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THE ARGONAUTICA  
OF  
GAIUS VALERIUS FLACCUS  
(SETINUS BALBUS)

BOOK I

TRANSLATED INTO ENGLISH PROSE  
WITH INTRODUCTION AND NOTES

BY

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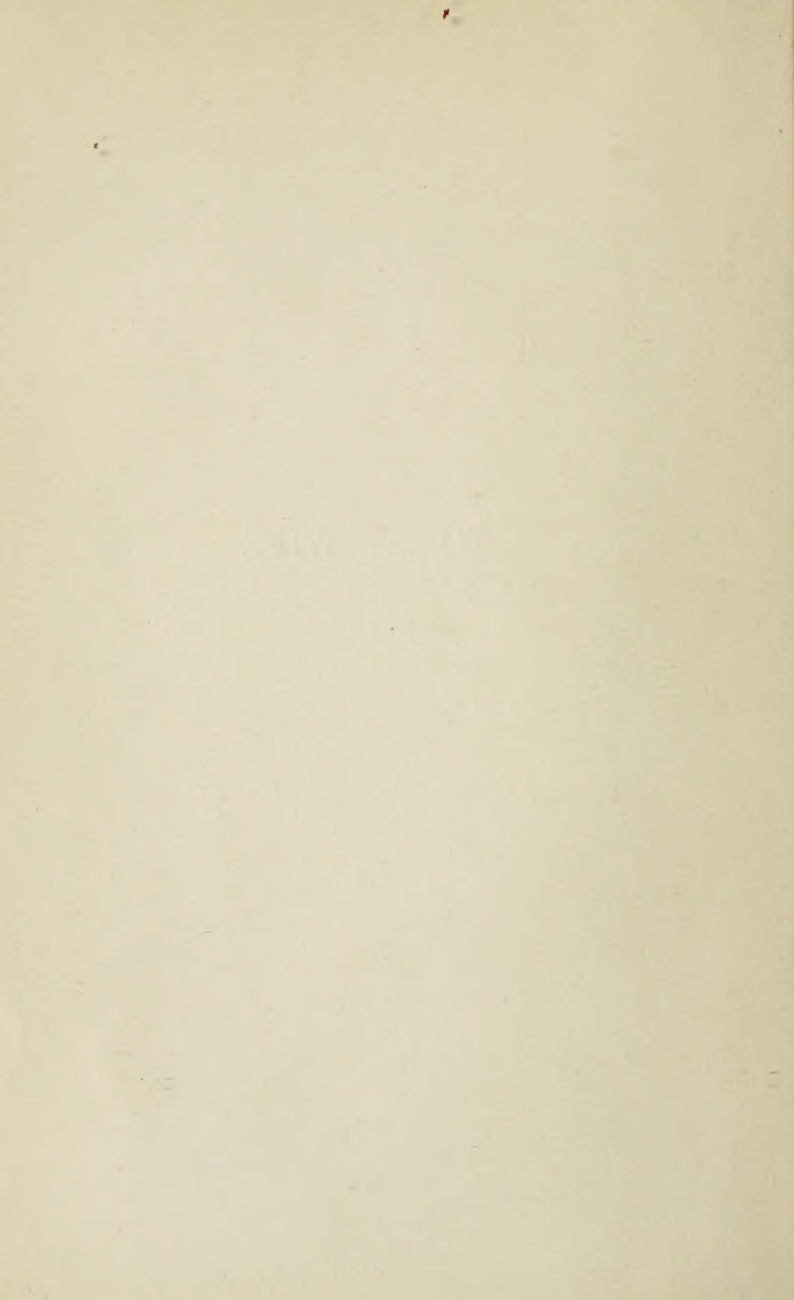
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TO MY WIFE





## CANDIDO LECTORI

READER, I'll spin you, if you please,  
A tough yarn of the good ship Argo,  
And how she carried o'er the seas  
Her somewhat miscellaneous cargo ;  
And how one Jason did with ease  
(Spite of the Colchian King's embargo)

Contrive to bone the fleecy prize  
That by the dragon fierce was guarded,  
Closing its soporific eyes  
By spells with honey interlarded ;  
How, spite of favouring winds and skies,  
His homeward voyage was retarded ;

And how the Princess, by whose aid  
Her father's purpose had been thwarted,  
With the Greek stranger in the glade  
Of Ares secretly consorted,  
And how his converse with the maid  
Is generally thus reported :

' Medea, the premature decease  
Of my respected parent causes  
A vacancy in Northern Greece,  
And no one's claim's as good as yours is  
To fill the blank : come, take the lease,  
Conditioned by the following clauses :—

You'll have to do a midnight bunk  
With me aboard the S.S. Argo ;  
But there's no earthly need to funk,  
Or think the crew cannot so far go :  
They're not *invariably* drunk,  
And you can act as supercargo.

Nor should you very greatly care  
If sometimes you're a little sea-sick ;  
There's no escape from mal-de-mer,—  
Why, storms have actually made *me* sick :  
Take a Pope-Roach, and don't despair ;  
The best thing simply is to *be* sick.'

H. G. B.

## PREFACE

I AM aware that it is the custom for a writer who attempts to break new ground, to suggest, and even to believe himself, that he is 'supplying a long-felt want'. I, however, labour under no such delusion, and may say at once that I am well aware that there never has been, nor is there likely to be, a great, or indeed any, demand for an edition of Valerius Flaccus; and, so far from attempting to supply any such real or supposed demand, I am rather trying myself to create it. No doubt such an attempt is in the nature of things foredoomed to failure; but, if so, I can only plead that it seemed to me better to have fought and lost than never to have fought at all, and that any endeavour, however feeble, to rescue from oblivion a poet whom I have always thought unduly neglected, was at any rate worth making, and might perhaps ultimately bear fruit in the appreciation of one who was certainly not the least attractive figure in the Silver Age of Latin poetry, and of whom so great a critic as Quintilian<sup>1</sup> could say, with genuine and unaffected regret,

Multum in Valerio Flacco nuper amisimus.

