a prudent mind and have due respect for the blessed gods—and do not vainly rush in to die a self-chosen death by thoughtlessly yielding to youth. First, let a dove test them as an omen by sending it forth from the ship.²³ If it passes safely

²³ Or, reading ἀποπρὸ μεθέντας ἐφίεμαι, I bid you first send a dove far from the ship.

327 ἰθύετ' Pierson: ἰθύνετ' Ω: ἢ θύνετ' E: εἰ θύνετ' Wilamowitz

328 πειρήσασθαι L: πειρήσεσθε D: πειρήσασθε Ω

329 ἄπο προ- (ἀποπρὸ, ἀπὸ πρὸ) μεθέντες ἐφίεμεν Ω: μεθέντας ἐφίεμαι Madvig, Vian

APOLLONIUS RHODIUS

- 330 πετράων Πόντονδε σόη πτερύγεσσι δίηται,
 μηκέτι δὴν μηδ' αὐτοὶ ἐρητύεσθε κελεύθου,
 ἀλλ' εὖ καρτύναντες ἑαῖς ἐνὶ χερσὶν ἔρετμὰ
 τέμνεθ' ἀλὸς στενωπόν, ἐπεὶ φάος οὐ νύ τι τόσσον
 ἔσσειτ' ἐν εὐχλωήσιν, ὅσον τ' ἐνὶ κάρτεϊ χειρῶν.
- 335 τῷ καὶ τᾶλλα μεθέντες ὀνήιστον πονέεσθαι
 θαρσαλέως· πρὶν δ' οὐ τι θεοὺς λίσσεσθαι ἐρύκω.
 εἰ δέ κεν ἀντικρὺ πταμένη μεσσηγὺς ὄληται,
 ἄσφορροι στέλλεσθαι, ἐπεὶ πολὺ βέλτερον εἶξαι
 ἀθανάτοις· οὐ γάρ κε κακὸν μόνον ἐξαλείψιθε
- 340 πετράων, οὐδ' εἴ κε σιδηρεῖη πέλοι Ἄργω.
 ᾧ μέλεοι, μὴ τλήητε παρῆξ ἐμὰ θέσφατα βήηαι,
 εἰ καὶ με τρὶς τόσσον ὀίεσθ' Οὐρανίδησιν,
 ὅσσον ἀνάρσιός εἰμι, καὶ εἰ πλείον στυγέεσθαι·
 μὴ τλήητ' οἰωνοῖο πάρεξ ἔτι νηὶ περήησαι.
- 345 “καὶ τὰ μὲν ὥς κε πέλη, τὼς ἔσσεται. ἦν δὲ
 φύγητε
 σύνδρομα πετράων ἀσκηθέες ἔνδοθι Πόντου,
 ἀντίκα Βιθυνῶν ἐπὶ δεξιὰ γαῖαν ἔχοντες
 πλώετε ῥηγγίνας πεφυλαγμένοι, εἰσόκεν αὐτε
 Ῥήβαν ὠκυρόην ποταμὸν ἀκτὴν τε Μέλαιναν
- 350 γνάμψαντες νήσον Θυνηίδος ὄρμον ἴκησθε.
 κεῖθεν δ' οὐ μάλα πούλῳ διεξ ἀλὸς ἀντιπέραιαν
 γῆν Μαριανδυνῶν ἐπικέλσετε νοστήσαντες.
 ἔνθα μὲν εἰς Ἄϊδαο καταβάτις ἔστι κέλευθος,
 ἀκτὴ τε προβλής Ἀχερουσιάς ὑψόθι τείνει,
- 355 δινήεις τ' Ἀχέρων αὐτὴν διὰ νειόθι τέμνων
 ἄκρην ἐκ μεγάλης προχοᾶς ἴησι φάραγγος.

on its wings through the rocks to the Black Sea, then you yourselves must no longer hold back from your course, but gripping the oars tightly in your hands plow your way through the sea's narrows, for deliverance will not depend nearly as much on prayers as on the strength of your hands. Therefore, disregarding everything else, strain to your utmost with courage, though before that time I do not at all forbid praying to the gods. But if it flies forth and is killed midway, head back, for it is much better to yield to the immortals, since you could not escape a terrible death from the rocks, not even if the Argo were made of iron. O hapless men, do not dare to go against my prophecies, even if you think me three times as hateful to the sons of Heaven as I am, or even more. Do not dare to travel any further in your ship against the omen.

"But those things will turn out as they will. If you do escape the clashing of the rocks and enter the Black Sea unscathed, immediately sail on, keeping the land of the Bithynians on your right and watching out for reefs, until in turn you round the swift-flowing Rhebas river and the Black promontory and reach the harbor of the island of Thynias. Proceeding from there a short distance over the sea, you must put in at the land of the Mariandynians on the opposite shore. Here is a path that descends to the abode of Hades, and the jutting Acherusian headland extends high up, and swirling Acheron, cutting its way below through the headland itself, sends forth its waters from a

349 ἀκτῆν Ω: ἄκρην Chrestien (ex 651)

ἀγχίμολον δ' ἐπὶ τῇ πολέας παραεῖσθε κολωνοὺς
 Παφλαγόνων, τοῖσιν τ' Ἐνετήιος ἐμβασίλευσεν
 πρῶτα Πέλοψ, τοῦ καὶ περ ἄφ' αἵματος
 εὐχετόωνται.

- 360 “ἔστι δέ τις ἄκρη Ἑλίκης κατεναντίον Ἄρκτου,
 πάντοθεν ἠλίβατος, καὶ μιν καλέουσι Κάραμβιν,
 τῆς καὶ ὑπὲρ βορέαο περισχίζονται ἄελλαι·
 ὧδε μάλ' ἄμ πέλαγος τετραμμένη αἰθέρι κύρει.
 τήνδε περιγνάμψαντι Πολὺς παρακέκλιται ἤδη
 365 αἰγιαλός. Πολέος δ' ἐπὶ πείρασιν αἰγιαλοῖο
 ἀκτῇ ἐπὶ προβλήτι ῥοαὶ Ἄλλος ποταμοῖο
 δεινὸν ἐρεύγονται μετὰ τόνδ' ἀγχίρροος Ἴρις
 μειότερος λευκῆσιν ἐλίσσεται εἰς ἄλα δῖναις.
 κεῖθεν δὲ προτέρωσε μέγας καὶ ὑπείροχος ἀγκῶν
 370 ἐξανέχει γαίης· ἐπὶ δὲ στόμα Θερμώδοντος
 κόλπῳ ἐν εὐδιόωντι Θεμισκύρειον ὑπ' ἄκρην
 μύρεται, εὐρείης διαειμένος ἠπείροιο.
 ἔνθα δὲ Δοϊάντος πεδίον, σχεδόθεν δὲ πόλῃς
 τρισσαὶ Ἀμαζονίδων, μετὰ τε σμυγερώτατοι ἀνδρῶν
 375 τρηχέην Χάλυβες καὶ ἀτειρέα γαῖαν ἔχοντες,
 ἐργατῖναι τοὶ δ' ἀμφὶ σιδήρεα ἔργα μέλονται.
 ἄγχι δὲ ναιετάουσι πολύρρηνες Τιβαρηνοὶ
 Ζηνὸς Ἐυξείνιοιο Γενηταίην ὑπὲρ ἄκρην.
 τοῖς δ' ἐπὶ Μοσσύνοικοι ὁμούριοι ὑλήεσσαν
 380 ἐξείης ἠπειρον ὑπωρείας τε νέμονται,
 δουρατέοις πύργοισιν ἐν οἰκία τεκτῆναντες

379: τοῖς E: τῇ LAS

ARGONAUTICA: BOOK 2

deep chasm. Not far from it you will sail past many hills of the Paphlagonians, whose first king was Enetean Pelops,²⁴ of whose blood they claim to be.

“There is a headland opposite Helice the Bear²⁵ that is steep on all sides; they call it Carambis, and above it the blasts of the north wind are split in two, so high does it rise to the upper air as it faces the open sea. As soon as one rounds it, the Long shore stretches alongside. At the end of the Long shore, beyond a jutting promontory, the waters of the Halys river gush forth with a terrible roar. Not far beyond it flows the Iris, a smaller river, that rolls into the sea with white-capped eddies. Further on from there a large and prominent headland juts out from the shore, and next comes the mouth of the Thermodon, which flows into a placid bay at the base of the Themiscyreian promontory after winding through the broad mainland. Here is the plain of Doeas, and nearby are the Amazons’ three cities; next are the Chalybes, most wretched of men, who possess a rugged and unyielding land, laborers who are engaged in ironworking. Nearby, past the Genetaean headland belonging to Zeus Euxenius,²⁶ live the Tibarenians, rich in sheep. Next in order and sharing a border with them, the Mossynoecians inhabit the wooded plain and lower mountain slopes, having built their wooden homes within towers

²⁴ The Enetians inhabited Paphlagonia (cf. *Iliad* 2.851–852); other authors locate Pelops in Lydia or Phrygia.

²⁵ The Big Dipper; hence the headland faces north.

²⁶ “Of Hospitality.”

APOLLONIUS RHODIUS

- 381a κάλινα καὶ πύργους εὐπηγέας, οὓς καλέουσιν
 381b μόσσυνας, καὶ δ' αὐτοὶ ἐπώνυμοι ἔνθεν ἔασιν.
 “τοὺς παραμειβόμενοι λισσῆ ἐπικέλσετε νήσῳ,
 μήτι παντοίῃ μέγ' ἀναιδέας ἐξελάσαντες
 οἰωνούς, οἳ δῆθεν ἀπειρέσιοι ἐφέπουσιν
 385 νήσον ἐρημαίην· τῆ μὲν τ' ἐνὶ νηὸν Ἄρηος
 λαΐνεον ποίησαν Ἀμαζονίδων βασιλείαι
 Ὀτρηρὴ τε καὶ Ἀντιόπη, ὁπότε στρατώνοντο.
 ἔνθα γὰρ ὕμιν ὄνειαρ ἀδευκέος ἐξ ἄλῃς εἶσιν
 ἄρρητον· τῷ καὶ τε φίλα φρονέων ἀγορεύω
 390 ἰσχέμεν. ἀλλὰ τίη με πάλιν χρεῖω ἀλιτέσθαι
 μαντοσύνη τὰ ἕκαστα διηνεκὲς ἐξενέποντα;
 “νήσου δὲ προτέρωσε καὶ ἠπείριοιο περαιῆς
 φέρβονται Φίλυρες· Φιλύρων δ' ἐφύπερθεν ἔασιν
 Μάκρωνες, μετὰ δ' αὖ περιώσια φύλα Βεχείρων·
 395 ἐξείης δὲ Σάπειρες ἐπὶ σφίσι ναιετάουσιν,
 Βύζηρες δ' ἐπὶ τοῖσιν ὁμώλακες, ὧν ὕπερ ἤδη
 αὐτοὶ Κόλχοι ἔχονται ἀρήιοι. ἀλλ' ἐνὶ νηὶ
 πείρεθ', ἕως μυχάτη κεν ἐνιχρίμψητε θαλάσση.
 ἔνθα δ' ἐπ' ἠπείριοιο Κυταιίδος ἠδ' Ἀμαραντῶν
 400 τηλόθεν ἐξ ὀρέων πεδίοιο τε Κιρκαίοιο
 Φᾶσις δινήεις εὐρὺν ῥόον εἰς ἄλα βάλλει.
 κείνου νῆ' ἐλάοντες ἐπὶ προχοᾷς ποταμοῖο,
 πύργους εἰσόψεσθε Κυταιέος Αἰήταο,
 ἄλσος τε σκίοειν Ἄρεος, τόθι κῶας ἐπ' ἄκρης
 405 πεπτάμενον φηγοῖο δράκων, τέρας αἰνὸν ἰδέσθαι,

381a–381b om. Brunck

made of timber, along with sturdy towers they call 'mos-synes,' and from these the people themselves take their name.²⁷

"Once you pass by those people, you must put in at a smooth²⁸ island, after using every kind of ploy to drive away the very vicious birds that inhabit the deserted island in countless numbers. On it Otrere and Antiope, queens of the Amazons, built a stone temple to Ares, when they were on campaign. For there help will come to you from the harsh sea, unspoken though it must remain. Therefore it is with good will that I tell you to stop there. But what need have I to sin again through my art of prophecy by revealing every detail to the end?"

"Beyond the island and the mainland across from it live the Philyres, and past the Philyres are the Macrones, and after them in turn the countless tribes of Becheirians. Next in order after them dwell the Sapeires, then the Byzeres with lands adjoining theirs, beyond whom at last dwell the warlike Colchians themselves. But continue by ship until you reach the innermost recess of the sea. Here on the Cytaean²⁹ mainland, coming from the Amarantian mountains far away and from the plain of Circe, the swirling Phasis sends its broad stream into the sea. As you guide your ship into the mouth of that river, you will see the towers of Cytaean Aeetes and the shady grove of Ares, where a snake—a dreadful monster to behold—glares all around, keeping watch over the fleece that is spread out on the top

²⁷ Although verses 38lab (deleted by Brunck) are somewhat awkward and repetitious, they do provide some worthwhile information. ²⁸ Or *rugged* (schol.). ²⁹ I.e. Colchian, named

from the town Cytaea or Cyte on the Phasis river.

- ἀμφὶς ὀπιπεύει δεδοκημένους· οὐδέ οἱ ἦμαρ,
 οὐ κνέφας ἤδυμος ὕπνος ἀναιδέα δάμναται ὄσσε.”
 ὡς ἄρ' ἔφη· τοὺς δ' εἶθαρ ἔλεν δέος εἰσαΐοντας.
 δὴν δ' ἔσαν ἀμφασίῃ βεβολημένοι· ὄψέ δ' ἔειπεν
 410 ἦρως Αἴσονος υἱὸς ἀμηχανέων κακότητι
 “ὦ γέρον, ἦδη μὲν τε δῦκεο πείρατ' ἀέθλων
 ναυτιλῆς καὶ τέκμαρ, ὅτῳ στυγεράς διὰ πέτρας
 πιεθόμενοι Πόντονδε περήσομεν· εἰ δέ κεν αὐτίς
 τάσδ' ἡμῖν προφυγοῦσιν ἐς Ἑλλάδα νόστος ὀπίσσω
 415 ἔσσεται, ἀσπαστῶς κε παρὰ σέο καὶ τὸ δαείην.
 πῶς ἔρδω, πῶς αὐτε τόσῃν ἀλὸς εἶμι κέλευθον,
 νῆις ἐὼν ἐτάροις ἅμα νήισιν; Αἴα δὲ Κολχίς
 Πόντου καὶ γαίης ἐπικέκλιται ἐσχατιῆσιν.”
 ὡς φάτο· τὸν δ' ὁ γεραιὸς ἀμειβόμενος
 προσέειπεν·
 420 “ὦ τέκος, εἴτ' ἂν πρῶτα φύγῃς ὀλοὰς διὰ
 πέτρας,
 θάρσει· ἐπεὶ δαίμων ἕτερον πλόον ἡγεμονεύσει
 ἐξ Αἴης, μετὰ δ' Αἴαν ἄλις πομπῆς ἔσονται.
 ἀλλὰ, φίλοι, φράζεσθε θεᾶς δολόεσσαν ἀρωγὴν
 Κύπριδος· ἐν γὰρ τῇ κλυτὰ πείρατα κείμεν ἀέθλων·
 425 καὶ δέ με μηκέτι τῶνδε περαιτέρω ἐξερέεσθε.”
 ὡς φάτ' Ἀγηνορίδης· ἐπὶ δὲ σχεδὸν νίεε δοιῶ
 Θρηκίου Βορέας κατ' αἰθέρος αἰξάντε
 οὐδῶ ἐπι κραιπνοὺς ἔβαλον πόδας· οἱ δ' ἀνόρουσαν
 ἐξ ἐδέων ἦρωες, ὅπως παρεόντας ἴδοντο.
 430 Ζήτης δ' ἰεμένοισιν, ἔτ' ἄσπετον ἐκ καμάτοιο
 ἄσθμ' ἀναφυσιῶν, μετεφώνειν, ὅσσον ἄπωθεν

of an oak tree. Neither by day or night does sweet sleep overcome his restless eyes."

Thus he spoke, and fear immediately seized them as they heard this. For a long time they were struck speechless, but at last the hero Jason, feeling helpless in the face of the danger, spoke:

"O old man, so far you have gone through the ways to accomplish our tasks on the voyage and the sign which we must obey to pass through the horrible rocks to the Black Sea, but I would gladly learn from you as well whether, once we escape them, we shall accomplish a return back again to Hellas afterwards. How can I do it, how shall I make such a long journey over the sea a second time, inexperienced as I am, with inexperienced comrades? Colchian Aea lies at the end of the Black Sea and of the world."

Thus he spoke, and the old man said to him in reply:

"O my child, as soon as you escape through the deadly rocks, be confident, for a god will lead you by a different route from Aea, while on the way to Aea you will have guides enough. But, my friends, be mindful of the wily assistance of the goddess Cypris, for with her lies the glorious accomplishment of your tasks. Yet do not question me any further about these matters."

Thus spoke Agenor's son, and right away Thracian Boreas' two sons sprang down through the air and set their swift feet on the threshold. The heroes rose from their seats when they saw them in their presence. Still panting heavily from his toil, Zetes told his eager listeners how far

424 ἐν γὰρ τῆ Σ ad 3.946: ἐκ γὰρ τῆς Ω

APOLLONIUS RHODIUS

- ἤλασαν, ἦδ' ὡς Ἴρις ἐρύκακε τάσδε δαΐξαι,
 ὄρκιά τ' εὐμενέουσα θεὰ πόρεν, αἰ δ' ὑπέδυσαν
 δείματι Δικταίης περιώσιον ἄντρον ἐρίπνης.
- 435 γηθόσυνοι δῆπειτα δόμοις ἐνὶ πάντες ἐταῖροι
 αὐτός τ' ἀγγελίῃ Φινεὺς πέλεν. ὦκα δὲ τόν γε
 Αἰσονίδης περιπολλὸν εὐφρονέων προσέειπεν
 “ἦ ἄρα δὴ τις ἔην, Φινεῦ, θεός, ὃς σέθεν ἄτης
 κήδετο λευγαλέης, καὶ δ' ἡμέας αὖθι πέλασσειν
- 440 τηλόθεν, ὄφρα τοι νῆες ἀμύνειαν Βορέας·
 εἰ δὲ καὶ ὀφθαλμοῖσι φῶς πόροι, ἦ τ' ἂν οἶω
 γηθήσειν, ὅσον εἶ περ ὑπότροπος οἴκαδ' ἰκοίμην.”
 ὧς ἔφατ'· αὐτὰρ ὁ τόν γε κατηφήσας προσέειπεν·
 “Αἰσονίδη, τὸ μὲν οὐ παλινάγρετον, οὐδέ τι
 μῆχος
- 445 ἔστ' ὀπίσω· κενεαὶ γὰρ ὑποσμύχονται ὀπωπαί.
 ἀντὶ δὲ τοῦ θάνατόν μοι ἄφαρ θεὸς ἐγγυαλίξαι,
 καὶ τε θανὼν πάσῃσι μετέσσομαι ἀγλαΐῃσιν.”
 ὧς τῷ γ' ἀλλήλοισι παραβλήδην ἀγόρευον.
 αὐτίκα δ' οὐ μετὰ δηρὸν ἀμειβομένων ἐφαάνθη
- 450 Ἴηριγενῆς. τὸν δ' ἀμφὶ περικτίται ἠγερέθοντο
 ἀνέρες, οἳ καὶ πρόσθεν ἐπ' ἤματι κέϊσε θάμιζον
 αἰὲν ὁμῶς φορέοντες ἐῆς ἀπὸ μοῖραν ἔδωδῆς·
 τοῖς ὁ γέρων πάντεσσιν, ὃ τις καὶ ἀφανρὸς ἴκοιτο,
 ἔχραεν ἐνδυκέως, πολέων δ' ἀπὸ πῆματ' ἔλυσεν
- 455 μαντοσύνη· τῷ καὶ μιν ἐποιχόμενοι κομέεσκον.
 σὺν τοῖσιν δ' ἴκανε Παραίβιος, ὃς ρά οἱ ἦεν
 φίλτατος· ἀσπάσιος δὲ δόμοις ἐνὶ τούς γ' ἐνόησεν·

away they had driven the Harpies, how Iris had stopped them from killing them, and how the kindly goddess had sworn oaths, and how the Harpies had descended out of fear into a huge cavern on the Dictaeon crag. Thereupon all the comrades in the hall—and Phineus himself—were delighted at the news. Immediately Jason, brimming with good will, said to him:

“Truly, after all, Phineus, there was a god who cared about your sad calamity and brought us here from far away, so that Boreas’ sons might help you. And if he would also bring light to your eyes, truly I think that I would rejoice as much as if I were to come back home.”

Thus he spoke, but the other became downcast and answered him:

“Jason, that cannot be undone, and there is no remedy hereafter, for my empty eyes are wasting away. Instead of that, I wish the god would give me death straightway, and once I die I shall be in full splendor.”³⁰

Thus the two men spoke and answered each other. And soon thereafter, while they were still conversing, Dawn appeared. Around the old man gathered the neighbors who, before this as well, came there day after day, without fail bringing a portion of their food. And to everyone who came, even the poorest, the old man would prophesy with kind intent, and he freed many of them from their afflictions through his prophecy; that is why they would come and care for him. And with them came Paraebius, who was his dearest friend. He was delighted to see those men in

³⁰ “Splendor” is regularly a metaphor for success and fame.

APOLLONIUS RHODIUS

πρὶν γὰρ δὴ νύ ποτ' αὐτὸς ἀριστῶν στόλον
ἀνδρῶν

- Ἑλλάδος ἐξανιόντα μετὰ πτόλιν Αἰήταο
460 πείσματ' ἀνάψασθαι μυθήσατο Θυνίδι γαίῃ,
οἳ τέ οἱ Ἄρπυίας Διόθεν σχήσουσιν ἰούσας.
τοὺς μὲν ἔπειτ' ἐπέεσσιν ἀρεσσάμενος πυκνοῖσιν
πέμφ' ὁ γέρων, οἶον δὲ Παραίβιον αὐτόθι μίμνειν
κέκλετ' ἀριστήεσσι σὺν ἀνδράσιν. αἴψα δὲ τὸν γε
465 σφωιτέρων οἴων ὃ τις ἔξοχος εἰς ἔκομίσσαι
ἦκεν ἐποτρύνας· τοῦ δ' ἐκ μεγάρου κίοντος
μειλιχίως ἐρέτησιν ὀμηγερέεσσι μετηύδα·
“ὦ φίλοι, οὐκ ἄρα πάντες ὑπέρβιοι ἄνδρες ἔασιν
οὐδ' εὐεργεσίας ἀμνήμονες· ὡς καὶ ὄδ' ἀνήρ
470 τοῖος ἐὼν δεῦρ' ἦλθεν, ἐὼν μόρον ὄφρα δαείη.
εὔτε γὰρ οὖν ὡς πλείστα κάμοι καὶ πλείστα
μογήσαι,
δὴ τότε μιν περιπολλὸν ἐπασσυντέρη βιότοιο
χρησμοσύνη τρύχεσκεν· ἐπ' ἡματι δ' ἡμαρ ὀρώρει
κύντερον, οὐδέ τις ἦεν ἀνάπνευσις μογέοντι.
475 ἀλλ' ὃ γε πατρὸς ἐοῖο κακὴν τίνεσκεν ἀμοιβὴν
ἀμπλακίης. ὁ γὰρ οἶος ἐν οὔρεσι δένδρεα τέμνων
δὴ ποθ' ἀμαδρυσάδος νύμφης ἀθέριξε λιτάων,
ἧ μιν ὀδυρομένη ἀδινῶ μελίσσετο μῦθω,
μὴ ταμέειν πρέμνον δρυὸς ἡλικος, ἧ ἔπι πουλὺν
480 αἰῶνα τρίβεσκε διηνεκές· αὐτὰρ ὁ τὴν γε
ἀφραδέως ἔτμηξεν ἀγνηρορὴ νεότητος.
τῷ δ' ἄρα νηκερδῆ νύμφη πόρεν οἶτον ὀπίσσω
αὐτῷ καὶ τεκέεσσιν. ἐγὼ γε μὲν, εὖτ' ἀφίκανεν,

the house, because long before this the seer himself had declared that an expedition of heroes on their way from Hellas to Aetes' city would fasten their cables to the Thynian land, and would, with Zeus' help, stop the Harpies from coming to him. Then the old man, after satisfying the visitors with wise advice, dismissed them, but bade Paraebius alone remain there with the heroes. He immediately dispatched him with instructions to bring him the best of his own sheep. And when he had left the hall, Phineus spoke gently to the gathering of oarsmen:

"O my friends, not all men, after all, are arrogant or forgetful of kindness done them. So did this man, being such as he is, come here to learn about his fate. For whenever he worked at his utmost and toiled at his utmost, the ever-increasing neediness of his life would wear him down. Day after day it grew worse, and he had no respite from his toil. In fact, he was paying the cruel penalty for his father's mistake. For once upon a time, when he was all alone cutting trees in the mountains, his father disregarded the prayers of a Hamadryad nymph, who tearfully begged him with a fervent appeal not to cut the trunk of an oak tree that was as old as she, in which she had continually lived her long life. But he, in the haughtiness of youth, recklessly cut it down. And so the nymph bestowed a profitless doom thereafter upon the man himself and his children. For my part, when he came to see me, I recognized the offense

471 *μογήσαι* Merkel: *μογήσοι* ASE

- ἀμπλακίην ἔγνων· βωμόν δ' ἐκέλευσα καμόντα
 485 Θυριάδος νύμφης λωφῆια ῥέξαι ἐπ' αὐτῶ
 ἱερά, πατρώην αἰτεύμενον αἶσαν ἀλύξαι.
 ἔνθ' ἐπεὶ ἔκφυγε κῆρα θεήλατον, οὐ ποτ' ἐμείο
 ἐκλάθετ', οὐδ' ἀθέρισσε· μόλις δ' ἀέκοντα θύραζε
 πέμπω, ἐπεὶ μέμονέν γε παρέμμεναι ἀσχαλῶντι."
 490 ὥς φάτ' Ἀγηνορίδης· ὁ δ' ἐπισχεδὸν αὐτίκα δοιῶ
 ἦλυθ' ἄγων ποίμνηθεν ὄϊς. ἀνὰ δ' ἴστατ' Ἰήσων,
 ἂν δὲ Βορήιοι νῆες ἐφημοσύνησι γέροντος.
 ὦκα δὲ κεκλόμενοι Μαντήιον Ἀπόλλωνα
 ῥέζον ἐπ' ἐσχαρόφιν νέον ἡματος ἀνομένοιο.
 495 κουρότεροι δ' ἐτάρων μενοεικέα δαῖτ' ἀλέγνουν.
 ἔνθ' εὖ δαισάμενοι, τοῖ μὲν παρὰ πείσματα νηός,
 τοῖ δ' αὐτοῦ κατὰ δώματ' ἀολλέες εὐνάζοντο.
 ἦρι δ' ἐτήσιοι αἰραὶ ἐπέχραον, αἶ τ' ἀνὰ πᾶσαν
 γαίαν ὁμῶς τοιῆδε Διὸς πνείουσιν ἀρωγῆ.
 500 Κυρήνη πέφαταί τις ἔλος πάρα Πηνειοῖο
 μῆλα νέμειν προτέροισι παρ' ἀνδράσιν· εὔαδε γάρ
 οἱ
 παρθενίη καὶ λέκτρον ἀκήρατον. αὐτὰρ Ἀπόλλων
 τήν γ' ἀνερειψάμενος ποταμῶ ἐπι ποιμαίνουσαν
 τηλόθεν Αἰμονίης χθονίης παρακάτθετο νύμφαις,
 505 αἱ Λιβύην ἐνέμοντο παρὰ Μυρτώσιον αἶπος.

499 ἀρωγῆ Ω: ἀνωγῆ MRQ

³¹ "Of Prophecy."

³² The Etesian ("Annual") winds blow from the northwest.

and ordered him to build an altar to the Thynian nymph and to make sacrifices of atonement upon it, begging to be free of the fate inherited from his father. Then, ever since he escaped the heaven-sent doom, he has never forgotten or disregarded me, and only with difficulty and against his will can I send him out of the house, so determined is he to stay by me in my affliction."

Thus spoke Agenor's son, and right away Paraebius returned, bringing two sheep from the flock. Jason stood up, as did Boreas' sons, at the old man's bidding. Without delay they called upon Apollo Manteius³¹ and began sacrificing on the hearth just as the day was waning. The younger comrades prepared a heart-cheering feast. Then, after feasting well, they went to bed, some by the ship's cables, others there in groups throughout the house.

At dawn the Etesian winds were gusting,³² the ones that blow equally over all the earth owing to Zeus' assistance³³ of the following sort. A certain Cyrene is said to have been pasturing sheep near the marsh of the Peneus among men of former times, for she cherished her virginity and chaste bed.³⁴ But while she was tending her sheep by the river, Apollo snatched her far away from Haemonia³⁵ and placed her among the indigenous nymphs who inhabited Libya near the hill of Myrtles.³⁶ There she bore Phoe-

³³ Or, reading ἀνωγεινῆ, *command*.

³⁴ Shepherding was a male occupation; for Cyrene's dislike of female tasks (and another version of the story), see Pindar, *Pythian* 9.1-70.

³⁵ Thessaly.

³⁶ Probably a hill west of Cyrene (cf. Callimachus, *Hymn* 2.91).

APOLLONIUS RHODIUS

- ἔνθα δ' Ἀρισταῖον Φοῖβω τέκεν, ὃν καλέουσιν
 Ἄγρεια καὶ Νόμιον πολυλλήιοι Αἰμονιῆες.
 τὴν μὲν γὰρ φιλότῃ θεὸς ποιήσατο νύμφην
 αὐτοῦ μακραίωνα καὶ ἀγρότιν νῆα δ' ἔνεικεν
 510 νηπίαχον Χείρωνος ὑπ' ἄντροισιν κομέεσθαι.
 τῷ καὶ ἀεξηθέντι θεαὶ γάμον ἐμνήστουσιν
 Μοῦσαι, ἀκεστορίην τε θεοπροπίας τ' ἐδίδαξαν·
 καὶ μιν ἑὼν μῆλων θέσαν ἤρανον, ὅσσ' ἐνέμοντο
 ἀμ πεδίον Φθίης Ἀθαμάντιον ἀμφί τ' ἐρμυνην
 515 Ὀθρυν καὶ ποταμοῦ ἱερὸν ῥόον Ἀπιδανοῖο.
 ἦμος δ' οὐρανόθεν Μινωίδας ἔφλεγε νήσους
 Σείριος, οὐδ' ἐπὶ δηρὸν ἔην ἄκος ἐνναέτησιν,
 τῆμος τόν γ' ἐκάλεσσαν ἐφημοσύνης Ἐκάτοιο
 λοιμοῦ ἀλεξητήρα. λίπεν δ' ὅ γε πατὴρ ἐφετμῇ
 520 Φθίην, ἐν δὲ Κέω κατενάσσατο, λαὸν ἀγείρας
 Παρράσιον, τοί πέρ τε Λυκάονός εἰσι γενέθλης·
 καὶ βωμὸν ποίησε μέγαν Διὸς Ἰκμαίοιο,
 ἱερά τ' εὖ ἔρρεξεν ἐν οὐρεσιν ἀστέρι κείνῳ
 Σειρίῳ αὐτῷ τε Κρονίδῃ Δίῃ. τοῖο δ' ἔκῃτι
 525 γαῖαν ἐπιψύχουσιν ἐτήσιοι ἐκ Διὸς αἰραι
 ἦματα τεσσαράκοντα, Κέω δ' ἔτι νῦν ἱερῆς
 ἀντολέων προπάροιθε Κυνὸς ῥέζουσι θηηλάς.
 καὶ τὰ μὲν ὡς ὑδέονται ἀριστῆες δὲ καταῦθι
 μῖμνον ἐρκόμενοι· ξεινήια δ' ἄσπετα Θυνοῖ

³⁷ "Hunter and Shepherd."

³⁸ Libya.

ARGONAUTICA: BOOK 2

bus' son, Aristaeus, whom the Haemonians, rich in wheat fields, call Agreus and Nomius.³⁷ For in his love for her the god made her a long-lived nymph in that land³⁸ and a huntress, whereas he took their infant son to be raised in Cheiron's cave. And when he grew up, the divine Muses arranged his marriage³⁹ and taught him healing and prophecy, and they made him keeper of all their sheep that grazed on the Athamantian plain of Phthia and around steep Othrys and the sacred stream of the Apidanus river. But when from the sky Sirius was scorching the Minoan islands,⁴⁰ and for a long time the inhabitants had no relief, then they summoned him on the instructions of the Far-Shooter⁴¹ to ward off the pestilence. And he left Phthia at the command of his father⁴² and settled in Ceos, having gathered the Parrhasian people who are of the lineage of Lycaon.⁴³ And he built a great altar to Zeus Icmaeus⁴⁴ and duly performed sacrifices on the mountains to that star Sirius and to Zeus himself, son of Cronus. And for this reason the Etesian winds sent by Zeus cool the land for forty days, and still today in Ceos priests make sacrifices before the Dog Star rises.

And thus the story is told. But the heroes were held back and remained there,⁴⁵ while the Thynians sent them

³⁹ To Autonoe, daughter of Cadmus; their son was Actaeon (cf. Hesiod, *Theogony* 976-977).

⁴⁰ The Cyclades, over which Minos ruled.

⁴¹ Apollo. ⁴² Apollo.

⁴³ Lycaon was an early king of the Arcadians (Parrhasians).

⁴⁴ "Of Rain."

⁴⁵ The winds impeded their journey north through the Bosphorus.

APOLLONIUS RHODIUS

- 530 πᾶν ἡμαρ Φινῆι χαριζόμενοι προΐαλλον.
 ἐκ δὲ τότεν μακάρεσσι δυνώδεκα δωμήσαντες
 βωμὸν ἀλὸς ῥηγμῖνι πέρην καὶ ἐφ' ἱερὰ θέντες,
 νῆα θοῆν εἴσβαινον ἐρεσσέμεν· οὐδὲ πελείης
 τρήρωνος λήθοντο μετὰ σφίσιν, ἀλλ' ἄρα τήν γε
- 535 δείματι πεπτηνίαν ἐῆ φέρε χειρὶ μεμαρπῶς
 Εὐφῆμος· γαίης δ' ἀπὸ διπλόα πείσματ' ἔλυσαν.
 οὐδ' ἄρ' Ἀθηναίην προτέρω λάθον ὀρμηθέντες·
 αὐτίκα δ' ἐσσυμένως νεφέλης ἐπιβάσα πόδεσσι
 κούφης, ἧ κε φέροι μιν ἄφαρ βριαρὴν περ εὐούσαν,
- 540 σεύατ' ἴμεν Πόντουδε, φίλα φρονέουσ' ἐρέτησιν.
 ὡς δ' ὅτε τις πάτρηθεν ἀλώμενος—οἶά τε πολλὰ
 πλαζόμεθ' ἄνθρωποι τετληότες—οὐδέ τις αἶα
 τηλουρός, πᾶσαι δὲ κατόψιοί εἰσι κέλευθοι,
 σφωιτέρους δ' ἐνόησε δόμους, ἄμυδις δὲ κέλευθος
- 545 ὑγρὴ τε τραφερὴ τ' ἰνδάλλεται, ἄλλοτε δ' ἄλλη
 ὀξέα πορφύρων ἐπιμαίεται ὀφθαλμοῖσιν·
 ὡς ἄρα καρπαλίμως κούρη Διὸς αἶξασα
 θῆκεν ἐπ' ἀξείνοιο πόδας Θυνηίδος ἀκτῆς.
 οἱ δ' ὅτε δὴ σκολιοῖο πόρου στεινωπὸν ἴκοντο
- 550 τρηχείης σπιλάδεσσιν ἐεργμένοι ἀμφοτέρωθεν,
 δινήεις δ' ὑπένερθεν ἀνακλύζεσκεν ἰούσαν
 νῆα ῥόος, πολλὸν δὲ φόβῳ προτέρωσε νέοντο,
 ἦδη δέ σφισι δοῦπος ἀρασσομένων πετράων
 νωλεμές οὐατ' ἔβαλλε, βόων δ' ἀλιμυρέες ἀκταί·
- 555 δῆ τότε ἔπειθ' ὁ μὲν ὤρτο πελειάδα χειρὶ μεμαρπῶς

countless guest-gifts every day out of gratitude to Phineus. And afterwards they built an altar to the twelve blessed gods on the opposite seashore, placed offerings upon it, and boarded their swift ship to row. Nor did they forget to take a timorous dove with them, but indeed Euphemus brought one, quivering with fear, that he grasped in his hand. And from the land they loosed the two cables.

Nor was their going forth unnoticed by Athena. She immediately rushed to set foot on a light cloud, which would carry her quickly, mighty though she was, and she hastened to the Black Sea with friendly intentions towards the oarsmen. And as when a man roams from his homeland—as we suffering humans often must wander—and no land is distant but all routes are visible,⁴⁶ and he thinks of his own home, and pictures at once the way by sea and land, and in his swift thoughts seeks now one place, now another with his eyes—so quickly did Zeus' daughter spring down and plant her feet on the inhospitable⁴⁷ Thynian shore.

Now when they reached the narrow portion of the winding passage, which was hemmed in on both sides by jagged rocks, and when a swirling current surged up from below against the ship as it advanced, they proceeded very fearfully, for already the thudding of the crashing rocks constantly struck their ears, and the sea-washed headlands resounded. At that point Euphemus, grasping the dove in

⁴⁶ I.e. to the mind's eye. One who wanders from his home to distant lands can instantaneously traverse in his thoughts the intervening routes from one place to another. This complex simile is based on *Iliad* 15.80–83 (applying to Hera).

⁴⁷ Some edd. capitalize, "on the Thynian shore of the Inhospitable sea (i.e. Black Sea)."

APOLLONIUS RHODIUS

- Εὐφήμος πρόρης ἐπιβήμεναι, οἱ δ' ὑπ' ἀνωγῇ
 Τίφυος Ἀγνιάδαο θελήμονα ποιήσαντο
 εἰρεσίην, ἴν' ἔπειτα διέκ πέτρας ἐλάσειαν
 κάρτεϊ ᾧ πίσυνοι. τὰς δ' αὐτίκα λοίσθιον ἄλλων
 560 οἰγομένας ἀγκῶνα περιγνάμφαντες ἴδοντο·
 σὺν δέ σφιν χύτο θυμός. ὁ δ' αἶξαι πτερύγεσσι
 Εὐφήμος προέηκε πελειάδα, τοῖ δ' ἅμα πάντες
 ἤειραν κεφαλὰς ἐσορώμενοι· ἡ δὲ δι' αὐτῶν
 ἔπτατο· ταὶ δ' ἄμυδις πάλιν ἀντίαι ἀλλήλησιν
 565 ἄμφω ὁμοῦ ξυνιούσαι ἐπέκτυπον. ὦρτο δὲ πολλή
 ἄλμη ἀναβρασθείσα, νέφος ὡς· αὐτὸ δὲ πόντος
 σμερδαλέον· πάντη δὲ περὶ μέγας ἔβρεμεν αἰθήρ.
 κοῖλαι δὲ σπήλυγγες ὑπὸ σπιλάδας τρηχείας
 κλυζούσης ἀλὸς ἔνδον ἐβόμβεον, ὑψόθι δ' ὄχθης
 570 λευκὴ καχλάζοντος ἀνέπτυε κύματος ἄχνη.
 νῆα δ' ἔπειτα περίξ εἵλει ῥόος. ἄκρα δ' ἔκοψαν
 οὐραία πτερὰ ταί γε πελειάδος· ἡ δ' ἀπόρουσεν
 ἀσκηθῆς. ἐρέται δὲ μέγ' ἴαχον· ἔβραχε δ' αὐτὸς
 Τίφυς ἐρεσσέμεναι κρατερῶς· οἴγοντο γὰρ αὐτίς
 575 ἄνδιχα. τοὺς δ' ἐλάοντας ἔχεν τρόμος, ὄφρα μιν
 αὐτῇ
 πλημυρίς παλινόρσος ἀνερχομένη κατένεικεν
 εἴσω πετράων. τότε δ' αἰνότατον δέος εἶλεν
 πάντας· ὑπὲρ κεφαλῆς γὰρ ἀμήχανος ἦεν ὄλεθρος.
 ἦδη δ' ἔνθα καὶ ἔνθα διὰ πλατὺς εἶδετο Πόντος,
 580 καὶ σφισιν ἀπροφάτως ἀνέδν μέγα κῦμα πάροιθεν
 κυρτόν, ἀποτμηγῆ σκοπιῇ ἴσον· οἱ δ' ἐσιδόντες
 ἤμυσαν λοξοῖσι καρῆασιν, εἶσατο γὰρ ῥα

his hand, rose to mount the prow, while the crew, at the command of Hagnias' son Tiphys, rowed at ease, so that later they could count on their strength to propel the ship through the rocks. And as soon as they rounded the last bend of all, they saw the rocks opening apart,⁴⁸ and their hearts melted. And Euphemus sent forth the dove to dart forward on its wings, while all the crew together raised their heads to watch. She flew between them, and the two rocks came back together again with a crash. A mass of seething spray shot up like a cloud, and the sea roared terrifyingly, and the vast sky rumbled all around. The hollow caverns at the base of the jagged rocks boomed as the sea surged within, while the white foam of the crashing wave spurted high above the cliff. Then the current began spinning the ship around. The rocks cut off the tips of the dove's tail feathers, but she flew away unharmed. The oarsmen gave a great cheer, and Tiphys himself shouted for them to row with all their might, for the rocks were opening apart again. Trembling gripped them as they rowed, until that very surge with its returning wash carried them back between the rocks—then the most awful terror seized them all, for above their heads hung inescapable destruction. By now, on their left and right, the broad Black Sea was visible through the rocks, but without warning an enormous wave rose up in front, arching over them like a sheer cliff. When they saw it, they turned aside their heads and ducked, for it seemed about to crash down over the

⁴⁸ Some edd. follow the scholium and translate, "And as they rounded a bend they saw the rocks opening for the last time of all" (Seaton).

APOLLONIUS RHODIUS

- νηὸς ὑπὲρ πάσης κατεπάλμενον ἀμφικαλύψειν.
 ἀλλὰ μιν ἔφθη Τίφυς ὑπ' εἰρεσίῃ βαρύθουσαν
 585 ἀγχαλάσας· τὸ δὲ πολλὸν ὑπὸ τρόπιον ἔξεκυλίσθη,
 ἐκ δ' αὐτὴν πρὺμνηθεν ἀνείρυσσε τηλόθι νῆα
 πετράων, ὑψοῦ δὲ μεταχρονίη πεφόρητο.
 Εὐφημος δ' ἀνὰ πάντας ἰὼν βοάσκειν ἐταίρους
 ἐμβαλέειν κώπησιν ὅσον σθένος· οἱ δ' ἀλαλητῶ
 590 κόπτον ὕδωρ. ὅσσον δ' ἂν ὑπέικαθε νηὺς ἐρέτησιν,
 δις τόσον ἄψι ἀπόρουσεν· ἐπεγνάμπτοντο δὲ κῶπαι
 ἥντε καμπύλα τόξα βιαζομένων ἠρώων.
 ἔνθεν δ' αὐτίκ' ἔπειτα καταρρεπὲς ἔσσυτο κύμα,
 ἣ δ' ἄφαρ ὥς τε κύλινδρος ἐπέτρεχε κύματι λάβρῳ
 595 προπροκαταίγδην κοίλης ἁλός· ἐν δ' ἄρα μέσσαις
 Πληγάσι δινήεις εἶχεν ῥόος· αἱ δ' ἐκάτερθεν
 σειόμεναι βρόμεον, πεπέδητό δὲ νῆια δοῦρα.
 καὶ τότε Ἀθηναίη στιβαρῆς ἀντέσπασε πέτρης
 σκαιῆ, δεξιτερῆ δὲ διαμπερὲς ὥσε φέρεσθαι.
 600 ἣ δ' ἰκέλη πτερόεντι μετήγορος ἔσσυτ' ὀιστῶ·
 ἔμπης δ' ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα
 νωλεμὲς ἐμπλήξασαι ἐναντίαι. αὐτὰρ Ἀθήνη
 Οὐλύμπόνδ' ἀνόρουσεν, ὅτ' ἀσκηθεῖς ὑπάλυξαν.
 πέτραι δ' εἰς ἓνα χῶρον ἐπισχεδὸν ἀλλήλησιν
 605 νωλεμὲς ἐρρίζωθεν· ὃ δὴ καὶ μόρσιμον ἦεν
 ἐκ μακάρων, εὐτ' ἂν τις ἰδὼν διὰ νηὶ περάσση.

593 καταρρεπὲς Et. Gen. et Anecd. Par. 4.55, 67 (= ἑτερορρεπῆς, Heschy.): κατηρεφὲς Ω

entire ship and overwhelm it. But before it could, Tiphys eased up on the ship that was laboring under the rowing, and the mass of the wave rolled away beneath the keel; and it pulled the ship itself by the stern far back from the rocks, as it was borne high up in the air. And Euphemus, going up and down among all his comrades, shouted at them to put all their strength into their oars, and with a loud cry they kept striking the water. But whatever progress the ship might have made in obedience to its rowers, it shot back twice as far, and the oars bent back like curved bows as the heroes strained at them.

Then immediately thereafter a wave from the opposite direction⁴⁹ rushed upon them, and at once the ship began riding the violent wave like a roller, plunging forward through the hollow sea. Then the swirling current held it right in the middle of the Clashing rocks, and they were shaking and rumbling on both sides, while the ship's timbers were held fast there. Then Athena braced her left hand against a mighty rock and with her right pushed the ship on its way through. Like a feathered arrow it sped through the air, but all the same the rocks sheared off the very tip of the stern ornament when they dashed firmly together. But Athena sprang back to Olympus when they had escaped unharmed. The rocks became rooted firmly together in one place, as had been fated by the blessed gods, once someone beheld them⁵⁰ and passed between them in his ship.

⁴⁹ Or, reading the MSS' *κατηρεφές*, a vaulted wave.

⁵⁰ For *τις ἴδων*, cf. 2.318-319 (*ᾧψεσθε . . . οὐ τινα*). After seeing the danger the rocks pose, one must have the courage to sail between them.

APOLLONIUS RHODIUS

- οἱ δὲ πον ὀκρυόεντος ἀνέπνεον ἄρτι φόβοιο
 ἡέρα παπταίνοντες ὁμοῦ πέλαγός τε θαλάσσης
 τῆλ' ἀναπεπτάμενον· δὴ γὰρ φάσαν ἐξ Ἀίδαο
 610 σώεσθαι. Τίφυς δὲ παροίτατος ἤρχετο μύθων·
 “ἔλπομαι αὐτῇ νηὶ τό γ' ἔμπεδον ἐξαλέασθαι
 ἡμέας· οὐδέ τις ἄλλος ἐπαίτιος, ὅσσον Ἀθήνη,
 ἢ οἱ ἐνέπνευσεν θεῖον μένος, εὖτέ μιν Ἄργος
 γόμφουσι συνάρασσε· θέμις δ' οὐκ ἔστιν ἀλῶναι.
 615 Αἰσονίδη, τὴν δὲ τεοῦ βασιλῆος ἐφετμήν,
 εὖτε διῆκ πέτρας φυγέειν θεὸς ἡμῖν ὅπασσεν,
 μηκέτι δειδίθι τοῖον, ἐπεὶ μετόπισθεν ἀέθλους
 εὐπαλέας τελέεσθαι Ἀγηγορίδης φάτο Φινεύς.”
 ἦ ῥ' ἅμα καὶ προτέρωσε παρὰ Βιθυνίδα γαῖαν
 620 νῆα διῆκ πέλαγος σέθεν μέσον. αὐτὰρ ὁ τὸν γε
 μειλιχίοις ἐπέεσσι παραβλήδην προσέειπεν·
 “Τίφυ, τίη μοι ταῦτα παρηγορέεις ἀχέοντι;
 ἤμβροτον ἀσάμην τε κακὴν καὶ ἀμήχανον ἄτην.
 χρῆν γὰρ ἐφιεμένοιο καταντικρὺ Πελῖαο
 625 αὐτίκ' ἀνήνασθαι τόνδε στόλον, εἰ καὶ ἔμελλον
 νηλειῶς μελεῖστί κεδαιόμενος θανέεσθαι.
 νῦν δὲ περισσὸν δεῖμα καὶ ἀτλήτους μελεδῶνας
 ἄγκειμαι, στυγέων μὲν ἀλὸς κρυόεντα κέλευθα
 νηὶ διαπλώειν, στυγέων δ' ὅτ' ἐπ' ἠπέριοιο
 630 βαίνωμεν· πάντη γὰρ ἀνάρσιοι ἄνδρες ἔασιν.
 αἰεὶ δὲ στονόεσσαν ἐπ' ἡματι νύκτα φυλάσσω,
 ἐξότε τὸ πρῶτιστον ἐμὴν χάριν ἠγερέθεσθε,
 φραζόμενος τὰ ἕκαστα. σὺ δ' εὐμαρέως ἀγορεύεις,

No doubt they caught their breath again after their chilling terror, as they surveyed both the sky and the expanse of sea stretching into the distance, for indeed they thought they had been saved from Hades. Tiphys was the first to begin speaking:

"I believe that it is thanks to the ship itself that we safely made this escape, but no one is as responsible as Athena, who breathed divine strength into it when Argus fastened it with pegs; and it is not right for it to be destroyed. Jason, for your part, no longer be so fearful of your king's command, now that a god has allowed us to escape through the rocks, since Agenor's son Phineus said that afterwards our tasks would be easily accomplished."⁵¹

He said this as he was speeding the ship forward along the Bithynian coast through the open water. But Jason addressed him with gentle words in reply:

"Tiphys, why are you saying these consoling words to me in my distress? I made a mistake and committed a terrible and irreversible error. For when Pelias gave his order, I should have immediately refused this expedition outright, even if I was bound to die, cruelly torn limb from limb. But now I am given over to⁵² excessive fear and unbearable worries, dreading to sail over the chilling paths of the sea in a ship, and dreading the time when we set foot on land, for everywhere are hostile men. And always, day after day, ever since you first gathered together for my sake, I spend the dreary night thinking about every detail. You

⁵¹ Phineus' words are at 2.420-422.

⁵² The precise meaning of ἄγκειμαι is in doubt. Other translations are "I am wrapped in" (Seaton) and "I have laid on me as a burden" (Mooney).

APOLLONIUS RHODIUS

- οἶον ἔης ψυχῆς ἀλέγων ὑπερ· αὐτὰρ ἐγὼ γε
 635 εἶο μὲν οὐδ' ἠβαιὸν ἀτύζομαι· ἀμφὶ δὲ τοιο
 καὶ τοῦ, ὁμῶς καὶ σείο καὶ ἄλλων δεῖδι' ἐταίρων,
 εἰ μὴ ἐς Ἑλλάδα γαίαν ἀπήμονας ὕμμε κομίσσω.”
 ὧς φάτ' ἀριστῆων πειρώμενος· οἱ δ' ὁμάδησαν
 θαρσαλέοις ἐπέεσσιν· ὁ δὲ φρένας ἔνδον ἰάνθη
 640 κεκλομένων, καὶ ῥ' αὐτὶς ἐπιρρήδην μετέειπεν·
 “ὦ φίλοι, ὑμετέρη ἀρετῇ ἐνὶ θάρσος ἀέξω.
 τούνεκα νῦν οὐδ' εἴ κε διέξ' Αἶδαο βερέθρων
 στελλοίμην, ἔτι τάρβος ἀνάψομαι, εὔτε πέλεσθε
 ἔμπεδοι ἀργαλέοις ἐνὶ δείμασιν· ἀλλ' ὅτε πέτρας
 645 Πληγάδας ἐξέπλωμεν, οἴομαι οὐκ ἔτ' ὀπίσσω
 ἔσσεσθαι τοιόνδ' ἕτερον φόβον, εἰ ἐτέον γε
 φραδμοσύνη Φινῆος ἐπισπόμενοι νεόμεσθα.”
 ὧς φάτο· καὶ τοίων μὲν ἐλώφεον αὐτίκα μύθων,
 εἰρεσίῃ δ' ἀλίσστον ἔχον πόνον· αἴψα δὲ τοί γε
 650 Ῥήβαν ὠκυρόην ποταμὸν σκόπελόν τε Κολώνης,
 ἄκρην δ' οὐ μετὰ δηθὰ παρεξενέοντο Μέλαιναν,
 τῇ δ' ἄρ' ἐπὶ προχοᾷς Φυλληίδας, ἔνθα πάροιθεν
 Δυσφακὸς νῆ' Ἀθάμαντος ἐοῖς ὑπέδεκτο δόμοισιν,
 ὀππόθ' ἄμα κριῶ φεῦγεν πόλιν Ὀρχομενοῖο·
 655 τίκτε δέ μιν νύμφη λειμωνιάς· οὐδέ οἱ ὕβρις
 ἦνδανεν, ἀλλ' ἔθελημὸς ἐφ' ὕδασι πατρὸς ἐοῖο
 μητέρι συνναίεσκεν ἐπάκτια πῶεα φέρβων.
 τοῦ μὲν θ' ἱερὸν αἴψα, καὶ εὐρείας ποταμοῖο
 ἠϊόνας πεδίου τε, βαθυρρείοντά τε Κάλπην
 660 δερκόμενοι παράμειβον· ὁμῶς δ' ἐπὶ ἡματι νύκτα

“speak easily, since you are concerned with your own life alone, whereas I am not in the slightest distraught about mine, but fear for this man and that man, and equally for you and the other comrades, if I do not bring you back safe and sound to the land of Hellas.”

Thus he spoke to test the heroes. But they shouted back with words full of courage. His mind within was cheered at their outcry, and this time he addressed them straightforwardly:

“O my friends, thanks to your valor my courage grows. Now, therefore, not even if I should voyage through the chasms of Hades shall I any longer let fear fasten upon me, since you are steadfast in terrible dangers. No, since we have sailed through the Clashing rocks, I believe that there will never be another such terror in the future, if indeed we follow Phineus’ advice on our journey.”

Thus he spoke, and they immediately ceased from such talk and devoted unabating toil to rowing. Soon they passed by the swift-flowing Rhebas river and the peak of Colone, and not long thereafter passed by the Black cape,⁵³ and after it the mouth of the Phyllis river, where Dipsacus had in the past welcomed Athamas’ son⁵⁴ into his home, when he was fleeing with the ram from the city of Orchomenus. A meadow nymph bore Dipsacus, who had no fondness for violence, but was content to live with his mother by the waters of his father,⁵⁵ pasturing his flocks on the shore. They soon sighted and passed by his temple, the broad banks of the river, the plain, and the deep-flowing Calpe river. And at the close of day they likewise spent the

⁵³ Called Black promontory at 2.349.

⁵⁴ Phrixus. ⁵⁵ The river god, Phyllis.

APOLLONIUS RHODIUS

- νήνεμον ἀκαμάτησιν ἐπερρώοντ' ἐλάτησιν.
 οἶον δὲ πλαδῶσαν ἐπισχίζοντες ἄρουραν
 ἐργατῖναι μογέουσι βόες, περί δ' ἄσπετος ἰδρῶς
 εἵβεται ἐκ λαγόνων τε καὶ αὐχένος, ὄμματα δέ σφιν
 665 λοξὰ παραστρωφῶνται ὑπὸ ζυγοῦ, αὐτὰρ ἀντμῆ
 αὐαλέη στομάτων ἄμοτον βρέμει· οἱ δ' ἐνὶ γαίῃ
 χηλὰς σκηρίπτουτε πανημέριοι πονέονται·
 τοῖς ἴκελοι ἦρωες ὑπέξ ἄλως εἴλκον ἐρετμά.
 ἦμος δ' οὔτ' ἄρ πω φάος ἄμβροτον, οὔτ' ἔτι λῆνυ
 670 ὄρφναίῃ πέλεται, λεπτόν δ' ἐπιδέδρομε νυκτὶ
 φέγγος, ὅτ' ἀμφιλύκην μιν ἀνεγρόμενοι καλέουσιν,
 τῆμος ἐρημαίης νήσου λιμέν' εἰσελάσαντες
 Θυνιάδος καμάτῳ πολυπήμονι βαῖνον ἔραζε.
 τοῖσι δὲ Λητοῦς υἱός, ἀνερχόμενος Λυκίηθεν
 675 τῆλ' ἐπ' ἀπίερα δῆμον Ἵπερβορέων ἀνθρώπων,
 ἐξεφάνη· χρύσειοι δὲ παρειάων ἐκάτερθεν
 πλοχμοὶ βοτρύοντες ἐπερρώοντο κίοντι·
 λαιῆ δ' ἀργύρεον νώμα βιόν, ἀμφὶ δὲ νώτοις
 ἰοδόκη τετάνυστο κατωμαδόν· ἢ δ' ὑπὸ ποσσὶν
 680 σείετο νῆσος ὄλη, κλύζεν δ' ἐπὶ κύματα χέρσῳ.
 τοὺς δ' ἔλε θάμβος ἰδόντας ἀμήχανον, οὐδέ τις
 ἔτλη
 ἀντίον αὐγάσασθαι ἐς ὄμματα καλὰ θεοῖο.
 στὰν δὲ κάτω νεύσαντες ἐπὶ χθονός· αὐτὰρ ὁ τηλοῦ
 βῆ ῥ' ἵμεναι πόντονδε δι' ἠέρος. ὠψὲ δὲ τοῖον
 685 Ὀρφεὺς ἔκφατο μῦθον ἀριστήεσσι πιφαύσκων·
 "εἰ δ' ἄγε δὴ νῆσον μὲν Ἐωίου Ἀπόλλωνος
 τήνδ' ἱερὴν κλείωμεν, ἐπεὶ πάντεσσι φαάνθη

ARGONAUTICA: BOOK 2

windless night exerting their strength in tireless rowing. And as when plowing oxen labor at cleaving a waterlogged field, and untold sweat pours from their sides and necks, while their eyes roll sideways under the yoke, and parched breath incessantly thunders from their mouths, and all day long they toil as they plant their hooves in the ground—like them the heroes kept pulling their oars up out of the sea.

At the time when the divine light has not yet come, nor is it still completely dark, but a faint glimmer comes upon the night, when men awake and call it morning twilight, then they rowed into the harbor of the deserted island of Thynias and, after their exhausting toil, stepped ashore. To them the son of Leto, on his way up from Lycia far off to the countless folk⁵⁶ of the Hyperborean people, appeared. His golden locks flowed in clusters over both cheeks as he went; in his left hand he held his silver bow, and his quiver was slung over his back from his shoulder. Beneath his feet the whole island shook, and waves washed over the dry land. Helpless wonder seized them when they saw him, and no one dared to look directly into the beautiful eyes of the god. They stood with heads bowed to the ground, but he proceeded far out to sea through the air. At last Orpheus made this declaration to the heroes:

“Come, let us name this the sacred island of Apollo Heoïus,⁵⁷ because he appeared at dawn to us all as he passed

⁵⁶ Or to the vast territory. Apollo spent winters in Lycia, summers with the Hyperboreans (“those beyond the north wind”).

⁵⁷ “Of the Dawn.”

APOLLONIUS RHODIUS

- ἠῶος μετιῶν· τὰ δὲ ρέζομεν οἶα πάρεστιν,
 βωμὸν ἀναστήσαντες ἐπάκτιον. εἰ δ' ἂν ὀπίσσω
 690 γαίαν ἐς Αἰμονίην ἀσκηθέα νόστον ὀπάσσει,
 δὴ τότε οἱ κεραῶν ἐπὶ μηρία θήσομεν αἰγῶν·
 νῦν δ' αὐτως κνίσση λειβῆσί τε μειλίξασθαι
 κέκλωμαι. ἀλλ' ἴληθι, ἄναξ, ἴληθι φαανθείς.”
 ὧς ἄρ' ἔφη· καὶ τοὶ μὲν ἄφαρ βωμὸν τετύκοντο
 695 χερμάσιν· οἱ δ' ἀνὰ νῆσον ἐδίνεον, ἐξερέοντες
 εἴ κέ τι· ἢ κεμάδων ἢ ἀγροτέρων ἐσίδοιεν
 αἰγῶν, οἶά τε πολλὰ βαθείη βόσκεται ὕλη.
 τοῖσι δὲ Λητοίδης ἄγρην πόρεν· ἐκ δὲ νῦ πάντων
 εὐαγέως ἱερῶ ἀνὰ διπλόα μηρία βωμῶ
 700 καίον, ἐπικλείοντες Ἐώιον Ἀπόλλωνα.
 ἀμφὶ δὲ δαιομένοις εὐρὺν χορὸν ἐστήσαντο,
 καλὸν Ἰηπαιήον· Ἰηπαιήονα Φοῖβον
 μελπόμενοι· σὺν δέ σφιν εὖς πάϊς Οἰάγροιο
 Βιστονίη φόρμιγγι λιγείης ἤρχεν αἰοιδῆς·
 705 ὧς ποτε πετραίῃ ὑπὸ δειράδι Παρηησοῖο
 Δελφύνην τόξοισι πελώριον ἐξενάριξεν,
 κούρος ἔων ἔτι γυμνός, ἔτι πλοκάμοισι γεγηθώς—
 ἰλήκοις· αἰεὶ τοι, ἄναξ, ἄτμητοι ἔθειραι,
 αἰὲν ἀδήλητοι· τὼς γὰρ θέμις· οἴοθι δ' αὐτῇ
 710 Λητῶ Κοιογένεια φίλαις ἐνὶ χερσὶν ἀφάσσει—
 πολλὰ δὲ Κωρύκiai νύμφαι, Πλειστοῖο θύγατραι,

⁵⁸ “Hail to the Healing God, hail to the Healing God Phoebus.” For the chant, cf. the *Homeric Hymn to Apollo* 517.

by, and let us set up an altar on the shore and sacrifice whatever is at hand. And if hereafter he grants us a safe return to the Haemonian land, then indeed we shall place on his altar the thighs of horned goats. But for now, I bid you propitiate him as best we can with the savor of meat and libations. Be gracious, lord, be gracious, you who appeared to us."

Thus he spoke, and some of the men immediately constructed an altar of stones, while others went about the island, seeing if they could spot some fawn or wild goat, animals that often forage in deep woods. Leto's son provided them quarry, and so from each of them they piously burned two thighs on the holy altar, as they invoked Apollo Heoïus. Around the burning offerings they formed a broad choral dance and chanted the beautiful "Iêpaiëon, Phoebus Iêpaiëon."⁵⁸ And among them the noble son of Oeagrus led off a clear song on his Bistonian lyre, telling how once upon a time beneath Parnassus' rocky ridge the god killed monstrous Delphynes⁵⁹ with his arrows, when he was still a naked⁶⁰ boy, still delighting in his long locks—be gracious,⁶¹ lord, may your hair always remain unshorn, always unharmed, for such is right; and only Leto herself, Coeus' daughter, strokes it with her dear hands—and often

Callimachus (cf. *Hymn* 2.97–104) adopts the etymology: ἕει, παῖ, ἰόν "Shoot, boy, an arrow." For an ancient discussion of the chant's origin, see Athenaeus 15.701ce.

⁵⁹ The snake (usually called Python) that guarded Delphi, here masculine, elsewhere feminine (Delphinê).

⁶⁰ Some translate "beardless."

⁶¹ The narrator inserts his own request (708–710).

APOLLONIUS RHODIUS

- θαρσύνεσκον ἔπεσσιν, Ἴηιε κεκληγυῖαι
 ἔνθεν δὴ τότε καλὸν ἐφύμνιον ἔπλετο Φοίβω.
 αὐτὰρ ἐπειδὴ τὸν γε χορείη μέλψαν ἀοιδῆ,
 715 λοιβαῖς εὐαγέεσσιν ἐπώμοσαν, ἥ μὲν ἀρήξειν
 ἀλλήλοις εἰσαιὲν ὁμοφροσύνησι νόοιο,
 ἀπτόμενοι θνέων· καί τ' εἰσέτι νῦν γε τέτυκται
 κείσ' Ὀμονοίης ἱρὸν εὐφρονος, ὃ ρ' ἐκάμοντο
 αὐτοῖ κυδίστην τότε δαίμονα πορσαίνοντες.
 720 ἦμος δὲ τρίτατον φάος ἤλυθε, δὴ τότε ἔπειτα
 ἀκραεὶ ζεφύρω νῆσον λίπον αἰπήεσσαν.
 ἔνθεν δ' ἀντιπέρην ποταμοῦ στόμα Σαγγαρίοιο
 καὶ Μαρριανδυνῶν ἀνδρῶν ἐριθηλέα γαίαν
 ἠδὲ Λύκοιο ρέεθρα καὶ Ἀνθεμοεισίδα λίμνην
 725 δερκόμενοι παράμειβον· ὑπὸ πνοιῆ δὲ κάλως
 ὄπλα τε νῆια πάντα τινάσσετο νισσομένοισιν.
 ἠῶθεν δ', ἀνέμοιο διὰ κνέφας εὐνηθέντος,
 ἀσπασίως ἄκρης Ἀχερουσίδος ὄρμον ἴκοντο.
 ἥ μὲν τε κρημνοῖσιν ἀνίσχεται ἠλιβάτοισιν,
 730 εἰς ἄλα δερκομένη Βιθυνίδα· τῆ δ' ὑπὸ πέτραι
 λισσάδες ἐρρίζωνται ἀλίβροχοι, ἀμφὶ δὲ τῆσιν
 κῦμα κυλινδόμενον μεγάλα βρέμει· αὐτὰρ ὑπερθεν
 ἀμφιλαφεῖς πλατάνιστοι ἐπ' ἀκροτάτῃ πεφύασιν.
 ἐκ δ' αὐτῆς εἴσω κατακέκλιται ἠπειρόνδε
 735 κοίλη ὑπαιθα νάπη, ἵνα τε σπέος ἔστ' Ἀίδαο
 ὕλη καὶ πέτρησιν ἐπηρεφές, ἔνθεν αὐτμῆ
 πηγυλῖς, ὀκρυόεντος ἀναπνείουσα μυχοῖο
 συνεχές, ἀργινόεσσαν ἀεὶ περιτέτροφε πάχνην,

712 ἰήιε Ω: ἰη ἰε Fränkel

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did the Corycian nymphs, the daughters of Pleistus,⁶² encourage him with their words, as they shouted *Iêie*.⁶³ From there arose this beautiful refrain for Phoebus.

But when they had celebrated him with their choral song, they swore an oath with holy libations as they laid hands upon the sacrifice, that they would forever aid one another in singleness of mind. And still to this day a shrine stands there to kindly Concord, which they themselves built at that time to honor the most glorious goddess.

When the third morning's light came, they left the steep island with a strong west wind. Then on the coast opposite them they sighted and passed by the mouth of the Sangarius river, the fertile land of the Mariandynian people, the streams of the Lycus, and lake Anthemoësis. Under the force of the wind the halyards and all the ship's tackle shook as they proceeded. At dawn, after the wind had died down during the night, they were glad to reach the harbor of the Acherusian headland. It rises in steep cliffs, facing the Bithynian sea. At its base, rocks washed smooth by the sea are rooted in place, and around them the waves roll with a mighty roar, but above, spreading plane trees grow on the highest peak. Down from it towards the interior slopes a hollow valley, where the cave of Hades lies, covered over with woods and rocks, from which an ice-cold vapor, blowing up continuously from its chill

⁶² The Corycian cave was on mount Parnassus, the Pleistus a nearby river.

⁶³ The MSS' *ιηιε* is the common invocation of Apollo expressing the ritual shout "iê, iê." Fränkel's emendation (*ιη ιε*) would emphasize its supposed etymology: "shoot, shoot."

APOLLONIUS RHODIUS

- ἦ τε μεσημβριῶντος ἰαίνεται ἠελίοιο.
 740 σιγῇ δ' οὐ ποτε τήν γε κατὰ βλοσυρῆν ἔχει ἄκρην,
 ἀλλ' ἄμυδις πόντοιο θ' ὑπὸ στένει ἠχήμενος
 φύλλων τε πνοιῆσι τινασσομένων μυχήσιν.
 ἔνθα δὲ καὶ προχοαὶ ποταμοῦ Ἀχέροντος ἔασιν,
 ὅς τε διέξ' ἄκρης ἀνερεύγεται εἰς ἄλα βάλλων
 745 ἠοίην, κοίλη δὲ φάραγξ κατάγει μιν ἄνωθεν.
 τὸν μὲν ἐν ὀψιγόνοισι Σωωναύτην ὀνόμηναν
 Νισαῖοι Μεγαρήες, ὅτε νάσσεσθαι ἔμελλον
 γῆν Μαριανδυνῶν· δὴ γάρ σφεας ἐξεσάωσεν
 αὐτῆσιν νήεσσι κακῇ χρίμψαντας ἀέλλη.
 750 τῇ ῥ' οἱ γ' αὐτίκα νηὶ διέξ' Ἀχερουσίδος ἄκρης
 εἰσωποὶ ἀνέμοιο νέον λήγοντος ἔκελσαν.
 οὐδ' ἄρα δητὰ Λύκον, κείνης πρόμον ἠπείριοιο,
 καὶ Μαριανδυνοὺς λάθον ἀνέρας ὄρμισθέντες
 αὐθένται Ἀμύκοιο κατὰ κλέος, ὃ πρὶν ἄκουον·
 755 ἀλλὰ καὶ ἀρθμὸν ἔθεντο μετὰ σφίσι τοῖο ἔκητι,
 αὐτὸν δ' ὡς τε θεὸν Πολυδεύκεα δεξιόωντο
 πάντοθεν ἀγρόμενοι· ἐπεὶ ἦ μάλα τοί γ' ἐπὶ δηρὸν
 ἀντιβίην Βέβρυξιν ὑπερφιάλοις πολέμιζον.
 καὶ δὴ πασσυδίῃ μεγάρων ἔντοσθε Λύκοιο
 760 κείν' ἦμαρ φιλότητι, μετὰ πτολίεθρον ἰόντες,
 δαίτην ἀμφίεπον, τέρποντό τε θυμὸν ἔπεσσι.
 Αἰσονίδης μὲν οἱ γενεὴν καὶ οὔνομ' ἐκάστου
 σφωιτέρων μυθεῖθ' ἐτάρων, Πελῖάο τ' ἐφετμάς,

740 τήν γε Lu: τήνδε AE
 ὄρμισθέντες Zγρ: ὄρμηθέντες Ω

753 ἀνέρας Ω: ἀνέρες S |

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depth, ever forms a glistening frost which melts in the mid-day sun. Silence never envelops that grim headland, but moaning arises from both the echoing sea and the leaves rustled by the breezes from the depths. Here too is the mouth of the Acheron river, which gushes through the headland and issues into the eastern sea,⁶⁴ for a hollow ravine carries it down from above. In later generations, Nisaeon Megarians named it the Soönautes river,⁶⁵ when they were on their way to settle the land of the Mariandynians, for it saved them along with their ships when they encountered a violent storm. Here the heroes immediately came with their ship through the Acherusian headland and, since the wind had just ceased, moored within.⁶⁶

Not for long were Lycus, lord of that mainland, and the Mariandynian people unaware that those who had anchored were the killers of Amycus, according to the report they had previously heard. But for that reason they even made a pact of friendship with them and, gathering from all around, welcomed Polydeuces himself as if he were a god, since they had been warring for a very long time against the arrogant Bebrycians. And so they went all together to the city, and that day in Lycus' palace they partook of a feast in friendship and delighted their hearts in conversation. Jason told him the lineage and name of each of his comrades, and told of Pelias' commands, and how

⁶⁴ I.e. the Black Sea.

⁶⁵ Nisaea is the port city of Megara; Soönautes means "Sailor-saving."

⁶⁶ Presumably they sailed through the headland by means of the Acheron river, in which they moored.

APOLLONIUS RHODIUS

- ἦδ' ὡς Δημνιάδεσσιν ἐπεξεϊνοῦντο γυναιξίν,
 765 ὄσσα τε Κύζικον ἀμφὶ Δολιονίην ἐτέλεσσαν·
 Μυσιδα θ' ὡς ἀφίκοντο Κίον θ', ὅθι κάλλιπον ἦρω
 Ἑρακλέην ἀέκοντι νόω, Γλαύκοιό τε βάζιν
 πέφραδε, καὶ Βέβρυκας ὅπως Ἄμυκόν τ' ἐδάϊξαν·
 καὶ Φινῆος ἔειπε θεοπροπίας τε δύνη τε,
 770 ἦδ' ὡς Κνανέας πέτρας φύγον, ὡς τ' ἀβόλησαν
 Λητοῖδῃ κατὰ νῆσον. ὁ δ' ἐξείης ἐνέποντος
 θέλγεται ἀκουῆ θυμόν· ἄχος δ' ἔλεν Ἑρακλῆι
 λειπομένω, καὶ τοῖον ἔπος πάντεσσι μετηύδα·
 “ὦ φίλοι, οἴου φωτὸς ἀποπλαγχθέντες ἀρωγῆς
 775 πείρετ' ἐς Αἰήτην τόσσον πλόον. εὖ γὰρ ἐγώ μιν
 Δασκύλου ἐν μεγάροισι κατανόθῃ πατρὸς ἐμῆο
 οἶδ' ἐσιδών, ὅτε δεῦρο δι' Ἀσίδος ἠπέριοιο
 πεζὸς ἔβη, ζωστήρα φιλοπτολέμοιο κομίζων
 Ἱπολύτης· ἐμέ δ' εὔρε νέον χροάοντα ἰούλους.
 780 ἔνθα δ' ἐπὶ Πριόλαο κασιγνήτοιο θανόντος
 ἡμετέρου Μυσοῖσιν ὑπ' ἀνδράσιν, ὃν τινα λαὸς
 οἰκτίστοις ἐλέγοισιν ὀδύρεται ἐξέτι κείνου,
 ἀθλεύων Τιτίην ἀπεκαίνυτο πνυγμαχέοντα
 καρτερόν, ὃς πάντεσσι μετέπρεπεν ἠιθέοισιν
 785 εἶδός τ' ἠδὲ βίην, χαμάδις δέ οἱ ἦλασ' ὀδόντας.
 αὐτὰρ ὁμοῦ Μυσοῖσιν ἐμῶ ὑπὸ πατρὶ δάμασσειν
 Μύγδονας, οἱ ναίουσιν ὁμῶλακας ἡμῖν ἀρούρας,

765 Δολιονίην m: Δολιονίην τ' w

779 χροάοντα(s) ἰούλους Ω: χροάοντα παρειάς Et. Magn.

787 Μύγδονας Σ: καὶ Φρύγας Ω

they were hosted by the Lemnian women, all they did around Dolionian Cyzicus,⁶⁷ and how they came to Mysia and Cius, where they unintentionally left the hero Heracles; and he recounted Glaucus' oracle and how they slew the Bebrycians and Amycus. He also told about Phineus' prophecies and his affliction, how they escaped the Cyanean rocks, and how they met Leto's son at the island. Lycus was enchanted in his heart at hearing him relate this succession of events, but grief seized him at the abandonment of Heracles, and he spoke these words to all of them:

"O my friends, what a man it was whose help you have lost as you undertake such a long a voyage to Aeetes! For I know him well, having seen him right here in the palace of my father Dascylus, when he came here on foot across the mainland of Asia on his quest for the belt of war-loving Hippolyte.⁶⁸ He met me when the down of my beard was just growing.⁶⁹ Then he, competing in the games held when my brother Priolas was killed by the Mysians, whom the people have mourned ever since with most sorrowful dirges, defeated in boxing mighty Titias, who surpassed all the young men in beauty and strength, and knocked his teeth to the ground. And besides the Mysians, he subdued to my father's rule the Mygdones, who inhabit the lands

⁶⁷ The city. Other editors retain the τ of some MSS: "concerning Cyzicus (the king) and in the Dolionian (land)."

⁶⁸ Heracles' ninth labor was to acquire the belt of the Amazon queen Hippolyte; cf. 2.966-969.

⁶⁹ Or, reading *παρειάς*, *on my cheeks*.

APOLLONIUS RHODIUS

- φύλά τε Βιθυνῶν αὐτῇ κτεατίσσοτο γαίῃ,
 ἔστ' ἐπὶ Ῥηβαίου προχοᾶς σκόπελόν τε Κολώνης·
 790 Παφλαγόνες τ' ἐπὶ τοῖς Πελοπήιοι εἴκαθον αὐτῶς,
 ὄσσοις Βιλλαίοιο μέλαν περιάγνυται ὕδωρ.
 ἀλλά με νῦν Βέβρυκες ὑπερβασίῃ τ' Ἀμύκοιο
 τηλόθι ναιετάοντος ἐνόσφισαν Ἡρακλῆος,
 δὴν ἀποτεμνόμενοι γαίης ἄλις, ὄφρ' ἐβάλλοντο
 795 οὐρα βαθυρρείοντος ὑφ' εἰαμεναῖς Ὑπίοιο.
 ἔμπης δ' ἐξ ὑμέων ἔδοσαν τίσιν· οὐδέ ἔφημι
 ἤματι τῶδ' ἀέκητι θεῶν ἐπελάσσαι ἄρηα,
 Τυνδαρίδην Βέβρυξιν, ὅτ' ἀνέρα κείνου ἔπεφνε.
 τῶ νῦν ἦν τιν' ἐγὼ τίσαι χάριν ἄρκιός εἰμι,
 800 τίσω προφρονέως· ἢ γὰρ θέμις ἠπεδανοῖσιν
 ἀνδράσιν, εὖτ' ἄρξωσιν ἀρείονες ἄλλοι ὀφέλλειν.
 ξυνή μὲν πάντεσσιν ὁμόστολον ὕμνιν ἔπεσθαι
 Δάσκυλον ὀτρυνέω, ἐμὸν νιέα· τοῖο δ' ἰόντος,
 ἢ τ' ἂν ἐυξείνοισι διεξ ἄλῶς ἀντιάοιτε
 805 ἀνδράσιν, ὄφρ' αὐτοῖο ποτὶ στόμα Θερμώδοντος.
 νόσφι δὲ Τυνδαρίδαις Ἀχερουσίδος ὑψόθεν ἀκτῆς
 εἶσομαι ἱερὸν αἰπύ, τὸ μὲν μάλα τηλόθι πάντες
 ναυτίλοι ἅμ πέλαγος θηέυμενοι ἰλάζονται
 καὶ κέ σφιν μετέπειτα πρὸ ἄστεος, οἷα θεοῖσιν,
 810 πίονας εὐαρότοιο γύας πεδίοιο ταμοίμην."

798 Τυνδαρ(ε)ίδην Ω: Τυνδαρ(ε)ίδη B² Flor. Σ (ᾧ Πολύ-
 δευκες) | ἔπεφνε ωE: ἔπεφνες LA

adjoining ours, and conquered the tribes of Bithynians, land and all, as far as the mouth of the Rhebas and the peak of Colone. In addition to these, the Pelopeian Paphlagonians⁷⁰ yielded without a fight, all the ones around whom breaks the dark water of the Billaeus. But now, with Heracles living far away, the Bebrycians and the arrogance of Amycus have robbed me, and for a long time they have been cutting off large portions of my land, to the point that they have established their boundaries at the meadows of the deep-flowing Hypius. Nevertheless, they have paid the penalty at your hands, and I do not believe it was without divine favor that the son of Tyndareus brought war on the Bebrycians on that day he slew that man.⁷¹ Therefore, now whatever recompense I have means enough to pay, I shall pay gladly, since it is right for weaker men to do so when others who are stronger help them first. To accompany all of you and share your voyage, I am sending Dascylus, my own son. If he goes along, truly you will meet hospitable men on your way through the sea as far as the mouth of the Thermodon itself. And besides that, for the sons of Tyndareus I shall build a lofty temple on the top of the Acherusian headland, which all sailors on the sea will behold from very far away and seek their⁷² favor; and after that I shall set apart for them, as for gods, rich fields of well-tilled plain in front of the city.”

⁷⁰ For Pelops as the progenitor of the Paphlagonians, see 2.357–359.

⁷¹ Or, reading *Τυνδαρίδη . . . ἔπεφνες*, *I do not believe it was without divine favor that I made war against the Bebrycians, son of Tyndareus, on that day you killed that man.*

⁷² Castor and Polydeuces would become protectors of sailors.

- ὡς τότε μὲν δαίτ' ἀμφὶ πανήμεροι ἐψιόωντο.
 ἦρί γε μὴν ἐπὶ νῆα κατήμισαν ἐγκονέοντες·
 καὶ δ' αὐτὸς σὺν τοῖσι Λύκος κίε, μυρὶ ὀπάσσας
 δῶρα φέρειν· ἅμα δ' υἷα δόμων ἔκπεμπε νέεσθαι.
 815 ἔνθα δ' Ἀβαντιάδην πεπρωμένη ἤλασε μοῖρα
 Ἰδμονα, μαντοσύνησι κεκασμένον· ἀλλὰ μιν οὐ τι
 μαντοσύναι ἐσάωσαν, ἐπεὶ χρεὼ ἦγε δαμῆναι.
 κεῖτο γὰρ εἰαμενῆ δονακώδεος ἐν ποταμοῖο
 ψυχόμενος λαγόνας τε καὶ ἄσπετον ἰλύι νηδὺν
 820 κάπριος ἀργιόδων, ὄλοον τέρας, ὃν ῥα καὶ αὐταὶ
 νύμφαι ἐλειονόμοι ὑπεδείδισαν· οὐδέ τις ἀνδρῶν
 ἠείδει, οἷος δὲ κατὰ πλατὺ βόσκετο τίφος.
 αὐτὰρ ὃ γ' ἰλνόντος ἀνὰ θρωσμοὺς ποταμοῖο
 νίσσει' Ἀβαντιάδης· ὃ δ' ἄρ' ἔκποθεν ἀφράστοιο
 825 ὕψι μάλ' ἐκ δονάκων ἀνεπάλμενος ἤλασε μηρὸν
 αἰγδην, μέσσας δὲ σὺν ὀστέῳ ἴνας ἔκερσεν.
 ὄξυ δ' ὃ γε κλάγξας οὐδεὶ πέσειν· οἱ δὲ τυπέντος
 ἀθρόοι ἀντιάχησαν. ὀρέξατο δ' αἰψ' ὀλοοῖο
 Πηλεὺς αἰγανέην φύγαδ' εἰς ἔλος ὀρμηθέντος
 830 καπρίου· ἔσσυτο δ' αὐτίς ἐναντίος· ἀλλὰ μιν Ἰδας
 οὔτασε, βεβρυχῶς δὲ θοῶ περικάππεσε δουρί.
 καὶ τὸν μὲν χαμάδις λίπον αὐτόθι πεπτηῶτα·
 τὸν δ' ἔταροι ἐπὶ νῆα φέρον ψυχορραγέοντα
 ἀχνύμενοι, χεῖρεσσι δ' ἐὼν ἐνικάτθαν' ἐταίρων.
 835 ἔνθα δὲ ναυτιλῆς μὲν ἐρητύοντο μέλεσθαι,
 ἀμφὶ δὲ κηδείῃ νέκυσ μένον ἀσχαλόωντες.
 ἤματα δὲ τρία πάντα γόων· ἐτέρῳ δέ μιν ἤδη
 τάρχυνον μεγαλωστί· συνεκτερείζε δὲ λαὸς

ARGONAUTICA: BOOK 2

In this fashion then they took pleasure all day long in the feast. But at dawn they hastened down to the ship, and Lycus himself went with them, after giving them countless gifts to take along. And he sent his son from home to go with them.

And there his fated destiny struck Abas' son Idmon, who excelled at prophecy. But his prophecy did nothing to save him, since necessity was leading him on to be killed. For in the meadow of a reed-filled river, cooling its sides and huge belly in the mud, lay a white-tusked boar, a deadly monster that even the marshland nymphs themselves dreaded. No man knew it was there, for it was feeding all by itself in the broad marsh.⁷³ But Abas' son was walking along the raised banks of the muddy river, when from some hidden lair it sprang high up from the reeds and gashed his thigh as it charged, and sliced the sinews and bone in half. He let out a piercing scream and fell to the ground, and all the others, when he was struck, shouted back to him. Peleus immediately threw his hunting spear at the murderous boar, which had rushed in flight into the swamp; then it turned back and charged him, but Idas struck it, and with a squeal it fell impaled on the sharp spear. They left it there on the ground where it had fallen, but his sorrowing comrades carried Idmon, breathing his last, to the ship, and it was in the arms of his comrades that he died.

Then they stopped caring about sailing and stayed there in grief for the burial of the corpse. For three full days they mourned. On the next day they finally buried him with full honors. The people joined in the funeral rites

⁷³ Or, *no man knew it existed, for it fed all by itself.*

APOLLONIUS RHODIUS

- αὐτῷ ὁμοῦ βασιλῆι Λύκῳ παρὰ δ' ἄσπετα μῆλα,
 840 ἧ θέμις οἰχομένοισι, ταφήια λαιμοτόμησαν.
 καὶ δὴ τοι κέχνται τοῦδ' ἀνέρος ἐν χθονὶ κείνη
 τύμβος· σῆμα δ' ἔπεστι καὶ ὀψιγόνοισιν ιδέσθαι,
 νηίου ἐκ κοτίνιο φάλαγξ· θαλέθει δέ τε φύλλοις
 ἄκρης τυτθὸν ἔνερθ' Ἀχερουσίδος. εἰ δέ με καὶ τὸ
 845 χρεῖῳ ἀπηλεγέως Μουσέων ὕπο γηρύσασθαι,
 τόνδε πολισοῦχον διεπέφραδε Βοιωτοῖσιν
 Νισαίοισι τε Φοῖβος ἐπιρρήδην ἰλάεσθαι,
 ἀμφὶ δέ τήν γε φάλαγγα παλαιγενέος κοτίνιο
 ἄστυ βαλεῖν, οἱ δ' ἀντὶ θεουδέος Αἰολίδαο
 850 Ἰδμονος εἰσέτι νῦν Ἀγαμήστορα κυδαίνουσιν.
 τίς γὰρ δὴ θάνεν ἄλλος; ἐπεὶ καὶ ἔτ' αὖτις
 ἔχευαν
 ἦρωες τότε τύμβον ἀποφθιμένου ἐτάριοιο·
 δοιὰ γὰρ οὖν κείνων ἔτι σήματα φαίνεται ἀνδρῶν.
 Ἀγνιάδην Τίφυν θανέειν φάτις· οὐδέ οἱ ἦεν
 855 μοῖρ' ἔτι ναυτίλλεσθαι ἐκαστέρω. ἀλλὰ νυ καὶ τὸν
 αὔθι μινυθαδίη πάτρης ἐκάς εὔνασε νοῦσος,
 εἰσότ' Ἀβαντιάδαο νέκυν κτερείξεν ὄμιλος.
 ἄτλητον δ' ὀλοῶ ἐπὶ πῆματι κῆδος ἔλοντο·
 δὴ γὰρ ἐπεὶ καὶ τόνδε παρασχεδὸν ἐκτερείξαν,
 860 αὐτοῦ ἀμηχανίησιν ἀλὸς προπάροιθε πεσόντες,
 ἐντυπὰς εὐκῆλως εἰλυμένοι οὔτε τι σίτου
 μῶνοντ' οὔτε ποτοῖο· κατήμυσαν δ' ἀχέεσσιν
 θυμόν, ἐπεὶ μάλα πολλὸν ἀπ' ἐλπίδος ἔπλετο
 νόστος.

along with king Lycus himself, and by his grave, as is proper for those who have departed, they slaughtered countless sheep as funeral offerings. And so this man's burial mound was raised in that land, and upon it stands a marker for future generations to see, a trunk of wild olive used for shipbuilding. It flourishes with leaves, a little below the Acherusian headland. And if I must, at the Muses' insistence, forthrightly declare this fact as well, Phoebus explicitly directed the Boeotians and Nisaeans to worship this man as "city guardian" and to establish a town around the trunk of ancient wild olive, but instead of the god-fearing Aeolid Idmon, to this day they honor Agamestor.⁷⁴

Who else then died? For the heroes heaped up yet another burial mound at that time for a departed comrade, since two grave-markers of those men can still be seen. It is reported that Hagnias' son Tiphys died; nor was it his fate to sail any further. Rather, a brief illness laid him as well to rest there, far from his homeland, just after the crew had buried the corpse of Abas' son. Unbearable was the grief they suffered at this dreadful calamity, for as soon as they had buried him too, they collapsed in helplessness there by the sea, and, wrapping themselves up tightly in their cloaks without stirring, took no thought of food or drink. Their hearts were downcast in distress, since very far from their hopes was a successful return home. And they would have

⁷⁴ When the Boeotians from Tanagra and Nisaeans from Megara (cf. 2.746-748) settled the region in the 6th century, they founded the city of Heraclea and worshipped the local hero Agamestor. Cf. Pausanias 5.26.7.