Like the Argonauts themselves, I feel that I am embarking on a new enterprise, and (rashly perhaps) essaying to do something 'quod nostri timuere patres' (*Arg.* i. 628). The fact is that Valerius Flaccus is the only considerable Latin poet, with the possible exception of Statius, who has, practically, never been translated at all. I say 'practically', because the first book of the *Argonautica*

<sup>1</sup> x. i. 90.

has been translated, but only into verse; and I say 'with the possible exception of Statius', because (leaving out of account the *Silvae*, a prose version of which, by Mr. D. A. Slater, appeared fairly recently<sup>1</sup>) the *Thebais*—except for a verse translation of the first book by Pope—and the *Achilleis* have never been done into English—or, as far as I am aware, any other language—up to the present day. But, even so, more of Statius has been translated than of Valerius. No portion of the latter has ever been turned into prose in any language, and only the first book of his poem has been translated into verse; the remaining six-and-a-half books have never been translated at all. There is thus room for a prose version of the *Argonautica*; and, as there has hitherto appeared no English edition of our author, it seemed that there was room for a commentary also. This I shall endeavour to provide in a subsequent volume, in which I hope also to finish the translation of the whole eight books, my object being to bring out, in the fulness of time, a complete edition of Valerius Flaccus, including an introduction, revised text, translation, commentary, and appendices. I hope also to add maps, plans, illustrations, bibliography, and index. Meanwhile I have ventured to publish this prose translation of the first book of the *Argonautica*, together with a few notes, dealing mainly, though not exclusively, with the mythological allusions of the text.

I may perhaps say a few words about the object I have tried to keep in view whilst making this translation. My aim throughout has been to render faithfully the sense of the original, and at the same time to produce what I thought was a fairly readable version of my

<sup>1</sup> 1909.

author. I have striven to express in my rendering the meaning of every word in the text, and to give it its full force as far as the genius and idioms of the two languages would allow. In no case have I left out a word, however apparently insignificant; and if I shall seem to some to have gone to the opposite extreme and to have erred on the side of diffuseness and prolixity, I can only hope that this will be regarded as a fault on the right side, and will be ascribed to a conscientious desire to give the exact sense and full meaning of the original. For the rest, I trust that I have succeeded to some extent in avoiding, on the one hand, the loose and vague paraphrase that glosses and slurs over all difficult passages in a maze of high-sounding but unmeaning verbiage, and, on the other, a literal and servile adherence to the actual constructions and wording of the Latin—a practice adopted with ludicrous results by the late Mr. T. A. Buckley, witness his translations of Homer, Aeschylus, and Euripides, *passim*. I have endeavoured also to reproduce in some measure the spirit of the original, and have tried to rise to the occasion in such passages as those in which, e.g., Valerius describes the sacrifice performed by Aeson and Alcimedé, the appearance of Cretheus in answer to their spells, the bitter curse of Pelias by Aeson, and what Mr. Summers<sup>1</sup> calls ‘the murder-suicide of Jason’s parents’. Here the poet rises with his theme, and, to use a slang but expressive phrase, it is ‘up to’ the translator to try and do likewise, however difficult he may find it

spernere humum fugiente pinnâ.

As a general rule I have tried to impart a certain

<sup>1</sup> *Study of the Arg. of Val. Fl.*, p. 55 med.



archaic atmosphere to my version by the use of a biblical terminology in cases where it seemed not either inappropriate or irreverent; and in the turning of certain phrases or sentences I have sometimes allowed myself to import bodily into the translation quotations, more or less adapted, from the Psalms or other portions of Holy Writ, where the expression adopted seemed to be a fair equivalent of the Latin, and not to be either grossly misleading or palpably anachronistic.

As regards the notes: these are few in number and more or less incomplete. I must apologize for their scantiness and brevity, and will only add that I hope to amplify and complete them, and indeed to produce a continuous and exhaustive commentary, both critical and exegetical, in a subsequent volume.

In conclusion, I must gratefully acknowledge my manifold obligations to my various predecessors in the field. My chief debt is perhaps to Langen, of whose scholarly edition<sup>1</sup> of Valerius Flaccus I have made much use. But I am almost equally indebted to an older editor, N. E. Lemaire, whose commentary,<sup>2</sup> together with that of his compatriot, contemporary, and co-operator, Caussin, I have had before me constantly in preparing this translation. Again, I have derived much valuable information and assistance from Mr. Walter C. Summers's *Study of the Argonautica of Valerius Flaccus* (Cambridge, Deighton, Bell & Co., 1894), and from a work entitled *Studia in Valerium Flaccum*, by Johan Samuelsson (Upsala, Alenquist & Winksell, 1899). I have also consulted Mr. H. E. Butler's treatise on *Post-Augustan Poetry* (Oxford, Clarendon Press, 1909), and in particular the sympathetic account of Valerius

<sup>1</sup> Berlin, S. Calvary & Co., 1896.

<sup>2</sup> Paris, 1824.



Flaccus given in his eighth chapter. Last, but not least, I must record my deep and lasting sense of gratitude to the work of a most undeservedly forgotten poet, Thomas Noble, the author, already referred to, of the only existing translation in any language of any part of Valerius Flaccus. Noble only translated one book, in verse, but he was a poet himself, and he has caught the spirit and fire of his author, and has given us a delightful, and at the same time a most faithful, version of Valerius.<sup>1</sup> He seldom shirks a difficulty,<sup>2</sup> as verse translators are in the habit of doing; and a word or a phrase in Noble's translation, or more often his rendering of a whole passage, has in many cases led me to the true significance of the lines I was dealing with. His version will repay careful attention as an English poem, and should be read for its own sake even by those who have not the inclination, the leisure, or the ability to peruse the original. Certainly no student, at any rate no English-speaking or English-knowing student, of the *Argonautica* can afford to neglect Noble's contribution to the study of that poem. It is prefaced by an admirable, if somewhat discursive, introduction, and some notes, mainly mythological and not of much value, are appended to the translation. The author contemplated a metrical version of the remaining seven books, and even proposed to take the story down to the end of the voyage, and so bring to a conclusion what Valerius himself had left unfinished; but unfortunately he never lived to complete even the extant portion of the poem, much less fulfil the further task which he had

<sup>1</sup> Published in a volume entitled *Blackheath and Other Poems*, by T. Noble, London, 1808. The work is rare and difficult to get.

<sup>2</sup> But see note on l. 582, med.-ad fin.

set himself; and I think there is no one who has read the translation of the first book side by side with the original but must feel a deep sense of regret that such a fine scholar and poet, and one withal who understood his author so well, should have been cut off thus in the ripeness of manhood, his life's work and *magnum opus* (for so, I think, we are justified in regarding it) still imperfect and unaccomplished.

Finally, I must crave indulgence for any blemishes or obvious errors which may have escaped detection before going to press. This translation has been written in odd moments and ἐκ παρήργου, in the intervals of working for Departmental Examinations, or in the scant leisure that I have been able from time to time to snatch from magisterial, official, and other duties. I am sensible that it contains many faults, and that it is a most feeble and inadequate representation of the original, and no doubt many traces of such slipshod and haphazard methods of workmanship will be evident to the candid reader; but the work has been composed under difficulties, and moreover in places where no dictionaries or other works of reference were available. I may quote Noble again:—

Either his work is good, in which case it needs no apology or solicitations for favourable acceptance;

Or else it is bad, in which case such apologies and solicitations are useless—;<sup>1</sup>

Good or bad, this essay has been a labour of love.

H. G. B.

NATOR, Nov. 26th, 1914.

<sup>1</sup> Preface to *Blackheath*, init.

## INTRODUCTION

GAIUS VALERIUS FLACCUS SETINUS BALBUS (or Balbus Setinus—the last two names are doubtful) was born about the middle of the first century of our era. If the fourth name ascribed to him be really his, we can adopt one of two theories to account for it. Either (1) he was born at Setia, or (2) he lived for some time at that place, and was made a citizen of it. The latter alternative seems on the face of it improbable, and is unsupported by any other evidence of any kind. If then Setia was his birthplace, which of the three possible Setias can claim the honour? ‘the well-known Italian town’ in Campania (the modern Sezza), or one of the two towns in Spain bearing that name?<sup>1</sup> It is impossible to say, and the theory that Valerius was of Spanish origin does not really help us much.<sup>2</sup> The most probable solution of the whole difficulty is that he was not born at Setia at all, but that Setinus Balbus was the name of an early editor or commentator, or even the owner of the manuscript, and that this person’s name got accidentally confused with that of the poet, owing to the carelessness of some ignorant scribe, and that the error so committed was perpetuated by a succession of equally indiscriminating copyists and incompetent librarians.<sup>3</sup> There is

<sup>1</sup> Summers, *Study of the Arg. of Val. Fl.*, p. 1, last line, and p. 2, first line.

<sup>2</sup> *id. ib.*, p. 2, init.-med.; Butler, *Post-Augustan Poetry*, p. 180, init.-med.

<sup>3</sup> It was Heinsius who first suggested that ‘nomine Setini Balbi designari philologum quendam, qui Valerii poema recensuerit, aut possessorem codicis, cuius nomen cum nomine poetae confuderit imperita manus librorum’. (Ed. Bipont.)

much to be said for this view. Five names were as uncommon at Rome at this period in the case of a person who was not of exceptionally exalted birth and parentage as five initials are at the present day. If Valerius Flaccus, like Porthos, really rejoiced in this bunch of names, he is, as far as I am aware, unique among Latin poets in this respect. If this hypothesis be not accepted, we may perhaps delete the somewhat plebeian and banausic cognomen Balbus,<sup>1</sup> and leave the poet that of Setinus, understanding by that appellation a native of the Italian town, and not of either of the Spanish municipalities.<sup>2</sup>

The old view that our author was the friend to whom Martial addressed several of his epigrams<sup>3</sup> has now been exploded.<sup>4</sup> True, this Flaccus was a poet too, but a minor poet, and Martial advises him to give up poetry as an unprofitable occupation and take to the Bar instead.<sup>5</sup> There is in any case no evidence to show that this is our Flaccus, and indeed the internal evidence all points the other way. It is strange, for example, that if the person so addressed is the author of the *Argonautica*, the epigrammatist never once alludes to that work. Martial's friend being thus summarily

<sup>1</sup> Cf. :—

Can this be Balbus, household word to all,  
Whose earliest exploit was to build a wall?

Trevelyan, *Horace at the University of Athens*, Sc. 1, ll. 27-8.

<sup>2</sup> If we hold that Valerius was born at one of the Spanish *Setias*, he makes one more addition to the half-a-dozen or so other men of letters who were born in Spain in the first century A. D. The literary debt of Rome to that country was considerable. Seneca and Lucan were born at Cordova (Corduba), Martial at Bilbilis, Quintilian at Calagurris, Columella at Gades (Cadiz), Valerius Flaccus at *Setia*, and possibly Silius Italicus at Italica: but see Butler, *Post-Augustan Poetry*, p. 236, ad fin., note 4.

<sup>3</sup> i. 60 and 77; iv. 42 and 49; ix. 56 and 91; x. 48; and xi. 80.

<sup>4</sup> By Thilo (Proll. to his edition of *Val. Fl.*, p. v).