APOLLONIUS RHODIUS

καί νύ κ' ἔτι προτέρω τετιημένοι ἰσχανόωντο,
 865 εἰ μὴ ἄρ' Ἀγκαίῳ περιώσιον ἔμβαλεν Ἥρη
 θάρσος, ὃν Ἴμβρασιόισι παρ' ὕδασι νῆας Ἀστυπάλαια
 τίκτε Ποσειδάωνι· περιπρὸ γὰρ εὖ ἐκέκαστο
 ἰθύνειν· Πηλῆα δ' ἐπεσσύμενος προσέειπεν·

“Αἰακίδη, πῶς καλὸν ἀφειδήσαντας ἀέθλων
 870 γαίῃ ἐν ἀλλοδαπῇ δὴν ἔμμεναι; οὐ μὲν ἄρῃος
 ἴδριν ἔοντα με τόσσον ἄγει μετὰ κῶας Ἰήσων
 Παρθενίης ἀπάνευθεν, ὅσον τ' ἐπίστορα νηῶν.
 τῷ μὴ τοι τυτθὸν γε δέος περὶ νηὶ πελέσθω.
 ὧς δὲ καὶ ἄλλοι δεῦρο δαήμονες ἄνδρες ἔασιν,
 875 τῶν ὃ τινα πρύμνης ἐπιβήσομεν, οὗ τις ἰάψει
 ναυτιλίην. ἀλλ' ὦκα παραιφάμενος τάδε πάντα
 θαρσαλέως ὀρόθννον ἐπιμνήσασθαι ἀέθλου.”

ὧς φάτο· τοῖο δὲ θυμὸς ἀέξετο γηθοσύνησιν.
 αὐτίκα δ' οὐ μετὰ δηρὸν ἐνὶ μέσσοις ἀγόρευσεν·

880 “δαιμόνιοι, τί νυ πένθος ἐτώσιον ἴσχομεν αὐτως;
 οἱ μὲν γὰρ ποθι τοῦτον, ὃν ἔλλαχον, οἶτον ὄλοντο
 ἡμῖν μὲν γὰρ ἔασιν κυβερνητῆρες ὁμίλῳ
 καὶ πολέες. τῷ μὴ τι διατριβώμεθα πείρης·
 ἀλλ' ἔγρεσθ' εἰς ἔργον ἀπορρήψαντες ἀνίας.”

885 τὸν δ' αὐτ' Αἴσονος υἱὸς ἀμηχανέων προσέειπεν·
 “Αἰακίδη, πῆ δ' οἶδε κυβερνητῆρες ἔασιν;
 οὓς μὲν γὰρ τὸ πάροιθε δαήμονας εὐχόμεθ' εἶναι,
 οἶδε κατηφήσαντες ἐμεῦ πλέον ἀσχαλώωσιν.

873 τοι LAE: μοι L^{2slw}: τι EacD 878 ἀέξετο w: ὀρέξετο
 LA: ὀρέξατο E 882 μὲν Ω: δ' ἐν Merkel

stayed there grieving even longer, had not Hera put extraordinary courage into Ancaeus, whom Astypalaea bore to Poseidon by the waters of the Imbrasmus,⁷⁵ for he was exceptionally skilled at steering. He ran up to Peleus and said:

“Son of Aeacus, how can it be noble for us to neglect our tasks and linger for a long time in a foreign land? Certainly it is not so much for my skill in war that Jason is leading me far from Parthenia to fetch the fleece as it is for my knowledge of ships. Therefore, do not have the slightest fear for the ship.⁷⁶ Likewise, there are other skilled men here, none of whom will do any harm to our sailing if we place him at the helm. But quickly encourage them with all this and confidently urge them to remember their task.”

Thus he spoke. Peleus’ heart swelled⁷⁷ with joy, and immediately, without delay, he spoke in their midst:

“Poor souls, why ever do we cling to fruitless grief like this? Those men, I think, died the death they were allotted, but we have steersmen in our crew, indeed many. Therefore let us not at all put off our attempt. Come, cast away your sorrows and rouse yourselves to work.”

But Jason, feeling helpless, replied to him in turn:

“Son of Aeacus, where are these helmsmen of yours? For the ones we once considered experts are these men, who are more despondent and distressed than I am.

⁷⁵ The Imbrasmus river on the island of Samos connects Ancaeus with Imbrasian Hera (cf. 1.186–189).

⁷⁶ Or, reading *μοι*, *please let there be not the slightest fear for the ship*.

⁷⁷ Or, reading *ὀρέξατο*, *bounded*.

APOLLONIUS RHODIUS

890 τῷ καὶ ὁμοῦ φθιμένοισι κακὴν προτιόσσομαι ἄτην,
 εἰ δὴ μήτ' ὀλοοῖο μετὰ πτόλιν Αἰήταο
 ἔσσεται ἢ καὶ αὐτὶς ἐς Ἑλλάδα γαίαν ἰκέσθαι
 πετράων ἔκτοσθε· καταυτόθι δ' ἄμμε καλύψει
 ἀκλειῶς κακὸς οἶτος ἐτώσια γηράσκοντας.”

ὡς ἔφατ'· Ἀγκαῖος δὲ μάλ' ἐσσυμένως ὑπέδεκτο
 895 νῆα θοὴν ἄξιεν· δὴ γὰρ θεοῦ ἐτράπεθ' ὄρμη·
 τὸν δὲ μετ' Ἐργίνοσ καὶ Ναύπλιος Εὐφημόσ τε
 ὠρνυντ' ἰθύνειν λελιημένοι. ἀλλ' ἄρα τοὺσ γε
 ἔσχεθον, Ἀγκαίῳ δὲ πολεῖσ ἤνησαν ἐταίρων.

ἠῶοι δὴπειτα δυωδεκάτῳ ἐπέβαινον
 900 ἤματι· δὴ γὰρ σφιν ζεφύρου μέγασ οὖροσ ἄητο.
 καρπαλίμωσ δ' Ἀχέροντα διεξεπέρησαν ἐρετμοῖσ,
 ἐκ δ' ἔχεαν πίσυνοι ἀνέμῳ λῖνα, πουλὺ δ' ἐπιπρὸ
 λαιφέων πεπταμένων τέμνον πλόον εὐδιόωντεσ.
 ὦκα δὲ Καλλιχόροιο παρὰ προχοᾶσ ποταμοῖο
 905 ἤλυθον, ἐνθ' ἐνέπουσι Διὸσ Νυσηῖον υἱα,
 Ἴνδῶν ἠγίκα φύλα λιπῶν κατενάσσατο Θήβασ,
 ὀργιάσαι στήσαί τε χοροὺσ ἄντροιο πάροιθεν,
 ᾧ ἐν ἀμειδήτοσ ἀγίασ ἠγλίζετο νύκτασ,

ἐξ οὗ Καλλίχορον ποταμὸν περιναιετάοντεσ
 910 ἠδὲ καὶ Αὐλιον ἄντρον ἐπωνυμίην καλέουσιν.
 ἐνθεν δὲ Σθενέλου τάφον ἔδρακον Ἀκτορίδαο,
 ὅσ ρά τ' Ἀμαζονίδων πολυθαρσέοσ ἐκ πολέμοιο
 ἀψ ἀνιῶν—δὴ γὰρ συνανήλυθεν Ἡρακλήι—
 βλήμενοσ ἰῶ κείθεν ἐπ' ἀγχιάλου θάνεν ἀκτῆσ.

Therefore, I foresee for us an evil demise along with our dead comrades, if we shall neither reach the city of murderous Aeetes nor pass again beyond the rocks to the land of Hellas, but an evil fate will bury us here without fame as we grow old in vain."

Thus he spoke, and Ancaeus very readily offered to steer the swift ship, for he had been impelled by a god's prompting. And after him rose Erginus, Nauplius, and Euphemus, all eager to steer. But the others held them back, since many of their comrades preferred Ancaeus.

And so at dawn on the twelfth day they embarked, because a strong west wind was blowing for them. Quickly they rowed out through the Acheron river and, relying on the wind, let out their canvas, and with sails spread wide were plowing their way far forward in the fair weather. Soon they passed the mouth of the Callichorus river, where, they say, Zeus' Nysean son,⁷⁸ after leaving the tribes of Indians and settling at Thebes, celebrated his rites and instituted choruses in front of the cave in which he had spent grim nights of rituals,⁷⁹ and since then, the local inhabitants have called the river by the name of Callichorus and the cave Aulion.⁸⁰

Next they saw the tomb of Actor's son Sthenelus, who had returned from a courageous war against the Amazons (for he had gone there with Heracles) and, wounded by an arrow there, died on the shore by the sea. But indeed they

⁷⁸ Dionysus; mount Nysa is variously located in Thrace, Libya, India, and elsewhere.

⁷⁹ The Bacchic mysteries were frightening (schol.).

⁸⁰ Callichorus means "with lovely choruses"; Aulion, "resting-place" (punning on *ἠυλίετο*, "spent the night").

APOLLONIUS RHODIUS

- 915 οὐ μὲν θην προτέρω ἔτ' ἐμέτρεον· ἦκε γὰρ αὐτὴ
 Φερσεφόνη ψυχὴν πολυδάκρυον Ἀκτορίδαο
 λισσομένην τυτθὸν περ ὁμήθεας ἄνδρας ἰδέσθαι.
 τύμβου δὲ στεφάνης ἐπιβάς σκοπιάζετο νῆα,
 τοίος ἑών, οἶος πόλεμόνδ' ἶεν, ἀμφὶ δὲ καλῇ
- 920 τετράφαλος φοῖνικι λόφῳ ἐπελάμπετο πῆληξ.
 καὶ ῥ' ὁ μὲν αὖτις ἔδν μέλανα ζόφον· οἱ δ'
 ἐσιδόντες
 θάμβησαν. τοὺς δ' ὦρσε θεοπροπέων ἐπικέλσαι
 Ἀμπυκίδης Μόψος λοιβῆσί τε μειλίξασθαι.
 οἱ δ' ἀνὰ μὲν κραιπνῶς λαίφος σπάσαν, ἐκ δὲ
 βαλόντες
- 925 πείσματ' ἐν αἰγιαλῷ Σθενέλου τάφον ἀμφεπένοτο,
 χύτλα τέ οἱ χεύαντο καὶ ἤγνισαν ἔντομα μῆλων.
 ἄνδιχα δ' αὖ χύτλων Νηοσσόω Ἀπόλλωνι
 βωμόν δειμάμενοι μῆρ' ἔφλεγον· ἂν δὲ καὶ Ὀρφεὺς
 θῆκε λύρην· ἐκ τοῦ δὲ Λύρη πέλει οὖνομα χώρῳ.
- 930 αὐτίκα δ' οἷ γ' ἀνέμοιο κατασπέρχοντος ἔβησαν
 νῆ' ἔπι, καδ δ' ἄρα λαίφος ἐρυσσάμενοι τανύοντο
 ἐς πόδας ἀμφοτέρους. ἡ δ' ἐς πέλαγος πεφόρητο
 ἐντενές, ἤντε τίς τε δι' ἠέρος ὑψόθι κίρκος
 ταρσὸν ἐφέϊς πνοιῇ φέρεται ταχύς, οὐδὲ τινάσσει·
- 935 ῥιπὴν εὐκῆλοισιν ἐνευδιόων πτερύγεσσι.
 καὶ δὴ Παρθενίωιο ῥοὰς ἀλιμυρῆεντος,
 πρηυτάτου ποταμοῦ, παρεμέτρεον, ᾧ ἔνι κούρη
 Δητώϊς, ἄγρηθεν ὄτ' οὐρανὸν εἰσαναβαίην,

920 ἐπελάμπετο Ω: απ[ελάμπετο Π¹⁶

proceeded no further, for Persephone herself sent forth Sthenelus' tearful soul, begging to behold even for a moment men of his own kind. He mounted the crown of his tomb and gazed upon the ship, appearing as he did when he went to war, and about his head gleamed a beautiful four-peaked helmet with a red crest. And then he went down again into the dark gloom, and they were amazed at the sight. Ampycus' son Mopsus, interpreting the divine will, urged them to land and propitiate him with libations. They quickly drew up the sail⁸¹ and cast the cables onto the beach and paid homage to Sthenelus' tomb; and they poured drink offerings to him and consecrated sheep as victims. Then, apart from the libations, they built an altar for Apollo Ship-Preserver and burned thigh pieces on it. Orpheus also dedicated his lyre, and for that reason Lyra is the name of the place.

And soon, as the wind was urging them on, they boarded the ship and drew down the sail and stretched it tight by both sheets. The ship was borne to deep water at full stretch, as when a hawk on high spreads its wings to the wind and is borne swiftly through the air and does not alter its flight as it glides in a clear sky on steady wings. And so they passed by the streams of Parthenius that flows into the sea, a most gentle river, in which Leto's daughter,⁸² when from the hunt she goes up to heaven, cools her body with

⁸¹ Sails were hauled up to the yard for storage and let down for sailing.

⁸² Artemis, the virgin goddess (hence the name Parthenius).

921 ἔδυσ] μελανα Π¹⁶ Bywater praeunte: ἔδυνε μέλαν Ω

928 μῆρ' Brunck: μῆλ' Ω

APOLLONIUS RHODIUS

ὄν δέμας ἱμερτοῖσιν ἀναψύχει ὑδάτεσσιν.

- 940 νυκτὶ δ' ἔπειτ' ἄλληκτον ἐπιπροτέρωσε θεόντες
 Σήσαμον αἰπεινούς τε παρεξενέοντ' Ἐρυθίνους,
 Κρωβίαλον Κρῶμνάν τε καὶ ὑλήεντα Κύτωρον.
 ἔνθεν δ' αὖτε Κάραμβιν ἄμ' ἡελίοιο βολῆσιν
 γνάμψαντες παρὰ Πουλὺν ἔπειτ' ἤλαυνον ἑρετμοῖς
 945 αἰγιαλὸν πρόπαν ἦμαρ ὁμῶς καὶ ἐπ' ἦματι νύκτα.
 αὐτίκα δ' Ἀσσυρίης ἐπέβαν χθονός, ἔνθα

Σινώπην

- θυγατέρ' Ἀσωποῖο καθίσσατο, καὶ οἱ ὅπασσεν
 παρθενίην Ζεὺς αὐτὸς ὑποσχεσίησι δολωθεῖς.
 δὴ γὰρ ὁ μὲν φιλότητος ἐέλδeto, νεῦσε δ' ὅ γ' αὐτῇ
 950 δωσέμεναι, ὃ κεν ἦσι μετὰ φρεσὶν ἰθύσειεν·
 ἢ δέ ἐ παρθενίην ἠτήσατο κερδοσύνησιν.
 ὥς δὲ καὶ Ἀπόλλωνα παρήπαφεν εὐνηθῆναι
 ἰέμενον, ποταμόν τ' ἐπὶ τοῖς Ἄλυν· οὐδὲ μὲν ἀνδρῶν
 τήν γέ τις ἱμερτῆσιν ἐν ἀγκοίνησι δάμασσεν.
 955 ἔνθα δὲ Τρικκαίοιο ἀγαυοῦ Δημάχοιο
 υἱες, Δηλιέων τε καὶ Αὐτόλυκος Φλογίος τε,
 τῆμος ἔθ' Ἡρακλῆος ἀποπλαγχθέντες ἔναιον
 οἳ ῥα τόθ', ὡς ἐνόησαν ἀριστήων στόλον ἀνδρῶν,
 σφᾶς αὐτοὺς νημερτὲς ἐπέφραδον ἀντιάσαντες·
 960 οὐδ' ἔτι μιμνάζειν θέλον ἔμπεδον, ἀλλ' ἐνὶ νηὶ
 ἀργέσταο παρᾶσσον ἐπιπνεύοντος ἔβησαν.

- τοῖσι δ' ὁμοῦ μετέπειτα θοῇ πεφορημένοι αὖρη
 λείπον Ἄλυν ποταμόν, λείπον δ' ἀγχίρροον Ἴριν
 ἠδὲ καὶ Ἀσσυρίης πρόχυσιν χθονός. ἦματι δ' αὐτῶ
 965 γνάμψαν Ἀμαζονίδων ἕκαθεν λιμενήχορον ἄκρην·

its pleasing waters. Then during the night they sped onward without stopping and sailed by Sesamus, steep Erythini, Crobialus, Cromna, and wooded Cytorus. Next, they rounded Carambis as the sun's first rays appeared, and then coasted along the Long shore by rowing all day and the following night.

And soon they went ashore on the Assyrian land, where Zeus himself had settled Sinope, Asopus' daughter, and had granted her perpetual virginity, having been tricked by his own promises. For he wanted to make love to her, but consented to give her whatever she desired in her own mind, so she slyly asked him for her virginity. In the same way she fooled Apollo when he longed to sleep with her, and besides these the Halys river, and no man ever subdued her in his loving embraces. In that place still lived the sons of noble Deimachus of Tricca⁸³—Deileon, Autolytus, and Phlogius—ever since they became separated from Heracles.⁸⁴ Then, when they spotted the expedition of heroic men, they went to meet them and told them truly about themselves; and they no longer wished to remain there forever, but as soon as the northwest wind began blowing, they boarded the ship.

Then, accompanied by these men, they were borne by the swift breeze and left behind the Halys river, left behind the Iris that flows nearby, as well as the river delta of the Assyrian land.⁸⁵ On the same day they rounded from a distance the headland of the Amazons that encloses their

⁸³ A city in Thessaly (*Iliad* 2.729).

⁸⁴ During his expedition against the Amazons.

⁸⁵ The alluvial deposits of these two rivers flowing into the Black Sea in Cappadocia.

- ἔνθα ποτὲ προμολοῦσαν Ἀρητιάδα Μελανίππην
 ἦρως Ἡρακλῆς ἐλοχῆσατο, καὶ οἱ ἄποινα
 Ἴππολύτη ζωστήρα παναίολου ἐγγυάλιξεν
 ἀμφὶ κασιγνήτης, ὃ δ' ἀπήμονα πέμφεν ὀπίσσω.
 970 τῆς οἷ γ' ἐν κόλπῳ προχοαῖς ἔπι Θερμώδοντος
 κέλσαν, ἐπεὶ καὶ πόντος ὀρίνετο νισσομένοισιν.
 τῷ δ' οὐ τις ποταμῶν ἐναλίγκιος, οὐδὲ ῥέεθρα
 τόσος' ἐπὶ γαίαν ἴησι παρέξ ἔθην ἀνδιχα βάλλων·
 τετράκις εἰς ἑκατὸν δευοῖτό κεν, εἴ τις ἕκαστα
 975 πεμπάζοι. μία δ' οἷη ἐτήτυμος ἔπλετο πηγῆ·
 ἢ μὲν τ' ἐξ ὀρέων κατανίσσεται ἠπειρόνδε
 ὑψηλῶν, ἃ τέ φασιν Ἀμαζόνια κλείεσθαι·
 ἔνθεν δ' αἰπντέρην ἐπικίδναται ἔνδοθι γαίαν
 ἀντικρύν· τῷ καὶ οἱ ἐπίστροφοὶ εἰσι κέλευθοι·
 980 αἰεὶ δ' ἄλλυδις ἄλλη, ὅπη κύρσειε μάλιστα
 ἠπίερον χθαμαλῆς, εἰλίσσεται, ἢ μὲν ἄπωθεν,
 ἢ δὲ πέλας· πολέες δὲ πόροι νώνυμοι ἕασιν,
 ὅπη ὑπεξαφύονται· ὃ δ' ἀμφαδὸν ἄμμιγα παύροις
 πόντον ἐς Ἄξεινον κυρτὴν ὑπερεύγεται ἄκρην.
 985 καὶ νῦ κε δηθύνοντες Ἀμαζονίδεσσιν ἔμιξαν
 ὑσμίνην, καὶ δ' οὐ κεν ἀναιμωτὶ γ' ἐρίδηναν—
 οὐ γὰρ Ἀμαζονίδες μάλ' ἐπητέες οὐδὲ θέμιστας
 τίουσαι πεδίον Δοιάντιον ἀμφενέμοντο,
 ἀλλ' ὕβρις στονόεσσα καὶ Ἄρεος ἔργα μεμήλει·
 990 δὴ γὰρ καὶ γενεὴν ἔσαν Ἄρεος Ἀρμονίης τε
 νύμφης, ἢ τ' Ἀρηϊ φιλοπτολέμους τέκε κούρας,
 ἄλσεος Ἀκμονίοιο κατὰ πτύχας εὐνηθεῖσα—
 εἰ μὴ ἄρ' ἐκ Διόθεν πνοιαί· πάλιν ἀργέσταιο

harbor.⁸⁶ Here the hero Heracles had once ambushed Melanippe, Ares' daughter, when she came forth; and Hippolyte gave him her glistening belt as ransom for her sister, and he sent her back unharmed. They moored in the bay of that headland near the mouth of the Thermodon, since the sea was becoming rough for traveling. No river is like that one, nor does any send forth from itself over the land so many separate streams. If anyone were to count each one, he would be four short of one hundred. But only one true source exists, and this flows down to the plain from high mountains, which, they say, are called the Amazonian mountains. From there it spreads straight into higher ground, and that is why its courses are meandering: one constantly winds this way, another that way, wherever each most readily finds low-lying land—one far away, another close by. Many of the branches have no names where they are drained off, but the river, joined by a few streams, empties in full view into the Inhospitable sea⁸⁷ beneath the curved headland. And they would have lingered there and engaged the Amazons in battle, and not without bloodshed would they have fought—for the Amazons who lived on the plain of Doeas were by no means gentle or respectful of justice, but devoted to grievous violence and the works of Ares, for indeed they were descended from Ares and the nymph Harmonia, who bore war-loving daughters to Ares after sleeping with him in the glens of the Acmonian grove—had not the northwest breezes sent by Zeus re-

⁸⁶ Traditionally called the cape of Heracles; its harbor was Themiscyra (cf. 2.371).

⁸⁷ The non-euphemistic name for the Black Sea.

APOLLONIUS RHODIUS

- 995 ἤλυθον· οἱ δ' ἀνέμῳ περιηγέα κάλλιπον ἄκρην,
 ἔνθα Θεμισκύρεια Ἄμαζόνες ὠπλίζοντο.
 οὐ γὰρ ὄμηγερέες μίαν ἄμ πόλιν, ἀλλ' ἀνὰ γαῖαν
 κεκριμένοι κατὰ φύλα διάτριχα ναιετάασκον·
 νόσφι μὲν αἰδ' αὐταί, τῆσιν τότε κοιρανέεσκεν
 Ἴππολύτη, νόσφιν δὲ Λυκάστιαι ἀμφενέμοντο,
 1000 νόσφι δ' ἀκοντοβόλοι Χαθήσιαι. ἤματι δ' ἄλλω
 νυκτί τ' ἐπιπλομένη Χαλύβων παρὰ γαῖαν ἴκοντο.
 τοῖσι μὲν οὔτε βοῶν ἄροτος μέλει οὔτε τις ἄλλη
 φυταλιῆ καρποῖο μελίφρονος, οὐδὲ μὲν οἷ γε
 ποιμένας ἐρσήεντι νομῶ ἔνι ποιμαίνουσιν·
 1005 ἀλλὰ σιδηροφόρον στυφελὴν χθόνα γατομέοντες
 ὦνον ἀμείβονται βιοτήσιον· οὐδέ ποτέ σφιν
 ἡὼς ἀντέλλει καμάτων ἄτερ, ἀλλὰ κελαινῆ
 λιγνύι καὶ καπνῶ κάματον βαρὺν ὀτλεύουσιν.
 τοὺς δὲ μετ' αὐτίκ' ἔπειτα Γενηταίου Διὸς ἄκρην
 1010 γνάμψαντες σῶοντο παρέξ Τιβαρηνίδα γαῖαν
 ἔνθ' ἐπεὶ ἄρ κε τέκωνται ὑπ' ἀνδράσι τέκνα
 γυναῖκες,
 αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέεσσι πεσόντες,
 κράατα δησάμενοι τὰ δ' εὖ κομέουσιν ἔδωδῆ
 ἀνέρας ἠδὲ λοετρὰ λεχώια τοῖσι πένονται.
 1015 ἱερὸν αὐτ' ἐπὶ τοῖσιν ὄρος καὶ γαῖαν ἄμειβον,
 ἧ ἔνι Μοσσύνοικοι ἀν' οὔρεα ναιετάουσιν
 μόσσυνας, καὶ δ' αὐτοὶ ἐπώνυμοι ἔνθεν ἔασιν.
 ἀλλοίη δὲ δίκη καὶ θέσμια τοῖσι τέτυκται.
 ὅσσα μὲν ἀμφαδίη ῥέζειν θέμις ἢ ἐνὶ δῆμῳ

turned. And thanks to the wind they left behind the rounded headland, where the Themiscyreian Amazons were arming themselves. For the Amazons were not gathered together in one city, but lived throughout the land divided into three tribes. In one part lived the Themiscyreians themselves, over whom Hippolyte then ruled, in another the Lycastians, and in another the spear-throwing Chadesians. During the next day and following night they coasted along the land of the Chalybes.

These people care nothing for plowing with oxen or for planting any honey-sweet fruit, nor do they pasture sheep in a dewy meadow, but they dig the hard, iron-bearing earth and barter it for life-sustaining goods. A dawn without labors never rises for them, but amid black sooty flames and smoke they endure heavy labor.

Then, beyond those people, they immediately rounded the headland of Zeus Genetaeus⁸⁸ and sped past the land of the Tibarenians. There, when wives bear children to their husbands, the men fall on the beds and groan with their heads bound up, while the women keep the men well fed and prepare childbirth baths for them.

Then, after those people, they passed a sacred mountain and the land where the Mossynoecians dwell in the mountains in "mossynes,"⁸⁹ and they take their own name from these. They have strange customs and laws. Everything that is right for us to do openly, either in public or in

⁸⁸ Named for the Genes (or Genetes) river (Strabo 12.3.17).

⁸⁹ "Towers," hence Mossynoecians, "Tower-dwellers"; cf. 2.381b.

- 1020 ἡ ἀγορῆ, τάδε πάντα δόμοις ἔνι μηχανόωνται
 ὄσσα δ' ἐνὶ μεγάροις πεπονήμεθα, κείνα θύραζε
 ἀψεγέως μέσσησιν ἐνὶ ρέζουσιν ἀγυιαῖς.
 οὐδ' εὐνῆς αἰδῶς ἐπιδήμιος, ἀλλὰ σύες ὡς
 φορβάδες, οὐδ' ἠβαιὸν ἀτυζόμενοι παρεόντας,
 1025 μίσγονται χαμάδις ξυνηὶ φιλότητι γυναικῶν.
 αὐτὰρ ἐν ὑψίστῳ βασιλεὺς μόσσυνη θαάσσω
 ἰθείας πολέεσσι δίκας λαοῖσι δικάζει,
 σχέτλιος· ἦν γάρ πού τι θεμιστεύων ἀλίτηται,
 λιμῶ μιν κείν' ἤμαρ ἐνικλείσαντες ἔχουσιν.
- 1030 τοὺς παρανισσόμενοι καὶ δὴ σχεδὸν ἀντιπέρηθεν
 νήσου Ἀρητιάδος τέμνον πλόου εἰρεσίησιν
 ἡμάτιοι· λιαρὴ γὰρ ὑπὸ κνέφας ἔλλιπεν αὔρη.
 ἦδη καὶ τιν' ὑπερθεν Ἀρήιον αἴσسونτα
 ἐνναέτην νήσοιο δι' ἠέρος ὄρνυ ἴδοντο,
 1035 ὅς ρα τιναξάμενος πτέρυγας κατὰ νῆα θέουσαν
 ἦκ' ἐπὶ οἷ πτερόν ὀξύ· τὸ δ' ἐν λαίῳ πέσεν ὦμῳ
 δίου Ὀιλῆος· μεθέηκε δὲ χερσὶν ἐρετμὸν
 βλήμενος· οἱ δὲ τάφον πτερόεν βέλος εἰσορόωντες.
 καὶ τὸ μὲν ἐξείρυσσε παρεδριῶν Ἐρυβώτης,
 1040 ἔλκος δὲ ξυνέδησεν, ἀπὸ σφετέρου κολεοῖο
 λυσάμενος τελαμῶνα κατήρορον· ἐκ δ' ἐφαάνθη
 ἄλλος ἐπὶ προτέρῳ πεποτημένος· ἀλλὰ μιν ἦρως
 Εὐρυτίδης Κλυτίος—πρὸ γὰρ ἀγκύλα τείνατο τόξας,
 ἦκε δ' ἐπ' οἰωνὸν ταχυνὸν βέλος—αὐτὰρ ἔπειτα
 1045 πλῆξεν· δινηθεὶς δὲ θοῆς πέσεν ἀγχόθι νηός.
 τοῖσιν δ' Ἀμφιδάμας μυθήσατο παῖς Ἀλεοῖο·
 “νῆσος μὲν πέλας ἦμιν Ἀρητιάς· ἴστε καὶ αὐτοὶ

the market place, they carry out at home. Everything we perform indoors, they do outdoors, without censure, in the middle of the streets. There is no public shame in love-making, but like pigs that feed in herds, they are not in the slightest abashed with others present and have promiscuous intercourse with women right on the ground. But the king sits in the highest tower and renders straight judgments to the multitude, the poor man, for if he happens to make some mistake in his adjudication, they keep him locked up without food for that day.

They passed by those people and were now plowing their way near the island of Ares lying in front of them, by rowing all day long, for the gentle breeze had left them at night's end. At this point they saw one of Ares' birds that inhabited the island darting through the air overhead. It shook its wings down upon the speeding ship and shot a sharp feather at it, which landed on the left shoulder of noble Oileus. He dropped the oar from his hands when he was struck, and the others were astonished to see the feathered dart. His bench-mate Erybotes pulled it out and bound up the wound, having taken off the strap from which his own sword sheath was suspended. Another bird flew into view after the first, but the hero Clytius, Eurytus' son—for he had strung his curved bow beforehand and shot a speeding arrow at the bird—hit it, and it spun around and fell near the swift ship.

Amphidamas, Aleus' son, then spoke to them:

"The island of Ares is near us, as you yourselves know

1044 ἀντὰρ ἔπειτα Ω: ἀντίκ' ἔπειτα Matthiae, Vian

APOLLONIUS RHODIUS

- τούσδ' ὄρνιθας ἰδόντες. ἐγὼ δ' οὐκ ἔλπομαι ἰοὺς
 τόσσον ἐπαρκέσσειν εἰς ἔκβασιν· ἀλλὰ τιν' ἄλλην
 1050 μῆτιν πορσύνωμεν ἐπίρροθον, εἴ κ' ἐπικέλσαι
 μέλλετε Φωῆος μεμνημένοι, ὡς ἐπέτελλεν.
 οὐδὲ γὰρ Ἡρακλῆς, ὁπότ' ἤλυθεν Ἀρκαδίηνδε,
 πλώαδας ὄρνιθας Στυμφαλίδος ἔσθενε λίμνης
 ὄσασθαι τόξοισι—τὸ μὲν τ' ἐγὼ αὐτὸς ὄπωπα—
 1055 ἀλλ' ὅ γε χαλκείην πλαταγὴν ἐνὶ χερσὶ τινάσσω
 δούπει ἐπὶ σκοπιῆς περιμήκεος, αἱ δ' ἐφέβοντο
 τηλοῦ ἀτυζηλῶ ὑπὸ δείματι κεκληγγύϊαι.
 τῷ καὶ νῦν τοίην τιν' ἐπιφραζώμεθα μῆτιν·
 αὐτὸς δ' ἂν τὸ πάροιθεν ἐπιφρασθεῖς ἐνέποιμι.
 1060 ἀνθέμενοι κεφαλῆσιν ἀερσιλόφους τρυφαλείας,
 ἡμίσεες μὲν ἐρέσσειτ' ἀμοιβαδῖς, ἡμίσεες δὲ
 δούρασί τε ξυστοῖσι καὶ ἀσπίσιν ἄρσετε νῆα.
 αὐτὰρ πασσυδίῃ περιώσιον ὄρνυτ' αὐτῆν
 ἀθρόοι, ὄφρα κολῶν ἀηθείῃ φοβέωνται
 1065 νεύοντάς τε λόφους καὶ ἐπήορα δούραθ' ὑπερθεν.
 εἰ δέ κεν αὐτῆν νῆσον ἰκώμεθα, δῆ τότε ἔπειτα
 σὺν κελάδῳ σακέεσσι πελώριον ὄρσετε δοῦπον.”
 ὡς ἄρ' ἔφη πάντεσσι δ' ἐπίρροθος ἦνδανε μῆτις.
 ἀμφὶ δὲ χαλκείας κόρυθας κεφαλῆσιν ἔθεντο
 1070 δεινὸν λαμπομένας, ἐπὶ δὲ λόφοι ἐσσεύοντο
 φοινίκεοι. καὶ τοὶ μὲν ἀμοιβήδην ἐλάασκον·
 τοὶ δ' αὖτ' ἐγχείησι καὶ ἀσπίσι νῆϊ ἐκάλυψαν.
 ὡς δ' ὅτε τις κεράμῳ κατερέψεται ἐρκίον ἀνήρ,
 δώματος ἀγλατῆν τε καὶ ὑετοῦ ἔμμεναι ἄλκαρ,
 1075 ἄλλῳ δ' ἔμπεδον ἄλλος ὁμῶς ἐπαμοιβὸς ἄρῃεν·

ARGONAUTICA: BOOK 2

from seeing these birds. But I do not think that arrows will provide sufficient help for going ashore. Let us arrange some other strategy to aid us, if you intend to make landfall, mindful of what Phineus instructed.⁹⁰ For not even Heracles, when he traveled to Arcadia, was strong enough to drive off the birds floating on the Stymphalian lake with his bow—I saw it myself—but he made a racket by shaking a bronze rattle in his hands as he stood on a high peak, and they fled far away, screeching in bewildered panic. Therefore, now as well let us devise some such strategy, and I will tell you what I myself have already devised. Having set your high-crested helmets on your heads, half of you take turns rowing, half of you barricade the ship with your polished spears and shields. Then all together make a prodigious clamor, so that because of the unfamiliarity they will flee the noise, the bobbing crests, and the upward-pointing spears. And if we land on the island itself, at that point raise an enormous din with your shields and shouting.”

Thus he spoke, and his helpful strategy pleased them all. They put on their heads their bronze helmets, shining frightfully, on which waved plumes of red. Half of the men took turns rowing, while the rest covered the ship with their spears and shields. And as when a man roofs his dwelling with tiles to be an adornment for the house and protection from rain, and every tile fits snugly against the

⁹⁰ Cf. 2.382–390.

APOLLONIUS RHODIUS

- ὡς οἷ γ' ἀσπίσι νῆα συναρτύναντες ἔρριψαν.
οἷη δὲ κλαγγὴ δῆου πέλει ἐξ ὀμάδοιο
ἀνδρῶν κινυμένων, ὅποτε ξυνίωσι φάλαγγες·
τοίη ἄρ' ὑψόθι νηὸς ἐς ἡέρα κίδνατ' αὐτή.
1080 οὐδέ τιw' οἰωνῶν ἔτ' ἐσέδρακον, ἀλλ' ὅτε νήσῳ
χρίμψαντες σακέεσσιν ἐπέκτυπον, ἀντίκ' ἄρ' οἷ γε
μυρίοι ἔνθα καὶ ἔνθα πεφυζότες ἠερέθοντο.
ὡς δ' ὅποτε Κρονίδης πυκινὴν ἐφέηκε χάλαζαν
ἐκ νεφέων ἀνά τ' ἄστῳ καὶ οἰκία, τοῖ δ' ὑπὸ τοῖσιν
1085 ἐνναέται κόναβον τεγέων ὕπερ εἰσαΐοντες
ἦνται ἀκήν, ἐπεὶ οὐ σφε κατέλλαβε χείματος ὄρη
ἀπροφάτως, ἀλλὰ πρὶν ἐκαρτύναντο μέλαθρον
ὡς πυκινὰ πτερὰ τοῖσιν ἐφίεσαν αἰσσοντες
ὑψι μάλ' ἄμ πέλαγος περάτης εἰς οὐρεα γαίης.
1090 τίς γὰρ δὴ Φινῆος ἔην νόος, ἐνθάδε κέλσαι
ἀνδρῶν ἠρώων θείον στόλον; ἦ καὶ ἔπειτα
ποῖον ὄνειαρ ἔμελλεν ἐελδομένοισιν ἰκέσθαι;
 νίηες Φρίξιοιο μετὰ πτόλιν Ὀρχομενοῖο
ἐξ Αἴης ἐνέοντο παρ' Αἰήταο Κυταίου,
1095 Κολχίδα νῆ' ἐπιβάντες, ἵν' ἄσπετον ὄλβον ἄρωνται
πατρός· ὁ γὰρ θνήσκων ἐπετείλατο τῆνδε κέλευθον.
καὶ δὴ ἔσαν νήσοιο μάλα σχεδὸν ἡματι κείνῳ,
Ζεὺς δ' ἀνέμου βορέαο μένος κίνησεν ἀῆναι,
ὔδατι σημαίνων διερῆν ὁδὸν Ἀρκτούροιο.
1100 αὐτὰρ ὃ γ' ἡμάτιος μὲν ἐν οὐρεσι φύλλ' ἐτίνασσε
τυτθὸν ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιw
νυκτὶ δ' ἔβη πόντουδε πελώριος, ὦρσε δὲ κῦμα
κεκληγῶς πνοιῆσι· κελαινὴ δ' οὐρανὸν ἀχλὺς

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next one, thus did they roof over the ship with their shields by locking them together. And like the screaming that arises from a warring host of charging men when their formations collide, such was the shout that spread high above the ship into the air. They no longer saw a single bird, but when they neared the island and beat their shields, suddenly, by the thousands, they took flight in panic this way and that. And as when the son of Cronus casts a dense hail-storm from the clouds onto a town and its houses, and the inhabitants within them listen to the din above their roofs as they sit quietly, for the season of storms has not come upon them unexpectedly, but they have strengthened their roofs beforehand—thus did the birds cast a shower of feathered darts upon them as they sped off high over the sea to the mountains at the end of the earth.

What then was Phineus' purpose in having the god-like expedition of heroic men land here? And what sort of help was thereafter to come to them as they hoped it would?

The sons of Phrixus were sailing toward the city of Orchomenus from Aea, away from Cytaean Aeetes, aboard a Colchian ship, to obtain the boundless wealth of their father, for as he was dying he had ordered this voyage. And so on that day they were very close to the island, and Zeus roused the might of the north wind to blow, as he marked with rain the wet path of Arcturus.⁹¹ And all day long the gentle wind barely shook the leaves in the mountains on the highest branches, but at night it came with gigantic force upon the sea and stirred up the waves with its shrieking blasts. A dark mist veiled the sky, and nowhere were

⁹¹ The heliacal rising of Arcturus occurs in mid-September, beginning the rainy season.

APOLLONIUS RHODIUS

- 1105 ἄμπεχεν, οὐδέ πη ἄστρα διανυγέα φαίνεται' ιδέσθαι
 ἐκ νεφέων, σκοτόεις δὲ περιζόφος ἠρήρειστο.
 οἱ δ' ἄρα μυδαλέοι, στυγερὸν τρομέοντες ὄλεθρον,
 υἷης Φρίξιο φέρονθ' ὑπὸ κύμασιν αὐτως.
 ἰστία δ' ἐξήρπαξ' ἀνέμου μένος, ἠδὲ καὶ αὐτὴν
 νῆα διάνδιχ' ἔαξε τινασσομένην ῥοθίοισιν.
- 1110 ἔνθα δ' ὑπ' ἐννεσίησι θεῶν πίσυρές περ ἔόντες
 δούρατος ὠρέξαντο πελωρίον, οἶά τε πολλὰ
 ραισθείσης κεκέδαστο θοοῖς συναρηρότα γόμοις.
 καὶ τοὺς μὲν νῆσόνδε, παρῆξ ὀλίγον θανάτοιο,
 κύματα καὶ ῥιπαὶ ἀνέμου φέρον ἀσχαλώοντας·
- 1115 αὐτίκα δ' ἐρράγη ὄμβρος ἀθέσφατος, ἦε δὲ πόντον
 καὶ νῆσον καὶ πᾶσαν ὄσσην κατεναντία νήσου
 χώρην Μοισσύνοικοι ὑπέρβιοι ἀμφενέμοντο.
 τοὺς δ' ἄμυδις κρατερῶ σὺν δούρατι κύματος ὄρμη
 υἷης Φρίξιο μετ' ἠϊόνας βάλε νήσου
- 1120 νύχθ' ὑπολυγαίην. τὸ δὲ μυρίον ἐκ Διὸς ὕδωρ
 λῆξεν ἄμ' ἡελίω· τάχα δ' ἐγγύθεν ἀντεβόλησαν
 ἀλλήλοισι· Ἄργος δὲ παροίτατος ἔκφατο μῦθον·
 “ἀντόμεθα πρὸς Ζηνὸς Ἐποψίου, οἳ τινὲς ἔστε
 ἀνδρῶν, εὐμενέειν τε καὶ ἀρκέσσαι χατέουσιν.
- 1125 πόντῳ γὰρ τρηχεῖαι ἐπιβρίσασαι ἄελλαι
 νηὸς ἀεικελῆς διὰ δούρατα πάντ' ἐκέδασσαν,
 ἧ ἔνι πείρομεν οἶδμα κατὰ χρέος ἐμβεβαῶτες.
 τούνεκα νῦν ὑμέας γουναζόμεθ', αἶ κε πίθησθε,
 δοῦναι ὅσον τ' εἴλυμα περὶ χροός, ἠδὲ κομίσσαι
- 1130 ἀνέρας οἰκτείραντες ὀμήλικας ἐν κακότητι.

the bright stars to be seen shining through the clouds, but all around a murky darkness had settled in. Drenched and dreading a horrible death, the sons of Phrixus were being carried along at the whim of the waves. The force of the wind tore away their sails and broke the ship itself in two as it was tossed on the breakers. Then, by the designs of the gods those four grabbed onto a huge beam, one of many such held together by sharp pegs that had been scattered when the ship broke apart. The waves and blasts of the wind were carrying them toward the island, in distress and on the brink of death, when suddenly a tremendous rain-storm burst forth and began pouring upon the sea, the island, and all the land opposite the island, where the insolent Mossynoecians lived. The force of the waves hurled Phrixus' sons, together with the strong beam, onto the shores of the island in the dark of night. The deluge of water from Zeus ceased at sunrise, and before long the two groups came near and met one another. Argus was the first to speak out:

"In the name of Zeus the Watcher, we beg you, whoever you are of men, to be kind and help us in our need. For fierce tempests bore down upon the sea and scattered all the timbers of the wretched ship in which we were crossing the waves, having embarked of necessity.⁹² Therefore, we now beseech you, in the hope that you will agree, to give us a mere covering to wrap around our bodies and to help, out of pity, men your own age in distress. Have re-

⁹² Or, reading ἐπὶ χρέος, *on business*.

1127 πείρομεν οἶδμα Π^{18lem}: τειρόμενοι ἄμ' Ω | κατὰ
Köchly: ἐπὶ Ω 1130 οἰκτείραντες S: οἰκτείραντας Ω

APOLLONIUS RHODIUS

ἀλλ' ἰκέτας ξείνους Διὸς εἵνεκεν αἰδέσασσθε
 Ξεινίου Ἰκεσίου τε· Διὸς δ' ἄμφω ἰκέται τε
 καὶ ξείνου· ὁ δέ που καὶ ἐπόπιος ἄμμι τέτυκται.”

1135 τὸν δ' αὐτ' Αἴσωνος υἱὸς ἐπιφραδέως ἐρέεινεν,
 μαντοσύνας Φινῆος οἰσσύμενος τελέεσθαι·

“ταῦτα μὲν αὐτίκα πάντα παρέξομεν εὐμενέοντες·
 ἀλλ' ἄγε μοι κατάλεξον ἐτήτυμον, ὅπποθι γαίης
 ναίετε, καὶ χρέος, οἷον ὑπεῖρ ἄλα νεῖσθαι ἀνώγει,
 αὐτῶν θ' ὑμείων ὄνομα κλυτὸν ἦδὲ γενέθλην.”

1140 τὸν δ' Ἄργος προσέειπεν ἀμηχανέων κακότητι·
 “Αἰολίδην Φρίξον τιν' ἀφ' Ἑλλάδος Αἴαν
 ἰκέσθαι

ἀτρεκέως δοκέω που ἀκούετε καὶ πάρος αὐτοί,
 Φρίξον, ὃ τις πτολίεθρον ἀνήλυθεν Αἰήταο
 κριοῦ ἐπαμβεβαῶς, τὸν ῥα χρύσειον ἔθηκεν

1145 Ἑρμείας—κῶας δὲ καὶ εἰσέτι νῦν κεν ἴδοισθε

1145a πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσιν—
 τὸν μὲν ἔπειτ' ἔρρεξεν ἔης ὑποθημοσύνησιν
 Φυξίῳ ἐκ πάντων Κρονίδῃ Δίῃ· καὶ μιν ἔδεκτο
 Αἰήτης μεγάρω, κούρην τέ οἱ ἐγγυάλιξεν
 Χαλκιόπην ἀνάεδνον ἐνφροσύνῃσι νόοιο·

1150 τῶν ἐξ ἀμφοτέρων εἰμὲν γένος· ἀλλ' ὁ μὲν ἦδη
 γηραιὸς θάνε Φρίξος ἐν Αἰήταο δόμοισιν·
 ἡμεῖς δ' αὐτίκα πατρὸς ἐφετμῶν ἀλέγοντες
 νεύμεθ' ἐς Ὀρχομενὸν κτεάνων Ἀθάμαντος ἔκητι.

1145a del. Brunck (= 2.1270)

ARGONAUTICA: BOOK 2

spect for suppliant strangers for the sake of Zeus, God of Strangers and Suppliants—for both suppliants and strangers belong to Zeus—and he, I think, is a watcher over us too.”

In turn, Jason judiciously questioned him, surmising that Phineus’ prophecies were being fulfilled.

“We will provide all those things right away out of kindness. But come, tell me truthfully in what country you live, what sort of necessity compels you to travel on the sea, and what famous names and lineage are your own?”

And Argus, feeling helpless in his distress, responded:

“That a certain Aeolid named Phrixus came from Helas to Aea you yourselves, I think, have accurately heard before this; Phrixus, that is, who went to the city of Aetes, riding on a ram that Hermes had turned to gold; and you may still today see its fleece spread out on the leafy branches of an oak tree.⁹³ That ram, by its own instructions,⁹⁴ he afterwards sacrificed to Cronus’ son Zeus, the God of Fugitives, above all other gods. And Aetes received him into his home and betrothed his daughter Chalciope to him without any bride price in the gladness of his spirit. We are the children of those two. But Phrixus, already an old man, died in Aetes’ palace, and right away in obedience to our father’s commands we are traveling to Orchomenus to secure the possessions of Athamas.⁹⁵ And

⁹³ Brunck deleted line 1145a, “spread out on the leafy branches of an oak tree,” because it duplicates 1270.

⁹⁴ The ram could speak (cf. 1.257–258, 763–764).

⁹⁵ Phrixus’ father, formerly king of Orchomenus.

APOLLONIUS RHODIUS

- εἰ δὲ καὶ οὔνομα δῆθεν ἐπιθύεις δεδαῆσθαι,
 1155 τῷδε Κυτίσσωρος πέλει οὔνομα, τῷδέ τε Φρόντις,
 τῷ δὲ Μέλας· ἐμὲ δ' αὐτὸν ἐπικλείοιτέ κεν Ἄργον."
 ὧς φάτ'· ἀριστῆες δὲ συνηβολίῃ κεχάροντο,
 καὶ σφεας ἀμφίεπον περιθαμβέες. αὐτὰρ Ἴήσων
 ἐξαυτίς κατὰ μοῖραν ἀμείψατο τοῖσδ' ἐπέεσσιν·
 1160 "ἦ ἄρα δὴ γνωτοὶ πατρώιοι ἄμμιν ἔοντες
 λίσσεσθ' εὐμενέοντας ἐπαρκέσσαι κακότητα.
 Κρηθεὺς γάρ ῥ' Ἀθάμας τε κασιγνήτοι γεγάασιν,
 Κρηθῆος δ' υἱωνὸς ἐγὼ σὺν τοισιδ' ἐταίροις
 Ἑλλάδος ἐξ αὐτῆς νέομ' ἐς πόλιν Αἰήταο.
 1165 ἀλλὰ τὰ μὲν καὶ ἑσαυτίς ἐνύφομεν ἀλλήλοισιν.
 νῦν δ' ἔσασασθε πάροιθεν. ὑπ' ἐννεσίησι δ' οἴω
 ἀθανάτων ἐς χεῖρας ἐμὰς χατέοντας ἰκέσθαι."
 ἦ ῥα, καὶ ἐκ νηὸς δῶκέ σφισιν εἴματα δῦναι.
 πασσυδίῃ δῆπειτα κίον μετὰ νηὸν Ἄρηος,
 1170 μῆλ' ἱερευσόμενοι· περὶ δ' ἐσχάρῃ ἐστήσαντο
 ἔσσυμένως, ἧ τ' ἐκτὸς ἀνηρεφέος πέλε νηοῦ
 στιαῶν· εἴσω δὲ μέλας λίθος ἠρήρειστο
 ἱερός, ᾧ ποτε πᾶσαι Ἀμαζόνες εὐχετόωντο·
 οὐδέ σφιν θέμις ἦεν, ὅτ' ἀντιπέρηθεν ἴκοιντο,
 1175 μῆλων τ' ἠδὲ βοῶν τῆδ' ἐσχάρῃ ἱερὰ καίειν·
 ἀλλ' ἵππους δαίτρευον ἐπηετανὸν κομέουσαι.
 αὐτὰρ ἐπεὶ ῥέξαντες ἐπαρτέα δαῖτα πάσαντο,
 δὴ τότε ἄρ' Αἰσονίδης μετεφώνεεν, ἦρχέ τε μύθων·

1160 ἔοντες I¹Z Flor.: ἰόντες Ω

ARGONAUTICA: BOOK 2

if indeed you desire to learn our names as well, this one's name is Cytissorus, that one's is Phrontis, and this one's is Melas. You may call me Argus."

Thus he spoke, and the heroes rejoiced at the encounter and in great wonderment attended to them. And Jason in turn responded fittingly with these words:

"Truly, then, it is as our relatives on my father's side that you beg⁹⁶ us to be kind and alleviate your misfortune. For Cretheus and Athamas were brothers, and I, Cretheus' grandson, am traveling with these comrades from that very Hellas to the city of Aeetes. But we will speak with one other about that at a later time. But now, first put on some clothing. I believe that it was by the designs of the immortals that you have come to my hands in need."

He spoke and gave them clothing from the ship to put on. Then they all went together to the temple of Ares to sacrifice sheep. They quickly took their places around the altar, which was made of pebbles, outside the roofless temple. Inside, a black stone stood fixed, a sacred one, to which all the Amazons once prayed; and whenever they came across from the mainland, it was forbidden for them to burn sacrifices of sheep or bulls on that altar, but they butchered horses that they fattened for a year. But when the heroes had performed the sacrifice and eaten the feast they had prepared, then Jason spoke among them and began with these words:

⁹⁶ Or, reading *ἰόντες*, *Truly, then, you come as our relatives on my father's side and beg.*

APOLLONIUS RHODIUS

“Ζεὺς αὐτὸς τὰ ἕκαστ’ ἐπιδέρκεται, οὐδέ μιν
ἄνδρες

- 1180 λήθομεν ἔμπεδον, οἳ τε θεοῦδέες οὐδὲ δίκαιοι.
ὡς μὲν γὰρ πατέρ’ ὑμὸν ὑπεξείρυτο φόνουιο
μητρυνῆς, καὶ νόσφιν ἀπειρέσιον πόρεν ὄλβον·
ὡς δὲ καὶ ὑμέας αὐτὶς ἀπήμονας ἐξεσάωσεν
χείματος οὐλομένοιο. πάρεστι δὲ τῆσδ’ ἐπὶ νηὸς
- 1185 ἔνθα καὶ ἔνθα νέεσθαι, ὅπη φίλον, εἴτε μετ’ Αἴαν,
εἴτε μετ’ ἀφνειὴν θείου πόλιν Ὀρχομενοῖο.
τὴν γὰρ Ἀθηναίη τεχνήσατο, καὶ τάμε χαλκῶ
δούρατα Πηλιάδος κορυφῆς πάρα, σὺν δέ οἱ Ἄργος
τεύξεν· ἀτὰρ κείνην γε κακὸν διὰ κῦμ’ ἐκέδασσεν,
- 1190 πρὶν καὶ πετράων σχεδὸν ἐλθεῖν, αἳ τ’ ἐνὶ Πόντῳ
στενωπῶ συνίασι πανήμεροι ἀλλήλησιν.
ἀλλ’ ἄγεθ’ ὦδε καὶ αὐτοὶ ἐς Ἑλλάδα μαιομένοισιν
κῶας ἄγειν χρύσειον ἐπίρροθοι ἄμμι πέλεσθε
καὶ πλόου ἡγεμονῆς, ἐπεὶ Φρίξιοιο θυηλὰς
- 1195 στέλλομαι ἀμπλήσων, Ζηνὸς χόλον Αἰολίδησιν.”
ἴσκει παρηγορέων· οἳ δ’ ἔστρυγον εἰσαΐοντες·
οὐ γὰρ ἔφαν τεύξεσθαι ἐνηέος Αἰήταο
κῶας ἄγειν κριοῖο μεμαότας· ὦδε δ’ ἔειπεν
Ἄργος, ἀτεμβόμενος τοῖον στόλον ἀμφιπένεσθαι
- 1200 “ὦ φίλοι, ἡμέτερον μὲν ὅσον σθένος οὔ ποτ’
ἀρωγῆς
σχήσεται οὐδ’ ἠβαιόν, ὅτε χρεῖώ τις ἴκηται.
ἀλλ’ αἰνῶς ὀλοῆσιν ἀπηνείησιν ἄρηρεν

1179 αὐτὸς SE: αἰτεῖ LG: ἔτι A: ἐτεὸν Meineke

“Zeus himself⁹⁷ beholds everything, nor do we men ever elude his view, whether we are god-fearing or unjust. For just as he rescued your father from murder at the hands of his step-mother⁹⁸ and gave him boundless wealth besides,⁹⁹ so he saved you as well, unharmed, from the deadly storm. On this ship of ours one can travel here or there, wherever he pleases, whether to Aea or to the wealthy city of divine Orchomenus. For Athena designed it and with a bronze ax cut its timbers from¹⁰⁰ the peak of Pelion, and with her help Argus constructed it. But a vicious wave shattered that ship of yours before it came near the rocks that clash together all day long in the straits of the Black Sea.¹⁰¹ But come now, you yourselves be our helpers, for we desire to take the golden fleece to Hellas, and be guides for our voyage, since I am on my way to atone for the sacrifice of Phrixus, the cause of Zeus’ anger against the Aeolids.”

Thus he spoke to win them over, but they were horrified to hear it, because they did not think that the heroes would find Aeetes friendly if they desired to take the ram’s fleece. Argus spoke as follows, reproaching them for undertaking such an expedition:

“O my friends, all the strength we possess to aid you will never be lacking, not the slightest bit, when any need arises. But Aeetes is terrifyingly armed with murderous

⁹⁷ Or, reading *ἔτερον*, *truly*.

⁹⁸ Ino.

⁹⁹ Some translate *νόσφι* as “far away” (i.e. in Colchis).

¹⁰⁰ Or, reading *πέρι*, *around*.

¹⁰¹ Jason is apparently unaware that the rocks are now stationary.

APOLLONIUS RHODIUS

- Αιήτης τῷ καὶ περί δείδια ναυτίλλεσθαι.
 στεύται δ' Ἑλίου γόνος ἔμμεναι, ἀμφὶ δὲ Κόλχων
 1205 ἔθνεα ναιετάουσιν ἀπέιρονα· καὶ δέ κεν Ἄρει
 σμερδαλέην ἐνοπήν μέγα τε σθένος ἰσοφαρίζου.
 οὐ μὰν οὐδ' ἀπάνευθεν ἐλεῖν δέρος Αἰήταο
 ῥήιδιον· τοίος μιν ὄφιν περί τ' ἀμφί τ' ἔρνυται
 ἀθάνατος καὶ ἄνπνος, ὃν αὐτῇ Γαῖ' ἀνέφυσεν
 1210 Καυκάσου ἐν κνημοῖσι, Τυφαονίη ὅθι πέτρη,
 ἔνθα Τυφάονά φασι Διὸς Κρονίδαο κεραυνῷ
 βλήμενον, ὅπποτε οἱ στιβαρὰς ἐπορέξατο χεῖρας,
 θερμὸν ἀπὸ κρατὸς στάξαι φόνον· ἵκετο δ' αὐτως
 οὖρα καὶ πεδίον Νυσῆιον, ἔνθ' ἔτι νῦν περ
 1215 κεῖται ὑποβρύχιος Σερβωνίδος ὕδασι λίμνης.”
 ὡς ἄρ' ἔφη· πολέεσσι δ' ἐπὶ χλόος εἶλε παρειὰς
 αὐτίκα, τοῖον ἄεθλον ὅτ' ἔκλυον· αἶψα δὲ Πηλεὺς
 θαρσαλέως ἐπέεσσιν ἀμείψατο, φώνησέν τε·
 “μὴ δ' οὕτως, ἠθεῖε, λίην δειδίσοσθε μύθῳ·
 1220 οὔτε γὰρ ᾧδ' ἀλκὴν ἐπιδευόμεθ', ὥς τε χερεῖους
 ἔμμεναι Αἰήταο σὺν ἔντεσι πειρηθῆναι·
 ἀλλὰ καὶ ἡμέας οἷω ἐπισταμένους πολέμοιο
 κείσε μολεῖν μακάρων σχεδὸν αἵματος ἐκγεγαῶτας.
 τῷ εἰ μὴ φιλότῃτι δέρος χρύσειον ὀπάσσει,
 1225 οὐ οἱ χραισμήσειν ἐπιέλπομαι ἔθνεα Κόλχων.”

1218 θαρσαλέως Ω: θαρσαλέοις Köchly

1219 μύθῳ LEYPSAYP: θύμῳ L²YPAwE

ARGONAUTICA: BOOK 2

cruelty, and for that reason I fear very much to make the voyage. He claims to be the son of Helius, and all around dwell countless tribes of Colchians. Even for Ares he would be a match with his terrifying war-cry and mighty strength. No, not even taking the fleece without Aetes' knowledge is easy, for such is the snake that keeps guard all around it, one that is immortal and sleepless, which Earth herself produced on the slopes of the Caucasus, by the rock of Typhaon, where they say Typhaon dripped warm blood from his head when he was blasted by the thunderbolt of Zeus, Cronus' son, when he raised his mighty hands against the god. He went in that condition to the mountains and plain of Nysa, where to this day he lies submerged beneath the waters of lake Serbonis."¹⁰²

Thus he spoke, and at once pallor spread over the cheeks of many of them, when they heard tell of such a task. But right away Peleus replied courageously with these words and said:

"Do not, my good friend, seek to frighten us so much with your talk.¹⁰³ We are not so lacking in valor as to be inferior to Aetes in a trial of arms, but rather I think that we go there with knowledge of war ourselves, being closely related by blood to the blessed gods. Therefore, if he will not hand over the golden fleece out of friendship, I do not expect that the tribes of Colchians will be of help to him."

¹⁰² Located between Syria and Egypt. Other accounts place Typhaon (or Typhoeus) in Tartarus (cf. Hesiod, *Theogony* 820-868), Cilicia (cf. *Iliad* 2.782-783), or under mount Aetna (cf. Pindar, *Pythian* 1.13-28).

¹⁰³ Or, reading *θύμῳ*, *do not be so afraid in your heart.*

APOLLONIUS RHODIUS

ὡς οἳ γ' ἀλλήλοισιν ἀμοιβαδὸν ἡγορόωντο,
μέσφ' αὖτις δόρποιο κορεσσάμενοι κατέδαρθεν.

ἦρι δ' ἀνεγρομένοισιν ἐγκραῆς ἄεν οὔρος·
ἰστία δ' ἤειραν, τὰ δ' ὑπαὶ ῥιπῆς ἀνέμοιο

- 1230 τείνετο· ῥίμφα δὲ νῆσον ἀποπροέλειπον Ἄρηος.
νυκτὶ δ' ἐπιπλομένη Φιλυρηίδα νῆσον ἄμειβον·
ἔνθα μὲν Οὐρανίδης Φιλύρῃ Κρόνος, εὖτ' ἐν
Ὀλύμπῳ

Τιτῆνων ἦνασσειν, ὁ δὲ Κρηταῖον ὑπ' ἄντρον
Ζεὺς ἔτι Κουρήτεσσι μετετρέφετ' Ἰδαίοισιν,

- 1235 Ῥεῖην ἐξαπαφὼν παρελέξατο· τοὺς δ' ἐνὶ λέκτροις
τέτμε θεὰ μεσσηγύς, ὁ δ' ἐξ εὐνῆς ἀνορούσας
ἔσσυτο χαιτήεντι φυῆν ἐναλίγκιος ἵππῳ·
ἢ δ' αἰδοῖ χῶρόν τε καὶ ἦθεα κείνα λιπούσα
Ὀκεανὶς Φιλύρῃ εἰς οὔρεα μακρὰ Πελασγῶν
1240 ἦλθ', ἵνα δὴ Χείρωνα πελώριον, ἄλλα μὲν ἵππῳ,
ἄλλα θεῷ ἀτάλαντον, ἀμοιβαίῃ τέκεν εὐνῇ.

κείθεν δ' αὖ Μάκρωνα ἀπειρεσίην τε Βεχείρων
γαῖαν ὑπερφιάλους τε παρεξενέοντο Σάπειρας,

- 1245 Βύζηράς τ' ἐπὶ τοῖσιν· ἐπιπρὸ γὰρ αἰὲν ἔτεμνον
ἔσσυμένως, λιαροῖο φορεύμενοι ἐξ ἀνέμοιο.

καὶ δὴ νισσομένοισι μυχὸς διεφαίνετο Πόντου,
καὶ δὴ Καυκασίων ὀρέων ἀνέτελλον ἐρίπναι
ἠλίβατοι, τόθι γυῖα περὶ στυφελοῖσι πάγοισιν
ἰλλόμενος χαλκέησιν ἀλυκτοπέδησι Προμηθεὺς

- 1250 αἰετὸν ἦπατι φέρβε παλιμπετὲς αἰσσοῦντα,
τὸν μὲν ἐπ' ἀκροτάτης ἕδον ἔσπερον ὀξεί ροίζῳ
νῆος ὑπερπτάμενον νεφέων σχεδόν· ἀλλὰ καὶ ἔμπησ

Thus they addressed one another in turn until, once again replenished by a meal, they went to sleep.

And when they arose at dawn, a fresh breeze was blowing. They hoisted the sail, which stretched taut under the rush of the wind, and they soon left behind the island of Ares. The following night they passed the island of Philyra. It was there that Uranus' son Cronus—when he ruled over the Titans on Olympus and Zeus was still being raised in the Cretan cave by the Idaean Curetes—deceived Rhea and lay with Philyra. When the goddess surprised them in the midst of their lovemaking, he leapt out of bed and ran off in the form of a long-maned horse. Out of shame, Philyra, Ocean's daughter, left that region and its dwellings and came to the high mountains of the Pelasgians,¹⁰⁴ where she bore prodigious Cheiron, partly like a horse and partly like a god, because of the alteration during intercourse.

From there they sailed past the Macrones, the vast land of the Becheirians, the savage Sapeires, and, beyond them, the Byzeres, for they were ever plowing their way rapidly, borne on by a gentle wind. And then, as they proceeded, the end of the Black Sea came into view, and then, rising above the horizon were the steep cliffs of the Caucasus mountains, where Prometheus, his limbs bound fast to the hard cliffs by unbreakable bronze bonds, fed his liver to an eagle ever flying back to him. They saw it at dusk flying with a loud whirr above the top of the ship near the clouds,

¹⁰⁴ In particular mount Pelion in Thessaly.

APOLLONIUS RHODIUS

- λαίφεια πάντ' ἐτίναξε παραιθυΐας περύνγεσσι·
οὐ γὰρ ὁ γ' αἰθερίοιο φυὴν ἔχεν οἰωνοῖο,
1255 ἴσα δ' ἐυξέστοις ὠκύπτερα πάλλεν ἐρετμοῖς.
δηρὸν δ' οὐ μετέπειτα πολύστονον ἄιον αὐδὴν
ἦπαρ ἀνελκομένοιο Προμηθέος· ἔκτυπε δ' αἰθὴρ
οἰμωγῇ, μέσφ' αὐτίς ἀπ' οὖρεος αἰσσοῦσα
αἰετὸν ὠμηστὴν αὐτὴν ὁδὸν εἰσενόησαν.
- 1260 ἐννύχιοι δ' Ἄργοιο δαημοσύνησιν ἴκοντο
Φᾶσίν τ' εὐρὺν ῥέοντα καὶ ἔσχατα πείρατα Πόντου.
αὐτίκα δ' ἰστία μὲν καὶ ἐπίκριον ἔνδοθι κοίλης
ιστοδόκης στείλαντες ἐκόσμεον· ἐν δὲ καὶ αὐτὸν
ιστὸν ἄφαρ χαλάσαντο παρακλιδόν· ὦκα δ'
ἐρετμοῖς
- 1265 εἰσέλασαν ποταμοῖο μέγαν ῥόον· αὐτὰρ ὁ πάντη
καχλάζων ὑπόεικεν. ἔχον δ' ἐπ' ἀριστερὰ χειρῶν
Καύκασον αἰπήεντα Κυταιίδα τε πτόλιν Αἴης,
ἐνθεν δ' αὖ πεδίον τὸ Ἀρήιον ἱερά τ' ἄλση
τοῖο θεοῦ, τόθι κῶας ὄφεις εἶρυντο δοκεύων
- 1270 πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσι.
αὐτὸς δ' Αἰσονίδης χρυσέω ποταμόνδε κυπέλλω
οἴνου ἀκηρασίοιο μελισταγέας χέε λειβὰς
Γαίῃ τ' ἐνναέταις τε θεοῖς ψυχαῖς τε καμόντων
ἠρώων· γουνοῦτο δ' ἀπήμονας εἶναι ἀρωγούς
- 1275 εὐμενέως, καὶ νηὸς ἐναίσιμα πείσματα δέχθαι.
αὐτίκα δ' Ἀγκαῖος τοῖον μετὰ μῦθον ἔειπεν·
“Κολχίδα μὲν δὴ γαίαν ἰκάνομεν ἠδὲ ῥέεθρα
Φάσιδος· ὦρη δ' ἡμῖν ἐνὶ σφίσι μητιάασθαι

ARGONAUTICA: BOOK 2

but nonetheless it made all the sails flap as it darted past on its wings, for it did not have the form of a bird of the air but plied its long wing-feathers like well-polished oars. Not long thereafter, they heard the tormented cry of Prometheus as his liver was being torn out. The air resounded with his shrieking until they saw the flesh-eating eagle flying back from the mountain by the same route.

During the night, relying on Argus' expertise, they reached the wide-flowing Phasis and the furthest reaches of the Black Sea. At once they took down the sail and yard and stowed them in the hollow mast-holder, and right away lowered the mast itself alongside. They quickly rowed into the mighty current of the river, and, seething all around, it gave way before them. They kept the high Caucasus and the Cytaean city of Aea on their left hand and, on the other, the plain of Ares and that god's sacred grove, where the watchful snake was guarding the fleece, spread out on the leafy branches of an oak tree. Jason himself from a golden goblet poured libations of sweet honey and unmixed wine into the river in honor of Earth, the indigenous gods, and the souls of the dead heroes. He besought them to be kindly helpers out of good will and to receive the ship's cables auspiciously. Immediately Ancaeus spoke these words to them:

"We have now come to the land of Colchis and the stream of the Phasis. It is time for us to plan among our-

APOLLONIUS RHODIUS

- εἶτ' οὖν μελιχίῃ πειρησόμεθ' Αἰήταο,
 1280 εἶτε καὶ ἀλλοίῃ τις ἐπήβολος ἔσσεται ὄρμη·”
 ὡς ἔφατ'· Ἄργου δ' αὖτε παρηγορήσιν Ἰήσων
 ὑψόθι νῆ' ἐκέλευσεν ἐπ' εὐναίησιν ἐρύσσαι,
 δάσκιον εἰσελάσαντας ἔλος· τὸ δ' ἐπισχεδὸν ἦεν
 νισσομένων· ἔνθ' οἳ γε διὰ κνέφας ἠϋλίζοντο·
 1285 ἤως δ' οὐ μετὰ δηρὸν ἐελδομένοισι φαάνθη.

ARGONAUTICA: BOOK 2

selves whether we shall test Aeetes with courtesy, or whether some other approach will be effective.”

Thus he spoke, but on the advice of Argus, Jason ordered them to hold the ship afloat with anchors after rowing it into an overgrown backwater, and one was near where they came in. There they spent the night, and not long thereafter dawn appeared to their longing eyes.

BOOK 3

- Εἰ δ' ἄγε νῦν, Ἐρατώ, παρά θ' ἴστασο καί μοι
 ἔνισπε,
 ἔνθεν ὅπως ἐς Ἴωλκὸν ἀνήγαγε κῶας Ἰήσων
 Μηδείης ὑπ' ἔρωτι· σὺ γὰρ καὶ Κύπριδος αἶσαν
 ἔμπορες, ἀδμηήτας δὲ τεοῖς μελεδήμασι θέλγεις
- 5 παρθενικάς· τῶ καὶ τοι ἐπήρατον οὔνομ' ἀνήπται.
 ὧς οἱ μὲν πυκνιοῖσιν ἀνώϊστως δονάκεσσι
 μίμνον ἀριστῆες λελοχημένοι· αἱ δ' ἐνόησαν
 Ἥρη Ἀθηναίη τε, Διὸς δ' αὐτοῖο καὶ ἄλλων
 ἀθανάτων ἀπονόσφι θεῶν θάλαμόνδε κιούσαι
- 10 βούλενον· πείραζε δ' Ἀθηναίην πάρος Ἥρη·
 “αὐτὴ νῦν προτέρη, θύγατερ Διός, ἄρχεο βουλῆς.
 τί χρέος; ἦε δόλον τινὰ μήσεαι, ᾧ κεν ἐλόντες
 χρύσειον Αἰήταο μεθ' Ἑλλάδα κῶας ἄγοιντο;
 οὐκ ἄρ τόν γ' ἐπέεσσι παραιφάμενοι πεπίθοιεν
- 15 μελιχίοις· ἦτοι μὲν ὑπερφιάλος πέλει αἰνῶς,
 ἔμπης δ' οὐ τίνα πείραν ἀποτρωπάσθαι ἕοικεν.”
 ὧς φάτο· τὴν δὲ παρᾶσσον Ἀθηναίη προσέειπεν
 “καὶ δ' αὐτὴν ἐμὲ τοῖα μετὰ φρεσὶν ὀρμαίνουσαν,

14 ου]κ αρ Π¹⁹: ἦ καὶ Ω

15 ἦτοι μεν Π¹⁹: ἦ γὰρ ὁ μὲν Ω: ἦ γὰρ ὄδ' Ε

BOOK 3

Come now, Erato,¹ stand by my side and tell me how from here Jason brought the fleece back to Iolcus with the aid of Medea's love, for you have a share also of Cypris' power and enchant unwed girls with your anxieties; and that is why your lovely name has been attached to you.

In this way² the heroes were waiting out of sight in ambush within the dense reeds, but Hera and Athena took note of them and went to a room away from Zeus himself and the other immortal gods and began making plans. Hera opened by testing Athena:

"You yourself be first now, daughter of Zeus, to initiate a plan. What must we do? Will you contrive some trick whereby they might seize Aeetes' golden fleece and take it to Hellas? After all, he is not one they could win over and persuade with gentle words. Indeed he is terribly arrogant, but nonetheless one should not turn away from any attempt."

Thus she spoke, and Athena answered her at once:

"I too, Hera, have been pondering in my mind those

¹ One of the nine Muses (Hesiod, *Theogony* 78), invoked to assist in the story of love (*eros*) dominating this half of the epic.

² As they were at the end of Book 2.

APOLLONIUS RHODIUS

- 20 Ἥρη, ἀπηλεγέως ἐξείρειαι. ἀλλὰ τοι οὐ πω
 φράσσασθαι νοέω τοῦτον δόλον, ὅς τις ὀνήσει
 θυμὸν ἀριστήων· πολέας δ' ἐπεδοίασα βουλάς."
 ἦ, καὶ ἐπ' οὔδεος αἶ γε ποδῶν πάρος ὄμματ'
 ἔπηξαν,
 ἀνδιχα πορφύρουσαι ἐνὶ σφίσιν· αὐτίκα δ' Ἥρη
 τοῖον μητιόωσα παροιτέρη ἔκφατο μῦθον·
 25 "δεῦρ' ἴομεν μετὰ Κύπριν· ἐπιπλόμεναι δέ μιν
 ἄμφω
 παιδὶ ἐὼ εἰπεῖν ὀτρύνομεν, αἶ κε πίθηται
 κούρην Αἰήτεω πολυφάρμακον οἴσι βέλεσσιν
 θέλξει οἰστεύσας ἐπ' Ἰήσωνι. τὸν δ' ἂν οἴω
 κείνης ἐνεσίησιν ἐς Ἑλλάδα κῶας ἀνάξειν."
 30 ὧς ἄρ' ἔφη· πυκινὴ δὲ συνεύαδε μῆτις Ἀθήνη,
 καὶ μιν ἔπειτ' ἐξαῦτις ἀμείβετο μελιχίοισιν·
 "Ἥρη, νῆϊδά μὲν με πατῆρ τέκε τοῖο βολάων,
 οὐδέ τινα χρεῖῶν θελκτῆριον οἶδα πόθοιο·
 εἰ δέ σοι αὐτῇ μῦθος ἐφανδάνει, ἦ τ' ἂν ἐγὼ γε
 35 ἐσποίμην, σὺ δέ κεν φαίης ἔπος ἀντιόωσα."
 ἦ, καὶ ἀναΐξασαι ἐπὶ μέγα δῶμα νέοντο
 Κύπριδος, ὃ ρά τέ οἱ δεῖμεν πόσις ἀμφιγυήεις,
 ὀππότε μιν τὰ πρῶτα παραὶ Διὸς ἦγεν ἄκοιτιν.
 ἔρκεα δ' εἰσελθούσαι ὑπ' αἰθούσῃ θαλάμοιο
 40 ἔσταν, ἔν' ἐντύνεσκε θεὰ λέχος Ἥφαιστοιο.
 ἀλλ' ὁ μὲν ἐς χαλκῶνα καὶ ἄκμονας ἦρι βεβήκει,

things you openly ask about, but so far I cannot think of any such trick to tell you that will bolster the heroes' courage, although I have mulled over many plans."

She spoke, and they fixed their eyes on the ground in front of their feet, separately brooding within themselves. Presently, Hera was first to have an idea and to make this proposal:

"Come, let us go visit Cypris and together approach her and urge her to speak to her son, in hopes that he will be persuaded to shoot Aetes' daughter, expert in magic drugs, with his arrows and enchant her with love for Jason, for I think that with her counsels he will take the fleece back to Hellas."

Thus she spoke, and her shrewd idea also pleased Athena, and once again she answered her with gentle words:

"Hera, my father bore me without knowledge of his arrows,³ nor do I know of any enchantment to induce desire. But if you yourself approve of the plan, truly I would follow along, but please do the speaking when making the request."⁴

She spoke, and they sprang up and went to the great house of Cypris, which her lame husband had built for her when he first took her as his wife from Zeus. They entered the courtyard and stood within the portico of the room where the goddess shared the bed of Hephaestus. But he had gone off at daybreak to the anvils of his forge in a vast

³ As a virgin goddess not even conceived by sexual intercourse, Athena has no familiarity with Eros' weapons.

⁴ ἀντιόωσα can also mean *when meeting her*.

APOLLONIUS RHODIUS

- νήσοιο Πλαγκτῆς εὐρὺν μυχόν, ᾧ ἔνι πάντα
 δαίδαλα χάλκευεν ῥιπῇ πυρός· ἥ δ' ἄρα μούνη
 ἦστο δόμῳ δινωτὸν ἀνὰ θρόνον ἄντα θυράων.
- 45 λευκοῖσιν δ' ἐκάτερθε κόμας ἐπιειμένη ὤμοις
 κόσμει χρυσεῖῃ διὰ κερκίδι, μέλλε δὲ μακροὺς
 πλέξασθαι πλοκάμους· τὰς δὲ προπάρουθεν ἰδοῦσα
 ἔσχεθεν, εἴσω τέ σφ' ἐκάλει, καὶ ἀπὸ θρόνου ὦρτο,
 εἶσέ τ' ἐνὶ κλισμοῖσιν· ἀτὰρ μετέπειτα καὶ αὐτῇ
- 50 ἴζανεν, ἀψήκτους δὲ χεροῖν ἀνεδήσατο χαίτας.
 τοῖα δὲ μειδιόωσα προσέννεπεν αἰμυλίοισιν·
 “ἠθεῖαι, τίς δεῦρο νόος χρειώ τε κομίζει
 δηναῖα αὐτως; τί δ' ἰκάνετον, οὗ τι πάρος γε
 λίην φοιτίζουσαι, ἐπεὶ περίεστε θεάων;”
- 55 τὴν δ' Ἕρη τοίοισιν ἀμειβομένη προσέειπεν·
 “κερτομέεις, νῶν δὲ κέαρ συνορίνεται ἄτη.
 ἤδη γὰρ ποταμῷ ἐνὶ Φάσιδι νῆα κατίσχει
 Αἰσονίδης ἠδ' ἄλλοι, ὅσοι μετὰ κῶας ἔπονται
 τῶν ἦτοι πάντων μὲν, ἐπεὶ πέλας ἔργον ὄρωρεν,
- 60 δείδιμεν ἐκπάγλως, περὶ δ' Αἰσονίδαο μάλιστα.
 τὸν μὲν ἐγών, εἰ καὶ περ ἐς Ἄιδα ναυτίλληται
 λυσόμενος χαλκῆων Ἰξίονα νειόθι δεσμῶν,
 ῥύσομαι, ὅσσον ἐμοῖσιν ἐνὶ σθένος ἔπλετο γυίοις,
 ὄφρα μὴ ἐγγελάσῃ Πελίδης κακὸν οἶτον ἀλύξας,
- 65 ὅς μ' ὑπερηγορήθῃεν ἀγέραστον ἔθηκεν.
 καὶ δ' ἄλλως ἔτι καὶ πρὶν ἐμοὶ μέγα φίλατ' Ἰήσων,
 ἐξότ' ἐπὶ προχοῆσιν ἄλις πλήθοντος Ἀναύρου

ARGONAUTICA: BOOK 3

cavern in the Wandering island,⁵ where he forged all his ingenious works by the blast of fire. She, then, sat all alone at home on an inlaid seat facing the door. Having let down her hair over her white shoulders on either side, she was parting it with a golden comb and was about to braid the long curls. But when she saw the goddesses before her, she stopped and called them inside, rose from her seat, and had them sit in chairs. And then she herself sat down and tied up her uncombed hair with her hands. With a smile she addressed them thus with wheedling words:

"Dear ladies, what purpose or need brings you here like this after so long? Why have you both come, being infrequent visitors in the past because you are most important goddesses?"

Hera, in answer, addressed her with these words:

"You can be sarcastic, but our hearts are being shaken by disaster, for already Jason is mooring his ship in the Phasis river with all the others who are following him in quest of the fleece. To be sure, we are extremely worried for all of them, since their task looms near, but especially for Jason. I would safeguard him, even if he voyaged to Hades to free Ixion from his bronze fetters down there,⁶ with all the strength that is in my body, to insure that Pelias not make a mockery of me by escaping his evil doom, he who haughtily deprived me of honor in his sacrifices. Furthermore, even before that, Jason became greatly beloved by me, ever since he met me by the streams of the flooding

⁵ Apollonius locates his workshop on one of the "Wandering" (Lipari) islands off the northeast coast of Sicily, whereas Homer had located it on Olympus.

⁶ Ixion had tried to rape Hera and was bound to a wheel.

- ἀνδρῶν εὐνομίης πειρωμένη ἀντεβόλησεν
 θήρης ἔξαιών· νιφετῶ δ' ἐπαλύνετο πάντα
 70 οὔρεα καὶ σκοπιαὶ περιμήκεες, οἱ δὲ κατ' αὐτῶν
 χεῖμαρροι καναχηδὰ κυλινδόμενοι φορέοντο.
 γρηὶ δέ μ' εἰσαμένην ὀλοφύρατο, καί μ' ἀναείρας
 αὐτὸς εἰς ὤμοισι διῆκ προαλὲς φέρεν ὕδωρ.
 τῶ νύ μοι ἄλληκτον περιτίεται· οὐδέ κε λῶβην
 75 τίσειεν Πελῆης, εἰ μὴ σύ γε νόστον ὀπάσσεις.”
 ὡς ἠΐδα· Κύπριν δ' ἐνεοστασίη λάβε μύθων.
 ἄζετο δ' ἀντομένην Ἥρην ἔθεν εἰσορόωσα,
 καί μιν ἔπειτ' ἀγανοῖσι προσέννεπεν ἢ γ' ἐπέεσσιν·
 “πότνα θεά, μὴ τοί τι κακώτερον ἄλλο πέλοιτο
 80 Κύπριδος, εἰ δὴ σείο λιλαιομένης ἀθερίζω
 ἢ ἔπος ἤέ τι ἔργον, ὃ κεν χέρες αἶδε κάμοιεν
 ἠπεδαναί· καὶ μὴ τις ἀμοιβαίη χάρις ἔστω.”
 ὡς ἔφαθ'· Ἥρη δ' αὖτις ἐπιφραδέως ἀγόρευσεν
 “οὔ τι βίης χατέουσαι ἰκάνομεν οὐδέ τι χειρῶν,
 85 ἀλλ' αὐτῶς ἀκέουσα τεῶ ἐπικέκλεο παιδὶ
 παρθένον Αἰήτεω θέλξαι πόθῳ Αἰσονίδαο.
 εἰ γάρ οἱ κείνη συμφράσσεται εὐμενέουσα,
 ῥηιδίως μιν ἐλόντα δέρος χρύσειον οἶω
 νοστήσειν ἐς Ἴωλκόν, ἐπεὶ δολόεσσα τέτυκται.”
 90 ὡς ἄρ' ἔφη· Κύπρις δὲ μετ' ἀμφοτέρησιν ἔειπεν·
 “Ἥρη Ἀθηναίη τε, πίθοιτό κεν ὕμμι μάλιστα
 ἢ ἐμοί. ὑμείων γὰρ ἀναιδήτω περ ἐόντι
 τυτθὴ γ' αἰδῶς ἔσσειτ' ἐν ὄμμασιν· αὐτὰρ ἐμείο
 οὐκ ὄθεται, μάλα δ' αἰὲν ἐριδμαίνων ἀθερίζει.
 95 καὶ δὴ οἱ μενέηνα, περισχομένη κακότητι,

Anaurus, when I was testing men's righteousness, and he was returning from the hunt. All the mountains and high peaks were being sprinkled with snow, and down from them torrents were tumbling in crashing cascades. And in my disguise as an old woman he took pity on me and lifting me onto his own shoulders proceeded to carry me through the rushing water. That is why he is ceaselessly held in highest honor by me—nor will Pelias pay for his outrage, unless you grant his return home."

Thus she spoke, and speechless amazement seized Cypris. She was awestruck to see Hera beseeching her, and then she addressed her with gentle words:

"Mighty goddess, may nothing be more vile to you than Cypris, if indeed, when you desire something, I slight you, either in word or in any deed which these hands might perform, weak as they are; and let there be no favor in return."

Thus she spoke, and again Hera judiciously replied:

"We have not come in need of force or strength of hands. No, just calmly call upon your son to enchant Aetes' daughter with desire for Jason, for if she will give him kindly advice, I believe that he will readily seize the golden fleece and return to Iolcus, because she is very cunning."

Thus she spoke, and Cypris said to both of them:

"Hera and Athena, he would obey you much more than me, for impudent as he is, he will have at least a little respect in his eyes for you, whereas he pays no attention to me and incessantly picks a quarrel and belittles me. Moreover, vexed by his bad behavior, I became angry with him

- αὐτοῖσιν τόξοισι δυσηχέας ἄξαι οἰστοὺς
 ἀμφαδίην. τοῖον γὰρ ἐπηπείλησε χαλεφθείς·
 εἰ μὴ τηλόθι χεῖρας, ἕως ἔτι θυμὸν ἐρύκει,
 ἕξω ἐμάς, μετέπειτά γ' ἀτεμβοίμην ἐοῖ αὐτῇ.”
- 100 ὧς φάτο· μείδησαν δὲ θεαὶ καὶ ἐσέδρακον ἄντην
 ἀλλήλαις. ἣ δ' αὖτις ἀκηχεμένη προσέειπεν·
 “ἄλλοις ἄλγεα τὰμὰ γέλωσ πέλει, οὐδέ τί με χρῆ
 μυθεῖσθαι πάντεσσιν· ἄλις εἰδυῖα καὶ αὐτῇ.
 νῦν δ' ἐπεὶ ὑμμι φίλον τόδε δὴ πέλει ἀμφοτέρησιν,
 105 πειρήσω καὶ μιν μελιξομαι, οὐδ' ἀπιθήσει.”
 ὧς φάτο· τὴν δ' Ἥρη ραδινῆς ἐπεμάσασατο
 χειρός,
 ἦκα δὲ μειδιώσα παραβλήδην προσέειπεν·
 “οὔτω νῦν, Κυθέρεια, τόδε χρέος, ὡς ἀγορεύεις,
 ἔρξον ἄφαρ· καὶ μὴ τι χαλέπτεο μηδ' ἐρίδαινε
 110 χωομένη σῶ παιδί· μεταλλήξει γὰρ ὀπίσσω.”
 ἦ ῥα, καὶ ἔλλιπε θῶκον· ἐφωμάρτησε δ' Ἀθήνη·
 ἐκ δ' ἴσαν ἄμφω ταί γε παλίσσυτοι. ἣ δὲ καὶ αὐτῇ
 βῆ ῥ' ἴμεν Οὐλύμποιο κατὰ πτύχας, εἴ μιν ἐφεύροι.
 εὔρε δὲ τόν γ' ἀπάνευθε Διὸς θαλερῇ ἐν ἀλωῇ,
 115 οὐκ οἶον, μετὰ καὶ Γανυμήδεα, τόν ῥά ποτε Ζεὺς
 οὐρανῶ ἐγκατένασεν ἐφέστιον ἀθανάτοισιν,
 κάλλεος ἱμερθείς. ἀμφ' ἀστραγάλοισι δὲ τῶ γε
 χρυσείοις, ἃ τε κούροι ὁμήθεες, ἐψιῶντο.
 καὶ ῥ' ὁ μὲν ἤδη πάμπαν ἐνίπλεον ᾧ ὑπὸ μαζῶ
 120 μάργος Ἔρωσ λαιῆς ὑποῖσχανε χειρὸς ἀγοστόν,
 ὀρθὸς ἐφεστηῶς, γλυκερὸν δέ οἱ ἀμφὶ παρειὰς

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and was determined to break his evil-sounding arrows, bow and all, before his very eyes, for in a tantrum he threatened that if I did not keep my hands off him while he still controlled his temper, I would thereafter have only myself to blame."

Thus she spoke, and the goddesses smiled and looked at each another. But in exasperation she spoke again:

"My troubles are a joke to others and I ought not tell them to everyone, for it is enough that I know them myself. But now, since this is pleasing to both of you, I will make an attempt and coax him, and he will not disobey."

Thus she spoke, and Hera took her slender hand and with a gentle smile said in reply:

"Now, Cytherea, do this task right away just as you propose, and do not be at all cross or quarrelsome with your son out of anger, for he will stop this in the future."

She spoke and left her seat. Athena accompanied her, and the two of them set out to go back. But Cypris herself went down the glens of Olympus to find her son. And she found him off in Zeus' fertile orchard, not alone, but with Ganymede, whom Zeus had once settled in heaven to live with the immortals, smitten with longing for his beauty. The two of them were playing for golden knucklebones, as boys who are playmates do. And by this time greedy Eros was holding the palm of his left hand completely full of them up under his breast, standing upright, and the sweet

APOLLONIUS RHODIUS

χροϊῆς θάλλεν ἔρευθος· ὁ δ' ἐγγύθεν ὀκλαδὸν ἦστο
 σίγα κατηφιῶν· δοιῶ δ' ἔχεν, ἄλλον ἔτ' αὐτως
 ἄλλω ἐπιπροΐεις, κεχόλωτο δὲ καγχαλόωντι.