<sup>5</sup> Mart. i. 77. 3-5 and 11-14.

ruled out of court, it follows that the ancient view which made him a compatriot of Livy and Stella<sup>1</sup> has to go by the board, and further that all the delightful suppositions as to his expensive and luxurious tastes,<sup>2</sup> his villa at Baiae,<sup>3</sup> his Egyptian slave,<sup>4</sup> his visit to Cyprus,<sup>5</sup> &c., go also. All we can say with certainty is that he was a Quindecimvir Sibyllinus,<sup>6</sup> and as such was a man of 'some social standing',<sup>7</sup> and possibly of private means.

He appears to have begun his poem early in the reign of Vespasian, probably about 70 or 71 A.D.,<sup>8</sup> and to have taken about twenty years to write seven-and-a-half books. He died *c.* A.D. 91-2,<sup>9</sup> at perhaps not much over forty years of age, leaving his poem unfinished. He wrote nothing else so far as we know, and he must evidently have been a slow and careful worker; and we can only regret that he never lived to give the final polish to what he had written, or to complete the work that had been so excellently begun. He was a real poet, and moreover he had something to say; he is, with few exceptions, remarkably free from the frigid affectations and conceits of the Silver Age—alike from the sententiousness of Lucan, the preciousity and mere verbal dexterity of Statius, the rant and bombast of Seneca, and the almost incredible dulness of Silius Italicus; at his best he is perhaps not greatly inferior even to Vergil himself.

<sup>1</sup> i. e. a native of Patavium (Padua) in north Italy, the birthplace of the historian Livy, and of the poet and friend of Statius, Arruntius Stella (Mart. i. 62. 3-4; cf. also ix. 56. 2 and 8, and x. 48. 5).

<sup>2</sup> Mart. ix. 91.

<sup>3</sup> id. xi. 80. 7.

<sup>4</sup> Amazonicus, id. iv. 42. 16.

<sup>5</sup> id. ix. 91. 9-10 and 13-14.

<sup>6</sup> *Arg.* i. 5-6: see note ad loc.

<sup>7</sup> Butler, *Post-Augustan Poetry*, p. 180 med.

<sup>8</sup> *Arg.* i. 12-14: see note ad loc.

<sup>9</sup> Quint. x. 1. 90 'multum in V. Flacco *nuper* amisimus' (Quintilian wrote these words in or about the year 93 A. D.).



Here, we feel, is a poet indeed and not a poetaster, and one who has not only a genuine insight and imagination, but also a very considerable gift of expression, and one, moreover, who is not always straining after effect. In spite of the conventional use of the *deae ex machinâ* (which, however, is not nearly so marked here as in, e.g., Silius Italicus), the poet contrives to invest the loves of Jason and Medea with a human interest which is almost modern in tone and setting, and is all the more refreshing because it is conspicuously absent in both Apollonius and Vergil. Indeed Valerius treats the love-interest with a freshness and charm which are all his own. And in certain descriptive passages, which are fairly numerous,<sup>1</sup> he reaches a beauty of word-painting to which we have to turn to Vergil himself to find a parallel; and Noble does not scruple to put Valerius even *above* the Mantuan. 'Flaccus is never, perhaps, inferior to Virgil, but when he too studiously imitates him. He is frequently superior, and I do not hesitate to say that the seventh book of his poem has never been surpassed.' (Introduction to his translation of the first book of the *Argonautica*, p. xviii med.) This is high praise, nor is it wholly undeserved; and it is our misfortune that the translator did not live to finish his translation any more than the poet lived to finish the original: Noble's version of the seventh book would have been worth reading. Lastly, we must remember that the poem lacked the *ultima lima* of a final revision, and there can be little doubt that the author would have

<sup>1</sup> The finest is ii. 38-47, quoted with appreciation by Butler, *op. cit.*, p. 193: for other instances of the poet's remarkable descriptive power, see the list given by that writer in a footnote, p. 193 ad fin.



altered or embellished many passages<sup>1</sup> if he had lived to revise his work. But even so enough good things are left to make us echo with heartfelt regret Quintilian's famous but laconic estimate of the poet:—

*Multum in Valerio Flacco nuper amisimus.*<sup>2</sup>

<sup>1</sup> e.g., to take the first book only, ll. 348-9 and 529-30: see Summers, *Study of the Arg.*, p. 3 init. and p. 4.

<sup>2</sup> For a more detailed and elaborate account of the author's style, treatment, &c., and for a general appreciation of the poet and his place in Latin literature, see Merivale's *History of the Romans under the Empire*; Butler, op. cit., cap. viii; and Summers, op. cit., *passim*: see also W. E. Heitland's Introduction to C. E. Haskins's edition of Lucan's *Pharsalia*.



THE ARGONAUTICA  
OF  
GAIUS VALERIUS FLACCUS

## BOOK I

I SING the first crossing of the sea<sup>1</sup> by the mighty sons of the gods,<sup>2</sup> and the prophetic<sup>3</sup> bark which dared to go in quest of the banks of Scythian Phasis<sup>4</sup> and

---

<sup>1</sup> **Prima . . . freta pervia.** Lit. the first seas crossed, i. e. the first crossing of the sea. 'Prima' here is for *primum*, = the seas crossed for the first time, or, in other words, the first crossing of the sea.

<sup>2</sup> **deum magnis . . . natis.** To a large extent this is literally true; they *were* sons of gods: see note on l. 485, ad fin.

<sup>3</sup> **fatidicamque ratem.** The Argo is called 'prophetic', because part of it at any rate was made from the wood of the oak-grove at Dodona, and it thus possessed oracular powers; cf. ll. 300-5, where the figure-head of the goddess foretells the successful issue of the expedition.

<sup>4</sup> **Scythici . . . Phasidis.** The Phasis was the chief river of Colchis, a country lying to the south of the western extremity of the Caucasus, in what is now Southern Russia; it was west of Armenia, and on the eastern shores of the Black Sea, into which the Phasis flows, at a point about seventy miles south of Sebastopol. Scythia proper was really a good deal further north and east, but *all* the barbarous tribes living to the north and east of the Euxine are lumped together by the ancients and designated loosely by the vague and comprehensive term, Scythians.