125 καὶ μὴν τοὺς γε παρᾶσσον ἐπὶ προτέροισιν
 ὀλέσσας

βῆ κενεαῖς σὺν χερσὶν ἀμήχανος, οὐδ' ἐνόησεν
 Κύπριν ἐπιπλομένην. ἦ δ' ἀντίη ἴστατο παιδός,
 καὶ μιν ἄφαρ γναθμοῖο κατασχομένη προσέειπεν·

“τίπτ' ἐπιμειδιάας, ἄφατον κακόν; ἦέ μιν αὐτως
 130 ἤπαφες, οὐδὲ δίκη περιέπλεο νῆιν ἔοντα;
 εἰ δ' ἄγε μοι πρόφρων τέλεσον χρέος, ὅττι κεν εἶπω,
 καὶ κέν τοι ὀπάσαιμι Διὸς περικαλλὲς ἄθυρμα
 κείνο, τό οἱ ποίησε φίλη τροφὸς Ἀδρήστεια
 ἄντρῳ ἐν Ἰδαίῳ ἔτι νήπια κουρίζοντι,

135 σφαῖραν ἐντρόχαλον, τῆς οὐ σύ γε μείλιον ἄλλο
 χειρῶν Ἑφαιστοιο κατακτεατίσση ἄρειον.
 χρύσεια μὲν οἱ κύκλα τετεύχεται, ἀμφὶ δ' ἐκάστω
 διπλοαὶ ἀψίδες περιηγέες εἰλίσσονται·
 κρυπταὶ δὲ ραφαὶ εἰσιν, ἔλιξ δ' ἐπιδέδρομε πάσαις

140 κυανέῃ· ἀτὰρ εἴ μιν εἰς ἐνὶ χερσὶ βάλοιο,
 ἀστήρ ὡς φλεγέθοντα δι' ἠέρος ὀλκὸν ἴησιν.
 τήν τοι ἐγὼν ὀπάσω· σὺ δὲ παρθένον Διήταο
 θέλξον οἰστεύσας ἐπ' Ἰήσῳ· μηδέ τις ἔστω
 ἀμβολίη, δὴ γάρ κεν ἀφαυροτέρη χάρις εἴη.”

145 ὡς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένετ' εἰσαΐοντι.
 μείλια δ' ἔκβαλε πάντα, καὶ ἀμφοτέρησι χιτώνος
 υἡλεμέες ἔνθα καὶ ἔνθα θεᾶς ἔχεν ἀμφιμεμαρπώς·
 λίσσετο δ' αἶψα πορεῖν αὐτοσχεδόν. ἦ δ' ἀγανοῖσιν

blush of his complexion bloomed on his cheeks. But the other boy sat crouched nearby, downcast in silence. He had two knucklebones left, which he threw one after the other still in vain, and was infuriated as the other laughed out loud. And then, after immediately losing these in addition to the others, he went away empty-handed and helpless, nor did he notice that Cypris had approached. She stood in front of her son and at once took hold of his chin and said:

“Why are you gloating, you unspeakable rascal? Is it because you cheated him as usual and unfairly triumphed over that naive child? Come, be kind to me and do the task I tell you and I will give you Zeus’ gorgeous plaything, that one his dear nurse Adresteia made him when he was still a babbling infant in the Idaean cave—a perfectly round ball; no better toy will you get from the hands of Hephaestus. Its segments are made of gold and around each of them wind two circular bands; the seams are hidden, for a dark-blue spiral runs over them all. And if you toss it in your hands, it throws off a flaming trail through the air like a star. I will give it to you, but you must shoot Aetes’ daughter and enchant her with love for Jason. Let there be no delay, for then my gratitude would be less.”

Thus she spoke, and welcome to him were the words he heard. He dropped all his playthings and with both hands grabbed hold of the goddess’ tunic on both sides and clung tightly. He begged her to hand it over right away, then and

122 χροῖης E: χροῖη Ω

147 θεᾶς Ω: θεᾶν Fränkel

APOLLONIUS RHODIUS

- ἀντομένη μύθοισιν ἐπειρύσασσα παρειὰς
 150 κύσσε ποτισχομένη, καὶ ἀμείβετο μειδιώσα·
 “ἴστω νῦν τόδε σεῖο φίλον κάρη ἢδ’ ἐμὸν αὐτῆς·
 ἦ μὲν τοι δῶρόν γε παρέξομαι οὐδ’ ἀπατήσω,
 εἴ κεν ἐνισκίμψης κούρη βέλος Αἰήταο.”
 φῆ· ὁ δ’ ἄρ’ ἀστραγάλους συναμήσατο, καδ δὲ
 φαεινῶ
 155 μητρὸς ἐῆς εὖ πάντας ἀριθμήσας βάλε κόλπῳ.
 αὐτίκα δ’ ἰοδόκην χρυσῆν περικάθθετο μίτρη
 πρέμνῳ κεκλιμένην, ἀνὰ δ’ ἀγκύλον εἶλετο τόξον.
 βῆ δὲ διέκ μεγάλοιο Διὸς πάγκαρπον ἀλωήν,
 αὐτὰρ ἔπειτα πύλας ἐξήλυθεν Οὐλύμποιο
 160 αἰθερίας. ἔνθεν δὲ καταιβάτις ἐστὶ κέλευθος
 οὐρανίη· δοιῶ δὲ πόλον ἀνέχουσι κάρηνα
 οὐρέων ἠλιβάτων, κορυφαὶ χθονός, ἥχι τ’ ἀερθεῖς
 ἠέλιος πρότησιν ἐρεύθεται ἀκτίνεσσιν.
 νειόθι δ’ ἄλλοτε γαῖα φερέσβιος ἄστέα τ’ ἀνδρῶν
 165 φαίνεται καὶ ποταμῶν ἱεροὶ ῥόοι, ἄλλοτε δ’ αὐτε
 ἄκριες, ἀμφὶ δὲ πόντος ἀν’ αἰθέρα πολλὸν ἰόντι.
 ἦρωες δ’ ἀπάνευθεν ἐῆς ἐπὶ σέλμασι νηὸς
 ἐν ποταμῶ καθ’ ἔλος λελοχημένοι ἠγορόωντο.
 αὐτὸς δ’ Αἰσονίδης μετεφώνεεν· οἱ δ’ ὑπάκουον
 170 ἠρέμα ἦ ἐνὶ χώρῃ ἐπισχερῶ ἐδριόωντες·
 “ὦ φίλοι, ἦτοι ἐγὼ μὲν ὄ μοι ἐπιανδάνει αὐτῶ
 ἐξερέω, τοῦ δ’ ὕμμι τέλος κρηῆναι ἔοικεν.

158 μεγάλοιο Gerhard, Fränkel e Π²⁰ μεγαλοιο θ[: μεγάροιο Ω

ARGONAUTICA: BOOK 3

there, but she entreated him with gentle words, drew his cheeks to her, held him tight and kissed him, and replied with a smile:

“Let my witness now be this dear head of yours and my very own, that I will truly give you that gift and not cheat you, if you will strike Aeetes’ daughter with your arrow.”

She spoke, and he gathered up his dice and, after carefully counting all of them, tossed them into his mother’s radiant lap. At once he slung on by its golden strap his quiver that had been leaning against a tree-trunk and took up his curved bow. He traversed the fruit-filled orchard of mighty Zeus and then passed through the ethereal gates of Olympus. From there a path descends from heaven; and two peaks of lofty mountains uphold the sky, the highest points on earth, where the risen sun grows red with its first rays. And beneath him at times appeared life-sustaining earth and cities of men and divine streams of rivers, and then at other times mountain peaks, while all around was the sea as he traveled through the vast sky.

But the heroes,⁷ remaining apart in ambush on the benches of their ship within the backwater of the river, were holding an assembly. Jason himself was speaking, while they listened in silence, each sitting in place row upon row:

“My friends, I will state what I myself favor, but it befits you to accomplish its end. For in common is our need, and

⁷ This returns to the situation at 3.6–7.

161 *πόλον* Platt: *πόλοι* Ω

166 *αἰθέρα* E²: *αἰθέρι* Ω

APOLLONIUS RHODIUS

- ξυνὴ γὰρ χρεῖώ, ξυνοὶ δέ τε μῦθοι ἕασιν
 πᾶσιν ὁμῶς· ὁ δὲ σίγα νόον βουλήν τ' ἀπερύκων
 175 ἴστω καὶ νόστου τόνδε στόλον οἶος ἀπούρας.
 ὦλλοι μὲν κατὰ νῆα σὺν ἔντεσι μίμνεθ' ἔκηλοι·
 αὐτὰρ ἐγὼν ἐς δώματ' ἐλεύσομαι Αἰήταο,
 υἱᾶς ἐλὼν Φρίξιοιο δῦω τ' ἐπὶ τοῖσιν ἐταίρους.
 πειρήσω δ' ἐπέεσσι παροίτερον ἀντιβολήσας,
 180 εἴ κ' ἐθέλοι φιλότῃτι δέρος χρύσειον ὀπάσσαι,
 ἦε καὶ οὐ, πίσυνος δὲ βίῃ μετιόντας ἀτίσσει.
 ὦδε γὰρ ἐξ αὐτοῖο πάρος κακότητα δαέντες
 φρασσόμεθ' εἴτ' ἄρῃ συνοισόμεθ' εἴτε τις ἄλλη
 μῆτις ἐπίρροθος ἔσται ἐεργομένοισιν αὐτῆς.
 185 μῆδ' αὐτως ἀλκῆ, πρὶν ἔπεσσί γε πειρηθῆναι,
 τόνδ' ἀπαμείρωμεν σφέτερον κτέρας· ἀλλὰ πάροιθεν
 λωίτερον μύθῳ μιν ἀρέσσασθαι μετιόντας.
 πολλάκι τοι ρέα μῦθος, ὃ κεν μόλις ἐξανύσειεν
 ἠνορέη, τόδ' ἔρεξε κατὰ χρέος, ἧ περ ἐώκει
 190 πρηῆνας. ὁ δὲ καί ποτ' ἀμύμονα Φρίξον ἔδεκτο
 μητρυιῆς φεύγοντα δόλον πατρός τε θυηλάς,
 πάντες ἐπεὶ πάντῃ, καὶ ὃ τις μάλα κύντατος
 ἀνδρῶν,
 Ξεινίου αἰδεῖται Ζηνὸς θέμιν ἠδ' ἀλεγίζει.”
 ὧς φάτ'· ἐπήνησαν δὲ νέοι ἔπος Αἰσονίδαο
 195 πασσυδίῃ, οὐδ' ἔσκε παρέξ ὃ τις ἄλλο κελεύει.
 καὶ τότε ἄρ' υἱῆας Φρίξον Τελαμώνά θ' ἔπεσθαι

178 τ' SpcG: δ' mS^{ac}

ARGONAUTICA: BOOK 3

common to all alike is the right of speech. And if anyone withholds his thoughts and counsel in silence, let him know that he, and he alone, deprives this expedition of its return home. The rest of you, then, remain quietly with your weapons on the ship, but I shall go to the palace of Aetes, taking along Phrixus' sons⁸ and two comrades as well. Upon meeting him I will first test him with words to see if he might be willing to hand over the golden fleece out of friendship, or else not, but trusting in his power will treat our coming lightly. For in that way, having first learned his wickedness⁹ from himself, we will consider whether to engage him in battle or whether some other plan will aid us if we refrain from fighting. Let us not merely by force, before at least testing him with words, deprive him of his own possession. No, first it is better to meet with him and seek his favor with speech. Often, you know, that which prowess could scarcely accomplish, speech easily brings to a proper conclusion, when it is appropriately soothing. And once before he took in blameless Phrixus, who was fleeing his stepmother's treachery and his father's sacrifices,¹⁰ since all men everywhere—even the most shameless of men—respect the rule of Zeus Xenios and heed it."

Thus he spoke, and the young men approved Jason's words with one voice, nor was there anyone who urged something different. Thereupon he summoned Phrixus'

⁸ Argus, Cytissorus, Phrontis, and Melas (see 2.1155–1156).

⁹ Some edd. prefer *our distress*.

¹⁰ His wicked stepmother Ino bribed the envoys to the Delphic oracle to declare that Athamas should sacrifice Phrixus to relieve a famine (Apollodorus, *Bibliotheca* 1.9.1).

APOLLONIUS RHODIUS

ὦρσε καὶ Ἀυγείην· αὐτὸς δ' ἔλεν Ἑρμείαιο
σκῆπτρον. ἄφαρ δ' ἄρα νηὸς ὑπὲρ δόνακάς τε καὶ
ὔδωρ

- χέρσονδ' ἐξαπέβησαν ἐπὶ θρωσμοῦ πεδίοιο.
200 Κίρκαιον τόδε πον κικλήσκειται· ἔνθα δὲ πολλαὶ
ἐξείης πρόμαλοί τε καὶ ἰτέαι ἐκπεφύασιν,
τῶν καὶ ἐπ' ἀκροτάτων νέκνες σειρήσι κρέμανται
δέσμιοι. εἰσέτι νῦν γὰρ ἄγος Κόλχοισιν ὄρωρεν
ἀνέρας οἰχομένους πυρὶ καιέμεν· οὐδ' ἐνὶ γαίῃ
205 ἔστι θέμις στείλαντας ὑπερθ' ἐπὶ σῆμα χέεσθαι,
ἀλλ' ἐν ἀδειφήτοισι κατειλύσαντε βοείαις
δενδρέων ἐξάπτειν ἐκὰς ἄστεος. ἠέρι δ' ἴσην
καὶ χθῶν ἔμμορεν αἴσαν, ἐπεὶ χθονὶ ταρχύνουσιν
θηλυτέρας· ἢ γάρ τε δίκη θεσμοῖο τέτυκται.
210 τοῖσι δὲ νισσομένοις Ἥρη φίλα μητιώουσα
ἠέρα πούλυν ἐφήκε δι' ἄστεος, ὄφρα λάθοιεν
Κόλχων μυρίον ἔθνος ἐς Αἰήταο κίοντες.
ὦκα δ' ὅτ' ἐκ πεδίοιο πόλιν καὶ δώμαθ' ἴκοντο
Αἰήτεω, τότε δ' αὖτις ἀπεσκέδασεν νέφος Ἥρη.
215 ἔσταν δ' ἐν προμολῆσι τεθηπότες ἔρκε' ἄνακτος
εὐρείας τε πύλας καὶ κίονας, οἱ περὶ τοίχους
ἐξείης ἀνεχον· θριγκὸς δ' ἐφύπερθε δόμοιο
λαΐνεος χαλκήσιν ἐπὶ γλυφίδεσσιν ἀρήρει.
εὐκῆλοι δ' ὑπὲρ οὐδὸν ἔπειτ' ἔβαν. ἄγχι δὲ τοῖο
220 ἡμερίδες χλοεροῖσι καταστεφέες πετάλοισιν
ὑψοῦ ἀειρόμεναι μέγ' ἐθήλεον, αἱ δ' ὑπὸ τῆσιν
ἀέναοι κρῆναι πίσυρες ῥέον, ἃς ἐλάχηνεν
Ἥφαιστος· καὶ ῥ' ἢ μὲν ἀναβλύσκε γάλακτι,

sons, along with Telamon and Augeas, to accompany him, and he himself took Hermes' scepter. Then at once they passed from the ship to dry land, beyond the reeds and water, onto the rising ground of the plain. This plain is, I believe,¹¹ called Circe's, where many tamarisks and willows grow in rows, on whose topmost branches hang dead bodies bound with cords. For to this day it is a sacrilege for Colchians to cremate men who have passed on, nor is it permitted to bury them in the ground and raise a mound over them, but rather to wrap them in untanned oxhides and suspend them from trees far from the city. And the earth shares an equal portion with the air, since they bury their women in the ground. For that is the manner of their custom.

As they proceeded, Hera with friendly devising placed a thick mist throughout the city, so they might elude the numberless race of Colchians as they went to Aetes' palace. But as soon as they came from the plain to the city and to the palace of Aetes, Hera then again dispersed the cloud. They stood in the vestibule, amazed at the king's courtyard and at the wide gates and columns that rose up in rows around the walls; and up above the house a stone entablature rested upon bronze capitals. Then they calmly crossed the threshold. Near it, vines covered with green leaves rose high up in full bloom, and beneath them ran four ever-flowing springs, which Hephaestus had dug. One

¹¹ Or, reading τό γε δὴ, *This plain is in fact.*

198 ἄρα E: ἀνὰ Ω 200 τόδε που Ω: τό γε δὴ (vel τότε δὴ) Et. Magn. et Et. Gen. 209 τε Brunck: κε Ω

APOLLONIUS RHODIUS

- ἢ δ' οἴνω, τριτάτη δὲ θυώδει νᾶεν ἀλοιφή·
 225 ἢ δ' ἄρ' ὕδωρ προρέεσκε, τὸ μὲν ποθι δυομένησιν
 θέρμετο Πηλιάδεσσιν, ἀμοιβηδὶς δ' ἀνιούσαις
 κρυστάλλῳ ἴκελον κοίλης ἀνεκῆκιε πέτρης.
 τοῦ' ἄρ' ἐνὶ μεγάροισι Κυτᾶιὸς Αἰήταο
 τεχνῆεις Ἑφαιστος ἐμήσατο θέσκελα ἔργα.
 230 καὶ οἱ χαλκόποδας ταύρους κάμε, χάλκεα δὲ σφειων
 ἦν στόματ', ἐκ δὲ πυρὸς δεινὸν σέλας ἀμπνείεσκον·
 πρὸς δὲ καὶ αὐτόγνον στιβαροῦ ἀδάμαντος ἄροτρον
 ἤλασεν, Ἑλίῳ τίνων χάριν, ὅς ῥά μιν ἵπποις
 δέξατο Φλεγραίῃ κεκμηότα δημοτῆτι.
 235 ἔνθα δὲ καὶ μέσσαυλος ἐλήλατο, τῇ δ' ἐπὶ πολλαὶ
 δικλίδες εὐπηγεῖς θάλαμοί τ' ἔσαν ἔνθα καὶ ἔνθα·
 δαιδαλέῃ δ' αἴθουσα παρέξ ἐκάτερθε τέτυκτο.
 λέχρις δ' αἰπύτεροι δόμοι ἔστασαν ἀμφοτέρωθεν·
 τῶν ἦτοι ἄλλον μὲν, ὃ τις καὶ ὑπείροχος ἦεν,
 240 κρείων Αἰήτης σὺν ἐῆ ναίεσκε δάμαρτι,
 ἄλλον δ' Ἄψυρτος ναῖεν πάις Αἰήταο.
 τὸν μὲν Καυκασίῃ νύμφη τέκεν Ἀστερόδεια,
 πρὶν περ κουριδίην θέσθαι Εἰδυϊαν ἄκοιτιν,
 Τηθύος Ὀκεανοῦ τε πανοπλοτάτην γεγαυίαν·
 245 καὶ μιν Κόλχων νῆες ἐπωνυμίην Φαέθοντα
 ἔκλειον, οὐνεκα πᾶσι μετέπρεπεν ἠιθέοισιν.
 τοὺς δ' ἔχον ἀμφίπολοί τε καὶ Αἰήταο θύγατρος
 ἄμφω, Χαλκίῳπῃ Μήδειά τε. τῇ μὲν ἄρ' οἳ γε

239 ἄλλον SE: ἄλλων LAGD: ἄλλω WB²⁰

241 ἄλλον wD: ἄλλω m

248 post hunc versum lacunam statuit Madvig

gushed with milk, another with wine, the third flowed with fragrant oil, while the last poured forth water, which, it is said, grew warm when the Pleiades set,¹² but in turn at their rising bubbled forth like ice from the hollow rock. Such, then, were the wondrous works in Cytaean¹³ Aeetes' palace that Hephaestus the craftsman had contrived. And he fashioned for him bronze-hooved bulls, and bronze were their mouths, through which they breathed a fierce blast of fire. He also forged a plow, all of one piece, made of strong adamant, repaying a favor to Helius, who had taken him in his chariot when he was exhausted from the fighting at Phlegra.¹⁴ And here a central door was forged,¹⁵ and next to it were many well-built double doors and rooms in both directions, while an ornate colonnade ran all along both sides. At angles on either side stood taller buildings. In the loftiest one lived King Aeetes with his wife, while in the other lived Aeetes' son Apsyrtus, whom the Caucasian nymph Asterodeia bore before Aeetes had made Eidyia, the youngest daughter of Tethys and Ocean, his wedded wife. And the sons of the Colchians called him by the name Phaethon,¹⁶ because he outshone all the young men. But in the rooms lived the servants and Aeetes' two daughters, Chalciopé and Medea. It was the latter whom they [en-

¹² The Pleiades set in November and rise in May.

¹³ I.e. Colchian.

¹⁴ In the Gigantomachy. Helius was Aeetes' father.

¹⁵ This metal door led from the courtyard to the main hall (*megaron*). On each side of the door were rooms within the portico.

¹⁶ Apsyrtus is called Phaethon ("Shining One"), appropriately for a descendant of Helius; cf. also Pasiphae, ("Shining to All").

* * *

- ἐκ θαλάμου θάλαμόνδε κασιγνήτην μετιούσαν.
 250 Ἦρη γάρ μιν ἔρυκε δόμῳ· πρὶν δ' οὔ τι θάμιζεν
 ἐν μεγάροις, Ἐκάτης δὲ πανήμερος ἀμφεπονεῖτο
 νηόν, ἐπεὶ ῥα θεῆς αὐτῇ πέλεν ἀρήτειρα.
 καὶ σφεας ὡς ἴδεν ἄσσον, ἀνίαχεν. ὄξυ δ' ἄκουσεν
 Χαλκιοῖα· δμῳαὶ δὲ ποδῶν προπάροιθε βαλοῦσαι
 255 νήματα καὶ κλωστήρας ἀολλέες ἔκτοθι πᾶσαι
 ἔδραμον· ἢ δ' ἅμα τῆσιν ἐοὺς νιῆας ἰδοῦσα
 ὑψοῦ χάρματι χεῖρας ἀνέσχεθεν· ὥς δὲ καὶ αὐτοὶ
 μητέρα δεξιόωντο καὶ ἀμφαγάπαζον ἰδόντες
 γηθόσσυνοι· τοῖον δὲ κινυρομένη φάτο μῦθον·
 260 “ἔμπης οὐκ ἄρ' ἐμέλλετ' ἀκηδείη με λιπόντες
 τηλόθι πλάγξασθαι, μετὰ δ' ὑμέας ἔτραπεν αἴσα.
 δειλὴ ἐγώ, οἶον πόθον Ἑλλάδος ἔκποθεν ἄτης
 λευγαλέης Φρίξιοιο ἐφημοσύνησιν ἔλεσθε
 πατρός. ὁ μὲν θνήσκων στυγεράς ἐπετέλλετ' ἀνίας
 265 ἡμετέρη κραδίη· τί δέ κεν πόλιν Ὀρχομενοῖο,
 ὅς τις ὄδ' Ὀρχομενός, κτεάνων Ἀθάμαντος ἔκητι
 μητέρ' ἐὴν ἀχέουσαν ἀποπρολιπόντες ἴκοισθε;”
 ὥς ἔφατ'· Αἰήτης δὲ πανύστατος ὦρτο θύραζε,
 ἐκ δ' αὐτῇ Εἰδυία δάμαρ κίεν Αἰήταο,
 270 Χαλκιοῖα αἶουσα. τὸ δ' αὐτίκα πᾶν ὀμάδοιο
 ἔρκος ἐπεπλήθει· τοὶ μὲν μέγαν ἀμφεπέοντο

256 τῆσιν Ω: τοῖσιν AD 263 ἐφημοσύνησιν ἔλεσθε
 Huët: ἐφημοσύνησι νέεσθαι mG: ἐφημοσύνησι νέεσθε SD:
 ἐφημοσύνησιν ἔθεσθε Fränkel ex Π²¹ -η[σι]νεγεσ[θε]

countered]¹⁷ going from one room to another to visit her sister. For Hera had detained her at home, though before that she was not often in the palace, but spent all day tending Hecate's temple, since she herself was the priestess of the goddess. And when she saw them approaching, she screamed. Chalciopé heard it clearly, and the maids threw their yarn and spindles at their feet and all ran out in a throng. And Chalciopé, in their midst,¹⁸ saw her sons and threw high her hands in joy; and likewise, when they saw their mother, they held out their arms and embraced her joyfully. And she sobbed as she said this:

"So after all then, you were not going to abandon me in your thoughtlessness and wander far away, but fate has turned you back. Poor me! What a longing for Hellas you conceived from some dreadful delusion on the orders of your father Phrixus! As he was dying, he gave commands that brought terrible pains to my heart. Why should you go to the city of Orchomenus, whoever that Orchomenus is, to get Athamas' possessions, and leave your mother in grief?"

Thus she spoke. And last of all Aeetes came forth, and Eidyia herself, Aeetes' wife, came out when she heard Chalciopé. Immediately the whole courtyard was filled with noise. Of the many servants, some were busy prepar-

¹⁷ A line has apparently dropped out here.

¹⁸ Or, reading *τοῖσιν*, *And Chalciopé saw her sons among them* (the Argonauts).

264 ἐπετέλλετ' Π²¹RQ: ἐπετείλατ' Ω

- ταῦρον ἄλις δμῶες, τοὶ δὲ ξύλα κάγκανα χαλκῶ
κόπτου, τοὶ δὲ λοετρὰ πυρὶ ζέον· οὐδέ τις ἦεν,
ὃς καμάτου μεθίσκεν ὑποδρήσσω βασιλῆι.
- 275 τόφρα δ' Ἔρωσ πολιοῖο δι' ἠέρος ἴξεν ἄφαντος,
τετρηχῶς, οἷόν τε νέαις ἐπὶ φορβάσιν οἴστρος
τέλλεται, ὃν τε μύωπα βοῶν κλείουσι νομῆες.
ὦκα δ' ὑπὸ φλιῆν προδόμῳ ἔνι τόξα ταυύσσας
ιοδόκης ἀβλήτα πολύστονον ἐξέλετ' ἰόν.
- 280 ἐκ δ' ὃ γε καρπαλίμοισι λαθῶν ποσὶν οὐδὸν ἄμειψεν
ὀξέα δενδίλλων· αὐτῶ δ' ὑπὸ βαιὸς ἐλυσθεὶς
Αἰσονίδη γλυφίδας μέσση ἐνικάτθετο νευρῆ,
ἰθὺς δ' ἀμφοτέρησι διασχόμενος παλάμησιν
ἦκ' ἐπὶ Μηδείῃ· τὴν δ' ἀμφασίη λάβε θυμόν.
- 285 αὐτὸς δ' ὑφορόφοιο παλιμπετὲς ἐκ μεγάροιο
καρχαλόων ἦιξε· βέλος δ' ἐνεδαίετο κούρη
νέρθεν ὑπὸ κραδίῃ φλογὶ εἴκελον. ἀντία δ' αἰεὶ
βάλλεν ἐπ' Αἰσονίδην ἀμαρύγματα, καὶ οἱ ἄηντο
στηθέων ἐκ πυκινὰ καμάτῳ φρένες· οὐδέ τιν' ἄλλην
- 290 μνήστιν ἔχεν, γλυκερῆ δὲ κατείβετο θυμὸν ἀνίη.
ὥς δὲ γυνὴ μαλερῶ περι κάρφεια χεύετο δαλῶ
χερνῆτις, τῇ περ ταλασῆια ἔργα μέμηλεν,
ὥς κεν ὑπωρόφιον νύκτωρ σέλας ἐντύναιτο
ἄγχι μάλ' ἐζομένη· τὸ δ' ἀθέσφατον ἐξ ὀλίγοιο
- 295 δαλοῦ ἀνεγρόμενον σὺν κάρφεια πάντ' ἀμαθύνει·
τοῖος ὑπὸ κραδίῃ εἰλυμένος αἶθετο λάθρη

288 ἐπ' wD: ὑπ' m

294 ἐζομένη Hemsterhuis: ἐγρομένη Ω

ing a great bull, others were chopping dry kindling with bronze axes, and others were boiling bath water on a fire. And there was no one who was slacking from toil in serving the king.

In the meantime, Eros arrived unseen through the bright air, full of turmoil,¹⁹ as when a stinging fly attacks grazing young heifers—the one cowherds call the gadfly. And quickly, at the base of the doorpost in the vestibule, he strung his bow and from his quiver took an arrow never shot before, bringer of much sorrow. From there, with swift steps he crossed the threshold unobserved, as he looked keenly around. He crouched down small at the feet of Jason himself, placed the arrow's notches in the center of the bowstring, pulled it straight apart with both hands, and shot at Medea; and speechless amazement seized her heart. He darted back out of the high-roofed hall, laughing out loud, and the arrow burned deep down in the girl's heart like a flame. She continually cast bright glances straight at Jason, and wise thoughts fluttered from her breast in her distress. She could remember nothing else, for her heart was flooding with sweet pain. And as when a woman piles twigs around a flaming brand, a working woman whose task is wool-spinning, so as to furnish light under her roof at night as she sits close by,²⁰ and the flame rises prodigiously from the small brand and consumes all the twigs together—such was the destructive love that

¹⁹ Some consider *τετραχώς* transitive, *causing turmoil*.

²⁰ Or, reading *ἐγγομένη*, *when she awakes very early*.

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οὐλος ἔρωσ· ἀπαλὰς δὲ μετετρωπάτο παρειὰς
 ἐς χλόον, ἄλλοτ' ἔρευθος, ἀκηδείησι νόοιο.

300 δμῶες δ' ὀπότε δή σφιν ἐπάρτεά θῆκαν ἔδωδῆν,
 αὐτοί τε λιανοῖσιν ἐφαιδρύναντο λοετροῖς,
 ἀσπασίως δόρπῳ τε ποτήτί τε θυμὸν ἄρεσσαν.
 ἐκ δὲ τοῦ Αἰήτης σφετέρης ἐρέεινε θυγατρὸς
 υἱῆας τοίοισι παρηγορέων ἐπέεσσιν·

305 “παιδὸς ἐμῆς κούροι Φρίξιοῦ τε, τὸν περὶ πάντων
 ξείνων ἡμετέροισιν ἐνὶ μεγάροισιν ἔτισα,
 πῶς Αἰάνδε νέεσθε παλίσσυντοι; ἦέ τις ἄτη
 σωομένοις μεσσηγὺς ἐνέκλασεν; οὐ μὲν ἐμεῖο
 πείθεσθε προφέροντος ἀπίερα μέτρα κελεύθου.
 ἦδεν γάρ ποτε πατρὸς ἐν ἄρμασιν Ἥελιοιο
 310 δινεύσας, ὅτ' ἐμεῖο κασιγνήτην ἐκόμιζεν
 Κίρκην ἐσπερίης εἴσω χθονός, ἐκ δ' ἰκόμεσθα
 ἀκτὴν ἠπείρου Τυρσηνίδος, ἐνθ' ἔτι νῦν περ
 ναιετάει, μάλα πολλὸν ἀπόπροθι Κολχίδος αἴης.
 ἀλλὰ τί μύθων ἦδος; ἅ δ' ἐν ποσὶν ὑμῖν ὄρωρεν,
 315 εἶπατ' ἀριφραδέως, ἠδ' οἳ τινες οἶδ' ἐφέπονται
 ἀνέρες, ὄππη τε γλαφυρῆς ἐκ νηὸς ἔβητε.”

τοῖά μιν ἐξερέοντα κασιγνήτων προπάροιθεν
 Ἄργος, ὑποδδείσας ἀμφὶ στόλῳ Αἰσονίδαο,
 μελιχίως προσέειπεν, ἐπεὶ προγενέστερος ἦεν·
 320 “Αἰήτη, κείνην μὲν ἄφαρ διέχευαν ἄελλαι
 ζαχρηεῖς, αὐτοὺς δ' ὑπὸ δούρασι πεπτηῶτας
 νήσου Ἐνναλίωιο ποτὶ ξερὸν ἐκβαλε κύμα
 λυγαίῃ ὑπὸ νυκτί· θεὸς δέ τις ἄμμ' ἐσάωσεν·
 οὐδὲ γὰρ αἱ τὸ πάροιθεν ἐρημαίην κατὰ νήσου

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curled beneath her heart and burned in secret. And her tender cheeks turned now pale, now red, in the distraction of her mind.

Now when the servants had set out the feast prepared for them and they had refreshed themselves with warm baths, they gladly satisfied their hearts with food and drink. Thereafter Aetes questioned his daughter's sons, encouraging them with these words:

"Sons of my daughter and of Phrixus, whom I honored above all other guests in my palace, how is it that you have come back to Aea? Did some disaster thwart you as you were hastening on your way? Indeed, you would not believe me when I told of the immense distance of the trip. For I noted it once after taking a ride in my father Helius' chariot, when he was taking my sister Circe to the western land and we came to the coast of the Tyrrhenian mainland,²¹ where she dwells to this day, very far from the Colchian land.²² But what pleasure is there in words? Tell me plainly what things got in your way, and who these men are that accompany you, and where you came ashore from your hollow ship."

Such were his questions, and Argus, fearing for the expedition of Jason, answered him gently, ahead of his brothers, for he was the eldest.

"Aetes, furious storms soon broke that ship apart, and as we huddled on timbers a wave cast us forth onto the dry land of Enyalius'²³ island in the dark of night. And some

²¹ On the west coast of Italy.

²² Or *Colchian Aea*.

²³ A title of Ares.

- 325 ηὐλίζοντ' ὄρνιθες Ἀρήϊαι, οὐδ' ἔτι κείνας
 εὖρομεν, ἀλλ' οἳ γ' ἄνδρες ἀπήλασαν, ἕξαποβάντες
 νηὸς ἐῆς προτέρῳ ἐνὶ ἡματι· καὶ σφ' ἀπέρυκεν
 ἡμέας οἰκτείρων Ζηνὸς νόος ἢε τις αἴσα·
 αὐτίκ' ἐπεὶ καὶ βρῶσιν ἄλις καὶ εἶματ' ἔδωκαν,
 330 οὐνομά τε Φρίξιοιο περικλεῆς εἰσαΐοντες
 ἦδ' αὐτοῖο σέθεν· μετὰ γὰρ τεὸν ἄστν νεόνται.
 χρεῖω δ' ἦν ἐθέλης ἐξίδμεναι, οὗ σ' ἐπικεύσω.
 τόνδε τις ἰέμενος πάτρης ἀπάνευθεν ἐλάσσαι
 καὶ κτεάνων βασιλεύς, περιώσιον οὐνεκεν ἀλκῆ
 335 σφωιτέρῃ πάντεσσι μετέπρεπεν Αἰολίδησιν,
 πέμπει δεῦρο νέεσθαι, ἀμήχανον· οὐδ' ὑπαλύξειν
 στεύται ἀμειλίκτιο Διὸς θυμαλγέα μῆνιν
 καὶ χόλον οὐδ' ἄτλητον ἄγος Φρίξιοῦ τε ποιναῖς
 Αἰολιδέων γενεῆν, πρὶν ἐς Ἑλλάδα κῶας ἰκέσθαι.
 340 νῆα δ' Ἀθηναίῃ Παλλὰς κάμεν, οὐ μάλα τοίην,
 οἰαί περ Κόλχοισι μετ' ἀνδράσι νῆες ἔασιν,
 τάων αἰνοτάτης ἐπεκύρσαμεν· ἤλιθα γάρ μιν
 λάβρον ὕδωρ πνοιή τε διέτμαγεν· ἦ δ' ἐνὶ γόμφοις
 ἴσχεται, ἦν καὶ πᾶσαι ἐπιβρίσωσιν ἄελλαι
 345 ἴσον δ' ἐξ ἀνέμοιο θέει καὶ ὄτ' ἀνέρες αὐτοὶ
 νωλεμέως χεῖρεσσιν ἐπισπέρχωσιν ἑρετμοῖς.
 τῇ δ' ἐναγειράμενος Παναχαιίδος εἴ τι φέριστον
 ἠρώων, τεὸν ἄστν μετήλυθε, πόλλ' ἐπαληθεῖς

²⁴ Some edd. take *περιώσιον* with *ἰέμενος* in the preceding clause, *exceedingly eager*.

²⁵ The thematic word *ἀμήχανον* can be masculine (referring

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god saved us, for even those birds of Ares that formerly nested on the deserted island we found no longer there, but these men had driven them off, having disembarked from their ship the previous day. And the will of Zeus, taking pity on us, or some fate, detained them there, for they immediately gave us both food and clothing in abundance upon hearing the famous name of Phrixus—and yours as well, for they are on their way to your city. And if you want to know their mission, I shall not conceal it from you. A certain king, eager to drive this man far away from his homeland and possessions because he surpassed by far²⁴ all the Aeolidae with his prowess, sends him to voyage here, all helpless.²⁵ And the king asserts that the race of the Aeolidae will not escape from the heart-grieving wrath and anger of implacable Zeus nor the unbearable pollution and retribution stemming from Phrixus,²⁶ until the fleece comes to Hellas. But Pallas Athena built their ship, one not at all like the ships found among the Colchian people—the worst one of which we happened to have, for the violent sea and wind completely demolished it. But theirs holds firm in its wooden pegs, even when all the storm-winds bear down on it, and it runs equally well by wind as when the men themselves propel it unceasingly by rowing with their hands. Having gathered on it the best of the heroes from all of Achaea, he has come to your city, after wandering to many cities and on the depths of the loathsome sea,

to τόνδε, this man, Jason), “him, being helpless (either to refuse or to accomplish such a mission)” or neuter (referring to the mission), “it, being impossible.”

²⁶ For Jason’s mission to atone for the attempted sacrifice of Phrixus, see 2.1194–1195.

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ἄστυα καὶ πελάγη στυγερῆς ἁλός, εἴ οἱ ὀπάσσαις.
 350 αὐτῷ δ' ὥς κεν ἄδη, τὼς ἔσσεται· οὐ γὰρ ἰκάνει
 χερσὶ βησιόμενος, μέμονεν δέ τοι ἄξια τίσειν
 δωτίνης, αἶων ἐμέθεν μέγα δυσμενέοντας
 Σαυρομάτας, τοὺς σοῖσιν ὑπὸ σκῆπτροισι
 δαμάσσει.

εἰ δὲ καὶ οὐνομα δῆθεν ἐπιθύεις γενεήν τε
 355 ἴδμεναι, οἳ τινές εἰσιν, ἕκαστά γε μυθησαίμην.
 τόνδε μὲν, οἷό περ οὔνεκ' ἀφ' Ἑλλάδος ὄλλοι
 ἄγερθεν,

κλείουσ' Αἴσονος υἱὸν Ἰήσονα Κρηθεΐδαο·
 εἰ δ' αὐτοῦ Κρηθῆος ἐτήτυμόν ἐστι γενέθλης,
 οὕτω κεν γνωτὸς πατρώιος ἄμμι πέλοιτο·
 360 ἄμφω γὰρ Κρηθεὺς Ἀθάμας τ' ἔσαν Αἰόλου υἱές,
 Φρίξος δ' αὐτ' Ἀθάμαντος ἔην πάϊς Αἰολίδαο.
 τόνδε δ' ἄρ', Ἥελίου γόνον ἔμμεναι εἴ τιν' ἀκούεις,
 δέρκεαι Ἀνγείην· Τελαμῶν δ' ὅ γε, κυδίστοιο
 Αἰακοῦ ἐκγεγαώς, Ζεὺς δ' Αἰακὸν αὐτὸς ἔτικτεν.
 365 ὥς δὲ καὶ ὄλλοι πάντες, ὅσοι συνέπονται ἐταῖροι,
 ἀθανάτων υἱές τε καὶ νίωνοὶ γεγάασιν.”

τοῖα παρέννεπεν Ἄργος· ἀναξ' δ' ἐπεχώσατο
 μύθοις

εἰσαΐων, ὑψοῦ δὲ χόλω φρένες ἠερέθοντο.
 φῆ δ' ἐπαλαστήσας· μενέαινε δὲ παισὶ μάλιστα
 370 Χαλκιοῦπης, τῶν γὰρ σφε μετελθέμεν οὔνεκ' ἐώλπει·
 ἐκ δὲ οἱ ὄμματ' ἔλαμψεν ὑπ' ὀφρύσιν ἰεμένοιο·
 “οὐκ ἄφαρ ὀφθαλμῶν μοι ἀπόπροθι, λωβητῆρες,
 νεῖσθ' αὐτοῖσι δόλοισι παλίσσυστοι ἔκτοθι γαίης,

in hopes that you will give it to him. And as you yourself prefer, so shall it be, for he does not come to use force of arms, but is eager to give you worthy recompense for the gift—having heard from me that the Sauromatae are bitter enemies of yours, he will subdue them beneath your scepter. And if indeed you also desire to know the names and lineage of these men, I will tell you everything. This man on whose behalf the others gathered from Hellas, they call Jason, son of Aeson who was Cretheus' son. And if he truly is from the race of Cretheus himself, then he would be our kinsman on our father's side, for Cretheus and Athamas were both sons of Aeolus, and Phrixus in turn was the son of Athamas who was Aeolus' son. And this man you see here, if you have heard tell of a son of Helius, is Augeas, and this is Telamon, son of most glorious Aeacus, and Zeus himself fathered Aeacus. And likewise all the other comrades who follow him are sons or grandsons of immortals."

Saying such things, Argus sought to win him over, but the king became furious at the words he was hearing and his mind rose high in anger. He spoke full of wrath and was especially vexed at Chalciopé's sons, because he thought it was on their behalf that the strangers had come. His eyes flashed out beneath his eyebrows in his rage:

"Won't you get out of my sight at once, you scoundrels, and go back, deceptions and all, from this land before one

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πρίν τινα λευγαλέον τε δέρος καὶ Φρίξον ιδέσθαι;
 375 αὐτίχ' ὀμαρτήσαντες ἀφ' Ἑλλάδος, οὐδ' ἐπὶ κώας,
 σκήπτρα δὲ καὶ τιμὴν βασιληίδα δεῦρο νέεσθε.
 εἰ δέ κε μὴ προπάρουθεν ἐμῆς ἤψασθε τραπέζης,
 ἦ τ' ἂν ἀπὸ γλώσσας τε ταμῶν καὶ χεῖρε κεάσσας
 ἀμφοτέρας οἴοισιν ἐπιπροέηκα πόδεσσιν,
 380 ὥς κεν ἐρητύοισθε καὶ ὕστερον ὀρμηθῆναι
 οἶα δὲ καὶ μακάρεσσιν ἐπεψεύσασθε θεοῖσιν.”

φῆ ῥα χαλεπάμενος· μέγα δὲ φρένες Αἰακίδαο
 νειώθεν οἰδαίνεσκον, ἐέλδετο δ' ἔνδοθι θυμὸς
 ἀντιβίην ὀλοὸν φάσθαι ἔπος· ἀλλ' ἀπέρυκεν
 385 Αἰσονίδης, πρὸ γὰρ αὐτὸς ἀμείψατο μελιχίοισιν
 “Αἰήτη, σχέο μοι τῷδε στόλῳ. οὐ τι γὰρ αὐτως
 ἄστνυ τεὸν καὶ δώμαθ' ἰκάνομεν, ὥς που ἔολπας,
 οὐδὲ μὲν ἰέμενοι. τίς δ' ἂν τόσον οἶδμα περῆσαι
 τλαίη ἐκὼν ὀθνεῖον ἐπὶ κτέρας; ἀλλὰ με δαίμων
 390 καὶ κρυερὴ βασιλῆος ἀτασθάλου ὤρσεν ἐφετμή.
 δὸς χάριν ἀντομένοισι· σέθεν δ' ἐγὼ Ἑλλάδι πάσῃ
 θεσπεσίην οἴσω κληηδόνα. καὶ δέ τοι ἤδη
 πρόφρονές εἰμεν ἄρηι θοὴν ἀποτίσαι ἀμοιβήν,
 εἴτ' οὖν Σαυρομάτας γε λιλαίαι εἴτε τιν' ἄλλον
 395 δῆμον σφωιτέροισιν ὑπὸ σκήπτροισι δαμάσσαι.”
 ἴσκειν ὑποσσαιῶν ἀγανῆ ὀπί· τοῖο δὲ θυμὸς

²⁷ In his anger, Aeetes refers to Phrixus as if still alive. Others interpret this as hendiadys, “Phrixus’ fleece.”

²⁸ Aeetes presumably refers to Argus’ claim that the gods and fate brought the groups together on Ares’ island (3.323–328),

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of you, to his regret, sets eyes on the fleece and on Phrixus?²⁷ You banded together immediately and came here from Hellas, not for the fleece, but for my scepter and royal throne. If you had not first touched my table, I can assure you that I would have cut out your tongues, chopped off both hands, and sent you forth with only your feet, so that you might be prevented from setting out a second time, and because you have attributed such lies even to the blessed gods!"²⁸

Thus he spoke in anger, and mightily from deep down swelled the mind of Aeacus' son,²⁹ and his heart within longed to utter a deadly threat in defiance, but Jason checked him, for he himself first answered with gentle words:

"Aetes, please show restraint concerning this expedition. For we do not at all come to your city and palace for the reason you apparently think, nor yet because we are eager to do so. Who would willingly dare to cross so great a sea for someone else's possession? No, a god³⁰ and the dire command of an insolent king urged me. Grant a favor to your suppliants, and I shall bear to all Hellas your marvelous reputation. Furthermore, we are ready right now to make you a swift repayment in war, whether it be those Sauromatae or any other people you desire to subdue beneath your scepter."

Thus he spoke, conciliating him with a gentle voice, but

whereas he believes that they had conspired in Hellas to usurp his throne.

²⁹ Telamon.

³⁰ Presumably Apollo, whose oracle encouraged Jason (cf. 1.411-416).

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- διχθαδίην πόρφυρεν ἐνὶ στήθεσσι μειοινήν,
 ἢ σφεας ὀρμηθεὶς αὐτοσχεδὸν ἐξεναρίζοι,
 ἦ ὃ γε πειρήσαιο βίης. τό οἱ εἶσατ' ἄρειον
 400 φραζομένω, καὶ δὴ μιν ὑποβλήδην προσέειπεν
 “ξεῖνε, τί κεν τὰ ἕκαστα διηνεκέως ἀγορεύοις;
 εἰ γὰρ ἐτήτυμόν ἐστε θεῶν γένος, ἦ ἔτι καὶ ἄλλως
 οὐδὲν ἐμείο χέρηες ἐπ' ὀθνείοισιν ἔβητε,
 δώσω τοι χρύσειον ἄγειν δέρος, ἦν κ' ἐθέλησθα,
 405 πειρηθείς· ἐσθλοῖς γὰρ ἐπ' ἀνδράσιν οὐ τι μεγαίρω,
 ὡς αὐτοὶ μυθεῖσθε τὸν Ἑλλάδι κοιρανεόντα.
 πείρα δέ τοι μένεός τε καὶ ἀλκῆς ἔσσειετ' ἄεθλος,
 τὸν ῥ' αὐτὸς περιέιμι χεροῖν ὀλοόν περ ἔοντα.
 δοῖά μοι πεδίον τὸ Ἀρήιον ἀμφινέμονται
 410 ταύρω χαλκόποδε στόματι φλόγα φυσιόωντες·
 τοὺς ἐλάω ζεύξας στυφελὴν κατὰ νεῖον Ἄρηος
 τετράγνον, τὴν αἶψα ταμῶν ἐπὶ τέλος ἀρότρῳ
 οὐ σπύρον ὀλκοῖσιν Δηοῦς ἐνιβάλλομαι ἀκτῆ,
 ἀλλ' ὄφιός δεινοῖο μεταλδήσκοντας ὀδόοντας
 415 ἀνδράσι τευχηστῆσι δέμας· τοὺς δ' αἶθι δαΐζων
 κείρω ἐμῶ ὑπὸ δουρὶ περισταδὸν ἀντιόωντας.
 ἠέριος ζεύγνυμι βόας καὶ δείελον ὄρην
 παύομαι ἀμήτιο. σὺ δ', εἰ τάδε τοῖα τελέσσεις,
 αὐτῆμαρ τόδε κῶας ἀποῖσαι εἰς βασιλῆος·
 420 πρὶν δέ κεν οὐ δοίην, μηδ' ἔλπεο· δὴ γὰρ αἰεκέσ
 ἄνδρ' ἀγαθὸν γεγαῶτα κακωτέρῳ ἀνέρι εἶξαι.”

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the other's heart within his breast was pondering two different courses, whether he should attack and slay them on the spot, or should make a test of strength. The latter seemed better to him on consideration, and he said to him in reply:

"My guest-friend, why should you tell me all these details from beginning to end? For if truly you and your men are descendants of gods or have come in other respects not a bit inferior to me to gain the possessions of another, I shall give you the golden fleece to take, if you wish, after you have undergone a test, for when it comes to noble men, I do not begrudge anything, as does that ruler in Hellas³¹ you yourselves tell of. And yours shall be a test of mettle and strength, one which I myself can accomplish with my hands, even though it is deadly. I have two bronze-hooved oxen that graze in the plain of Ares, breathing fire from their mouths. I yoke and drive them over Ares' hard fallow field of four acres, which I quickly cleave with a plow as far as the headland and cast in the furrows not seed that produces Demeter's grain but the teeth of a dread serpent that grow into the form of armed men. These I slay on the spot, cutting them down with my spear as they come at me from all sides. In the morning I yoke the oxen and at the hour of dusk I stop my harvesting. And for your part, if you accomplish such deeds as these, then on that very day you shall take that fleece back to your king's abode, but until then I will not surrender it, and do not expect me to do so, for indeed it is unseemly for a man of noble birth to yield to an inferior man."

³¹ Pelias.

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- ὡς ἄρ' ἔφη· ὁ δὲ σίγα ποδῶν πάρος ὄμματα
 πήξας
 ἦστ' αὐτως ἀφθογγος, ἀμηχανέων κακότητι.
 βουλὴν δ' ἀμφὶ πολλὸν στρώφα χρόνον, οὐδέ πη
 εἶχεν
- 425 θαρσαλέως ὑποδέχθαι, ἐπεὶ μέγα φαίνεται ἔργον.
 ὀψὲ δ' ἀμειβόμενος προσελέξατο κερδαλέοισιν·
 “Αἰήτη, μάλα τοί με δίκη περιπολλὸν ἔεργεις.
 τῷ καὶ ἐγὼ τὸν ἄεθλον ὑπερφιάλόν περ ἔοντα
 τλήσομαι, εἰ καὶ μοι θανέειν μόρος. οὐ γὰρ ἔτ'
 ἄλλο
- 430 ῥίγιον ἀνθρώποισι κακῆς ἐπικείσεται ἀνάγκης,
 ἢ με καὶ ἐνθάδε νεῖσθαι ἐπέχραεν ἐκ βασιλῆος.”
 ὡς φάτ' ἀμηχανίῃ βεβολημένος· αὐτὰρ ὁ τὸν γε
 σμερδαλέοις ἐπέεσσι προσέννεπεν ἀσχαλῶντα·
 “ἔρχο νῦν μεθ' ὄμιλον, ἐπεὶ μέμονάς γε πόνοιο·
- 435 εἰ δὲ σύ γε ζυγὰ βουσὶν ὑποδδείσαιοις ἐπαεῖραι,
 ἦε καὶ οὐλομένου μεταχάσσεαι ἀμήτιο,
 αὐτῷ κεν τὰ ἕκαστα μέλοιτό μοι, ὄφρα καὶ ἄλλος
 ἀνὴρ ἐρρίγησιν ἀρείονα φῶτα μετελθεῖν.”
 ἴσκειν ἀπηλεγέως· ὁ δ' ἀπὸ θρόνου ὤρνυτ'
 Ἴήσων,
- 440 Αὐγείης Τελαμών τε παρασχεδόν· εἶπετο δ' Ἄργος
 οἶος, ἐπεὶ μεσσηγὺς ἔτ' αὐτόθι νεῦσε λιπέσθαι
 αὐτοκασιγνήτοις. οἱ δ' ἦισαν ἐκ μεγάροιο·
 θεσπέσιον δ' ἐν πᾶσι μετέπρεπεν Αἴσονος υἱὸς
 κάλλει καὶ χαρίτεσσιν· ἐπ' αὐτῷ δ' ὄμματα κούρη
- 445 λοξὰ παρὰ λιπαρὴν σχομένην θηεῖτο καλύπτρη,

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Thus he spoke, and in silence Jason fixed his eyes in front of his feet and sat like that, speechless and helpless in his distress. For a long time he turned over and over a plan of action, but could find no way to accept the challenge with confidence, for the task seemed enormous. But at last he answered and addressed him with astute³² words:

"Aeetes, truly it is with justice that you constrain me so very much. Therefore, I too shall endure that contest, although it is overwhelming, even if it is my fate to die. For nothing else more horrible will befall men than evil necessity, which compelled me to come here at a king's command."

Thus he spoke, stricken with helplessness, and with terrifying words the king addressed him in his distress:

"Go now to join your crew, since you are so eager for toil. But if you should be afraid to put the yoke on the oxen or else shrink from the deadly harvest, then I myself shall see to all the details,³³ so that another man as well may shudder to approach³⁴ a superior man."

Thus he spoke in blunt terms. Jason rose from his seat, as at once did Augeas and Telamon, but only Argus followed, for in the meantime he had nodded to his brothers to remain there longer. They proceeded from the hall, and marvelously among them all did Jason stand out for his beauty and grace, and the girl, fixing her eyes upon him at an angle, gazed from beside her shining veil, smoldering

³² Lit. "profitable."

³³ I.e. of his threat at 3.378-380.

³⁴ *μετελθεῖν* is nicely ambiguous, meaning "approach, visit, petition, or attack."

APOLLONIUS RHODIUS

- κῆρ ἄχεϊ σμύχουσα, νόος δέ οἱ ἡτύ' ὄνειρος
 ἐρπύζων πεπότῃτο μετ' ἴχνια νισσομένοιο.
 καί ῥ' οἱ μέν ῥα δόμων ἐξήλυθον ἀσχαλόωντες·
 Χαλκιόπη δὲ χόλον πεφυλαγμένη Αἰήταο
 450 καρπαλίμως θάλαμόνδε σὺν υἰάσιν οἴσι βεβήκει.
 αὐτῶς δ' αὖ Μήδεια μετέστιχε· πολλὰ δὲ θυμῷ
 ὤρμαιν', ὅσσα τ' Ἔρωτες ἐποτρύνουσι μέλεισθαι·
 προπρὸ δ' ἄρ' ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα,
 αὐτὸς θ' οἶος ἔην, οἴοισί τε φάρεσιν ἦστο,
 455 οἶά τ' ἔειψ', ὥς θ' ἔζετ' ἐπὶ θρόνον, ὥς τε θύραζε
 ἦεν· οὐδέ τιν' ἄλλον οἴσασατο πορφύρουσα
 ἔμμεναι ἀνέρα τοῖον· ἐν οὔασι δ' αἰὲν ὀρώρει
 αὐδὴ τε μῦθοί τε μελίφρονες, οὓς ἀγόρευσεν.
 τάρβει δ' ἀμφ' αὐτῷ, μή μιν βόες ἤε καὶ αὐτὸς
 460 Αἰήτης φθίσειεν· ὀδύρετο δ' ἡῦτε πάμπαν
 ἦδη τεθνεῖῶτα· τέρεν δέ οἱ ἀμφὶ παρειᾶς
 δάκρυον αἰνοτάτῳ ἐλέῳ ῥέε κηδοσύνησιν.
 ἦκα δὲ μυρομένη λιγέως ἀνενείκατο μῦθον·
 "τίπτε με δειλαίην τόδ' ἔχει ἄχος; εἴθ' ὁ γε
 πάντων
 465 φθίσεται ἡρώων προφερέστατος εἴτε χερείων,
 ἐρρέτω—ἦ μὲν ὄφελλεν ἀκήριος ἐξαλέασθαι—
 ναὶ δὴ τοῦτό γε, πότνα θεὰ Περσηί, πέλοιτο,
 οἴκαδε νοστήσειε φυγῶν μόρον· εἰ δέ μιν αἶσα
 δημηθῆναι ὑπὸ βουσί, τόδε προπάρουθε δαεῖη,
 470 οὐνεκεν οὐ οἱ ἐγὼ γε κακῇ ἐπαγαίομαι ἄτη."
 ἦ μὲν ἄρ' ὥς ἐόλητο νόον μελεδήμασι κούρη.
 οἱ δ' ἐπεὶ οὖν δήμου τε καὶ ἄστεος ἐκτὸς ἔβησαν

with grief in her heart, while her mind, creeping like a dream, fluttered after his footsteps as he went. And so they left the palace in distress, while Chalciopé, guarding against Aetes' anger, swiftly retired to her room with her sons. And Medea likewise left after her, and in her heart mulled over and over all the concerns that the Loves³⁵ stir up, and before her eyes everything was still visible to her—what he himself was like, what clothes he was wearing, what he said, how he sat on his chair, and how he walked to the door. As she pondered, she did not think that any other man was like him, and ever in her ears rang his voice and the honey-sweet words he had spoken. She was afraid for him, lest the oxen or else Aetes himself would kill him, and she lamented as if he were already dead and gone, and in her grief tender tears of most profound pity ran down her cheeks. Softly sobbing, she uttered plaintive words:

“Why is this sorrow gripping poor me? Whether he goes to his death as the best of all the heroes or the worst, let him go—yet I truly wish that he had escaped unharmed—yes, mighty goddess, daughter of Perses,³⁶ grant this at least, that he escape death and return home. But if it is his fate to be killed by the oxen, let him learn ahead of time that I for one take no delight in his evil demise.”

In this way then was the girl's mind beset with anxieties.

But when the heroes had left the people and the town

³⁵ It is often impossible to distinguish between lower-case love(s) and upper-case Love(s).

³⁶ Hecate was the daughter of the Titan Perses (Hesiod, *Theogony* 409–411).

APOLLONIUS RHODIUS

τὴν ὁδόν, ἣν τὸ πάροιθεν ἀνήλυθον ἐκ πεδίου,
 δὴ τότε Ἰήσωνα τοῖσδε προσέννεπεν Ἄργος
 ἔπεσσι·

- 475 “Αἰσονίδη, μῆτιν μὲν ὀνόσσει, ἣν τιν’ ἐνύψω
 πείρης δ’ οὐ μάλ’ ἔοικε μεθιέμεν ἐν κακότητι.
 κούρην δὴ τινα πρόσθεν ἐπέκλυες αὐτὸς ἐμείο
 φαρμάσσειν Ἑκάτης Περσηίδος ἐννεσίησιν.
 τὴν εἴ κεν πεπίθοιμεν, οἴομαι, οὐκέτι τάρβος
 480 ἔσσειτ’ ἀεθλεύοντι δαμήμεναι· ἀλλὰ μάλ’ αἰνῶς
 δείδω, μή πως οὐ μοι ὑποσταίῃ τό γε μήτηρ.
 ἔμπης δ’ ἐξαυτὶς μετελεύσομαι ἀντιβολήσων,
 ξυνὸς ἐπεὶ πάντεσσιν ἐπικρέμαθ’ ἡμῖν ὄλεθρος.”
 ἴσκειν ἐνφρονέων· ὁ δ’ ἀμείβετο τοῖσδ’ ἐπέεσσι·
- 485 “ὦ πέπον, εἴ νύ τοι αὐτῶ ἐφανδάνει, οὐ τι
 μεγάριω
 βάσκ’ ἴθι καὶ πυκινόισι τετὴν παρὰ μητέρα μύθοις
 ὄρνυθι λισσόμενος. μελέη γε μὲν ἡμῖν ὄρωρεν
 ἐλπωρή, ὅτε νόστον ἐπετραπόμεσθα γυναιξίν.”
 ὡς ἔφατ’· ὦκα δ’ ἔλος μετεκίαθον. αὐτὰρ ἐταῖροι
 490 γηθόσυνοι ἐρέεινον, ὅπως παρεόντας ἴδοντο·
 τοῖσιν δ’ Αἰσονίδης τετιημένος ἔκφατο μῦθον·
 “ὦ φίλοι, Αἰήταο ἀπηνέος ἄμμι φίλον κῆρ
 ἀντικρὺ κεχόλωται· ἕκαστα γὰρ οὐ νύ τι τέκμωρ
 οὔτ’ ἐμοὶ οὔτε κεν ἕμμι διειρομένοισι πέλοιτο·
 495 φῆ δὲ δῦω πεδίον τὸ Ἀρήιον ἀμφινέμεσθαι
 ταύρω χαλκόποδε στόματι φλόγα φυσιώοντας·
 τετράγνον δ’ ὑπὸ τοῖσιν ἐφίετο νεῖδον ἀρόσσαι·

497 ὑπὸ Samuelsson: ἐπὶ Ω

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by the same road on which they had previously come up from the plain, then Argus addressed Jason with these words:

"Jason, you will not think much of the plan I am going to propose, but we really must not forgo an attempt in our distress. You yourself have previously heard me tell of a certain girl who concocts drugs with the guidance of Hecate, daughter of Perses. If we could persuade her, I think there will no longer be any fear of your being defeated in the contest. But I am terribly afraid that my mother will not undertake this for me. Nevertheless, I shall go back again to beg her, for a common destruction hangs over us all."

Thus he spoke with kind intent, and Jason answered with these words:

"Dear friend, if you yourself approve, I do not begrudge it. Go off to your mother and urge her to action by pleading with wise words. But desperate indeed is our hope, when we have entrusted our return to women."

Thus he spoke, and soon they reached the backwater. And their companions joyfully questioned them when they saw them in their presence, but in sorrow Jason spoke out these words to them:

"My friends, cruel Aeetes' dear³⁷ heart is thoroughly angry at us—but as to the details, it would serve no purpose for me to tell or for you to ask about them—and he said that two bronze-hooved oxen graze in the plain of Ares, breathing fire from their mouths. He ordered me to plow four acres of fallow land with them and said he would

³⁷ The Homeric phrase *φίλον κῆρ* occurs only here and with obvious irony.

APOLLONIUS RHODIUS

- δώσειν δ' ἐξ ὄφιος γενύων σπόρον, ὅς ῥ' ἀνίησιν
 γηγενέας χαλκίοις σὺν τεύχεσιν· ἤματι δ' αὐτῷ
 500 χρεῖώ τούς γε δαίξαι. ὃ δὴ νύ οἱ—οὔ τι γὰρ ἄλλο
 βέλτερον ἦν φράσασθαι—ἀπηλεγέως ὑπόεσθην.”
 ὡς ἄρ' ἔφη· πάντεσσι δ' ἀνήνυτος εἶσατ' ἀέθλος·
 δὴν δ' ἄνεψ καὶ ἀνανδοὶ ἐς ἀλλήλους ὀρόωντο,
 ἄτη ἀμηχανίη τε κατηφέες. ὁψὲ δὲ Πηλεὺς
 505 θαρσαλέως μετὰ πᾶσιν ἀριστήεσσιν ἔειπεν·
 “ὦρῃ μητιάασθαι ὃ κ' ἔρξομεν. οὐ μὲν ἔολπα
 βουλῆς εἶναι ὄνειρα, ὅσον τ' ἐπὶ κάρτεϊ χειρῶν.
 εἰ μὲν νυν τύνῃ ζεύξαι βόας Αἰήταο,
 ἤρως Αἰσουίδῃ, φρονέεις, μέμονάς τε πόνοιο,
 510 ἦ τ' ἂν ὑποσχεσίην πεφυλαγμένος ἐντύναιο·
 εἰ δ' οὔ τοι μάλα θυμὸς ἐῆ ἐπὶ πάγχυ πέποιθεν
 ἠνορέῃ, μήτ' αὐτὸς ἐπέιγεο μήτε τιν' ἄλλον
 τῶνδ' ἀνδρῶν πάπταινε παρήμενος· οὐ γὰρ ἐγὼ γε
 σχήσομ', ἐπεὶ θάνατός γε τὸ κύντατον ἔσσεται
 ἄλγος.”
 515 ὡς ἔφατ' Αἰακίδης· Τελαμῶνι δὲ θυμὸς ὀρίνθη,
 σπερχόμενος δ' ἀνόρουσε θοῶς· ἐπὶ δὲ τρίτος Ἴδας
 ὦρτο μέγα φρονέων, ἐπὶ δ' υἱέε Τυνδαρείου·
 σὺν δὲ καὶ Οἰνείδης ἐναρίθμιος αἰζηοῖσιν
 ἀνδράσιν, οὐδέ περ ὅσσον ἐπανθιόωντας ἰούλους
 520 ἀντέλλων· τοίῳ οἱ αἰείρετο κάρτεϊ θυμός.
 οἱ δ' ἄλλοι εἷξαντες ἀκὴν ἔχον. αὐτίκα δ' Ἄργος
 τοῖον ἔπος μετέειπεν ἐελδομένοισιν ἀέθλου·

517 υἱέε Merkel: υἱες Ω

give me seed from a serpent's jaws that would sprout earthborn men in bronze armor, and that on the same day I would have to slay them. And so, since I could think of nothing better, I accepted the task unconditionally."

Thus he spoke. The contest seemed impossible to everyone, and for a long time in speechless silence they looked at one another, dispirited by the calamity and their helplessness. But at last Peleus spoke bravely to all the heroes:

"It is time to devise what we shall do. Yet I do not expect as much help to come from counsel as resides in the strength of our hands. So if you, heroic son of Aeson, intend to yoke Aetes' oxen and are eager for the task, then truly you should keep your promise and get yourself ready. But if your heart is not completely confident in its³⁸ prowess, neither act in haste yourself nor sit by and look around for any other of these men, because I for one will not hold back, since the worst pain will be but death."

So spoke the son of Aeacus, and Telamon's heart was stirred, and he eagerly rose up at once, and third thereafter rose Idas proudly, and thereafter the twin sons of Tyndareus, as well as Oeneus' son,³⁹ who was numbered among the men in their prime, although sprouting not even a little downy growth—with such strength was his heart lifted up. The rest yielded and kept silent. And right away Argus spoke these words to those who were eager for the contest:

³⁸ Or *your*.

³⁹ Meleager.

APOLLONIUS RHODIUS

- “ὦ φίλοι, ἤτοι μὲν τόδε λούσθιον· ἀλλά τιν’ οἶω
 μητρὸς ἐμῆς ἔσσεσθαι ἐναίσιμον ὕμμιν ἀρωγῆν.
 525 τῷ καὶ περ μεμαῶτες ἐρητύοισθ’ ἐνὶ νηὶ
 τυτθὸν ἔθ’ ὡς τὸ πάροιθεν, ἐπεὶ καὶ ἐπισχέμεν
 ἔμπτῃς
 λώιον ἢ κακὸν οἶτον ἀφειδήσαντας ἐλέσθαι.
 κούρη τις μεγάροισιν ἐνιτρέφεται Αἰήταο,
 τὴν Ἐκάτη περὶ ἄλλα θεὰ δάε τεχνήσασθαι
 530 φάρμαχ’, ὅσ’ ἠπειρός τε φύει καὶ νήχυτον ὕδωρ·
 τοῖσι καὶ ἀκαμάτοιο πυρὸς μελίσσειε ἀντμή,
 καὶ ποταμοὺς ἴστησιν ἄφαρ κελαδεινὰ ῥέοντας,
 ἄστρα τε καὶ μῆνης ἱερῆς ἐπέδησε κελεύθους.
 τῆς μὲν ἀπὸ μεγάροιο κατὰ στίβον ἐνθάδ’ ἰόντες
 535 μνησάμεθ’, εἴ κε δύναιτο, κασιγνήτη γεγαυῖα,
 μήτηρ ἡμετέρη πεπιθεῖν ἐπαρήξει ἀέθλω.
 εἰ δὲ καὶ αὐτοῖσιν τόδ’ ἐφανδάνει, ἦ τ’ ἂν ἰκοίμην
 ἡματι τῷδ’ αὐτῷ πάλιν εἰς δόμον Αἰήταο
 πειρήσων· τάχα δ’ ἂν σὺν δαίμονι πειρηθείην.”
 540 ὡς φάτο· τοῖσι δὲ σῆμα θεοὶ δόσαν εὐμενέοντες.
 τρήρων μὲν φεύγουσα βίην κίρκοιο πελειὰς
 ὑψόθεν Αἰσονίδεω πεφοβημένη ἔμπεσε κόλποις,
 κίρκος δ’ ἀφλάστῳ περικάππεσεν. ὦκα δὲ Μόψος
 τοῖον ἔπος μετὰ πᾶσι θεοπροπέων ἀγόρευσεν·
 545 “ὕμμι, φίλοι, τόδε σῆμα θεῶν ἰότητι τέτυκται·
 οὐδέ πη ἄλλως ἐστὶν ὑποκρίνασθαι ἄρειον,

531 ἀντμή Ω: ἀντμήν Ε

533 ἱερῆς Ω: ἱερὰς Wifstrand

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“My friends, truly that is the last resort.⁴⁰ But I think that from my mother you shall have some opportune help. Therefore, although you are eager, remain in the ship a little while longer as before, since it is nonetheless better to hold back than recklessly to choose⁴¹ an evil fate. There is a certain girl being raised in Aeetes’ palace, whom the goddess Hecate has taught to employ with exceeding skill all the drugs that the land and full-flowing waters produce. With these even the blast of unwearying fire is softened,⁴² and she can suddenly halt the flow of roaring rivers and arrest the stars and the paths of the sacred moon. We thought of her as we were coming here on the path from the palace, wondering if my mother, who is her sister, might be able to persuade her to aid in the contest. And if you yourselves approve of it, truly I would go this very day back to Aeetes’ palace to attempt it, and perhaps I may make the attempt with divine help.”

Thus he spoke, and the gods gave them a sign out of good will: a timid dove fleeing from a mighty hawk fell panic-stricken from on high into Jason’s lap, while the hawk impaled itself on the stern-ornament. And at once Mopsus spoke in prophecy and addressed these words to them all:

“It was for you, my friends, that this sign occurred by the will of the gods, and there is no better way to interpret

⁴⁰ I.e. to face certain death.

⁴¹ Or *suffer*.

⁴² Or, reading *ἀντμήνυ*, *she softens the blast*.

APOLLONIUS RHODIUS

παρθενικὴν δ' ἐπέεσσι μετελθέμεν ἀμφιέποντας
 μήτι παντοίῃ. δοκέω δέ μιν οὐκ ἀθερίζειν,
 εἰ ἐτέον Φινεύς γε θεῆ ἔνι Κύπριδι νόστον
 550 πέφραδεν ἔσσεσθαι. κείνης δ' ὅ γε μείλιχος ὄρνις
 πότημον ὑπεξήλυξε. κέαρ δέ μοι ὡς ἐνὶ θυμῷ
 τόνδε κατ' οἰωνὸν προτιόσσεται, ὡς δὲ πέλοιτο.
 ἀλλά, φίλοι, Κυθήρειαν ἐπικλείοντες ἀμύνειν,
 ἦδη νῦν Ἄργιοιο παραιφασίησι πίθεσθε."

555 ἴσκεν· ἐπήνησαν δὲ νέοι Φινῆος ἐφετμὰς
 μνησάμενοι. μῦνος δ' Ἄφαρῆιος ἄνθορεν Ἰδᾶς
 δεῖν' ἐπαλαστήσας μεγάλη ὀπί, φώνησέν τε·
 "ὦ πόποι, ἦ ῥα γυναιξὶν ὁμόστολοι ἐνθάδ'
 ἔβημεν,

οἱ Κύπριν καλέουσιν ἐπίρροθον ἄμμι πέλεσθαι,
 560 οὐκέτ' Ἐνναλίιο μέγα σθένος· ἐς δὲ πελείας
 καὶ κίρκους λεύσσοντες ἐρητύεσθε ἀέθλων.
 ἔρρετε, μηδ' ὑμῖν πολεμῆια ἔργα μέλοιτο,
 παρθενικὰς δὲ λιτῆσιν ἀνάλκιδας ἠπεροπεύειν."

ὡς ἠῦδα μεμαῶς πολέες δ' ὁμάδησαν ἐταῖροι
 565 ἦκα μάλ', οὐδ' ἄρα τίς οἱ ἐναντίον ἔκφατο μῦθον.
 χωόμενος δ' ὅ γ' ἔπειτα καθέζετο· τοῖσι δ' Ἰήσων
 ἀντίκ' ἐποτρύνων τὸν ἐὸν νόον ᾧδ' ἀγόρευεν·

"Ἄργος μὲν παρὰ νηός, ἐπεὶ τόδε πᾶσιν ἔαδεν,
 στελλέσθω· ἀτὰρ αὐτοὶ ἐπὶ χθονὸς ἐκ ποταμοῖο
 570 ἀμφαδὸν ἦδη πείσματ' ἀνάφομεν· ἦ γὰρ ἔοικεν
 μηκέτι δὴν κρύπτεσθαι ὑποπτήσσοντας αὐτήν."

571 ὑποπτήσσοντας Pierson (metri gratia): πτήσσοντας Ω:
 <ἄ τε> πτήσσοντας Fränkel

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it than this: for us to approach the maiden with entreaties, making use of every sort of stratagem. And I do not think she will refuse, if in fact Phineus declared that our return would lie with the goddess Cypris,⁴³ since hers was the gentle bird that escaped its doom. And as the heart within my breast foretells in accordance with this bird-omen, just so may it turn out. Come, my friends, call on Cytherea⁴⁴ to defend us and without delay heed the counsels of Argus."

He spoke, and the young men approved when they recalled the commands of Phineus. But Idas alone, Apha-reus' son, leapt up, venting his terrible anger in a loud voice, and said:

"For shame! We have surely come here as shipmates of women, those who call on Cypris to be our helper, no longer on the great strength of Enyalius. But you look to doves and hawks and shrink from contests.⁴⁵ Away with you: let not deeds of war concern you but seducing defenseless girls with entreaties!"

Thus he spoke vehemently, and many of the companions murmured softly,⁴⁶ but in fact no one spoke a word against him. Still angry, he then sat down. Presently, Jason roused them to action and stated his own thoughts thus:

"Let Argus go forth from the ship, since everyone approves of that, and let us now leave the river⁴⁷ and openly fasten the stern cables to land, for we should no longer remain hidden and cowering⁴⁸ from battle."

⁴³ Phineus' words are at 2.423-424. ⁴⁴ Aphrodite.

⁴⁵ Some edd. punctuate differently: "those who call on Cypris to be our helper. No longer looking to the great strength of Enyalius but to doves and hawks, you shrink from contests."

⁴⁶ Their murmur indicates disapproval of Idas.

⁴⁷ Where they were at anchor in the backwater.

⁴⁸ Or, reading Fränkel's <ἄ τε> πτήσσαντας, as if cowering.

APOLLONIUS RHODIUS

- ὡς ἄρ' ἔφη· καὶ τὸν μὲν ἄφαρ προΐαλλε νέεσθαι
 καρπαλίμως ἐξ᾽αὐτὶς ἀνὰ πτόλιν, οἱ δ' ἐπὶ νηὸς
 εὐναίας ἐρύσαντες ἐφετμαῖς Αἰσονίδαο
 575 τυτθὸν ὑπέξ ἔλεος χέρσῳ ἐπέκελσαν ἐρετμοῖς.
 αὐτίκα δ' Αἰήτης ἀγορὴν ποιήσατο Κόλχων
 νόσφιν ἐοῖο δόμου, τόθι περ καὶ πρόσθε κάθιζον,
 ἀτλήτους Μινύαισι δόλους καὶ κήδεα τεύχων.
 στεύτο δ', ἐπεὶ κεν πρῶτα βόες διαδηλήσονται
 580 ἄνδρα τόν, ὅς ῥ' ὑπέδεκτο βαρὺν καμῆεσθαι ἄεθλον,
 δρυμὸν ἀναρρήξας λασίης καθύπερθε κολώνης
 αὐτανδρον φλέξειν δόρυ νήιον, ὄφρ' ἀλεγεινὴν
 ὕβριν ἀποφλύξωσιν ὑπέρβια μηχανόωντες.
 οὐδὲ γὰρ Αἰολίδην Φρίξον μάλα περ χατέοντα
 585 δέχθαι ἐνὶ μεγάροισιν ἐφέστιον, ὃς περὶ πάντων
 ξείνων μειλιχίη τε θεουδείη τ' ἐκέκαστο,
 εἰ μὴ οἱ Ζεὺς αὐτὸς ἀπ' οὐρανοῦ ἄγγελον ἦκεν
 Ἑρμείαν, ὥς κεν προσκηδέος ἀντιάσειεν·
 μὴ καὶ ληιστῆρας ἔην ἐς γαῖαν ἰόντας
 590 ἔσσεσθαι δηναιὸν ἀπήμονας, οἷσι μέμηλεν
 ὀθνείοις ἐπὶ χεῖρα ἔην κτεάτεσσιν αἰείρειν,
 κρυπταδίους τε δόλους τεκταινέμεν, ἠδὲ βοτήρων
 αὐλία δυσκελάδοισιν ἐπιδρομίησι δαΐξαι.
 νόσφι δὲ οἱ αὐτῷ φάτ' εἰκότα μέλια τίσειν
 595 υἱῆας Φρίξιο, κακορρέκτησιν ὀπηδοῦς
 ἀνδράσι νοστήσαντας ὀμιλαδόν, ὄφρα ἔ τιμῆς

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Thus he spoke and at once dispatched Argus to return at full speed to the city, while they, on Jason's orders, raised the anchors on board and rowed the ship ashore not far from the backwater.

Aeetes immediately⁴⁹ held an assembly of the Colchians away from his palace, in a place where they used to convene before this, while he devised intolerable treachery and woes for the Minyans.⁵⁰ He declared that once the oxen had torn apart that man who had agreed to endure the grievous contest, he would cut down the grove atop the wooded hill and burn the ship's timbers along with its crew, so that those contriving wanton acts would splutter out their baneful insolence. For he said that he would not have received the Aeolid Phrixus as a guest in his palace in spite of his great need—he who surpassed all strangers in gentleness and fear of the gods—had not Zeus himself sent his messenger Hermes to him from heaven, so that he⁵¹ might find an affectionate host; much less that bandits coming to his land would remain unpunished for very long, those whose concern it is to lay their hands on other people's possessions, hatch secret plots, and plunder shepherds' folds in horrid-sounding raids. And apart from them, he said⁵² that the sons of Phrixus would pay him personally a fitting recompense for returning in company with a gang of evil-doing men, in order to expel him callously from his honor

⁴⁹ I.e. right after Jason and his men had left at 3.442.

⁵⁰ I.e. the Argonauts (cf. 1.228–233).

⁵¹ Phrixus.

⁵² Some interpret *νόσφι δὲ οἱ αὐτῷ φάτ'* to mean "he thought apart to himself," and did not share this information with the people.

APOLLONIUS RHODIUS

- καὶ σκήπτρων ἐλάσειαν ἀκηδέες, ὡς ποτε βάξιν
 λευγαλέην οὐ πατρὸς ἐπέκλυεν Ἥελίοιο,
 χρειῶ μιν πυκινόν τε δόλον βουλᾶς τε γενέθλης
 600 σφωιτέρης ἄτην τε πολύτροπον ἐξαλέασθαι·
 τῷ καὶ ἐελδομένους πέμπεν ἐς Ἀχαΐδα γαίαν
 πατρὸς ἐφημοσύνη δολιχὴν ὁδόν· οὐδὲ θυγατρῶν
 εἶναί οἱ τυτθόν γε δέος, μή πού τινα μῆτιν
 φράσσωνται στυγερῆν, οὐδ' υἱέος Ἀψύρτοιο,
 605 ἀλλ' ἐνὶ Χαλκιόπης γενεῇ τάδε λυγρὰ τετύχθαι.
 καὶ ῥ' ὁ μὲν ἄσχετα ἔργα πιφαύσκειτο δημοτέροισιν
 χωόμενος, μέγα δέ σφιν ἀπέιλεε νῆά τ' ἐρύσθαι
 ἠδ' αὐτούς, ἵνα μή τις ὑπέκ κακότητος ἀλύξῃ.
 τόφρα δὲ μητέρ' ἐήν, μετιῶν δόμον Αἰήταο,
 610 Ἄργος παντοίοισι παρηγορέεσκεν ἔπεσιν,
 Μήδειαν λίσσεσθαι ἀμυνέμεν· ἠ δὲ καὶ αὐτὴ
 πρόσθεν μητιάασκε· δέος δέ μιν ἴσχανε θυμόν,
 μή πως ἠὲ παρ' αἴσαν ἐτώσια μειλίσσοιτο
 πατρὸς ἀτυζομένην ὀλοὸν χόλον, ἠὲ λιτῆσιν
 615 ἐσπομένης ἀρίδηλα καὶ ἀμφαδὰ ἔργα πέλοιτο.
 κούρην δ' ἐξ ἀχέων ἀδινὸς κατελώφεεν ὕπνος
 λέκτρῳ ἀνακλιθεῖσαν. ἄφαρ δέ μιν ἠπεροπῆες,
 οἷά τ' ἀκηχεμένην, ὀλοοὶ ἐρέθεσκον ὄνειροι·
 τὸν ξεῖνον δ' ἐδόκησεν ὑφειστάμεναι τὸν ἄεθλον,
 620 οὗ τι μάλ' ὀρμαίνοντα δέρος κριοῖο κομίσσαι,
 οὐδέ τι τοῖο ἔκητι μετὰ πτόλιν Αἰήταο
 ἐλθέμεν, ὄφρα δέ μιν σφέτερον δόμον εἰσαγάγοιτο

601 πέμπεν Ω: πέμπειν V² Stephanus

and his throne—as he had once heard in a dread oracle from his father Helius, that he needed to avoid the shrewd treachery and plots of his own family and their wily destruction. And that is why he sent them off, as they wished, to the land of Achaea on a long journey at their father's urging.⁵³ And he said he had not the slightest fear of his daughters, lest they somehow contrive some hateful scheme, nor of his son Apsyrtus, but that these dreadful things had come to be in Chalciopé's offspring. And so he angrily proclaimed these horrible deeds to his townsmen and with strong threats ordered them to keep watch on the ship and its crew, so that no one might escape an evil end.

In the meantime, Argus had returned to the palace of Aetes and with every sort of argument was pleading with his mother to beg Medea to help. And Chalciopé herself had been considering it before this, but fear gripped her heart, lest perhaps her entreaties would be inappropriate and ineffective because her sister dreaded their father's deadly anger, or if she did yield to her prayers, that her deeds would come to light and be exposed.

As for the girl, deep sleep was furnishing relief from her troubles as she lay in bed. But soon deceptive, baleful dreams began to disturb her, as they do when a girl is in distress. She imagined that the stranger had accepted the contest, not at all because he desired to take back the ram's fleece, nor was it for that reason he had come to Aetes' city, but to take her to his own home as his wedded wife.

⁵³ If the finite verb *πέμπευ* is correct, this sentence is evidently an explanation by the author/narrator. Their father Phrixus ordered them to return to Orchomenus to take possession of his inheritance (cf. 2.1093–1096 and 3.262–267).

APOLLONIUS RHODIUS

- κουριδίην παράκοιτιν. οἶετο δ' ἀμφὶ βόεσσιν
 αὐτῇ ἀεθλεύουσα μάλ' εὐμαρέως πονέεσθαι·
- 625 σφωιτέρους δὲ τοκῆας ὑποσχεσίης ἀθερίζειν,
 οὐνεκεν οὐ κούρη ζεύξαι βόας, ἀλλὰ οἱ αὐτῷ
 προύθεσαν· ἐκ δ' ἄρα τοῦ νεῖκος πέλεν ἀμφήριστον
 πατρί τε καὶ ξείνοισ· αὐτῇ δ' ἐπιέτρεπον ἄμφω
 τῶς ἔμεν, ὥς κεν ἐῆσι μετὰ φρεσὶν ἰθύσειεν·
- 630 ἣ δ' ἄφνω τὸν ξεῖνον, ἀφειδήσασα τοκῆων,
 εἶλετο· τοὺς δ' ἀμέγαρτον ἄχος λάβεν, ἐκ δ'
 ἐβόησαν
 χωόμενοι τὴν δ' ὕπνος ἅμα κλαγγῇ μεθέκεν.
 παλλομένη δ' ἀνόρουσε φόβῳ, περὶ τ' ἀμφὶ τε
 τοίχους
 πάπτηνεν θαλάμοιο· μόλις δ' ἔσαγείρατο θυμὸν
- 635 ὡς πάρος ἐν στέρνοισ, ἀδιυῆν δ' ἀνενείκατο φωνήν·
 “δειλὴ ἐγών, οἷόν με βαρεῖς ἐφόβησαν ὄνειροι.
 δεΐδια, μὴ μέγα δὴ τι φέρη κακὸν ἤδε κέλευθος
 ἠρώων· περὶ μοι ξείνῳ φρένες ἠερέθονται.
 μνάσθω ἐδὸν κατὰ δῆμον Ἀχαιίδα τηλόθι κούρην,
- 640 ἄμμι δὲ παρθενίη τε μέλοι καὶ δῶμα τοκῆων.
 ἔμπα γε μὴν, θεμένη κύνεον κέαρ, οὐκέτ' ἄνευθεν
 αὐτοκασιγνήτης πειρήσομαι, εἴ κέ μ' ἀέθλω
 χραισμεῖν ἀντιάσῃσιν, ἐπὶ σφετέροις ἀχέουσα
 παισί· τό κέν μοι λυγρὸν ἐνὶ κραδίῃ σβέσαι
 ἄλγος.”
- 645 ἦ ῥα, καὶ ὀρθωθείσα θύρας ὦξε δόμοιο
 νῆλιπος οἰέανος· καὶ δὴ λελίητο νέεσθαι

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She dreamed that she herself competed against the oxen and very easily performed the task, but that her parents took back their promise, because they had not set the task for their daughter to yoke the oxen, but for him alone. Thereupon a contentious disagreement arose between her father and the strangers, and both sides turned the decision over to her to be as she desired in her own mind. And she immediately chose the stranger with no regard for her parents. Measureless grief seized them, and they shouted out in anger, and at their cry sleep released her. Shaking with fear, she bolted up and stared around and about at the walls of her room. With difficulty she collected her spirit back in her breast as before and brought forth a sorrowful voice:

“Poor me! How these dire dreams have frightened me! I fear that this expedition of heroes will indeed bring some great harm—my mind is all aflutter about the stranger. Let him woo an Achaean girl far away among his own people, and let my care be for virginity and the home of my parents. Yet nevertheless, I will make my heart shameless and, no longer remaining aloof, will test my sister, to see if she will entreat me to aid in the contest because she is distressed for her sons—that would quench the terrible pain in my heart.”

She spoke and rose up and opened the doors of her chamber, barefoot in a single gown.⁵⁴ And she truly desired

⁵⁴ An outer garment would normally be worn outside one's room.

APOLLONIUS RHODIUS

- αὐτοκασιγνήτηνδε καὶ ἔρκεος οὐδὸν ἄμειψεν·
 δὴν δὲ καταυτόθι μίμνεν ἐνὶ προδόμῳ θαλάμοιο
 αἰδοῖ ἐργομένη· μετὰ δ' ἐτράπετ' αὐτὶς ὀπίσσω
 650 στρεφθεῖσ'· ἐκ δὲ πάλιν κίεν ἔνδοθεν, ἄψ τ' ἀλέεινεν
 εἴσω· τῆύσιοι δὲ πόδες φέρουν ἔνθα καὶ ἔνθα·
 ἦτοι ὅτ' ἰθύσειεν, ἔρκε μιν ἔνδοθεν αἰδώς·
 αἰδοῖ δ' ἐργομένην θρασὺς ἴμερος ὀτρύνεσκεν.
 τρὶς μὲν ἐπειρήθη, τρὶς δ' ἔσχετο· τέτρατον αὐτὶς
 655 λέκτροισιν πρηγῆς ἐνικάππεσεν εἰλιχθεῖσα.
 ὡς δ' ὅτε τις νύμφη θαλερὸν πόσιν ἐν θαλάμοισιν
 μύρεται, ᾧ μιν ὄπασσαν ἀδελφεοὶ ἠδὲ τοκῆες,
 οὐδέ τί πω πάσαις ἐπιμίσγεται ἀμφιπόλοισιν
 αἰδοῖ ἐπιφροσύνη τε, μυχῶ δ' ἀχέουσα θαάσσει,
 660 τὸν δέ τις ὄλεσε μοῖρα, πάρος ταρπήμεναι ἄμφω
 δήνεσιν ἀλλήλων· ἢ δ' ἔνδοθι δαιομένη περ
 σίγα μάλα κλαίει χῆρον λέχος εἰσορόωσα,
 μὴ μιν κερτομέουσαι ἐπιστοβέωσι γυναικες·
 τῇ ἱκέλη Μήδεια κινύρετο. τὴν δέ τις ἄφνω
 665 μυρομένην μεσσηγὺς ἐπιπρομολοῦσ' ἐνόησεν
 δμῶων, ἣ οἱ ἐπέτις πέλε κουρίζουσα·
 Χαλκιόπη δ' ἤγγειλε παρασχεδόν· ἢ δ' ἐνὶ παισὶν
 ἦστ' ἐπιμητιώωσα κασιγνήτην ἀρέσασθαι.
 ἀλλ' οὐδ' ὡς ἀπίθησεν, ὅτ' ἔκλυεν ἀμφιπόλοιο
 670 μῦθον ἀνώιστον· διὰ δ' ἔσσυτο θαμβήσασα
 ἐκ θαλάμου θάλαμόνδε διαμπερές, ᾧ ἐνὶ κούρη
 κέκλιτ' ἀκηχεμένη, δρύνψεν δ' ἐκάτερθε παρειάς.
 ὡς δ' ἶδε δάκρυσιν ὅσσε πεφυρμένα, φώνησέν μιν·

647 ἄμειψεν Ω: ἀμείψαι Fränkel

ARGONAUTICA: BOOK 3

to visit her sister and crossed the threshold to the courtyard, but for a long time she remained there in the vestibule of her room, held back by shame. She turned around and went back again, but once more came forth from within,⁵⁵ and again shrank back inside. Her feet carried her back and forth in vain: whenever she started forth, shame held her back inside, but while restrained by shame, bold desire kept urging her on. Three times she tried, three times she halted. The fourth time she whirled back around and fell face down on her bed. And as when a bride in her bedroom weeps for her youthful husband, to whom her brothers and parents have given her, and she does not yet associate with all the servants out of shame and discretion, but sits in a corner grieving—a husband some doom had slain before the two of them could enjoy each other's counsels—and, although burning inside as she beholds her widowed bed, she wails in silence, lest the women criticize and scoff at her; like her did Medea lament. But suddenly in the midst of her weeping one of the servants approached and noticed her, a young girl who was her attendant. She immediately told Chalciope, who was sitting with her sons, pondering how to win over her sister. But nonetheless,⁵⁶ she did not disobey when she heard the servant's unexpected report, but rushed in amazement out through her room straight to the room where the girl lay grieving and had scratched both of her cheeks. When she saw her eyes dimmed with tears, she said to her:

⁵⁵ Into the vestibule.

⁵⁶ I.e. although absorbed in her planning.

APOLLONIUS RHODIUS

- “ὦ μοι ἐγώ, Μήδεια, τί δὴ τάδε δάκρυα λείβεις;
 675 τίπτ' ἔπαθες; τί τοι αἶνον ὑπὸ φρένας ἵκετο πένθος;
 ἢ νύ σε θευμορίη περιδέδρομεν ἄψευα νοῦσος,
 ἦέ τιν' οὐλομένην ἐδάης ἐκ πατρὸς ἐνιπήν
 ἀμφί τ' ἐμοὶ καὶ παισίν; ὄφελλέ με μήτε τοκήων
 δῶμα τόδ' εἰσοράαν μηδὲ πτόλιν, ἀλλ' ἐπὶ γαίης
 680 πείρασι ναιετάειν, ἵνα μηδὲ περ οὔνομα Κόλχων.”
 ὦς φάτο· τῆς δ' ἐρύθηνε παρήια· δὴν δέ μιν
 αἰδῶς
 παρθενίη κατέρυκεν ἀμείψασθαι μεμαυῖαν.
 μῦθος δ' ἄλλοτε μὲν οἱ ἐπ' ἀκροτάτης ἀνέτελλεν
 γλώσσης, ἄλλοτ' ἔνερθε κατὰ στῆθος πεπότῃτο·
 685 πολλάκι δ' ἱμερόεν μὲν ἀνὰ στόμα θυῖεν ἐνισπείν,
 φθογγῇ δ' οὐ προύβαινε παροιτέρω. ὄψε δ' ἔειπεν
 τοῖα δόλω θρασέες γὰρ ἐπεκλονέεσκον Ἐρωτες·
 “Χαλκίοπη, περὶ μοι παίδων σέο θυμὸς ἄηται,
 μή σφε πατήρ ξείνοισι σὺν ἀνδράσι αὐτίκ'
 ὀλέσση·
 690 τοῖα κατακνώσσοῦσα μιννυθαδίω νέον ὕπνω
 λεύσσω ὀνείρατα λυγρά—τά τις θεὸς ἀκράαντα
 θείη, μηδ' ἀλεγεινὸν ἐφ' υἰάσι κῆδος ἔλοιο.”
 φῆ ῥα κασιγνήτης πειρωμένη, εἴ κέ μιν αὐτὴ
 ἀντιάσειε πάροιθεν εἰς τεκέεσσιν ἀμύνειν.
 695 τὴν δ' αἰνῶς ἄτλητος ἐπέκλυσε θυμὸν ἀνίη
 δείματι, τοῖ' ἐσάκουσεν· ἀμείβετο δ' ὦδ' ἐπέεσσιν·
 “καὶ δ' αὐτὴ τάδε πάντα μετήλυθον ὀρμαίνουσα,
 εἴ τινα συμφράσσαιο καὶ ἀρτύνειας ἀρωγῆν.
 ἀλλ' ὄμοσον Γαῖάν τε καὶ Οὐρανόν, ὅττι τοι εἶπω

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“Woe is me, Medea, why ever are you shedding these tears? What has happened to you? What terrible sorrow has come upon your mind? Has some heaven-sent sickness encompassed your body, or have you learned of some deadly threat from our father concerning me and my sons? I wish I did not behold this house of our parents or even this city, but lived at the ends of the earth, where not even the name of Colchians is known.”

Thus she spoke. The girl's cheeks blushed, and for a long time her virgin shame restrained her, although she longed to reply. At one moment her words rose up to the tip of her tongue, but at another fluttered deep down in her breast. Often they rushed up to her lovely lips for utterance, but went no further to become speech. At last she spoke these words deceitfully, for the bold Loves were urging her on:

“Chalciope, my heart is trembling for your sons, in fear that our father will slay them immediately along with the strangers. Such dreadful dreams have I been seeing just now while slumbering in a brief sleep—may a god make them unfulfilled, and may you never suffer painful sorrow on account of your sons!”

She spoke, testing her sister, to see if Chalciope herself would take the lead in begging her to defend her sons. Utterly unbearable pain flooded Chalciope's heart in fear of what she heard, and she answered with these words:

“I too have been pondering all these things and came here myself, to see if you would take counsel with me and provide some help. Come, swear by Earth and Heaven

APOLLONIUS RHODIUS

- 700 σχήσειν ἐν θυμῷ σὺν τε δρήστειρα πέλεσθαι.
 λίσσομ' ὑπὲρ μακάρων σέο τ' αὐτῆς ἠδὲ τοκῆων,
 μή σφε κακῇ ὑπὸ κηρὶ διαρραισθέντας ιδέσθαι
 λευγαλέως· ἢ σοὶ γε φίλοις σὺν παισὶ θανούσα
 εἶην ἐξ Ἀΐδεω στυγερῇ μετόπισθεν Ἐρινύς.”
- 705 ὡς ἄρ' ἔφη· τὸ δὲ πολλὸν ὑπεξέχοντ' αὐτίκα
 δάκρυ,
 νειόθι δ' ἀμφοτέρησι περίσχετο γούνατα χερσίν,
 σὺν δὲ κάρη κόλποις περικάββαλεν. ἔνθ' ἔλεεινὸν
 ἄμφω ἐπ' ἀλλήλησι θέσαν γόον· ὦρτο δ' ἰωὴ
 λεπταλή διαὶ δώματ' ὄδυρομένων ἀχέεσσιν.
- 710 τὴν δὲ πάρος Μήδεια προσέννεπεν ἀσχαλόωσα·
 “δαιμονίη, τί νύ τοι ρέξω ἄκος, οἷ' ἀγορεύεις,
 ἀράς τε στυγεράς καὶ Ἐρινύας; αἶ γὰρ ὄφελλεν
 ἔμπεδον εἶναι ἐπ' ἄμμι τεοὺς νιῆας ἔρυσθαι.
 ἴστω Κόλχων ὄρκος ὑπέρβιος, ὃν τιν' ὁμόσσαι
- 715 αὐτῇ ἐποτρύνεις, μέγας Οὐρανὸς ἠδ' ὑπένερθεν
 Γαῖα, θεῶν μήτηρ, ὅσσον σθένος ἐστὶν ἐμεῖο,
 μή σ' ἐπιδευήσεσθαι ἀνυστά περ ἀντιώωσαν.”
 φῆ ἄρα· Χαλκιόπη δ' ἠμείβετο τοῖσδ' ἐπέεσσιν·
 “οὐκ ἂν δὴ ξείνῳ τλαίης χατέοντι καὶ αὐτῷ
- 720 ἢ δόλον ἢ τινα μῆτιν ἐπιφράσσασθαι ἀέθλου,
 παίδων εἶνεκ' ἐμεῖο; καὶ ἐκ κείνοιο δ' ἰκάνει
 Ἄργος ἐποτρύνων με τεῆς πειρῆσαι ἀρωγῆς·
 μεσσηγυὺς μὲν τόν γε δόμῳ λίπον ἐνθάδ' ἰούσα.”

707 περικάββαλεν wE: περικάββαλον LA

710 ἀσχαλόωσα Ω: ἀσχαλόωσαν Fränkel

that you will keep what I tell you in your heart and be my helpmate. I implore you by the blessed gods, yourself, and our parents, not to look on while they are piteously destroyed by an evil death. Otherwise, may I die with my dear sons and hereafter be a horrible Fury from Hades for you."

Thus she spoke, and immediately a torrent of tears burst forth, and from below she embraced Medea's knees with both hands and at the same time let her head fall onto Medea's lap.⁵⁷ Then, next to one another, they both made a pitiful lament, and the wailing sound rose through the house as they wept in anguish. Full of grief, Medea addressed her sister first:

"My poor sister, what remedy can I provide you, when you speak of such things as horrible curses and Furies? If only it were firmly in my power to save your sons. Let my witness be the mighty oath of the Colchians, which you yourself are urging me to swear, and great Heaven and Earth below, mother of the gods, that with all the strength in my possession, you shall not lack help, if what you request can indeed be accomplished."

She spoke, and Chalciopé answered with these words:

"Could you not then dare to contrive on behalf of the stranger, since he himself is in need as well, a trick or some plan with regard to the contest for my sons' sake? Indeed it is from him⁵⁸ that Argus has come, urging me to try to gain your help. While he was asking, I left him in my room to come here."

⁵⁷ Or, reading *περὶ κάββαλον*, *they let their heads fall onto their own breasts.* ⁵⁸ Jason (the stranger).

723 τὸν γε LA: τόνδε wE | δόμω H: δόμων SE^{sl}: δόμων rell.

ὡς φάτο· τῇ δ' ἔντοσθεν ἀνέπτατο χάρματι
θυμός·

725 φοινίχθη δ' ἄμυδις καλὸν χροά, κὰδ δέ μιν ἀχλὺς
εἶλεν ἱαινομένην. τοῖον δ' ἐπὶ μῦθον ἔειπεν·

“Χαλκιοῖα, ὡς ὕμμι φίλον τερπνόν τε τέτυκται,
ὡς ἔρξω. μὴ γάρ μοι ἐν ὀφθαλμοῖσι φαείνοι
ἦὼς μηδέ με δηρὸν ἔτι ζώουσαν ἴδοιο,

730 εἴ κέ τι σῆς ψυχῆς προφερέστερον ἢέ τι παίδων
σῶν θείην, οἳ δὴ μοι ἀδελφείοι γεγάασιν,
κηδεμόνες τε φίλοι καὶ ὁμήλικες· ὡς δὲ καὶ αὐτὴν
φημὶ κασιγνήτην τε σέθεν κούρην τε πέλεσθαι,
ἴσον ἐπεὶ κείνοις με τεῶ ἔπαείραο μαζῶ

735 νηπυτίην, ὡς αἰὲν ἐγὼ ποτε μητρὸς ἄκουον.
ἀλλ' ἴθι, κεῦθε δ' ἐμὴν σιγῇ χάριν, ὄφρα τοκῆας
λήσομαι ἐντύνουσα ὑπόσχεσιν· ἦρι δὲ νηὸν
εἴσομαι εἰς Ἐκάτης θελκτῆρια φάρμακα ταύρων
οἰσομένη ξείνω, ὑπὲρ οὗ τόδε νεῖκος ὄρωρεν.”

740 ὡς ἦ γ' ἐκ θαλάμοιο πάλιν κίε, παισί τ' ἀρωγὴν
αὐτοκασιγνήτης διεπέφραδε. τήν γε μὲν αὐτίς
αἰδῶς τε στυγερόν τε δέος λάβε μουνωθεῖσαν,
τοῖα παρέξ οὗ πατρὸς ἐπ' ἀνέρι μητιάασθαι.

ινῆ μὲν ἔπειτ' ἐπὶ γαίαν ἄγεν κνέφας· οἳ δ' ἐνὶ
πόντῳ

730 εἴ κέ τι Wellauer: εἴ γέ τι Huet: εἰ ἔτι (vel ἢ ἔτι) Ω

732 αὐτὴν m: αὐτῇ w

733 κασιγνήτην Π⁴m: κασιγνήτη w | κούρην m: κούρη

w

738 εἴσομαι L^{2sl}E^{ac}: οἴσομαι LAwE^{2d}

Thus she spoke, and Medea's heart within her leapt for joy. At the same time her lovely skin turned red, and a mist covered her eyes as she warmed with pleasure. She replied with these words:

"Chalciopé, whatever you and your sons find welcome and pleasing, I shall do. May the dawn not shine in my eyes, nor may you see me alive much longer, if I hold anything of more importance than your life or that of your sons, who are my brothers, beloved guardians, and childhood companions. Likewise, I declare myself to be your sister and daughter, for you nursed me at your breast equally with them when I was a baby,⁵⁹ as I always heard from our mother in the past. But come, hide my kindness in silence, so that I can fulfill my promise without our parents' knowledge. At dawn I shall go to the temple of Hecate, in order to take the drugs for charming the oxen to the stranger on whose account this strife arose."

Thus Chalciopé went back from the room and informed her sons of her sister's aid. But shame and terrible dread again seized Medea when she was left alone, to be devising such things for a man without her father's knowledge.

Then night was drawing darkness over the earth, and

⁵⁹ By Vian's calculations, Medea and Phrixus' sons are between sixteen and twenty, Chalciopé around thirty-five, Apsyrtus (by a previous marriage) around forty, and Aeetes in his sixties

739 hic versus deest in codd. et pap., legitur in Σ^{LA}

741 τήν γε μὲν αὐτίς Platt: τήν δὲ μεταύτις Köchly: τήν δέ μιν αὐθίς Ω

APOLLONIUS RHODIUS

- 745 ναυτίλοι εἰς Ἑλίκην τε καὶ ἀστέρας Ὀρίωνος
 ἔδρακον ἐκ νηῶν, ὕπνοιο δὲ καὶ τις ὀδίτης
 ἦδη καὶ πυλαωρὸς ἐέλδeto, καὶ τινα παίδων
 μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν·
 οὐδὲ κυνῶν ὑλακὴ ἔτ' ἀνὰ πτόλιν, οὐ θρόος ἦεν
- 750 ἠχῆεις· σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην.
 ἀλλὰ μάλ' οὐ Μήδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος·
 πολλὰ γὰρ Αἰσονίδαο πόθῳ μελεδήματ' ἔγειρεν
 δειδυῖαν ταύρων κρατερὸν μένος, οἷσιν ἔμελλεν
 φθίσθαι ἀεικέλιη μοίρη κατὰ νεῖον Ἄρηος.
- 755 πυκνὰ δὲ οἱ κραδίη στηθέων ἔντοσθεν ἔθιεν,
 ἡελίου ὥς τίς τε δόμοις ἐνιπάλλεται αἴγλη
 ὕδατος ἐξανιούσα, τὸ δὴ νέον ἢ ἐλέβητι
 ἦέ που ἐν γαυλῶ κέχυται, ἦ δ' ἔνθα καὶ ἔνθα
 ὠκείη στροφάλιγγι τινάσσεται αἰσσοῦσα·
- 760 ὥς δὲ καὶ ἐν στηθεσσι κέαρ ἐλελίζετο κούρης.
 δάκρυ δ' ἀπ' ὀφθαλμῶν ἐλέω ῥέειν· ἔνδοθι δ' αἰεὶ
 τεῖρ' ὀδύνη σμύχουσα διὰ χροὸς ἀμφί τ' ἀραιὰς
 ἱνας καὶ κεφαλῆς ὑπὸ νεΐατον ἰνίον ἄχρῖς,
 ἔνθ' ἀλεγεινότατον δύνει ἄχος, ὀππὸτ' ἀνίας
- 765 ἀκάματοι πραπίδεςσιν ἐνισκίμφωσιν Ἔρωτες.
 φῆ δὲ οἱ ἄλλοτε μὲν θελκτῆρια φάρμακα ταύρων
 δωσέμεν· ἄλλοτε δ' οὐ τι, καταφθίσθαι δὲ καὶ αὐτῆ·
 αὐτίκα δ' οὐτ' αὐτῆ θανέειν, οὐ φάρμακα δώσειν,
 ἀλλ' αὐτῶς εὐκῆλος ἔην ὀτλησέμεν ἄτην.
- 770 ἐξομένη δῆπειτα δοάσσατο, φώνησέν τε

the sailors on the sea looked towards Helice and the stars of Orion from their ships,⁶⁰ and by now the traveler and gate-keeper were longing for sleep, and deep slumber was enfolding the mother whose children had died; and no longer was there barking of dogs through the city nor echoing sounds, but silence gripped the darkening night. But by no means had sweet sleep overtaken Medea, because in her longing for Jason many anxieties kept her awake, as she dreaded the great strength of the oxen that were going to make him die a horrid death in the field of Ares. Over and over the heart within her breast fluttered wildly, as when a ray of sunlight bounds inside a house as it leaps from water freshly poured into a cauldron or perhaps into a bucket, and quivers and darts here and there from the rapid swirling—thus did the girl's heart tremble in her breast. Tears of pity poured from her eyes, and deep within a pain tortured her constantly as it smoldered through her body and along the delicate nerves and deep down beneath the nape of the neck,⁶¹ where the sharpest anguish penetrates whenever the tireless Loves inflict pains upon the spirit.⁶² At one moment she was determined to give him the drugs for charming the oxen; at another by no means to give them but to perish herself as well; then immediately neither to die herself nor to give the drugs, but to endure her calamity in silence just as she was doing. Then she sat there in doubt and said:

⁶⁰ Aratus (*Phaenomena* 37–41) says that Greek sailors steered by Helice (Ursa Major), which appears large and bright at the beginning of night, and calculated time by the constellation Orion (*Phaenomena* 730–731). ⁶¹ The occiput. ⁶² A. uses the obsolete term *πραπίδεσσιν* (mind, spirit) only here.

APOLLONIUS RHODIUS

- “δειλὴ ἐγώ, νῦν ἔνθα κακῶν ἢ ἔνθα γένομαι;
 πάντη μοι φρένες εἰσὶν ἀμήχανοι, οὐδέ τις ἀλκὴ
 πῆματος, ἀλλ’ αὐτῶς φλέγει ἔμπεδον. ὡς ὄφελόν γε
 Ἄρτεμιδος κραιπνοῖσι πάρος βελέεσσι δαμῆναι,
 775 πρὶν τόν γ’ εἰσιδέειν, πρὶν Ἀχαιίδα γαίαν ἰκέσθαι
 Χαλκιόπης νῆας· τοὺς μὲν θεὸς ἢ τις Ἐρινὺς
 ἄμμι πολυκλαύτους δεῦρ’ ἤγαγε κεῖθεν ἀνίας.
 φθίσθω ἀεθλεύων, εἴ οἱ κατὰ νειὸν ὀλέσθαι
 μοῖρα πέλει· πῶς γάρ κεν ἐμοὺς λελάθοιμι τοκῆας
 780 φάρμακα μησαμένη; ποῖον δ’ ἐπὶ μῦθον ἐνύψω;
 τίς δὲ δόλος, τίς μῆτις ἐπὶ κλοπος ἔσσειτ’ ἀρωγῆς;
 ἢ μιν ἄνευθ’ ἐτάρων προσπτύξομαι οἶον ἰδοῦσα;
 δύσμορος· οὐ μὲν ἔολπα καταφθιμένοιο περ ἔμψης
 λωφήσειν ἀχέων· τότε δ’ ἂν κακὸν ἄμμι πέλοιτο
 785 κείνος, ὅτε ζωῆς ἀπαμείρεται. ἐρρέτω αἰδώς,
 ἐρρέτω ἀγλαΐη· ὁ δ’ ἐμῇ ἰότητι σαωθεῖς
 ἀσκηθῆς, ἵνα οἱ θυμῷ φίλον, ἔνθα νέοιτο
 αὐτὰρ ἐγὼν αὐτῆμαρ, ὅτ’ ἐξανύσειεν ἄεθλον,
 τεθναίην, ἢ λαιμὸν ἀναρτήσασα μελάθρῳ
 790 ἢ καὶ πασσαμένη ραιστήρια φάρμακα θυμοῦ.
 ἀλλὰ καὶ ὧς φθιμένη μοι ἐπιλλίξουσιν ὀπίσσω
 κερτομίας· τηλοῦ δὲ πόλις περὶ πᾶσα βοήσει
 πότμον ἐμόν· καὶ κέν με διὰ στόματος φορέουσαι
 Κολχίδες ἄλλυδις ἄλλαι ἀεικέα μωμήσονται·
 795 ἢ τις κηδομένη τόσον ἀνέρος ἄλλοδαποῖο
 κάτθανεν, ἢ τις δῶμα καὶ οὖς ἤσχυνε τοκῆας
 μαργοσύνη εἷξασα.’ τί δ’ οὐκ ἐμόν ἔσσεται αἰσχος;
 ὦ μοι ἐμῆς ἄτης· ἢ τ’ ἂν πολὺ κέρδιον εἶη

“O poor me! Must I now be in misery wherever I turn? In every direction my mind is helpless, and there is no help for the pain, but it burns steadily just like this. If only I had been killed by Artemis’ swift arrows before I laid eyes on him, before Chalciopé’s sons had reached the land of Achaea.⁶³ A god or some Fury led them here from that place to cause me pains full of lamentation. Let him perish in the contest, if it is his destiny to die in the field, for how without my parents’ knowledge could I prepare the drugs? And then, what story can I tell? What trick, what scheme will conceal my help?⁶⁴ If I catch sight of him alone without his comrades, shall I greet him? Unhappy me! Even if he perishes, I do not hope to find relief from anguish, for then he would cause me misery when he is deprived of life. Away with shame, away with glory! Once he is saved thanks to me, let him go unharmed wherever his heart desires. Yet for my part, on that very day when he completes his task, may I die, either by attaching my neck to a roof-beam or by swallowing life-destroying drugs. But nonetheless, even though I am dead, people will hereafter look askance and reproach me, and far and wide the entire city will shout out my fate and the Colchian women will savagely revile me as they bear my story on their lips hither and yon: ‘She cared so much for a foreign man that she died; she disgraced her home and her parents by yielding to lust.’ What disgrace will not be mine? Alas for my obsession! Truly, it would be

⁶³ Medea, like her father (cf. 3.375), believes that they actually got to Greece.

⁶⁴ Or *what deceptive scheme will be of help*.

- τῆδ' αὐτῆ ἐν νυκτὶ λιπεῖν βίον ἐν θαλάμοισιν,
 800 πότμῳ ἀνώιστῳ κάκ' ἐλέγχεα πάντα φυγοῦσαν,
 πρὶν τάδε λωβήεντα καὶ οὐκ ὄνομαστὰ τελέσσαι."
- ἦ, καὶ φωριαμὸν μετεκίαθεν, ἦ ἔνι πολλὰ
 φάρμακά οἱ, τὰ μὲν ἐσθλά, τὰ δὲ ραιστήρι', ἔκειτο.
 ἐνθεμένη δ' ἐπὶ γούνατ' ὀδύρετο, δεῦε δὲ κόλπους
 805 ἄλληκτον δακρύοισι, τὰ δ' ἔρρεεν ἀσταγῆς αὐτῶς,
 αἶν' ὀλοφυρομένης τὸν ἐὼν μόρον. ἴετο δ' ἦ γε
 φάρμακα λέξασθαι θυμοφθόρα, τόφρα πάσαιτο·
 ἦδη καὶ δεσμοὺς ἀνελύετο φωριαμοῖο
 ἐξελέειν μεμανῖα, δυσάμμορος· ἀλλὰ οἱ ἄφνω
 810 δεῖμ' ὀλοὸν στυγεροῖο κατὰ φρένας ἦλθ' Ἀίδαο·
 ἔσχετο δ' ἀμφασίῃ δηρὸν χρόνον. ἀμφὶ δὲ πᾶσαι
 θυμηδεῖς βιότοιο μεληδόνας ἰνδάλλοντο·
 μνήσατο μὲν τερπνῶν, ὅσ' ἐνὶ ζωοῖσι πέλονται,
 μνήσαθ' ὀμηλικίης περιγηθέος, οἶά τε κούρη·
 815 καὶ τέ οἱ ἠέλιος γλυκίων γένετ' εἰσοράασθαι
 ἦ πάρος, εἰ ἐτεόν γε νόῳ ἐπεμαίεθ' ἕκαστα.
 καὶ τὴν μὲν ῥα πάλιν σφετέρων ἀποκάθθετο
 γούνων,
 Ἕρης ἐννεσίησι μετάτροπος, οὐδ' ἔτι βουλὰς
 ἄλλη δοιάζεσκεν· ἐέλδετο δ' αἶψα φανῆναι
 820 ἦῶ τελλομένην, ἵνα οἱ θελκτῆρια δοίη
 φάρμακα συνθεσίησι καὶ ἀντήσειεν ἐς ὠπῆν.
 πυκνὰ δ' ἀνὰ κληῖδας ἐῶν λύεσκε θυράων,
 αἴγλην σκεπτομένη· τῆ δ' ἀσπᾶσιον βάλε φέγγος
 Ἕριγενῆς, κίνυντο δ' ἀνὰ πτολίεθρον ἕκαστοι.
 825 ἔνθα κασιγνήτους μὲν ἔτ' αὐτόθι μῆναι ἀνώγει

ARGONAUTICA: BOOK 3

much better for me to quit life this very night in my room and by a mysterious death flee all evil reproaches before carrying out these shameful and unnamable deeds.”

She spoke and fetched a chest in which lay her many drugs, some good, some harmful. And placing it on her knees, she wept and soaked her lap with incessant tears that flowed in streams as she sat there, bitterly lamenting her own fate. She longed to choose lethal drugs to swallow and was already loosening the fastenings of the chest in her eagerness to take them out, unfortunate girl! But suddenly a dread fear of hateful Hades entered her mind, and for a long time she held back in dumbfounded silence. Around her appeared all of life's heart-warming concerns: she remembered all the pleasures that exist among the living and recalled, as a girl would, her joyful age-mates, and the sun became sweeter for her to behold than ever before, as she truly grasped each of these with her mind. Then she put the chest back down off her knees, having changed her mind at the prompting of Hera; and no longer was she in doubt as to different plans, but longed for the rising dawn to appear quickly, so that she could give him the spell-casting drugs as she had promised, and meet him face to face. Again and again she loosened the bolts on her doors, peering for a gleam. And welcome to her was the light that Dawn cast, and people began stirring throughout the city.

Then Argus told his brothers to remain there longer to

- Ἄργος, ἵνα φράζονται νόον καὶ μῆδεα κούρης·
 αὐτὸς δ' αὐτ' ἐπὶ νῆα κίεν προπάρουθε λιασθείς.
 ἦ δ' ἐπεὶ οὖν τὰ πρῶτα φαεινομένην ἴδεν ἠῶ
 παρθενική, ξανθὰς μὲν ἀνήψατο χερσὶν ἐθείρας,
 830 αἶ οἱ ἀτημελίη καταειμέναι ἠερέθοντο,
 αὐσταλέας δ' ἔψησε παρηίδας, αὐτὰρ ἀλοιφῇ
 νεκταρῆ φαιδρύνειτ' ἐπι χροά· δύνε δὲ πέπλον
 καλόν, ἐγγάμπτοισιν ἀρηρέμενον περόνησιν,
 ἀμβροσίω δ' ἐφύπερθε καρῆατι βάλλε καλύπτρην
 835 ἀργυφῆν. αὐτοῦ δὲ δόμοις ἐνι δινεύουσα
 στεῖβε πέδον λήθη ἀχέων, τά οἱ ἐν ποσὶν ἦεν
 θεσπέσι', ἄλλα τ' ἔμελλεν ἀεξήσεσθαι ὀπίσσω.
 κέκλετο δ' ἀμφιπόλοισιν, αἶ οἱ δυοκαίδεκα πᾶσαι
 ἐν προδόμῳ θαλάμοιο θυώδεος ἠύλιζοντο
 840 ἠλικες, οὗ πω λέκτρα σὺν ἀνδράσι πορσύνουσαι,
 ἐσσυμένως οὐρῆας ὑποζεύξασθαι ἀπήνη,
 οἷ κέ μιν εἰς Ἑκάτης περικαλλέα νηὸν ἄγοιεν.
 ἔνθ' αὐτ' ἀμφίπολοι μὲν ἐφοπλίζεσκον ἀπήνην·
 ἦ δὲ τέως γλαφυρῆς ἐξείλετο φωριαμοῖο
 845 φάρμακον, ὃ ρά τέ φασι Προμήθειον καλέεσθαι.
 τῷ εἴ κ' ἐννουχίοισιν ἀρεσσάμενος θυέεσσιν
 Δαῖραν μοννογένειαν ἐὼν δέμας ἰκμαίνοιτο,
 ἦ τ' ἂν ὃ γ' οὔτε ῥηκτὸς εἴοι χαλκοῖο τυπῆσιν,
 οὔτε κεν αἰθομένῳ πυρὶ εἰκάθοι, ἀλλὰ καὶ ἀλκῇ
 850 λωίτερος κείν' ἦμαρ ὁμῶς κάρτει τε πέλοιτο.
 πρωτοφνὲς τό γ' ἀνέσχε καταστάξαντος ἔραζε
 αἰετοῦ ὠμηστῆω κνημοῖς ἐνι Κανκασίοισιν
 αἱματόεντ' ἰχώρα Προμηθῆος μογεροῖο.

ascertain the girl's state of mind and plans, while he himself left and returned in advance of them to the ship.

Now as soon as the maiden saw dawn appearing, with her hands she bound up her golden hair, which through her neglect hung down loose. She wiped⁶⁵ her tear-stained cheeks and freshened her skin with oil fragrant as nectar. She donned a beautiful robe fitted with elegantly curved pins, and upon her divinely beautiful head she cast a silver-white veil. And as she roamed there in the house, she trod the floor oblivious of the griefs—prodigious ones close at hand for her, and others destined to multiply thereafter. She called for her handmaids, twelve in all, who slept in the vestibule of her fragrant room, the same age as she and not yet sharing beds with husbands, and ordered them to yoke mules swiftly to the wagon, so they could draw her to the splendid temple of Hecate. Thereupon the handmaids set about preparing the wagon. She, meanwhile, took from the hollow chest a drug which they say is called Prome-thean. If, after appeasing the only-begotten Daira⁶⁶ with nocturnal sacrifices, a man should anoint his body with this drug, he would truly be impervious to strokes of bronze and not yield to blazing fire, but for that day would be superior both in valor and might. It first sprouted when the flesh-eating eagle dripped the bloody ichor of tortured Prometheus to the ground on the cliffs of Caucasus. From

⁶⁵ Or, reading ἔψηχε, *she rubbed*.

⁶⁶ Here a cultic name of Hecate, otherwise a chthonic deity associated with Eleusis and Persephone.

831 ἔψησε Ω: ἔψηχε Et. Gen. (cf. 4.164)

847 Δαῖραν ω: κούρην τ

- 855 τοῦ δ' ἦτοι ἄνθος μὲν ὅσον πήχυιον ὑπερθεν
 χροιῇ Κωρνκίῳ ἵκελον κρόκῳ ἐξεφαάνθη,
 καυλοῖσιν διδύμοισιν ἐπήγορον· ἢ δ' ἐνὶ γαίῃ
 σαρκὶ νεοτμήτῳ ἐναλιγκίῃ ἔπλετο ρίζα.
 τῆς οἴην τ' ἐν ὄρεσσι κελαινὴν ἰκμάδα φηγοῦ
 860 Κασπίῃ ἐν κόχλῳ ἀμήσατο φαρμάσσεσθαι,
 ἐπτὰ μὲν ἀενάοισι λοεσσαμένη ὑδάτεσσιν,
 ἐπτάκι δὲ Βριμῶ κουροτρόφον ἀγκαλέσασα,
 Βριμῶ νυκτιπόλον, χθονίην, ἐνέροισιν ἄνασσαν,
 λυγαίῃ ἐνὶ νυκτὶ σὺν ὀρφναίοις φαρέεσσιν.
 μυκηθμῷ δ' ὑπένερθεν ἐρεμνὴ σείετο γαῖα,
 865 ρίζης τεμνομένης Τιτηνίδος· ἔστενε δ' αὐτὸς
 Ἰαπετοῖο πάϊς ὀδύνη πέρι θυμὸν ἀλύων.
 τό ρ' ἢ γ' ἐξανελοῦσα θυώδεϊ κάθθετο μήτρη,
 ἢ τέ οἱ ἀμβροσίοισι περὶ στήθεσσι νέρτο.
 ἐκ δὲ θύραζε κιούσα θοῆς ἐπεβήσατ' ἀπήνης,
 870 σὺν δέ οἱ ἀμφίπολοι δοιαὶ ἐκάτερθεν ἔβησαν.
 αὐτῇ δ' ἠνὶ ἔδεκτο καὶ εὐπόιητον ἰμάσθλην
 δεξιτερῇ, ἔλαεν δὲ δι' ἄστεος· αἱ δὲ δὴ ἄλλαι
 ἀμφίπολοι, πείρινθος ἐφαπτόμεναι μετόπισθεν,
 τρώχων εὐρείαν κατ' ἀμαξιτόν, ἂν δὲ χιτῶνας
 875 λεπταλέους λευκῆς ἐπιγουννίδος ἄχρις ἄειρον.
 οἴη δὲ λιαροῖσιν ἐφ' ὕδασι Παρθενίοιο,
 ἦε καὶ Ἀμνισοῖο λοεσσαμένη ποταμοῖο
 χρυσείοις Λητωῖς ἐφ' ἄρμασιν ἐστηνῦια
 ὠκέϊαις κεμάδεσσι διεξελάησι κολῶνας,
 880 τηλόθεν ἀντιόωσα πολυκνίσου ἐκατόμβης·

it emerged a flower a cubit high above ground in color like a Corycian crocus,⁶⁷ supported by two stalks, but in the earth its root was like freshly cut flesh. Its sap, like the black juice of a mountain oak, she had collected in a Caspian shell to prepare the drug, after bathing herself seven times in ever-flowing streams,⁶⁸ and calling seven times on Brimo⁶⁹ the youth-nourisher, Brimo the night-wanderer, the infernal goddess, queen of the nether dead—all in the gloom of night, clad in dark garments. And with a bellow the black earth beneath shook when the Titanian⁷⁰ root was cut, and the son of Iapetus himself groaned, distressed at heart with pain. This drug she then took out and placed in the fragrant band that was fastened around her divinely beautiful breasts. She went outside and mounted the swift wagon, and two maidservants mounted with her, one on either side.⁷¹ She herself took the reins and a well-wrought whip in her right hand and drove through the city. The rest of the handmaids, holding on to the wicker basket of the wagon from behind, ran along the broad road and lifted their delicate robes up to their white thighs. And as when by the warm waters of Parthenius, or after bathing in the Amnisus river, Leto's daughter⁷² stands in her golden chariot drawn by swift deer and drives through the hills, coming from afar to partake of a savory hecatomb, and with her

67 Corycus in Cilicia was famous for its saffron.

68 Or *in seven ever-flowing streams* (schol.).

69 "The Roarer," a title of Hecate.

70 Prometheus' father was the Titan Iapetus.

71 Or *two on each side*.

72 Artemis.

τῇ δ' ἅμα νύμφαι ἔπονται ἀμορβάδες, αἱ μὲν ἀπ' αὐτῆς

ἀγρόμεναι πηγῆς Ἀμνισίδος, αἱ δὲ λιποῦσαι ἄλσέα καὶ σκοπιάς πολυπίδακας· ἀμφὶ δὲ θήρες κινζιθμῶ σαίνουσιν ὑποτρομέοντες ἰοῦσαν·

- 885 ὧς αἶ γ' ἔσσεύοντο δι' ἄστεος, ἀμφὶ δὲ λαοὶ εἶκον ἀλευάμενοι βασιληίδος ὄμματα κούρης. αὐτὰρ ἐπεὶ πόλιος μὲν ἐνδμήτους λίπ' ἀγυιάς, νηὸν δ' εἰσαφίκανε διέκ πεδίων ἐλάουσα, δὴ τότε ἐντροχάλοιο κατ' αὐτόθι βήσατ' ἀπήνης
- 890 ἰεμένη, καὶ τοῖα μετὰ δμωῆσιν ἔειπεν·

“ὦ φίλαι, ἦ μέγα δὴ τι παρήλιτον, οὐδ' ἐνόησα μὴ ἔμεν ἀλλοδαποῖσι μετ' ἀνδράσιν, οἳ τ' ἐπὶ γαῖαν ἡμετέραν στρωφῶσιν· ἀμηχανίη βεβόληται πᾶσα πόλις· τὸ καὶ οὐ τις ἀνήλυθε δεῦρο γυναικῶν

895 τάων, αἱ τὸ πάροιθεν ἐπημάτιαι ἀγέρονται. ἀλλ' ἐπεὶ οὖν ἰκόμεσθα καὶ οὐ νύ τις ἄλλος ἔπεισιν, εἰ δ' ἄγε μολπῇ θυμὸν ἀφειδείως κορέσῶμεν μελιχίῃ, τὰ δὲ καλὰ τερείνης ἄνθεα ποίης λεξάμεναι τότε ἔπειτ' αὐτὴν ἀπονισσόμεθ' ὦρην.

- 900 καὶ δέ κε σὺν πολέεσσιν ὀνείασιν οἴκαδ' ἴκοισθε ἡματι τῶδ', εἴ μοι συναρέσσετε τήνδε μενοιμήν. Ἄργος γάρ μ' ἐπέεσσι παρατρέπει, ὧς δὲ καὶ αὐτὴ Χαλκιόπη—τὰ δὲ σίγα νόφ' ἔχειτ' εἰσαίτουσαι ἐξ ἐμέθεν, μὴ πατρὸς ἐς οὐατα μῦθος ἴκηται—
- 905 τὸν ξείνόν με κέλονται, ὃ τις περὶ βουσὶν ὑπέστη,

follow nymphs in attendance—some gathering from the very source of the Amnisus, others having left groves and peaks with many springs—and all around wild animals fawn on her, cowering with whimpers as she makes her way; thus did they hasten through the city, and all around them the people gave way as they avoided the eyes of the royal maiden. But after she had left the well-built streets of the city and, having crossed the plain, arrived at the temple, then at once she stepped down from her well-wheeled wagon, all eager, and said the following to her handmaids:

“My friends, I truly made a great mistake, and I did not realize that I should not go out among the foreign men who roam about our country, for the whole city is stricken with helpless dismay, and therefore none of the women who formerly gathered every day has come here. But since in fact we have arrived and no one else will come here, let us without restraint satisfy our hearts with gentle play,⁷³ and then, after plucking those beautiful flowers from the tender grass, we shall return at the same hour as usual. Furthermore, you might go back home with many presents today, if you will grant this desire of mine. For Argus tries to win me over with entreaties, as does Chalcioppe herself (but what you hear from me keep silently in your minds, so that word does not reach my father’s ears): with regard to that stranger who agreed to compete with the oxen, they

⁷³ The word *μολπή* indicates that singing and dancing are a major component of their amusement. The scene is modeled on the play of Nausicaa and her handmaids at *Odyssey* 6.101.

881 ἀπ’ Fränkel: ἐπ’ Ω 882 λιπούσαι Struve: δὴ ἄλλαι
 Ω (ex 872) 901 τῶδ’ Platt: τῶ Ω

δῶρ' ἀποδεξαμένην ὀλοῶν ρύσασθαι ἀέθλων.
 αὐτὰρ ἐγὼ τὸν μῦθον ἐπήνεον ἠδὲ καὶ αὐτὸν
 κέκλωμαι εἰς ὤπην ἐτάρων ἄπο μῦνον ἰκέσθαι,
 ὄφρα τὰ μὲν δασόμεσθα μετὰ σφίσιιν, εἴ κεν
 ὀπάσση

- 910 δῶρα φέρων, τῷ δ' αὖτε κακώτερον ἄλλο πόρωμεν
 φάρμακον. ἀλλ' ἀπονόσφι πέλεσθέ μοι, εὖτ' ἂν
 ἴκηται."

ὡς ἠῦδα· πάσησι δ' ἐπίκλοπος ἠνδανε μῆτις.

αὐτίκα δ' Αἰσονίδην ἐτάρων ἄπο μῦνον ἐρύσσας

Ἄργος, ὅτ' ἤδη τήνδε κασιγνήτων ἐσάκουσεν

- 915 ἠερίην Ἐκάτης ἱερὸν μετὰ νηὸν ἰοῦσαν,
 ἦγε διέκ πεδίον· ἅμα δέ σφισιν εἶπετο Μόψος
 Ἄμπυκίδης, ἐσθλὸς μὲν ἐπιπροφανέντας ἐνισπείν
 οἰωνούς, ἐσθλὸς δὲ σὺν εὖ φράσσασθαι ἰοῦσιν.

ἔνθ' οὐ πῶ τις τοῖος ἐπὶ προτέρων γένητ' ἀνδρῶν,

- 920 οὐθ' ὅσοι ἐξ αὐτοῖο Διὸς γένος, οὐθ' ὅσοι ἄλλων
 ἀθανάτων ἠρωες ἀφ' αἵματος ἐβλάστησαν,
 οἷον Ἰήσωνα θῆκε Διὸς δάμαρ ἤματι κείνῳ
 ἡμὲν ἐσάντα ἰδεῖν ἠδὲ προτιμυθήσασθαι
 τὸν καὶ παπταίνοντες ἐθάμβεον αὐτοὶ ἐταῖροι

- 925 λαμπόμενον χαρίτεσσιν· ἐγήθησεν δὲ κελεύθῳ
 Ἄμπυκίδης, ἦδη που οἰσσάμενος τὰ ἕκαστα.

ἔστι δέ τις πεδίον κατα στίβον ἐγγύθι νηοῦ
 αἴγειρος φύλλοισιν ἀπειρεσίους κομόωσα·
 τῇ θαμὰ δὴ λακέρυζαι ἐπηυλίζοντο κορῶναι,

914: τήνδε Ω: τήν γε S

are asking me to accept his gifts and save him from the deadly contest. And I assented to their request and am asking him to come alone, apart from his comrades, to meet face to face, so that we can divide among ourselves any gifts he brings to give to us, and in return we can give him some other thing more baneful,⁷⁴ a drug. But please stay back when he comes.”

Thus she spoke, and the deceptive scheme pleased them all.

Argus immediately drew Jason alone, apart from his comrades, as soon as he had heard from his brothers that she had gone at daybreak to Hecate's holy temple, and began leading him across the plain. With them followed Mopsus, son of Ampycus, expert at interpreting birds that appeared before him, and expert at giving good advice to fellow travelers.⁷⁵

Never before had there been such a man in earlier generations, neither among all the descendants of Zeus himself nor among all the heroes sprung from the blood of the other immortals, as on that day Zeus' wife had made Jason, both to behold and to converse with. Even his very comrades marveled as they gazed upon him, radiant with graces; and Ampycus' son rejoiced in their journey, no doubt already foreseeing each thing.

There stands a poplar by the path in the plain near the temple, crowned with countless leaves. In it chattering crows often roosted, one of which, as they passed, batted

⁷⁴ I.e. than the gifts he is supposedly bringing.

⁷⁵ Mopsus used both skills at 1.1086–1097 and 3.543–548.

- 930 τᾶων τις μεσσηγὺς ἀνὰ πτερὰ κινήσασα
 ὑψοῦ ἐπ' ἀκρεμόνων Ἥρης ἠνίπαπε βουλαῖς·
 “ἀκλειῆς ὄδε μάντις, ὃς οὐδ' ὅσα παῖδες ἴσασι
 οἶδε νόῳ φράσσασθαι, ὀθούνεκεν οὔτε τι λαρὸν
 οὔτ' ἐρατὸν κούρη κεν ἔπος προτιμυθήσαιο
 935 ἠιθέῳ, εὐτ' ἂν σφιν ἐπήλυδες ἄλλοι ἔπωνται.
 ἔρροις, ὦ κακόμαντι, κακοφραδές· οὐδέ σε Κύπρις
 οὔτ' ἀγανοὶ φιλέοντες ἐπιπνέουσιν Ἔρωτες.”
 ἴσκειν ἀτεμβομένη· μείδησε δὲ Μόψιος ἀκούσας
 ὀμφὴν οἰωνοῖο θεήλατον, ὧδέ τ' ἔειπεν·
 940 “τύνη μὲν νηόνδε θεᾶς ἴθι, τῷ ἔνι κούρη
 δῆεις, Αἰσονίδη· μάλα δ' ἠπίη ἀντιβολήσεις
 Κύπριδος ἐννεσίης, ἧ τοι συνέριθος ἀέθλων
 ἔσσεται, ὡς δὴ καὶ πρὶν Ἀγηγορίδης φάτο Φινεύς.
 νῶι δ', ἐγὼν Ἄργος τε, δεδεγμένοι εὐτ' ἂν ἴκηαι,
 945 τῷδ' αὐτῷ ἐνὶ χώρῳ ἀπεσσομέθ'· οἰόθι δ' αὐτὸς
 λίσσεό μιν πυκνοῖσι παρατροπέων ἐπέεσσιν.”
 ἧ ῥα περιφραδέως, ἐπὶ δὲ σχεδὸν ἤνεον ἄμφω.
 οὐδ' ἄρα Μηδείης θυμὸς τράπετ' ἄλλα νοῆσαι
 μελομένης περ ὅμως· πᾶσαι δέ οἱ, ἦν τιν' ἀθύροι
 950 μολπήν, οὐκ ἐπὶ δηρὸν ἐφήνδανεν ἐψίασθαι,
 ἀλλὰ μεταλλήγεσκεν ἀμήχανος· οὐδέ ποτ' ὅσσε
 ἀμφιπόλων μεθ' ὄμιλον ἔχ' ἀτρέμας, ἐς δὲ
 κελεύθους
 τηλόσε παπταίνεσκε παρακλίνουσα παρειάς.

931 βουλαῖς Chrestien: βουλάς Ω

944 εὐτ' Ω: ἔστ' Π²⁴

its wings high up in the branches and at Hera's devising scolded:⁷⁶

"No fame has the seer who has not the sense to conceive in his mind even as much as children know, that no girl would speak any sweet or loving word to a young man when strangers accompany him.⁷⁷ Off with you, incompetent seer, incompetent advisor; neither Cypris nor the gentle Loves inspire you with their favor."

Thus it spoke in reproach, but Mopsus smiled when he heard the divinely inspired voice of the bird, and spoke thus:

"Jason, you go to the goddess' temple, wherein you will meet the girl. And you will find her very kindly disposed through the prompting of Cypris, who will be your helper in the contest, just as Phineus, Agenor's son, foretold.⁷⁸ But the two of us, Argus and I, will stay back in this very spot and wait until you return; all on your own you must make your plea and win her over with wise words."

Thus he spoke very advisedly, and the other two approved at once.

Nor indeed could Medea's heart be turned to pay attention to other things,⁷⁹ in spite of her play, for of all the games she played, none pleased her to enjoy for long, but she kept breaking off, helplessly distracted. She could never keep her eyes steadily on the throng of handmaids, but kept turning her face toward the roadways as she

⁷⁶ Or, reading the MSS' βουλάς, *declared the counsels of Hera.*

⁷⁷ Or *them.*

⁷⁸ At 2.423-424.

⁷⁹ I.e. than Jason's arrival (cf. 3.911, "when he comes").

- 955 ἦ θαμὰ δὴ στηθέων ἐάγη κέαρ, ὅπποτε δούπων
 ἦ ποδὸς ἦ ἀνέμοιο παραθρέξαντα δοάσαι.
 αὐτὰρ ὃ γ' οὐ μετὰ δηρὸν ἐελδομένη ἐφαάνθη,
 ὑψὸς' ἀναθρόσκων ἅ τε Σείριος Ὠκεανοῖο,
 ὃς δ' ἦτοι καλὸς μὲν ἀρίζηλός τ' ἐσιδέσθαι
 ἀντέλλει, μήλοισι δ' ἐν ἄσπετον ἦκεν οἴζυν·
 960 ὥς ἄρα τῇ καλὸς μὲν ἐπήλυθεν εἰσοράασθαι
 Αἰσονίδης, κάματον δὲ δυσίμερον ὦρσε φαιανθείς.
 ἐκ δ' ἄρα οἱ κραδίη στηθέων πέσεν, ὄμματα δ'
 αὐτῶς
 ἤχλυσαν, θερμὸν δὲ παρηίδας εἶλεν ἔρευθος·
 γούνατα δ' οὔτ' ὀπίσω οὔτε προπάρουθεν ἀείραι
 965 ἔσθενεν, ἀλλ' ὑπέερθε πάγη πόδας. αἰ δ' ἄρα τείως
 ἀμφίπολοι μάλα πᾶσαι ἀπὸ σφείων ἐλίασθεν.
 τῶ δ' ἄνεω καὶ ἄνανδοι ἐφέστασαν ἀλλήλοισιν,
 ἦ δρυσὶν ἦ μακρῆσιν ἐειδόμενοι ἐλάτησιν,
 αἶ τε παρᾶσσον ἔκηλοι ἐν οὔρεσιν ἐρρίζωνται
 970 νηνεμῆ, μετὰ δ' αὐτίς ὑπὸ ρίπῆς ἀνέμοιο
 κινύμεναι ὁμάδησαν ἀπείριτον· ὥς ἄρα τῶ γε
 μέλλον ἄλις φθέγξασθαι ὑπὸ πνοιῆσιν Ἔρωτος.
 γνῶ δέ μιν Αἰσονίδης ἄτη ἐνιπεπτηνίαν
 θευμορίη, καὶ τοῖον ὑποσσαιίνων φάτο μῦθον·
 975 “τίπτε με, παρθενική, τόσον ἄζραι οἶον ἐόντα;
 οὔ τοι ἐγών, οἰοί τε δυσσαυχέες ἄλλοι ἔασιν
 ἀνέρες, οὐδ', ὅτε περ πάτρη ἐνὶ ναιετάασκον,
 ἦα πάρος. τῶ μὴ με λῆν ὑπεραῖδεο, κούρη,
 ἦ τι παρεξερέεσθαι ὃ τοι φίλον ἦέ τι φάσθαι.
 980 ἀλλ' ἐπεὶ ἀλλήλοισιν ἰκάνομεν εὐμενέοντες

peered far in the distance. Again and again her heart broke in her breast, whenever she was unsure whether the sound that passed by was that of a footstep or of the wind. But soon he appeared to her longing eyes, striding on high like Sirius⁸⁰ from the Ocean, which rises beautiful and bright to behold, but casts unspeakable grief on the flocks. So did Jason come to her, beautiful to behold, but by appearing he aroused lovesick distress. Then her heart dropped out of her breast, her eyes darkened with mist of their own accord, and a hot blush seized hold of her cheeks. She had no strength to raise her knees and go backwards or forwards, but her feet were stuck fast beneath her. In the meantime, all her handmaids had withdrawn from them. The two stood facing each other in speechless silence, like oaks or lofty pines that stand rooted quietly side by side in the mountains when there is no wind, but then, when shaken by a gust of wind, they rustle ceaselessly—thus were these two about to speak a great deal under the force of Love's breezes. Jason recognized that the distress into which she had plunged was heaven-sent, and to reassure her spoke these words:

“Why, maiden, are you so afraid of me, when I am all alone? I assure you, I am not an insolent braggart as other men are, nor was I before, when I lived in my own country. So, young woman, do not be too much in awe of me either to ask for anything that pleases you or to say anything. But since we have come with good will for each other into this

⁸⁰ Sirius, the Dog Star, rises at the end of July, marking the season of heat and pestilence (cf. 2.516–517).

- χώρῳ ἐν ἠγαθέῳ, ἵνα τ' οὐ θέμις ἔστ' ἀλιτέσθαι,
 ἀμφαδίην ἀγόρευε καὶ εἶρεο· μηδέ με τερπνοῖς
 φηλώσης ἐπέεσσιν, ἐπεὶ τὸ πρῶτον ὑπέστης
 αὐτοκασιγνήτη μενοεικέα φάρμακα δώσειν.
- 985 πρὸς σ' αὐτῆς Ἐκάτης μειλίσσομαι ἠδὲ τοκῆων
 καὶ Διός, ὃς ξείνους ἰκέτησί τε χεῖρ' ὑπερίσχει
 ἀμφοτέρου δ' ἰκέτης ξεῖνός τέ τοι ἐνθάδ' ἰκάνω,
 χρεοῖ ἀναγκαίῃ γουνούμενος· οὐ γὰρ ἀνευθεν
 ὑμείων στονόεντος ὑπέρτερος ἔσσομ' ἀέθλου.
- 990 σοὶ δ' ἂν ἐγὼ τίσαιμι χάριν μετόπισθεν ἀρωγῆς,
 ἢ θέμις, ὡς ἐπέοικε διάνδιχα ναιετάοντας,
 οὔνομα καὶ καλὸν τεύχων κλέος· ὡς δὲ καὶ ὄλλοι
 ἦρωες κλήσουσιν ἐς Ἑλλάδα νοστήσαντες
 ἠρώων τ' ἄλοχοι καὶ μητέρες, αἶ νύ που ἦδη
- 995 ἡμέας ἠιόνεσσιν ἐφεζόμεναι γοάουσιν·
 τάων ἀργαλέας κεν ἀποσκεδάσειας ἀνίας.
 δῆ ποτε καὶ Θησῆα κακῶν ὑπελύσατ' ἀέθλων
 παρθενικῇ Μινωῖς ἐυφρονέουσ' Ἀριάδην,
 ἦν ῥά τε Πασιφάη κούρη τέκεν Ἥελίοιο.
- 1000 ἀλλ' ἢ μὲν καὶ νηός, ἐπεὶ χόλον εἴνασε Μίνως,
 σὺν τῷ ἐφεζομένη πάτρην λίπε· τὴν δὲ καὶ αὐτοὶ
 ἀθάνατοι φίλαντο, μέσῳ δέ οἱ αἰθέρι τέκμωρ
 ἀστερόεις στέφανος, τόν τε κλείουσ' Ἀριάδνης,
 πάννυχος οὐρανίοισιν ἐλίσσεται εἰδώλοισιν.
- 1005 ὡς καὶ σοὶ θεόθεν χάρις ἔσσεται, εἴ κε σαώσεις
 τόσσον ἀριστήων ἀνδρῶν στόλον· ἦ γὰρ ἔοικας
 ἐκ μορφῆς ἀγανῆσιν ἐπητείησι κεκάσθαι.”

⁸¹ Cf. 3.737-739.

holy place where it is forbidden to do wrong, speak openly and ask questions. And do not deceive me with sweet words, now that you have promised your sister to give me heart-cheering drugs.⁸¹ I implore you by Hecate herself, by your parents, and by Zeus, who holds his protective hand over guests and suppliants—for I have come to you here as both suppliant and guest, at your knees because of compelling need—for without your⁸² aid I will not prevail in the dire contest. And thereafter, as is right, I would repay you with gratitude for your help, as befits those who dwell far apart, by making glorious your name and fame. And likewise the other heroes will celebrate you when they return to Hellas, and so will the heroes' wives and mothers—who, I think, at this moment are sitting on the shore mourning for us—since you would dispel their grievous pains. Once upon a time Ariadne, Minos' maiden daughter, rescued Theseus as well from terrible trials through her kindness, she whom Helios' daughter Pasiphae bore.⁸³ But she, once Minos had calmed his anger, even boarded his ship with him and left her country; and even the immortals themselves loved her, and in the midst of the sky her sign, a crown of stars they call Ariadne's,⁸⁴ turns all night among the heavenly constellations. Likewise, you too will have gratitude from the gods, if you save so great an expedition of heroic men. For truly, to judge from your lovely form, you seem to excel in gentle civility."

⁸² The plural diffuses the responsibility, "you and your sister" (Seaton) or "you and the gods" (Mooney). ⁸³ Pasiphae is thus Aeetes' half-sister.

⁸⁴ The bridal crown Dionysus gave Ariadne became the *Corona borealis* (Aratus, *Phaenomena* 71-72). Jason tactfully leaves out Theseus' abandonment of Ariadne on Naxos before Dionysus rescued her.

- ὡς φάτο κυδαίνων· ἦ δ' ἐγκλιδὸν ὅσσε βαλοῦσα
 νεκτάρεον μείδησε· χύθη δέ οἱ ἔνδοθι θυμὸς
 1010 αἴνω ἀειρομένης, καὶ ἀνέδρακεν ὄμμασιν ἄντην·
 οὐδ' ἔχεν ὅττι πάροιθεν ἔπος προτιμυθῆσαιτο,
 ἀλλ' ἄμυδις μενέαιεν ἀολλέα πάντ' ἀγορεύσαι.
 προπρὸ δ' ἀφειδήσασα θυώδεος ἔξελε μίτρης
 φάρμακον· αὐτὰρ ὃ γ' αἶψα χεροῖν ὑπέδεκτο
 γεγηθῶς.
- 1015 καὶ νῦ κέ οἱ καὶ πᾶσαν ἀπὸ στηθέων ἀρύσασα
 ψυχὴν ἐγγυάλιξεν ἀγαιομένη χατέοντι·
 τοῖος ἀπὸ ξανθοῖο καρῆατος Αἰσονίδαο
 στράπτειν ἔρωσ ἠδέϊαν ἀπὸ φλόγα, τῆς δ' ἀμαρναῖα
 ὀφθαλμῶν ἤρπαζεν· ἰαίνετο δὲ φρένας εἶσω
- 1020 τηκομένη, οἷόν τε περὶ ῥοδέεσσιν ἔερωσ
 τήκεται ἠφίοισιν ἰαινομένη φαέεσσιν.
 ἄμφω δ' ἄλλοτε μὲν τε κατ' οὔδεος ὄμματ' ἔρειδον
 αἰδόμενοι, ὅτε δ' αὖτις ἐπὶ σφίσι βάλλον ὀπωπᾶς,
 ἰμερόεν φαιδρηῆσιν ὑπ' ὀφρύσι μειδιῶντες.
- 1025 ὀψὲ δὲ δὴ τοίοισι μόλις προσπτύξατο κούρη·
 “φράζω νῦν, ὡς κέν τοι ἐγὼ μητίσομ' ἀρωγῆν.
 εὔτ' ἂν δὴ μετιόντι πατὴρ ἐμὸς ἐγγυαλίξῃ
 ἐξ ὄφιος γενῶν ὀλοοὺς σπείρασθαι ὀδόντας,
 δὴ τότε μέσσην νύκτα διαμμοιρηδὰ φυλάξας,
- 1030 ἀκαμάτιοι ῥοῆσι λοεσσάμενος ποταμοῖο,
 οἷος ἄνευθ' ἄλλων ἐνὶ φάρεσι κνανέοισιν
 βόθρον ὀρύξασθαι περιγηέα· τῷ δ' ἐνὶ θῆλυν
 ἀρνεῖον σφάζειν καὶ ἀδαιέτον ὠμοθετῆσαι
 αὐτῷ πυρκαϊὴν εὖ νηήσας ἐπὶ βόθρῳ·

Thus he spoke, honoring her, and she cast her eyes down and smiled with divine sweetness. Her heart melted within her as she was uplifted by his praise, and she raised her eyes and looked into his face; yet she did not know what word to utter first, but was bursting to say everything all at once. Casting off all restraint, she took the drug from her fragrant sash, and he received it at once into his hands with joy. And then she would even have drawn out her whole soul from her breast and given it to him, exulting in his need for her⁸⁵—such was the love⁸⁶ flashing its sweet flame from Jason's golden head and captivating the bright sparkles of her eyes; and her mind within her warmed as she melted like the dew on roses that melts when warmed by the rays of the dawn. Sometimes they both fixed their eyes on the ground bashfully, but then again they cast glances at each other with loving smiles beneath radiant brows. And then at last the girl managed to address these words to him:

“Listen carefully now, so that I can devise help for you. After you go to meet my father and he gives you the deadly teeth from the snake's jaws to sow, then watch for the time when the night is divided in the middle and bathe in the streams of a tireless river; and, alone, apart from all others, clad in dark garments, dig a round pit. Slay a female sheep in it and place the unbutchered carcass on a pyre which you have carefully erected over the pit itself. Appease

⁸⁵ Or *exultingly, if he had needed it.*

⁸⁶ Many edd. capitalize Eros here and see the god's continuing work.

APOLLONIUS RHODIUS

- 1035 μουννογενῆ δ' Ἑκάτην Περσηίδα μελίσσοιο,
 λείβων ἐκ δέπαος συμβλήμια ἔργα μελισσέων.
 ἔνθα δ' ἐπεὶ κε θεὰν μεμνημένος ἰλάσσηται,
 ἄψ ἀπὸ πυρκαϊῆς ἀναχάξω· μηδέ σε δούπος
 ἢ ποδῶν ὄρησι μεταστρεφθῆναι ὀπίσσω
- 1040 ἢ κυνῶν ὑλακῆ, μή πως τὰ ἕκαστα κολούσας
 οὐδ' αὐτὸς κατὰ κόσμον εἰς ἐτάροισι πελάσσης.
 ἦρι δὲ μυθήνας τόδε φάρμακον, ἦγύτ' ἀλοιφῆ
 γυμνωθεὶς φαίδρυνε τεὸν δέμας· ἐν δέ οἱ ἀλκῆ
 ἔσσειτ' ἀπειρεσίη μέγα τε σθένος, οὐδέ κε φαίης
- 1045 ἀνδράσιν, ἀλλὰ θεοῖσιν ἰσαζέμεν ἀθανάτοισιν·
 πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπαλαγμένον ἔστω
 καὶ ξίφος. ἔνθ' οὐκ ἄν σε διατμήξειαν ἀκωκαὶ
 γηγενέων ἀνδρῶν οὐδ' ἄσχετος αἰσσοῦσα
 φλόξ ὀλοῶν ταύρων. τοίος γε μὲν οὐκ ἐπὶ δηρὸν
- 1050 ἔσσειαι, ἀλλ' αὐτῆμαρ· ὅμως σύ γε μή ποτ' ἀέθλον
 χάξω. καὶ δέ τοι ἄλλο παρέξ ὑποθήσομ' ὄνειαρ·
 αὐτίκ' ἐπὴν κρατεροὺς ζεύξης βόας, ὧκα δὲ πᾶσαν
 χερσὶ καὶ ἠνορέῃ στυφελὴν διὰ νειὸν ἀρόσσης,
 οἱ δ' ἤδη κατὰ ὠλκας ἀνασταχύωσι γίγαντες
- 1055 σπειρομένων ὄφιος δνοφερὴν ἐπὶ βῶλον ὀδόντων,
 αἷ κεν ὀρινομένους πολέας νειοῖο δοκεύσης,
 λάθρη λᾶαν ἄφες στιβαρώτερον· οἱ δ' ἂν ἐπ' αὐτῷ,
 καρχαλέοι κύνες ὧς τε περὶ βρώμης, ὀλέκοιεν
 ἀλλήλους· καὶ δ' αὐτὸς ἐπέιγεο δημοτῆτος
- 1060 ἰθῦσαι. τὸ δὲ κῶας ἐς Ἑλλάδα τοιό γ' ἔκητι
 οἶσαι ἐξ Αἴης τηλοῦ ποθι· νίσσοο δ' ἔμπης,
 ἦ φίλον, ἦ τοι ἔαδεν ἀφορμηθέντι νέεσθαι."

ARGONAUTICA: BOOK 3

Hecate, the only child of Perses, as you pour from a goblet libations of the hive-held labors of bees. Then, after you propitiate the goddess with due heed,⁸⁷ withdraw from the pyre and let neither the sound of footsteps make you turn back around, nor the barking of dogs, lest you invalidate all these rites and you yourself fail to return in good order to your comrades. At dawn moisten this drug, strip, and anoint your body as with oil; and in it there will be unbounded valor and great strength, and you would think it equal not to men's bodies but to those of the immortal gods. Moreover, along with your spear let your shield and sword be sprinkled. Then the earthborn men's spear points will not penetrate you nor the unbearable flame shooting from the deadly oxen. Not for long, however, will you remain in this state, but for that day only. Nonetheless, you must never shrink from the contest. And I shall give you yet another piece of helpful advice. As soon as you yoke the mighty bulls and swiftly plow through all the hard field with might and main, and once those giants are sprouting up along the furrows when the snake's teeth are sown on the darkened soil, if you spot many of them arising from the field, without being seen cast a mighty stone, and over it, like ravenous dogs over food, they will kill one another; and you yourself hasten to rush into the fray. And as far as the contest is concerned, you shall bear the fleece to Hellas—somewhere far away from Aea. All the same, go where you wish or it pleases you to travel once you have departed."

⁸⁷ I.e. both to Medea's instructions and to what the goddess requires.

APOLLONIUS RHODIUS

ὡς ἄρ' ἔφη, καὶ σίγα ποδῶν πάρος ὅσσε
βαλοῦσα

1065 θεσπέσιον λιανοῖσι παρηίδα δάκρυσι δεῦεν
μυρομένη, ὃ τ' ἔμελλεν ἀπόπροθι πολλὸν εἴοιο
πόντον ἐπιπλάγξασθαι. ἀνιρῶ δέ μιν ἄντην
ἐξᾠτις μύθῳ προσεφώνεεν, εἶλέ τε χειρὸς
δεξιτερῆς· δὴ γάρ οἱ ἀπ' ὀφθαλμοῦς λίπεν αἰδώς·
“μνώεο δ', ἦν ἄρα δὴ ποθ' ὑπότροπος οἴκαδ'
ἵκηαι,

1070 οὔνομα Μηδείης· ὡς δ' αὐτ' ἐγὼ ἀμφὶς ἑόντος
μνήσομαι. εἰπέ δέ μοι πρόφρων τόδε· πῆ τοι ἕασιν
δώματα; πῆ νῦν ἔνθεν ὑπεῖρ ἄλα νηὶ περήσεις;
ἢ νύ που ἀφνειοῦ σχεδὸν ἵξαι Ὀρχομενοῖο
ἦε καὶ Αἰαίης νήσου πέλας; εἰπέ δέ κούρην,
1075 ἦν τινα τήνδ' ὀνόμηνας ἀριγνώτην γεγαυῖαν
Πασιφάης, ἣ πατρὸς ὁμόγνιός ἐστιν ἐμεῖο.”

ὡς φάτο· τὸν δὲ καὶ αὐτὸν ὑπήιε δάκρυσι κούρης
οὔλος ἔρωσ, τοῖον δὲ παραβλήδην ἔπος ἦνδα·

“καὶ λίην οὐ νύκτας οἴομαι οὐδέ ποτ' ἦμαρ
1080 σεῦ ἐπιλήσεισθαι, προφυγῶν μόρον, εἰ ἑτέον γε
φεύξομαι ἀσκηθῆς ἐς Ἀχαιίδα, μηδέ τιν' ἄλλον
Αἰήτης προβάλησι κακώτερον ἄμμιν ἄεθλον.
εἰ δέ τοι ἡμετέραν ἐξίδμεναι εὔαδε πάτρην,
ἐξερέω· μάλα γάρ με καὶ αὐτὸν θυμὸς ἀνώγει.
1085 ἔστι τις αἰπεινοῖσι περιδρομος οὔρεσι γαῖα,
πάμπαν εὐρρηγνός τε καὶ εὐβοτος, ἔνθα Προμηθεὺς
Ἰαπετιονίδης ἀγαθὸν τέκε Δευκαλίωνα,
ὃς πρῶτος ποίησε πόλεις καὶ ἐδείματο νηοὺς

ARGONAUTICA: BOOK 3

Thus she spoke, and casting her eyes in silence before her feet, wet her divinely beautiful cheeks with hot tears, lamenting because he was about to wander on the sea very far from her. And again she addressed him to his face with these pained words and took his right hand, for indeed shame had left her eyes:

“And remember, if in fact you ever return home, the name of Medea, and likewise I shall remember you, although you are far away. And kindly tell me this. Where is your home? Where then from here will you voyage by ship over the sea? Will you perhaps go near prosperous Orchomenus or near the island of Aeaëa?⁸⁸ And tell me about that girl, whoever she is that you named, the famous daughter of that Pasiphaë who is related to my father.”⁸⁹

Thus she spoke, and over him as well, at the girl's tears, was stealing destructive love, and he answered in these words:

“Truly I do not think I shall ever, night or day, forget you, provided I avoid death—if I really do escape unharmed to Achaea, and if Aeetes does not set some worse trial before us. But if it pleases you to know about my country, I shall speak out, for greatly does my own heart also bid me. There is a land ringed by steep mountains, abounding in sheep and pastures, where Prometheus, son of Iapetus, fathered good Deucalion, who was the first to found cities

⁸⁸ The two western locations Medea has heard of: Orchomenus, home of Phrixus, and Aeaëa, home of Circe.

⁸⁹ Cf. 3.999.

APOLLONIUS RHODIUS

- ἀθανάτοις, πρῶτος δὲ καὶ ἀνθρώπων βασίλευσεν·
 1090 Αἰμονίην δὴ τὴν γε περικτίονες καλέουσιν.
 ἐν δ' αὐτῇ Ἴαωλκός, ἐμὴ πόλις, ἐν δὲ καὶ ἄλλαι
 πολλαὶ ναιετάουσιν, ἕν' οὐδέ περ οὔνομ' ἀκοῦσαι
 Αἰαίης νήσου Μινύην γε μὲν ὄρμηθέντα,
 Αἰολίδην Μινύην, ἔνθεν φάτις Ὀρχομενοῖο
 1095 δὴ ποτε Καδμείοισιν ὁμούριον ἄστνυ πολίσσαι.
 ἀλλὰ τίη τάδε τοι μεταμῶνια πάντ' ἀγορεύω,
 ἡμετέρους τε δόμους τηλεκλείτην τ' Ἀριάδην,
 κούρην Μίνως, τό περ ἀγλαὸν οὔνομα κείνην
 παρθενικὴν καλέεσκον ἐπήρατον, ἣν μ' ἐρεεῖνεις;
 1100 αἴθε γάρ, ὡς Θησῆι τότε ξυναρέσσατο Μίνως
 ἀμφ' αὐτῆς, ὡς ἄμμι πατὴρ τεὸς ἄρθμιος εἶη."
 ὡς φάτο μελιχίοισι καταψήχων δάροισιν·
 τῆς δ' ἀλεγεινόταται κραδίην ἐρέθεσκον ἀνῖαι,
 καὶ μιν ἀκηχεμένη ἀδινῶ προσπτύξατο μύθῳ·
 1105 "Ἐλλάδι που τάδε καλά, συνημοσύνας ἀλεγύνειν·
 Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν, οἷον ἔειπας
 Μίνω Πασιφάης πόσιν ἔμμεναι, οὐδ' Ἀριάδην
 ἰσοῦμαι. τῷ μὴ τι φιλοξενίην ἀγόρευε·
 ἀλλ' οἷον τύνη μὲν ἐμεῦ, ὅτ' Ἴωλκὸν ἵκηαι,
 1110 μνώεο, σείῳ δ' ἐγὼ καὶ ἐμῶν ἀέκητι τοκῆων
 μνήσομαι. ἔλθοι δ' ἡμῖν ἀπόπροθεν ἢ τίς ὅσσα
 ἢ τίς ἄγγελος ὄρνις, ὅτ' ἐκλελάθοιο ἐμεῖο·
 ἢ αὐτὴν με ταχεῖαι ὑπὲρ πόντοιο φέροισιν
 ἐνθένδ' εἰς Ἴαωλκὸν ἀναρπάξασαι ἄελλαι,
 1115 ὄφρα σ' ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα

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and build temples to the immortals, and first also to rule over men. The neighboring people call this land Haemonia. And in it lies Iolcus itself, my city, and in it lie many others besides, where not even the name of the island of Aeaëa is heard. Yet there is a story that once upon a time Minyas set out from there,⁹⁰ Minyas son of Aeolus, and founded the city of Orchomenus⁹¹ on the border with the Cadmeians. But why am I telling you all these pointless things about my home and Minos' daughter, far-famed Ariadne, by which splendid name they called that lovely maiden, whom you are asking me about? Would that, just as Minos back then came to an agreement with Theseus over her, so might your father be on our side."

So he spoke, soothing her with gentle talk, but most bitter pains were troubling her heart, and in her sorrow she addressed him with fervent words:

"In Hellas perhaps it is noble to abide by agreements, but Aeetes is not such among men as you said was Pasiphae's husband Minos, nor do I liken myself to Ariadne. Therefore, do not speak of any guest-friendship, but simply remember me when you reach Iolcus, and I shall remember you even in spite of my parents. But from far away may some rumor or messenger-bird come to us when you have forgotten me, or may swift storm-winds sweep me up and carry me in person over the sea from here to Iolcus, so that I may reproach you to your face and remind you that it

⁹⁰ I.e. Haemonia (Thessaly).

⁹¹ Named for Minyas' son. Minyas' father, Aeolus, was the son of Deucalion.

μνήσω ἐμῇ ἰότητι πεφυγμένον. αἶθε γὰρ εἶην
ἀπροφάτως τότε σοῖσιν ἐφέστιος ἐν μεγάροισιν.”

- ὡς ἄρ' ἔφη, ἔλεεινὰ καταπροχέουσα παρειῶν
δάκρυα· τὴν δ' ὃ γε δῆθεν ὑποβλήδην προσέειπεν·
- 1120 “δαιμονίη, κενεὰς μὲν ἕα πλάζεσθαι ἀέλλας,
ὡς δὲ καὶ ἄγγελον ὄρνιν, ἐπεὶ μεταμῶνια βάζεις.
εἰ δέ κεν ἦθεα κείνα καὶ Ἑλλάδα γαῖαν ἴκηαι,
τιμῆεσσα γυναιξὶ καὶ ἀνδράσιν αἰδοίη τε
ἔσσεαι· οἱ δέ σε πάγχυ θεὸν ὡς πορσανέουσιν,
1125 οὔνεκα τῶν μὲν παῖδες ὑπότροποι οἴκαδ' ἴκοντο
σῆ βουλῇ, τῶν δ' αὐτε κασίγνητοὶ τε ἔται τε
καὶ θαλεροὶ κακότητος ἄδην ἐσάωθεν ἀκοῖται.
ἡμέτερον δὲ λέχος θαλάμοις ἐνὶ κουριδίοισιν
πορσανέεις· οὐδ' ἄμμε διακρινέει φιλότητος
1130 ἄλλο, πάρος θάνατόν γε μεμορμένον ἀμφικαλύψαι.”

- ὡς φάτο· τῇ δ' ἐντοσθε κατείβετο θυμὸς ἀκουῆ,
ἔμπης δ' ἔργ' αἰδήλα κατερρίγησεν ιδέσθαι.
σχετλίη, οὐ μὲν δηρὸν ἀπαρνήσεσθαι ἔμελλεν
Ἑλλάδα ναιετάειν· ὡς γὰρ τόδε μῆδετο Ἥρη,
- 1135 ὄφρα κακὸν Περίη ἱερὴν ἐς Ἴωλκὸν ἴκηται
Αἰαίη Μήδεια λιπούσ' ἄ<πο> πατρίδα γαῖαν.

- ἦδη δ' ἀμφίπολοι μὲν ὀπιπεύουσαι ἄπωθεν
σιγῇ ἀνιάζεσκον· ἐδεύετο δ' ἡματος ὦρη
ἄψ οἰκόνδε νέεσθαι ἐὴν μετὰ μητέρα κούρην.
- 1140 ἦ δ' οὐ πω κομιδῆς μιμνήσκετο, τέρπετο γάρ οἱ

1135 ἴκηται Ω: ἴκοιτο Brunck

1136 λιπούσ' ἄ<πο> Köchly: λιπούσα Ω

was through my help that you escaped—then may I appear unexpectedly at the hearth in your palace.”

Thus she spoke, letting pitiful tears stream down her cheeks, and he then said to her in reply:

“Poor girl, let those storm-winds wander aimlessly, and that messenger-bird as well, for you are talking nonsense. If you come to those places and the land of Hellas, you will be held in honor and respect by women and men, and they will venerate you like a goddess, some because their sons returned home thanks to your counsel, but others because their brothers, kinsmen, and vigorous husbands were saved from so much harm. And in our wedding chamber you shall share our bed, and nothing shall come between us and our love, until fated death enshrouds us.”

Thus he spoke, and her heart within her melted at hearing this, but nonetheless she shuddered to behold her destructive deeds.⁹² The poor girl! Not for long was she going to refuse to live in Hellas, for Hera had so contrived it that Aeaean Medea would come to holy Iolcus as Pelias' bane after forsaking her native land.

By now the handmaids, keeping watch from a distance in silence, were becoming distressed because the time of day was running out for the girl to return home to her mother. But not yet would she have thought of returning,

⁹² Or *her unforeseen deeds*. The sense depends upon whether Medea is disturbed by the things she is doing (cf. 3.1161–1162) or is afraid of what the future might bring (cf. 3.1132–1136).

APOLLONIUS RHODIUS

θυμὸς ὁμῶς μορφῇ τε καὶ αἰμυλλίοισι λόγοισιν,
εἰ μὴ ἄρ' Αἰσονίδης πεφυλαγμένος ὀψέ περ ἠΰδα·

“ὦρῃ ἀποβλώσκειν, μὴ πρὶν φάος ἡέλιου
δύη ὑποφθάμενον καὶ τις τὰ ἕκαστα νοήσῃ
1145 ὀθνείων· αὐτίς δ' ἀβολήσομεν ἐνθάδ' ἰόντες.”

ὥς τῷ γ' ἀλλήλων ἀγανοῖς ἐπὶ τόσσον ἔπεσσι
πέριρθε· μετὰ δ' αὐτε διέτμαγον. ἦτοι Ἰήσων
εἰς ἐτάρους καὶ νῆα κεχαρμένος ὦρτο νέεσθαι,
ἢ δὲ μετ' ἀμφιπόλους· αἰ δὲ σχεδὸν ἀντεβόλησαν
1150 πᾶσαι ὁμοῦ, τὰς δ' οὐ τι περιπλομένας ἐνόησεν·
ψυχῇ γὰρ νεφέεσσι μεταχρονίη πεπότητο.
αὐτομάτοις δὲ πόδεσσι θοῆς ἐπεβήσατ' ἀπήνης,
καί ῥ' ἐτέρη μὲν χειρὶ λάβ' ἠνία, τῇ δ' ἄρ'
ἱμάσθλην

δαιδαλέην οὐρῆας ἐλαυνόμεν· οἱ δὲ πόλινδε
1155 θύνον ἐπειγόμενοι ποτὶ δῶματα. τὴν δ' ἄρ' ἰοῦσαν
Χαλκιοπή περι παισὶν ἀκηχεμένη ἐρέεινεν·
ἢ δὲ παλιντροπίησιν ἀμήχανος οὔτε τι μύθων
ἔκλυεν, οὔτ' αὐδῆσαι ἀνειρομένη λελίητο.

ἶξε δ' ἐπὶ χθαμαλῶ σφέλαϊ κλιντήρος ἔνερθεν
1160 λέχρις ἐρεισαμένη λαιῇ ἐπὶ χειρὶ παρειῆν·
ὕγρα δ' ἐνὶ βλεφάροις ἔχεν ὄμματα, πορφύρουσα
οἶον ἐῆ κακὸν ἔργον ἐπιξυνώσατο βουλήν.

Αἰσονίδης δ' ὅτε δὴ ἐτάροις ἐξαὔτις ἔμικτο
ἐν χώρῃ, ὅθι τούς γε καταπρολιπὼν ἐλιάσθη,
1165 ὦρτ' ἰέναι σὺν τοῖσι, πιφασκόμενος τὰ ἕκαστα,

1155 ἄρ' ἰοῦσαν Ω: ἀνιοῦσαν D

ARGONAUTICA: BOOK 3

for her heart was delighting both in his beauty and in his beguiling words, had not Jason watched the time and at last said:

"It is time to depart, lest the light of the sun go down before we get back, and some stranger becomes aware of everything. But we shall come here again to meet."

Thus they tested each other to this extent with gentle words and thereafter separated. For his part, Jason set out joyously to return to his comrades and the ship, and she to join her handmaids, who all in a group drew near to greet her, but she took no notice whatsoever of them as they gathered around her, for her soul had flown high up in the clouds. With feet that moved of their own accord she mounted the swift wagon; she took the reins in one hand and the cunningly made whip in the other to drive the mules, which rushed in haste to the city and the palace. When she arrived, Chalciope, distraught for her sons, began questioning her, but she, helpless in the face of her changing thoughts, did not hear a word or have any desire to answer her questions. She sat on a low stool at the foot of her bed, resting her cheek at an angle on her left hand. Her eyes remained languid within her eyelids,⁹³ as she pondered what a wicked deed she had taken part in through her own counsel.

Now when Jason rejoined his companions⁹⁴ in the place where he had left them when he went on, he set out with them to join the band of heroes, relating everything on the

⁹³ Perhaps depicting the blank stare familiar from funerary monuments.

⁹⁴ Argus and Mopsus, who remained at the poplar tree (3.945-946).

APOLLONIUS RHODIUS

- ἠρώων ἐς ὄμιλον ὁμοῦ δ' ἐπὶ νῆα πέλασσαν.
 οἱ δέ μιν ἀμφαγάπαζον, ὅπως ἴδον, ἕκ τ' ἐρέοντο·
 αὐτὰρ ὁ τοῖς πάντεσσι μετέννεπε δῆνεα κούρης,
 δεῖξέ τε φάρμακον αἰνόν. ὁ δ' οἴοθεν οἶος ἐταίρων
 1170 Ἴδας ἦστ' ἀπάνευθε δακῶν χόλον· οἱ δὲ δὴ ἄλλοι
 γηθόσυνοι, τῆμος μὲν, ἐπεὶ κνέφας ἔργαθε νυκτός,
 εὔκηλοι ἐμέλοντο περὶ σφίσιν· αὐτὰρ ἄμ' ἦοι
 πέμπον ἐς Αἰήτην ἰέναι σπόρον αἰτήσοντας
 ἄνδρε δύω, πρὸ μὲν αὐτὸν ἀρηίφιλον Τελαμῶνα,
 1175 σὺν δὲ καὶ Αἰθαλίδην, νῖα κλυτὸν Ἑρμείαιο.
 βὰν δ' ἴμεν, οὐδ' ἀλίωσαν ὁδόν· πόρε δέ σφιν
 ἰούσιν
 κρείων Αἰήτης χαλεποὺς ἐς ἄεθλον ὀδόντας
 Ἄουίοιο δράκοντος, ὃν Ὠγυγίῃ ἐνὶ Θήβῃ
 Κάδμος, ὅτ' Εὐρώπην διζήμενος εἰσαφίκαεν,
 1180 πέφνευ Ἀρητιάδι κρήνῃ ἐπίουρον ἔοντα·
 ἔνθα καὶ ἐννάσθη πομπῇ βοός, ἣν οἱ Ἀπόλλων
 ᾤπασε μαντοσύνησι προηγῆταιραν ὁδοῖο.
 τοὺς δὲ θεὰ Τριτωνὶς ὑπέκ γενύων ἐλάσασα
 Αἰήτη πόρε δῶρον ὁμῶς αὐτῷ τε φονῆι.
 1185 καὶ ῥ' ὁ μὲν Ἄουίοισιν ἐνισπέρας πεδίοισιν
 Κάδμος Ἀγνηορίδης γαιηγενῆ εἶσατο λαόν,
 Ἄρεος ἀμῶντος ὅσοι ὑπὸ δουρὶ λίποντο·

⁹⁵ I.e. Boeotian. The Aones, descended from Poseidon's son Aon, were the pre-Cadmeian inhabitants.

⁹⁶ Ogygus was the first king of Boeotia, before the Aonians. The name came to mean "primeval."

way; and in a group they approached the ship. When the comrades saw him, they welcomed him and questioned him, and to all of them he told the girl's instructions and showed them the dread drug. Idas alone of the comrades sat apart, biting back his anger, but the rest were full of joy, and for the time being, since the dark of night restrained them, they calmly went about their own affairs. But at day-break they sent two men to go to Aeetes and ask for the seed: foremost, Telamon himself, beloved of Ares, and with him Aethalides, Hermes' famous son. They set out and went on no vain journey, for when they arrived King Aeetes gave them the deadly teeth for the contest, the ones from the Aonian⁹⁵ snake, the guardian of the spring of Ares, which Cadmus slew in Ogygian⁹⁶ Thebes when he came there in search of Europa.⁹⁷ It was there he settled, guided by the heifer that Apollo had provided for him with his oracles to lead him on his journey. The Tritonian goddess⁹⁸ knocked the teeth from its jaws and gave them in equal portions as a gift to Aeetes and to the slayer himself. Cadmus, son of Agenor, sowed his in the Aonian plain and founded the earthborn people from all those left when Ares was reaping them with his spear.⁹⁹ But Aeetes then

⁹⁷ Europa, Cadmus' sister, was abducted by Zeus disguised as a bull. Cadmus was told by Apollo to follow a cow until it lay down to rest, at which place he was to sacrifice the animal and found a city (Thebes). In order to draw water at Ares' spring for the sacrifice, he had to kill the guardian serpent. ⁹⁸ Athena.

⁹⁹ Cadmus got the men who emerged from the teeth to fight among themselves by throwing stones in their midst. The five remaining Spartoi ("Sown Men") became the ancestors of the Thebans. For Ares as the sower of the teeth, see Euripides, *Heracles* 252-253.

- τοὺς δὲ τότε Αἰήτης ἔπορεν μετὰ νῆα φέρεσθαι
 προφρονέως, ἐπεὶ οὗ μιν οἴσασατο πείρατ' ἀέθλου
 1190 ἔξανύσειν, εἰ καὶ περ ἐπὶ ζυγὰ βουσι βάλαιτο.
 Ἥελιος μὲν ἄπωθεν ἐρεμνὴν δύνετο γαίαν
 ἐσπέριος νεάτας ὑπὲρ ἄκριας Αἰθιοπῶν·
 Νυξ δ' ἵπποισιν ἔβαλλεν ἐπὶ ζυγά· τοὶ δὲ χαμεύνας
 ἔντυον ἤρωες παρὰ πείσμασιν. αὐτὰρ Ἴησων,
 1195 αὐτίκ' ἐπεὶ ῥ' Ἑλίκης εὐφεγγέος ἀστέρες Ἄρκτου
 ἔκλιθεν, οὐρανόθεν δὲ πανεύκηλος γένετ' αἰθήρ,
 βῆ ῥ' ἐς ἐρημαίην, κλωπήϊος ἤνυτε τις φῶρ,
 σὺν πᾶσιν χρήεσσι· πρὸ γάρ τ' ἀλέγυνεν ἕκαστα
 ἡμάτιος· θῆλυν μὲν οἶν γάλα τ' ἔκτοθι ποίμνης
 1200 Ἄργος ἰὼν ἤνυκε, τὰ δ' ἐξ αὐτῆς ἔλε νηός.
 ἀλλ' ὅτε δὴ ἴδε χῶρον, ὃ τις πάτου ἔκτοθεν ἦεν
 ἀνθρώπων, καθαρῆσιν ὑπεύδιος εἰαμενῆσιν,
 ἔνθ' ἦτοι πάμπρωτα λοέσασατο μὲν ποταμοῖο
 εὐαγέως θείοιο τέρεν δέμας, ἀμφὶ δὲ φᾶρος
 1205 ἔσασατο κυάνεον, τὸ μὲν οἱ πάρος ἐγγυάλιξεν
 Λημνιάς Ὑψιπύλη, ἀδινηῆς μνημήϊον εὐνῆς.
 πῆχυιον δ' ἄρ' ἔπειτα πέδῳ ἐνὶ βόθρον ὀρύξας
 νήησεν σχίζας, ἐπὶ δ' ἀρνειοῦ τάμε λαιμόν,
 αὐτόν τ' εὖ καθύπερθε τανύσασατο· δαΐε δὲ φιτροῦς
 1210 πῦρ ὑπένερθεν ἰείς, ἐπὶ δὲ μιγάδας χέε λοιβάς,
 Βριμῶ κικλήσκων Ἑκάτην ἐπαρωγὸν ἀέθλων.
 καὶ ῥ' ὁ μὲν ἀγκαλέσας πάλιν ἔστιχεν· ἡ δ' αἰούσα
 κενθμῶν ἐξ ὑπάτων δεινὴ θεὸς ἀντεβόλησεν

1192 ἐσπέριος Ω: ἐσπερίων Fränkel

ARGONAUTICA: BOOK 3

gave his teeth to be carried back to the ship, and gladly so, because he did not think Jason would complete the requirements of the task, even if he should put the yoke on the oxen.