<sup>5</sup> **inter iuga concita.** The Clashing Rocks or the Clashers, referred to later as 'Cyaneae' (l. 60) and 'Cyaneae cautes' (l. 630), were floating rocks which guarded the entrance to the Euxine. Our author describes the passage of these Κυνεαί πέτραι (also called Πλαγκταί and Συμπλήγαδες, Planctae and Symplegades) in a later book.<sup>a</sup> Even the skill of Tiphys, the pilot of the Argo, was unable unaided to navigate these terrible shoals. Both Apollonius and Valerius are obliged to import

<sup>a</sup> iv. 667-98.

to burst its way through the midst of the Clashing Rocks,<sup>5</sup> and at length found a resting-place in the starry firmament.<sup>6</sup>

divine assistance for the accomplishment of this formidable operation. But even in spite of the timely intervention of the two *deae ex machinâ*, the good ship does not escape altogether unscathed (iv. 691-2). She gets off with a broken figure-head and the loss of some of her benches aft. One is rather reminded of the passage in the *Leech of Folkestone*, where the author describes how Master Marsh emerged from his sulphureous ablutions with the loss of his little finger, which had been resting on the side of the bath; or of the young fellow who went Nap on a hand of five aces, and *only* got shot in the leg.

I may mention that this is one of the four or five passages which Noble, whose renderings are usually accurate and often illuminating, has succeeded in completely misunderstanding and consequently mistranslating. He translates the words 'mediosque . . . rumpere' (ll. 3-4) 'Startling *the astonished banks* with strange dismay', and the last two words aptly describe one's feelings on reading this version, whose ingenuity cannot atone for its inaccuracy. I mention the fact, not to depreciate the value of Noble's work, which I admire greatly, but rather with the intention of extolling and popularizing his translation *generally*, on the principle of *Exceptio probat regulam*.

<sup>6</sup> **flammifero tandem consedit Olympo.** This means that the Argo was made into a constellation; cf. l. 305, where the 'tutela' or guardian goddess of the ship (Pallas) says that Juno could never have torn her (sc. the image) from her native heath had she (Juno) not first promised her (the 'tutela')—i. e. the ship—a place in Heaven. I offer the following verse translation of the first four lines of the poem:—

I sing the mighty heroes who of old	}	
To cross the boundless ocean first made bold,		
And the prophetic bark that such a feat foretold;		
To Scythian Phasis dared a way to force		
Amid the Clashing Rocks that barred its course,		5
Till on Olympus' starry peak it halted,		
And to a constellation was exalted.—H. G. B.		

5 Give me thine aid, Phoebus;<sup>1</sup> if mine house is pure, wherein stands the tripod that shares the dark secrets of the Cymaean prophetess;<sup>2</sup> if the green bay-leaf that I wear encircles a worthy brow. And thou, holy Father,<sup>3</sup> to whom belongs the fame of having opened up

<sup>1</sup> **Phoebe, mone.** It is noteworthy that Apollonius also starts by invoking the aid of this deity (i. 1).

<sup>2</sup> **si Cymaeae . . . domo.** We may infer from this passage that Val. Fl. was a Quindecimvir Sibyllinus (*xv vir sacris faciundis*). The reign of Tarquinius Superbus was remarkable for the appearance of a Sibyl, whose predictions were deposited in the Capitol, and in time of danger consulted by a College of Priests, appointed for that special purpose (at first *duumviri*, then *decemviri*, and finally *quindecimviri*, Sulla having raised their number from ten to fifteen).

<sup>3</sup> **pater** = Vespasian.

<sup>4</sup> **maior . . . fama,** because it was an even greater achievement, so the poet suggests, than that of the Argonauts.

<sup>5</sup> **Caledonius . . . oceanus,** i. e. the North Sea or the English Channel. Caledonius is used loosely for Britannicus, and the reference is to the exploits of Vespasian in Britain as one of Claudius's generals, i. e. before he assumed the purple himself, and when he was still a *privatus*. In A. D. 43 Claudius sent a large army under the command of Aulus Plautius to invade Britain. Vespasian served in this expedition, and it was on this occasion that he 'fought thirty battles, took more than twenty towns, reduced two powerful tribes, and subdued the Isle of Wight' (Suet. *Vesp.* 4). His campaigns were confined to the South of England, and we must therefore not interpret 'Caledonius' too literally: it was reserved for Agricola to penetrate into Scotland.

<sup>6</sup> **oceanus . . . Iulos.** When the poet says that the North Sea had hitherto laughed to scorn the sons of Phrygian Iulus, he is referring to the unsuccessful or abortive expeditions to Britain by the Julian emperors. 'Before the time of Vespasian the Romans twice invaded Britain and won many battles, but their successes were of such a nature that they reaped rather the empty fame of victory, than the real fruits of victory itself.'<sup>a</sup>

<sup>a</sup> Caussin *apud* Lemaire, note ad loc.



the ocean yet more widely <sup>4</sup> when thou didst spread thy sails on the North Sea,<sup>5</sup> which hitherto had laughed to scorn the sons of Phrygian Iulus,<sup>6</sup>—deliver me from