Heliuss was sinking far away beneath the dark earth in the west, beyond the furthest peaks of the Ethiopians,¹⁰⁰ and Night was putting the yoke on her horses; and the heroes were preparing their beds beside the ship's cables. But Jason, as soon as the stars of Helice, the bright-shining Bear, had set, and the air under heaven had become completely still, went to a deserted place, like some stealthy thief, with all the things he needed, for he had prepared everything ahead of time during the day: Argus had gone and fetched a ewe and milk from the flock, while he had taken the rest from the ship itself. But when he saw a place that was far from the beaten track of men in clear meadows under an open sky, there he first of all washed his tender body piously in the divine river and donned a dark robe, which Lemnian Hypsipyle had previously given him as a memento of their fervent¹⁰¹ lovemaking. Next he dug a pit in the ground a cubit long, stacked firewood, slit the sheep's throat over it, and duly laid out the carcass on top. He kindled the woodpile by placing fire beneath it and poured mixed libations¹⁰² on top, as he invoked Hecate Brimo to be a helper in the contest. And after calling on her, he withdrew, and the dread goddess heard him and came from the deepest depths to receive Jason's sacrifice.

¹⁰⁰ The Ethiopians were thought to inhabit the extreme eastern and western ends of the world (*Odyssey* 1.23-24).

¹⁰¹ Or *frequent*.

¹⁰² Presumably of honey (3.1036) and sheep's milk (3.1199).

APOLLONIUS RHODIUS

- ἱροῖς Αἰσονίδαο· περίξ δέ μιν ἔστεφάνωντο
 1215 σμερδαλέοι δρυῖνοισι μετὰ πτόρθοισι δράκοντες,
 στράπτε δ' ἀπειρέσιον δαΐδων σέλας· ἀμφὶ δὲ
 τήν γε
 ὀξείῃ ὑλακῇ χθόνιοι κύνες ἐφθέγγοντο.
 πίσεια δ' ἔτρεμε πάντα κατὰ στίβον· αἱ δ' ὀλόλυξαν
 νύμφαι ἐλειονόμοι ποταμηίδες, αἱ περὶ κείνην
 1220 Φάσιδος εἰαμενὴν Ἀμαραντίου εἰλίσσονται.
 Αἰσονίδην δ' ἦτοι μὲν ἔλεν δέος, ἀλλὰ μιν οὐδ' ὧς
 ἐντροπαλιζόμενον πόδες ἔκφερον, ὄφρ' ἐτάροισιν
 μίκτο κίων· ἦδη δὲ φόως νιφόεντος ὑπερθεῖν
 Καυκάσου ἠριγενῆς Ἥως βάλεν ἀντέλλουσα.
 1225 καὶ τότ' ἄρ' Αἰήτης περὶ μὲν στήθεσσιν ἔεστο
 θώρηκα στάδιον, τόν οἱ πόρεν ἔξεναρίξας
 σφωιτέρης Φλεγραῖον Ἄρης ὑπὸ χερσὶ Μίμαντα·
 χρυσεῖην δ' ἐπὶ κρατὶ κόρυν θέτο τετραφάλῃρον
 λαμπομένην, οἷόν τε περίτροχον ἔπλετο φέγγος
 1230 ἠελίου, ὅτε πρῶτον ἀνέρχεται Ὠκεανοῖο.
 ἂν δὲ πολύρρινον νώμα σάκος, ἂν δὲ καὶ ἔγχος
 δεινόν, ἀμαιμάκετον· τὸ μὲν οὐδέ τις ἄλλος ὑπέστη
 ἀνδρῶν ἠρώων, ὅτε κάλλιπον Ἡρακλῆα
 τῆλε παρέξ, ὃ κεν οἶος ἐναντίβιον πτολέμιζεν.
 1235 τῷ δὲ καὶ ὠκνπόδων ἵππων εὐπηγέα δίφρον
 ἔσχε πέλας Φαέθων ἐπιβήμεναι· ἂν δὲ καὶ αὐτὸς
 βῆσατο, ῥυτῆρας δὲ χεροῖν ἔλεν· ἐκ δὲ πόλης
 ἤλασεν εὐρείαν κατ' ἀμαξιτόν, ὥς κεν ἀέθλω
 παρσταίῃ· σὺν δὲ σφιν ἀπείριτος ἔσσυτο λαός.
 1240 οἶος δ' Ἰσθμιον εἴσι Ποσειδάων ἐς ἀγῶνα

Encircling her head were horrifying snakes among sprigs of oak, while the boundless radiance of torches flashed, and hellhounds bayed shrilly around her. All the watery meadows shook at her footstep, and the marsh-dwelling river nymphs wailed, those who dance around that marshy meadow of Amarantian Phasis.¹⁰³ Fear indeed gripped Jason, but even so he did not turn around as his feet carried him away, until he came back and joined his comrades. By then early-rising Dawn had come up and cast her light above snowy Caucasus.

At that time Aeetes put around his chest a rigid breast-plate that Ares had given him after slaying Phlegraean Mimas with his own hands.¹⁰⁴ Upon his head he placed a golden, four-crested helmet, shining like the round light of the sun when it first rises from Ocean. And he took up and wielded his shield of many hides as well as his terrible, overpowering spear, which none of the heroes could have withstood, once they had left Heracles far behind, who alone could have faced it in combat. Phaethon had brought his well-built chariot with swift-footed horses near at hand for him to mount; and he got in and took the reins in his hands. He drove from the city on the wide highway to attend the contest, and with him hurried a multitude of people. Like Poseidon, when he goes to the Isthmian games

¹⁰³ The Phasis river rose in the Amarantian mountains (cf. 2.399–401).

¹⁰⁴ Ares, Zeus, and Hephaestus are variously credited with slaying the Giant Mimas in the Phlegraean fields, located in the Chalcidice.

APOLLONIUS RHODIUS

- ἄρμασιν ἐμβεβαώς, ἢ Ταίναρον ἢ ὃ γε Λέρνης
 ὕδωρ ἢ ἐ καὶ ἄλσος Ἐαντίου Ὀγχηστοῖο,
 καί τε Καλαύρειαν μετὰ δὴ θαμὰ νίσσεται ἵπποις,
 Πέτρην θ' Αἰμονίην ἢ δενδρήεντα Γεραιστόν·
 1245 τοῖος ἄρ' Αἰήτης Κόλχων ἀγὸς ἦεν ιδέσθαι.
 τόφρα δὲ Μηδείης ὑποθημοσύνησιν Ἰήσων
 φάρμακα μυθήνας ἡμὲν σάκος ἀμφεπάλλυνεν
 ἠδὲ δόρυ βριαρόν, περὶ δὲ ξίφος. ἀμφὶ δ' ἑταῖροι
 πείρησαν τευχέων βεβημένοι, οὐδ' ἐδύναντο
 1250 κείνο δόρυ γνάμφαι τυτθὸν γέ περ, ἀλλὰ μάλ'
 αὐτῶς
 ἀαγὲς κρατερῆσιν ἐνεσκλήκει παλάμησιν.
 αὐτὰρ ὁ τοῖς ἄμοτον κοτέων Ἀφαρήμιος Ἰδας
 κόψε παρ' οὐρίαχον μεγάλῳ ξίφει. ἄλτο δ' ἀκωκὴ
 ῥαισστήρ ἄκμονος ὥς τε παλιντυπές, οἱ δ' ὀμάδησαν
 1255 γηθόσυννοι ἦρωες ἐπ' ἐλπωρῆσιν ἀέθλου.
 καὶ δ' αὐτὸς μετέπειτα παλύνετο. δὴ δέ μιν ἀλκὴ
 σμερδαλέη ἄφατός τε καὶ ἄτρομος, αἰ δ' ἐκάτερθεν
 χεῖρες ἐπερρώσαντο περὶ σθένει σφριγώσσαι.
 ὥς δ' ὅτ' ἀρήμιος ἵππος ἐελδόμενος πολέμοιο
 1260 σκαρθμῶ ἐπιχρεμέθων κρούει πέδον, αὐτὰρ ὑπερθεν
 κυδιόων ὀρθοῖσιν ἐπ' οὐασιν ἀνχέν' αἰερεῖ·
 τοῖος ἄρ' Αἰσονίδης ἐπαγαίετο κάρτει γνίων·
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθα μετάρσιον ἵχνος
 ἔπαλλεν,
 ἀσπίδα χαλκείην μελίην τ' ἐν χερσὶ τινάσσων.

1243 δὴ θαμὰ D: δῆθ' ἄμα Ω

mounted in his chariot, or to Taenarus or Lerna's waters or to his precinct at Hyantian Onchestus, and often¹⁰⁵ travels with his horses to Calaura and Haemonian Petra or forested Geraestus¹⁰⁶—such was Aeetes, leader of the Colchians, to behold.

In the meantime, following Medea's instructions, Jason moistened the drug and sprinkled it on his shield and mighty spear, and all over his sword. Around him his comrades tested his weapons by using all their strength, but they were unable to bend that spear even a little, for it remained unbroken and firm as ever in their powerful hands. But nursing his implacable grudge against them,¹⁰⁷ Apharian Idas struck near the butt-end of the spear with his great sword, but the edge rebounded like a hammer from an anvil, and the heroes cheered for joy with high hopes for the contest. Then Jason sprinkled himself, and into him entered terrifying prowess, inexpressible and unflinching, and on either side his hands moved nimbly, swelling mightily with power. And as when a war horse, eager for battle, whinnies and beats the ground as it prances, and proudly lifts high its neck with ears erect—so did Jason exult in the strength of his limbs, and often would he leap in the air here and there, brandishing his bronze shield and ashen spear in his hands. You would think that wintry light-

¹⁰⁵ Or, reading $\delta\eta\theta'$ *ἀμα*, *thereafter*.

¹⁰⁶ All are cultic centers of Poseidon: the Isthmus (at Corinth), Taenarus (southern tip of the Peloponnesus), Lerna (in the Argolid), Onchestus (in Boeotia), Calaura (island off the eastern tip of the Argolid), Petra (in Thessaly), and Geraestus (in Euboea).

¹⁰⁷ Cf. 3.556–566 and 3.1169–1170.

APOLLONIUS RHODIUS

- 1265 φαίης κεν ζοφεροῖο κατ' αἰθέρος αἴσσουσαν
 χειμερίην στεροπὴν θαμινὸν μεταπαιφάσσεσθαι
 ἐκ νεφέων, ὅτε πέρ τε μελάντατον ὄμβρον ἄγωνται.
 καὶ τότε ἔπειτ' οὐ δηρὸν ἔτι σχήσεσθαι ἀέθλων
 μέλλον· ἀτὰρ κληῖσιw ἐπισχερῶ ἰδρυθέντες
- 1270 ρίμφα μάλ' ἐς πεδίον τὸ Ἀρήιον ἠπείγοντο.
 τόσσον δὲ προτέρω πέλεν ἄστεος ἀντιπέρηθεν,
 ὅσσον τ' ἐκ βαλβίδος ἐπήβολος ἄρματι νύσσα
 γίγνεται, ὅππότε ἄεθλα καταφθιμένοιο ἄνακτος
 κηδεμόνες πεζοῖσι καὶ ἱππήσσι τίθενται.
- 1275 τέτμον δ' Αἰήτην τε καὶ ἄλλων ἔθνεα Κόλχων,
 τοὺς μὲν Καυκασίοισιν ἐφισταότας σκοπέλοισιν,
 τὸν δ' αὐτοῦ παρὰ χεῖλος ἐλισσόμενον ποταμοῖο.
 Αἰσονίδης δ', ὅτε δὴ πρυμνήσια δῆσαν ἑταῖροι,
 δὴ ρα τότε ξὺν δουρὶ καὶ ἀσπίδι βαῖν' ἐς ἄεθλον,
- 1280 νηὸς ἀποπροθορῶν ἄμυδις δ' ἔλε παμφανόωσαν
 χαλκείην πῆληκα θοῶν ἔμπλειον ὀδόντων
 καὶ ξίφος ἀμφ' ὤμοις, γυμνὸς δέμας, ἄλλα μὲν
 Ἄρει
 εἵκελος, ἄλλα δέ που χρυσαόρῳ Ἀπόλλωνι.
 παπτήνας δ' ἀνὰ νειὸν ἴδε ζυγὰ χάλκεα ταύρων
- 1285 αὐτόγυόν τ' ἐπὶ τοῖς στιβαροῦ ἀδάμαντος ἄροτρον.
 χρίμψε δ' ἔπειτα κιών, παρὰ δ' ὄβριμον ἔγχος
 ἔπηξεν

1267 ὅτε πέρ τε Ziegler: ὅτ' ἔπειτα Ω

ning springing from a black sky was constantly flashing forth from the clouds when they bring their darkest rain-storm. Then, not for long thereafter were they to hold back from their trials, but sitting in rows on their benches they quickly sped to the plain of Ares. It lay further on,¹⁰⁸ across from the city as far as is the finishing-post to be reached by a chariot from the starting-point, when at a king's death his kinsmen hold games for runners and horsemen. When they came upon Aeetes and the hosts of the Colchians besides, the latter were seated on the Caucasian heights, while he was there driving back and forth along the edge of the river.¹⁰⁹

And then Jason, as soon as his comrades had fastened the stern cables, went striding with his spear and shield to the contest, after leaping forth from the ship. At the same time he took the shining bronze helmet full of the sharp teeth and his sword slung on his shoulders, his body naked, in some ways like Ares, but in other ways perhaps like Apollo of the golden sword.¹¹⁰ He surveyed the field and saw the oxen's bronze yoke and beside it the plow, all one piece, of hard adamant. Then he came up next to it, fixed his mighty spear upright on its end, and set aside his hel-

¹⁰⁸ Up the river from where they moored at 3.573-575.

¹⁰⁹ The Colchians are seated on the higher ground of the north bank of the river; the king is impatiently driving along the bank. Some take *ἐλισσόμενοι* with *χέλος*, "by the winding edge of the river."

¹¹⁰ With his hoplite shield and spear he resembles Ares; with his sword on his shoulders he resembles Apollo. His nakedness is variously explained as depicting a figure in heroic art or a farmer stripped to plow and sow (cf. Hesiod, *Works and Days* 391).

- ὄρθον ἐπ' οὐριάχῳ, κυνέην δ' ἀποκάθθετ' ἐρείσας.
 βῆ δ' αὐτῇ προτέρωσε σὺν ἀσπίδι νήριτα ταύρων
 ἴχνια μαστεύων. οἱ δ' ἔκποθεν ἀφράστοιο
 1290 κευθμῶνος χθονίου, ἵνα τέ σφισιν ἔσκε βόαυλα
 καρτερὰ λιγνυόεντι πέριξ εἰλυμένα καπνῶ,
 ἄμφω ὁμοῦ προγένοντο πυρὸς σέλας ἀμπνέοντες.
 ἔδδεισαν δ' ἤρωες, ὅπως ἴδον· αὐτὰρ ὁ τοὺς γε,
 εὖ διαβάς, ἐπιόντας, ἅ τε σπιλάς εἰν ἀλὶ πέτρη
 1295 μίμνει ἀπειρεσίησι δονεύμενα κύματ' ἀέλλαις.
 πρόσθε δέ οἱ σάκος ἔσχεν ἐναντίον· οἱ δέ μιν ἄμφω
 μυκηθμῶ κρατεροῖσιν ἐνέπληξαν κεράεσσιν,
 οὐδ' ἄρα μιν τυτθὸν περ ἀνώχλισαν ἀντιόωντες.
 ὡς δ' ὅτ' ἐνὶ τρητοῖσιν ἑύρρινοι χοάνοισιν
 1300 φῦσαι χαλκῆων ὅτε μὲν τ' ἀναμαρμαίρουσιν
 πῦρ ὄλοδον πιμπρᾶσαι, ὅτ' αὖ λήγουσιν ἀντμηῆς,
 δεινὸς δ' ἐξ αὐτοῦ πέλεται βρόμος, ὅπποτ' αἴξη
 νειόθεν· ὡς ἄρα τῷ γε θοὴν φλόγα φυσιόωντες
 ἐκ στομάτων ὁμάδεν, τὸν δ' ἄμφεπε δῆϊον αἶθος
 1305 βάλλον ἅ τε στεροπῆ· κούρης δέ ἐ φάρμακ' ἔρυτο.
 καὶ ῥ' ὅ γε δεξιτεροῖο βοὸς κέρας ἄκρον
 ἐρύσσας
 εἶλκεν ἐπικρατέως παντὶ σθένει, ὄφρα πελάσση
 ζεύγλη χαλκείῃ· τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ,
 ῥίμφα ποδὶ κρούσας πόδα χάλκεον· ὡς δὲ καὶ
 ἄλλον
 1310 σφῆλε γνῆξ ἐπιόντα, μῆ βεβολημένον ὄρμη.
 εὐρὺ δ' ἀποπροβαλὼν χαμάδις σάκος, ἔνθα καὶ
 ἔνθα,

met by leaning it against the spear. He marched forward with only his shield to examine the countless tracks of the oxen. From some unseen hollow in the earth, where they had their strong stalls that were enveloped all around in sooty smoke, the two emerged together, breathing a blast of fire. The heroes took fright when they saw them, but Jason planted his feet firmly apart and awaited their onset, as a jutting rock in the sea awaits the waves propelled by countless storm-winds. He held his shield in front of him to oppose them, and with a bellow they both struck it with their strong horns, but did not heave it up even a little with their onrush. And as when through the holes of a furnace strong leather bellows of bronze-smiths at times cause ravening fire to burn and blaze up, but then, when they cease their blowing, a terrible roar arises from the fire when it springs up from below—thus indeed the two oxen roared as they breathed forth the darting flame from their mouths, and the searing heat enveloped him, striking like lightning, but the girl's drugs protected him.

Then, pulling on the tip of the right ox's horn, he dragged it mightily with all his strength, until he brought it to the bronze yoke. He threw it down to the ground on its knees by swiftly kicking its bronze hoof with his foot. Likewise, he brought the other to its knees as it charged,¹¹¹ when it was struck with a single blow. He flung his broad shield away from him to the ground and, with his feet

¹¹¹ Or, reading ἐριπόντα, *he brought the other down, having fallen on its knees.*

1304 ἄμφεπε Merkel: ἀμφί τε Ω 1305 βάλλον Wel-
lauer, Merkel: βάλλεν Ω 1310 ἐπιόντα Ω: ἐριπόντα L^{ac}D

APOLLONIUS RHODIUS

- τῆ καὶ τῆ βεβαώς, ἄμφω ἔχε πεπτηώτας
 γούνασιν ἐν προτέροισι, διὰ φλογὸς εἶθαρ ἔλυσθεις.
 θαύμασε δ' Αἰήτης σθένος ἀνέρος. οἱ δ' ἄρα τείως
- 1315 Τυνδαρίδαι (δὴ γάρ σφι πάλαι προπεφραδμένοι
 ἦεν)
 ἀγχίμολον ζυγά οἱ πεδόθεν δόσαν ἀμφιβαλέσθαι.
 αὐτὰρ ὁ εὖ ἐνέδησε λόφοις· μεσσηγὺ δ' αἰείρας
 χάλκεον ἰστοβοῆα θοῆ συνάρασσε κορώνη
 ζεύγληθεν. καὶ τῶ μὲν ὑπέκ πυρὸς ἄψ ἐπὶ νῆα
- 1320 χαζέσθην· ὁ δ' ἄρ' αὐτίς ἔλων σάκος ἔνθετο νώτῳ
 ἐξόπιθεν, καὶ γέντο θοῶν ἔμπλειον ὀδόντων
 πῆληκα βριαρὴν δόρυ τ' ἄσχετον, ᾧ ῥ' ὑπὸ μέσσας
 ἐργατίνης ὡς τίς τε Πελασγίδι νύσσειν ἀκαίνη
 οὐτάζων λαγόνας· μάλα δ' ἔμπεδον εὖ ἀραρυῖαν
- 1325 τυκτὴν ἐξ ἀδάμαντος ἐπιθύνεσκεν ἐχέτλην.
 οἱ δ' εἶως μὲν δὴ περιώσια θυμαίνεσκον,
 λάβρον ἐπιπνέιοντε πυρὸς σέλας· ὦρτο δ' αὐτμῆ
 ἤντε βυκτάων ἀνέμων βρόμος, οὓς τε μάλιστα
 δειδιότες μέγα λαῖφος ἀλίπλοοι ἐστεύλαντο.
- 1330 δηρὸν δ' οὐ μετέπειτα κελευόμενοι ὑπὸ δουρὶ
 ἦσαν. ὀκρίεσσα δ' ἐρείκετο νεῖδς ὀπίσσω,
 σχιζομένη ταύρων τε βίη κρατερῶ τ' ἀροτῆρι
 δεινὸν δ' ἐσμαράγευν ἄμυδις κατὰ ὦλκας ἀρότρου
 βώλακες ἀγνύμεναι ἀνδραχθέες. εἶπετο δ' αὐτὸς
- 1335 λαῖον ἐπὶ στιβαρῶ πίεσας ποδὶ τῆλε δ' ἐοῖο
 βάλλεν ἀρηρομένην αἰεὶ κατὰ βῶλον ὀδόντας

planted apart, held on either side of him the two oxen that had fallen on their forelegs, as he was immediately¹¹² enveloped in flames. Aeetes was astonished at the man's strength. Meanwhile, the sons of Tyndareus (as they had been instructed from the start) drew near and handed him the yoke from the ground to put on the oxen. He fastened it securely on their necks; and lifting up the bronze yoke-pole between them, he fastened it by its sharp tip to the yoke-loop. His two companions withdrew from the fire back to the ship, and again he took up his shield and slung it behind his back. He grasped the strong helmet filled with the sharp teeth and his resistless spear, with which he prodded them, like a farmer with a Pelasgian goad, jabbing the middle of their flanks, and very steadily guided the well-constructed plow handle made of adamant.

For a while the oxen raged furiously, breathing forth a fierce blaze of fire, and their breath arose like the roar of blustering winds that mariners dread the most and thus furl their mainsail. But not long thereafter, when urged on by the spear, they moved forward. Behind them the rugged field was broken up, split open by the force of the oxen and the mighty plowman, and all the while clods of earth, of the size that a man could carry, made a terrible din along the plow's furrows as they were broken apart. He followed behind, pressing down the plowshare with a firm foot, and far from him cast the teeth along whatever furrow had been

¹¹² After discarding his shield.

1317 λόφους E: λόφους Ω

1326 δ' εἴως μὲν δὴ Merkel: δῆτοι εἴως[vel εἴως] μὲν δὴ

LAG: δὴ τείως μὲν SE

ἐντροπαλιζόμενος, μή οἱ πάρος ἀντιάσειεν
 γηγενέων ἀνδρῶν ὀλοὸς στάχυς· οἱ δ' ἄρ' ἐπιπρὸ
 χαλκείης χηλήσιν ἐρειδόμενοι πονέοντο.

1340 ἦμος δὲ τρίτατον λάχος ἤματος ἀνομένοιο
 λείπεται ἐξ ἡοῦς, καλέουσι δὲ κεκμηῶτες
 ἐργατῖναι γλυκερόν σφιν ἄφαρ βουλυτὸν ἰκέσθαι,
 τῆμος ἀρήροτο νεῖος ὑπ' ἀκαμάτῳ ἀροτῆρι,
 τετράγυός περ εὐούσα, βοῶν τ' ἀπελύετ' ἄροτρα.

1345 καὶ τοὺς μὲν πεδίονδε διεπτοίησε φέβεσθαι·
 αὐτὰρ ὁ ἄψ ἐπὶ νῆα πάλιν κίεν, ὄφρ' ἔτι κεινὰς
 γηγενέων ἀνδρῶν ἴδεν αὔλακας· ἀμφὶ δ' ἑταῖροι
 θάρσυνον μύθοισιν. ὁ δ' ἐκ ποταμοῖο ροάων
 αὐτῇ ἀφυσσάμενος κυνέη σβέσειεν ὕδατι δίψαν·

1350 γνάμψε δὲ γούνατ' ἐλαφρά, μέγαν δ' ἐμπλήσατο
 θυμὸν

ἀλκῆς μαιμώνων συνὲ εἴκελος, ὅς ρά τ' ὀδόντας
 θήγει θηρευτῆσιν ἐπ' ἀνδράσιν, ἀμφὶ δὲ πολλὸς
 ἀφρὸς ἀπὸ στόματος χαμάδις ῥέε χωομένοιο.

οἱ δ' ἤδη κατὰ πᾶσαν ἀνασταχύεσκον ἄρουραν
 1355 γηγενέες· φριῖξεν δὲ περὶ στιβαροῖς σακέεσσιν
 δούρασί τ' ἀμφιγύοις κορύθεσσί τε λαμπομένησιν
 Ἄρηος τέμενος φθισιμβρότου· ἴκετο δ' αἴγλη
 νεῖοθεν Οὐλύμπόνδε δι' ἠέρος ἀστράπτουσα.
 ὡς δ' ὀπότε ἔς γαῖαν πολέος νιφετοῖο πεσόντος

1360 ἄψ ἀπὸ χειμερίας νεφέλας ἐκέδασσαν ἄελλαι
 λυγαίῃ ὑπὸ νυκτί, τὰ δ' ἀθρόα πάντα φαάνθη
 τείρεα λαμπετόωντα διὰ κνέφας· ὡς ἄρα τοί γε
 λάμπον ἀναλδήσκοντες ὑπὲρ χθονός. αὐτὰρ Ἴησων

plowed, ever turning around to make sure no deadly crop of earthborn men overtook him first. The oxen toiled forward, treading with their bronze hooves.

But at the time when a third of the day remains as it draws to a close from dawn, and tired farmers call for the sweet unyoking to come for them at once, then was the field plowed by the tireless plowman, although it was four acres, and he loosed the plow from the oxen. He shooed them off in flight toward the plain and went back again to the ship, so long as he saw that the furrows were still empty of earthborn men. And around him his comrades encouraged him with their words. He quenched his thirst with water he had drawn with his own helmet from the streams of the river. He flexed his knees to make them nimble and filled his great heart with prowess, raging like a boar that whets its tusks for use against hunters, and all around froth spills to the ground in abundance from its angry mouth.

By now the earthborn men were sprouting up over all the field, and the precinct of man-destroying Ares bristled all around with stout shields, two-edged spears, and shining helmets, and the gleam went up from below, flashing through the air to Olympus. And as when, after a great snow has fallen on the earth, storm-winds scatter back again¹¹³ the wintry clouds in the dark of night, and all the stars come out together and shine through the darkness—thus indeed did they shine as they emerged above ground.

¹¹³ Or, reading $\alpha\lambda\psi$, *suddenly scatter*.

1353 $\rho\acute{\epsilon}\epsilon$ Ω : $\rho\acute{\epsilon}\iota$ Samuelsson

1360 $\alpha\lambda\psi$ Ω : $\alpha\lambda\psi$ L^{ac}

APOLLONIUS RHODIUS

- 1365 μνήσατο Μηδείης πολυκερδέος ἔννεσιάων,
 λάζετο δ' ἐκ πεδίοιο μέγαν περιηγέα πέτρον,
 δεινὸν Ἐνναλίου σόλου Ἄρεος· οὐ κέ μιν ἄνδρες
 αἰζηοὶ πίσυρες γαίης ἄπο τυτθὸν ἄειραν·
 τὸν ῥ' ἀνὰ χεῖρα λαβὼν μάλα τηλόθεν ἔμβαλε
 μέσσοις
 αἴξας· αὐτὸς δ' ὑφ' ἔδν σάκος ἔζετο λάθρη
 1370 θαρσαλέως· Κόλχοι δὲ μέγ' ἴαχον, ὡς ὅτε πόντος
 ἴαχεν ὀξείησιν ἐπιβρομέων σπιλάδεσσιν·
 τὸν δ' ἔλεν ἀμφασίη ρίπη στιβαροῖο σόλοιο
 Αἰήτην· οἱ δ' ὡς τε θεοὶ κύνες ἀμφιθορόντες
 ἀλλήλους βρυχηδὸν ἐδήμιον· οἱ δ' ἐπὶ γαίαν
 1375 μητέρα πῖπτον ἐοῖς ὑπὸ δούρασιν, ἥντε πεῦκαι
 ἢ δρῦες, ἅς τ' ἀνέμοιο κατὰικες δονέουσιν.
 οἶος δ' οὐρανόθεν πυρόεις ἀναπάλλεται ἀστήρ
 ὀλκὸν ὑπανγάζων, τέρας ἀνδράσιν, οἳ μιν ἴδωνται
 μαρμαρυγῇ σκοτίοιο δι' ἠέρος αἴξαντα·
 1380 τοῖος ἄρ' Αἴσονος υἱὸς ἐπέσσυτο γηγενέεσσιν·
 γυμνὸν δ' ἐκ κολεοῖο φέρεν ξίφος, οὐτα δὲ μίγδην
 ἀμώων, πολέας μὲν ἔτ' ἐς νηδὺν λαγόνας τε

* * *

- ἡμίσεας δ' ἀνέχοντας ἐς ἠέρα, τοὺς δὲ καὶ ἄχρις
 γούνων τελλομένους, τοὺς δὲ νέον ἐστηῶτας,
 1385 τοὺς δ' ἤδη καὶ ποσσὶν ἐπειγομένους ἐς ἄρηα.
 ὡς δ' ὀπότ' ἀγχοῦροισιν ἐγειρομένου πολέμοιο

1368 χεῖρα Ω: χεῖρι Richards: ρεία Fränkel

1382 post hunc versum lacunam statuit Fränkel

But Jason recalled the instructions of shrewd Medea and seized a great round boulder from the plain, a fearsome throwing-stone of Ares Enyalios—not even four men in their prime could have lifted it even a little from the ground. He picked it up in his hand,¹¹⁴ darted forward, and from far away threw it into their midst, while he himself crouched out of sight beneath his shield in full confidence. The Colchians roared loudly, as when the sea roars as it crashes against jutting rocks, but speechlessness seized Aetes at the cast of the stout stone. The earthborn men rushed like fierce dogs around it and with a clamor went about killing one another. They fell upon mother earth beneath their own spears, like pines or oaks that windstorms drive down. And as when a fiery star springs forth from heaven bearing a trail of light, an omen for men who see it darting with a gleam through the dark sky—such indeed was Jason as he rushed upon the earthborn men. He wielded his bare sword drawn from its sheath and, reaping indiscriminately, struck many [who were half-buried in the earth]¹¹⁵ up to their bellies and flanks . . . some half-risen into the air, some grown as far as their knees, some just beginning to stand, and others already hastening on foot to battle. And as when a war breaks out between neighboring

¹¹⁴ Although ἀνὰ χεῖρα is unusual, neither Richards' facile χεῖρὶ (*with his hand*) or Fränkel's ῥεῖα (*easily*) is convincing.

¹¹⁵ A verse has apparently dropped out.

1384 γούνων Struve: ὄμων Ω | δὲ Ω: δ' αὖ Ζ

1386 ἀγχούροισιν w: ἀμφ' οὔροισιν m

APOLLONIUS RHODIUS

- δείσας γειομόρος, μή οἱ προτάμονται ἀρούρας,
 ἄρπην εὐκαμπῆ νεοθηγέα χερσὶ μεμαρπῶς
 ὤμῶν ἐπισπεύδων κείρει στάχυν, οὐδὲ βολῆσιν
 1390 μίμνει ἐς ὠραίην τερσήμεναι ἠελίοιο·
 ὥς τότε γηγενέων κείρειν στάχυν· αἵματι δ' ὀλκοὶ
 ἤυτε κρηναῖαι ἀμάραι πλήθοντο ῥοῆσιν.
 πίπτου δ', οἱ μὲν ὁδὰξ τετρηχότα βῶλον ὀδοῦσιν
 λαζόμενοι πρηνεῖς, οἱ δ' ἔμπαλιν, οἱ δ' ἐπ' ἀγοστῶ
 1395 καὶ πλευροῖς, κήτεσσι δομὴν ἀτάλαντοι ιδέσθαι
 πολλοὶ δ', οὐτάμενοι πρὶν ὑπὸ χθονὸς ἴχνος ἀεῖραι,
 ὄσσον ἄνω προύτυψαν ἐς ἠέρα, τόσσον ἔραζε
 βριθόμενοι πλαδαροῖσι καρήασιν ἠρήρειντο.
 ἔρνεά που τοίως, Διὸς ἄσπετον ὀμβρήσαντος,
 1400 φυταλιῇ νεόθρεπτα κατημύουσιν ἔραζε
 κλασθέντα ῥίζηθεν, ἀλωήων πόνος ἀνδρῶν,
 τὸν δὲ κατηφείη τε καὶ οὐλοὸν ἄλγος ἰκάνει
 κλήρου σηματῆρα φυτοτρόφον· ὥς τὸτ' ἀνακτος
 Αἰήταο βαρεῖαι ὑπὸ φρένας ἦλθον ἀνῖαι.
 1405 ἦε δ' ἐς πτολίεθρον ὑπότροπος ἄμμυγα Κόλχοις,
 πορφύρων, ἧ κέ σφι θωώτερον ἀντιόψο.
 ἦμαρ ἔδν, καὶ τῶ τετελεσμένος ἦεν ἄεθλος.

peoples¹¹⁶ and a farmer, fearing that they will harvest his fields before he does, takes in his hands a curved, freshly sharpened sickle and hastily cuts the unripe crop without waiting for the season when it has dried in the sun's rays—so did he then cut down the crop of earthborn men, and the furrows were filled with blood like the channels of a spring with flowing waters. They fell, some on their faces, biting the plowed-up clod with their teeth, others on their backs, others on their palms and sides, with bodies like those of sea-monsters to behold. And many, struck before raising their feet from under the ground, leaned over to the earth as far as they had sprung up into the air, weighed down by their limp heads. In such a manner, I suppose, after Zeus has rained incessantly, newly planted shoots in an orchard, the work of gardeners, nod to earth when broken off at the root, and discouragement and deadly sorrow come to the owner of the land who was growing them—so at that time did grave pains come upon the mind of King Aeetes. He turned and went back to the city along with the Colchians, pondering how he might more expeditiously thwart the heroes. The day set, and Jason's contest was at an end.

¹¹⁶ Or, reading ἀμφ' οὐροισιν, *breaks out over boundaries*.

BOOK 4

- Αὐτὴ νῦν κάματόν γε, θεά, καὶ δήνεα κούρης
 Κολχίδος ἔννεπε, Μοῦσα, Διὸς τέκος· ἧ γὰρ ἐμοί γε
 ἀμφασίῃ νόος ἔνδον ἐλίσσεται ὄρμαίνοντι,
 ἧέ μιν ἄτης πῆμα δυσίμερον ἧ τό γ' ἐνίσπω
 5 φύζαν ἀεικελίην, ἧ κάλλιπεν ἔθνεα Κόλχων.
 ἦτοι ὁ μὲν δῆμοιο μετ' ἀνδράσιν, ὅσσοι ἄριστοι,
 παννύχιος δόλον αἰπὺν ἐπὶ σφίσι μητιάσκειν
 οἴσιν ἐνὶ μεγάροις, στυγερῶ ἐπὶ θυμὸν ἀέθλω
 Αἰήτης ἄμοτον κεχολωμένος, οὐδ' ὅ γε πάμπαν
 10 θυγατέρων τάδε νόσφιν ἐὼν τελέεσθαι ἐώλπει.
 τῇ δ' ἀλεγεινότατον κραδίῃ φόβον ἔμβαλεν Ἥρη·
 τρέσσειεν δ' ἦν τε τις κούφη κεμάς, ἦν τε βαθείης
 τάρφεσιν ἐν ξυλόχοιο κυνῶν ἐφόβησεν ὀμοκλή·
 αὐτίκα γὰρ νημερτὲς οἴσασατο, μή μιν ἀρωγὴν
 15 ληθήμεν, αἶψα δὲ πᾶσαν ἀναπλήσειεν κακότητα.
 τάρβει δ' ἀμφιπόλους ἐπίστορας· ἐν δέ οἱ ὅσσε
 πλῆτο πυρός, δεινὸν δὲ περιβρομέεσκον ἀκουαί·
 πυκνὰ δὲ λαυκανίης ἐπεμάσσετο, πυκνὰ δὲ κουριξ
 ἐλκομένη πλοκάμους γοερῆ βρυχήσατ' ἀνίη.
 20 καὶ νύ κεν αὐτοῦ τῆμος ὑπὲρ μόρον ὤλετο κούρη

BOOK 4

Now, goddess,¹ you yourself tell of the distress and thoughts² of the Colchian girl, O Muse, daughter of Zeus, for truly the mind within me whirls in speechless stupor, as I ponder whether to call it the lovesick affliction of obsession or shameful panic, which made her leave the Colchian people.

Aeetes spent the entire night in his palace with the leading men of his people, plotting an inescapable trap for the heroes, violently angry in his heart at the appalling contest, for he did not think for a moment that it was accomplished without the involvement of his daughters. But into Medea's heart Hera cast excruciating fear, and she bolted like a nimble fawn which the baying of dogs frightens in the thickets of a dense wood, for she at once correctly surmised that her assistance was no secret to her father and that she would soon suffer the full extent of misery. She was in dread of the servants who knew of it; her eyes filled with fire and her ears roared terribly. Again and again she clutched her throat; again and again she pulled on the locks of her hair and moaned in woeful pain. Then and there the girl would have died before her appointed

¹ Either Erato, invoked at 3.1, or another, unnamed, Muse.

² Or *counsels, plans, wiles*.

APOLLONIUS RHODIUS

- φάρμακα πασσαμένη, Ἥρης δ' ἀλίωσε μενουιάς,
 εἰ μὴ μιν Φρίξιοιο θεὰ σὺν παισὶ φέβεσθαι
 ὤρσεν ἀτυζομένην. πτερόεις δέ οἱ ἐν φρεσὶ θυμὸς
 ἰάνθη, μετὰ δ' ἧ γε παλίσσυτος ἀθρόα κόλπῳ
 25 φάρμακα πάντ' ἄμυδις κατεχεύατο φωριαμοῖο.
 κύσσε δ' ἑόν τε λέχος καὶ δικλίδας ἀμφοτέρωθεν
 σταθμοὺς καὶ τοίχων ἐπαφήσατο· χερσὶ τε μακρὸν
 ῥήξαμένη πλόκαμον, θαλάμῳ μνημημία μητρὶ
 κάλλιπε παρθενίης, ἀδινῇ δ' ὀλοφύρατο φωνῇ·
 30 “τόνδε τοι ἀντ' ἐμέθεν ταναὸν πλόκον εἶμι
 λιπούσα,
 μῆτερ ἐμή· χαίροις δὲ καὶ ἀνδιχα πολλὸν ἰούσῃ·
 χαίροις Χαλκιόπῃ καὶ πᾶς δόμος. αἴθε σε πόντος,
 ξεῖνε, διέρραισεν, πρὶν Κολχίδα γαίαν ἰκέσθαι.”
 ὡς ἄρ' ἔφη· βλεφάρων δὲ κατ' ἀθρόα δάκρυα
 χεῦεν.
 35 οἴῃ δ' ἀφνειοῖο διειλυσθείσα δόμοιο
 ληιάς, ἦν τε νέον πάτρης ἀπενόσφισεν αἴσα,
 οὐδέ νύ πω μογεροῖο πεπεύρηται καμάτοιο,
 ἀλλ' ἔτ' ἀηθέσσουσα δύνῃ καὶ δούλια ἔργα
 εἴσιν ἀτυζομένη χαλεπὰς ὑπὸ χεῖρας ἀνάσσης·
 40 τοίῃ ἄρ' ἱμερόεσσα δόμων ἐξέσσυτο κούρη.
 τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόμεξαν ὄχηες
 ὠκείαις ἄψορροι ἀναθρόσκοντες αἰοδαῖς.
 γυμνοῖσιν δὲ πόδεσσιν ἀνὰ στεινὰς θέεν οἴμους,
 λαιῇ μὲν χερὶ πέπλον ἐπ' ὀφρύσιν ἀμφὶ μέτωπα

24 κόλπῳ Platt: κόλπων Ω

time by swallowing poison and would have thwarted Hera's designs, had not the goddess driven her to flee in panic with Phrixus' sons. Her fluttering heart relaxed³ in her breast, and then, with a change of mind, she poured together all the drugs from the chest into her lap.⁴ She kissed her bed and the doorjambs on either side of the double-doors and stroked the walls. She tore off a long lock of hair with her hands and left it behind for her mother as a memento of her maidenhood, and lamented in a plaintive voice:

"I go, leaving you this long tress in my stead, my mother. I wish you well, although I am going far away. I wish you well, Chalciopé and the entire house. Would that the sea had torn you to pieces, stranger, before you had come to the Colchian land!"

Thus she spoke, and a flood of tears poured down from under her eyelids. And like a captive woman slinking⁵ through her wealthy home, one whom fate has recently deprived of her homeland, and who has not yet experienced hard labor, but still unaccustomed to misery and the toils of slavery goes in terror under the brutal hands of a mistress—thus did the lovely girl rush from her home. And all on their own the bolts of the doors yielded for her, springing back at her swiftly working incantations. She ran bare-foot down narrow paths, holding her robe with her left

³ Or *her heart took wing and relaxed* (schol.).

⁴ Or, reading the MSS' κόλπων, *she took the drugs from her lap and poured them all together into the chest.*

⁵ Or, reading διελκυσθείσα, *having been dragged.*

35 διελκυσθείσα Ω: διελκυσθείσα Ardizzoni

38 δύνῃ Huet: δύνῃς Ω

APOLLONIUS RHODIUS

- 45 στειλαμένη καὶ καλὰ παρήια, δεξιτερῇ δὲ
 ἄκρην ὑψόθι πέζαν ἀερτάζουσα χιτῶνος.
 καρπαλίμως δ' αἰδήλον ἀνὰ στίβον ἔκτοθι πύργων
 ἄστεος εὐρυχώροιο φόβῳ ἵκετ', οὐδέ τις ἔγνω
 τήνδε φυλακτῆρων, λάθε δέ σφεας ὄρμηθείσα.
- 50 ἔνθεν ἴμεν νηόνδε μάλ' ἐφράσατ'· οὐ γὰρ αἰδρις
 ἦεν ὁδῶν, θαμὰ καὶ πρὶν ἀλωμένη ἀμφί τε νεκρούς
 ἀμφί τε δυσπαλέας ρίζας χθονός, οἶα γυναῖκες
 φαρμακίδες· τρομερῶ δ' ὑπὸ δείματι πάλλετο θυμός.
 τὴν δὲ νέον Τιτηνὺς ἀνερχομένη περάτηθεν
- 55 φοιταλέην ἐσιδοῦσα θεὰ ἐπεχήρατο Μῆνη
 ἀρπαλέως, καὶ τοῖα μετὰ φρεσὶν ἦσιν ἔειπεν·
 “οὐκ ἄρ' ἐγὼ μούνη μετὰ Λάτμιον ἄντρον
 ἀλύσκω,
 οὐδ' οἷη καλῶ περιδαίομαι Ἐνδυμίωσι.
 ἦ θαμὰ δὴ καὶ σείο, κύον, δολήσιν ἀοιδαῖς
 60 μνησαμένη φιλότητος, ἵνα σκοτίη ἐνὶ νυκτὶ
 φαρμάσσης εὐκῆλος, ἃ τοι φίλα ἔργα τέτυκται.
 νῦν δὲ καὶ αὐτὴ δῆθεν ὁμοίης ἔμμορες ἄτης,
 δῶκε δ' ἀνηρόν τοι Ἰήσωνα πῆμα γενέσθαι
 δαίμων ἀλγινόεις. ἀλλ' ἔρχεο, τέτλαθι δ' ἔμπης,
 65 καὶ πιυντή περ εἴουσα, πολύστονον ἄλγος ἀείρειν.”

50 ἔνθεν ἴμεν Hartung: ἔνθ' ἐνὶ μὲν Ω

59 κύον Ω: κύων E: κίον B²γρ: κύθον Fränkel

⁶ The Moon was the daughter of the Titans Theia and Hyperion (Hesiod, *Theogony* 371–374).

hand above her eyebrows to cover her forehead and beautiful cheeks, while with her right she lifted up the hem of her garment. Quickly, down a hidden footpath, she arrived in fear outside the ramparts of the spacious city, nor did any of the guards recognize her, but she sped by them unseen. From there she carefully considered how to get to the temple, for she was not ignorant of the ways, having often in the past wandered in search of corpses and noxious roots from the earth, as sorceresses do, but her heart was throbbing with trembling dread. And when the Titanian goddess,⁶ the Moon, newly rising above the horizon, saw her wandering in distress, she exulted gleefully over her and spoke these thoughts to herself:

“So I am not the only one, after all, to flee to the Latmian cave, nor alone in burning for handsome Endymion.⁷ How often indeed did your crafty incantations, shameless one, remind me of my love,⁸ so that in the dark of night you could calmly work the spells that are dear to you. But now it appears that you too have been allotted a similar obsession, for a cruel god has given you Jason as a grievous affliction. Go on, and in spite of your cleverness bring yourself to endure pain full of tears.”

⁷ The Moon visited the shepherd Endymion as he slept in a cave on mount Latmos in Caria.

⁸ This passage is notoriously difficult. I have followed Vian's text and interpretation. Since there is no main verb, some editors have emended *κίον* (“shameless one”) to *κίον* (“I went”), with the sense, “How often, because of your crafty incantations, did I go when mindful of love.” Sorceresses were thought to “draw down” the moon to earth to work their spells in complete darkness. The girl who callously manipulated the goddess for her own ends is now ironically (*δῆθεν*, 62) stealing off to her own lover.

APOLLONIUS RHODIUS

ὡς ἄρ' ἔφη· τὴν δ' αἶψα πόδες φέρων
ἐγκονέουσιν.

ἀσπασίως δ' ὄχθησιν ἐπηέρθη ποταμοῖο
ἀντιπέρην λεύσσοισα πυρὸς σέλας, ὃ ρά τ' ἀέθλου
παννύχιοι ἥρωες ἐνφροσύνησιν ἔδαιον.

- 70 ὀξείῃ δῆπειτα διὰ κνέφας ὄρθια φωνῇ
ὀπλότατον Φρίξιοιο περαιόθεν ἤπνε παίδων,
Φρόντιν. ὃ δὲ ξὺν εἰσὶ κασιγνήτοις ὅπα κούρης
αὐτῷ τ' Αἰσονίδῃ τεκμαίρετο· σίγα δ' ἑταῖροι
θάμβεον, εὖτ' ἐνόησαν ὃ δὴ καὶ ἐτήτυμον ἦεν.
- 75 τρὶς μὲν ἀνήυσεν, τρὶς δ' ὀτρύνοντος ὀμίλου
Φρόντις ἀμοιβήδην ἀντίαχεν· οἱ δ' ἄρα τείως
ἥρωες μετὰ τὴν γε θεοῖς ἐλάασκον ἔρεμοῖς.
οὐ πω πείσματα νηὸς ἐπ' ἠπείροιο περαίης
βάλλον, ὃ δὲ κραιπνοὺς χέρσῳ πόδας ἦκεν Ἰήσων
- 80 ὑψοῦ ἀπ' ἰκριόφιν· μετὰ δὲ Φρόντις τε καὶ Ἄργος,
νῆε δύνω Φρίξον, χαμάδις θόρον. ἢ δ' ἄρα τοὺς γε
γούνων ἀμφοτέρῃσι περισχομένη προσέειπεν·
“ἔκ με, φίλοι, ῥύσασθε δυσάμμορον, ὡς δὲ καὶ
αὐτοὺς
ὑμέας, Αἰήταο· πρὸ γάρ τ' ἀναφανδὰ τέτυκται
85 πάντα μάλ', οὐδέ τι μῆχος ἰκάνεται. ἀλλ' ἐπὶ νηὶ
φεύγωμεν, πρὶν τὸν γε θεῶν ἐπιβήμεναι ἵππων.
δώσω δὲ χρύσειον ἐγὼ δέρος εὐνήσασα
φρουρὸν ὄφιν· τύνῃ δὲ θεοὺς ἐνὶ σοῖσιν ἑταῖροις,
ξέινε, τεῶν μύθων ἐπίστορας, οὓς μοι ὑπέστης,
90 ποιήσαι, μηδ' ἔνθεν ἑκαστέρω ὀρμηθεῖσαν
χῆτεϊ κηδεμόνων ὀνοτὴν καὶ ἀεικέα θείης.”

ARGONAUTICA: BOOK 4

Thus she spoke, and the girl's feet carried her swiftly as she hastened on. She climbed the bank of the river and gladly saw on the opposite side the light of a fire, which the heroes were burning all night long to celebrate the contest. Then, in a clear voice through the darkness, she cried aloud from the further bank to Phrontis, the youngest of Phrixus' sons, and he, along with his brothers and Jason himself, recognized the girl's voice. The comrades marvelled in silence, when they realized what was in fact occurring. Three times she called out, and three times at the crew's bidding Phrontis shouted back in reply. Meanwhile, the heroes were swiftly rowing to meet her. Before they could cast the ship's cables onto the opposite shore, Jason leapt with swift feet to land from high on the deck, and behind him Phrontis and Argus, Phrixus' two sons, jumped ashore. She clasped their knees with both hands and said to them:

"Rescue poor me, my friends, and yourselves as well, from Aetes, for absolutely everything has come to light, and no remedy is at hand. Come, let us escape by ship before he mounts his swift chariot: I will get you the golden fleece by putting the guardian snake to sleep. For your part, stranger, in the presence of your comrades take the gods as witnesses to the pledges you made me,⁹ and do not render me, once I have traveled far from here, despised and dishonored through lack of guardians."

⁹ Cf. 3.1122-1130.

86 τόνγ[ε Π²⁹ et Brunck: τόνδε ωΕ: τῶνδε ΛΑ

APOLLONIUS RHODIUS

- ἴσκειν ἀκηχεμένη· μέγα δὲ φρένες Αἰσονίδαο
 γήθεον. αἴψα δέ μιν περι γούνασι πεπτηνίαν
 ἦκ' ἀναειρόμενος προσπτύξατο, θάρσυνέν τε
 95 “δαιμονίη, Ζεὺς αὐτὸς Ὀλύμπιος ὄρκιος ἔστω
 Ἥρη τε Ζυγίη, Διὸς εὐνέτις, ἣ μὲν ἐμοῖσιν
 κουριδίην σε δόμοισιν ἐνιστήσεσθαι ἄκοιτιν,
 εὐτ' ἂν ἐς Ἑλλάδα γαίαν ἰκώμεθα νοστήσαντες.”
 ὡς ἠῦδα, καὶ χεῖρα παρασχεδὸν ἤραρε χειρὶ
 100 δεξιτερήν. ἣ δέ σφιν ἐς ἱερὸν ἄλσος ἀνώγει
 νῆα θοὴν ἐλάαν αὐτοσχεδόν, ὄφρ' ἔτι νύκτωρ
 κῶας ἐλόντες ἄγοιντο παρέκ νόου Αἰήταο.
 ἔνθ' ἔπος ἠδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν·
 εἰς γάρ μιν βήσαντες ἀπὸ χθονὸς αὐτίκ' ἔωσαν
 105 νῆα· πολὺς δ' ὀρυμαγδὸς ἐπειγομένων ἐλάττησιν
 ἦεν ἀριστήων. ἣ δ' ἔμπαλιν αἰσσοῦσα
 γαίῃ χεῖρας ἔτεινεν ἀμήχανος· αὐτὰρ Ἴησων
 θάρσυνέν τ' ἐπέεσσι καὶ ἴσχανεν ἀσχαλώωσαν.
 ἦμος δ' ἀνέρες ὕπνον ἀπ' ὀφθαλμῶν ἐβάλοντο
 110 ἀγρόται, οἳ τε κύνεσσι πεποιοῦτες οὐ ποτε νύκτα
 ἄγχανρον κνώσσοουσιν, ἀλευάμενοι φάος ἠοῦς,
 μὴ πρὶν ἀμαλδύνη θηρῶν στίβον ἠδὲ καὶ ὀδμῆν
 θηρείην λευκῆσιν ἐνισκίμψασα βολῆσιν·
 τῆμος ἄρ' Αἰσονίδης κούρη τ' ἀπὸ νηὸς ἔβησαν
 115 ποιήεντ' ἀνὰ χῶρον, ἵνα Κριοῦ καλέονται
 Εὐναί, ὅθι πρῶτον κεκμηότα γούνατ' ἔκαμψεν,
 νώτοισιν φορέων Μινυήιον υἱ' Ἀθάμαντος.
 ἐγγύθι δ' αἰθαλόεντα πέλεν βωμοῖο θέμεθλα,
 ὃν ρά ποτ' Αἰολίδης Διὶ Φυξίῳ εἶσατο Φρίξος,

She spoke in anguish, but Jason's mind rejoiced greatly. At once he lifted her gently from where she had fallen about his knees and spoke kindly and reassured her:

"Poor girl! Let Olympian Zeus himself be witness to my oath and Hera too, goddess of marriage and sharer of Zeus' bed, that I shall truly establish you in my home as my lawfully wedded wife when we reach the land of Hellas on our return."

Thus he spoke, and immediately grasped her right hand in his. She ordered them to steer the swift ship to the holy grove at once, so that while it was still dark they could get the fleece and take it away against the will of Aeetes. Then word and deed became one, so great was their haste: they brought her on board and immediately pushed the ship off from land, and loud was the splashing as the heroes bore down on the oars. But she rushed to the stern and stretched out her hands helplessly towards land, while Jason reassured her with words and held her back in her distress.

And at the time when hunters cast sleep from their eyes, who, relying on their hounds, never slumber during the last portion of night, to avoid the light of dawn before it effaces the trail of game and smell of quarry when it strikes with its white rays—at that time Jason and the girl disembarked onto a grassy spot called Ram's rest, where the ram first bent its knees in exhaustion from carrying the Minyan son of Athamas¹⁰ on its back. Nearby was the sooty base of the altar that the Aeolid Phrixus¹¹ had once erected for Zeus, Protector of Fugitives, when he sacrificed that all-

¹⁰ Phrixus.

¹¹ Phrixus was Aeolus' grandson.

APOLLONIUS RHODIUS

- 120 ῥέζων κείνο τέρας παγχρύσειν, ὡς οἱ ἔειπεν
 Ἑρμείας πρόφρων ξυμβλήμενος. ἔνθ' ἄρα τούς γε
 Ἄργου φραδμοσύνησιν ἀριστῆες μεθέηκαν.
 τὰ δὲ δι' ἀτραπιτοῖο μεθ' ἱερὸν ἄλσος ἴκοντο,
 φηγὸν ἀπειρεσίην διζημένω, ἧ ἔπι κῶας
 125 βέβλητο, νεφέλη ἐναλίγκιον, ἧ τ' ἀνιόντος
 ἡελίου φλογερῆσιν ἐρεύθεται ἀκτίνεσσιν.
 αὐτὰρ ὁ ἀντικρὺ περιμήκεα τείνετο δειρῆν
 ὀξύς ἀύπνοισιν προΐδων ὄφιν ὀφθαλμοῖσιν
 νισσομένους, ροίζει δὲ πελώριον ἀμφὶ δὲ μακρὰι
 130 ἡιόνες ποταμοῖο καὶ ἄσπετον ἴαχεν ἄλσος.
 ἔκλυον οἱ καὶ πολλὸν ἐκάς Τιτηνίδος Αἴης
 Κολχίδα γῆν ἐνέμοντο παρὰ προχοῆσι Λύκοιο,
 ὃς τ' ἀποκιδνάμενος ποταμοῦ κελάδοντος Ἀράξεω
 Φάσιδι συμφέρεται ἱερὸν ῥόον, οἱ δὲ συνάμφω
 135 Καυκασίην ἄλαδ' εἰς ἐν ἐλαννόμενοι προχέουσιν
 δείματι δ' ἐξέγροντο λεχωίδες, ἀμφὶ δὲ παισὶν
 νηπιάχοις, οἳ τέ σφιν ὑπ' ἀγκαλίδεσσιν ἴαυον,
 ροίζω παλλομένοις χεῖρας βάλον ἀσχαλόωσαι.
 ὡς δ' ὅτε τυφομένης ὕλης ὕπερ αἰθαλόεσσαι
 140 καπνοῖο στροφάλιγγες ἀπείριτοι εἰλίσσονται,
 ἄλλη δ' αἰψ' ἐτέρῃ ἐπιτέλλεται αἰὲν ἐπιπρὸ
 νεϊόθεν εἰλίγγοισιν ἐπήρορ ἔξανιοῦσα·
 ὡς τότε κείνο πέλωρον ἀπειρεσίας ἐλέλιξεν
 ῥυμβόνας ἀζαλέησιν ἐπηρεφέας φολίδεσσιν.
 145 τοῖο δ' ἐλισσομένοιο κατόμματον εἶσατο κούρη,

145 κατόμματον Ω: κατ' ὄμματα Bigot, Merkel | εἶσατο
 G^{2sl}E: εἶσετο Ω: νίσσετο Merkel

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golden marvel, as Hermes had told him to do when the god graciously happened upon him.¹² It was there that the heroes, following Argus' instructions, put them ashore.

The two of them went along a pathway toward the hallowed grove, in search of the huge oak tree on which the fleece had been hung, like a cloud that glows red from the fiery beams of the rising sun. But right in front of them the snake stretched out its enormous neck, having alertly seen them approaching with its sleepless eyes, and hissed monstrously. All around, the long banks of the river and the boundless grove echoed; even those heard it who lived far away from Titanian¹³ Aea in the Colchian land by the waters of the Lycus, which branches from the roaring Araxes river and joins its sacred stream with the Phasis, and the two of them, flowing in one stream, pour into the Caucasian sea.¹⁴ Young mothers awoke in fear and anxiously clasped their newborn babies, who, asleep in their arms, were trembling at the hissing. And as when countless swirls of sooty smoke spiral above a smoldering forest, and one follows another in quick succession, ever lifted on the swirls from below, so did that huge beast then roll his countless coils covered with dry scales. But as it was coiling, the girl rushed to look it in the eye,¹⁵ and in a

¹² Hermes frequently happens upon people to give them helpful advice, as in the case of Priam (*Iliad*. 24.330-467) and Odysseus (*Odyssey*. 10.274-309).

¹³ Aetes' grandfather was the Titan Hyperion.

¹⁴ I.e. the Black Sea.

¹⁵ I follow Vian (and the schol.) in taking εἶσατο as the Homeric aorist of ἔρμαι, "rush."

APOLLONIUS RHODIUS

- Ἵπνον ἀοσσητήρα, θεῶν ὕπατον, καλέουσα
 ἠδείη ἐνοπῆ θέλξει τέρας· αὖε δ' ἀνασσαν
 νυκτιπόλον, χθονίην, εὐαντέα δοῦναι ἐφορμήν.
 εἶπετο δ' Αἰσονίδης πεφοβημένος· αὐτὰρ ὁ γ' ἦδη
 150 οἷμη θελγόμενος δολιχὴν ἀνελύετ' ἄκανθαν
 γηγενέος σπείρης, μήκυνε δὲ μυρία κύκλα,
 οἷον ὅτε βληχροῖσι κυλινδόμενον πελάγεσσιν
 κῦμα μέλαν κωφόν τε καὶ ἄβρομον· ἀλλὰ καὶ ἔμπης
 ὑψοῦ σμερδαλέην κεφαλὴν μενέαινεν αἰείρας
 155 ἀμφοτέρους ὀλοῆσι περιπτύξαι γενέεσσιν.
 ἦ δέ μιν ἀρκεύθιοιο νέον τετμηότι θαλλῶ
 βάπτουσ' ἐκ κυκεῶνος ἀκήρατα φάρμακ' αἰδαῖς
 ῥαῖνε κατ' ὀφθαλμῶν, περί τ' ἀμφί τε νήριτος ὀδμῆ
 φαρμάκου Ἵπνον ἔβαλλε· γέννυ δ' αὐτῇ ἐνὶ χώρῃ
 160 θῆκεν ἐρεισάμενος, τὰ δ' ἀπίερα πολλὸν ὀπίσσω
 κύκλα πολυπρέμνοιο διέξ ὕλης τετάνυστο.
 ἔνθα δ' ὁ μὲν χρύσειον ἀπὸ δρυὸς αἶνυτο κῶας,
 κούρης κεκλομένης, ἣ δ' ἔμπεδον ἐστηνῖα
 φαρμάκῳ ἔψηχεν θηρὸς κάρη, εἰσόκε δὴ μιν
 165 αὐτὸς ἐπὶ νῆα παλιτροπάασθαι Ἴήσων
 ἦνωγεν· λείπεν δὲ πολὺσκιον ἄλσος Ἄρηος.
 ὡς δὲ σεληναίης διχομήνιδα παρθένος αἴγλην
 ὑψόθεν ἐξανέχουσαν ὑπωροφίου θαλάμοιο
 λεπταλέῳ ἐανῶ ὑποΐσχεται, ἐν δέ οἱ ἦτορ
 170 χαίρει δερκομένης καλὸν σέλας· ὡς τότε Ἴήσων

166 λείπεν Sd: λίπεν mG: λείπον Naber

167 σεληναίης Et. Gen.: σεληναίην Ω

sweet voice called to her aid Sleep, highest of the gods, to enchant the monster, and invoked the queen of the underworld,¹⁶ the night-wanderer, to grant a favorable venture.¹⁷ Jason followed in fear, but the snake, already enchanted by her song, was relaxing the long spine of its earthborn¹⁸ coils and stretching out its myriad spirals, like a dark wave when it rolls mute and soundless on a sluggish sea. But all the same, it raised up its horrific head, eager to clasp them both in its deadly jaws. But she dipped a freshly cut sprig of juniper into a potion and sprinkled powerful drugs in its eyes as she sang incantations, and all around the pervasive scent of the drug was casting sleep. It laid its jaw to rest on that very spot, and those countless spirals lay stretched out far behind through the dense woods.

Then, at the girl's command, he took the golden fleece from the oak tree, while she stood fast and kept rubbing the head of the beast with the drug, until Jason himself told her to turn back toward their ship, and she left¹⁹ the shade-filled grove of Ares. And as a young girl catches on her delicate gown the beam of a full moon as it shines forth high above her upper room, and her heart within her rejoices as she beholds the beautiful gleam, so joyfully then did Jason

¹⁶ Hecate.

¹⁷ Or, taking *εὐαντία* as an epithet of the goddess (Vian), *to be gracious and grant an approach*.

¹⁸ For its birth from Earth see 2.1208-1210.

¹⁹ Or, reading *λείπον*, *they left*.

168 ὑπωροφίου Bigot: ὑπωρόφιον Ω

APOLLONIUS RHODIUS

- γηθόσυννος μέγα κῶας εἰς ἀναείρετο χερσίν,
 καί οἱ ἐπὶ ξανθῆσι παρησίωσιν ἠδὲ μετώπῳ
 μαρμαρυγῇ ληνέων φλογὶ εἴκελον ἴξεν ἔρευθος.
 ὄσση δὲ ῥινὸς βοὸς ἦνιος ἢ ἐλάφοιο
 175 γίγνεται, ἦν τ' ἀγρῶσται ἀχαιινέην καλέουσιν,
 τόσσον ἔην, πάντη χρύσειον, ἐφύπερθε δ' ἄωτον
 βεβρίθει λήνεσσιν ἐπηρεφές· ἦλιθα δὲ χθῶν
 αἰὲν ὑποπρὸ ποδῶν ἀμαρύσσετο νισσομένοιο.
 ἦγε δ' ἄλλοτε μὲν λαιῶ ἐπιειμένος ὤμῳ
 180 αὐχένος ἐξ ὑπάτοιο ποδηνεκές, ἄλλοτε δ' αὐτε
 εἴλει ἀφασσόμενος· περὶ γὰρ δίεν, ὄφρα ἐ μή τις
 ἀνδρῶν ἢ θεῶν νοσφίσσεται ἀντιβολήσας.
 Ἦὼς μὲν ῥ' ἐπὶ γαῖαν ἐκίδνατο, τοὶ δ' ἐς ὄμιλον
 ἴξον. θάμβησαν δὲ νέοι μέγα κῶας ἰδόντες
 185 λαμπόμενον στεροπῇ ἴκελον Διός, ὦρτο δ' ἕκαστος
 ψαῦσαι ἐελδόμενος δέχθαι τ' ἐνὶ χερσὶν ἔησιν·
 Αἰσονίδης δ' ἄλλους μὲν ἐρήτυε, τῷ δ' ἐπὶ φᾶρος
 κάββαλε νηγάτεον. πρύμνη δ' ἐνεείσατο κούρην
 ἀνθέμενος, καὶ τοῖον ἔπος μετὰ πᾶσιν ἔειπεν·
 190 “μηκέτι νῦν χάζεσθε, φίλοι, πάτρηνδε νέεσθαι
 ἦδη γὰρ χρειώ, τῆς εἵνεκα τήνδ' ἀλεγεινὴν
 ναυτιλίην ἔτλημεν οἰζυὶ μοχθίζοντες,
 εὐπαλέως κούρης ὑπὸ δῆνεσι κεκράανται.
 τὴν μὲν ἐγὼν ἐθέλουσαν ἀνάξομαι οἴκαδ' ἄκοιτι
 195 κουριδίην· ἀτὰρ ὑμμες, Ἀχαιίδος οἰά τε πάσης
 αὐτῶν θ' ὑμείων ἐσθλήν ἐπαρωγὸν ἐοῦσαν,

171 ἀναείρετο w: ἐναείρατο m

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lift up the great fleece in his hands, and upon his golden cheeks and forehead there settled a red glow like a flame from the shimmering of the wool. As large as the hide of a yearling ox or of the deer which hunters call the *achaiines*,²⁰ so great it was, all golden, and its fleecy covering was heavy with wool. The ground at his feet sparkled brightly with every step he took. Sometimes he went draping it over his left shoulder from the top of his neck to his foot, but at other times he rolled it up and stroked it, for he greatly feared that some man or god would come and take it from him.

Dawn was spreading over the earth when they joined the crew. The young men marveled when they saw the great fleece shining like a thunderbolt of Zeus, and each one leapt up, eager to touch it and take it in his hands, but Jason restrained them all and covered it with a newly woven robe. He lifted the girl and seated her in the stern, and spoke the following to them all:

"My friends, no longer now refrain from returning to your homeland, because now through the girl's counsels the purpose for which we toiled in misery and endured this arduous journey has been easily accomplished. With her consent I shall take her home to be my lawfully wedded wife, and for your part, inasmuch as she is the noble savior of all Achaea and of yourselves, you must protect her, for I

²⁰ Such deer are mentioned by Aristotle, *Historia Animalium* 506a24 and 611b18, and Oppian, *Cynegetica* 2.426, but little is known of them.

APOLLONIUS RHODIUS

- σώετε· δὴ γάρ που μάλ', οἴομαι, εἴσιν ἐρύξων
 Αἰήτης ομάδῳ πόντονδ' ἔμεν ἐκ ποταμοῖο.
 ἀλλ' οἱ μὲν διὰ νηὸς ἀμοιβαδὶς ἀνέρος ἀνήρ
 200 ἐζόμενος πηδοῖσιν ἐρέσσετε, τοὶ δὲ βοείας
 ἀσπίδας ἡμίσεες δῆων θοὸν ἔχμα βολάων
 προσχόμενοι νόστῳ ἐπαμύνετε. νῦν δ' ἐνὶ χερσὶν
 παῖδας εὐὸς πάτρην τε φίλην γεραροῦς τε τοκῆας
 ἴσχομεν, ἡμετέρῃ δ' ἐπερείδεται Ἑλλὰς ἐφορμῇ
 205 ἢ ἐκατηφείην ἢ καὶ μέγα κῦδος ἀρέσθαι.”
 ὣς φάτο· δῦνε δὲ τεύχε' ἀρήια· τοὶ δ' ἰάχησαν
 θεσπέσιον μεμαῶτες. ὁ δὲ ξίφος ἐκ κολεοῖο
 σπασσάμενος πρυμναῖα νεὼς ἀπὸ πείσματ' ἔκοψεν·
 ἄγχι δὲ παρθενικῆς κεκορυθμένος ἰθυντήρι
 210 Ἀγκαίῳ παρέβασκεν· ἐπέειγτο δ' εἰρεσίῃ νηῦς
 σπερχομένων ἄμοτον ποταμοῦ ἄφαρ ἐκτὸς ἐλάσσαι.
 ἦδη δ' Αἰήτη ὑπερήνορι πᾶσί τε Κόλχοις
 Μηδείης περίπυστος ἔρωσ καὶ ἔργ' ἐτέτυκτο.
 ἐς δ' ἀγορὴν ἀγέροντ' ἐνὶ τεύχεσιν, ὅσσα τε πόντου
 215 κύματα χειμερίοιο κορύσσεται ἐξ ἀνέμοιο,
 ἢ ὅσα φύλλα χαμᾶζε περικλαδέος πέσεν ὕλης
 φυλλοχόῳ ἐνὶ μηνί—τίς ἂν τάδε τεκμήρηαιτο;—
 ὡς οἱ ἀπειρέσιοι ποταμοῦ παρεμέτρεον ὄχθας,
 κλαγγῇ μαιμώντες. ὁ δ' εὐτύκτῳ ἐνὶ δίφρῳ
 220 Αἰήτης ἵπποισι μετέπρεπεν, οὓς οἱ ὄπασσεν
 Ἥλιος πνοιῆσιν ἐειδομένους ἀνέμοιο,
 σκαιῇ μὲν ῥ' ἐνὶ χειρὶ σάκος δινωτὸν ἀείρων,
 τῇ δ' ἐτέρῃ πεύκην περιμήκεα, πὰρ δέ οἱ ἔγχος
 ἀντικρὺ τετάνυστο πελώριον· ἠγία δ' ἵππων

reckon that Aeetes will doubtless come with his host to prevent us from going from the river into the sea. So let every second one of you throughout the ship sit and ply the oars, and let the other half secure our return by holding their oxhide shields in front of them as a ready defense against enemy missiles. And now in our hands we hold our children, our dear homeland, and our aged parents; and on our venture depends whether Hellas wins dejection or else great fame."

Thus he spoke and donned his battle armor, and they shouted with prodigious enthusiasm. He drew his sword from its sheath and chopped off the ship's stern cables. Close by the girl, he took his stand fully armed at the side of the helmsman, Ancaeus. The ship sped on with their rowing, as they strained unceasingly to propel it clear of the river as quickly as possible.

By this time Medea's love and deeds had become widely known to haughty Aeetes and all the Colchians. They thronged to the assembly in their armor, as numerous as waves of the sea that arise from a stormy wind,²¹ or as the leaves that fall to the ground from a forest thick with branches in the month when leaves are shed—who could count them?—thus, beyond number they poured along the banks of the river, shouting eagerly. In his well-built chariot, Aeetes was conspicuous for his horses, swift as blasts of wind, which Helios had given him. In his left hand he held up his round shield, in the other an enormous pine torch,²² while at his side his gigantic spear pointed for-

²¹ Or *as waves of the stormy sea that arise from the wind.*

²² He had intended to burn the Argo (3.581-582).

- 225 γέντο χεροῖν Ἄψυρτος. ὑπεκπρὸ δὲ πόντον ἔταμνεν
 νηὺς ἤδη κρατεροῖσιν ἐπειγομένη ἐρέτησιν
 καὶ μεγάλου ποταμοῖο καταβλώσκοντι ρέεθρῳ.
 αὐτὰρ ἄναξ ἄτη πολυπήμονι χεῖρας αἰείρας
 Ἥελιον καὶ Ζῆνα κακῶν ἐπιμάρτυρας ἔργων
- 230 κέκλετο, δεινὰ δὲ παντὶ παρασχεδὸν ἤπνε λαῶ·
 εἰ μὴ οἱ κούρην αὐτάγρετον ἢ ἀνὰ γαῖαν
 ἢ πλωτῆς εὐρόντες ἔτ' εἰν ἀλὸς οἴδματι νῆα
 ἄξουσιν καὶ θυμὸν ἐνιπλήσει μενεαίνων
 τίσασθαι τάδε πάντα, δαήσονται κεφαλῆσιν
- 235 πάντα χόλον καὶ πᾶσαν ἐὴν ὑποδέγμενοι ἄτην.
 ὡς ἔφατ' Αἰήτης· αὐτῶ δ' ἐνὶ ἤματι Κόλχοι
 νηῆας τ' εἰρύσσαντο καὶ ἄρμενα νηυσὶ βάλοντο,
 αὐτῶ δ' ἤματι πόντον ἀνήιον· οὐδέ κε φαίης
 τόσσον νηίτην στόλον ἔμμεναι, ἀλλ' οἰωνῶν
- 240 ἱλαδὸν ἄσπετον ἔθνος ἐπιβρομέειν πελάγεσσιν.
 οἱ δ', ἀνέμου λαυφηρὰ θεῆς βουλῆσιν ἀέντος
 Ἥρης, ὄφρ' ὤκιστα κακὸν Πελῖαο δόμοισιν
 Αἰαίῃ Μήδεια Πελασγίδα γαῖαν ἵκηται,
 ἧοῖ ἐνὶ τριτάτῃ πρυμνήσια νηὸς ἔδησαν
- 245 Παφλαγόνων ἀκτῆσι πάροιθ' Ἄλλος ποταμοῖο·
 ἢ γάρ σφ' ἐξαποβάντας ἀρέσασθαι θυέεσσιν
 ἠνώγει Ἐκάτην. καὶ δὴ τὰ μὲν, ὅσσα θυηλὴν
 κούρη πορσανέουσα τιτύσκετο—μήτε τις ἴστωρ
 εἶη μήτ' ἐμὲ θυμὸς ἐποτρύνειεν αἰείδειν—
- 250 ἄζομαι αὐδῆσαι τό γε μὴν ἔδος ἐξέτι κείνου,
 ὃ ρα θεῶ ἥρωες ἐπὶ ῥηγμῖσιν ἔδειμαν,
 ἀνδράσιν ὀψιγόνοισι μένει καὶ τῆμος ιδέσθαι.

ward. Apsyrtus grasped the horses' reins in both hands. But by now the ship was on ahead cleaving the open sea, sped by the mighty oarsmen and the great river's downward flood. And the king in grievous distress raised his hands and invoked Helius and Zeus as witnesses of their wicked deeds, and straightway pronounced dire consequences for all his people: that if they did not bring him his daughter, seized by their own hands, either on land or finding the ship still on the swell of the open sea, so that he might satisfy his anger in his eagerness to punish all these deeds, that they would learn with their lives what it was to receive the full measure of his wrath and all the distress that he felt.

Thus spoke Aeetes. On that very day the Colchians hauled their ships to water and loaded the tackle on the ships, and that very day they put out to sea. You would not think so great a host was a fleet of ships, but that a countless multitude of birds in flocks was clamoring over the waves.

As for the heroes, with a wind blowing swiftly by the designs of the goddess Hera, so that Aeaean Medea might reach the Pelasgian land as quickly as possible to be a bane to the house of Pelias, on the third morning they secured their ship's cables to the shore of the Paphlagonians at the mouth of the Halys river, because Medea ordered them to disembark and propitiate Hecate with sacrifices. Now all the things that the girl prepared in order to carry out the sacrifice—may no man know them, nor may my heart urge me to sing of them—I dread to tell, and yet from that time the sanctuary which the heroes built on the shore for the goddess remains even to this day for later generations to

APOLLONIUS RHODIUS

- αὐτίκα δ' Αἰσονίδης ἐμνήσατο, σὺν δὲ καὶ ὄλλοι
 ἦρωες, Φινῆος, ὃ δὴ πλόον ἄλλον ἔειπεν
 255 ἔξ Αἴης ἔσσεσθαι ἀνώιστος δ' ἐτέυκτο
 πᾶσιν ὁμῶς. Ἄργος δὲ λιλαιομένοις ἀγόρευσεν·
 “νεύμεθ' ἐς Ὀρχομενόν, τὴν ἔχραεν ὕμμι
 περήσαι
 νημερτῆς ὄδε μάντις, ὅτῳ ξυνέβητε πάροιθεν.
 ἔστιν γὰρ πλόος ἄλλος, ὃν ἀθανάτων ἱερῆς
 260 πέφραδον, οἱ Θήβης Τριτωνίδος ἐκγεγάασιν.
 οὗ πω τέιρα πάντα, τὰ τ' οὐρανῶ εἰλίσσονται,
 οὐδέ τί πω Δαναῶν ἱερὸν γένος ἦεν ἀκούσαι
 πευθομένοις· οἳοι δ' ἔσαν Ἀρκάδες Ἀπιδαιῆες,
 Ἀρκάδες, οἱ καὶ πρόσθε σεληναίης ὑδέονται
 265 ζῶειν φηγὸν ἔδοντες ἐν οὖρεσιν· οὐδὲ Πελασγίς
 χθῶν τότε κυδαλίμοισιν ἀνάσσετο Δευκαλίδησιν,
 ἦμος ὅτ' Ἡερίη πολυλήϊος ἐκλήϊστο
 μήτηρ Αἴγυπτος προτερηγενέων αἰζήων,
 καὶ ποταμὸς Τρίτων εὐρύρροος, ᾧ ὕπο πᾶσα
 270 ἄρδεται Ἡερίη, Διόθεν δέ μιν οὐ ποτε δεύει
 ὄμβρος· ἄλις προχοῆσι δ' ἀνασταχύουσιν ἄρουραι.
 ἔνθεν δὴ τινά φασι πέριξ διὰ πᾶσαν ὀδεῦσαι

257 νεύμεθ' ἐς PE: ν(ε)ισόμεθ' SG: νευσόμεθ' ἐς LA

269 εὐρύρροος Meineke: εὐρροος Ω

²³ Cf. 2.421–422.

²⁴ Vian convincingly argues that *νεύμεθ'* is an imperfect and refers to the voyage of Argus and his brothers to Orchomenus before they were shipwrecked and met Jason.

see. Immediately thereafter, Jason, along with the rest of the heroes, recalled that Phineus had said that the route from Aea would be different,²³ but it remained a mystery to all alike. They eagerly listened when Argus spoke to them:

"We were traveling²⁴ to Orchomenus by the course which that unerring seer directed you to travel, the seer you encountered before meeting us. For there exists another sea route, which the priests of the immortals who were offspring of Triton's daughter Thebe²⁵ revealed. Not yet did all the stars that revolve in the sky exist, nor yet was there a sacred race of the Danaans for explorers to hear of. Only Apidanian²⁶ Arcadians existed, Arcadians who are said to have lived in the mountains eating acorns even before the moon existed;²⁷ nor at that time was the Pelasgian land ruled by the glorious sons of Deucalion,²⁸ in the days when Egypt, the mother of men of long ago, was called grain-rich Eërie²⁹ and the wide-flowing river was called Triton, by which all of Eërie is watered, for Zeus' rain never wets it, but thanks to its streams the fields bear bountiful crops.³⁰ From here, they say, a man traveled all

²⁵ The eponymous nymph of Egyptian Thebes; Triton here designates the Nile (cf. 269). ²⁶ I.e. Peloponnesian.

²⁷ The Arcadians were widely believed to have been the oldest Hellenes and to have lived on acorns (cf. Herodotus 1.66).

²⁸ He and Pyrrha produced the race of Greeks after a great flood (cf. Pindar, *Olympian* 9.43-53).

²⁹ As a description of Egypt, the word probably means hazy (cf. Aeschylus, *Suppliants* 75).

³⁰ Or, taking ἄλις with the first clause (Vian), *never wets it in abundance, but thanks to its streams the fields bear crops.*

- Εὐρώπην Ἀσίην τε βίη καὶ κάρτεϊ λαῶν
 σφωιτέρων θάρσει τε πεποιθότα· μυρία δ' ἄσθη
 275 νάσσατ' ἐποιχόμενος, τὰ μὲν ἦ ποθι ναιετάουσι
 ἤε καὶ οὐ· πουλὺς γὰρ ἄδην ἐπενήνοθεν αἰών.
 Αἰά γε μὴν ἔτι νῦν μένει ἔμπεδον υἰωνοί τε
 τῶνδ' ἀνδρῶν, οὓς ὅς γε καθίσσατο ναιέμεν Αἴαν·
 οἱ δὴ τοι γραπτῶς πατέρων ἔθην εἰρύνονται,
 280 κύρβιας, οἷς ἔνι πᾶσαι ὁδοὶ καὶ πείρατ' ἔασιν
 ὑγρῆς τε τραφερῆς τε πέριξ ἐπινισσομένοισι.
 ἔσθι δέ τις ποταμός, ὕπατον κέρας Ὠκεανοῖο,
 εὐρύς τε προβαθῆς τε καὶ ὀλκάδι νηὶ περῆσαι·
 Ἴστρον μιν καλέοντες ἐκάς διετεκμήρατο·
 285 ὅς δ' ἦτοι τείως μὲν ἀπείρονα τέμνετ' ἄρουραν
 εἰς οἶος, πηγαὶ γὰρ ὑπὲρ πνοιῆς βορέαο
 Ῥιπαίοις ἐν ὄρεσσι ἀπόπροθι μορμύρουσι·
 ἀλλ' ὀπότεν Θρηκῶν Σκυθέων τ' ἐπιβήσεται οὐρους,
 ἔνθα διχῆ, τὸ μὲν ἔνθα μετ' ἠοίην ἄλα βάλλει
 290 τῆδ' ὕδωρ, τὸ δ' ὄπισθε βαθὺν διὰ κόλπον ἴησι
 σχιζόμενος πόντου Τρινακρίου εἰσανέχοντα,
 γαίη δὲ ὑμετέρη παρακέκλιται, εἰ ἔτεόν δὴ
 ὑμετέρης γαίης Ἀχελώιος ἐξανίησιν."

- ὧς ἄρ' ἔφη τοῖσι δὲ θεὰ τέρας ἐγγυάλιξεν
 295 αἴσιον, ᾧ καὶ πάντες ἐπευφήμησαν ἰδόντες
 στέλλεσθαι τήνδ' οἶμον· ἐπιπρὸ γὰρ ὀλκὸς ἐτύχθη
 οὐρανόθεν ἀκτῖνος, ὅπη καὶ ἀμεύσιμον ἦεν.

285 δ' ἦτοι Hermann: δὴ τοι Ω 288 ἐπιβήσεται E: ἐν-
 ιβήσεται Ω 289 ἠοίην Guyet, Vian: ἰονίην Ω

around Europe and Asia,³¹ relying on the strength, might, and courage of his soldiers. He founded countless cities on his way, some of which are perhaps still inhabited, others not, for a great stretch of time has since passed. Aea, at least, has continued to exist to this day, along with the descendants of those men whom that king settled to dwell in Aea. They, in fact, preserve their forefathers' writings, pillars on which are found all the routes and boundaries of the sea and land for those who travel around them. There is a river, the northernmost branch of Ocean, wide and quite deep enough even for a barge to navigate; they call it the Ister and have traced its far reaches. For some time it cuts through endless fields in a single stream, for its sources seethe and roar beyond the blast of the north wind far away in the Rhipaeon mountains. But once it enters the borders of the Thracians and Scythians, it divides in two and pours part of its water here into the eastern sea,³² but sends the opposite part through the deep gulf jutting out from the Trinacrian sea,³³ which borders on your land, in fact the Achelous river flows forth from your land."

Thus he spoke, and to them the goddess³⁴ gave a favorable omen, at the sight of which they all shouted their approval of traveling by this route. For in front of them appeared the trail of a heavenly ray,³⁵ showing where they

³¹ Sesostrius, a legendary king of Egypt. See Herodotus 2.102-106, who claims the Colchians were descended from the Egyptians settled there by Sesostrius. ³² I.e. the Black Sea.

³³ The Trinacrian (Sicilian) sea is at the south end of the Adriatic. The Achelous flows into it from the Pindus mountains.

³⁴ Hera.

³⁵ Presumably a shooting star or meteor.

APOLLONIUS RHODIUS

γηθόσυννοι δὲ Λύκοιο καταυτόθι παῖδα λιπόντες
 λαίφεσι πεπταμένοισιν ὑπεῖρ ἄλα ναυτίλλοντο
 300 οὔρεα Παφλαγόνων θηεύμενοι· οὐδὲ Κάραμβιν
 γνάμψαν, ἐπεὶ πνοιαί τε καὶ οὐρανίου πυρὸς αἴγλη
 μίμνεν, ἕως Ἰστροιο μέγαν ῥόον εἰσαφίκοντο.

Κόλχοι δ' αὐτ', ἄλλοι μὲν ἐτώσια μαστεύοντες
 Κυανέας Πόντοιο διέκ πέτρας ἐπέρησαν,
 305 ἄλλοι δ' αὖ ποταμὸν μετεκίαθον, οἷσιν ἄνασσειν
 Ἄψυρτος, Καλὸν δὲ διὰ στόμα πείρε λιασθείς·
 τῷ καὶ ὑπέφθη τούς γε βαλὼν ὑπερ αὐχένα γαίης
 κόλπον ἔσω πόντοιο πανέσχατον Ἰονίοιο.

Ἰστροῦ γάρ τις νῆσος ἐέργεται οὔνομα Πεύκη
 310 τριγλῶχιν, εὖρος μὲν ἐς αἰγιαλοὺς ἀνέχουσα,
 στεινὸν δ' αὐτ' ἀγκῶνα ποτὶ ῥόον, ἀμφὶ δὲ δοιαὶ
 σχίζονται προχοαί· τὴν μὲν καλέουσι Νάρηκος,
 τὴν δ' ὑπὸ τῇ νεάτῃ Καλὸν στόμα· τῆδε διαπρὸ
 Ἄψυρτος Κόλχοι τε θωώτερον ὠρμήθησαν,

315 οἱ δ' ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο
 τηλόθεν· εἰαμενῆσι δ' ἐν ἄσπετα πῶεα λείπον
 ποιμένες ἄγραυλοι νηῶν φόβῳ, οἷά τε θήρας
 ὀσσομένοι πόντου μεγακήτεος ἐξανιόντας.
 οὐ γάρ πω ἀλίας γε πάρος ποθὶ νῆας ἴδοντο,
 320 οὐτ' οὖν Θρήξιον μιγάδες Σκύθαι οὐδὲ Σίγυννοι,

313 τῆδε Sp^eWIF: τῆ δὲ Ω

could find passage. Full of joy, they left Lycus' son³⁶ there and set out on the sea with sails spread wide, keeping in view the mountains of the Paphlagonians. But they did not round Carambis³⁷ because the winds and gleam of heavenly fire stayed with them until they reached the Ister's mighty stream.

But as for the Colchians, one contingent sailed out of the Black Sea through the Cyanean rocks in a vain search,³⁸ whereas the rest made for the river under the command of Apsyrtus, who took a separate course and entered the river by Fair mouth, thereby crossing the neck of land ahead of the heroes to enter the furthest gulf of the Ionian sea.³⁹ For a certain three-cornered island named Peuce is enclosed by the Ister, with its wide side projecting out to the coast and its narrow end toward the river, around which the outflow splits in two. They call the one entrance Narex, the other, on the southern end, Fair mouth. It was through the latter that Apsyrtus and the Colchians sped more quickly, whereas the heroes sailed far north to the top of the island. In the marshlands, rural shepherds abandoned their vast flocks in fear of the ships, believing them to be creatures emerging from the monster-harboring sea. For they had never before seen any sea-going ships—neither the Scythians who mingle with the Thracians, nor

³⁶ Dascylus had joined them at 2.814. ³⁷ Instead of following the southern coast, they headed north across the Black Sea. ³⁸ This fleet will later appear at Phaeacia.

³⁹ I.e. the northern end of the Adriatic. The "neck of land" designates the long stretch of territory (the present-day Balkans) between the Black Sea and the Adriatic. After projecting their arrival in the Adriatic, the narrator backtracks to fill in the details.