The allusion here is to the two expeditions of Julius Caesar, in 55 and 54 B. C. respectively; and we are told by Tacitus <sup>b</sup> that Caesar, the first Roman to set foot in Britain at the head of an army, merely frightened the natives and made himself master of little more than the sea-shore. Indeed, as the historian drily remarks, Caesar was the discoverer, and not the conqueror, of the island. The civil war broke out soon after, and Britain was forgotten in the stress of those stirring times. According to Tacitus <sup>c</sup> this neglect continued under Augustus and Tiberius, but we learn from Dion Cassius <sup>d</sup> that the former twice left Rome en route for Britain, but was deterred from his project, first by the Dalmatian war and then by the submission of the Britons, news of which, whether true or false, he received at Ariminum. Tiberius appears to have let the island severely alone, but his successor meditated an invasion of it on a large scale. The expedition, however, came to nothing, as the Emperor, after getting as far as the French coast opposite the Straits of Dover, suddenly changed his mind, ordered his men to pick up shells on the sea-shore, and returned in triumph to Rome with a collection of these by way of spoils, without ever having seen the object of his proposed attack (Suet. *Cal.* 36).<sup>e</sup> Thus when the poet says that the Ocean had laughed to scorn the sons of Iulus, he is not merely alluding to the fact that Caesar lost a large number of his ships owing to storms at sea on the occasion of his expeditions to Britain; he refers also to the abortive preparations of Augustus and the ridiculous fiasco of Caligula. He is thus justified in saying that the Ocean rejected with scorn the domination of the founder and first three princes of the Julian line. True, the conquest of Britain took place ultimately under Claudius, a scion of that house, but it was largely due to his general Vespasian, the founder of the Flavian dynasty. In this campaign the latter laid the foundations of that success which afterwards almost invariably attended his arms, and gave Rome an earnest of his future greatness (Tac. *Agr.* 13 ad fin.). The glory of the Flavian race is augmented by the failure of the Julian.

<sup>b</sup> *Agric.* 13 init.

<sup>c</sup> *id. ib.* med.

<sup>d</sup> *xlix.* 38 and *liii.* 25.

<sup>e</sup> His biographer is certainly justified in calling him a 'bellator egregius' (*id. ib.*).

10 the people,<sup>1</sup> and uplift me o'er the murky fogs of earth; and look kindly on one who sings the thrice-famous deeds that were wrought in ancient days.<sup>2</sup> Thine offspring<sup>3</sup> shall unfold (for well he can) thy conquest of the Jews,<sup>4</sup> and how his brother<sup>5</sup> was blackened with the

The members of the Julian house are called Phrygian sons of Iulus, because the gens Julia was supposed to be descended from Iulus, the son of Aeneas. Phrygian of course merely = Trojan.

<sup>1</sup> **eripe me.** Cf. Ps. lix, init., vv. 1 and 2, and Ps. lxxix, v. 15.

<sup>2</sup> Note the alliteration in ll. 11-13, 'veterumque fave veneranda . . . virum. Versam . . . pulvere'. It is noticeable that the assonance consists not merely in the letter 'v', but in the syllable 've' repeated no less than five times, and only once varied, and then merely by the change of 'e' to 'i'. For alliterative purposes, 'v' is the favourite letter of the Latin poets.<sup>a</sup>

<sup>3</sup> **proles tua** is Domitian, who fancied he could write poetry. He appears to have begun about this time (A. D. 70), or shortly after, a poem on the war in Judaea,<sup>b</sup> celebrating the exploits of his brother Titus in that campaign. Quintilian extols his poetical capacity in extravagant terms (x. 1. 91), but we get what is probably a truer account of his abilities from Tacitus, who says that (in his youth) Domitian 'chose to live in solitude, *pretending* that poetry and literary pursuits were his only passion' (*Hist.* iv. 86 ad fin.).

<sup>4</sup> **versam . . . Idumen.** Vespasian was appointed to conduct the war against the Jews by Nero in A. D. 67.<sup>c</sup> In 69 he became Emperor, and at the beginning of the following year he entrusted the command in Judaea to Titus,<sup>d</sup> who took Jerusalem the same year and completed the reduction of that province. As Titus finished off what his father had begun, Valerius is justified in alluding to the conquest of the Jews by the latter—'profligatum a te bellum Iudaicum'.<sup>e</sup> Idume = Idumaea = Iudaea.

<sup>5</sup> **frater** is Titus, who took Jerusalem in A. D. 70.

<sup>6</sup> **et in omni turre furem.** Cf. Juv. viii. 239 'et in omni monte laborat' (sc. *novus Arpinas*, l. 237), possibly an echo of this

<sup>a</sup> Cf. ll. 206-12, 501-6, and 519-29; and the famous Vergilian line (*Aen.* vi. 833), 'neu patriae validas in viscera vertite vires'.

<sup>b</sup> *Carmen de Bello Iudaico.*

<sup>c</sup> Tac. *Hist.* i. 10 ad fin.

<sup>d</sup> *ib.* iv. 51 ad fin.; v. 1 init.

<sup>e</sup> Lemaire, note ad loc., med.-ad fin.

dust of Jerusalem, as he spread fire and slaughter, and raged furiously o'er every battlement.<sup>6</sup> That brother<sup>7</sup> <sup>15</sup> shall cause thee to be worshipped as a god, and shall found a temple for thee and thy posterity, when thou his father art already shining from every part of heaven.<sup>8</sup>

passage. *in omni monte*, i. e. all over Rome, alluding to Cicero's herculean attempts to frustrate the Catilinarian conspiracy.

<sup>7</sup> *ille* is Titus, and not Domitian, as has been sometimes held. The former did as a matter of fact decree divine honours to his father, but as this was a common practice (Plin. *Panegy.* 11), we need not suppose that this passage was written later, or that there is any reference in the words 'delubraque genti instituet' to the temple of the Flavian Dynasty built by Domitian (Suet. *Dom.* 1 and 5). Still less are we to alter 'genti' to 'gentis' with Heinsius, and understand by the words 'delubra gentis' the Temple at Jerusalem, taking 'gentis' as = the Jews, and making Valerius suggest that Titus should dedicate the sacred building to the worship of Vespasian; nor should we follow Burmann in supposing that the meaning is that Titus should, under the auspices and in honour of his father,<sup>f</sup> introduce in Judaea (*genti*) the worship of the Roman theogony. Nor is it necessary to change 'genti' into 'centum', as Haupt, Schenkl, Bährens, and Langen all do; this would be an exceedingly weak, not to say otiose, epithet.

<sup>8</sup> *ab omni parte poli*. An exaggeration characteristic of the Silver Age. There is no need to adopt Heinsius's conjecture 'ab alta arce poli', or to alter 'omni' to 'alti' with Haupt and Langen. Indeed, to suggest that his constellation should only shine from *a part* of heaven would be a very poor compliment to pay the Emperor, and it would never occur to a writer of the Silver Age that there was anything incongruous or absurd in the idea of a star shining at one and the same time from every part of the sky. The meaning merely is that the brightness of 'Vespasian' would eclipse that of all other luminaries, and that the other heavenly bodies would all look dim and pale beside this one transcendent orb. Even Augustus, Nero, and others of that ilk would now take a back seat, and figure but as 'lesser lights'. This idea is followed out in ll. 17-20, in which the poet says that the mariners of Greece,

<sup>a</sup> taking *tibi* as *dativus commodi* = 'in thy honour'.

And truly the Little Bear shall not be a surer guide than thee for the ships of Tyre, nor will it behove the Grecian pilots to watch the Great Bear more closely than thy star; nay<sup>1</sup> *thou* shalt give them signs, and<sup>1</sup> under *thy* guidance shall Greece and Sidon and the Nile  
 20 send forth their ships. Now, I beseech thee, favourably aid mine undertaking, that my words may go out unto all lands wheresoever the Latin tongue is spoken.<sup>2</sup>

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Egypt, and Phoenicia will now give up watching the Great and Little Bears, and will henceforth take this wondrous 'sign' for their guide in all their voyages o'er the deep.

<sup>1</sup> *seu tu . . . , seu te duce.* 'seu . . . , seu' *must* be wrong, as it gives no sense, and, on the sound old principle of our school-days that whatever is not sense is nonsense and that poets do not write nonsense, we are justified in resorting to emendation. I have accepted Caussin's 'sed . . . , sed', which seems to me to give an excellent sense. Langen reads 'si . . . , sed', attributing the latter correction to Bährens; but in point of fact it was first suggested by the editor above-mentioned (Lemaire's edition of the *Arg.* vol. i, p. 83, note ad loc.).

<sup>2</sup> Ps. xix. 4.

<sup>3</sup> Othrys was a range of mountains extending nearly across the whole of southern Thessaly. Olympus was the lofty mountain-range which separated Thessaly from Macedonia, forming the northern boundary of the former district. Mount Olympus itself, its highest peak, is about the most northerly point in Thessaly. Haemus, however (the Balkans), was not in that country at all, but a long way to the north-east; it formed the dividing line between Thrace and Lower Moesia (the modern Bulgaria). So that when Valerius says that Pelias was lord of Haemus he is guilty of a slight exaggeration, which may be excused, however, on the ground of poetic licence.

<sup>4</sup> Jason, the son of his half-brother, Aeson. Tyro, the mother of both Aeson and Pelias, was the daughter of Salmoneus. She first married her uncle Cretheus, and by him gave birth to Aeson (the father of Jason, the hero of the Argonautic Saga), Pheres (the father of Admetus, *Arg.* i. 444-9), and Amythaon (the father of Melampus, *Verg. Georg.* iii. 550). To Neptune, her second husband, she bore two sons, Neleus (father of Pylion



Pelias had governed Thessaly from his earliest youth with a rod of iron, and was now well-stricken in years, and had long been feared by his subjects. His were all the streams that flow into the Ionian Sea; wealthy he was, and his servants ploughed the slopes of Othrys and Haemus<sup>3</sup> and the fertile plains below Olympus. But his mind had no rest through fear of his brother's son,<sup>4</sup> and the boding oracles of the gods; for the prophets

Nestor, the Methuselah of classical mythology), and Pelias, the king of Thessaly, with whom we are now concerned. Aeson and Pelias were thus uterine brothers, and the latter plays the part of the wicked uncle<sup>a</sup> to Jason, his half-nephew, whom he sends off on a fool's errand after the Golden Fleece. Jason, however, scores off him by inducing his young cousin Acastus,<sup>b</sup> the son of Pelias, to accompany the Argonauts on their expedition, without the knowledge of his father; who, on discovering how he has been fooled, promptly murders<sup>c</sup> his brother (Aeson), his sister-in-law (Alcimedea, Aeson's wife and Jason's mother), and his other nephew (Promachus, Jason's younger brother, a mere boy). This, plus a brief account of the building of the boat, a catalogue of the Argonauts, a narration of the frantic efforts of Boreas and Aeolus to wreck their ship,<sup>d</sup> a lurid description of the last sacrifice of the doomed King and Queen, and a vivid picture of the Under-world, the whole interlarded and set off with a few vigorous speeches, one at least of which is a masterpiece,<sup>e</sup> may be taken as a rough and ready summary of the chief events recorded or described in the first book of the *Argonautica* of Valerius Flaccus.

<sup>a</sup> Pelias is step-uncle to Jason.

<sup>b</sup> Cf. l. 178, where Acastus actually speaks of Jason as a brother. As a matter of fact, they were (half) first cousins, and *fraternae* (loc. cit.) is used much in the same way as the term *bhai* (brother) is loosely employed by natives of India to designate cousins of various degrees of consanguinity, and even more distant relations still, whom we should regard as mere connexions.

<sup>c</sup> i.e. finishes off: Aeson and Alcimedea had already partly forestalled him by taking poison; cf. the fine scene in Wallenstein's *Todt*, where the Countess thus anticipates her would-be murderers.

<sup>d</sup> Only frustrated by the timely intervention of Neptune himself.