APOLLONIUS RHODIUS

οὐτ' οὖν Γραυκένοι, οὐθ' οἱ περὶ Λαύριον ἤδη
Σίνδοι ἐρημαῖον πεδῖον μέγα ναιετάοντες.

- αὐτὰρ ἐπεὶ τ' Ἄγγουρον ὄρος καὶ ἄπωθεν ἔοντα
Ἄγγουρον ὄρεος σκόπελον παρὰ Κανλιακοῦ,
325 ᾧ πέρι δὴ σχίζων Ἴστρος ῥόον ἔνθα καὶ ἔνθα
βάλλει ἀλός, πεδῖον τε τὸ Λαύριον ἠμεύσαντο,
δὴ ῥα τότε Κρουῖνη Κόλχοι ἄλαδ' ἐκπρομολόντες,
πάντη, μὴ σφε λάθοιεν, ὑπετμήξαντο κελεύθους.
οἱ δ' ὄπιθεν ποταμοῖο κατήλυθον, ἐκ δ' ἐπέρησαν
330 δοιὰς Ἀρτέμιδος Βρυγηίδας ἀγχόθι νήσους.
τῶν δ' ἦτοι ἐτέρη μὲν ἐν ἱερὸν ἔσκεν ἔδεθλον
ἐν δ' ἐτέρη, πληθὺν πεφυλαγμένοι Ἀψύρτοιο,
βαῖνον· ἐπεὶ κείνας πολέων λίπον ἔνδοθι νήσους
αὐτῶς ἀζόμενοι κούρην Διός, αἱ δὲ δὴ ἄλλαι
335 στεινόμεναι Κόλχοισι πόρους εἴρυντο θαλάσσης.
ὡς δὲ καὶ εἰς ἀκτὰς πληθὺν λίπεν ἀγχόθι νήσων
μέσφα Σαλαγγῶνος ποταμοῦ καὶ Νέστιδος αἴης.

- ἔνθα κε λευγαλέη Μινύαι τότε δημοτῆτι
παυρότεροι πλεόνεσσιν ὑπέικαθον, ἀλλὰ πάροιθεν
340 συνθεσίην, μέγα νεῖκος ἀλευάμενοι, ἐτάμοντο·
κῶας μὲν χρύσειον, ἐπεὶ σφισιν αὐτὸς ὑπέστη
Αἰήτης, εἰ κείνοι ἀναπλήσειαν ἀέθλους,
ἔμπεδον εὐδικίῃ σφέας ἐξέμεν, εἴτε δόλοισιν
εἴτε καὶ ἀμφαδίην αὐτῶς ἀέκοντος ἀπηύρων·
345 αὐτὰρ Μῆδειάν γε—τὸ γὰρ πέλεν ἀμφήριστον—

321 Γραυκένοι Π¹⁶Ω: Τραυκένοι Kassel

336 ἀκτὰς L^{pc}: ἄλλας Ω | νήσων W^{mgV}2sl: νήσους Ω

the Sigynni, nor yet the Graucenii, nor the Sindi, who by then inhabited the great desert plain of Laurium.

But when they had passed mount Angurum and, far from mount Angurum, passed the cliff of Cauliacus, around which the Ister divides and pours its water into the seas on either side,⁴⁰ and passed the plain of Laurium, the Colchians then sailed forth into the sea of Cronus⁴¹ and cut off the passages in all directions, so that their foes could not elude them. And the heroes came down the river behind them and arrived at the two nearby Brygean islands belonging to Artemis. On one of them was her sacred shrine, but they landed on the other, thereby avoiding Apsyrtus' forces. For they had left those islands, amongst so many others, just as they were, out of reverence for Zeus' daughter,⁴² whereas the others teemed with Colchians and blocked access to the sea. Similarly, Apsyrtus had left numerous troops on the shores near the islands as far as the Salangon river and the Nestian land.

Then and there the outnumbered Minyans would have succumbed in a dreadful battle, but before that they made an agreement and avoided a great quarrel. It stipulated that they would rightfully retain the golden fleece for good, since Aeetes himself had promised it to them if they completed the contests—whether they acquired it by deception or just took it openly without permission—but that they would entrust Medea, since her case was in dispute,

⁴⁰ Into the Black Sea in the east and the Adriatic in the west.

⁴¹ The Adriatic, also called the gulf of Rhea (Cronus' wife).

⁴² Artemis.

παρθέσθαι κούρη Λητωίδι νόσφιν ὀμίλου,
 εἰσόκε τις δικάσῃσι θεμιστούχων βασιλήων
 εἶτε μιν εἰς πατρὸς χρεῖω δόμον αὖτις ἰκάνειν
 εἶτε μεθ' Ἑλλάδα γαῖαν ἀριστήεσσιν ἔπεισθαι.

350 ἔνθα δ' ἐπεὶ τὰ ἕκαστα νόω πεμπάσσατο κούρη,
 δῆ ῥά μιν ὀξεῖαι κραδίην ἐλέλιξαν ἀνῖαι
 νωλεμές. αἶψα δὲ νόσφιν Ἰήσονα μῦνον ἑταίρων
 ἐκπροκαλεσσαμένη ἄγεν ἄλλυδις, ὄφρ' ἐλίασθεν
 πολλὸν ἐκάς, στονόεντα δ' ἐνωπαδὶς ἔκφατο μῦθον·

355 “Αἰσονίδη, τίνα τήνδε συναρτύνασθε μενοιῶν
 ἀμφ' ἐμοί; ἦέ σε πάγχυ λαθιφροσύναις ἐνέηκαν
 ἀγλαῖαι, τῶν δ' οὐ τι μετατρέπη, ὅσος ἀγόρευες
 χρεῖοι ἐνισχόμενος; ποῦ τοι Διὸς Ἰκεσίου
 ὄρκια, ποῦ δὲ μελιχραὶ ὑποσχεσίαι βεβάασιν;

360 ἦς ἐγὼ οὐ κατὰ κόσμον ἀναιδῆτ' ἰότητι
 πάτρην τε κλέα τε μεγάρων αὐτοῦς τε τοκῆας
 νοσφισάμην, τά μοι ἦεν ὑπέρτατα, τηλόθι δ' οἷη
 λυγρῆσιν κατὰ πόντον ἄμ' ἀλκύνεσσι φορεῦμαι,
 σῶν ἔνεκεν καμάτων, ἵνα μοι σόος ἀμφί τε βουστὶν

365 ἀμφί τε γηγενέεσσιν ἀναπλήσειας ἀέθλους·
 ὕστατον αὖ καὶ κῶας, ἐπεὶ τ' ἐπάιστον ἐτύχθη,
 εἶλες ἐμῆ ματίῃ, κατὰ δ' οὐλοὸν αἰσχος ἔχενα
 θηλυτέρας· τῶ φημι τεῆ κούρη τε δάμαρ τε

348 post 348 legitur in codd. hic versus (= 2.1186) εἶτε μετ' ἀφνειὸν θεῖον πόλιν Ὀρχομενοῖο: del. Ruhnken

366 ἐπεὶ τ' ἐπάιστον ἐτύχθη Mooney: ἐπεὶ τε παιστὸν ἐτύχθη LA: ἐπεὶ τ' ἐπάιστος ἐτύχθη w: ἐφ' ᾧ πλόος ὕμμιν ἐτύχθη E

to Leto's daughter,⁴³ away from the crew, until some one of the kings with legal authority could judge whether she had to return to her father's home or accompany the heroes to the land of Hellas.⁴⁴

Now when the girl took stock of all this in her mind, intense pains shook her heart without cease.⁴⁵ She immediately summoned Jason alone, apart from his comrades, and led him elsewhere until they were far away, and spoke sorrowful words to his face:

"Jason, what is this pact that you all have devised concerning me? Have your successes driven you to complete forgetfulness? Do you care nothing about all you said when you were constrained by need? Where have your oaths to Zeus, Protector of Suppliants, gone? Where your honey-sweet promises? It was because of these that, contrary to decency and with shameless resolve, I abandoned my country, the glory of my home, and my very parents, the things which were dearest to me, and am borne far away, all alone on the sea with the mournful kingfishers, all because of your troubles, so that through me you could safely complete the contests with the oxen and earthborn men. And then finally, once that became known, it was by my folly that you also got the fleece, while I brought terrible disgrace upon womankind. Therefore, I declare that it is as your daughter, wife, and sister that I am following you

⁴³ Artemis. ⁴⁴ After 348 all MSS include the verse *εἶτε μετ' ἀφνειήν θείου πόλιν Ὀρχομενοῖο* (= 2.1186): "or to the wealthy city of divine Orchomenus," which would allow Medea to follow her brothers. The scholia do not mention it, it is not referred to again in the text, and Ruhnken deleted it. Vian, however, defends it. ⁴⁵ Or *violently*.

APOLLONIUS RHODIUS

- αὐτοκασιγνήτη τε μεθ' Ἑλλάδα γαίαν ἔπεσθαι.
 370 πάντα νυν πρόφρων ὑπερίστασο, μηδέ με μούνην
 σείο λίπης ἀπάνευθεν, ἐποικόμενος βασιλῆας,
 ἀλλ' αὐτως εἴρυσσο· δίκη δέ τοι ἔμπεδος ἔστω
 καὶ θέμις, ἣν ἄμφω συναρέσσαμεν· ἦ σύ γ' ἔπειτα
 φασγάνῳ αὐτίκα τόνδε μέσον διὰ λαιμόν ἀμῆσαι,
 375 ὄφρ' ἐπίηρα φέρωμαι εὐικότα μαργοσύνησιν.
 σχέτλιε, εἰ <γάρ> κέν με κασιγνήτοιο δικάσση
 ἔμμεναι οὗτος ἀναξ, τῷ ἐπίσχετε τάσδ' ἀλεγεινὰς
 ἄμφω συνθεσίας, πῶς ἴξομαι ὄμματα πατρός;
 ἦ μάλ' ἐνκλειῆς. τίνα δ' οὐ τίσις ἠὲ βαρεῖαν
 380 ἄτην οὐ σμυγερώς δεινῶν ὕπερ, οἶα ἔοργα,
 ὀτλήσω, σὺ δέ κεν θυμηδέα νόστον ἔλοιο;
 μῆ τό γε παμβασιλεια Διὸς τελέσειεν ἄκοιτις,
 ἦ ἔπι κυδιάεις. μνήσαιο δὲ καί ποτ' ἐμείο
 στρενωγόμενος καμάτοισι, δέρος δέ τοι ἴσον ὀνείρῳ
 385 οἴχοιτ' εἰς ἔρεβος μεταμώνιον· ἐκ δέ σε πάτρης
 αὐτίκ' ἐμαί σ' ἐλάσειαν Ἐρινύες, οἶα καὶ αὐτὴ
 σῆ πάθον ἀτροπίη. τὰ μὲν οὐ θέμις ἀκράαντα
 ἐν γαίῃ πεσέειν, μάλα γὰρ μέγαν ἦλιτες ὄρκον,
 νηλεές· ἀλλ' οὐ θῆν μοι ἐπιλλίζοντες ὀπίσσω
 390 δὴν ἔσσεσθ' εὐκῆλοι ἔκητί γε συνθεσιῶν.”
 ὡς φάτ' ἀναζείουσα βαρὺν χόλον· ἴετο δ' ἦ γε
 νῆα καταφλέξαι διὰ τ' ἔμπεδα πάντα κεάσσαι,

376 <γάρ> κέν με Wilamowitz: κέν με LA: κεν δὴ με E

384 ὀνείρῳ Miller: ὀνείροις Ω

390 ἔσσεσθ' Wifstrand: ἔσ(σ)εσθε vel ἔσ(σ)εσθαι Ω

to the land of Hellas. Be willing, then, to protect me in every way. Do not leave me all alone and far from you when you go off to the kings, but defend me no matter what. Hold fast to justice and that moral right to which we both consented. Otherwise, go on and at once run your sword straight through my throat, so that I may receive a fitting reward for my acts of lust. You heartless thing! For if the king to whom the two of you entrust this cruel agreement judges that I belong to my brother, how can I go face my father? A very fine reputation I shall have! What punishment or grievous torment shall I not endure in agony for the terrible things I have done, while you would win your longed-for homecoming? May Zeus' wife, the all-ruling queen in whom you glory, never accomplish that! May you remember me some day when you are wracked by troubles, and may the fleece vanish like a dream into the lower darkness all for naught, and may my Furies immediately drive you from your homeland, given how I myself have suffered by your heartlessness. Moral right will not permit these curses to fall to the ground unfulfilled, for you have forsworn a great oath, pitiless one. But I can assure you that not for long hereafter will you all sit at ease and mock me—for all your agreements."

Thus she spoke, seething with bitter rage. She longed to burn up the ship, to destroy everything completely,⁴⁶

⁴⁶ Or, reading ἀμφαδὰ, *to destroy everything before their eyes.*

391 ἀναλείουσα Ruhnken: ἀνιάζουσα Ω

392 ἔμπεδα Ω: ἀμφαδὰ Campbell

APOLLONIUS RHODIUS

- ἐν δὲ πεσεῖν αὐτὴ μαλερῶ πυρί. τοῖα δ' Ἰήσων
 μειλίχοις ἐπέεσσιν ὑποδδείσας προσέειπεν
 395 "ἴσχεο, δαιμονίη· τὰ μὲν ἀνδάνει οὐδ' ἐμοὶ αὐτῶ,
 ἀλλὰ τιν' ἀμβολίην διζήμεθα δημοτῆτος,
 ὅσσον δυσμενέων ἀνδρῶν νέφος ἀμφιδέδην
 εἵνεκα σεῦ. πάντες γάρ, ὅσοι χθόνα τήνδε νέμονται,
 Ἀψύρτῳ μεμάασιν ἀμννέμεν, ὄφρα σε πατρί,
 400 οἷά τε ληισθεῖσαν, ὑπότροπον οἴκαδ' ἄγοιντο·
 αὐτοὶ δὲ στυγερῶ κεν ὀλοίμεθα πάντες ὀλέθρῳ,
 μείξαντες δαὶ χεῖρας· ὃ τοι καὶ ρίγιον ἄλγος
 ἔσσεται, εἴ σε θανόντες ἔλωρ κείνοισι λίποιμεν.
 ἦδε δὲ συνθεσίη κρανέει δόλον, ᾧ μιν ἐς ἄτην
 405 βήσομεν· οὐδ' ἂν ὁμῶς περιναίεται ἀντιώσωσιν
 Κόλχοις ἦρα φέροντες ὑπὲρ σέο, νόσφιν ἀνακτος,
 ὅς τοι ἀοσσητήρ τε κασίγνητός τε τέτυκται·
 οὐδ' ἂν ἐγὼ Κόλχοισιν ὑπέιξω μὴ πτολεμίξειν
 ἀντιβίην, ὅτε μὴ με διεξ εἰῶσι νέεσθαι."
 410 ἴσκεν ὑποσσαίνων· ἠ δ' οὐλοδὸν ἔκφατο μῦθον·
 "φράζεο νῦν· χρεῖῶ γὰρ ἀεικελίουσιν ἐπ' ἔργοις
 καὶ τόδε μητίσασθαι, ἐπεὶ τὸ πρῶτον ἀάσθην
 ἀμπλακίη, θεόθεν δὲ κακὰς ἦνυσσα μενοινάς.
 τύνη μὲν κατὰ μῶλον ἀλέξω δούρατα Κόλχων·
 415 αὐτὰρ ἐγὼ κείνόν γε τεὰς ἐς χεῖρας ἰκέσθαι
 μειλίξω· σὺ δέ μιν φαιδροῖς ἀγαπάξω δώροις,
 εἴ κέν πως κήρυκας ἀπερχομένους πεπίθοιμι
 οἴοθεν οἶον ἐμοῖσι συναρθμῆσαι ἐπέεσσιν.
 ἔνθ' εἴ τοι τόδε ἔργον ἐφανδάνει, οὗ τι μεγαίρω,
 420 κτεῖνέ τε καὶ Κόλχοισιν ἀείρω δημοτῆτα."

and to throw herself into the raging fire. Jason became alarmed and said to her with gentle words:

“Calm yourself, poor girl! These terms do not please me either, but we are seeking some way to postpone a battle, when so great a cloud of enemy men blazes around us because of you. For all the inhabitants of this land are eager to help Apsyrtus and his men take you back home to your father, in the belief that you were kidnapped. And we ourselves would all die a terrible death if we fought them hand-to-hand—which will be an even bitterer pain for you, should we be killed and leave you as their prey. This agreement, however, will set a trap whereby we can lure him to his demise. For the indigenous people will not be so disposed to side with the Colchians in opposing us for your sake in the absence of the commander who is your guardian and brother. Nor will I hesitate to fight man-to-man with the Colchians, if they do not allow me to sail past them.”

Thus he spoke to reassure her, and she responded with deadly words:

“Listen to me now, for I am compelled, given my shameful deeds, to contrive this one as well, since first I went astray by mistake and under divine influence carried out wicked designs. For your part, fend off the spears of the Colchians in battle; and I will induce him to come into your hands. But you must entice him with splendid gifts, in hopes that I may persuade the heralds going to him to make him come all alone to listen to my words. Then, if this deed has your approval—and I will not oppose it—kill him and do battle with the Colchians.”

APOLLONIUS RHODIUS

- ὡς τὼ γε ξυμβάντε μέγαν δόλον ἠρτύναντο
 Ἄψύρτω, καὶ πολλὰ πόρον ξεινήια δῶρα,
 οἷς μέτα καὶ πέπλον δόσαν ἱερὸν Ὑψιπυλείης
 πορφύρεον. τὸν μὲν ῥα Διωνύσω κάμον αὐταὶ
 425 Δίῃ ἐν ἀμφιάλῳ Χάριτες θεαί, αὐτὰρ ὁ παιδί
 δῶκε Θόαντι μεταῦτις, ὁ δ' αὖ λίπεν Ὑψιπυλείῃ,
 ἢ δ' ἔπορ' Αἰσονίδῃ πολέσιν μετὰ καὶ τὸ φέρεσθαι
 γλήνεσιν εὐεργές ξεινήιον. οὐ μιν ἀφάσσω
 οὔτε κεν εἰσορόων γλυκὺν ἕμερον ἐμπλήσειας·
 430 τοῦ δὲ καὶ ἀμβροσίῃ ὁδμῇ πέλεν ἐξέτι κείνου,
 ἐξ οὗ ἄναξ αὐτὸς Νυσηῖος ἐγκατέλεκτο
 ἀκροχάλιξ οἴνω καὶ νέκταρι, καλὰ μεμαρπὼς
 στήθεα παρθενικῆς Μινωίδος, ἣν ποτε Θεσεὺς
 Κνωσσόθεν ἐσπομένην Δίῃ ἐνὶ κάλλιπε νήσῳ.
 435 ἢ δ' ὅτε κηρύκεσσιν ἐπεξυνώσατο μύθους,
 θελγέμεν, εὐτ' ἂν πρῶτα θεᾶς μετὰ νηὸν ἴκηται
 συνθεσίῃ νυκτός τε μέλαν κνέφας ἀμφιβάλῃσιν,
 ἐλθέμεν, ὄφρα δόλον συμφράσσειται, ᾧ κεν ἐλούσα
 χρύσειον μέγα κῶας ὑπότροπος αὐτὶς ὀπίσσω
 440 βαίῃ ἐς Αἰήταο δόμους· πέρι γάρ μιν ἀνάγκη
 νίηες Φρίξοιο δόσαν ξείνοισιν ἄγεσθαι
 τοῖα παραιφαιμένη θελκτήρια φάρμακ' ἔπασσεν
 αἰθέρι καὶ πνοιῆσι, τὰ κεν καὶ ἄπῳθεν ἔοντα
 ἄγριον ἠλιβάτοιο κατ' οὔρεος ἤγαγε θῆρα.

430 πέλεν Ω: μένεν Π¹⁶ Vian

436 μετ]ὰ Π¹⁶ Brunck praeunte: περὶ Ω: παρὰ NC

438 ᾧ]ι Π¹⁶ Brunck praeunte: ὡς Ω

ARGONAUTICA: BOOK 4

Thus the two agreed and prepared great treachery against Apsyrtus, and they sent him many gifts of hospitality, among which they provided a sacred robe of Hypsipyle, a purple one, which the divine Graces themselves had made for Dionysus on sea-girt Dia. He gave it to his son Thoas thereafter, who in turn left it to Hypsipyle, who gave it among many other treasures to Jason to take away as a well-wrought gift of hospitality. Neither by stroking it or gazing upon it could you satisfy your sweet longing, and it had an ambrosial fragrance, lasting from the time when the Nysean king⁴⁷ himself lay down in it, tipsy with wine and nectar, as he clasped the beautiful breasts of Minos' maiden daughter,⁴⁸ whom Theseus had previously abandoned on the island of Dia, after she had followed him from Cnossus. For her part, after she conveyed her message to the heralds—they were to persuade him⁴⁹ to come as soon as she had reached the goddess' temple according to the agreement, when the deep darkness of night would envelop them, so that she could devise a plot with him, whereby she would take the great golden fleece and go back again to the home of Aeetes, because, she said, the sons of Phrixus had forcibly handed her over to the strangers to take away—saying such deceitful things, she released into the air and the breezes enchanting drugs, which could have lured a wild beast, even one far away, down from a steep mountain.

⁴⁷ Dionysus; cf. 2.905.

⁴⁸ Ariadne.

⁴⁹ Apsyrtus.

APOLLONIUS RHODIUS

- 445 σκέτλι' Ἔρωσ, μέγα πῆμα, μέγα στύγος
 ἀνθρώποισιν,
 ἐκ σέθεν οὐλόμεναί τ' ἔριδες στοναχαί τε γόοι τε,
 ἄλγεά τ' ἄλλ' ἐπὶ τοῖσιν ἀπίερόνα τετρήχασιν.
 δυσμενέων ἐπὶ παισὶ κορύσσειο, δαῖμον, ἀερθεῖς,
 οἶος Μηδείῃ στρυγερὴν φρεσὶν ἔμβαλες ἄτην.
- 450 πῶς γὰρ δὴ μετιόντα κακῶ ἐδάμασσειν ὀλέθρῳ
 Ἄψυρτον; τὸ γὰρ ἡμῖν ἐπισχερῶ ἦεν αἰοιδῆς.
 ἦμος ὄτ' Ἀρτέμιδος νήσῳ ἔνι τήν γ' ἐλίποντο
 συνθεσίῃ, τοὶ μὲν ῥα διάνδιχα νηυσὶν ἔκελσαν
 σφωιτέραις κρινθέντες· ὁ δ' ἐς λόχον ἦεν Ἰήσων
- 455 δέγμενος Ἄψυρτόν τε καὶ οὖς ἐξαῦτις ἐταίρους.
 αὐτὰρ ὃ γ' αἰνοτάτησιν ὑποσχεσίησι δολωθεῖς
 καρπαλίμως ἦ νηὶ διέξ ἄλὸς οἶδμα περήσας,
 νύχθ' ὑπο λυγαίην ἱερῆς ἐπεβήσετο νήσον·
 οἰόθι δ' ἀντικρὺ μετιῶν πειρήσατο μύθοις
- 460 εἶο κασιγνήτης, ἀταλὸς πάις οἶα χαράδρης
 χειμερίης, ἦν οὐδὲ δι' αἰζηοὶ περόωσιν,
 εἴ κε δόλον ξείνοισιν ἐπ' ἀνδράσι τεχνήσαιτο.
 καὶ τῶ μὲν τὰ ἕκαστα συνήνεον ἀλλήλοισιν·
 αὐτίκα δ' Αἰσονίδης πυκινοῦ ἔκπαλτο λόχοιο
- 465 γυμνὸν ἀνασχόμενος παλάμη ξίφος. αἶψα δὲ κούρη
 ἔμπαλιν ὄμματ' ἔνεικε, καλυψαμένη ὀθόνησιν,
 μὴ φόνον ἀθρήσειε κασιγνήτοιο τυπέντος.
 τὸν δ' ὃ γε, βουτύπος ὥς τε μέγαν κερεαλκέα
 ταῦρον,
 πληῆξεν ὀπιπέυσας νηοῦ σχεδόν, ὃν ποτ' ἔδειμαν
- 470 Ἀρτέμιδι Βρυγοὶ περιναίεται ἀντιπέρηθεν.

ARGONAUTICA: BOOK 4

Cruel Love, great affliction, great abomination for humans; from you come deadly quarrels and groans and laments,⁵⁰ and countless other pains besides these are stirred up. May it be against my enemies' children, O god, that you rise up and arm yourself, being such as when you cast abominable madness⁵¹ into the mind of Medea. How, then, did she slay Apsyrtus by wicked murder when he came to meet her? For that must come next in our song.

After the heroes had left her on the island of Artemis according to the agreement, the two parties separated and landed their ships on their respective sides, whereas Jason went into ambush to wait for Apsyrtus and thereafter for his own comrades. But Apsyrtus, fooled by her horrendous promises, quickly crossed the swell of the sea in his ship and in the dark of night set foot on the holy island. He went all alone directly to meet her and tested his own sister with words—as a little boy tests a winter torrent that not even grown men can cross—to see if she would contrive a plot against the foreigners. The two were agreeing with each other on every detail, when suddenly Jason leapt from his dense⁵² ambush, holding high his naked sword in his hand. The girl immediately averted her eyes and covered them with her veil, so as not to see the blood of her brother when he was hit. And Jason struck him, as a butcher strikes a great strong-horned bull, having kept watch near the temple which the Brygians, who lived on the mainland oppo-

⁵⁰ Or, reading *πόννοι*, *toils*. ⁵¹ *Atê*, which in A. has a wide range of meanings: "madness, obsession, error, distress, disaster, demise."
⁵² Or *cunning*.

APOLLONIUS RHODIUS

- τοῦ ὅ γ' ἐνὶ προδόμῳ γυνὴ ἤριπε· λοίσθια δ' ἦρως
 θυμὸν ἀναπνεύων χερσὶν μέλαν ἀμφοτέρησιν
 αἶμα κατ' ὠτειλὴν ὑποΐσχετο· τῆς δὲ καλύπτρην
 ἀργυφένην καὶ πέπλον ἀλενομένης ἐρύθηεν.
 475 ὁξὺ δὲ πανδαμάτωρ λοξῶ ἴδεν οἶον ἔρεξαν
 ὄμματι νηλειῆς ὀλοφώϊον ἔργον Ἐρινύς.
 ἦρως δ' Αἰσονίδης ἐξάργματα τάμνε θανόντος,
 τρὶς δ' ἀπέλειξε φόνου, τρὶς δ' ἐξ ἄγος ἔπτυσ'
 ὀδόντων,
 ἢ θέμις ἀνθέντησι δολοκτασίας ἰλάεσθαι.
 480 ὑγρὸν δ' ἐν γαίῃ κρύψειν νέκυν, ἔνθ' ἔτι νῦν περ
 κείαται ὀστέα κείνα μετ' ἀνδράσιν Ἀψυρτεῦσιν.
 οἱ δ' ἄμυδις πυρσοῖο σέλας προπάρουθεν ἰδόντες,
 τό σφιν παρθενικὴ τέκμαρ μετιούσιν ἄειρεν,
 Κολχίδος ἀγχόθι νηὸς ἐὼν παρὰ νῆα βάλλοντο
 485 ἦρωες· Κόλχον δ' ὄλεκον στόλον, ἥντε κίρκοι
 φύλα πελειάων ἢ μέγα πῶν λέοντες
 ἀγρότεροι κλονέουσιν ἐνὶ σταθμοῖσι θορόντες.
 οὐδ' ἄρα τις κείνων θάνατον φύγε, πάντα δ' ὄμιλον
 πῦρ ἅ τε δηϊόωντες ἐπέδραμον. ὀψὲ δ' Ἰήσων
 490 ἦντησεν, μεμαῶς ἐπαμνέμεν—οὐ μάλ' ἀρωγῆς
 δενομένοις, ἥδη δὲ καὶ ἀμφ' αὐτοῖο μέλοντο.
 ἔνθα δὲ ναυτιλῆς πυκινὴν περὶ μητιάασκον
 ἐζόμενοι βουλήν, ἐπὶ δέ σφισιν ἤλυθε κούρη
 φραζομένοις. Πηλεὺς δὲ παροίτατος ἔκφατο μῦθον·

53 For the expiatory rites of cutting off extremities (μασχαλισμός), cf. Aeschylus, *Choephoroi* 439 and Sophocles, *Electra*

site the island, had once built for Artemis. In its vestibule he fell to his knees, and in his final moments, as the hero breathed forth his spirit, he caught the dark blood flowing from his wound in both hands and stained red her silver-white veil and her robe as she pulled away. With her eye askance, the all-subduing, pitiless Fury clearly saw what sort of murderous deed they had done. The hero Jason cut off the extremities of the dead man, licked up some of his blood three times and three times spat out the pollution through his teeth, which is the proper way for killers to expiate treacherous murders.⁵³ He buried the limp⁵⁴ corpse in the ground, where to this day those bones lie among the Apsyrlian people.

As soon as the heroes saw in front of them the light of a torch, which the girl raised as a signal for them to come, they brought their own ship alongside the Colchian ship⁵⁵ and set about slaughtering the Colchian sailors, as hawks scatter flocks of doves, or wild lions scatter a great flock of sheep after leaping into the fold. Not one of them escaped death, for they overran them like fire and slew the entire crew. At last, Jason joined them, eager to lend a hand, but they needed no help; rather, by that time they were concerned about him.⁵⁶

Then they sat down to devise a prudent plan for their voyage, and the girl came to join them as they deliberated. Peleus was the first to voice a proposal:

445. The scholiast says that the blood was spat into the mouth of the deceased. ⁵⁴ I.e. before rigor mortis could set in.

⁵⁵ I.e. the ship that had brought Apsyrus.

⁵⁶ Jason was presumably occupied with burying Apsyrus' corpse.

APOLLONIUS RHODIUS

- 495 “ἤδη νῦν κέλομαι νύκτωρ ἔτι νῆ’ ἐπιβάντας
 εἰρεσίῃ περάαν πλόου ἀντίον, ᾧ ἐπέχουσιν
 δῆιοι. ἠῶθεν γὰρ ἐπαθρήσαντας ἕκαστα
 ἔλπομαι οὐχ ἓνα μῦθον, ὃ τις προτέρωσε δίεσθαι
 ἡμέας ὀτρυνέει, τοὺς πεισέμεν· οἶα δ’ ἄνακτος
 500 εὐνιδες, ἀργαλέησι διχοστασίης κεδόωνται.
 ῥηιδίη δέ κεν ἄμμι, κεδασθέντων δίχα λαῶν,
 ἦδ’ εἴη μετέπειτα κατερχομένοισι κέλευθος.”
 ὡς ἔφατ’· ἤνησαν δὲ νέοι ἔπος Αἰακίδαο.
 ῥίμφα δὲ νῆ’ ἐπιβάντες ἐπερρώοντ’ ἐλάττησιν
 505 νωλεμές, ὄφρ’ ἱερὴν Ἥλεκτρίδα νῆσον ἵκοντο,
 ἀλλάων ὑπάτην, ποταμοῦ σχεδὸν Ἡριδανοῖο.
 Κόλχοι δ’ ὀππότη’ ὄλεθρον ἐπεφράσθησαν
 ἄνακτος,
 ἦτοι μὲν δίζεσθαι ἐπέχραον ἔνδοθι πάσης
 Ἄργω καὶ Μινύας Κρονίης ἀλός, ἀλλ’ ἀπέρυκεν
 510 Ἥρη σμερδαλέησι κατ’ αἰθέρος ἀστεροπῆσιν.
 ὕστατον αὖ (δὴ γάρ τε Κυταιίδος ἦθεα γαίης
 στύξαν, ἀτυζόμενοι χόλον ἄγριον Αἰήταο)
 ἔμπεδον ἄλλυδις ἄλλοι ἀφορμηθέντες ἕνασθεν.
 οἱ μὲν ἐπ’ αὐτάων νήσων ἔβαν, ἦσιν ἐπέσχον
 515 ἦρωες, ναίουσι δ’ ἐπώνυμοι Ἀψύρτοιο·
 οἱ δ’ ἄρ’ ἐπ’ Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο,

511 αὖ δὴ γάρ τε Merkel: αὐτοὶ δ’ αὖτε Ω

513 ἀφορμηθέντες L in ras. ASp^cGD: ἐφορμηθέντες Lac^{Sac}E

"Right now, while it is still nighttime, I recommend boarding our ship and rowing on a course opposite the one that our enemies are guarding. For at daybreak, once they see all that has happened, I do not expect that a single proposal—one urging further pursuit of us—will win them over, but like any people bereft of their king, they will be divided by bitter disagreements. And so with their forces divided in two, our route would be easier when we make our way back later on."⁵⁷

Thus he spoke, and the young men approved the speech of Aeacus' son. They quickly boarded the ship and strained at the oars without stopping, until they reached the holy island of Electris, the farthest one of all, near the Eridanus river.⁵⁸

When the Colchians became aware of their king's murder, they were determined to pursue the Argo and the Minyans over the entire sea of Cronus, but Hera held them back with terrifying lightning flashes from the sky. In the end, though, since they had come to loathe their dwellings in the Cytaean land in dread of Aeetes' savage anger, they went off in various directions and settled permanently. Some landed on the very islands the heroes had occupied and live there still, taking their name from Apsyrtus.⁵⁹ Others built a citadel by the dark and deep Illyrian river, where

⁵⁷ Since the Colchians guard the islands and the routes south to Greece, Peleus proposes sailing northwest as a diversion.

⁵⁸ Usually identified with the Po, but considered imaginary by Herodotus (3.115) and Strabo (5.1.9).

⁵⁹ For the Apsyrtians, see 4.481.

APOLLONIUS RHODIUS

- τύμβος ἴν' Ἀρμονίης Κάδμοιό τε, πύργον ἔδειμαν,
 ἀνδράσιν Ἐγχελέεσσιν ἐφέστιοι· οἱ δ' ἐν ὄρεσσι
 ἐνναίουσιν, ἃ πέρ τε Κεραύνια κικλήσκονται
 520 ἐκ τόθεν ἐξότε τοὺς γε Διὸς Κρονίδαο κερανοὶ
 νῆσον ἐς ἀντιπέραιαν ἀπέτραπον ὄρμηθῆναι.
 ἦρωες δ', ὅτε δὴ σφιν εἴεσατο νόστος ἀπήμων,
 δὴ ῥα τότε προμολόντες ἐπὶ χθονὶ πείσματ' ἔδησαν
 Ἑλλήων· νῆσοι γὰρ ἐπιπρούχοντο θαμειαὶ
 525 ἀργαλέην πλώουσιν ὁδὸν μεσσηγὺς ἔχουσαι.
 οὐδέ σφιν, ὡς καὶ πρὶν, ἀνάρσια μητιάασκον
 Ἑλλῆες· πρὸς δ' αὐτοὶ ἐμηχανόωντο κέλευθον,
 μισθὸν ἀειρόμενοι τρίποδα μέγαν Ἀπόλλωνος.
 δοιοὺς γὰρ τρίποδας τηλοῦ πόρε Φοῖβος ἄγεσθαι
 530 Αἰσονίδῃ περόωντι κατὰ χρέος, ὁππότε Πυθῶ
 ἱρὴν πευσόμενος μετεκίαθε τῆσδ' ὑπὲρ αὐτῆς
 ναυτιλίας· πέπρωτο δ', ὅπη χθονὸς ἰδρυθεῖεν,
 μὴ ποτε τὴν δῆοισιν ἀναστήσεσθαι ἰούσιν.
 τούνεκεν εἰσέτι νῦν κείνη ὄδε κεύθεται αἴη
 535 ἀμφὶ πόλιν ἀγανὴν Ἑλληίδα, πολλὸν ἔνερθεν
 οὐδέος, ὡς κεν ἄφαντος ἀεὶ μερόπεσσι πέλοιτο.
 οὐ μὲν ἔτι ζῶοντα κατανόθι τέτμον ἄνακτα
 Ἑλλων, ὃν εὐειδῆς Μελίτη τέκεν Ἡρακλῆι
 δῆμῳ Φαιήκων. ὁ γὰρ οἰκία Ναυσιθόοιο
 540 Μάκριν τ' εἰσαφίκανε, Διωνύσοιο τιθήνην,
 νυφόμενος παίδων ὀλοὸν φόνον· ἔνθ' ὃ γε κούρη

the tomb of Harmonia and Cadmus is located,⁶⁰ and live among the Enchelean people. Still others dwell in the mountains called Ceraunian,⁶¹ ever since the time when thunderbolts from Cronus' son Zeus stopped them from setting out to the island opposite.

And the heroes, once their return seemed safe for them, then fared on and fastened their cables to the land of the Hylleans, for a thick cluster of islands jutted out into the sea, thus making passage difficult for those sailing between them. The Hylleans no longer planned to do them harm as before,⁶² but on the contrary showed them the way themselves, thereby earning the reward of a great tripod of Apollo. For Phoebus had given Jason two tripods⁶³ to take on the distant journey he was required to make, when he went to holy Pytho to inquire about this very voyage. It was fated that any land in which the tripod stood would never be ravaged by enemy invasions. Therefore, still today this tripod lies hidden in that land near the friendly city of Hyllus, deep underground, so that it might always remain unseen by mortals. But they did not find King Hyllus still alive there, he whom beautiful Melite bore to Heracles in the land of the Phaeacians. For Heracles had come to the palace of Nausithous and to Macris, the nurse of Dionysus, to cleanse himself of the murderous slaughter of his chil-

⁶⁰ After leaving Thebes, Cadmus and Harmonia settled in Illyria and were supposedly changed into snakes. The settlement is associated with Pola (Callimachus, *fr.* 11; Strabo 5.1.9) and the Encheleans are a tribe north of Epidamnus (Herodotus 5.61).

⁶¹ "Thundering."

⁶² When they were allied with Colchians (cf. 4.405-407).

⁶³ The other tripod will be given to Triton at 4.1547-1550.

APOLLONIUS RHODIUS

- Αἰγαίου ἐδάμασσεν ἐρασσάμενος ποταμοῖο,
 543 νηιάδα Μελίτην, ἣ δὲ σθεναρὸν τέκεν Ἕλληον.
 546 οὐδ' ἄρ' ὅ γ' ἠβήσας αὐτῇ ἐνὶ ἔλδeto νήσῳ
 ναίειν κοιρανέοντος ὑπ' ὀφρύσι Ναυσιθόοιο·
 βῆ δ' ἄλαδε Κρονίην, αὐτόχθονα λαὸν ἀγείρας
 Φαιήκων, σὺν γάρ οἱ ἄναξ πόρσυνε κέλευθον
 550 ἦρως Ναυσίθooς· τόθι δ' εἶσατο· καί μιν ἔπεφνον
 Μέντορες, ἀγραύλοισιν ἀλεξόμενον περὶ βουσίν.
 ἀλλὰ, θεαί, πῶς τῆσδε παρέξ ἄλός, ἀμφί τε
 γαίαν
 Αὐσονίην νήσους τε Λιγυστίδας, αἱ καλέονται
 Στοιχάδες, Ἀργῶης περιώσια σήματα νηὸς
 555 νημερτὲς πέφαται; τίς ἀπόπροθι τόσσον ἀνάγκη
 καὶ χρεῖώ σφ' ἐκόμισσε; τίνες σφέας ἤγαγον αὔραι;
 αὐτόν που μεγαλωστὶ δεδουπότος Ἀψύρτοιο
 Ζήνα, θεῶν βασιλῆα, χόλος λάβεν, οἶον ἔρεξαν·
 Αἰαίης δ' ὀλοὸν τεκμήρατο δῆνεσι Κίρκης
 560 αἰμ' ἀπονυφάμενους πρό τε μυρία πημανθέντας
 νοστήσειν. τὸ μὲν οὖν τις ἀριστήων ἐνόησεν·
 ἀλλ' ἔθεον γαίης Ἑλληίδος ἔξαγιόντες

544–545 inseruit Brunck 539 (sed ὁ μὲν) et 539a: τυτθὸς ἐὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα

⁶⁴ Nausithous was king of Phaeacia (Alcinous' father according to Homer); Macris' story is told at 4.1131–1140. The fullest account of Heracles' madness and slaughter of his own children is in Euripides' *Heracles*.

⁶⁵ Brunck added two verses, 439 (slightly adapted) and 439a,

dren.⁶⁴ There he fell in love with and subdued the daughter of the Aegaeus river, the water nymph Melite, who bore mighty Hyllus.⁶⁵ But when Hyllus grew up, he did not want to live on the same island under the haughty brow of Nausithous. He gathered a host of autochthonous Phaeacians (indeed, the hero, King Nausithous, helped him prepare his expedition)⁶⁶ and came to the sea of Cronus. There he settled, and the Mentores⁶⁷ slew him as he was defending his grazing cattle.

Come, goddesses,⁶⁸ how is it that beyond this sea,⁶⁹ around the Ausonian land⁷⁰ and the Ligystian islands (which are called the Stoechades),⁷¹ countless traces of the Argo are clearly to be seen? What necessity and what need brought them so far? What winds conveyed them?

Apparently, when Apsyrtus was mightily cut down, anger seized Zeus himself, king of the gods, at what they had done, and he determined that they should cleanse themselves from the murderous blood through Aeaeian Circe's instructions and suffer countless woes before returning home. None of the heroes, however, knew this, so they departed from the Hyllean land and sped far onward. They

found in some MSS, as verses 544–545: *δήμῳ Φαιήκων. ὁ μὲν οἰκία Νανσιθόοιο | τυτθὸς ἐὼν ποτ' ἔναιεν ἀτὰρ λίπε νῆσου ἔπειτα*, "in the land of the Phaeacians. As a small child he once lived in the palace of Nausithous, but he left the island thereafter."

⁶⁶ Presumably to get rid of him.

⁶⁷ A Liburnian tribe north of Hyllus' city.

⁶⁸ The Muses.

⁶⁹ The Adriatic.

⁷⁰ I.e. Italy.

⁷¹ The Ligystian (i.e. Ligurian) islands (Îles d'Hyères) are off the coast of southern France near Marseilles.

APOLLONIUS RHODIUS

- τηλόθι τὰς δ' ἀπέλειπον, ὅσαι Κόλχοισι πάροιθεν
 ἐξείης πλήθοντο Λιβυριίδες εἰν ἀλὶ νῆσοι,
 565 Ἴσσο τε Δυσκέλαδός τε καὶ ἰμερτὴ Πιτύεια.
 αὐτὰρ ἔπειτ' ἐπὶ τῆσι παραὶ Κέρκυραν ἵκοντο,
 ἔνθα Ποσειδάων Ἄσσωπίδα νάσσατο κούρην,
 ἠύκομον Κέρκυραν, ἐκάς Φλειουντίδος αἴης,
 ἀρπάξας ὑπ' ἔρωτι μελαιομένην δέ μιν ἄνδρες
 570 ναυτίλοι ἐκ πόντοιο κελαινῇ πάντοθεν ὕλη
 δερκόμενοι Κέρκυραν ἐπικλείουσι Μέλαιναν.
 τῇ δ' ἐπὶ καὶ Μελίτην, λιαρῶ περιγηθέες οὐρῶ,
 αἰπεινήν τε Κερωσσόν, ὕπερθε δὲ πολλὸν εἴουσαν
 Νυμφαίην παράμειβον, ἵνα κρείουσα Καλυψὼ
 575 Ἀτλαντὶς ναίεσκε· τὰ δ' ἠεροειδέα λεύσσειν
 οὔρεα δοιάζοντο Κεραύνια. καὶ τότε βουλὰς
 ἀμφ' αὐτοῖς Ζηγός τε μέγαν χόλον ἐφράσαθ' Ἥρη.
 μηδομένη δ' ἄνυσιν τοῖο πλόου, ὦρσεν ἀέλλας
 ἀντικρὺ, ταῖς αὐτὶς ἀναρπάγδην φορέοντο
 580 νήσου ἐπι κραναῆς Ἥλεκτριδος. αὐτίκα δ' ἄφνω
 ἴαχεν ἀνδρομέη ἐνοπῇ μεσσηγὺ θεόντων
 αὐδῆεν γλαφυρῆς νηὸς δόρυ, τό ρ' ἀνὰ μέσσην
 στεῖραν Ἀθηναίη Δωδωνίδος ἤρμοσε φηγοῦ.
 τοὺς δ' ὀλοὸν μεσσηγὺ δέος λάβεν εἰσαίοντας
 585 φθογγήν τε Ζηγός τε βαρὺν χόλον. οὐ γὰρ ἀλύξειν
 ἔννεπεν οὔτε πόρους δολιχῆς ἀλὸς οὔτε θυέλλας
 ἀργαλέας, ὅτε μὴ Κίρκη φόνον Ἀψύρτοιο

586 πόρους wd: πόρους m

left behind all the Liburnian islands, one after another in the sea, that had previously been filled with Colchians: Issa, Dysceladus, and lovely Pityeia. But then, after these, they passed by Corcyra, where Poseidon had settled the daughter of Asopus, fair-haired Corcyra, far from the land of Phlius,⁷² having abducted her out of love. The sailors who see it from the sea, blackened by the dark woods all over it, call it Black Corcyra.⁷³ After this, delighting in a warm breeze, they sailed by Melite, steep Cerossus, and, lying far beyond them, Nymphaea,⁷⁴ where Queen Calypso, Atlas' daughter, lived; and they thought they could discern those mist-covered Ceraunian mountains.⁷⁵ And then Hera called to mind Zeus' plans for them and his mighty anger. Contriving to accomplish that voyage,⁷⁶ she stirred up storm-winds against them, in the grip of which they were being carried back to the rocky island of Electris. But all of a sudden, as they were rushing along, the hollow ship's speaking beam shouted out with a human voice, the beam that Athena had fashioned from Dodonian oak for the middle of the keel.⁷⁷ Deathly fear gripped them as they heard the voice telling of Zeus' grievous anger, for it said that they would not escape journeys⁷⁸ on the vast sea nor terrible tempests, unless Circe cleansed away the ruth-

⁷² The Asopus river runs near Phlius in the area of Sicyon, west of Corinth; cf. 1.115-117. ⁷³ A small island off Illyria, not the modern Corcyra (which A. calls Drepane).

⁷⁴ Homer calls it Ogygia; it is of unknown location.

⁷⁵ The southernmost region settled by the breakaway Colchians (cf. 4.518-521). ⁷⁶ The one outlined at 4.552-555.

⁷⁷ It first spoke at 1.524-527.

⁷⁸ Or, reading *πόνους*, toils.

APOLLONIUS RHODIUS

- νηλέα νύβειεν· Πολυδεύκεα δ' εὐχετάασθαι
 Κάστορά τ' ἀθανάτοισι θεοῖς ἤρωγε κελεύθους
 590 Αὐσονίης ἔντοσθε πορεῖν ἀλός, ἧ ἔνι Κίρκην
 δῆουσιν, Πέρσης τε καὶ Ἑλίοιο θύγατρα.
 ὡς Ἀργὼ ἰάχησεν ὑπὸ κνέφας. οἱ δ' ἀνόρουσαν
 Τυνδαρίδαι, καὶ χεῖρας ἀνέσχεθον ἀθανάτοισιν
 εὐχόμενοι τὰ ἕκαστα· κατηφέη δ' ἔχεν ἄλλους
 595 ἤρωας Μινύας. ἧ δ' ἔσσυτο πολλὸν ἐπιπρὸ
 λαίφεσιν, ἐς δ' ἔβαλον μύχατον ῥόον Ἑριδανοῖο,
 ἔνθα ποτ' αἰθαλόεντι τυπείς πρὸς στέρνα κεραυνῶ
 ἡμιδαῆς Φαέθων πέσεν ἄρματος Ἑλίοιο
 λίμνης ἐς προχοᾶς πολυβενθέος· ἧ δ' ἔτι νῦν περ
 600 τραύματος αἰθομένοιο βαρὺν ἀνακηκίει ἀτμόν,
 οὐδέ τις ὕδωρ κείνο διὰ πτερὰ κούφα τανύσσας
 οἰωνὸς δύναται βαλέειν ὕπερ, ἀλλὰ μεσηγὺς
 φλογμῶ ἐπιθρώσκει πεποτημένος. ἀμφὶ δὲ κούραι
 Ἑλιάδες ταναῆσιν ἐελμέναι αἰγείροισιν
 605 μύρονται κινυρὸν μέλαι γόον· ἐκ δὲ φαεινὰς
 ἠλέκτρον λιβάδας βλεφάρων προχέουσιν ἔραζε·
 αἱ μὲν τ' ἠελίῳ ψαμάθοις ἐπι τερσαίνονται,
 εὖτ' ἂν δὲ κλύζησι κελαινῆς ὕδατα λίμνης
 ἠίονας πνοιῆ πολυηχέος ἐξ ἀνέμοιο,
 610 δῆ τότε ἐς Ἑριδανὸν προκυλίνδεται ἀθρόα πάντα
 κυμαίνοντι ῥόῳ. Κελτοὶ δ' ἐπὶ βάξιν ἔθεντο,
 ὡς ἄρ' Ἀπόλλωνος τάδε δάκρυα Λητοῖδαο

590 ἔντοσθε w: ἔμπροσθε m 604 ἐελμέναι Gerhard:
 αἰίμεναι L: αἰεμέναι AE: ἀήμεναι Livrea

less murder of Apsyrtus. It also commanded Polydeuces and Castor to pray to the immortal gods to give them passage into the Ausonian sea,⁷⁹ where they would find Circe, the daughter of Perse and Helius.

Thus the Argo shouted out in the darkness. The sons of Tyndareus stood up and raised their hands to the immortals and prayed for each of those things, while dejection gripped the rest of the Minyan heroes.⁸⁰ The ship sped on much further under sail, and they entered the innermost stream of the Eridanus, where once Phaethon was struck by a blazing lightning bolt on his chest and fell half-burned from Helius' chariot into the waters of that deep swamp, which to this day spews up noxious steam from his smoldering wound. No bird is able to spread its light wings and cross above that water, but it plummets in mid-flight into the flames. And round about, the maiden Heliades,⁸¹ confined⁸² in tall poplars, sadly wail a pitiful lament, while they shed forth from their eyes shining drops of amber to the ground. These are dried on the sand by the sun, and whenever the waters of the dark marsh wash over their shores from the blast of a howling wind, then all of them together are rolled into the Eridanus by the swelling flow. The Celts added the story that these are in fact the tears of Leto's

⁷⁹ The Italian (Tyrrhenian) sea west of Italy. Castor and Polydeuces (Pollux), the Tyndaridae, were guardians of mariners.

⁸⁰ Presumably at the prospect of the hardships predicted and because of their present helplessness.

⁸¹ Daughters of Helius and hence Phaethon's sisters.

⁸² Gerhard's emendation; the text is uncertain.

- ἐμφέρεται δίναις, ἅ τε μυρία χεῦε πάροιθεν,
 ἦμος Ἑπερβορέων ἱερὸν γένος εἰσαφίκανεν,
 615 οὐρανὸν αἰγλήεντα λιπῶν ἐκ πατρὸς ἐνιπῆς,
 χῳόμενος περὶ παιδί, τὸν ἐν λιπαρῇ Λακερείῃ
 διὰ Κορωνίς ἔτικτεν ἐπὶ προχοῆς Ἀμύροιο.
 καὶ τὰ μὲν ὧς κείνοισι μετ' ἀνδράσι κεκλήισται.
 τοὺς δ' οὔτε βρώμης ἦρει πόθος οὔτε ποτοῖο,
 620 οὔτ' ἐπὶ γηθοσύνας τράπετο νόος. ἀλλ' ἄρα τοί γε
 ἦματα μὲν στρεύγοντο περιβληχρὸν βαρύθοντες
 ὀδμῇ λευγαλέῃ, τὴν ῥ' ἄσχετον ἐξανίεσκον
 τυφομένου Φαέθοντος ἐπιρροαὶ Ἑριδανοῖο·
 νύκτας δ' αὖ γόον ὄξυν ὄδυρομένων ἐσάκουον
 625 Ἑλιάδων λιγέως· τὰ δὲ δάκρυα μυρομένησιν
 οἶον ἐλαιηραὶ στάγες ὕδασιν ἐμφορέοντο.
 ἐκ δὲ τόθην Ῥοδανοῖο βαθὺν ῥόον εἰσεπέρησαν,
 ὅς τ' εἰς Ἑριδανὸν μετανίσσεται, ἄμμιγα δ' ὕδωρ
 ἐν ξυνοχῇ βέβρυχε κυκώμενον. αὐτὰρ ὁ γαίης
 630 ἐκ μυχάτης, ἵνα τ' εἰσὶ πύλαι καὶ ἐδέθλια Νυκτός,
 ἔνθεν ἀπορνύμενος, τῇ μὲν τ' ἐπερεύγεται ἀκτὰς
 Ὠκεανοῦ, τῇ δ' αὖτε μετ' Ἴονίην ἄλα βάλλει,
 τῇ δ' ἐπὶ Σαρδόνιον πέλαγος καὶ ἀπείρονα κόλπον

624 νύκτας Lw: νυκτὸς AE

627 εἰσεπέρησαν w: εἰσαπέβησαν m

83 This digression is told very elliptically. Apollo's son by Coronis is Asclepius, thunderbolted by Zeus for reviving a dead man. In anger at his son's death, Apollo retaliated by killing the Cyclopes who furnished Zeus' lightning. Zeus then banished

son Apollo, which are borne along by the swirling waters, the innumerable tears he shed long before, when he went to the holy race of the Hyperboreans, having left the bright heaven at his father's rebuke, angry about his son whom godlike Coronis had borne in bright Lacereia by the waters of the Amyrus.⁸³ Such is the account told among those people. But no desire for food or drink came over the heroes, nor did their minds turn to joyous thoughts. But instead, during the day they were sickened to exhaustion, oppressed by the nauseous stench, which, unbearable, the tributaries of the Eridanus exhaled from smoldering Phaethon, while at night they heard the piercing lament of the loudly wailing Heliades, and, as they wept, their tears were borne along the waters like drops of oil.

From there they entered the deep stream of the Rhone, which flows into the Eridanus, and in the strait where they meet the churning water roars. Now that river, rising from the end of the earth, where the gates and precincts of Night are located,⁸⁴ through one branch⁸⁵ disgorges onto the shores of the Ocean, through another pours into the Ionian sea,⁸⁶ and through a third pours its streams through

Apollo from Olympus. In this version he goes to the Hyperboreans; in other versions he is sent to Pherae as a servant of Admetus (cf. Euripides, *Alcestis* 1-9). Lacereia is in Thessaly; for some of these details, see Pindar, *Pythian* 3.1-53.

⁸⁴ In the far west.

⁸⁵ Presumably the Rhine, which flows into the North Sea. A. imagines the Eridanus (Po), Rhine, and Rhone as connected.

⁸⁶ The Adriatic.

APOLLONIUS RHODIUS

- 635 ἐπτά διὰ στομάτων ἰεὶς ῥόον. ἐκ δ' ἄρα τοῖο
 λίμνας εἰσέλασαν δυσχείμονας, αἶ τ' ἀνὰ Κελτῶν
 ἤπειρον πέπτανται ἀθέσφατον. ἔνθα κεν οἱ γε
 ἄτη ἀεικελίη πέλασαν· φέρε γάρ τις ἀπορροῶξ
 κόλπον ἐς Ὀκεανοῖο, τὸν οὐ προδαέντες ἔμελλον
 εἰσβαλέειν, τόθεν οὐ κεν ὑπότροποι ἐξεσάωθεν.
 640 ἀλλ' Ἥρη σκοπέλοιο καθ' Ἐρκυνίου ἰάχησεν
 οὐρανόθεν προθοροῦσα· φόβῳ δ' ἐτίναχθεν αὐτῆς
 πάντες ὁμῶς· δεινὸν γὰρ ἐπὶ μέγας ἔβραχεν αἰθήρ.
 ἀψ δὲ παλιντροπῶντο θεᾶς ὕπο, καί ῥ' ἐνόησαν
 τὴν οἶμον, τῇ πέρ τε καὶ ἔπλετο νόστος ἰοῦσιν.
 645 δηναιοὶ δ' ἀκτὰς ἀλιμυρέας εἰσαφίκοντο,
 Ἥρης ἐννεσίησι δι' ἔθνεα μυρία Κελτῶν
 καὶ Λιγύων περόωντες ἀδῆιοι· ἀμφὶ γὰρ αἰνὴν
 ἡέρα χεῦε θεὰ πάντ' ἡματα νισσομένοισιν.
 μεσσότατον δ' ἄρα τοί γε διὰ στόμα νηὶ βαλόντες,
 650 Στοιχάδας εἰσαπέβαν νήσους σόοι εἵνεκα κούρων
 Ζηνός· ὃ δὴ βωμοὶ τε καὶ ἱερὰ τοῖσι τέτυκται
 ἔμπεδον· οὐδ' οἶον κείνης ἐπίουροι ἔποντο
 ναυτιλίας, Ζεὺς δέ σφι καὶ ὀψιγόνων πόρε νῆας.
 Στοιχάδας αὐτε λιπόντες ἐς Αἰθαλίην ἐπέρησαν

634 ἰεὶς L^{acw}: ἰει L² in ras. AE
 ἐπίκουροι m

652 ἐπίουροι w:

87 The actual Rhone flows into the Gulf of Lyons; the Sardinian sea designates the Mediterranean Sea between Sardinia and Spain.

seven mouths into the vast gulf of the Sardinian sea.⁸⁷ Then, from the Rhone, they entered the stormy lakes that spread throughout the vast territory of the Celts.⁸⁸ There they would have met with a wretched demise, for there was a certain branch leading to the gulf of Ocean, which they were about to enter inadvertently, and from which they would not have returned alive. But Hera leapt forth from heaven and shouted from the Hercynian peak.⁸⁹ All the men alike quaked with fear at her cry, for the great sky resounded terribly. They made their way back again with the goddess' help, and then recognized the route by which to travel and secure their return home. After a long time, they came to the shores washed by the sea, passing unassailed by Hera's devising through the countless tribes of Celts and Ligyans,⁹⁰ for the goddess shed a dense mist around them all the days they traveled. And then, by sailing their ship through the centermost mouth of the river, they disembarked on the Stoechades islands, safe and sound, thanks to the sons of Zeus.⁹¹ For that reason altars and rites were established forever in their honor, for not only did they accompany that voyage as guardians, but Zeus entrusted them with ships of future sailors as well. Then, after leaving the Stoechades, they went on to the island of Aethalia,⁹² where, wearied from their toil, they

⁸⁸ Presumably the lakes in Switzerland. Some take ἀθέσφατον adverbially, *that spread for a vast distance*.

⁸⁹ Presumably in the Black Forest along the Rhine.

⁹⁰ I.e. Ligurians, inhabiting the coast along southern France and northern Italy.

⁹¹ Castor and Polydeuces.

⁹² Elba.

- 655 νῆσον, ἵνα ψηφίσιν ἀπωμόρξαντο καμόντες
 ἰδρῶ ἄλις· χροίῃ δὲ κατ' αἰγιαλοῖο κέχυνται
 εἴκελαι· ἐν δὲ σόλοι καὶ τεύχεα θέσκελα κείνων,
 ἔνθα λιμὴν Ἀργῶος ἐπωνυμίην πεφάτισται.
 καρπαλίμως δ' ἐνθένδε διεξ ἄλὸς οἶδμα νέοντο
- 660 Αὔσονίης, ἀκτὰς Τυρσηνίδας εἰσορόωντες·
 ἴξον δ' Αἰαίης λιμένα κλυτόν· ἐκ δ' ἄρα νηὸς
 πείσματ' ἐπ' ἠιόνων σχεδόθεν βάλλον. ἔνθα δὲ
 Κίρκην
 εὔρον ἄλὸς νοτίδεσσι κάρη ἐπιφαιδρύνουσαν·
 τοῖον γὰρ νυχίοισιν ὀνείρασιν ἐπτοίητο.
- 665 αἵματι οἱ θάλαμοί τε καὶ ἔρκεα πάντα δόμοιο
 μύρεσθαι δόκεον, φλόξ δ' ἀθρόα φάρμακ' ἔδαπτεν,
 οἷσι πάρος ξείνους θέλγ' ἀνέρας, ὅς τις ἴκοιτο·
 τὴν δ' αὐτὴ φοινίῳ σβέσεν αἵματι πορφύρουσαν,
 χερσὶν ἀφυσσαμένη, λῆξεν δ' ὀλοοῖο φόβοιο.
- 670 τῷ καὶ ἐπιπλομένης ἠοῦς νοτίδεσσι θαλάσσης
 ἐγρομένη πλοκάμους τε καὶ εἴματα φαιδρύνεσκεν.
 θήρες δ', οὐ θήρεσιν εἰκότες ὠμηστῆσιν
 οὐδὲ μὲν οὐδ' ἀνδρεσσιν ὁμὸν δέμας, ἄλλο δ' ἀπ'
 ἄλλων
 συμμιγέες μελέων, κίον ἀθρόοι, ἤντε μῆλα
- 675 ἐκ σταθμῶν ἄλις εἶσιν ὀπηδεύοντα νομῆι.

657 εἴκελαι Brunck: ἴκ-(vel ἴκ-)ελοι Ω: εἴκελοι E | τεύχεα
 mG: τρύχεα L^{2s} S Fränkel lacunam statuit inter εἴκελαι et ἐν
 δὲ σόλοι

658 ἔνθα Beck, Hermann: ἐν δὲ Ω

wiped off their abundant sweat with pebbles, and these, like skin in color, are strewn along the beach. And there too are throwing-stones⁹³ and wondrous equipment of theirs,⁹⁴ where the place is named the harbor of Argo after them.⁹⁵

From there they traveled swiftly across the waves of the Ausonian sea, keeping in view the Tyrrhenian shore. They came to the famous harbor of Aeaëa and immediately cast the cables from the ship onto the beach. Here they found Circe washing her head with sea water, because she had been so frightened by dreams in the night. The rooms and all the walls of her palace seemed to her to trickle with blood, and a flame was consuming all the drugs with which until then she had bewitched any strangers who came, and she herself extinguished that raging flame with a victim's blood that she had scooped up in her hands, and then she ceased from deathly fear. That is why, when dawn came, she had arisen and was washing her hair and clothing in the waters of the sea. Beasts that resembled neither flesh-eating animals nor yet humans in any consistent form, but having a mixture of limbs from each, came forth in a throng, as when sheep in great numbers leave their pens and follow a shepherd. In the past as well, the earth itself

⁹³ The early discus was of stone (cf. Pindar, *Olympian* 10.72).

⁹⁴ Or, reading *τρούχαια*, *wondrous vestiges of them*.

⁹⁵ The text of lines 656–658 is unsound. Strabo (5.2.6) read one similar to 656–657: “because the scrapings, which the Argonauts formed when they used their strigils, became congealed, the pebbles on the shore remain variegated still to this day” (trans. H. L. Jones). Fränkel and Vian posit a lacuna in line 658.

APOLLONIUS RHODIUS

- τοίους καὶ προτέρους ἐξ ἰλύος ἐβλάστησεν
 χθῶν αὐτῇ μικτοῖσιν ἀρηρεμένους μελέεσσιν,
 οὐ πω διψαλέω μάλ' ὑπ' ἠέρι πιληθείσα,
 οὐδέ πω ἀζαλέοιο βολαῖς τόσον ἠελίοιο
 680 ἰκμάδας αἰνυμένη· τὰ δ' ἐπὶ στίχας ἤγαγεν αἰὼν
 συγκρίνας. τὼς οἷ γε φνὴν αἰδηλοὶ ἔποντο,
 ἤρωας δ' ἔλε θάμβος ἀπέριτον. αἶψα δ' ἕκαστος,
 Κίρκης εἷς τε φνὴν εἷς τ' ὄμματα παπταίνοντες,
 ῥεῖα κασιγνήτην φάσαν ἔμμεναι Αἰήταο.
 685 ἦ δ' ὅτε δὴ νυχίων ἀπὸ δείματα πέμψεν ὀνειρῶν,
 αὐτίκ' ἔπειτ' ἄψορρον ἀπέστιχε· τοὺς δ' ἄμ' ἔπεσθαι
 χειρὶ καταρρέξασα δολοφροσύνησιν ἄνωγεν.
 ἔνθ' ἦτοι πληθὺς μὲν ἐφετμαῖς Αἰσονίδαο
 μίμνεν ἀπηλεγέως, ὁ δ' ἐρύσσατο Κολχίδα κούρην.
 690 ἄμφω δ' ἐσπέσθην αὐτὴν ὁδόν, ἔστ' ἀφίκοντο
 Κίρκης ἐς μέγαρον· τοὺς δ' ἐν λιπαροῖσι κέλευεν
 ἦ γε θρόνοις ἔζεσθαι, ἀμηχανέουσα κιόντων.
 τῶ δ' ἄνεω καὶ ἀναυδοὶ ἐφ' ἐστίῃ αἰξάντε
 ἴζανον, ἦ τε δίκη λυγροῖς ἰκέτησι τέτυκται,
 695 ἦ μὲν ἐπ' ἀμφοτέραις θεμένη χεῖρεσσι μέτωπα,
 αὐτὰρ ὁ κωπήεν μέγα φάσγανον ἐν χθονὶ πῆξας,
 ᾧ πέρ τ' Αἰήταο πᾶν κτάνεν· οὐδέ ποτ' ὄσσε
 ἰθὺς ἐνὶ βλεφάροισιν ἀνέσχεθον. αὐτίκα δ' ἔγνω
 Κίρκη φύξιον οἶτον ἀλιτροσύνας τε φόνοιο.
 700 τῶ καὶ ὀπιζομένη Ζηνὸς θέμιμ Ἴκεσίοιο,
 ὃς μέγα μὲν κοτέει, μέγα δ' ἀνδροφόνουσι ἀρήγει,

676 προτέρους L^{281w}: προτέρης m

produced from mud⁹⁶ such creatures composed of various limbs, when the earth was not yet solidified by the parching air, nor yet receiving sufficient moisture under the rays of the scorching sun. But a long period of time put these forms together and arranged them into species.⁹⁷ Thus did those creatures of undefined form follow her, and boundless amazement seized the heroes. And at once, as each one peered at the form and eyes of Circe, they easily affirmed that she was Aeetes' sister.⁹⁸

Now when she had banished the fears caused by her dreams in the night, she immediately retraced her steps, and with a friendly gesture of her hand treacherously bade them follow along. But the crew, on Jason's orders, stood fast without reacting, whereas he took the Colchian girl with him. The two of them followed in her path until they entered Circe's hall, and she ordered them to sit on shining chairs, perplexed at their coming. But in speechless silence they rushed to the hearth and sat there, as is the custom for desperate suppliants, she having covered her face with both hands, and he having driven into the ground the great hilted sword with which he had killed Aeetes' son; nor did they ever raise their lowered eyes to look directly at her. Circe immediately recognized the plight of a fugitive and the sin of murder. Therefore, out of reverence for the ordinance of Zeus, Protector of Suppliants—who mightily hates murderers, but mightily protects them—she began

⁹⁶ The theory that life was generated from mud or slime goes back at least to Anaximander (12A30 DK).

⁹⁷ This zoogonic digression draws heavily on the pre-Socratics, especially Empedocles.

⁹⁸ Bright eyes are naturally associated with the children of Helios.

APOLLONIUS RHODIUS

- ῥέζε θυηπολίην, οἷη τ' ἀπολυμαίνονται
 νηλειεῖς ἰκέται, ὅτ' ἐφέστιοι ἀντιώσωσιν.
 πρῶτα μὲν ἀτρέπτοιο λυτήριον ἦ γε φόνοιο
 705 τειναμένη καθύπερθε συὸς τέκος, ἧς ἔτι μαζοὶ
 πλήμυρον λοχίης ἐκ νηδύος, αἵματι χεῖρας
 τέγγεν, ἐπιτμήγουσα δέρην· αὐτὶς δὲ καὶ ἄλλοις
 μείλισσεν χύτλοισι Καθάρσιον ἀγκαλέουσα
 Ζῆνα, παλαμναίων τιμήρορον ἰκεσιάων.
 710 καὶ τὰ μὲν ἀθρόα πάντα δόμων ἐκ λύματ' ἔνεικαν
 νηιάδες πρόπολοι, ταί οἱ πόρσυνον ἕκαστα·
 ἦ δ' εἴσω πελανοὺς μείλικτρά τε νηφαλῆσιν
 καῖεν ἐπ' εὐχλωῆσι παρέστιος, ὄφρα χόλοιο
 σμερδαλέας παύσειεν Ἐρινύας ἠδὲ καὶ αὐτὸς
 715 εὐμειδῆς τε πέλοιτο καὶ ἥπιος ἀμφοτέροισιν,
 εἴτ' οὖν ὀθνεῖω μεμιασμένοι αἵματι χεῖρας
 εἴτε καὶ ἐμφύλω προσκηδέες ἀντιώσωσιν.
 αὐτὰρ ἐπεὶ μάλα πάντα πονήσατο, δὴ τότε ἔπειτα
 εἶσεν ἐπὶ ξεστοῖσιν ἀναστήσασα θρόνοισιν,
 720 καὶ δ' αὐτὴ πέλας ἴξεν ἐνωπαδῖς. αἶψα δὲ μύθῳ
 χρεῖω ναυτιλίην τε διακριδὸν ἐξερέεινεν,
 ἠδ' ὀπόθεν μετὰ γαῖαν ἔην καὶ δώματ' ἰόντες
 αὐτῶς ἰδρῦθησαν ἐφέστιοι. ἦ γὰρ ὀνειρῶν
 μνήστις ἀεικελίη δύνεν φρένας ὀρμαίνουσαν·

703 νηλειεῖς (vel νηληεῖς) Ω: νηλιτεῖς (vel νηλητεῖς)
 Hölzlin, Wellauer, et al.

making the kind of sacrifice by which ruthless⁹⁹ suppliants are cleansed, when they supplicate at the hearth. First, to expiate murder, which cannot be undone, she stretched over them a piglet from a sow whose teats were still swollen from the birth of a litter, and wet their hands with its blood as she slit its throat. And again, with other libations she propitiated Zeus, invoking him as the Purifier, defender of supplications by murderers.¹⁰⁰ Her attendant Naiads, who ministered to her every need, carried all the defilements in a mass out of the house. But within by the hearth, she burned sacrificial cakes and propitiatory libations with wineless prayers,¹⁰¹ that she might placate the anger of the terrible Furies, and that Zeus himself might be propitious and gentle to them both, whether with hands stained by the blood of a stranger or even of a relative, they were making supplication in their distress.

But when she had completed all of her tasks, she had them rise and sit on polished chairs, and she seated herself right in front of them. She immediately spoke and asked in detail about the purpose of their expedition and from where they had come to seek out her land and palace and sit as they had at her hearth. For indeed the horrible memory of her dreams entered her mind as she was pondering.

⁹⁹ I take "ruthless suppliants" as brachylogy for ruthless men who come as suppliants. Many edd. conjecture some form of *νηλείτις* with the unparalleled meaning of "very guilty" (first suggested by Aristarchus à propos of *Odyssey* 16.317).

¹⁰⁰ The text is uncertain. Vian reads *Παλαμναῖον, Τιμήορον ἱκεσιῶων*, "Zeus of Murderers, Zeus Respector of supplications."

¹⁰¹ "Wineless" properly applies to the libations (of water, milk, and honey) poured on the flaming cakes. Offerings to the Furies contained no wine (cf. Aeschylus, *Eumenides* 106-109).

APOLLONIUS RHODIUS

- 725 ἴετο δ' αὖ κούρης ἐμφύλιον ἴδμεναι ὀμφήν,
 αὐτίχ' ὅπως ἐνόησεν ἀπ' οὔδεος ὅσσε βαλοῦσαν.
 πᾶσα γὰρ Ἥελίου γενεὴ ἀρίδηλος ἰδέσθαι
 ἦεν, ἐπεὶ βλεφάρων ἀποτηλόθι μαρμαρυγῆσιν
 οἶόν τε χρυσέην ἀντώπιον ἴεσαν αἴγλην.
- 730 ἦ δ' ἄρα τῇ τὰ ἕκαστα διειρομένη κατέλεξεν,
 Κολχίδα γῆρην ἰεῖσα, βαρύφρονος Αἰήταο
 κούρη μελιχίως, ἡμὲν στόλον ἠδὲ κελεύθους
 ἡρώων, ὅσα τ' ἀμφὶ θεοῖς ἐμόγησαν ἀέθλοις,
 ὡς τε κασιγνήτης πολυκηδέος ἦλιτε βουλαῖς,
- 735 ὡς τ' ἀπονούσφιν ἄλυξεν ὑπέρβια δείματα πατρὸς
 σὺν παισὶν Φριξίοιο. φόνον δ' ἀλέεινεν ἐνισπεῖν
 Ἀψύρτου, τὴν δ' οὔ τι νόω λάθην· ἀλλὰ καὶ ἔμπης
 μυρομένην ἐλέαιρεν, ἔπος δ' ἐπὶ τοῖον ἔειπεν·
 “σχετλίη, ἧ ῥα κακὸν καὶ ἀεικέα μῆσαο νόστον.
- 740 ἔλπομαι οὐκ ἐπὶ δὴν σε βαρὺν χόλον Αἰήταο
 ἐκφυγέειν· τάχα δ' εἶσι καὶ Ἑλλάδος ἠθεα γαίης
 τισόμενος φόνον υἱος, ὅτ' ἄσχετα ἔργα τέλεσσας.
 ἀλλ' ἐπεὶ οὖν ἰκέτις καὶ ὁμόγνιος ἔπλευ ἐμεῖο,
 ἄλλο μὲν οὔ τι κακὸν μητίσομαι ἐνθάδ' ἰούσῃ·
- 745 ἔρχεο δ' ἐκ μεγάρων ξείνῳ συνοπηδὸς ἐούσα,
 ὃν τινα τοῦτον αἴστον ἀείραο πατρὸς ἀνευθεν,
 μηδέ με γουνάσσηαι ἐφέστιος· οὐ γὰρ ἐγὼ γε
 αἰνήσω βουλάς τε σέθεν καὶ ἀεικέα φύξιν.”
 ὡς φάτο· τὴν δ' ἀμέγαρτον ἄχος λάβεν· ἀμφὶ δὲ
 πέπλον
- 750 ὀφθαλμοῖσι βαλοῦσα γόον χέεν, ὄφρα μιν ἦρωσ
 χειρὸς ἐπισχόμενος μεγάρων ἐξῆγε θύραζε

ARGONAUTICA: BOOK 4

Furthermore, she had longed to know the girl's native language from the moment she saw her raise her eyes from the ground. For all of Helius' offspring were clearly recognizable, because with the radiance from their eyes they cast far in front of them a gleam like that of gold. Then, in answer to each of her questions, the daughter of cruel-minded Aeetes, speaking in the Colchian language, gently told her about the expedition and the travels of the heroes, all their toils in the fierce contests, how she had gone astray on the advice of her distraught sister, and how she had fled far from the terrible threats of her father with the sons of Phrixus. She avoided mentioning the murder of Apsyrtus, but she did not at all fool Circe. But all the same, she pitied the weeping girl and responded with these words:

"Poor girl, truly you have contrived a wicked and shameful voyage. I do not think that you will escape Aeetes' heavy wrath for very long, for he will quickly go even to settlements in the land of Hellas to avenge the murder of his son, because you have carried out intolerable deeds. But since you are a suppliant and a blood relative of mine, I shall not devise any further harm for you, now that you have come here. But leave my palace in company with this stranger, whoever this unknown man is that you have taken for yourself without your father's approval, and do not supplicate me at my hearth, for I at least will not condone your designs or shameful flight."

Thus she spoke, and boundless sorrow seized the girl. She cast her robe over her eyes and poured forth tears of lament, until the hero took her by the hand and led her

- δείματι παλλομένην· λείπον δ' ἀπὸ δώματα Κίρκης.
 οὐδ' ἄλοχον Κρονίδαο Διὸς λάθον, ἀλλὰ οἱ Ἴρις
 πέφραδεν, εὐτ' ἐνόησεν ἀπὸ μεγάρουο κίοντας.
- 755 αὐτὴ γάρ μιν ἄνωγε δοκευέμεν, ὁππότε νῆα
 στείχοιεν. τὸ καὶ αὐτὶς ἐποτρύνουσ' ἀγόρευεν·
 “Ἴρι φίλη, νῦν, εἴ ποτ' ἐμὰς ἐτέλεσσας ἐφετμάς,
 εἰ δ' ἄγε λαυψηρήσι μετοιχομένη πτερύγεσσι
 δεῦρο Θέτιν μοι ἄνωχθι μολεῖν ἀλὸς ἐξανιούσαν·
- 760 κείνης γὰρ χρεῖώ με κιχάνεται. αὐτὰρ ἔπειτα
 ἐλθεῖν εἰς ἀκτάς, ὅθι τ' ἄκμονες Ἐφαιστοῖο
 χάλκιοι στιβαρήσι ἀράσσονται τυπίδεσσι·
 εἰπέ δὲ κοιμηῆσαι φύσας πυρός, εἰσόκεν Ἀργὸν
 τὰς γε παρεξέλασσησι. ἀτὰρ καὶ ἐς Αἴολον ἐλθεῖν,
- 765 Αἴολον, ὅς τ' ἀνέμοις αἰθρηγενέεσσι ἀνάσσει·
 καὶ δὲ τῷ εἰπέμεναι τὸν ἐμὸν νόον, ὥς κεν ἀήτας
 πάντας ἀπολλήξειεν ὑπ' ἠέρι, μηδέ τις αὖρη
 τρηχύνου πέλαγος· ζεφύρου γε μὲν οὖρος ἀήτω,
 ὄφρ' οἱ γ' Ἀλκινόου Φαιηκίδα νῆσον ἴκωνται.”
- 770 ὥς ἔφατ'· αὐτίκα δ' Ἴρις ἀπ' Οὐλύμποιο θορούσα
 τέμνε, τανυσσαμένη κοῦφα πτερά. δῦ δ' ἐνὶ πόντῳ
 Αἰγαίῳ, τόθι πέρ τε δόμοι Νηρηῆος ἔασιν.
 πρῶτην δ' εἰσαφίκανε Θέτιν καὶ ἐπέφραδε μῦθον·
 “Ἥρης ἐννεσίης, ὦρσέν τέ μιν εἰς ἐ νέεσθαι.
- 775 δεύτερα δ' εἰς Ἐφαιστον ἐβήσατο, παῦσε δὲ τὸν γε
 ρίμφα σιδηρείων τυπίδων, ἔσχοντο δ' αὐτμῆς
 αἰθαλέοι πρηστῆρες. ἀτὰρ τρίτον εἰσαφίκανε
 Αἴολον Ἰππότεω παῖδα κλυτόν. ὄφρα δὲ καὶ τῷ
 ἀγγελίην φαμένη θοὰ γούνατα παῦεν ὁδοῖο,

outside the palace trembling with fear, and they left the home of Circe.

Yet they did not go unnoticed by the wife of Cronian Zeus, but Iris alerted her when she saw them leave the palace, for Hera had instructed her to watch for when they would go to the ship. And so she ordered her again by saying:

“Dear Iris, come now, if ever before you carried out my orders, and set out on your swift wings and tell Thetis to come up out of the sea and join me here, because I have need of her. But then go to the shores where the bronze anvils of Hephaestus are struck with heavy hammers, and tell him to put to rest his fiery blasts until the Argo has passed them by. And go to Aeolus as well, Aeolus who rules the winds arising in the upper air, and tell him this wish of mine, that he calm all the winds under the sky, so that no breeze ruffles the sea, and yet let a favoring Zephyr blow until they reach the Phaeacian island of Alcinous.”

Thus she spoke, and immediately Iris leapt from Olympus and cut through the air, having spread her light wings. She plunged into the Aegean sea at the place where the home of Nereus is. She approached Thetis first and issued the command in accord with Hera’s instructions, and roused her to go to the goddess. Second, she went to Hephaestus and made him immediately stop using his iron hammers, and the sooty blasts of air ceased.¹⁰² But thirdly, she approached Aeolus, the famous son of Hippotas. And while she conveyed her message to him as well and rested

¹⁰² I.e. air from the bellows.

- 780 τόφρα Θέτις Νηρήα κασιγνήτας τε λιπούσα
 ἐξ ἀλὸς Οὐλυμπόνδε θεὰν μετεκίαθεν Ἥρην.
 ἡ δέ μιν ἄσσον ἐοῖο παρείσετέ, φαϊνέ τε μῦθον·
 “κέκλυθι νῦν, Θέτι δία, τά τοι ἐπιέλομ' ἐνισπεῖν.
 οἶσθα μὲν, ὅσσον ἐμῆσιν ἐνὶ φρεσὶ τίεται ἦρως
- 785 Αἰσονίδης ἡδ' ἄλλοι ἄσσητῆρες ἀέθλον,
 οἷη τέ σφ' ἐσάωσα διὰ Πλαγκτὰς περόωντας
 πέτρας, ἔνθα πυρὸς δειναὶ βρομέουσι θύελλαι,
 κύματά τε σκληρῆσι περιβλύει σπιλάδεσσιν.
 νῦν δὲ παρὰ Σκύλλης σκόπελον μέγαν ἡδὲ
 Χάρυβδιν
- 790 δεινὸν ἐρευγομένην δέχεται ὁδός. ἀλλά σε γὰρ δὴ
 ἐξέτι νηπυτίης αὐτῆ τρέφον ἡδ' ἀγάπησα
 ἔξοχον ἀλλάων, αἶ τ' εἰν ἀλὶ ναιετάουσιν,
 οὔνεκεν οὐκ ἔτλης εὐνῆ Διὸς ἰεμένοιο
 λέξασθαι (κείνῳ γὰρ αἰὲν τάδε ἔργα μέμηλεν,
- 795 ἡὲ σὺν ἀθανάταις ἡὲ θνητῆσιν ἰαύειν),
 ἀλλ' ἐμέ τ' αἰδομένη καὶ ἐνὶ φρεσὶ δειμαίνουσα
 ἡλευώ· ὁ δ' ἔπειτα πελώριον ὄρκον ὄμοσεν,
 μὴ ποτέ σ' ἀθανάτοιο θεοῦ καλέεσθαι ἄκοιτιν.
 ἔμπης δ' οὐ μεθίεσκειν ὀπιπεύων ἀέκουσαν,
- 800 εἰσότε οἱ πρέσβειρα Θέμις κατέλεξεν ἅπαντα,
 ὡς δὴ τοι πέπρωται ἀμείνονα πατρὸς ἐοῖο
 παῖδα τεκείν· τῷ καί σε λιλαιόμενος μεθέηκεν
 δείματι, μὴ τις ἐοῦ ἀντάξιος ἄλλος ἀνάσσοι
 ἀθανάτων, ἀλλ' αἰὲν ἐὼν κράτος εἰρῆνοιο.

786 οἷη m: οἷως w

her swift knees from the journey, Thetis left Nereus and her sisters and went up from the sea to Olympus to the goddess Hera. She seated Thetis close by her side and revealed her injunction:

“Listen, now, divine Thetis, to what I want to tell you. You know how much the hero Jason is esteemed in my thoughts, along with the others who are aiding in his endeavor, and how I saved them when they passed through the Wandering rocks, where terrible tempests of fire roar and the waves seethe around the rugged reefs.¹⁰³ But now a journey awaits them past the great cliff of Scylla and Charybdis with its terrible spewing. But come! For ever since your infancy I raised you myself, and I have loved you more than all the other goddesses who live in the sea, because you did not deign to lie down in the bed of Zeus when he desired it (for he is always preoccupied with these acts, whether sleeping with immortals or with mortal women), but rather, respecting me and fearful in your thoughts, you shunned him. Then he swore a mighty oath that you would never be called the wife of an immortal god. But all the same, he did not stop eyeing you against your will, until venerable Themis told him everything—how in fact it was fated for you to bear a son greater than his father. Therefore, in spite of his desire, he gave you up out of fear, so that no one else might be his match and rule over the immortals, but he might retain his rule forever.

¹⁰³ The text is corrupt. The Wandering rocks, identified by A. as the Lipari islands off Sicily where Hephaestus has his forge, and through which they are about to pass, are here confused with the Clashing rocks at the entrance to the Black Sea. Perhaps there is a lacuna.

APOLLONIUS RHODIUS

- 805 αὐτὰρ ἐγὼ τὸν ἄριστον ἐπιχθονίων πόσιν εἶναι
 δῶκά τοι, ὄφρα γάμου θυμηδέος ἀντιάσειας
 τέκνα τε φυτύσαιο· θεοὺς δ' εἰς δαῖτα κάλεσσα
 πάντας ὁμῶς· αὐτὴ δὲ σέλας χεیرهσσιν ἀνέσχον
 νυμφίδιον, κείνης ἀγανόφρονος εἵνεκα τιμῆς.
- 810 ἀλλ' ἄγε καί τινά τοι νημερτέα μῦθον ἐνύψω.
 εἴτ' ἂν ἐς Ἥλύσιον πεδίον τεὸς υἱὸς ἴκηται,
 ὃν δὴ νῦν Χείρωνος ἐν ἤθεσι Κενταύριοι
 νηιάδες κομέουσι τεοῦ λίπτοντα γάλακτος,
 χρειώ μιν κούρης πόσιν ἔμμεναι Αἰήταιο
- 815 Μηδείης· σὺ δ' ἄρηγε νυῶ ἐκυρή περ εἴουσα,
 ἢδ' αὐτῶ Πηλῆι. τί τοι χόλος ἐστήρικται;
 ἀάσθη· καὶ γάρ τε θεοὺς ἐπινίσσεται ἄτη.
 ναὶ μὲν ἐφημοσύνησιν ἐμαῖς Ἥφαιστον οἶω
 λωφήσειν πρήσσοντα πυρὸς μένος, Ἴπποτάδην δὲ
- 820 Αἴολον ὠκείας ἀνέμων ἄικας ἐρύξειν
 νόσφιν ἐνσταθέος ζεφύρου, τείως κεν ἴκωνται
 Φαιήκων λιμένας. σὺ δ' ἀκηδέα μῆδεο νόστον·
 δεῖμα δέ τοι πέτραι καὶ ὑπέρβια κύματ' ἔασιν
 μοῦνον, ἃ κεν τρέψαιο κασιγνήτησι σὺν ἄλλαις.
- 825 μηδὲ σύ γ' ἠὲ Χάρυβδιν ἀμηχανέοντα εἰσῆς
 ἐσβαλέειν, μὴ πάντας ἀναβρόξασα φέρησιν,
 ἠὲ παρὰ Σκύλλης στυγερὸν κευθμῶνα νέεσθαι
 (Σκύλλης Ἀυσονίης ὀλοόφρονος, ἣν τέκε Φόρκῳ
 νυκτιπόλος Ἐκάτη, τὴν τε κλείουσι Κράταιιν),

104 Peleus.

105 Achilles.

And I gave you the best of the mortals to be your husband,¹⁰⁴ so that you might have a marriage dear to your heart and bear children. I invited all the gods together to the wedding feast and with my own hands raised the marriage torch, in return for that kindhearted respect of yours. But come, let me tell you an unerring account: when your son¹⁰⁵ comes to the Elysian field—he whom the Naiads¹⁰⁶ are now tending in the dwelling of Cheiron the Centaur, though he longs for your milk—it is his fate to be the husband of Aetes' daughter Medea.¹⁰⁷ So, as her mother-in-law, help your daughter-in-law, and Peleus himself as well. Why is your anger so firmly fixed? He made a mistake¹⁰⁸—yes, but mistakes happen to gods as well. Truly I think that on my orders Hephaestus will cease stoking his raging fire and that Hippotas' son Aeolus will check the swift blasts of the winds, except for the steady Zephyr, until they reach the harbors of the Phaeacians. But you must devise their safe passage. The only dread is of the rocks and overbearing waves, which you can fend off with the help of your sisters.¹⁰⁹ And do not allow them to fall helplessly into Charybdis, lest she suck them down and carry them all off, nor to sail by the hideous den of Scylla—the deadly Ausonian Scylla, whom night-wandering Hecate, the one men call Crataïs,¹¹⁰ bore to Phorcus—lest she swoop down

¹⁰⁶ Philyra and Chariclo; cf. 1.553–558.

¹⁰⁷ Ibycus, followed by Simonides, wrote that Achilles married Medea in the Elysian field (schol.).

¹⁰⁸ Explained below at 866–879.

¹⁰⁹ The Nereids.

¹¹⁰ "Mighty One."

APOLLONIUS RHODIUS

830 μή πως σμερδαλέησιν ἐπαΐξασα γένουσι
 λεκτοὺς ἠρώων δηλήσεται. ἀλλ' ἔχε νῆα
 κείσ', ὅθι περ τυτθὴ γε παραίβασις ἔσσει
 ὀλέθρου."

ὡς φάτο· τὴν δὲ Θέτις τοίῳ προσελέξατο μύθῳ·
 "εἰ μὲν δὴ μαλεροῖο πυρὸς μένος ἠδὲ θύελλαι

835 ζαχρηεῖς λήξουσιν ἐτήτυμον, ἦ τ' ἂν ἐγὼ γε
 θαρσαλέη φαίην, καὶ κύματος ἀντιώωντος,
 νῆα σαωσέμεναι, ζεφύρου λίγα κινυμένοιο.
 ἀλλ' ὦρη δολιχὴν τε καὶ ἄσπετον οἶμον ὀδεύειν,
 ὄφρα κασιγνήτας μετελεύσομαι, αἶ μοι ἄρωγοὶ
 840 ἔσσονται, καὶ νηὸς ὅθι πρυμνήσι' ἀνήπται,
 ὥς κεν ὑπηῶοι μνησαίατο νόστον ἐλέσθαι."

ἦ, καὶ ἀναΐξασα κατ' αἰθέρος ἔμπεσε δίνας
 κυανέου πόντοιο· κάλει δ' ἐπαμυνέμεν ἄλλας
 αὐτοκασιγνήτας Νηρηίδας· αἶ δ' αἰούσαι

845 ἦντεον ἀλλήλησι· Θέτις δ' ἀγόρευεν ἐφετμὰς
 Ἥρης, αἶψα δ' ἴαλλε μετ' Αὐσονίην ἅλα πάσας.
 αὐτὴ δ' ὠκυτέρη ἀμαρύγματος ἠὲ βολάων
 ἠελίου, ὅτ' ἄνεισι περαιῆς ὑψόθι γαίης,
 σεύατ' ἴμεν λαυφηρὰ δι' ὕδατος, ἔστ' ἀφίκανεν

850 ἀκτὴν Αἰαίην Τυρσηνίδος ἠπέριοιο.
 τοὺς δ' εἶρεν παρὰ νηὶ σόλῳ ριπῆσί τ' οἰστῶν
 τερπομένους· ἦ δ' ἄσσον ὀρεξαμένη χερὸς ἄκρης
 Αἰακίδεω Πηλῆος· ὁ γὰρ ῥά οἱ ἦεν ἀκοίτης·
 οὐδέ τις εἰσιδέειν δύνατ' ἔμπεδον, ἀλλ' ἄρα τῷ γε
 855 οἴῳ ἐν ὀφθαλμοῖσιν ἐείσατο, φώνησέν τε

"μηκέτι νῦν ἀκταῖς Τυρσηνίσιν ἦσθε μένοντες,

on them with her horrible jaws and destroy the choicest heroes. But guide the ship to the place where there will be an escape, albeit narrow, from destruction."

Thus she spoke, and Thetis replied to her with these words:

"If indeed the force of the raging fire and the violent storm winds will truly cease, then I will confidently promise to save the ship, even if the waves oppose, so long as the Zephyr blows steadily. But now it is time to go on a long and immeasurable journey to find my sisters, who will help me, and to go to where the ships' stern cables are fastened, so that at dawn they may give thought to winning their voyage home."

She spoke, and, leaping down from the sky, plunged into the swirls of the dark blue sea. She called the rest of her sister Nereids to help. They heard her and gathered together. Thetis announced Hera's orders and quickly dispatched them all to the Ausonian sea. But she herself, more swiftly than a flash of light or rays of the sun when it rises above the distant horizon, sped rapidly through the water, until she reached the Aeaean shore of the Tyrrhenian mainland. She found them beside their ship, amusing themselves with stone-throwing and shooting arrows. She drew near and touched Aeacus' son Peleus on the hand, for he was, after all, her husband. And nobody could see her clearly, but she appeared before his eyes alone, and spoke:

"Now you must no longer linger on the Tyrrhenian

- ἤωθεν δὲ θοῆς πρυμνήσια λύτετε νηός,
 Ἴηρη πειθόμενοι ἐπαρηγόιν· τῆς γὰρ ἐφετμῆς
 πασσυδίῃ κούραι Νηρηίδες ἀντιώσωιν,
 860 νῆα διέκ πέτρας, αἶ τε Πλαγκταὶ καλέονται,
 ῥυσόμεναι· κείνη γὰρ ἐναΐσιμος ὕμμι κέλευθος.
 ἀλλὰ σὺ μὴ τῷ ἐμὸν δείξις δέμας, εὖτ' ἂν ἴδῃαι
 ἀντομένην σὺν τῆσι, νόῳ δ' ἔχε, μὴ με χολώσης
 πλείον ἔτ' ἢ τὸ πάροιθεν ἀπηλεγέως ἐχόλωσας.”
 865 ἦ, καὶ ἔπειτ' αἰδήλος ἐδύσατο βένθεα πόντου
 τὸν δ' ἄχος αἰνὸν ἔτυψεν, ἐπεὶ πάρος οὐκέτ' ἰούσαν
 ἔδρακεν, ἐξότε πρῶτα λίπεν θάλαμόν τε καὶ εὐνὴν
 χωσαμένην Ἀχιλῆος ἀγανοῦ νηπιάρχουτος.
 ἦ μὲν γὰρ βροτέας αἰεὶ περὶ σάρκας ἔδαιεν
 870 νύκτα διὰ μέσσην φλογμῷ πυρός· ἤματα δ' αὖτε
 ἀμβροσίῃ χρίσκε τέρεν δέμας, ὄφρα πέλοιτο
 ἀθάνατος καὶ οἱ στυγερὸν χροῖ γῆρας ἀλάλκοι.
 αὐτὰρ ὃ γ' ἐξ εὐνῆς ἀναπάλμενος εἰσενόησεν
 παῖδα φίλον σπαίροντα διὰ φλογός· ἦκε δ' αὐτὴν
 875 σμερδαλέην ἐσιδῶν, μέγα νήπιος· ἦ δ' αἰούσα
 τὸν μὲν ἄρ' ἀρπάγδην χαμάδις βάλε κεκληγῶτα,
 αὐτὴ δὲ πνοιῇ ἰκέλη δέμας, ἦντ' ὄνειρος,
 βῆ ῥ' ἵμεν ἐκ μεγάρου θοῶς, καὶ ἐσήλατο πόντου
 χωσαμένη· μετὰ δ' οὐ τι παλίσσυτος ἵκετ' ὀπίσω.
 880 τῷ μιν ἀμηχανίῃ δῆσεν φρένας· ἀλλὰ καὶ ἔμπης
 πᾶσαν ἐφημοσύνην Θέτιδος μετέειπεν ἐταίροις.
 οἱ δ' ἄρα μεσσηγὺς λήξαν καὶ ἔπανσαν ἀέθλους
 ἐσσυμένως, δόρπον τε χαμεύνας τ' ἀμφεπένοντο,
 τῆς ἐνὶ δαισάμενοι νύκτ' ἄεσαν, ὡς τὸ πάροιθεν.

shores, but at dawn loose the stern cables of your swift ship, in obedience to Hera, your helper, for on her orders the Nereid maidens are all coming to protect your ship on its way through the rocks called the Wanderers, because that is your destined route. But you must not point out my form to anyone when you see me coming with them, but keep it to yourself, lest you anger me even more than before, when you inconsiderately angered me."

She spoke and then plunged out of sight into the depths of the sea. Terrible sorrow struck him, because he had never again seen her come, since that time she first left his bed chamber, in anger because of noble Achilles, then a baby. For she would always singe his mortal flesh in the flames of a fire in the middle of the night, but then, during the day, would anoint his tender body with ambrosia, to make him immortal and to keep hateful old age from his body. But Peleus leapt from his bed and saw his dear son convulsing in the flames and let out a horrible yell at the sight, great fool that he was! When she heard it, she grabbed the baby and threw him screaming to the ground, and she herself, like a breeze in form, like a dream, went swiftly forth from the palace and leapt into the sea in anger, and thereafter never came back again. That is why helpless dismay fettered his mind. But all the same, he managed to relate all of Thetis' instructions to his comrades. They then dropped what they were doing and immediately ended their games; and they prepared supper and beds on the ground, in which, after eating, they slept through the night as usual.

APOLLONIUS RHODIUS

- 885 ἦμος δ' ἄκρον ἔβαλλε φαεσφόρος οὐρανὸν Ἥως,
 δὴ τότε λαυσηροῖο κατηλυσίῃ ζεφύροιο
 βαῖνον ἐπὶ κληΐδας ἀπὸ χθονός· ἐκ δὲ βυθοῖο
 εὐναίας εἶλκον περιγηθέες ἄλλα τε πάντα
 ἄρμενα μηρύοντο κατὰ χρέος· ὕψι δὲ λαΐφος
- 890 εἴρυσσαν τανύσαντες ἐν ἰμάντεσσι κεραίης.
 νῆα δ' ἔγκραῆς ἄνεμος φέρεν· αἴψα δὲ νῆσον
 καλὴν Ἀνθεμόεσσαν ἐσέδρακον, ἔνθα λίγειαί
 Σειρήνες σίνοντ' Ἀχελωίδες ἠδείησιν
 θέλγουσαι μολπήσιν, ὃ τις παρὰ πείσμα βάλοιτο.
- 895 τὰς μὲν ἄρ' εὐειδῆς Ἀχελωΐῳ εὐνηθεῖσα
 γείνατο Τερψιχόρη, Μουσέων μία· καί ποτε Δηοῦς
 θυγατέρ' ἰφθίμην ἀδμητ' ἔτι πορσαίνεσκον
 ἄμμιγα μελπόμεναι· τότε δ' ἄλλο μὲν οἰωνοῖσιν,
 ἄλλο δὲ παρθενικῆς ἐναλίγκιαι ἔσκον ἰδέσθαι.
- 900 αἰεὶ δ' εὐόρμου δεδοκημένοι ἐκ περιωπῆς
 ἦ θαμὰ δὴ πολέων μελιθεῖα νόστον ἔλοντο,
 τηκεδόνι φθινύθουσαι· ἀπηλεγέως δ' ἄρα καὶ τοῖς
 ἴεσαν ἐκ στομάτων ὄπα λείριον· οἳ δ' ἀπὸ νηὸς
 ἦδη πείσματ' ἔμελλον ἐπ' ἠιόνεσσι βαλέσθαι,
- 905 εἰ μὴ ἄρ' Οἰάγροιο πάις Θρηγίκιος Ὀρφεὺς
 Βιστονίην ἐνὶ χερσὶν εἰς φόρμιγγα τανύσσας
 κραιπνὸν ἐντροχάλιο μέλος κανάχησεν αἰοιδῆς,
 ὄφρ' ἄμυδις κλονέοντος ἐπιβρομέωνται ἀκοναὶ
 κρεγμῶ· παρθευίην δ' ἐνοπὴν ἐβίησατο φόρμιγγξ.
- 910 νῆα δ' ὁμοῦ ζέφυρός τε καὶ ἠχῆεν φέρε κύμα

When light-bringing Dawn was striking the edge of the sky, then, with the coming down¹¹¹ of a swift west wind, they left the land and went to their benches. Gladly they hauled the anchor-stones from the depths and wound up all the other lines¹¹² in due order; they hoisted the sail and pulled it tight on the sheets from the yard-arm. The brisk wind propelled the ship, and soon they spotted the beautiful island of Anthemoessa, where the clear-voiced Sirens, the daughters of Achelous, enchanted anyone who moored there with their sweet songs and destroyed him. Beautiful Terpsichore, one of the Muses, had slept with Achelous and bore them. At one time they looked after Demeter's mighty daughter¹¹³ and played with her while she was still a virgin. By this time, though, they looked partly like birds and partly like maidens. Always on the lookout from their vantage point with its fine harbor, they often indeed robbed many men of their sweet homecoming, wasting them away through languor. And so with no hesitation, for these men as well, they were sending forth the delicate¹¹⁴ voice from their mouths. Already they were about to cast the cables from their ship onto the beach, had not Thracian Orpheus, Oeagrus' son, strung his Bistonian lyre in his hands and rung out the rapid beat of a lively song, so that at the same time the men's ears might ring with the sound of his strumming, and the lyre overpowered their virgin voices. Both the Zephyr and the resounding waves rising astern bore the ship onward, as the maidens were

¹¹¹ I.e. from the upper air.

¹¹² The stern cables and the rest of the tackle.

¹¹³ Persephone was abducted by Hades while playing with her friends.

¹¹⁴ Lit. "lily-like."

APOLLONIUS RHODIUS

- πρυμνόθεν ὀρνύμενον· ταὶ δ' ἄκριτον ἴεσαν αὐδήν.
 ἀλλὰ καὶ ὧς Τελέοντος εὖς πάϊς οἶος ἐταίρων
 προφθάμενος ξεστοῖο κατὰ ζυγοῦ ἔνθορε πόντῳ
 Βούτης, Σειρήνων λιγυρῆ ὀπι θυμὸν ἰανθείς·
 915 νῆχε δὲ πορφυρέοιο δι' οἴδατος, ὄφρ' ἐπιβαίῃ,
 σχέτλιος· ἦ τέ οἱ αἶψα κατανόθι νόστον ἀπηύρων,
 ἀλλὰ μιν οἰκτείρασα θεὰ Ἑρκος μεδέουσα
 Κύπρις ἔτ' ἐν δύναις ἀνερέψατο, καὶ ῥ' ἐσάωσεν
 πρόφρων ἀντομένη Λιλυβηίδα ναιέμεν ἄκρην.
 920 οἱ δ' ἄχεϊ σχόμενοι τὰς μὲν λίπον, ἀλλὰ δ'
 ὄπαζον
 κύντερα μιξοδίησιν ἀλὸς ραιστήρια νηῶν.
 τῇ μὲν γὰρ Σκύλλης λισσῆ προφαίνετο πέτρη,
 τῇ δ' ἄμοτον βοάασκεν ἀναβλύζουσα Χάρυβδις·
 ἄλλοθι δὲ Πλαγκταὶ μεγάλῳ ὑπὸ κύματι πέτραι
 925 ῥόχθειον, ἦχι πάροιθεν ἀπέπτυνεν αἰθομένη φλόξ
 ἄκρων ἐκ σκοπέλων πυριθαλπέος ὑψόθι πέτρης,
 καπνῶ δ' ἀχλυόεις αἰθήρ πέλεν, οὐδέ κεν αὐγὰς
 ἔδρακες ἠελίοιο. τότε αὖ λήξαντος ἀπ' ἔργων
 Ἑφαιίστου θερμὴν ἔτι κήκιε πόντος αὐτμήν.
 930 ἔνθα σφιν κούραι Νηρηίδες ἄλλοθεν ἄλλαι
 ἦντεον· ἦ δ' ὄπιθεν πτέρυγος θίγε πηδαλίοιο
 δία Θετίς, Πλαγκτῆσιν ἐνὶ σπιλάδεσσιν ἔρυσθαι.
 ὧς δ' ὀπότεαν δελφῖνες ὑπέξ ἀλὸς εὐδιόωντες
 σπερχομένην ἀγεληδὸν ἐλίσσωνται περὶ νῆα,

932 ἔρυσθαι Fränkel (cf. 1.401): ἐρύσσαι Ω

sending forth their indistinct¹¹⁵ speech. But nevertheless, Butes, the noble son of Teleon, alone of the companions had leapt before this¹¹⁶ from his polished bench into the sea, his heart melted by the clear voices of the Sirens, and he began swimming through the turbulent waves to go ashore, the poor man! And truly there and then they were about to take away his homecoming, but Cypris, the goddess who rules over Eryx, took pity on him and snatched him up while he was still in the swirling sea, and she graciously came and saved him to dwell on cape Lilybaeum.¹¹⁷

Seized by anguish, they left the Sirens, but other perils, worse ones destructive to ships, were facing them in the narrow confluences of the sea. For on one side the smooth rock of Scylla was coming into view, while on the other Charybdis was roaring incessantly as she gushed forth. Elsewhere the Wandering rocks were thundering under the mighty swell, where previously¹¹⁸ blazing flame had spurted out from the peaks above the rock heated by the fire, and the air was clouded with smoke, nor could you have seen the rays of the sun. At this time, although Hephaestus had stopped working, the sea was still emitting hot steam. Here the daughters of Nereus were coming from every direction to meet them, and divine Thetis took hold of the rudder blade from behind to manage it among the Wandering rocks. And as when dolphins in calm weather leap up from the sea and circle a ship in schools as

¹¹⁵ Or *ceaseless*. ¹¹⁶ I.e. before Orpheus began playing.

¹¹⁷ Mt. Eryx and cape Lilybaeum are on the western tip of Sicily, where there was a sanctuary of Aphrodite and Butes (Diodorus Siculus 4.83.1-2).

¹¹⁸ I.e. before Iris got Hephaestus to stop working.

APOLLONIUS RHODIUS

- 935 ἄλλοτε μὲν προπάρουθεν ὀρώμενοι, ἄλλοτ' ὄπισθεν,
 ἄλλοτε παρβολάδην, ναύτησι δὲ χάρμα τέτυκται·
 ὧς αἰ ὑπεκπροθέουσai ἐπήτρημοι εἰλίσσοντο
 Ἄργώῃ περὶ νηί, Θέτις δ' ἴθυνε κέλευθον.
 καὶ ῥ' ὅτε δὴ Πλαγκτῆσιν ἐνιχρίμψεσθαι ἔμελλον,
- 940 αὐτίκ' ἀνασχόμεναι λευκοῖς ἐπὶ γούνασι πέζας,
 ὑψοῦ ἐπ' αὐτάων σπιλάδων καὶ κύματος ἀγῆς
 ῥώοντ' ἔνθα καὶ ἔνθα διασταδὸν ἀλλήλησιν.
 τὴν δὲ παρηορίην κόπτεν ῥόος· ἀμφὶ δὲ κῦμα
 λάβρον ἀειρόμενον πέτραις ἐπικαχλάζεσκεν·
- 945 αἰ δ' ὅτε μὲν κρημνοῖς ἐναλίγκιαι ἡέρι κῦρον,
 ἄλλοτε δὲ βρύχια νεάτῳ ὑπὸ πυθμένι πόντου
 ἠρήρειν, τὸ δὲ πολλὸν ὑπέιρεχεν ἄγριον οἶδμα.
 αἰ δ', ὧς τ' ἠμαθόεντος ἐπισχεδὸν αἰγιαλοῖο
 παρθενικαὶ δίχα κόλπον ἐπ' ἰξῦας εἰλίξασαι
- 950 σφαίρη ἀθύρουσιν περιηγέι· αἰ μὲν ἔπειτα
 ἄλλη ὑπ' ἐξ ἄλλης δέχεται καὶ ἐς ἡέρα πέμπει
 ὕψι μεταχρούην, ἣ δ' οὐ ποτε πίλναται οὔδει·
 ὧς αἰ νῆα θέουσιν ἀμοιβαδὶς ἄλλοθεν ἄλλη
 πέμπε διηορίην ἐπὶ κύμασιν, αἰὲν ἄπωθεν
- 955 πετράων· περὶ δέ σφιν ἐρευγόμενον ζέεν ὕδωρ.
 τὰς δὲ καὶ αὐτὸς ἀναξ κορυφῆς ἐπι λισσάδος ἄκρης
 ὀρθὸς ἐπὶ στελεῇ τυπίδος βαρὺν ὦμον ἐρείσας
 Ἥφαιστος θηεῖτο, καὶ αἰγλήεντος ὑπερθεν
 οὐρανοῦ ἐστηυῖα Διὸς δάμαρ, ἀμφὶ δ' Ἀθήνη
- 960 βάλλε χέρας, τοῖόν μιν ἔχεν δέος εἰσορόωσαν.
 ὄσση δ' εἰαρινοῦ μηκύνεται ἡματος αἶσα,

it speeds along, sometimes showing up in front, sometimes behind, sometimes alongside, and joy comes to the sailors—thus the Nereids darted up in ranks before them and circled the Argo, while Thetis steered the course. And then, when they were about to collide with the Wandering rocks, the Nereids immediately lifted the hems of their garments above their white knees and rushed atop the very rocks and breaking surf, forming lines on either side. The current was rocking the ship from side to side, and all around the violent waves were rising and crashing against the rocks, which sometimes towered to the sky like cliffs, but at other times remained submerged in the deepest depths of the sea, and the raging swell covered them in floods.¹¹⁹ And like girls by a sandy beach, who roll the folds of their garments to their waists and separate¹²⁰ to play with a round ball, and then one catches it from another and sends it high in the air, and it never touches the ground—thus the Nereids took turns sending the speeding ship from one to another through the air over the waves, always clear of the rocks, and all around them the water gushed and seethed. Lord Hephaestus himself, standing on the very top of a sheer rock as he leaned his broad shoulder on the handle of his hammer, watched them, and Zeus' wife, standing above the bright heaven, watched and kept throwing her arms around Athena, such was the fear that gripped her as she looked on. And as long as the portion of

¹¹⁹ Unlike the Cyanean rocks that clash together, the Wandering rocks suddenly emerge from the depths so that ships crash into them.

¹²⁰ Some take *δίχα* with *εὐλίξασαι*, *roll their garments out of their way*.

APOLLONIUS RHODIUS

- τοσσάτιον μογέεσκον ἐπὶ χρόνον, ὀχλίζουσαι
 νῆα διέκ πέτρας πολυηχέας. οἱ δ' ἀνέμοιο
 αὐτίς ἐπαυρόμενοι προτέρω θεόν· ὦκα δ' ἄμειβον
 965 Θρινακίης λειμῶνα, βοῶν τροφὸν Ἥελίοιο.
 ἔνθ' αἱ μὲν κατὰ βένθος ἀλίγκιαι αἰθνήσι
 δύνον, ἐπεὶ ῥ' ἀλόχοιο Διὸς πόρσυνον ἐφετμάς·
 τοὺς δ' ἄμυδις βληχὴ τε δι' ἠέρος ἵκετο μῆλων,
 μυκηθμός τε βοῶν αὐτοσχεδὸν οὔατ' ἔβαλλεν.
 970 καὶ τὰ μὲν ἐρσήεντα κατὰ δρία ποιμαίνεσκεν
 ὀπλοτέρη Φαέθουσα θυγατρῶν Ἥελίοιο,
 ἀργύρεον χαῖον παλάμη ἐνὶ πηχύνουσα·
 Δαμπετίη δ' ἐπὶ βουσὶν ὀρειχάλκοιο φαεινοῦ
 πάλλεν ὀπηδεύουσα καλαύροπα. τὰς δὲ καὶ αὐτοὶ
 975 βοσκομένας ποταμοῖο παρ' ὕδασι εἰσορόωντο
 ἄμ πεδίον καὶ ἔλος λειμῶνιον· οὐδέ τις ἦεν
 κνανή μετὰ τῆσι δέμας, πᾶσαι δὲ γάλακτι
 εἰδόμεναι χρυσέοισι κεράασι κυδιάασκον.
 καὶ μὲν τὰς παράμειβον ἐπ' ἤματι νυκτὶ δ' ἰούση
 980 πείρον ἀλὸς μέγα λαῖτμα κεχαρμένοι, ὄφρα καὶ
 αὐτίς
 Ἥως ἠριγενῆς φέγγος βάλε νισσομένοισιν.
 ἔστι δέ τις πορθμοῖο παροιτέρη Ἴονίοιο
 ἀμφιλαφῆς πίερα Κεραυνίη εἰν ἀλὶ νῆσος,
 ἧ ὑπο δῆ κείσθαι δρέπανον φάτις—ἴλατε Μοῦσαι,

121 Spring days were the longest (*Odyssey* 18.367). The journey through the rocks apparently lasted only as long as the added hours of daylight in springtime, not the entire length of a spring

a spring day is lengthened,¹²¹ for that long a time they toiled, heaving the ship out through the resounding rocks. Then the heroes, benefiting once again from the wind, sped onward and soon passed the meadow of Thrinacia, where Helius' cattle graze. Then the Nereids plunged into the depths like diving birds, for they had carried out the orders of Zeus' wife. But to the heroes came the bleating of sheep through the air, and simultaneously from nearby the lowing of cattle struck their ears. Phaethusa, the youngest of Helius' daughters, was shepherding the sheep in the dewy meadows, holding in her hand a silver crook, while Lampetia, in charge of the cattle, wielded a staff of shiny oreichalcum¹²² as she followed behind them. The heroes could see for themselves the cows grazing by the waters of the river, throughout the plain and marshy meadow. Not one among them had a dark hide, but all were as white as milk and gloried in their golden horns. They passed by these cows during the day, and when night came they set out across the deep sea in high spirits, until early-rising Dawn once again cast her light on the travelers.

There is a fertile, expansive island¹²³ at the entrance of the Ionian strait in the Ceraunian sea, under which is said to lie the sickle—forgive me, Muses, not willingly do I

day (schol.), which would not fit the chronology of sunrise at 885 and night at 979.

¹²² A fabulous metal or alloy like gold.

¹²³ Corcyra, modern Corfu, often identified with the land of the Phaeacians, which Homer calls Scheria. Its curved shape accounts for the alternate name Drepane ("sickle") and its association with Cronus' castration of Uranus (cf. Hesiod, *Theogony* 176-182).

APOLLONIUS RHODIUS

- 985 οὐκ ἐθέλων ἐνέπω προτέρων ἔπος—ῶ ἀπὸ πατρὸς
 μῆδεα νηλειῶς ἔταμε Κρόνος· οἱ δὲ Ἐηοῦς
 κλείουσι χθονίης καλαμητόμον ἔμμεναι ἄρπην·
 Δηὼ γὰρ κείνη ἐνὶ δῆ ποτε νάσσατο γαίῃ,
 Τιτήνας δ' ἔδαε στάχυν ὄμπνιον ἀμήσασθαι,
 990 Μάκριδα φιλαμένη. Δρεπάνη τόθεν ἐκλήσται
 οὔνομα Φαιήκων ἱερὴ τροφός· ὡς δὲ καὶ αὐτοὶ
 αἵματος Οὐρανίουο γένος Φαίηκες ἔασιν.
 τοὺς Ἄργῳ πολέεσσιν ἐνισχομένη καμάτοισιν
 Θρινακίης αὖρης ἵκετ' ἐξ ἁλός. οἱ δ' ἀγανῆσιν
 995 Ἄλκίνοος λαοὶ τε θνηπολίησιν ἰόντας
 δειδέχατ' ἀσπασίως, ἐπὶ δὲ σφισι καρχαλάασκεν
 πᾶσα πόλις· φαίης κεν εἰς ἐπὶ παισὶ γάνυσθαι.
 καὶ δ' αὐτοὶ ἦρωες ἀνὰ πληθὺν κεχάροντο,
 τῷ ἵκελοι, οἷόν τε μεσαιτάτη ἐμβεβαῶτες
 1000 Αἰμονίη. μέλλον δὲ βοῆ ἔπι θωρήξεσθαι
 ὦδε μάλ' ἀγχίμολον στρατὸς ἄσπετος ἐξεφαάνθη
 Κόλχων, οἱ Πόντοιο κατὰ στόμα καὶ διὰ πέτρας
 Κυανέας μαστῆρες ἀριστήων ἐπέρησαν.
 Μήδειαν δ' ἔξαιτον εἰς ἐς πατρὸς ἄγεσθαι
 1005 ἵεντ' ἀπροφάτως, ἠὲ στονόεσσαν αὐτὴν
 νωμήσειν χαλεπῆσιν ὁμόκλεον ἀτροπίησιν

1000 ἔπι Hölzlin: ἐνι Ω

¹²⁴ The adjective χθόνιος can mean “of the underworld” (and Demeter has strong underworld associations) or “indigenous, native, local.”

ARGONAUTICA: BOOK 4

repeat my predecessors' words—with which Cronus ruthlessly cut off his father's genitals. Others, however, say it is the reaping scythe of indigenous¹²⁴ Demeter. For Demeter once lived in that land and taught the Titans how to harvest the bountiful grain, out of devotion to Macris.¹²⁵ Since then the divine nurse¹²⁶ of the Phaeacians has been called by the name Drepane, and thus the Phaeacians themselves are descended from Uranus' blood.¹²⁷ To them, after being held back by many hardships,¹²⁸ the Argo came, aided by the winds, from the Thracian sea. Alcinous and his people gladly welcomed the travelers with sacrifices of thanksgiving, and the whole city was jubilant over them—you would think they were exulting over their own sons. And the heroes themselves rejoiced amidst the throng, as if they had set foot in the very center of Haemonia. But they were soon to arm themselves for combat—so very close at hand appeared the immense army of those Colchians who had passed through the mouth of the Black Sea and between the Cyanean rocks in search of the heroes.¹²⁹ They were determined to take Medea as their own¹³⁰ to her father's home without discussion, or else they were threatening to wage a devastating battle with severe

¹²⁵ Dionysus' nurse in Euboea, who fled to Drepane; cf. 4.540 and 1131–1140. The island was originally called Macris (schol.).

¹²⁶ I.e. the island.

¹²⁷ Which dripped onto the island when he was castrated (schol.).

¹²⁸ A reference to the long detour which began at 4.552.

¹²⁹ This contingent was last mentioned at 4.303–304.

¹³⁰ The meaning of *ἑξαιρον* ("choice") is in doubt. Following Vian, I take it as related to *ἐξαιρέομαι*, "claim as one's own."

- αὐθί τε καὶ μετέπειτα σὺν Αἰήταο κελεύθῳ.
 ἀλλὰ σφεας κατέρυκεν ἐπειγομένους πολέμοιο
 κρείων Ἀλκίνοος· λελίητο γὰρ ἀμφοτέροισιν
 1010 δημοσίου ἀνευθεν ὑπέρβια νείκεα λῦσαι.
 κούρη δ' οὐλομένῳ ὑπὸ δείματι πολλὰ μὲν
 αὐτοὺς
 Αἰσονίδεω ἐτάρους μειλίσσετο, πολλὰ δὲ χερσὶν
 Ἀρήτης γούνων ἀλόχου θίγεν Ἀλκινόοιο·
 “γουνούμαι, βασιλεια· σὺ δ' ἴλαθι, μηδέ με
 Κόλχοις
- 1015 ἐκδώης ᾧ πατρὶ κομιζέμεν, εἴ νυ καὶ αὐτῇ
 ἀνθρώπων γενεῆς μία φέρβειαι, οἷσιν ἐς ἄτην
 ὠκύτατος κούφησι θέει νόος ἀμπλακίησιν,
 ὡς ἐμοὶ ἐκ πυκινὰ ἔπεσον φρένες, οὐ μὲν ἔκητι
 μαργουσύνης. ἴστω ἱερὸν φάος Ἡελίοιο,
 1020 ἴστω νυκτιπόλου Περσηίδος ὄργια κούρης,
 μὴ μὲν ἐγὼν ἐθέλουσα σὺν ἀνδράσιν ἀλλοδαποῖσιν
 κείθεν ἀφωρμήθην· στυγερόν δέ με τάρβος ἔπεισεν
 τῆσδε φυγῆς μνήσασθαι, ὅτ' ἤλιτον, οὐδέ τις ἄλλη
 μῆτις ἔην. ἔτι μοι μήτηρ μένει, ὡς ἐνὶ πατρὸς
 1025 δώμασιν, ἄχραντος καὶ ἀκήρατος. ἀλλ' ἐλέαιρε,
 πότνα, τεόν τε πόσιν μειλίσσεο· σοὶ δ' ὀπάσειαν
 ἀθάνατοι βίότον τε τελεσφόρον ἀγλαῆν τε
 καὶ παῖδας καὶ κῦδος ἀπορθήτοιο πόλης.”
 τοῖα μὲν Ἀρήτην γουνάζετο δάκρυ χέουσα·
 1030 τοῖα δ' ἀριστῶν ἐναμοιβαδὶς ἀνδρα ἕκαστον
 “ὑμέων, ᾧ περὶ δὴ μέγα φέρτατοι, ἀμφὶ τ'
 ἀέθλοισ

cruelty, both on the spot and later together with Aetes' expedition.¹³¹ But King Alcinous restrained them, in spite of their eagerness for war, because he was determined to resolve the violent quarrel for both parties without a battle.

But in a deathly panic, the girl pleaded again and again with Jason's very comrades; again and again she touched with her hands the knees of Arete, the wife of Alcinous:

"I implore you, O queen, be merciful and do not hand me over to the Colchians to take to my father, if indeed you yourself are also one of the race of mortals, whose minds rush headlong to disaster because of slight mistakes, just as my good judgment deserted me—but certainly not because of lust. Let my witness be the holy light of Helius, let my witness be the rites of Perses' night-wandering daughter,¹³² not willingly did I leave that place¹³³ with foreign men, but horrible fear persuaded me to think of this escape, once I went wrong and had no other recourse. The belt of my virginity remains just as it was in my father's house, undefiled and untouched. Take pity on me, my lady, and win over your husband. May the immortals grant you a fulfilled life and fame and children and the glory of a city never sacked."

With those words, shedding tears, she implored Arete; and with these words she implored each man in turn among the heroes:

"It is on your account, O men of far greatest might, and

¹³¹ It is not clear whether the Colchians believe that Aetes will lead a further expedition or are referring to the failed one led by Apsyrtus.

¹³² Hecate.

¹³³ Aea.

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- οὔνεκεν ὑμετέροισιν ἀτύζομαι ἧς ἰότητι
 ταύρους τ' ἐξεύξασθε, καὶ ἐκ θέρος οὐλοὸν ἀνδρῶν
 κείρατε γηγενέων, ἧς εἵνεκεν Αἰμονίηνδε
 1035 χρύσειον αὐτίκα κῶας ἀνάξτε νοστήσαντες.
 ἦδ' ἐγώ, ἦ πάτρην τε καὶ οὖς ὄλεσσα τοκῆας,
 ἦ δόμον, ἦ σύμπασαν ἐνφροσύνην βιότοιο,
 ὕμμι δὲ καὶ πάτρην καὶ δώματα ναιέμεν αὐτῖς
 ἦνυσα, καὶ γλυκεροῖσιν ἔτ' εἰσόψεσθε τοκῆας
 1040 ὄμμασιν· αὐτὰρ ἐμοὶ ἀπὸ δῆ βαρὺς εἴλετο δαίμων
 ἀγλαίας, στυγερῇ δὲ σὺν ὀθνείοις ἀλάλημαι.
 δείσατε συνθεσίας τε καὶ ὄρκια, δείσατ' Ἐρινὺν
 Ἴκεσίην νέμεσίν τε θεῶν, εἰς χεῖρας ἰούσαν
 Αἰήτεω λώβῃ πολυπήμονι δηρωθῆναι.
 1045 οὐ νηούς, οὐ πύργον ἐπίρροθον, οὐκ ἀλεωρῆν
 ἄλλην, οἰόθι δὲ προτιβάλλομαι ὑμέας αὐτούς.
 σχέτλιοι ἀτροπίης καὶ ἀνηλέες, οὐδ' ἐνὶ θυμῷ
 αἰδεῖσθε ξείνης μ' ἐπὶ γούνασι χεῖρας ἀνάσσης
 δερκόμενοι τείνουσαν ἀμήχανον· ἀλλὰ κε πᾶσιν,
 1050 κῶας ἐλεῖν μεμαῶτες, ἐμείξατε δούρατα Κόλχοις
 αὐτῷ τ' Αἰήτη ὑπερήνορι· νῦν δὲ λάθεσθε
 ἠνορέης, ὅτε μόννοι ἀποτμηγέντες ἔασιν."
 ὧς φάτο λισσομένη· τῶν δ' ὄν τινα γουνάζοιτο;
 ὅς μιν θαρσύνεσκεν ἐρητύων ἀχέουσαν.
 1055 σείον δ' ἐγχείας εὐήκεας ἐν παλάμησιν
 φάσγανά τ' ἐκ κολεῶν, οὐδὲ σχήσεσθαι ἀρωγῆς
 ἔννεπον, εἴ κε δίκης ἀλιτήμονος ἀντιάσειεν.

1057 ἀντιάσειεν *w*: ἀντιάσειαν *m*

because of your trials that I am desperate—I, with whose help you yoked the oxen and reaped the deadly harvest of earthborn men; I, thanks to whom you will presently return to Haemonia and take back the golden fleece. And here am I, who lost my country and parents, my home, and all the joy of life, whereas I made it possible for you to live again in your country and homes, and you will yet behold your parents with joyful eyes. But a cruel fortune has indeed taken from me these delights, and I am detested as I wander with strangers. Beware your agreements and oaths, beware the Fury of suppliants and the resentment of the gods, if I fall into Aetes' hands and am put to death with outrageous torment. I have for my defense no temples, no protective tower, no other refuge, but you alone. You are heartless in your cruelty and men without pity, and you have no shame in your hearts to see me stretching my hands to the knees of a foreign queen in helplessness. Yet, when you were eager to gain the fleece, you would have matched spears with all the Colchians and haughty Aetes himself, but now you have forgotten your courage, although these men are but a single detachment."

Thus she spoke and pleaded, and every man whom she implored tried to reassure her and to assuage her grief. They brandished their sharp-pointed spears in their hands and their swords drawn from their sheaths, and declared that they would not withhold their assistance if she¹³⁴ should meet with an unrighteous judgment. And over the

¹³⁴ Or, reading *ἀντιάσειαν*, *they*.

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- στρευγομένοις δ' ἀν' ὄμιλον ἐπήλυθεν εὐνήτειρα
 νύξ ἔργων ἀνδρεσσι, κατευκήλησε δὲ πᾶσαν
 1060 γαίαν ὁμῶς. τὴν δ' οὐ τι μίννυθά περ εὔνασεν
 ὕπνος,
 ἀλλὰ οἱ ἐν στέρνοις ἀχέων εἰλίσσεται θυμός,
 οἶον ὅτε κλωστήρα γυνὴ ταλαεργὸς ἐλίσσει
 ἐννυχίη, τῇ δ' ἀμφὶ κινύρεται ὄρφανὰ τέκνα
 χηροσύνη πόσιος· σταλάει δ' ὑπὸ δάκρυ παρειᾶς
 1065 μνωμένης, οἷη μιν ἐπισμυγερὴ λάβεν αἷσα·
 ὡς τῆς ἰκμαίνοντο παρηίδες, ἐν δέ οἱ ἦτορ
 ὀξείης εἰλεῖτο πεπαρμένον ἀμφ' ὀδύνησιν.
 τὼ δ' ἐντοσθε δόμοιο κατὰ πτόλιν, ὡς τὸ
 πάροιθεν,
 κρείων Ἀλκίνοος πολυπότνιά τ' Ἀλκινόοιο
 1070 Ἀρήτη ἄλοχος κούρης πέρι μητιάσκειν
 οἶσιν ἐνὶ λεχέεσσι διὰ κνέφας· οἶα δ' ἀκούτην
 κουρίδιον θαλεροῖσι δάμαρ προσπτύσσετο μύθοις·
 "ναὶ φίλος, εἰ δ' ἄγε μοι πολυκηδέα ῥύεο
 Κόλχων
 παρθενικὴν, Μινύαισι φέρων χάριν. ἐγγύθι δ'
 Ἄργος
 1075 ἡμετέρης νήσοιο καὶ ἀνέρες Αἰμονιῆες·
 Αἰήτης δ' οὐτ' ἄρ ναίει σχεδόν, οὐδέ τι ἴδμεν
 Αἰήτην, ἀλλ' οἶον ἀκούομεν. ἦδε δὲ κούρη
 αἰνοπαθῆς κατὰ μοι νόον ἔκλασεν ἀντιώσασα·
 μή μιν, ἄναξ, Κόλχοισι πόροις ἐς πατρὸς ἄγεσθαι.
 1080 ἀάσθη, ὅτε πρῶτα βοῶν θελκτῆρια δῶκεν

wearry men throughout the crew¹³⁵ came night, giver of rest from labors, and quieted all the earth alike. But as for her, sleep gave her not a moment of rest, but the heart in her breast whirled in anguish, as when a poor working woman whirls her spindle at night, and around her wail her orphaned children, for she is bereft of a husband, and tears drip down her cheeks, as she thinks of¹³⁶ what a sad lot has befallen her—similarly were Medea's cheeks wet, and her heart within her kept turning as it was pierced with sharp pains.

Now within the palace in the city, as before, King Alcinous and Alcinous' much revered wife Arete were making plans about the girl in their bed during the night; and as a wife speaking to her wedded husband, she addressed him with affectionate words:

"Yes, my dear, come and please save this unfortunate girl from the Colchians and do the Minyans a favor. Argos¹³⁷ and the men of Haemonia are near our island, whereas Aeetes does not live nearby, nor do we know Aeetes at all, but only hear of him. This girl, though, who has suffered so terribly, has broken my heart¹³⁸ with her pleas. Do not, my lord, hand her over to the Colchians to take to her father's home. She made a blunder when she first gave the stranger the drugs to charm the oxen. Then

¹³⁵ Or, reading *στρευγομένης*, as she remained in anguish among the crew.

¹³⁶ Or, reading *μυρομένης*, weeps over.

¹³⁷ Here, as often in Homer, Greece proper.

¹³⁸ Lit. "mind."

1058 *στρευγομένους Ω: στρευγομένης* Wifstrand

1065 *μνωομένης w: μυρομένης m*

- φάρμακά οί· σχεδόθεν δὲ κακῶ κακόν, οἶά τε πολλὰ
 ῥέζομεν ἀμπλακίησιν, ἀκειομένη, ὑπάλυξεν
 πατρὸς ὑπερφιάλοιο βαρὺν χόλον. αὐτὰρ Ἴησων,
 ὡς αἰώ, μεγάλοισιν ἐνίσχεται ἕξ ἔθεν ὄρκοις,
 1085 κουριδίην θήσεσθαι ἐνὶ μεγάροισιν ἄκοιτιν.
 τῷ, φίλε, μῆτ' οὖν αὐτὸν ἐκὼν ἐπίορκον ὁμόσσαι
 θείης Αἰσονίδην, μῆτ' ἄσχετα σείο ἔκητι
 παῖδα πατῆρ θυμῷ κεκοτηότι δηλήσαιτο.
 λῆν γὰρ δύσζηλοι εἰς ἐπὶ παισὶ τοκῆς·
 1090 οἶα μὲν Ἀντιόπην εὐώπιδα μήσατο Νυκτεὺς,
 οἶα δὲ καὶ Δανάη πόντῳ ἐνὶ πῆματ' ἀνέτλη
 πατρὸς ἀτασθαλίησι νέον γε μὲν, οὐδ' ἀποτηλοῦ,
 ὑβριστῆς Ἐχέτος γλήναις ἐνὶ χάλκεα κέντρα
 πῆξε θυγατρὸς ἐῆς, στονόεντι δὲ κάρφεται οἴτῳ
 1095 ὀρφναίῃ ἐνὶ χαλκὸν ἀλετρεύουσα καλιῆ.”
 ὡς ἔφατ' ἀντομένη· τοῦ δὲ φρένες ἰαίνοντο
 ἧς ἀλόχου μύθοισιν, ἔπος δ' ἐπὶ τοῖον ἔειπεν·
 “Ἀρήτη, καὶ κεν σὺν τεύχεσιν ἐξελάσασαιμι
 Κόλχους, ἠρώεσσι φέρων χάριν, εἴνεκα κούρης.
 1100 ἀλλὰ Διὸς δείδοικα δίκην ἰθεῖαν ἀτίσσαι·
 οὐδὲ μὲν Αἰήτην ἀθεριζέμεν, ὡς ἀγορεύεις,
 λώιον· οὐ γάρ τις βασιλεύτερος Αἰήταο,
 καὶ κ' ἐθέλων, ἕκαθεν περ, ἐφ' Ἑλλάδι νεῖκος
 ἄγοιτο.

1086 αὐτὸν Ω: αὐτὸς Brunck

1103 ἄγοιτο Ω: ἄροιτο E

right away, seeking to cure one wrong with another, as we often do through our mistakes, she fled from her overbearing father's terrible wrath. But Jason, as I am told, has been bound ever since then with mighty oaths to make her his wedded wife in his palace. So, dear, do not then willingly make Jason himself go back on his oath, nor, because you allowed it, let a father in spiteful anger inflict intolerable harm on his daughter. For fathers are exceedingly jealous of their own daughters. Just consider what Nycteus devised for beautiful Antiope,¹³⁹ what tribulations Danae endured on the sea through her father's wickedness;¹⁴⁰ and recently, not far away, savage Echetus¹⁴¹ stuck bronze pins in his daughter's eyeballs, and she wastes away from a lamentable fate as she grinds down bronze in a dark granary."¹⁴²

Thus she spoke and pleaded, and his mind was softened by his wife's arguments, and he replied with these words:

"Arete, I could, by force of arms, drive off the Colchians and do the heroes a favor on the girl's behalf. But I am afraid of slighting the straight justice of Zeus, nor is it advisable to disregard Aeetes, as you propose. For no one is more kingly than Aeetes, and if he wished, even though he is far away, he might bring strife against Hellas. There-

¹³⁹ Pregnant by Zeus with the twins Zethus and Amphion, she fled her father's wrath. At I.735 she is said to be Asopus' daughter.

¹⁴⁰ Acrisius sealed Danae and her infant Perseus in a chest and set them adrift on the open sea.

¹⁴¹ A king of Epirus (on the mainland north of Corcyra), notorious in the *Odyssey* for mutilating strangers (*Odyssey* 18.84-87).

¹⁴² I.e. he imposed on her the impossible task of grinding grains made of bronze. Her blindness makes the granary dark.

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- 1105 τῷ μ' ἐπέοικε δίκην, ἣ τις μετὰ πᾶσιν ἀρίστη
 ἔσεται ἀνθρώποισι, δικαζέμεν· οὐδέ σε κεύσω.
 παρθενικὴν μὲν εἴωσεν ἀπὸ πατρὸς κομίσσασθαι
 ἰθύνω· λέκτρον δὲ σὺν ἀνέρι πορσαίνουσαν
 οὗ μιν εἴωσεν πόσιος νοσφίσσομαι, οὐδὲ γενέθλην,
 εἴ τι νῦν ὑπὸ σπλάγχθοισι φέροι, δήοισιν ὀπάσσω.”
- 1110 ὥς ἄρ' ἔφη· καὶ τὸν μὲν ἐπισχεδὸν εὔνασεν
 ὕπνος.
 ἣ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'· αὐτίκα δ' ὦρτο
 ἐκ λεχέων ἀνὰ δῶμα· συνήϊξαν δὲ γυναῖκες
 ἀμφίπολοι, δέσποιναν ἔην μέτα ποιπνύουσαι.
 σίγα δ' ἐὼν κήρυκα καλεσσαμένη προσέειπεν
- 1115 ἧσιν ἐπιφροσύνησιν ἐποτρυνέουσα μιγῆναι
 Αἰσονίδην κούρη, μηδ' Ἀλκίνοον βασιλῆα
 λίσσεσθαι· τὸ γὰρ αὐτὸς ἰὼν Κόλχοισι δικάσσει,
 παρθενικὴν μὲν εἴωσεν εἴωσεν ποτὶ δῶματα πατρὸς
 ἐκδώσειν, λέκτρον δὲ σὺν ἀνέρι πορσαίνουσαν
- 1120 οὐκέτι κουριδίης μιν ἀποτμήξειν φιλότητος.
 ὥς ἄρ' ἔφη· τὸν δ' αἴψα πόδες φέρον ἐκ
 μεγάροιο,
 ὥς κεν Ἴήσωνι μῦθον ἐναΐσιμον ἀγγείλειεν
 Ἀρήτης βουλὰς τε θεοῦδῆος Ἀλκινόοιο.
 τοὺς δ' εὗρεν παρὰ νηὶ σὺν ἔντεσιν ἐγρήσσοντας
- 1125 Ἑλλικῷ ἐν λιμένι σχεδὸν ἄστεος· ἐκ δ' ἄρα πᾶσαν
 πέφραδεν ἀγγελίην· γήθησε δὲ θυμὸς ἐκάστου
 ἠρώων, μάλα γάρ σφιν ἐαδότα μῦθον ἔειπεν.
 αὐτίκα δὲ κρητῆρα κερασσάμενοι μακάρεσσιν,
 ἣ θέμις, εὐαγέως τ' ἐπιβώμια μῆλ' ἐρύσαντες,

fore, it is proper for me to render a judgment that will be best in all men's eyes, and I will not hide it from you. If she is a virgin, I direct them to return her to her father, but if she is sharing a bed with a man, I will not separate her from her husband, nor will I hand over to enemies any offspring she bears in her womb."

Thus he spoke, and at once sleep put him rest. But she put his wise words in her heart and immediately rose from the bed and went through the house. Her serving women gathered round, bustling after their mistress. She quietly summoned her herald and spoke to him, prudently urging Jason to have intercourse with the girl and not to petition King Alcinous. For, she said, he himself will go deliver his verdict to the Colchians, that if she is a virgin, he will hand her over to go back to her father's home, but that if she is sharing a bed with a man, he will not henceforth separate her from married love.

Thus she spoke, and his feet carried him at once from the palace, to report to Jason Arete's auspicious message and the intentions of god-fearing Alcinous. He found them keeping armed watch by the ship in the harbor of Hyllus near the city and announced the entire message. The heart of each hero rejoiced, because the words he spoke pleased them greatly.

Immediately they mixed a crater of wine for the blessed gods, as is proper, and after reverently leading sheep to the

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- 1130 αὐτονουχὶ κούρη θαλαμήμιον ἔντυον εὐνήν
 ἄντρῳ ἐν ἠγαθέῳ, τόθι δὴ ποτε Μάκρις ἔναιεν,
 κούρη Ἀρισταίωιο περίφρονος, ὅς ῥα μελισσέων
 ἔργα πολυκμήτοιο τ' ἀνεύρατο πῖαρ ἐλαίης.
 κείνη δὴ πάμπρωτα Διὸς Νυσηίου νῆα
- 1135 Εὐβοίης ἔντοσθεν Ἀβαντίδος ᾧ ἐνὶ κόλπῳ
 δέξατο, καὶ μέλιτι ξηρὸν περὶ χεῖλος ἔδρακε δ' Ἥρη,
 εὐτέ μιν Ἑρμείης φέρεν ἐκ πυρός· ἔδρακε δ' Ἥρη,
 καὶ ἐχλωσαμένη πάσης ἐξήλασε νήσου·
 ἢ δ' ἄρα Φαιήκων ἱερῷ ἐνὶ τηλόθεν ἄντρῳ
- 1140 νάσσατο, καὶ πόρεν ὄλβον ἀθέσφατον ἐνναέτησιν.
 ἔνθα τότ' ἐστόρεσαν λέκτρον μέγα· τοῖο δ' ὑπερθεν
 χρύσειον αἰγλήην κῶας βάλλον, ὄφρα πέλοιτο
 τιμήεις τε γάμος καὶ αἰδιμὸς. ἄνθεα δέ σφιν
 νύμφαι ἀμεργόμεναι λευκοῖς ἐνὶ ποικίλα κόλποις
- 1145 ἐσφόρεον· πάσας δὲ πυρὸς ὡς ἄμφεπεν αἰγλή,
 τοῖον ἀπὸ χρυσέων θυσάνων ἀμαρύσσετο φέγγος.
 δαῖε δ' ἐν ὀφθαλμοῖς γλυκερὸν πόθον· ἴσχε δ'
 ἐκάστην
 αἰδῶς ἰεμένην περ ὅμως ἐπὶ χεῖρα βαλέσθαι.
 αἰ μὲν τ' Αἰγαίου ποταμοῦ καλέοντο θύγατρες,
- 1150 αἰ δ' ὄρεος κορυφᾶς Μελιθηίου ἀμφενέμοντο,
 αἰ δ' ἔσαν ἐκ πεδίων ἀλοσηίδες· ὤρσε γὰρ αὐτὴ
 Ἥρη Ζηνὸς ἄκοιτις, Ἰήσωνα κυδαίνουσα.
 κείνο καὶ εἰσέτι νῦν ἱερὸν κληίζεται ἄντρον
 Μηδείης, ὅθι τοὺς γε σὺν ἀλλήλοισιν ἔμειξαν

1132 πε[ρίφρονος Π³⁰L: μελίφρονος L¹AwE

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altar, on that very night they spread a bridal bed for the girl in the sacred cave where Macris once lived, the daughter of clever¹⁴³ Aristaeus, who discovered the keeping of bees and the oil of the olive, gained with much labor. She was the very first to take Zeus' Nysean son¹⁴⁴ to her bosom in Abantian Euboea, and moistened his parched lips with honey, when Hermes brought him out of the fire.¹⁴⁵ But Hera saw it and angrily drove her from the entire island. She then settled far away in the holy cave of the Phaeacians and bestowed immense prosperity on the inhabitants. Here, then, they spread the great bed and over it threw the gleaming golden fleece, so that the wedding might be honored and worthy of song. And for them the nymphs gathered many-colored flowers, which they brought in their white bosoms. Around them all flickered a radiance as of fire—such was the gleam that sparkled from the golden tufts of wool. The fleece kindled in their eyes a sweet longing, but reverence restrained each one, in spite of her desire, from putting her hand on it. Some were called daughters of the Aegaeus river, others haunted the peaks of mount Melite, and still others were woodland nymphs from the plains. For Hera herself, Zeus' wife, urged them to come in Jason's honor. To this day that holy cave is called Medea's cave, where the nymphs spread the

¹⁴³ Or, reading *μελίφρονος*, *Aristaeus*, lord of honey, or sweet-tempered *Aristaeus*.

¹⁴⁴ Dionysus.

¹⁴⁵ When pregnant with Dionysus, Semele was consumed by Zeus' lightning.

- 1155 τεινάμεναι ἑανοὺς εὐώδεας· οἱ δ' ἐνὶ χερσὶν
 δούρατα νωμήσαντες ἀρήγια, μὴ πρὶν ἐς ἀλκὴν
 δυσμενέων αἰδήλος ἐπιβρίσειεν ὄμιλος,
 κράατα δ' εὐφύλλοις ἔστεμμένοι ἀκρεμόνεοισιν,
 ἐμμελέως Ὀρφῆος ὑπαὶ λίγα φορμίζοντος
- 1160 νυμφιδίαις ὑμέναιον ἐπὶ προμολῆσιν αἶιδον.
 οὐ μὲν ἐν Ἀλκινόοιο γάμον μενέαινε τελέσσαι
 ἦρωσ Αἰσονίδης, μεγάροις δ' ἐνὶ πατρὸς εὐίο
 νοστήσας ἐς Ἴωλκὸν ὑπότροπος, ὧς δὲ καὶ αὐτὴ
 Μήδεια φρονέεσκε· τότε αὖ χρεὼ ἦγε μιγῆναι.
- 1165 ἀλλὰ γὰρ οὐ ποτε φύλα δνηπαθέων ἀνθρώπων
 τερπωλῆς ἐπέβημεν ὄλω ποδί· σὺν δέ τις αἰεὶ
 πικρὴ παρμέμβλωκεν ἐνφροσύνησιν ἀνίη.
 τῶ καὶ τοὺς γλυκερῆ περ ἱαινομένους φιλότῃ
 δεῖμ' ἔχεν, εἰ τελέοιτο διάκρισις Ἀλκινόοιο.
- 1170 Ἦὼς δ' ἀμβροσίοισιν ἀνερχομένη φαέεσσιν
 λῦε κελαινὴν νύκτα δι' ἠέρος· αἱ δ' ἐγέλασαν
 ἡμίονες νήσοιο καὶ ἐρσήεσσαι ἄπωθεν
 ἀτραπιτοὶ πεδίων· ἐν δὲ θρόος ἔσκεν ἀγναιῖς·
 κίνυντ' ἐνναέται μὲν ἀνὰ πτόλιν, οἱ δ' ἀποτηλοῦ
- 1175 Κόλχοι Μακρινίδης ἐπὶ πείρασι χερνήσοιο.
 αὐτίκα δ' Ἀλκίνοος μετεβήσετο συνθεσίησιν
 ὄν νόον ἐξερῶν κούρης ὑπερ· ἐν δ' ὅ γε χεῖρι
 σκῆπτρον ἔχεν χρυσοῖο δικασπόλον, ᾧ ὑπο λαοὶ
 ἰθείας ἀνὰ ἄστῃ διεκρίνοντο θέμιστας.
- 1180 τῷ δὲ καὶ ἐξείης πολεμῆια τεύχεα δύντες
 Φαιήκων οἱ ἄριστοι ὀμιλαδὸν ἐστιχώοντο.

ARGONAUTICA: BOOK 4

fragrant linens¹⁴⁶ and joined the couple together. Meanwhile the crew, wielding their battle spears in their hands lest a band of enemies fall upon them with an unforeseen attack before they were ready, wreathed their heads with sprigs of leaves and then, to the bright accompaniment of Orpheus' lyre, tunefully sang the wedding song at the entrance of the bridal chamber. Yet it was not in Alcinous' domain that Jason, Aeson's heroic son, had wanted to celebrate his wedding, but in his father's halls after returning to Iolcus; and Medea herself also had the same intention, but necessity led them to make love at that time. But so it is: we tribes of woeful humans never enter upon enjoyment with a sure foot,¹⁴⁷ but always alongside our happiness marches some bitter pain. Thus, even though they melted in sweet love-making, fear gripped them both, as to whether Alcinous' decision would be carried out.

Rising Dawn was scattering dark night through the sky with her divine beams. The shores of the island smiled, as did the dewy paths far off in the plains, and there was noise in the streets. The citizens were stirring throughout the city, but so too were the Colchians far off on the tip of the peninsula of Macris.¹⁴⁸ Right away, as agreed, Alcinous came forth to announce his resolution concerning the girl. In his hand he held the golden scepter of law, under which the people throughout the city received straight judgments. And in his train, wearing their armor of war, marched the Phaeacian nobles in troops.

¹⁴⁶ Either as bed covers or as curtains.

¹⁴⁷ Lit. "a whole foot," i.e. "wholeheartedly, completely."

¹⁴⁸ Probably located on Corcyra, not on the mainland opposite as one scholium claims.

APOLLONIUS RHODIUS

- ἤρωας δὲ γυναῖκες ἀολλέες ἔκτοθι πύργων
 βαῖνον ἐποψόμεναι· σὺν δ' ἀνέρες ἀγροιώται
 ἦντεον εἰσαΐοντες, ἐπεὶ νημερτέα βάξι
 1185 Ἥρη ἐπιπροέηκεν. ἄγεν δ' ὁ μὲν ἔκκριτον ἄλλων
 ἀρνεῖον μῆλων, ὁ δ' ἀεργηλὴν ἔτι πόρτιν
 ἄλλοι δ' ἀμφιφορῆας ἐπισχεδὸν ἴστασαν οἴνου
 κίρνασθαι· θυέων δ' ἀποτηλόθι κῆκιε λιγνύς.
 αἱ δὲ πολυκμήτους ἑανούς φέρον, οἷα γυναῖκες,
 1190 μείλια τε χρυσοῖο καὶ ἀλλοίην ἐπὶ τοῖσιν
 ἀγλαΐην, οἶην τε νεόζυγες ἐντύνονται.
 θάμβενν δ' εἰσορόωσαι ἀριπρεπέων ἡρώων
 εἶδεα καὶ μορφάς, ἐν δὲ σφισιν Οἰάγροιο
 υἱὸν ὑπαὶ φόρμιγγος ἐνκρέκτου καὶ ἀοιδῆς
 1195 ταρφέα σιγαλόεντι πέδον κρούοντα πεδίλῳ.
 νύμφαι δ' ἄμμιγα πᾶσαι, ὅτε μνήσαιντο γάμοιο,
 ἱμερόενθ' ὑμέναιον ἀνήπνον· ἄλλοτε δ' αὔτε
 οἴοθεν οἷαι ἄειδον ἐλισσόμεναι περὶ κύκλον,
 Ἥρη, σείο ἔκητι· σὺ γὰρ καὶ ἐπὶ φρεσὶ θήκας
 1200 Ἀρήτη πυκινὸν φάσθαι ἔπος Ἀλκινόοιο.
 αὐτὰρ ὁ γ', ὡς τὰ πρῶτα δίκης ἀνὰ πείρατ'
 ἔειπεν
 ἰθείης, ἥδη δὲ γάμου τέλος ἐκλήμιστο,
 ἔμπεδον ὡς ἀλέγννε διαμπερές· οὐδὲ ἐ τάρβος
 οὐλοὸν οὐδὲ βαρεῖαι ἐπήλυθον Διήταο
 1205 μῆνιες· ἀρρήκτοισι δ' ἐνιζεύξας ἔχεν ὄρκους.
 τῷ καὶ ὅτ' ἠλεμάτως Κόλχοι μάθον ἀντιώωντες,
 καὶ σφεας ἦε θέμιστας εἰς εἴρυσθαι ἄνωγεν

The women gathered outside the towers to watch the heroes, while men from the country joined them as they heard the news, for Hera had sent forth a true account. One man led a ram selected from all his sheep, and another a heifer not yet put to work. Others stood amphoras of wine nearby for mixing, while the smoke of the offerings billowed far away. The women brought garments made with great labor, as women will, and gifts of gold, and other kinds of adornment as well, of the sort that newly-weds are furnished with. The women marveled as they beheld the beauty and stature of the preeminent heroes, and they marveled at the son of Oeagrus¹⁴⁹ in their midst, as he beat the ground rapidly with his shining sandal to the accompaniment of his beautifully strummed lyre and song. And all the nymphs together, whenever the men sang of marriage, sounded forth the lovely wedding song. But at other times they sang by themselves and danced in a circle, in your honor, Hera, because it was you who put the thought in Arete's mind to communicate Alcinous' wise words.

Now, once he had proclaimed the terms of his straight judgment—and by that time the consummation of their marriage had become well known—he steadfastly kept to his word. Not even deadly fear or Aetes' grievous rancor affected him, for he had bound both parties with unalterable oaths. Therefore, when the Colchians learned that their pleading was in vain, and when Alcinous ordered

¹⁴⁹ Orpheus.

1195 κρούοντα LacVac: κροτέοντα AwE

1196 μνήσαιτο Ω: μνήσαιτο Brunck

APOLLONIUS RHODIUS

- ἢ λιμένων γαίης τ' ἀποτηλόθι νῆας ἔεργειν,
 δὴ τότε μιν βασιλῆος ἐοῦ τρομέοντες ἐνιπὰς
 1210 δέχθαι μειλιζαντο συνήμονας. αὐθι δὲ νήσῳ
 δὴν μάλα Φαιήκεσσι μετ' ἀνδράσι ναιετάασκον,
 εἰσότε Βακχιάδαι, γενεὴν Ἐφύρηθεν ἑόντες,
 ἀνέρες ἐννάσσαντο μετὰ χρόνον, οἱ δὲ περαίην
 νήσον ἔβαν· κείθεν δὲ Κεραῦνια μέλλον Ἀμάντων
 1215 οὔρεα Νεσταίους τε καὶ Ὀρικοῦν εἰσαφικέσθαι.
 ἀλλὰ τὰ μὲν στείχοντος ἄδην αἰῶνος ἐτύχθη·
 Μοιράων δ' ἔτι κείσε θύη ἐπέτεια δέχονται
 καὶ Νυμφέων Νομίωιο καθ' ἱερὸν Ἀπόλλωνος
 βωμοί, τοὺς Μήδεια καθίσσατο. πολλὰ δ' ἰοῦσιν
 1220 Ἀλκίνοος Μινύαις ξεινήια, πολλὰ δ' ὄπασσεν
 Ἀρήτη, μετὰ δ' αὐτε δυώδεκα δῶκεν ἔπεσθαι
 Μηδείῃ δμῶς Φαιηκίδας ἐκ μεγάροιο.
 ἤματι δ' ἐβδομάτῳ Δρεπάνην λίπον· ἤλυθε δ'
 οὔρος
 ἀκράης ἠῶθεν ὑπεύδιος· οἱ δ' ἀνέμοιο
 1225 πνοιῇ ἐπειγόμενοι προτέρω θέον. ἀλλὰ γὰρ οὐ πω
 αἴσιμον ἦν ἐπιβῆναι Ἀχαιίδος ἠρώεσσιν,
 ὄφρ' ἔτι καὶ Λιβύης ἐπὶ πείρασιν ὀτλήσειαν.
 ἦδη μὲν ἱποτιῖ κόλπον ἐπώνυμον Ἀμβρακίῶν,
 ἦδη Κουρήτιν ἔλιπον χθόνα πεπταμένοισιν

1214 νήσον Ω: νήσου Pfeiffer | Ἀμάντων Et. Gen.:
 Ἀβάντων Ω

1224 ὑπεύδιος w: ὑπέκ Διός m

1228 ποτι Ω: ποθι Merkel: παρὰ Campbell

them to abide by his decrees or else keep their ships far from the harbors of his land, they then begged him to receive them as allies, because they were terrified of their own king's threats. So, for a very long time they lived there on the island with the Phaeacians, until the Bacchiadae, a tribe from Ephyra,¹⁵⁰ eventually settled there, and the Colchians went to an island opposite,¹⁵¹ whence they would migrate to the Ceraunian mountains of the Amantes and to the Nestaeans and to Oricum. But all that took place after many an age had passed, and yet the altars that Medea set up there in the precinct of Apollo Nomius¹⁵² still receive annual sacrifices to the Fates and the Nymphs.¹⁵³ When the Minyans departed, Alcinous gave them many guest-gifts, and Arete did the same; moreover, she gave Medea twelve Phaeacian serving women from her palace to attend her.

On the seventh day they left Drepane. A strong favoring breeze came in the morning under a clear sky,¹⁵⁴ and they were speeding onward, propelled by the gust of wind. But not yet was it destined for the heroes to set foot on Achaean land,¹⁵⁵ until they suffered still more in the far reaches of Libya. Already they had left behind the gulf named for the Ambracians, already with sails spread wide they had passed the land of the Curetes¹⁵⁶ and the line of

¹⁵⁰ An old name for Corinth.
the mainland opposite the island.

¹⁵¹ Or, reading *νήσου*, *to*

¹⁵² "Of Shepherds."

¹⁵³ The Fates were associated with births and marriages and the Nymphs took part in Medea's wedding.

¹⁵⁴ Or, reading *ὑπὲρ Διός*, *from Zeus*.

¹⁵⁵ A general designation of Greece south of Thessaly.

¹⁵⁶ Acarnania.

APOLLONIUS RHODIUS

- 1230 λαίφεσι καὶ στευνὰς αὐταῖς σὺν Ἐχινάσι νήσους
 ἐξείης, Πέλοπος δὲ νέον κατεφαίνεταιο γαῖα·
 καὶ τότε ἀναρπάγδην ὄλοῦ βορέαιο θύελλα
 μεσσηγὺς πέλαγόςδε Λιβυστικὸν ἐννέα πάσας
 νύκτας ὁμῶς καὶ τόσσα φέρ' ἤματα, μέχρις ἴκοντο
- 1235 προπρὸ μάλ' ἐνδοθι Σύρτιν, ἵν' οὐκέτι νόστος
 ὀπίσσω
 νηυσὶ πέλει, ὅτε τὸν γε βιώατο κόλπον ἰκέσθαι.
 πάντη γὰρ τέναγος, πάντη μνιόεντα βυθοῖο
 τάρφεα, κωφῇ δὲ σφῶν ἐπιβλύει ὕδατος ἄχνη·
 ἡερίη δ' ἄμαθος παρακέκλιται, οὐδέ τι κείσε
- 1240 ἔρπετον οὐδὲ ποτητὸν αἰείρεται. ἐνθ' ἄρα τοὺς γε
 πλημυρίς—καὶ γὰρ τ' ἀναχάζεται ἠπέριοιο
 ἢ θαμὰ δὴ τότε χεῦμα, καὶ ἄψι ἐπερεύγεται ἀκτὰς
 λάβρον ἐποιχόμενον—μυχάτη ἐνέωσε τάχιστα
 ἠϊόνι, τρόπιος δὲ μάλ' ὕδασι παῦρον ἔλειπτο.
- 1245 οἱ δ' ἀπὸ νηὸς ὄρουσαν, ἄχος δ' ἔλεν εἰσορόωντας
 ἡέρα καὶ μεγάλης νῶτα χθονὸς ἡέρι ἴσα
 τηλοῦ ὑπερτείνοντα διηνεκές· οὐδέ τιν' ἀρδμόν,
 οὐ πάτον, οὐκ ἀπάνευθε κατηνγάσσαντο βοτήρων
 αὔλιον, εὐκήλῳ δὲ κατείχετο πάντα γαλήνη.
- 1250 ἄλλος δ' αὐτ' ἄλλον τετιμημένος ἐξερέεινεν·
 “τίς χθῶν εὐχεται ἦδε; πόθι ξυνέωσαν ἄελλαι
 ἡμέας; αἴθ' ἔτλημεν, ἀφειδέες οὐλομένοιο
 δείματος, αὐτὰ κέλευθα διαμπερές ὀρμηθῆναι
 πετράων· ἢ τ' ἂν καὶ ὑπὲρ Διὸς αἴσαν ἰούσιν

ARGONAUTICA: BOOK 4

narrow islands along with the Echinades themselves.¹⁵⁷ The land of Pelops¹⁵⁸ was just coming into view, when at that moment a deadly blast of the north wind seized them in mid-course and carried them toward the Libyan sea for nine whole nights and as many days, until they came far into Syrtis,¹⁵⁹ where there is no getting back out again for ships, once they are forced to enter that gulf. For everywhere are shallows, everywhere thickets of seaweed from the depths, and over them silently washes the foam of the water. Sand stretches along to the horizon, and no land animal or bird travels there. Here it was that a flood tide—for frequently indeed does this tide recede from the mainland and then, rushing back again, violently disgorge itself on the beach—suddenly drove them to the innermost part of the shore, and very little of their keel was left in the water. They leapt off the ship, and sorrow gripped them when they looked at the sky and the expanse of vast land stretching just like the sky into the distance without a break. No watering place, no trail, no herdsmen's steading did they see in the distance, but everything was wrapped in a dead calm. And in despair one asked another:

“What is this land called? Where have the storm winds cast us? Would that we had disregarded deadly fear and dared to speed between the rocks the same way we came. Truly it would have been better for us, even though going beyond the decree of Zeus, to have perished in attempting

¹⁵⁷ The chain of small islands off the coast of southwestern Acarnania.

¹⁵⁸ The Peloponnesus.

¹⁵⁹ The legendary shoals and desert coast of Libya where ships became stranded.

APOLLONIUS RHODIUS

- 1255 βέλτερον ἦν μέγα δὴ τι μενοινώοντας ὀλέσθαι.
 νῦν δὲ τί κεν ῥέξαιμεν, ἐρुकόμενοι ἀνέμοισιν
 αὐθι μένειν τυτθόν περ ἐπὶ χρόνον; οἶον ἐρήμη
 πέζα διωλυγίης ἀναπέπταται ἠπέριοιο.”
 ὧς ἄρ' ἔφη μετὰ δ' αὐτὸς ἀμμηχανίη κακότητος
- 1260 ἰθυνητῆρ Ἀγκαῖος ἀκηχεμένοις ἀγόρευσεν·
 “ὠλόμεθ' αἰνότατον δῆθεν μόρον, οὐδ' ὑπάλυξις
 ἔστ' ἄτης· πάρα δ' ἄμμι τὰ κύντατα πημανθηῆναι
 τῆδ' ὑπ' ἐρημαίῃ πεπτηότας, εἰ καὶ ἀῆται
 χερσόθεν ἀμπνεύσειαν· ἐπεὶ τεναγώδεα λεύσσω
- 1265 τῆλε περισκοπέων ἄλα πάντοθεν, ἦλιθα δ' ὕδωρ
 ξαινόμενον πολιῆσιν ἐπιτροχάει ψαμάθοισιν.
 καὶ κεν ἐπισμυγερώς διὰ δὴ πάλαι ἦδε κεάσθη
 νηὺς ἱερὴ χέρσον πολλὸν πρόσω· ἀλλὰ μιν αὐτῇ
 πλημυρὶς ἐκ πόντοιο μεταχρονίην ἐκόμισσεν.
- 1270 νῦν δ' ἡ μὲν πέλαγόςδε μετέσσυται, οἴοθι δ' ἄλμη
 ἄπλοος εἰλείται, γαίης ὑπερ ὅσσον ἔχουσα.
 τούνεκ' ἐγὼ πᾶσαν μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι
 ναυτιλίας νόστου τε. δαημοσύνην δέ τις ἄλλος
 φαίνοι ἐῆν· πάρα γάρ οἱ ἐπ' οἰήκεσσι θαάσσειν
- 1275 μαιομένῳ κομιδῆς· ἀλλ' οὐ μάλα νόστιμον ἦμαρ
 Ζεὺς ἐθέλει καμάτοισιν ἐφ' ἡμετέροισι τελέσσαι.”
 ὧς φάτο δακρυόεις· σὺν δ' ἔννεπον ἀσχαλόωντι,
 ὅσσοι ἔσαν νηῶν δεδαημένοι. ἐν δ' ἄρα πᾶσιν
 παχνῶθη κραδίη, χύτο δὲ χλόος ἀμφὶ παρεϊάς.
- 1280 οἶον δ' ἀψύχοισιν ἐοικότες εἰδῶλοισιν

1269 μεταχρονίην Ω: μεταχθονίην recs.

some great feat.¹⁶⁰ But now, what should we do, if we are compelled by the winds to remain here even for a short time? How desolate is the coast of this vast mainland that stretches before us!"

Thus each spoke, and among them Ancaeus the helmsman himself, in helplessness at their plight, addressed the grieving men:

"We are surely doomed to a most horrible death, for there is no escape from disaster, and facing us are the most awful things to suffer, now that we have happened upon this desert, even if winds should blow from the land. For when I look into the distance, I see shallow seas everywhere, and the fretted water rolls endlessly over the gray sand. And long before would this sacred ship have been shattered miserably far from land, but the flood tide itself brought it here aloft from the sea. But now the tide is rushing back to the deep sea and only water too shallow for sailing swirls around, barely covering the land. Consequently, I affirm that all hope of returning home by sea is cut off. Let someone else display his skill, for he can sit at the tiller if he is eager to rescue us, but Zeus has no wish whatsoever to bring about our day of homecoming after these toils of ours."

Thus he spoke in tears, and all those experienced in navigation agreed with the grief-stricken man. Then the hearts within them all went chill, and pallor spread over their cheeks. As when men roam like lifeless ghosts

¹⁶⁰ They are unaware that the Clashing rocks became immobile after their passage.

APOLLONIUS RHODIUS

- ἀνέρες εἰλίσσονται ἀνὰ πτόλιν, ἧ πολέμοιο
 ἧ λοιμοῖο τέλος ποτιδέγμενοι ἧέ τιν' ὄμβρον
 ἄσπετον, ὅς τε βοῶν κατὰ μυρία ἔκλυσεν ἔργα,
 ἧ ὅταν αὐτόματα ξόανα ῥέη ἰδρώοντα
 1285 αἶματι, καὶ μυκαὶ σηκοῖς ἐνὶ φαντάζωνται,
 ἧέ καὶ ἠέλιος μέσῳ ἡματι νύκτ' ἐπάγησιν
 οὐρανόθεν, τὰ δὲ λαμπρὰ δι' ἠέρος ἄστρα φαείνει
 ὡς τότε ἀριστῆες δολιχοῦ πρόπαρ αἰγιαλοῖο
 ἦλνον ἐρπύζοντες. ἐπήλυθε δ' αὐτίκ' ἐρεμνῆ
 1290 ἔσπερος· οἱ δ' ἐλεεινὰ χεροῖν σφέας ἀμφιβαλόντες
 δακρυόειν ἀγάπαζον, ἔν' ἀνδιχα δῆθεν ἕκαστος
 θυμὸν ἀποφθίσειαν ἐνὶ ψαμάθοισι πεσόντες.
 βᾶν δ' ἔμεν ἄλλυδις ἄλλος ἕκαστέρῳ αὐλιν ἐλέσθαι
 ἐν δὲ κάρη πέπλοισι καλυψάμενοι σφετέροισιν
 1295 ἄκμηνοι καὶ ἄπαστοι ἐκείατο νύκτ' ἐπι πᾶσαν
 καὶ φάος, οἰκτίστῳ θανάτῳ ἐπι. νόσφι δὲ κοῦραι
 ἀθρόαι Διήταο παρεστενάχοντο θυγατρί.
 ὡς δ' ὅτ' ἐρημαῖοι πεπτηότες ἔκτοθι πέτρης
 χηραμοῦ ἀπτῆνες λιγέα κλάζουσι νεοσσοί,
 1300 ἧ ὅτε καλὰ νάοντος ἐπ' ὄφρῦσι Πακτωλοῖο
 κύκνοι κινήσουσιν ἐὸν μέλος, ἀμφὶ δὲ λειμῶν
 ἐρσήεις βρέμεται ποταμοῖο τε καλὰ ῥέεθρα·
 ὡς αἰ ἐπὶ ξανθὰς θέμεναι κοινήσιν ἐθείρας
 παννύχαι ἐλεεινὸν ἰήλεμον ὠδύροντο.
 1305 καὶ νύ κεν αὐτοῦ πάντες ἀπὸ ζωῆς ἐλίσσθεν
 νώνυμοι καὶ ἄφαντοι ἐπιχθονίοισι δαῆναι
 ἠρώων οἱ ἄριστοι ἀνηγύστῳ ἐπ' ἀέθλω·
 ἀλλὰ σφέας ἐλέηραν ἀμηχανίῃ μινύθοντας

through a city, awaiting the outbreak of war or plague or an immense downpour of the kind that washes away the countless labors of oxen, either when statues sweat spontaneously and run with blood, and bellowings are heard in sacred precincts, or when at midday the sun brings on night from the sky¹⁶¹ and the stars shine brightly through the air—so at that time did the heroes trudge aimlessly along the endless shore. Soon the evening darkness came on, and they piteously wrapped their arms around one another and said tearful farewells, so that each could then, apart from the rest, collapse on the sand and perish. They went off here and there, one further than the next, to choose a resting place, and, covering their heads with their cloaks, lay down without food or nourishment the entire night and next morning, in anticipation of an agonizing death. In a group by themselves, the maidens¹⁶² were lamenting at the side of Aeetes' daughter. And as when, abandoned after falling from a cleft in the rock, unfledged chicks shrilly chirp, or as when, on the banks of the lovely-flowing Pactolus, swans raise their song, and all around them resound the dewy meadow and the river's lovely streams—thus did they let fall their golden hair in the dust and all night long wailed a piteous lament.

And so in that place all the best of the heroes would have departed from life, leaving no names and no traces for humans to know of them, with their mission unfulfilled, but as they languished in helplessness, heroines took pity

¹⁶¹ I.e. a solar eclipse.

¹⁶² The serving girls Arete had given Medea.

APOLLONIUS RHODIUS

- 1310 ἠρώσσαι Λιβύης τιμήοροι, αἶ ποτ' Ἀθήνην,
 ἦμος ὄτ' ἐκ πατρὸς κεφαλῆς θόρε παμφαίνουσα,
 ἀντόμεναι Τρίτωνος ἐφ' ὕδασι χυτλώσαντο.
 ἔνδιον ἦμαρ ἔην, περὶ δ' ὀξύταται θέρον αὐγαὶ
 ἡελίου Λιβύην· αἶ δὲ σχεδὸν Αἰσονίδαο
 ἔσταν, ἔλον δ' ἀπὸ χερσὶ καρήατος ἡρέμα πέπλον.
- 1315 αὐτὰρ ὃ γ' εἰς ἐτέρωσε παλιμπετὲς ὄμματ' ἔνεικεν,
 δαίμονας αἰδεσθεῖς· αὐτὸν δέ μιν ἀμφαδὸν οἶον
 μελιχίους ἐπέεσσιν ἀτυζόμενον προσέειπον·
 “κάμμορε, τίπτ' ἐπὶ τόσσον ἀμηχανίῃ
 βεβόλησαι;
- 1320 ἴδμεν ἐποιοχόμενους χρύσειον δέρος· ἴδμεν ἕκαστα
 ὑμετέρων καμάτων, ὅσ' ἐπὶ χθονός, ὅσσα τ' ἐφ'
 ὕγρην
 πλαζόμενοι κατὰ πόντον ὑπέρβια ἔργα κάμεσθε.
 οἰοπόλοι δ' εἰμὲν χθόνιαί θεαὶ ἀδήςεσαι,
 ἠρώσσαι Λιβύης τιμήοροι ἠδὲ θύγατρες.
 ἀλλ' ἄνα, μηδ' ἔτι τοῖον οἰζύων ἀκάχησο·
- 1325 ἄνστησον δ' ἐτάρους· εὐτ' ἂν δέ τοι Ἀμφιτρίτη
 ἄρμα Ποσειδάωνος εὐτροχὸν αὐτίκα λύσῃ,
 δὴ ῥα τότε σφετέρῃ ἀπὸ μητέρι τίνετ' ἀμοιβὴν
 ὦν ἔκαμεν δηρὸν κατὰ νηδύος ὕμμε φέρουσα·
 καὶ κεν ἔτ' ἠγαθήν ἐς Ἀχαιίδα νοστήσαιτε.”
- 1330 ὡς ἄρ' ἔφαν, καὶ ἄφαντοι, ἴν' ἔσταθεν, ἔνθ' ἄρα
 ταί γε
 φθογγῇ ὁμοῦ ἐγένοντο παρασχεδόν. αὐτὰρ Ἴησων
 παπτήνας ἀν' ἄρ' ἔζετ' ἐπὶ χθονός, ὧδέ τ' ἔειπεν·
 “ἴλατ', ἐρημονόμοι κυδραὶ θεαί. ἀμφὶ δὲ νόστῳ

ARGONAUTICA: BOOK 4

on them, the guardians of Libya, who once upon a time met Athena, after she leapt gleaming from her father's head, by lake Triton's waters and bathed her.¹⁶³ It was mid-day, and all around the sun's most piercing rays were scorching Libya; they stood beside Jason and with their hands softly lifted his cloak from his head. But he turned his eyes away to the side out of reverence for the goddesses; and, visible to him alone, they spoke to the terrified man with gentle words.

"Unfortunate soul, why are you so stricken with helplessness? We know how you and your crew went on a quest for the golden fleece; we know every one of your trials—all the extraordinary deeds you accomplished on land and all those on water as you wandered over the sea. We are the solitary goddesses of this land, heroines endowed with human voices, Libya's guardians and daughters. Come, get up; no longer lament and grieve like this, but rouse your comrades. As soon as Amphitrite¹⁶⁴ unyokes for you Poseidon's well-wheeled chariot, then you and your companions must pay recompense to your mother for what she has suffered in carrying you for so long in her womb, and you may yet return to holy Achaea."

Thus they spoke and vanished at once from where they had stood, as their voices died away. But Jason looked around and sat up on the ground and spoke thus:

"Be gracious, noble goddesses of the wilderness! I have

¹⁶³ Athena's "birthplace," after she sprang fully armed (hence gleaming) from Zeus' head, was placed by lake Triton (cf. Aeschylus, *Eumenides* 292-293).

¹⁶⁴ Poseidon's wife.

APOLLONIUS RHODIUS

- οὐ τι μάλ' ἀντικρὺ νοέω φάτιν· ἧ μὲν ἐταίρους
 1335 εἰς ἓν ἀγειράμενος μυθήσομαι, εἴ νύ τι τέκμων
 δῆωμεν κομιδῆς· πολέων δέ τε μῆτις ἀρείων·”
 ἧ, καὶ ἀναΐξας ἐτάρους ἐπὶ μακρὸν ἀντεῖ
 αὐσταλέος κούρησι, λέων ὥς, ὅς ῥά τ' ἀν' ὕλην
 σύννομον ἦν μεθέπων ὠρύεται· αἱ δὲ βαρείη
 1340 φθογγῇ ὑποτρομέουσιν ἀν' οὔρεα τηλόθι βῆσσαι·
 δείματι δ' ἄγραυλοί τε βόες μέγα πεφρίκασιν
 βουπελάται τε βοῶν· τοῖς δ' οὐ νύ τι γῆρως ἐτύχθη
 ῥιγεδανῆ ἐτάροιο φίλοις ἐπικεκλομένοιο·
 ἀγχού δ' ἠγερέθοντο κατηφέες· αὐτὰρ ὁ τοὺς γε
 1345 ἀχθυμένους ὄρμοιο πέλας μίγα θηλυτέρησιν
 ἰδρύσας, μυθεῖτο πιφασκόμενος τὰ ἕκαστα·
 “κλῦτε, φίλοι· τρεῖς γάρ μοι ἀνιάζοντι θεᾶων,
 στέρφεσιν αἰγείους ἐζωσμένοι ἐξ ὑπάτοιο
 αὐχένος ἀμφί τε νῶτα καὶ ἰξύας, ἦν τε κούραι,
 1350 ἔσταν ὑπὲρ κεφαλῆς μάλ' ἐπισχεδόν' ἂν δ'
 ἐκάλυψαν
 πέπλον ἐρυσσάμεναι κούφη χερί, καὶ μ' ἐκέλοντο
 αὐτόν τ' ἔγρεσθαι ἀνά θ' ὑμέας ὄρσαι ἰόντα·
 μητέρι δὲ σφετέρῃ μενοεικέα τίσαι ἀμοιβῆν
 ὦν ἔκαμεν δηρὸν κατὰ νηδύος ἄμμε φέρουσα,
 1355 ὁππότε κεν λύσῃσιν ἐύτροχον Ἀμφιτρίτη
 ἄρμα Ποσειδάωνος· ἐγὼ δ' οὐ πάγχυ νοῆσαι
 τῆσδε θεοπροπίης ἴσχω πέρι· φάν γε μὲν εἶναι
 ἠρώσσαι Διβύης τιμήοροι ἠδὲ θύγατρεις·
 καὶ δ' ὁπόσ' αὐτοὶ πρόσθεν ἐπὶ χθονὸς ἠδ' ὄσ' ἐφ'
 ὑγρῆν

ARGONAUTICA: BOOK 4

no clear understanding of your pronouncement concerning our return. Indeed, I shall call my comrades together and tell it to them, to see if we can find some indication of how to return, for the counsel of many is better."

He spoke, and leapt up, all filthy with dust, and shouted into the distance for his comrades, like a lion that roars as it seeks its mate through the forest, and the glens far off in the mountains tremble¹⁶⁵ at his deep voice, and the oxen in the fields and their herdsmen shudder with great fear. But to them his voice was not at all terrifying, for it was that of a comrade calling his friends. They gathered around him, hanging their heads. But he made them sit, in spite of their sorrow, together with the women near where the ship lay, and addressed them and told them everything:

"Listen, my friends. As I lay grieving, three goddesses, dressed in goat skins from the tops of their necks around their backs and waists, just like girls, stood right above my head. They uncovered me, pulling back my cloak with a light hand, and told me to get up myself and to go rouse you, and to pay generous recompense to our mother for what she has suffered in carrying us for so long in her womb, whenever Amphitrite unyokes Poseidon's well-wheeled chariot. But I am utterly unable to understand this prophecy. They said they were heroines, Libya's guardians and daughters, and moreover they claimed to

¹⁶⁵ Or, reading *ὑποβρομέουσιν*, *rumble*.

1340 *ὑποτρομέουσιν* Ω: *ὑποβρομέουσιν* L^{ac}

1343 *φίλοις* m: *φίλους* L²ρω

APOLLONIUS RHODIUS

- 1360 ἔτλημεν, τὰ ἕκαστα διίδμεναι εὐχετόωντο.
οὐδ' ἔτι τάσδ' ἀνὰ χῶρον ἐσέδρακον, ἀλλὰ τις
ἀχλὺς
ἦν ἐ νέφος μεσσηγὺ φαεινομένας ἐκάλυψεν."
ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐθάμβεον εἰσαίοντες.
ἔνθα τὸ μῆκιστον τεράων Μινύαισιν ἐτύχθη.
- 1365 ἐξ ἄλως ἠπειρόνδε πελώριος ἔκθορεν ἵππος,
ἀμφιλαφῆς, χρυσέησι μετήορος ἀχένα χαίταις·
ρίμφα δὲ σεισάμενος γύϊων ἄπο νήχυτον ἄλμην
ᾠρτο θέειν, πνοιῇ ἴκελος πόδας. αἴψα δὲ Πηλεὺς
γηθήσας ἐτάροισιν ὀμηγερέεσσι μετηύδα·
- 1370 "ἄρματα μὲν δὴ φημι Ποσειδάωνος ἐγὼ γε
ἤδη νῦν ἀλόχοιο φίλης ὑπὸ χερσὶ λελύσθαι·
μητέρα δ' οὐκ ἄλλην προτιόσσομαι ἢ περ αὐτὴν
νῆα πέλειν· ἦ γὰρ κατὰ νηδύος αἰὲν ἔχουσα
ἡμέας ἀργαλέοισιν οἰζύει καμάτοισιν.
- 1375 ἀλλὰ μιν ἀστεμφεῖ τε βίῃ καὶ ἀτειρέσιν ὤμοις
ὑπόθεν ἀνθέμενοι ψαμαθώδεος ἔνδοθι γαίης
οἴσομεν, ἦ προτέρωσε ταχὺς πόδας ἤλασεν ἵππος.
οὐ γὰρ ὅ γε ξηρὴν ὑποδύσεται· ἴχνια δ' ἡμῖν
σημανέειν τιν' ἔολπα μυχὸν καθύπερθε θαλάσσης."
- 1380 ὡς ἠύδα· πάντεσσι δ' ἐπήβολος ἦνδανε μῆτις.
Μουσάων ὄδε μῦθος, ἐγὼ δ' ὑπακουὸς αἰείδω
Πιερίδων, καὶ τήνδε πανατρεκές ἔκλυον ὀμφήν,
ὑμέας, ᾧ περί δὴ μέγα φέρτατοι νῆες ἀνάκτων,

1373 αἰὲν ἔχουσα *w*: ἄμμε φέρουσα *m*

1374 ἡμέας *Ω*: νωλεμές *E*

know full well everything that we ourselves had endured up to now on land and on water. Then I saw them no longer in their place, but some mist or cloud hid them in the midst of appearing to me."

Thus he spoke, and all were astonished to hear it. Then the most extraordinary portent appeared to the Minyans. Out of the sea and onto the land leapt a prodigious horse of enormous size, holding high its neck with golden mane. It promptly shook the flowing sea water from its limbs and set off at a gallop, its feet like the wind. At once Peleus rejoiced and said to the gathering of comrades:

"I affirm that the chariot of Poseidon has just now been unyoked by the hands of his dear wife, and I surmise that our mother is none other than the ship itself, for truly, by continually carrying us in her womb, she suffers with painful labors. Come, let us lift her up with steadfast strength and untiring shoulders and carry her to the interior of this sand-filled land, onwards where the swift horse has driven his hoofs. For he will not plunge under the dry ground, and I think that his tracks will show us some inland¹⁶⁶ recess of the sea."

Thus he spoke, and his apt strategy pleased them all. From the Muses comes this story, and I sing in obedience to the Pierides; and this account I heard in all accuracy: that you, O far mightiest sons of kings, by your strength

¹⁶⁶ The phrase *κόλπον καθύπερθε θαλάσσης* is unclear. I have adopted Vian's interpretation. Other translations include "bay above the sea" (Seaton), "bay of the sea to the north" (Livrea), and "gulf which commands the sea" (Mooney).

APOLLONIUS RHODIUS

- ἦ βίη, ἦ ἀρετῇ Λιβύης ἀνὰ θίνας ἐρήμους
 1385 νῆα μεταχρονίην, ὅσα τ' ἔνδοθι νηὸς ἄγεσθαι,
 ἀνθεμένους ὅμοισι φέρειν δυοκαίδεκα πάντα
 ἡμαθ' ὁμοῦ νύκτας τε. δύνῃ γε μὲν ἦ καὶ οἰζὺν
 τίς κ' ἐνέποι, τὴν κείνοι ἀνέπλησαν μογέοντες;
 ἔμπεδον ἀθανάτων ἔσαν αἵματος, οἷον ὑπέσταν
 1390 ἔργον ἀναγκαίῃ βεβημένοι. αὐτὰρ ἐπιπρὸ
 τῆλε μάλ' ἀσπασίως Τριτωνίδος ὕδασι λίμνης
 ὡς φέρον, ὡς εἰσβάντες ἀπὸ στιβαρῶν θέσαν ὤμων.
 λυσσαλέοις δῆπειτ' ἵκελοι κυσὶν αἴσσοντες
 πίδακα μαστεύεσκον· ἐπὶ ξηρῇ γὰρ ἔκειτο
 1395 δίψα δυηπαθίῃ τε καὶ ἄλγεσιν. οὐδ' ἐμάτησαν
 πλαζόμενοι· ἴξον δ' ἱερὸν πέδον, ᾧ ἔνι Λάδων
 εἰσέτι που χθιζὸν παγχρύσεια ῥύετο μῆλα
 χώρῳ ἐν Ἄτλαντος, χθόνιος ὄφης· ἀμφὶ δὲ νύμφαι
 Ἑσπερίδες ποίπιννον ἐφίμερον αἰείδουσαι.
 1400 δὴ τότε γ' ἦδη κείνος ὑφ' Ἑρακλῆι δαϊχθεὶς
 μῆλειον βέβλητο ποτὶ στύπος· οἰόθι δ' ἄκρη
 οὐρῇ ἔτι σκαίρεσκει, ἀπὸ κρατὸς δὲ κελαινὴν
 ἄχρῖς ἐπ' ἄκνηστικὴν κείτ' ἄπνοος· ἐν δὲ λιπόντων
 1405 μῦλαι πυθομένοισιν ἐφ' ἔλκεσι τερσαίνοντο.
 ἀγχοῦ δ' Ἑσπερίδες κεφαλαῖς ἐπι χεῖρας ἔχουσαι
 ἀργυφέας ξανθῆσι λίγ' ἔστενον. οἱ δ' ἐπέλασσαν

1384 ἦ ἀρετῇ Ω: ἦ τ' ἀρετῇ Brunck

1385 ἄγεσθαι Ω (cf. Smyth §2631): ἄγεσθε Flor.

1400 γ' ἦδη κείνος ω: δὴ τῆμος m

and your valor lifted high the ship and everything that you brought in the ship on your shoulders and carried it over the desolate dunes of Libya for twelve whole days and as many nights. And yet who could recount the pain and suffering those men endured in their toil? They were assuredly of the blood of the immortals, such was the task they undertook when forced by necessity. And as gladly as they had been carrying it far onward to the waters of lake Triton, so gladly did they wade in and set it down from their stout shoulders.¹⁶⁷

Then, like raging dogs, they rushed in search of a spring,¹⁶⁸ for parching thirst oppressed them along with their suffering and pains. They did not wander in vain, but came to a sacred plain, where, until just the day before, Ladon, the serpent of the land, guarded the solid gold apples in the realm of Atlas,¹⁶⁹ while round about bustled nymphs, the Hesperides, singing a lovely song. But by this time it had been shot by Heracles and had fallen by the trunk of the apple tree, and only the tip of its tail was still twitching, while from its head down its dark spine it lay lifeless. Because the arrows had left the bitter venom of the Lernean Hydra¹⁷⁰ in its blood, flies were withering on the festering wounds. Nearby, the Hesperides were holding their silver-white hands on their golden heads and lamenting shrilly. The heroes approached all at once in a

¹⁶⁷ Vian takes ἀσπασίως ("gladly") only with θέσαν ("set it down"), but such a dislocation is extreme.

¹⁶⁸ Since it is an inland gulf of the sea, lake Triton is salty.

¹⁶⁹ In other traditions, the garden of the Hesperides was located in the far west.

¹⁷⁰ Slain by Heracles in a previous labor.

APOLLONIUS RHODIUS

- ἄφνω ὁμοῦ· ταὶ δ' αἶψα κόνις καὶ γαῖα, κiónτων
 ἔσσυμένως, ἐγένοντο καταυτόθι. νόσατο δ' Ὀρφεὺς
- 1410 θεία τέρα, τὰς δέ σφι παρηγορέεσκε λιτήσιν·
 “δαίμονες ᾧ καλάι καὶ εὐφρονες, ἴλατ', ἀνασσαι,
 εἴτ' οὖν οὐρανίαις ἐναρίθμοί ἐστε θεῆσιν
 εἴτε καταχθονίαις, εἴτ' οἰοπόλοι καλέεσθε
 νύμφαι· ἴτ', ᾧ νύμφαι, ἱερὸν γένος Ὀκεανοῖο,
- 1415 δείξατ' ἐέλδομένοισιν ἐνωπαδὶς ἄμμι φανείσαι
 ἢ τινα πετραίην χύσιν ὕδατος ἢ τινα γαίης
 ἱερὸν ἐκβλύοντα, θεαί, ῥόον, ᾧ ἀπὸ δύψαν
 αἰθομένην ἄμοτον λωφήσομεν. εἰ δέ κεν αὐτίς
 δῆ ποτ' Ἀχαιίδα γαῖαν ἰκώμεθα ναυτιλήσιν,
- 1420 δῆ τότε μυρία δῶρα μετὰ πρώτῃσι θεάων
 λοιβάς τ' εἰλαπίνας τε παρέξομεν εὐμενέοντες.”
 ᾧς φάτο λισσόμενος ἀδινῆ ὀπί· ταὶ δ' ἐλέαιρον
 ἐγγύθεν ἀχνυμένους· καὶ δῆ χθονὸς ἐξανέτειλαν
 ποίην ἀμπρωτον, ποίης γε μὲν ὑψόθι μακροὶ
- 1425 βλάστεον ὄρπηκες, μετὰ δ' ἔρνεα τηλεθάοντα
 πολλὸν ὑπὲρ γαίης ὀρθοσταδὸν ἠέξοντο·
 Ἐσπέρη αἴγειρος, πετέλη δ' Ἐρυθθὶς ἔγεντο,
 Αἴγλη δ' ἰτείης ἱερὸν στύπος. ἐκ δέ νυ κείνων
 δεινδρέων, οἶαι ἔσαν, τοῖαι πάλιν ἔμπεδον αὐτῶς
- 1430 ἐξέφανεν, θάμβος περιώσιον. ἐκφατο δ' Αἴγλη
 μειλιχίους ἐπέεσσι ἀμειβομένη χατέοντας·
 “ἦ ἄρα δῆ μέγα πάμπαν ἐφ' ὑμετέροισιν ὄνειαρ
 δεῦρ' ἔμολεν καμάτοισιν ὁ κύντατος, ὅς τις ἀπούρας
 φρουρὸν ὄφιν ζωῆς παγχρύσεια μῆλα θεάων

group, and at their sudden arrival the women instantly turned to dust and earth there on the spot. Orpheus recognized the divine portent and for his comrades' sake sought to comfort the nymphs with prayers:

"O goddesses beautiful and kind, be gracious, O queens, whether you are counted among the heavenly goddesses or those under the earth, or are called solitary nymphs,¹⁷¹ come, O nymphs, holy offspring of Ocean, and appear before our longing eyes and show us either some flow of water from a rock or some sacred stream gushing from the ground, goddesses, with which we may relieve our endlessly burning thirst. And if ever again we return in our voyaging to the land of Achaea, at that time we will offer you, among the foremost goddesses, countless gifts, libations, and feasts in our goodwill."

Thus he spoke, beseeching them with a fervent voice, and from near at hand¹⁷² they took pity on the suffering men. First of all, they made grass spring up from the earth; next, tall stalks sprouted from the grass into the air, and then flourishing saplings sprang straight up far above the ground. Hespere became a poplar, Erytheis an elm, and Aegle the sacred trunk of a willow. Then, changing from those trees, they appeared exactly as they were before—an extraordinary marvel! Aegle spoke with gentle words and answered them in their sore need:

"Truly, it seems, very great assistance in your time of troubles has come here—a most shameless man, whoever he was who robbed our guardian serpent of his life and

¹⁷¹ Like Libya's guardians at 4.1322.

¹⁷² Although they have vanished, they remain nearby. Some take ἐγγύθεν as temporal, "soon."

APOLLONIUS RHODIUS

- 1435 οἷχετ' αἰεράμενος· στυγερόν δ' ἄχος ἄμμι λέλειπται.
 ἤλυθε γὰρ χθιζός τις ἀνὴρ ὀλοώτατος ὕβριν
 καὶ δέμας, ὅσσε δέ οἱ βλοσυρῶ ὑπέλαμπε μετώπῳ,
 νηλής· ἀμφὶ δὲ δέρμα πελωρίου ἔστο λέοντος
 ὠμόν, ἀδέψητον· στιβαρόν δ' ἔχεν ὄζον ἐλαίης
- 1440 τόξα τε, τοῖσι πέλωρ τόδ' ἀπέφθισεν ἰοβολήσας.
 ἤλυθε δ' οὖν κάκεινος, ἃ τε χθόνα πεζὸς ὀδεύων,
 δύψη καρχαλέος· παίφασσε δὲ τόνδ' ἀνὰ χῶρον,
 ὕδωρ ἐξερέων, τὸ μὲν οὖ ποθι μέλλεν ιδέσθαι.
 ἦδε δέ τις πέτρη Τριτωνίδος ἐγγύθι λίμνης,
- 1445 τὴν ὃ γ' ἐπιφρασθεῖς, ἣ καὶ θεοῦ ἐννεσίησιν,
 λαξ ποδὶ τύψεν ἔνερθε· τὸ δ' ἀθρόον ἔβλυσεν ὕδωρ.
 αὐτὰρ ὃ γ' ἄμφω χεῖρε πέδῳ καὶ στέρνον ἐρείσας
 ῥωγάδος ἐκ πέτρης πίεν ἄσπετον, ὄφρα βαθεῖαν
 νηδύν, φορβάδι ἴσος ἐπιπροπεσῶν, ἐκορέσθη.”
- 1450 ὡς φάτο· τοῖ δ' ἀσπαστὸν ἵνα σφίσι πέφραδεν
 Αἴγλη
 πίδακα, τῇ θεὸν αἶψα κεχαρμένοι, ὄφρ' ἐπέκυρσαν.
 ὡς δ' ὀπότε στεινὴν περὶ χηραμὸν εἰλίσσονται
 γειομόροι μύρμηκες ὀμιλαδόν, ἣ ὅτε μνῖαι
 ἀμφ' ὀλίγην μέλιτος γλυκεροῦ λίβα πεπτηνῖαι
- 1455 ἀπλητον μεμάασιν ἐπήτριμοι· ὡς τότ' ἀολλεῖς
 πετραίῃ Μινῦαι περὶ πίδακι δινεύεσκον.
 καὶ πού τις διεροῖς ἐπὶ χεῖλεσιν εἶπεν ἰανθείς·
 “ὦ πόποι, ἣ καὶ νόσφιν ἐὼν ἐσάωσεν ἐταίρους
 Ἡρακλῆς δύψη κεκμηότας. ἀλλὰ μιν εἴ πως
- 1460 δῆοιμεν στείχοντα δι' ἠπείροιο κιόντες.”
 ἦ, καὶ ἀμειβομένων, οἳ τ' ἄρμενοι ἐς τόδε ἔργον,

took the solid gold apples of the goddesses and went off, while horrible grief remains for us. For a man came yesterday, utterly destructive in his violence and bodily strength, and his eyes glared from under his fearsome brow, a man with no pity! Around his body he wore the raw, untanned skin of an enormous lion, and he carried a stout branch of olive and a bow, with which he shot arrows and killed this beast. At all events, he too came here, like anyone traversing this land on foot, with a savage thirst, and rushed throughout this area in search of water, which indeed he was not likely to see anywhere. But here near lake Triton is a certain rock, which—by his own devising or else through a god's prompting—he kicked at the base with his foot, and the water gushed out in a flood. Leaning both of his hands and chest on the ground, he drank a huge quantity from the cleft rock, until, stooped forward like a grazing animal, he satisfied his enormous belly."

Thus she spoke, and they immediately rejoiced and ran gladly toward the place where Aegle had pointed out the spring to them, until they reached it. And as when earth-burrowing ants swarm in multitudes around a narrow crack, or when flies light in throngs around a tiny drop of sweet honey in insatiable eagerness—thus did all the Minyans then cluster around the spring from the rock. And undoubtedly one of them, his lips still moist, said joyfully:

"How astonishing! Even though he is far away, Heracles has saved his comrades who were dying of thirst. If only we might find him on his way as we cross the mainland."

Thus he spoke, and responding to his words, those fit

APOLLONIUS RHODIUS

- ἔκριθεν ἄλλυδις ἄλλος ἐπαΐξας ἐρεεΐνειν·
 ἴχνια γὰρ νυχίοισιν ἐπηλίνδητ' ἀνέμοισιν
 κινυμένης ἀμάθου. Βορέας μὲν ὠρμήθησαν
 1465 νῆε δὺω πετερυγεσσι πεποιοῦτε, ποσσὶ δὲ κούφοις
 Εὐφημος πίσυνος, Λυγκεὺς γε μὲν ὄξέα τηλοῦ
 ὅσσε βαλεῖν, πέμπτος δὲ μετὰ σφίσιν ἔσσυτο
 Κάνθος.
- τὸν μὲν ἄρ' αἶσα θεῶν κείνην ὁδὸν ἠγορή τε
 ὤρσεν, ἴν' Ἡρακλῆος ἀπηλεγέως πεπύθοιτο,
 1470 Εἰλατίδην Πολύφημον ὄπη λίπε· μέμβλετο γάρ οἱ
 οὐ ἔθεν ἀμφ' ἐτάριοιο μεταλλῆσαι τὰ ἕκαστα.
 ἀλλ' ὁ μὲν οὖν Μυσοῖσιν ἐπικλεῖς ἄστυ πολίσσας
 νόστου κηδοσύνησιν ἔβη διζήμενος Ἄργῳ
 τῆλε δι' ἠπείριοιο· τέως δ' ἐξίκετο γαίαν
 1475 ἀγχιάλων Χαλύβων· τόθι μιν καὶ μοῖρ' ἐδάμασσαν,
 καὶ οἱ ὑπὸ βλωθρῆν ἀχερωίδα σῆμα τέτυκται
 τυτθὸν ἀλὸς προπάροιθεν. ἀτὰρ τότε γ' Ἡρακλῆα
 μῦνον ἀπειρεσίης τηλοῦ χθονὸς εἶσατο Λυγκεὺς
 τῶς ιδέειν, ὥς τίς τε νέφ' ἐνὶ ἡματι μήνην
 1480 ἦ ἴδεν ἦ ἐδόκησεν ἐπαχλύουσιν ιδέσθαι.
 ἐς δ' ἐτάρους ἀνίων μυθήσατο, μή μιν ἔτ' ἄλλον
 μαστῆρα στείχοντα κιχησέμεν. οἱ δὲ καὶ αὐτοὶ
 ἦλυθον Εὐφημὸς τε πόδας ταχὺς νῆε τε δοῖω
 Θρηκίου Βορέω, μεταμώνια μοχθήσαντες.
- 1485 Κάνθε, σὲ δ' οὐλόμεναι Λιβύῃ ἐνὶ Κῆρες ἔλοντο.
 πῶεσι φερβομένοισι συνήντεες, εἶπετο δ' ἀνῆρ

1478 μῦνον Ω: μῦνος E²

ARGONAUTICA: BOOK 4

for this task separated and set off in different directions to search, because his tracks had been effaced when the sand was shifted by the nighttime winds. The twin sons of Boreas set out, relying on their wings; so too did Euphemus, trusting in his nimble feet; next was Lynceus, able to cast his sharp eyes afar; and fifth to speed off with them was Canthus. Now in his case, the destiny of the gods and his own valor urged him on that quest, so that he could learn for certain from Heracles where he had left Eilatus' son Polyphemus,¹⁷³ for he was determined to ask him everything about his comrade. But Polyphemus, after founding a famous city among the Mysians, out of yearning for the expedition went far across the mainland in search of the Argo. But in the meantime, he came to the land of the Chalybes who dwell by the sea, and it was there that fate overcame him, and a tomb was erected for him under a tall white poplar, a short distance from the sea. But on that day, at least, Lynceus thought he had seen Heracles all alone, far away in that endless land, as a man on the first day of the month¹⁷⁴ sees (or thinks he sees) the moon through the clouds. He went back to his comrades and reported that no longer could any other searcher overtake him on his way. And the others too returned, swift-footed Euphemus and the twin sons of Thracian Boreas, after laboring in vain.

But you, Canthus, the Fates of Death seized in Libya. You happened upon pasturing flocks, and a shepherd was

¹⁷³ Polyphemus was left behind with Heracles in Mysia as they searched for Hylas (cf. 1.1240-1283).

¹⁷⁴ When the new moon begins.

APOLLONIUS RHODIUS

- αὐλίτης, ὃ σ' ἑὼν μῆλων πέρι, τόφρ' ἐτάροισιν
 δευόμενος κομίσειας, ἀλεξόμενος κατέπεφεν
 1490 λαῖ βαλών· ἐπεὶ οὐ μὲν ἀφανρότερός γ' ἐτέτυκτο,
 υἱὸνὸς Φοῖβοιο Λυκωρείοιο Κάφανρος
 κούρης τ' αἰδοίης Ἀκακαλλίδος, ἣν ποτε Μίνως
 ἐς Λιβύην ἀπένασσε θεοῦ βαρὺ κῦμα φέρουσαν,
 θυγατέρα σφετέρην· ἣ δ' ἀγλαὸν νιέα Φοῖβῳ
 1495 τίκτεν, ὃν Ἀμφίθεμιν Γαράμαντά τε κικλήσκουσιν·
 Ἀμφίθεμις δ' ἄρ' ἔπειτα μίγη Τριτωνίδι νύμφῃ·
 ἣ δ' ἄρα οἱ Νασάμωνα τέκεν κρατερόν τε
 Κάφανρον,
 ὃς τότε Κάνθον ἔπεφεν ἐπὶ ῥήνεσσιν εἰοῖσιν.
 οὐδ' ὃ γ' ἀριστήων χαλεπὰς ἠλεύατο χεῖρας,
 ὡς μάθον οἶον ἔρεξε. νέκυν δ' ἀνάειραν ὀπίσσω
 1500 πευθόμενοι Μινύαι, γαίῃ δ' ἐνὶ ταρχύσαντο
 μυρόμενοι τὰ δὲ μῆλα μετὰ σφέας οἳ γ' ἐκόμισσαν.
 ἔνθα καὶ Ἀμπυκίδην αὐτῷ ἐνὶ ἡματι Μόψον
 νηλεῖς ἔλε πότμος· ἀδευκέα δ' οὐ φύγεν αἴσαν
 μαντοσύναις· οὐ γάρ τις ἀποτροπή θανάτιοι.
 1505 κείτο δ' ἐπὶ ψαμάθοισι μεσημβρινὸν ἡμαρ ἀλύσκων
 δεινὸς ὄφης· νωθῆς μὲν ἐκὼν ἀέκοντα χαλέψαι,
 οὐδ' ἂν ὑποτρέσαντος ἐνωπαδὶς αἰζίειν·
 ἀλλ' ᾧ κεν τὰ πρῶτα μελάγχχιμον ἰὸν ἐνείη

1500 πευθόμενοι E: πυθόμενοι Ω: πυθόμενον Wifstrand

1508 ἀλλ' ᾧ κεν Merkel: ἀλλά κεν ᾧ Ω

tending them, who, fighting in defense of his own sheep while you wanted to take them to your famished comrades, struck you with a stone and killed you. For indeed he was no lesser man, this Caphaurus, the grandson of Lycorean Phoebus and the chaste maiden Acacallis, whom Minos once sent off to live in Libya, although she was his own daughter, because she was pregnant with the heavy offspring of the god. And to Phoebus she bore a splendid son, whom they call Amphithemis as well as Garamas.¹⁷⁵ And Amphithemis thereafter lay with a Tritonian nymph, who then bore him Nasamon and mighty Caphaurus, who on that day slew Canthus in defense of his own lambs. But he did not elude the harsh hands of the heroes, once they learned what he had done. And when the Minyans were aware,¹⁷⁶ they took up his corpse and carried it back, and buried it in the earth as they mourned him. And as for the sheep, they carried them off for themselves.

Then, on that same day, ruthless fate also seized Ampycus' son Mopsus. He could not escape cruel destiny through his prophetic arts, for there is no averting death. Lying in the sand, avoiding the noonday heat, was a fearsome snake. Too sluggish on its own to strike an unwilling foe, it would not even spring up to face anything that retreated. But once it injects its black venom into any of the

¹⁷⁵ The Garamantes, a pastoral tribe in Libya, were named for him (cf. Herodotus 4.174). They bordered on the Nasamones.

¹⁷⁶ Most manuscripts have *πυθόμενοι* ("having learned"), which is metrically impossible. The only viable reading is *πενθόμενοι* ("learning," "being aware"). Wifstrand's *πυθόμενον* ("rotting") with "corpse" is not convincing. With any reading, the sentence is very elliptical.

APOLLONIUS RHODIUS

- ζώντων, ὅσα γαῖα φερέσβιος ἔμπνοα βόσκει,
 1510 οὐδ' ὀπόσον πήχυιον ἐς Ἄϊδα γίγνεται οἶμος,
 οὐδ' εἰ Παιήων, εἴ μοι θέμις ἀμφαδὸν εἰπεῖν,
 φαρμάσσοι, ὅτε μῦνον ἐνιχρίμψησιν ὁδοῦσιν.
 εὔτε γὰρ ἰσόθεος Διβύην ὑπερέπτατο Περσεὺς
 Εὐρυμέδων—καὶ γὰρ τὸ κάλεσκέ μιν οὔνομα
 μήτηρ—
- 1515 Γοργόνος ἀρτίτομον κεφαλὴν βασιλῆι κομίζων,
 ὅσσαι κυανέου στάγες αἵματος οὔδας ἴκοντο,
 αἱ πᾶσαι κείνων ὀφίων γένος ἐβλάστησαν.
 τῷ δ' ἄκρην ἐπ' ἄκωνθαν ἐνεστηρίζατο Μόψος
 λαιὸν ἐπιπροφέρων ταρσὸν ποδός· αὐτὰρ ὁ μέσσην
- 1520 κερκίδα καὶ μυῶνα πέριξ ὀδύνησιν ἐλιχθείς,
 σάρκα δακῶν ἐχάραξεν. ἀτὰρ Μήδεια καὶ ἄλλαι
 ἔτρεσαν ἀμφίπολοι· ὁ δὲ φοίνιον ἔλκος ἄφασσεν
 θαρσαλέως, ἔνεκ' οὐ μιν ὑπέρβιον ἔλκος ἔτειρεν,
 σχέτλιος· ἦ τέ οἱ ἦδη ὑπὸ χροῖ δύετο κῶμα
- 1525 λυσιμελές, πολλὴ δὲ κατ' ὀφθαλμῶν χέετ' ἀχλὺς.
 αὐτίκα δὲ κλίνας δαπέδῳ βεβαρηότα γυῖα
 ψύχεται ἀμηχανίῃ· ἔταροι δὲ μιν ἀμφαγέροντο
 ἦρως τ' Αἰσονίδης ἀδινῆ περιθαμβέες ἄτη.
 οὐδὲ μὲν οὐδ' ἐπὶ τυτθὸν ἀποφθίμενός περ ἔμελλεν
- 1530 κείσθαι ὑπ' ἡλίῳ· πύθεσκε γὰρ ἔνδοθι σάρκας
 ἰὸς ἄφαρ, μυδόωσα δ' ἀπὸ χροδὸς ἔρρει λάχνη.
 αἶψα δὲ χαλκείησι βαθὺν τάφον ἐξελάχαινον
 ἐσσυμένως μακέλησιν· ἐμοιρήσαντο δὲ χαίτας
 αὐτοὶ ὁμῶς κοῦραὶ τε νέκυν ἐλεεινὰ παθόντα
- 1535 μυρόμενοι· τρεῖς δ' ἀμφὶ σὺν ἔντεσι δινηθέντες

living and breathing creatures which the life-giving earth sustains, the way to Hades for it is no more than a cubit, even if Paeon¹⁷⁷ (if it is right for me to say this openly) should apply antidotes, once it bites with its fangs. For when godlike Perseus Eurymedon (for his mother called him by that name) flew over Libya bringing the newly-severed head of the Gorgon to his king,¹⁷⁸ all the drops of dark blood that fell on the ground produced a brood of those snakes. Mopsus stepped on the tip of its tail, when he planted the sole of his left foot. And coiling in pain around the middle of his shin and calf, it bit and tore the skin. Medea and her handmaids fled in terror, but he bravely stroked the bloody wound, because that wound did not pain him terribly, the poor man! For indeed already under his skin was spreading a numbness that paralyzes the body, and a thick darkness was pouring over his eyes. Right away he laid his heavy limbs on the ground in helplessness and grew cold. His comrades and the hero Jason gathered around him, astonished beyond measure at his sad demise. And not even for short time after he died could he lie under the sun, because the poison began at once rotting the flesh within, while the hair on his body liquified and ran off his skin. Quickly they hastened to dig a deep grave with bronze mattocks, and the men and women alike tore their hair as they lamented the dead man's pitiful suffering. After marching in arms three times around the corpse as it

¹⁷⁷ Apollo the Healer.

¹⁷⁸ Polydectes, king of Seriphus, forced Perseus' mother Danae to marry him. Perseus brought back Medusa's head and turned him to stone.

APOLLONIUS RHODIUS

- εὖ κτερέων ἴσχοντα, χυτὴν ἐπὶ γαίαν ἔθεντο.
 ἀλλ' ὅτε δὴ ῥ' ἐπὶ νηὸς ἔβαν, πρήσσοντος ἀήτεω
 ἄμ πέλαγος νοτίοιο, πόρους τ' ἀπετεκμαίροντο
 1540 λίμνης ἐκπρομολεῖν Τριτωνίδος, οὐ τινα μῆτιν
 δὴν ἔχον, ἀφραδέως δὲ πανημέριοι φορέοντο.
 ὡς δὲ δράκων σκολιὴν εἰλιγμένος ἔρχεται οἶμον,
 εὐτέ μιν ὀξύτατον θάλπει σέλας ἠελίοιο,
 ῥοίζῳ δ' ἔνθα καὶ ἔνθα κάρη στρέφει, ἐν δέ οἱ ὅσσε
 σπινθαρύγεσσι πυρὸς ἐναλίγκια μαιμώνοντι
 1545 λάμπεται, ὄφρα μυχόνδε διὰ ῥωχμοῖο δύνηται
 ὧς Ἀργῶ λίμνης στόμα ναύπορον ἐξερέουσα
 ἀμφεπόλει δηναῖον ἐπὶ χρόνον. αὐτίκα δ' Ὀρφεὺς
 κέκλετ' Ἀπόλλωνος τρίποδα μέγαν ἔκτοθι νηὸς
 δαίμοσιν ἐγγενέταις νόστω ἔπι μείλια θέσθαι.
 1550 καὶ τοὶ μὲν Φοῖβον κτέρας ἴδρουν ἐν χθονὶ βάντες·
 τοῖσιν δ' αἰζήῳ ἐναλίγκιος ἀντεβόλησεν
 Τρίτων εὐρυβίης, γαίης δ' ἀνὰ βῶλον ἀείρας
 ξείνι ἀριστήεσσι προῖσχετο, φώνησέν τε
 “δέχθε, φίλοι, ἐπεὶ οὐ περιώσιον ἐγγυαλίξαι
 1555 ἐνθάδε νῦν πάρ' ἐμοὶ ξεινήιον ἀντομένοισιν.
 εἰ δέ τι τῆσδε πόρους μαίεσθ' ἀλός, οἶά τε πολλὰ
 ἄνθρωποι χατεύουσιν ἐπ' ἀλλοδαπῇ περόωντες,
 ἐξερέω· δὴ γάρ με πατὴρ ἐπίστορα πόντου
 θῆκε Ποσειδάων τοῦδ' ἔμμεναι· αὐτὰρ ἀνάσσω
 1560 παρραλίας, εἰ δὴ τιν' ἀκούετε νόσφιν ἔοντες
 Εὐρύπυλον Λιβύῃ θηροτρόφῳ ἐγγεγαῶτα.”

received full burial honors, they heaped a mound of earth on top.

But when they had boarded their ship and, with a south wind blowing over the sea, began searching for passages to leave lake Triton, for a long time they had no plan and spent all day drifting aimlessly. And as a snake goes wriggling on its crooked way when the hottest light of the sun is scorching it, and with a hiss turns its head this way and that, and its eyes shine like sparks of fire in its agitation, until it enters its hole through a crevice—thus the Argo, in search of a navigable outlet from the lake, wandered about for a long time. And suddenly Orpheus advised taking Apollo's great tripod from the ship and placing it as a propitiatory offering to the indigenous divinities to secure their return. So they disembarked and were setting up Phoebus' gift on the shore, and wide-ruling Triton met them in the guise of a young man. He picked up a clod of earth and offered it as a guest-gift to the heroes, and said:

"Take this, friends, since I do not now have here with me any magnificent guest-gift to give to suppliants.¹⁷⁹ But if in any way you are seeking the passageways of this sea, as men often need to do when traveling in a foreign land, I will tell you. For my father Poseidon made me well acquainted with this sea, and I rule over the shore—if perhaps, though living far away, you have heard tell of a certain Eurypylus, born in Libya, the home of wild animals."

¹⁷⁹ Or to visitors. The verb *ἄντρομαι* can mean "meet" or "supplicate."

APOLLONIUS RHODIUS

ὡς ἤνδα· πρόφρων δ' ὑποέσχεθε βώλακι χεῖρας
 Εὐφῆμος, καὶ τοῖα παραβλήδην προσέειπεν·

1565 “Ἀπίδα καὶ πέλαγος Μινώϊον εἴ νύ πον, ἦρως,
 ἐξεδάης, νημερτὲς ἀνειρομένοισιν ἔνισπε.

δεῦρο γὰρ οὐκ ἐθέλοντες ἰκάνομεν, ἀλλὰ βορείαις
 χρίμψαντες γαίης ἐνὶ πείρασι τῆσδε θυέλλαις
 νῆα μεταχρουῖν ἐκομίσσαμεν ἐς τόδε λίμνης
 χεῦμα δι' ἠπείρου βεβαρημένοι· οὐδέ τι ἴδμεν,
 1570 πῆ πλόος ἐξανέχει Πελοπηίδα γαῖαν ἰκέσθαι.”

ὡς ἄρ' ἔφη· ὁ δὲ χεῖρα ταυύσσατο, δείξε δ'
 ἄπωθεν

φωνήσας πόντον τε καὶ ἀγχιβαθὲς στόμα λίμνης·

“κείνη μὲν πόντοιο διήλυσις, ἔνθα μάλιστα
 βένθος ἀκίνητον μελανεῖ· ἐκάτερθε δὲ λευκαὶ
 1575 ῥηγμῖνες φρίσσοусι διαυγέες· ἡ δὲ μεσηγὺ
 ῥηγμῖνων στεινὴ τελέθει ὁδὸς ἐκτὸς ἐλάσσαι.
 κείνο δ' ὑπήριον θείην Πελοπηίδα γαῖαν

εἰσανέχει πέλαγος Κρήτης ὕπερ· ἀλλ' ἐπὶ χειρὸς
 δεξιτερῆς, λίμνηθεν ὅτ' εἰς ἀλὸς οἶδμα βάλητε,

1580 τόφρ' αὐτὴν παρὰ χέρσον ἐεργμένοι ἰθύνεσθε,
 ἔστ' ἂν ἄνω τείνησι περιρρήδην δ' ἐτέρωσε
 κλινομένης χέρσοιο, τότε πλόος ὕμιν ἀπήμων
 ἀγκῶνος τετάνυσται ἀπὸ προύχοντος ἰοῦσιν.

1585 ἀλλ' ἴτε γηθόσσυνοι, καμάτοιο δὲ μή τις ἀνίη
 γιγνέσθω, νεότητι κεκασμένα γυῖα μογήσαι.”

1562 ὑποέσχεθε Madvig: ὑπερέσχεθε Ω

1564 Ἀπίδα S: Ἀτθίδα Ω Smg

Thus he spoke, and Euphemus gladly held out his hands for the clod and said the following in reply:

“If by chance, hero, you are familiar with Apis¹⁸⁰ and the sea of Minos, answer our questions truthfully. For we have not come here willingly, but, brought to the borders of this land by northern storm winds, we carried the ship above ground across the mainland to the waters of this lake, bearing its heavy weight. And we have no idea where a passage extends¹⁸¹ to get to the land of Pelops.”

Thus he spoke, and Triton stretched out his hand and said as he pointed far off to the sea and the deep mouth of the lake:

“That is the outlet to the sea, where the deep water is most calm and dark. On either side seethe white breakers clearly in view, and there is a narrow passage between the breakers to make your way out. That misty sea extends to the divine land of Pelops beyond Crete. But steer to the right when you enter the swell of the sea from the lake, and hug the coastline so long as it stretches northward, but when the coast turns and slopes in the other direction, then a safe voyage lies before you, if you go away from the projecting cape. Go in joy, and as for exertion, let there be no distress when limbs endowed with youth must toil.”

180 An ancient name for the Peloponnesus.

181 Or, reading ἐξανάγει, leads out.

1566 βορείαις w: βαρείαις m

1570 ἐξανάχει Ω: ἐξανάγει d

1583 τετάνυσται ἀπὸ Brunck: τετάνυσται ἰθὺς ἀπὸ Ω

APOLLONIUS RHODIUS

- ἴσκειν εὐφρονέων· οἱ δ' αἰψ' ἐπὶ νηὸς ἔβησαν
 λίμνης ἐκπρομολεῖν λελημένοι εἰρεσίησιν.
 καὶ δὴ ἐπιπρονόοντο μεμαότες· αὐτὰρ ὁ τείως
 Τρίτων ἀνθέμενος τρίποδα μέγαν εἶσατο λίμνην
 1590 εἰσβαίνειν· μετὰ δ' οὐ τις ἐσέδρακεν, οἶον ἄφαντος
 αὐτῷ σὺν τρίποδι σχεδὸν ἔπλετο. τοῖσι δ' ἰάνθη
 θυμός, ὃ δὴ μακάρων τις ἐναίσιμος ἀντεβόλησεν·
 καὶ ρά οἱ Αἰσονίδην μῆλων ὃ τι φέρτατον ἄλλων
 ἦνωγον ῥέξαι καὶ ἐπευφημῆσαι ἐλόντα.
- 1595 αἰψα δ' ὃ γ' ἐσσυμένως ἐκρίνατο, καὶ μιν αείρας
 σφάξε κατὰ πρύμνης, ἐπὶ δ' ἔννεπεν εὐχολῆσιν·
 “δαῖμον, ὃ τις λίμνης ἐπὶ πείρασι τῆσδε
 φαάνθης,
 εἴτε σύ γε Τρίτων, ἄλιον τέρας, εἴτε σε Φόρκυν
 ἢ Νηρήα θύγατρεις ἐπικλείουσ' ἄλοσύδναι,
 1600 ἴλαθι, καὶ νόστοιο τέλος θυμηδὲς ὄπαζε.”
 ἦ ῥ', ἅμα δ' εὐχολῆσιν ἐς ὕδατα λαιμοτομήσας
 ἦκε κατὰ πρύμνης. ὃ δὲ βένθεος ἐξεφαάνθη
 τοῖος ἑών, οἴος περ ἐτήτυμος ἦεν ιδέσθαι.
 ὡς δ' ὅτ' ἀνὴρ θοὸν ἵππον ἐς εὐρέα κύκλον ἀγῶνος
 1605 στέλλῃ ὀρεζάμενος λασίης εὐπειθέα χαίτης,
 εἶθαρ ἐπιτροχάων, ὃ δ' ἐπ' αὐχένι γαῦρος ἀερθεὶς
 ἔσπεται, ἀργινόμεντα δ' ἐπὶ στομάτεσσι χαλινὰ
 ἀμφὶς ὀδακτάζοντι παραβλήδην κροτέονται·
 ὡς ὃ γ' ἐπισχόμενος γλαφυρῆς ὀλκήμιον Ἀργούσ
 1610 ἦγ' ἄλαδε προτέρωσε. δέμας δέ οἱ ἐξ ὑπάτιοιο
 κράατος ἀμφί τε νῶτα καὶ ἰξύας ἔστ' ἐπὶ νηδὺν
 ἀντικρὺ μακάρεσσι φνὴν ἔκπαγλον ἔικτο·

Thus he spoke with kind intent, and they immediately boarded the ship in their zeal to row out of the lake. And they were eagerly speeding onward, but in the meantime Triton picked up the great tripod and appeared to enter the lake, after which no one saw him, so suddenly did he disappear along with the tripod. Their hearts were cheered that one of the blessed gods had auspiciously met them, and they urged Jason to select the finest of all the sheep and to sacrifice it and propitiate the god. Without delay he quickly selected one and, raising it up, slew it over the stern and spoke in prayer:

“O god, whoever you are who appeared on the borders of this lake, whether you are Triton, the portent of the sea, or whether the sea-dwelling daughters call you Phorcys or Nereus, be gracious and grant a heart-warming completion of our return home.”

He spoke, and with these prayers slit the sheep's throat and threw it over the stern into the waters. The god rose from the depths and appeared in his true form. And as when a man conducts a swift horse into the wide circle of a racecourse, and, having grasped the obedient horse by its bushy mane, immediately runs alongside, and the horse proudly keeps pace with its neck lifted high, and the gleaming bit clanks about its mouth as it champs it from side to side—thus did the god take hold of the hollow Argo's keel and lead her forward to the sea. His body, from the top of his head and all around his back and waist to his belly, was exactly like the awesome form of the blessed

1598 *σύ γε ω: σε m: σέ γε Merkel* | *Τρίτων* L^pwE: *Τρίτων'* L ante ras.

1607 *ἐπὶ m: ἐνὶ ω*

APOLLONIUS RHODIUS

- αὐτὰρ ὑπαὶ λαγόνων δίκραιρά οἱ ἔνθα καὶ ἔνθα
 κήτεος ἀλκαίη μηκύνετο· κόπτε δ' ἀκάνθαις
 1615 ἄκρον ὕδωρ, αἶ τε σκολιοῖς ἐπιπειθίη κέντροις
 μήνης ὡς κεράεσσιν ἐειδόμεναι διχόωντο.
 τόφρα δ' ἄγειν, τείως μιν ἐπιπροέηκε θαλάσση
 νισσομένην· δὺ δ' αἶψα μέγαν βυθόν· οἳ δ'
 ὀμάδησαν
 ἦρωες, τέρας αἰνὸν ἐν ὀφθαλμοῖσιν ἰδόντες.
 1620 ἔνθα μὲν Ἀργῶός τε λιμὴν καὶ σήματα νηδῶς
 ἠδὲ Ποσειδάωνος ἰδὲ Τρίτωνος ἕασιν
 βωμοί, ἐπεὶ κείν' ἦμαρ ἐπέσχεθον. αὐτὰρ ἐς ἠῶ
 λαίφεσι πεπταμένοις, αὐτὴν ἐπὶ δεξι' ἔχοντες
 γαίαν ἐρημαίην, πνοιῇ ζεφύροιο θέεσκον.
 1625 ἦρι δ' ἔπειτ' ἀγκῶνά θ' ὁμοῦ μυχάτην τε θάλασσαν
 κεκλιμένην ἀγκῶνος ὕπερ προύχοντος ἴδοντο.
 αὐτίκα δὲ ζέφυρος μὲν ἐλώφειν, ἦλυθε δ' αὔρη
 ἀργεστᾶο νότου· χήραντο δὲ θυμὸν ἰωῆ.
 ἦμος δ' ἠέλιος μὲν ἔδν, ἀνὰ δ' ἦλυθεν ἀστήρ
 1630 αὐλῖος, ὅς τ' ἀνέπασεν οἰζυροῦς ἀροτῆρας,
 δὴ τότε ἔπειτ' ἀνέμοιο κελαινῇ νυκτὶ λιπόντος
 ἰστία λυσάμενοι περιμήκεά τε κλίναντες
 ἰστόν, ἐυξέστησιν ἐπερρώοντ' ἐλάττησιν
 παννύχιοι καὶ ἐπ' ἦμαρ, ἐπ' ἡματι δ' αὖτις ἰούσαν
 1635 νύχθ' ἐτέρην. ὑπέδεκτο δ' ἀπόπροθι παιπαλόεσσα
 Κάρπαθος· ἔνθεν δ' οἳ γε περαιώσεσθαι ἔμελλον
 Κρήτην, ἣ τ' ἄλλων ὑπερέπλετο εἶν ἀλλ' ἰνῶν·
 τοὺς δὲ Τάλως χάλκειος, ἀπὸ στιβαροῦ σκοπέλοιο

ARGONAUTICA: BOOK 4

gods, but below his hips stretched the tail of a sea creature that forked this way and that. He beat the surface of the water with spines, which below divided into curved points like the horns of the moon. He guided the ship until he propelled her on her way in the open sea, and then suddenly plunged into the great abyss. The heroes let out a cry when they beheld this strange miracle with their very eyes.

In that place is the harbor of Argo, and there are traces¹⁸² of the ship and altars to Poseidon and Triton, for they stayed there that day. But at dawn, with sails spread wide, they kept the same desert shore on their right and ran with the blowing Zephyr. The following morning they saw both the cape and the gulf of the sea lying beyond the jutting cape. Suddenly the Zephyr ceased, and a clearing south wind came; and their hearts rejoiced at its sound. But when the sun had set and the herdsman's star¹⁸³ had risen, the one that brings rest to weary plowmen, then, because the wind had died in the dark of night, they furled the sails, lowered the tall mast, and labored at the polished oars all night and through the day, and yet again when the following night came on. The distant island of rugged Carpathus welcomed them, and from there they were going to cross over to Crete, which surpasses¹⁸⁴ all the other islands in the sea, but Talos, the man of bronze, by break-

¹⁸² It is not known what these might be.

¹⁸³ Hesperus, the evening star, brings animals and people home (cf. Sappho, *fr.* 104a).

¹⁸⁴ There is disagreement as to the nature of Crete's superiority: size, elevation, or location.

1614 ἀλκαίη Flor.: ὀλκαίη Ω

1628 χήραντο LE: κεχάροντο ω

APOLLONIUS RHODIUS

- 1640 ῥηγνύμενος πέτρας, εἶργε χθονὶ πείσματ' ἀνάψαι
 Δικταίην ὄρμοιο κατερχομένους ἐπιωγῆν.
 τὸν μὲν χαλκείης μελιγενέων ἀνθρώπων
 ῥίζης λοιπὸν ἔοντα μετ' ἀνδράσιν ἡμιθέοισιν
 Εὐρώπῃ Κρονίδης νήσου πόρεν ἔμμεναι οὖρον,
 τρίς περὶ χαλκείους Κρήτην ποσὶ δινεύοντα.
- 1645 ἀλλ' ἦτοι τὸ μὲν ἄλλο δέμας καὶ γυῖα τέτυκτο
 χάλκεος ἦδ' ἄρρηκτος, ὑπαὶ δέ οἱ ἔσκε τένοντος
 σύριγξ αἱματόεσσα κατὰ σφυρόν· αὐτὰρ ὁ τήν γε
 λεπτὸς ὑμῆν ζωῆς ἔχε πείρατα καὶ θανάτοιο.
 οἱ δέ, δῦη μάλα περ δεδμημένοι, αἰψ' ἀπὸ χέρσου
- 1650 νῆα περιδδείσαντες ἀνακρούεσκον ἑρετμοῖς.
 καὶ νύ κ' ἐπισμυγερώς Κρήτης ἐκὰς ἠέρθησαν,
 ἀμφότερον δῦψη τε καὶ ἄλγεσι μοχθίζοντες,
 εἰ μὴ σφιν Μῆδεια λιαζομένοις ἀγόρευσεν·
 “κέκλυτέ μεν, μούνη γὰρ οἴομαι ὕμμι δαμάσσειν
- 1655 ἄνδρα τόν, ὅς τις ὄδ' ἐστί, καὶ εἰ παγχάλκεον ἴσχει
 ὄν δέμας, ὀππότε μὴ οἱ ἐπ' ἀκάματος πέλοι αἰών.
 ἀλλ' ἔχειτ' αὐτοῦ νῆα θελήμονες ἐκτὸς ἐρωῆς
 πετράων, εἴως κεν ἐμοὶ εἴξειε δαμῆναι.”
 ὣς ἄρ' ἔφη· καὶ τοὶ μὲν ὑπὲκ βελέων ἐρύσαντο
- 1660 νῆ' ἐπ' ἑρετμοῖσιν, δεδοκήμενοι ἦν τινα ῥέξει
 μῆτιν ἀνωίστως· ἡ δὲ πτύχα πορφυρέοιο
 προσχομένη πέπλοιο παρειάων ἐκάτερθεν
 βήσατ' ἐπ' ἰκριόφιν· χειρὸς δέ ἐ χειρὶ μεμαρπῶς
 Αἰσονίδης ἐκόμιζε διὰ κληῖδας ἰούσαν.

ing off boulders from the rocky cliff, prevented them from fastening their cables on land when they reached Dictæ's haven for mooring.¹⁸⁵ Being the last of the bronze race of men born from ash trees still living in the time of the demigods,¹⁸⁶ he had been given to Europa by Cronus' son to be the island's guardian, and he made three tours¹⁸⁷ of Crete on his bronze feet. Although all the rest of his body and limbs were of bronze and invulnerable, beneath the tendon by his ankle was a vein carrying blood, and the thin membrane that covered that vein determined the outcome of life or death. And so the heroes, even though overwhelmed by fatigue, immediately rowed their ship away from the shore in terror. And then they would have fled far from Crete in misery, oppressed both by thirst and pain, had not Medea spoken to them as they were pulling away:

"Listen to me. I think that by myself I can defeat that man for you, whoever he is, even if he has a body wholly of bronze, so long as he does not also have untiring life force. Come then, hold the ship here at ease beyond the range of his stones, until he yields to me in defeat."

Thus she spoke, and they held the ship steady with their oars away from the missiles, waiting to see what sort of scheme she would unexpectedly carry out. She drew a fold of her purple robe over both cheeks and mounted the upper deck, and Jason took her hand in his and guided her

¹⁸⁵ This Dictæ is probably located in the northeastern corner of Crete (Vian).

¹⁸⁶ For the bronze race sprung from ash trees that preceded the race of demigods (i.e. the epic heroes), see Hesiod, *Works and Days* 143-160.

¹⁸⁷ I.e. each day (schol.).

APOLLONIUS RHODIUS

- 1665 ἔνθα δ' αἰοιδῆσιν μειλίσσεται, μέλπε δὲ Κῆρας
 θυμοβόρους, Ἄϊδαο θοᾶς κύνας, αἱ περὶ πᾶσαν
 ἡέρα δινεύουσαι ἐπὶ ζωοῖσιν ἄγονται.
 τὰς γουναζομένη τρίς μὲν παρακέκλετ' αἰοιδαῖς,
 τρίς δὲ λιταῖς· θεμένη δὲ κακὸν νόον ἐχθοδοποῖσιν
- 1670 ὄμμασι χαλκείοιο Τάλω ἐμέγηρεν ὀπωπᾶς·
 λευγαλέον δ' ἐπὶ οἷ πρίην χόλον, ἐκ δ' αἰδηλα
 δείκηλα προῖαλλεν ἐπιζάφελον κοτέουσα.
 Ζεῦ πάτερ, ἧ μέγα δὴ μοι ἐνὶ φρεσὶ θάμβος
 ἄηται,
 εἰ δὴ μὴ νούσοισι τυπῆσί τε μῶνον ὄλεθρος
- 1675 ἀντιάει, καὶ δὴ τις ἀπόπροθεν ἄμμε χαλέπτει,
 ὡς ὃ γε χάλκειός περ ἐὼν ὑπόειξε δαμῆναι
 Μηδείης βρίμη πολυφαρμάκου. ἂν δὲ βαρείας
 ὀχλίζων λάιγγας ἐρυκέμεν ὄρμον ἰκέσθαι,
 πετραίῳ στόνυχι χρίμψε σφυρόν· ἐκ δέ οἱ ἰχῶρ
- 1680 τηκομένῳ ἵκελος μολίβῳ ῥέεν. οὐδ' ἔτι δηρὸν
 εἰστήκει προβλήτος ἐπεμβεβαῶς σκοπέλοιο·
 ἀλλ' ὡς τίς τ' ἐν ὄρεσσι πελωρίῃ ὑψόθι πεύκη,
 τήν τε θοοῖς πελέκεσσιν ἔθ' ἡμιπλήγα λιπόντες
 ὑλοτόμοι δρυμοῖο κατήλυθον, ἧ δ' ὑπὸ νυκτὶ
- 1685 ῥιπῆσιν μὲν πρῶτα τινάσσεται, ὕστερον αὐτε
 πρυμνόθεν ἐξεαγείσα κατήριπεν· ὡς ὃ γε ποσσὶν
 ἀκαμάτοις τείως μὲν ἐπισταδὸν ἠωρεῖτο,
 ὕστερον αὐτ' ἀμενηνὸς ἀπίερονι κάππεσε δούπῳ.
 κέينو μὲν οὖν Κρήτη ἐνὶ δὴ κνέφας ἠυλίζοντο
- 1690 ἠρωες· μετὰ δ' οἷ γε νέον φαέθουσιν ἐς ἠῶ

as she went between the benches. Once there, she propitiated with songs and chanted the praises of the heart-devouring Fates of Death, the swift hounds of Hades, who roam throughout the air and hunt down the living. In her supplications she summoned them three times with songs, three times with prayers. And adopting a mind bent on harm, she bewitched bronze Talos' eyes with her hate-filled stares. She gnashed her teeth in bitter anger against him and sent forth destructive phantoms with vehement hatred.

Truly, Father Zeus, great astonishment confounds my mind, if in fact death comes not only through disease and wounds, but even from afar someone can harm us, just as he, though made of bronze, yielded in defeat to the power of Medea the sorceress. So, as he was hefting heavy stones to prevent them from reaching anchorage, he grazed his ankle on a sharp-pointed rock, and his ichor¹⁸⁸ flowed out like molten lead. Not for long did he stand astride the jutting cliff, but like some enormous pine tree high in the mountains, which woodsmen had left half hewn with their sharp axes when they came back down from the forest; and during the night it is at first shaken by breezes, but then at last breaks off at the base and crashes down—so did Talos totter for awhile from side to side on his tireless feet, but then at last, in his weakened state, fell with a tremendous crash.

So in fact the heroes spent that night in Crete. Then, just as dawn was shining, they built a shrine to Minoan

¹⁸⁸ It serves as blood for the immortal gods.

1665 μέλπει τ: θέλγει ω

APOLLONIUS RHODIUS

- ἶρον Ἀθηναίης Μινώιδος ἰδρύσαντο,
 ὕδωρ τ' εἰσαφύσαντο, καὶ εἰσέβαν, ὥς κεν ἔρετμοῖς
 παμπρώτιστα βάλοιεν ὑπὲρ Σαλμωνίδος ἄκρης.
 αὐτίκα δὲ Κρηταίου ὑπὲρ μέγα λαῖτμα θέοντας
 1695 νύξ ἐφόβει, τήν πέρ τε κατουλάδα κικλήσκουσιν
 νύκτ' ὅλοην οὐκ ἄστρα δῖοςχανεν, οὐκ ἀμαρυγαὶ
 μήνης· οὐρανόθεν δὲ μέλαν χάος ἢ τις ἄλλη
 ὠρώρει σκοτίη μυχάτων ἀνιούσα βερέθρων.
 αὐτοὶ δ' εἴτ' Ἀΐδη εἴθ' ὕδασιν ἐμφορέοντο
 1700 ἠείδειν οὐδ' ὅσσον· ἐπέτρεψαν δὲ θαλάσση
 νόστον ἀμηχανέοντες, ὅπη φέροι. αὐτὰρ Ἴήσων
 χεῖρας ἀνασχόμενος μεγάλη ὀπί Φοῖβον αὐτεῖ,
 ῥύσασθαι καλέων· κατὰ δ' ἔρρεεν ἀσχαλώωντι
 δάκρυα· πολλὰ δὲ Πυθοῖ ὑπέσχετο, πολλὰ δ'
 Ἀμύκλαις,
 1705 πολλὰ δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσειν.
 Λητοῖδῃ, τύνη δὲ κατ' οὐρανοῦ ἵκεο πέτρας
 ρίμφα Μελαντίους ἀριήκοος, αἶ τ' ἐνὶ πόντῳ
 ἦνται· δοιῶν δὲ μιῆς ἐφύπερθεν ὀρούσας,
 δεξιτερῇ χρύσειον ἀνέσχεθες ὑψόθι τόξον·
 1710 μαρμαρέην δ' ἀπέλαμψε βιὸς περὶ πάντοθεν αἴγλην.
 τοῖσι δέ τις Σποράδων βαιῆ ἀνὰ τόφρ' ἐφαάνθη
 νῆσος ἰδεῖν, ὀλίγης Ἴππουρίδος ἀγχόθι νήσον·
 ἔνθ' εὐνὰς ἐβάλλοντο καὶ ἔσχεθον. αὐτίκα δ' ἠὼς
 φέγγεν ἀνερχομένη· τοὶ δ' ἀγλαὸν Ἀπόλλωνι
 1715 ἄλσει ἐνὶ σκιερῷ τέμενος σκιάεντά τε βωμὸν
 ποίειον, Αἰγλήτην μὲν ἐνσκόπου εἵνεκεν αἴγλης

ARGONAUTICA: BOOK 4

Athena, drew water, and went on board, in order to row past the Salmonian headland¹⁸⁹ as soon as possible. But suddenly, as they were hastening over the wide Cretan sea, the kind of night men call "the shroud" held them in terror. No stars penetrated that deadly night, nor beams of the moon, but from the sky came black chaos or some other kind of darkness arising from the deepest depths. They themselves had not the slightest idea whether they were drifting in Hades or on the waters. So, they entrusted their voyage to the sea, helplessly unaware as to where it was taking them. And Jason raised his hands and in a loud voice cried out to Phoebus, calling on him to save them, and the tears poured down in his distress. Many gifts he promised to bring to Pytho, many to Amyclae, and many to Ortygia—countless gifts.¹⁹⁰ And you, Son of Leto, a ready listener, came swiftly down from the sky to the Melanteian rocks, which lie in the sea. And alighting on one of the twin peaks, you raised aloft in your right hand your golden bow, and that bow sent out a dazzling gleam in all directions. Then appeared a tiny island for them to see, one of the Sporades near the small island of Hippuris, and there they cast anchors and stayed. Soon dawn rose and was shining its light. They built a glorious precinct for Apollo and a shaded altar in a shady grove, invoking Phoebus as Aegletes¹⁹¹ because of his far-seen gleam, and they called the

¹⁸⁹ Cape Sidero at the eastern tip of Crete. ¹⁹⁰ These were the main Greek sanctuaries of Apollo at Delphi (Pytho), Sparta (Amyclae), and Delos (Ortygia). ¹⁹¹ "Gleamer."

1711 ἀνὰ Λ^{ac}: ἀπὸ Λ² in ras. AwE

1712 ἀγχόθι w: ἀντία m

APOLLONIUS RHODIUS

- Φοῖβον κεκλόμενοι· Ἀνάφην δέ τε λισσάδα νῆσον
 ἴσκον, ὃ δὴ Φοῖβός μιν ἀτυζομένοις ἀνέφηνεν.
 ῥέζον δ' οἶά κεν ἄνδρες ἐρημαίῃ ἐνὶ ῥέξειν
 1720 ἀκτῇ ἐφοπλίσσειαν· ὃ δὴ σφεας ὀππότε δαλοῖς
 ὕδωρ αἰθομένοισιν ἐπιλλείβοντας ἴδοντο
 Μηδείης δμωαὶ Φαιηκίδες, οὐκέτ' ἔπειτα
 ἴσχειν ἐν στηθέσσι γέλω σθένον, οἶα θαμειὰς
 αἰὲν ἐν Ἀλκινόοιο βοοκτασίας ὀρώσασαι.
 1725 τὰς δ' αἰσχροῖς ἤρωες ἐπεστοβέεσκον ἔπεσιν
 χλευή γηθόσυνοι· γλυκερὴ δ' ἀνεδαίετο τοῖσιν
 κερτομή καὶ νεῖκος ἐπεσβόλον. ἐκ δέ νυ κείνης
 μολπῆς ἠρώων νήσω ἐνι τοῖα γυναῖκες
 ἀνδράσι δηριόωνται, ὅτ' Ἀπόλλωνα θηηλαῖς
 1730 Αἰγλήτην Ἀνάφης τιμήορον ἰλάσκωνται.
 ἀλλ' ὅτε δὴ κάκειθεν ὑπεύδια πείσματ' ἔλυσαν,
 μνήσατ' ἔπειτ' Εὐφήμος ὀνειράτος ἐννυχίοιο
 ἀζόμενος Μαίης νῆα κλυτόν. εἶσατο γάρ οἱ
 δαιμονίη βῶλαξ ἐπιμάστιος ᾧ ἐν ἀγοστῶ
 1735 ἄρδεσθαι λευκῆσιν ὑπὸ λιβάδεσσι γάλακτος,
 ἐκ δέ γυνῆ βῶλοιο πέλειν ὀλίγης περ εἰούσης
 παρθενικῆ ἱκέλη· μίχθη δέ οἱ ἐν φιλότητι
 ἄσχετον ἡμερθεῖς· ὀλοφύρετο δ' ἠύτε κούρην
 ζευξάμενος, τὴν αὐτὸς ἐῶ ἀτίταλλε γάλακτι·
 1740 ἢ δέ ἐ μελιχίοισι παρηγορέεσκεν ἔπεσιν·
 "Τρίτωνος γένος εἰμί, τεῶν τροφός, ᾧ φίλε,
 παίδων,

1719 οἶά κεν ω: ὅσσα περ τ

ARGONAUTICA: BOOK 4

barren¹⁹² island Anaphe,¹⁹³ because Phoebus made it appear to them when they were distraught with terror. They sacrificed such things as men on a deserted shore could provide to sacrifice, so that when Medea's Phaeacian handmaids saw them pouring libations of water on the blazing brands, they could no longer contain the laughter in their breasts, for they had always seen lavish sacrifices of oxen in Alcinous' palace. The heroes enjoyed their jesting and scoffed at them with obscene language, and pleasant insults and scurrilous taunts were kindled among them. And so, from that jesting of the heroes, the women on the island hurl similar taunts at the men, whenever in their sacrifices they propitiate Apollo Aegletes, guardian of Anaphe.

But when, from that place too, they had loosed their cables in good weather, then Euphemus remembered that night's dream out of respect for Maia's famous son.¹⁹⁴ For he had dreamed that the divine clod,¹⁹⁵ which he held in his palm against his breast, was being moistened with white drops of milk, and that from the clod, small as it was, came a woman resembling a virgin. Overcome with insatiable desire, he made love to her, but then lamented as if he had had intercourse with his daughter, whom he had been nourishing with his own milk. But she comforted him with gentle words:

"I am Triton's child, my friend, the nurse of your chil-

¹⁹² Or *rugged*.

¹⁹³ "Apparition."

¹⁹⁴ Hermes, god of dreams.

¹⁹⁵ Which Triton had given him (cf. 4.1551-1555).

APOLLONIUS RHODIUS

- οὐ κούρη· Τρίτων γὰρ ἔμοι Λιβύη τε τοκῆς.
 ἀλλά με Νηρήος παρακάτθεο παρθενικῆσιν
 ἄμ πέλαγος ναίειν Ἀνάφης σχεδόν· εἶμι δ' ἐς αὐγὰς
 1745 ἠελίου μετόπισθε, τεοῖς νεπόδεσσιν ἐτοίμη.”
 τῶν ἄρ' ἐπὶ μνήστιν κραδίη βάλεν, ἔκ τ'
 ὀνόμηνεν
 Αἰσονίδη· ὁ δ' ἔπειτα θεοπροπίας Ἐκάτοιο
 θυμῷ πεμπάζων ἀνενείκατο, φώνησέν τε·
 “ὦ πέπον, ἦ μέγα δὴ σε καὶ ἀγλαὸν ἔμμορε
 κύδος.
 1750 βῶλακα γὰρ τεύξουσι θεοὶ πόντονδε βαλόντι
 νῆσον, ἵν' ὀπλότεροι παίδων σέθεν ἐνάσσονται
 παῖδες, ἐπεὶ Τρίτων ξεινήιον ἐγγυάλιξεν
 τήνδε τοι ἠπείροιο Λιβυστίδος· οὐ νύ τις ἄλλος
 ἀθανάτων ἢ κείνος, ὃ μιν πόρεν ἀντιβολήσας.”
 1755 ὧς ἔφατ'· οὐδ' ἀλίωσεν ὑπόκρισιν Αἰσονίδαο
 Εὐφήμος, βῶλον δὲ θεοπροπίησιν ἰανθεὶς
 ἦκεν ὑποβρυχίην. τῆς δ' ἔκτοθι νήσος ἀέρθη
 Καλλίστη, παίδων ἱερὴ τροφὸς Εὐφήμοιο·
 οἱ πρὶν μὲν ποτε δὴ Σιντηίδα Λῆμνον ἔναιον,
 1760 Λῆμνον τ' ἐξελαθέντες ὑπ' ἀνδράσι Τυρσηνοῖσιν
 Σπάρτην εἰσαφίκανον ἐφέστιοι· ἐκ δὲ λιπόντας
 Σπάρτην Αὐτεσίωνος εὖς πάϊς ἤγαγε Θήρας
 Καλλίστην ἐπὶ νῆσον, ἀμείψατο δ' οὖνομα Θήρης
 ἐξ ἔθεν. ἀλλὰ τὰ μὲν μετόπιον γένετ' Εὐφήμοιο.

1746 τῶν Merkel: τῷ δ' Ω | κραδίη m: κραδίη wD

1749 πέπον w: πόποι m 1763 Θήρης m (om. w): Θήρα

Fränkel e Σ 1764 ἐξ ἔθεν Ω: ἐκ σέθεν Wendel e Σ

dren, not your daughter, for Triton and Libya are my parents. Entrust me to the daughters of Nereus to live in the sea near Anaphe, and I shall later emerge into the sunlight, on hand for your descendants."

He had stored the memory of these things in his heart, and recounted them to Jason. Then, after poring over the prophecies of the Far-Shooter¹⁹⁶ in his spirit, Jason lifted his voice and said:

"Truly, my dear friend, great and glorious fame has been allotted to you, for after you cast the clod into the sea, the gods will turn it into an island, where later generations of your children will dwell,¹⁹⁷ because Triton gave you this piece of the Libyan mainland as a guest-gift. It was he and no other of the immortals, who met us and gave it to you."

Thus he spoke, and Euphemus did not render invalid Jason's response, but in joy at his prophecies threw the clod into the depths. From it arose the island of Calliste,¹⁹⁸ divine nurse of Euphemus' descendants, who in former times lived on Sintian Lemnos,¹⁹⁹ but, driven from Lemnos by Tyrrhenians, went as residents to Sparta. When they left Sparta, Theras, the noble son of Autesion, led them to the island of Calliste, and he changed the name to Thera after his own name.²⁰⁰ But these things happened long after Euphemus.²⁰¹

¹⁹⁶ Apollo.

¹⁹⁷ Seventeen generations later, according

to Pindar, *Pythian* 4.10.

¹⁹⁸ "Most Beautiful" island, later

called Thera.

¹⁹⁹ The Sintes were early inhabitants of

Lemnos (cf. 1.608).

²⁰⁰ Or, reading *Θήρα* . . . *ἐκ σέθεν*, it

took its name from yours, Theras.

²⁰¹ A. traces the migra-

tions and colonizations from Lemnos to Sparta to Thera. Eventually the Thereans will colonize Cyrene in North Africa. Cf. Pindar, *Pythian* 4.1-63 and Callimachus, *Hymn* 2.71-79.

APOLLONIUS RHODIUS

- 1765 κείθεν δ' ἀπτερέως διὰ μυρίον οἶδμα λιπόντες
 Αἰγίνης ἀκτῆσιν ἐπέσχεθον. αἶψα δὲ τοί γε
 ὑδρείης πέρι δῆριν ἀμεμφέα δηρίσαντο,
 ὅς κεν ἀφυσσάμενος φθαίῃ μετὰ νῆάδ' ἰκέσθαι.
 ἄμφω γὰρ χρειώ τε καὶ ἄσπετος οὖρος ἔπειγεν.
- 1770 ἔνθ' ἔτι νῦν πλήθοντας ἐπωμαδὸν ἀμφιφορῆας
 ἀνθέμενοι κούφοισιν ἄφαρ κατ' ἀγῶνα πόδεσσιν
 κούροι Μυρμιδόνων νίκης πέρι δηριόωνται.
 ἴλατ' ἀριστήων μακάρων γένος· αἶδε δ' αἰοδαὶ
 εἰς ἔτος ἐξ ἔτεος γλυκερώτεραι εἶεν αἰεΐδων
- 1775 ἀνθρώποις. ἦδη γὰρ ἐπὶ κλυτὰ πείραθ' ἰκάνω
 ὑμετέρων καμάτων, ἐπεὶ οὐ νύ τις ὕμμιν ἄεθλος
 αὐτίς ἀπ' Αἰγίνηθεν ἀνερχομένοισιν ἐτύχθη,
 οὔτ' ἀνέμων ἐριῶλαι ἐνέσταθεν, ἀλλὰ ἔκηλοι
 γαῖαν Κεκροπίην παρά τ' Αὐλίδα μετρήσαντες
- 1780 Εὐβοίης ἔντοσθεν Ὀπουντιά τ' ἄστυα Λοκρῶν,
 ἀσπασίως ἀκτὰς Παγασηίδας εἰσαπέβητε.

1773 ἀριστήων Ω: ἀριστῆες Fränkel, Vian

ARGONAUTICA: BOOK 4

From there they swiftly left behind a great expanse of sea and stopped on the shores of Aegina. At once they contended in a friendly competition over fetching water, to see who could draw it and return first to the ship, since both need and a steady breeze hurried them on. There to this day, the sons of the Myrmidons²⁰² put full amphoras on their shoulders and with their very nimble feet contend for victory in a race.

Be gracious, you race of blessed heroes,²⁰³ and may these songs year after year be sweeter for men to sing.²⁰⁴ For now I have come to the glorious conclusion of your toils, since no further trial befell you as you returned home from Aegina, nor did any storm winds block your way, but after calmly passing by the Cecropian land²⁰⁵ and Aulis within Euboea²⁰⁶ and the Opuntian towns of the Locrians,²⁰⁷ you gladly set foot on the shores of Pagasae.

²⁰² I.e. Aeginetans, who traced their ancestry from the Myrmidons, Achaeans originally from Thessaly.

²⁰³ Or, reading ἀπιστῆες, *Be gracious, heroes, offspring of the blessed gods.*

²⁰⁴ Or *to sing to men.*

²⁰⁵ Attica.

²⁰⁶ Aulis actually lies in Boeotia across the Euripus strait from Euboea.

²⁰⁷ Locri, north of Boeotia, was called Opuntian after Opus, a legendary king (cf. Pindar, *Olympian* 9.57-66).

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The exiguous remains of Apollonius' other poems, if genuine, attest to a number of elements also found in the *Argonautica*: city-founding, the aetiology of animals, places, and customs, and the pathos of love and untimely death.

Fragments 1-2 cite three lines from Apollonius' *Canobus*, a poem of uncertain length in choliambics that told of the death by snakebite of Canobus, Menelaus' helmsman, for whom the Egyptian port of Canopus was named. Fragment 3 contains no direct quotation, but alludes to Apollonius' treatment of the death of Canobus in Egypt.

Fragment 4 from a scholium to Nicander's *Theriaca* alludes to Apollonius' poem on the founding of Alexandria, which contained an aetiology of poisonous snakes from drops of the Gorgon's blood.

Fragment 5, cited without authorship in Cramer, *Anecdota Graeca*, is attributed to Apollonius because Tzetzes quotes the fourth verse and says it comes from Apollonius. There has been, however, disagreement about whether to assign it to the founding of Caunus or of Cnidus, and the logical progression of the first three lines is unclear. That

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Apollonius treated the stories of Lyrceus and Byblis in his *Founding of Caunus* is claimed in the titles to Parthenius, *Love Stories* 1 and 11.

Fragment 6 states that Apollonius' *Founding of Cnidus* included an aetiology of the name of a Thracian place called Psykterios.

Fragments 7–9 from Athenaeus concern the love of Apollo for Ocyroe of Samos and the metamorphosis of Pompilus, a fisherman who tries to help Ocyroe escape abduction by the god, into a fish of the same name.

Fragment 10 from Stephanus of Byzantium cites an incomplete sentence from Apollonius' *Founding of Rhodes* to illustrate his use of the feminine form of Dotium, and Fragment 11 from a scholium to Pindar's *Olympian* 7 alludes to Apollonius' aetiology of the Rhodian practice of fireless sacrifices that differs from Pindar's account.

Fragment 12, by far the most extensive and interesting, is cited by Parthenius without author. It has been attributed to Apollonius' *Founding of Lesbos* on the basis of content (Peisidice is from Methymna on Lesbos), vocabulary, and style, but it could also be the work of an imitator.

Fragment 13, an epigram attributed in the *Palatine Anthology* to Apollonius the Grammarian, is probably not by Apollonius Rhodius.

The numbering and text of the fragments are based on J. U. Powell, *Collectanea Alexandrina* (Oxford 1925) 4–8.

1 Κάνωβος. Steph. Byz. s.v. Κόρινθος

... καὶ σύνθετον Κορινθιουργῆς ὡς Ἀττικουργῆς. Ἀπολλώνιος ὁ Ῥόδιος Κανώβω.¹

Κορινθιουργές ἐστὶ κιώνων σχῆμα

¹ Κανώβω Meineke: Κανώπω [δευτέρω] codd.

2 Κάνωβος. Steph. Byz. s.v. χώρα

... Ἀπολλώνιος ἐν τῷ Κανώβω.

τέρψει δὲ νηῶν ὁ γλυκὺς σε χωρίτης
πλόος κομίζων δῶρα πλουσίου Νείλου.

¹ τέρψει δὲ νηῶν Pinedo: τρέψει δὲ νηὸν AV: στρέψει δὲ νηὸν R | χωρίτης Meineke: χωρίτης codd.

3 Κάνωβος. Schol. ad Nicand. Ther. 305

καὶ Ἀπολλώνιος δέ φησι τῶν πληγέντων ὑπὸ αἰμορροΐδος ῥήγνυσθαι καὶ τὰς οὐλὰς.¹ Schol. ad Nicand. Ther. 312: ἡ αἰμορροΐς ἔδακε Κάνωβον, τὸν κυβερνήτην τοῦ Μενελάου, καθεύδοντα ἐν τῷ πρὸς Αἴγυπτον αἰγιαλῷ, καὶ ἐνήκεν αὐτῷ ἰόν.

¹ v.l. ὠτειλὰς

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1 *Canobus*. Stephanus of Byzantium, entry for
"Corinth"

and the compound "of Corinthian-workmanship" is like "of Attic-workmanship." Apollonius Rhodius says in his *Canobus*:
of Corinthian workmanship is the form of the columns

2 *Canobus*. Stephanus of Byzantium, entry for
"country"

Apollonius says in his *Canobus*:

And the sweet voyage of ships will delight you, the one
bringing your countrymen the gifts of the rich Nile.

3 *Canobus*. Scholium to Nicander, *Theriaca* 305

And Apollonius says that when people are bitten by the
"blood-letter" even their scars burst.

Scholium to Nicander, *Theriaca* 312:

the "blood-letter" bit Canobus, the helmsman of Menelaus,
while he was sleeping on the beach that faces Egypt, and in-
jected its poison into him.

4 Ἀλεξανδρείας Κτίσις. Schol. ad Nicand. *Ther.* 11

περὶ γοῦν τῆς τῶν δακνόντων θηρίων γενέσεως, ὅτι ἐστὶν ἐκ τῶν Τιτάνων τοῦ αἵματος, παρὰ μὲν τῷ Ἡσιόδῳ οὐκ ἔστιν εὐρεῖν. Ἀκουσίλαος δέ φησιν ἐκ τοῦ αἵματος τοῦ Τυφῶνος πάντα τὰ δάκνοντα γενέσθαι. Ἀπολλώνιος δὲ ὁ Ῥόδιος ἐν τῇ τῆς Ἀλεξανδρείας κτίσει ἀπὸ τῶν σταγόνων τοῦ τῆς Γοργόνης αἵματος.

5 Καύνου Κτίσις. Parth. Ἔρ. Παθ. 1

περὶ Λύρκων ἡ ἱστορία παρὰ Νικαινέτῳ ἐν τῷ Λύρκῳ καὶ Ἀπολλωνίῳ Ῥοδίῳ Καύνῳ. Parth. Ἔρ. Παθ. 11: περὶ Βυβλίδος ἱστορεῖ Ἀριστόκριτος περὶ Μιλήτου καὶ Ἀπολλώνιος ὁ Ῥόδιος Καύνου κτίσει. Cramer, *Anecd. Par.* 4.16:

οὐδ' ἵπποι ὀρθρινὰ κατὰ κλισίας χρεμέθεσκον,
ἀλλὰ βόες πλείησι παρηνάζοντο κάπησιν,
νηυσὶ δὲ πρηκτὰ κέλευθα Χελιδονίης ἀπὸ πέτρης
Πληγάδας ἀξείνους καὶ ὄπου Φινῆϊα δόρπα

5 Ἄρπυιαι ἄτλητον ἐπὶ ψῶαν πνεῖεσκον.

1 ὀρθρινὰ Meineke: ὀρθριναὶ codd.

2 ἀλλὰ codd.: οὐδὲ Meineke

6 Κνίδου Κτίσις. Steph. Byz. s.v. Ψυκτήριος

τόπος ἐν Θράκῃ, ἀπὸ Ἡρακλέους ἀναψύξαντος τὸν ἰδρῶτα ἐν τῷ καταπαλαῖσαι τὸν Ἀδραμύλην, καθὼς φησιν Ἀπολλώνιος ἐν Κνίδου κτίσει.

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4 *The Founding of Alexandria*. Scholium to Nicander, *Theriaca* 11

Concerning the origin of biting animals, that they come from the blood of the Titans, this is not to be found in Hesiod. But Acusilaos says that all biting creatures came from the blood of Typhon. And Apollonius Rhodius says in his *Founding of Alexandria* that they came from the drops of the Gorgon's blood.

5 *The Founding of Caunus*. Parthenius, *Love Stories* 1 (on Lycus)

The story is found in Nicaenetus in his *Lycus* and in Apollonius Rhodius in his *Caunus*.

Parthenius, *Love Stories* 11 (on Byblis):

Aristocritus tells this story in his *On Miletus* and Apollonius Rhodius in his *Founding of Caunus*.

Cramer, *Anecdota Parisina* 4.16 (cited without author):

Nor were horses neighing in the early morning by the huts, but the cattle were lying beside the full mangers, and the ways had been traversed by ships from the Chelidonian Rock¹ to the inhospitable Plegades and where the Harpies used to breathe an intolerable stench on Phineus' meals.

¹ Promontory at the southern tip of Lycia.

6 *The Founding of Cnidus*. Stephanus of Byzantium, entry for Psykterios ("Cooling")

a place in Thrace, taking its name from Heracles, who cooled off his sweat when he threw Adramyles in wrestling, as Apollonius says in his *Founding of Cnidus*.

APOLLONIUS RHODIUS

7 Ναυκράτεως Κτίσις. Athen. 7.283de

Ἀπολλώνιος δ' ὁ Ῥόδιος ἢ Ναυκρατίτης ἐν Ναυκράτεως
κτίσει τὸν Πομπίλον φησὶν ἄνθρωπον πρότερον ὄντα
μεταβαλεῖν εἰς ἰχθὺν διὰ τινὰ Ἀπόλλωνος ἔρωτα· τὴν
γὰρ Σαμίων πόλιν παραρρεῖν ποταμὸν Ἰμβρασον,

τῷ ῥά ποτ' Ὀκυρόην νύμφην, περικαλλέα κούρην,
Χησιὰς εὐπατέρεια τέκεν φιλότῃτι μιγεῖσα,
Ὀκυρόην, ἣ κάλλος ἀπέριτον ὤπασαν Ὀρραι.

8 Ναυκράτεως Κτίσις. Athen. 7.283f

ταύτης οὖν ἐρασθέντα Ἀπόλλωνα ἐπιχειρῆσαι ἀρπάσαι.
διαπεραιωθεῖσαν δ' εἰς Μίλητον κατὰ τινὰ Ἀρτέμιδος
ἐορτὴν καὶ μέλλουσαν ἀρπάζεσθαι εὐλαβηθεῖσαν Πομ-
πίλον τινὰ θαλασσοργὸν ἄνθρωπον καθικετεύσαι ὄντα
πατρῶον φίλον, ὅπως αὐτὴν εἰς τὴν πατρίδα διασώσῃ,
λέγουσαν τάδε·

πατὴρ ἔμειο φίλου συμφράδμονα θυμὸν ἀέξων,
Πομπίλε, δυσκελάδου δεδαῶς θοὰ βένθεα πόντου,
σῶζέ με.

9 Ναυκράτεως Κτίσις. Athen. 7.284a

καὶ τὸν εἰς τὴν ἀκτὴν διαγαγόντα αὐτὴν διαπεραιούσιν.
ἐπιφανέντα δὲ τὸν Ἀπόλλωνα τὴν τε κόρην ἀρπάσαι καὶ

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7 The *Founding of Naucratis*. Athenaeus, *Deipnosophistae* 7.283de

Apollonius of Rhodes or of Naucratis, in his *Founding of Naucratis*, says that Pompilus, formerly a man, was changed into a fish because of an erotic passion¹ of Apollo. For alongside the city of the Samians flowed the river Imbrasus,

to whom Chesias, daughter of a noble father, once bore the nymph Ocyroe, a beautiful girl, after making love with him—Ocyroe, upon whom the Horae bestowed boundless beauty.

¹ For Ocyroe of Samos.

8 The *Founding of Naucratis*. Athenaeus, *Deipnosophistae* 7.283f

Then Apollo, having fallen in love with her,¹ tried to abduct her. But she crossed over to Miletus during a festival of Artemis, and when about to be abducted took the precaution of entreating Pompilus ("Escort"), a fisherman who was a friend of her father's, to convey her safely to her native land, by saying this:

cheering the like-minded heart of my father, your friend, Pompilus—you who know the swift depths of the horrid-sounding sea—save me.

¹ Ocyroe.

9 The *Founding of Naucratis*. Athenaeus, *Deipnosophistae* 7.284a

And he led her to the shore and ferried her across. But Apollo appeared and abducted the girl and turned the ship to stone,

APOLLONIUS RHODIUS

τὴν ναῦν ἀπολιθώσαντα, τὸν Πομπίλον εἰς τὸν ὁμώνυμον
ἰχθὺν μεταμορφῶσαι, ποιῆσαί τε τὸν

πομπίλον ὠκυάλων νηῶν παιήονα δούρων

1 παιήονα δούρων G. Murray: αἰηονονα δουρον A

10 Ῥόδου Κτίσις. Steph. Byz. s.v. Δώτιον

πόλις Θεσσαλίας . . . τὸ θηλυκὸν Δωτηίς . . . καὶ Δωτιάς
. . . Ἀπολλώνιος ὁ Ῥόδιος ἐν Ῥόδου κτίσει

ὅσα τε γαίης
† ἔργα τε Δωτιάδος πρότεροι κάμον Αἰμονιῆς

11 Ῥόδου Κτίσις. Schol. Pind. Ol. 7.86b

καὶ Ἀπολλώνιος ὁ ποιητής φησιν ἄπυρα τοὺς Ῥοδίους
ιερά θύειν διὰ τὴν πρὸς Ἥφαιστον ἔνεκα τῶν γάμων
ἔχθραν, ὅτι ἐπεδίωξε τὴν Ἀθηνᾶν βουλόμενος συμμα-
γῆναι.

12 Λέσβου Κτίσις. Parth. Ἐρ. Παθ. 21.2

μέμνηται τοῦ πάθους τοῦδε καὶ ὁ τὴν Λέσβου κτίσιν
ποιήσας ἐν τοῖσδε:

ἔνθα δὲ Πηλείδης κατὰ μὲν κτάνε Λάμπητον ἦρω,
καδ δ' Ἴκετάονα πέφνεν ἰθαιγενέος Λεπετύμνου

1 ἦρω P: Ἰρου Gale e Steph. Byz. s.v. Λαμπέτειον . . . ἀπὸ
Λαμπέτου τοῦ Ἰρου

2 καδ Gale: ἐκ P

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and changed Pompilus into a fish of the same name,¹ and made him

the pompilus, savior of the planks of sea-swift ships

¹ For various accounts of the pompilus, see Athenaeus, *Deipnosophistae* 7.282e–284d.

10 *The Founding of Rhodes*. Stephanus of Byzantium, entry for “Dotion”

a Thessalian city . . . its feminine form is Doteïs . . . and Dotias, which Apollonius Rhodius uses in his *Founding of Rhodes*:

. . . and all the things of the land and the works(?) of Dotias the former Haemonians constructed

11 *The Founding of Rhodes*. Scholium to Pindar, *Olympian* 7.48

And Apollonius the poet says that the Rhodians make fireless sacrifices because of their hatred for Hephaestus on account of his amorous designs, since he pursued Athena, wishing to have intercourse with her.

12 *The Founding of Lesbos*. Parthenius, *Love Stories* 21.2 (on Peisidice)

the poet of *The Founding of Lesbos* also relates this sad affair in these words:

Then Peleus’ son¹ killed the hero Lampetus, and he slew Hicetaon, son of indigenous Lepetymnus² and of

¹ Achilles.

² Eponym of a mountain near Methymna, the second-largest city of Lesbos.

APOLLONIUS RHODIUS

υἷα Μηθύμνης τε, καὶ ἀλκηέστατον ἄλλων
αὐτοκασίγητον Ἑλικάονος ἔνδοθι πάτρης

- 5 ἱτηλίκον Ἐψίπυλον θαλερῇ δέ μιν ἄασε Κύπρις·
ἢ γὰρ ἐπ' Αἰακίδῃ κούρης φρένας ἐποίησεν
Πεισιδίκης, ὅτε τόν γε μετὰ προμάχοισιν Ἀχαιῶν
χάρμῃ ἀγαλλόμενον θηέσκετο, πολλὰ δ' ἐς ὑγρὴν
ἠέρα χεῖρας ἔτεινεν ἐελδομένη φιλότητος.

εἶτα μικρὸν ὑποβάς

- 10 δέκτο μὲν αὐτίκα λαὸν Ἀχαιϊκὸν ἔνδοθι πάτρης
παρθενικὴ κληῖδας ὑποχλίσσασα πυλάων,
ἔτλη δ' οἴσιν ιδέσθαι ἐν ὀφθαλμοῖσι τοκῆας
χαλκῶ ἐληλαμένους καὶ δούλια δεσμὰ γυναικῶν
ἐλκομένων ἐπὶ νῆας ὑποσχεσίης Ἀχιλῆος,
15 ὄφρα νυὸς γλαυκῆς Θέτιδος πέλοι, ὄφρα οἱ εἶεν
πενθεροὶ Αἰακίδαι, Φθίῃ δ' ἐνὶ δώματα ναῖοι
ἀνδρὸς ἀριστῆος πινυτὴ δάμαρ (οὐδ' ὃ γ' ἔμελλεν
τὰ ρέξειν), ὀλοῶ δ' ἐπαγάσασατο πατρίδος οἴτῳ·
ἔνθ' ἢ γ' αἰνότατον γάμον εἶσιδε Πηλείδαο
20 Ἀργείων ὑπὸ χερσὶ δυσάμμορος, οἳ μιν ἔπεφνον
πανσυδίῃ θαμνηῆσιν ἀράσσοντες λιθάδεσσιν.

5 lacunam post Ἐψίπυλον statuit Knaack

6–7 κούρης . . . Πεισιδίκης Heyne: κούρης . . . Πεισιδίκη P

8 θηέσκετο Gale: θνέσκετο P

10 μὲν Legrande: μὰν P

16 ἐνὶ (immo ἐνὶ) Meineke: ἐν P

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Methymna, and the most valiant of all others, the brother of Helicaon, in his fatherland, young(?) Hypsipylus. And blooming Cypris led her³ astray, for she confounded the mind of the girl Peisidice with love for the Aeacid,⁴ when she watched him among the front ranks of the Achaeans, delighting in battle; and often did she raise her hands into the liquid air, wishing for his love.

then, a bit further on, he continues

And immediately the maiden received the Achaean host into her fatherland by prying up the bars of the gates, and she dared to behold with her own eyes her parents struck by bronze and the chains of slavery on the women being dragged to the ships, on account of Achilles' promises, that she might be gray-eyed Thetis' daughter-in-law, that her in-laws might be the Aeacidae, and that she might dwell in Phthia in the home of the foremost hero as his prudent wife—but he was not going to do those things—and she exulted in the disastrous fate of her fatherland. Then she beheld a most grievous marriage to Peleus' son, poor girl, at the hands of the Argives, who slew her, one and all, by striking her with a shower of stones.

³ Peisidice.

⁴ Achilles.

APOLLONIUS RHODIUS

13 Epigramma. A.P. 11.275 (Ἀπολλονίου Γραμματικού)

Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξύλινος νοῦς·
αἴτιος ὁ γράφας Αἴτια Καλλίμαχος.

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13 Epigram. *Palatine Anthology* 11.275, attributed to Apollonius the Grammarian

Callimachus: that piece of rubbish, that joke, that blockhead.
The cause of this is the author of *The Causes*, Callimachus.

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