<sup>e</sup> Aeson's bitter curse of Pelias, ll. 794-815.

prophesied that he would destroy the king, and victims on the altars gave the same dread warnings. Above all the mighty renown of the warrior himself weighs on his mind, and his valour, a thing no tyrant loves. Wherefore he strives to anticipate his fears by killing the young man, even the son of Aeson, and seeks means and an opportunity to slay him. But he can find no wars, no monster to be slain throughout the land of Greece: ere this Alcides had covered his temples with the gaping jaws of the lion of Cleone;<sup>1</sup> long since had the men of Arcady been ridded of the Water-snake of Lerna;<sup>2</sup> long since had the horns of both bulls been broken.<sup>3</sup> So he bethinks him of the

<sup>1</sup> **Cleoneo . . . hiatu**, i.e. Hercules had already slain the Nemean lion. Cleone was a small town in Argolis, not far from the forest of Nemea. Hercules wore the lion's skin as a garment and covered his face with its head-piece (*hiatu* = *rictu*), using it as a helmet, or wearing it instead of one; cf. l. 263.

<sup>2</sup> This, of course, refers to the Lernean Hydra, also polished off by Hercules. The marshes of Lerna were really in Argolis, not in Arcadia. Valerius makes the same mistake in l. 108.

<sup>3</sup> **ambobus . . . iuvenis**. These are usually taken to be (1) the river Achelous and (2) the Cretan bull. (1) Hercules and the river-god quarrelled about Deianira, whom each of them sought in marriage. They decided to fight for her, and Achelous donned the form of a bull for the combat. This is quite in keeping with all the traditions of classical mythology, in which river-gods are frequently represented as taking this shape, cf. l. 106 and Eur. Ion 1261, ὃ ταυρόμορφον ὄμμα Κηφισοῦ πατρός. The Achelous put up a stout fight, but eventually succumbed to the brute strength and bull-dog tenacity of the Tirythian, who literally broke one of his horns sharp off from his forehead ('infregit, . . . truncaque a fronte revellit,' Ov. *Met.* ix. 85-6). This is, however, merely a picturesque way of saying that Hercules compelled the river to flow henceforth in only *one* channel (*cornu*), instead of two as formerly. (2) The other beast whom Hercules 'broke' is the Cretan bull, whose unnatural union<sup>a</sup> with Pasiphæe was one of the stock fables of

<sup>a</sup> 'Turpes pecudum . . . concubitus,' Verg. *Ecl.* vi. 49-50; *Aen.* vi. 24-6.



angry sea, and remembers the perils of the vasty deep. With peaceful look, no frown upon his brow, he approaches the youth, and by his serious air adds weight to words that come from feignèd lips: 'Grant me this service, more noble than the deeds of olden time, and give thyself up to it, heart and soul. Thou hast heard how Phrixus, sprung from the blood of our kinsman Cretheus,<sup>4</sup> escaped the altar whereon his father was

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antiquity.<sup>b</sup> According to Vergil (*Aen.* viii. 294-5), the hero slew off this animal altogether; but Hyginus (xxx and xxxi) and Diodorus Siculus (iv. 13) tell us that he brought him alive to Mycenae, and that he was afterwards called the bull of Marathon.

Dureau, however, followed by Langen, holds that there is an allusion here to the Cretan Minotaur, slain by Theseus, and that the poet does not refer to the Achelous at all, as this was not a *monstrum horrendum* but a *fluvius benignus*, and therefore not an apposite example in this connexion. He rightly argues that we are not bound to suppose that the poet is only talking of the labours of Hercules, and concludes that the two 'iuventi' referred to are the Cretan bull, 'broken' by Hercules, and the Cretan Minotaur,<sup>c</sup> slain by Theseus. There is much to be said for this view, and there would be no point in sending Jason off to fight with the Achelous. Hercules's encounter with that worthy was not one of his 'labours', but merely a private duel arising out of a love-affair,—one of many incidents in a not uneventful career, not an officially recognized undertaking.

<sup>4</sup> **nostrī de sanguine Phrixus Cretheos.** These words can be quite naturally interpreted without in any way departing from the accepted genealogy of the family with which we are concerned. I have translated them generally 'sprung from the blood of our kinsman Cretheus', but a more literal and accurate, albeit somewhat cumbrous and prosaic, version would be 'sprung from the same blood as', for, according to the generally

<sup>b</sup> Vide, *inter alios*, locc. cit., Verg. *Ecl.* vi. 45-60, and *Aen.* vi. 24-6.

<sup>c</sup> The offspring of Pasiphæa and the Cretan bull; see above and note on l. 704 init.

about to sacrifice him.<sup>1</sup> But alas! cruel Aectes,<sup>2</sup> who dwells in Scythia by frozen Phasis, shaming his mighty

accepted pedigree, Cretheus was not the direct progenitor of Phrixus, though he was of Jason, and we must take the words 'de sanguine' as meaning that Phrixus had in his veins the same blood that had flowed originally in those of *Aeolus*, and had descended collaterally both to his grandson Phrixus (son of Athamas) and his son Cretheus (brother of Athamas). According to the traditional view it is Aeolus, and not Cretheus, who is the common ancestor (*auctor*) both of Phrixus and Jason. The family tree opposite will, I hope, make this plain.

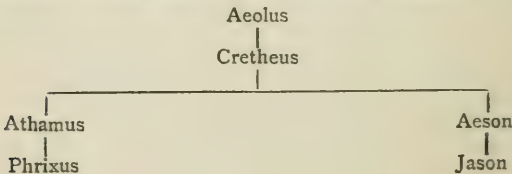
From this it will be seen that Phrixus is first cousin once removed both of Pelias and Jason,<sup>a</sup> and *nephew* of Cretheus. In this sense, then, he is said to be 'sprung from the blood of our kinsman Cretheus'. 'Nostri Cretheos' (*our* kinsman Cretheus), because Cretheus was (1) the great-uncle of Pelias and (2) his mother Tyro's first husband *on the one hand*, and grandfather of Jason *on the other*. Pelias, therefore, calls him 'our kinsman', because he is doubly related to, or at any rate connected<sup>a</sup> with, him (the speaker), and because he is the grandfather of the person addressed (Jason).

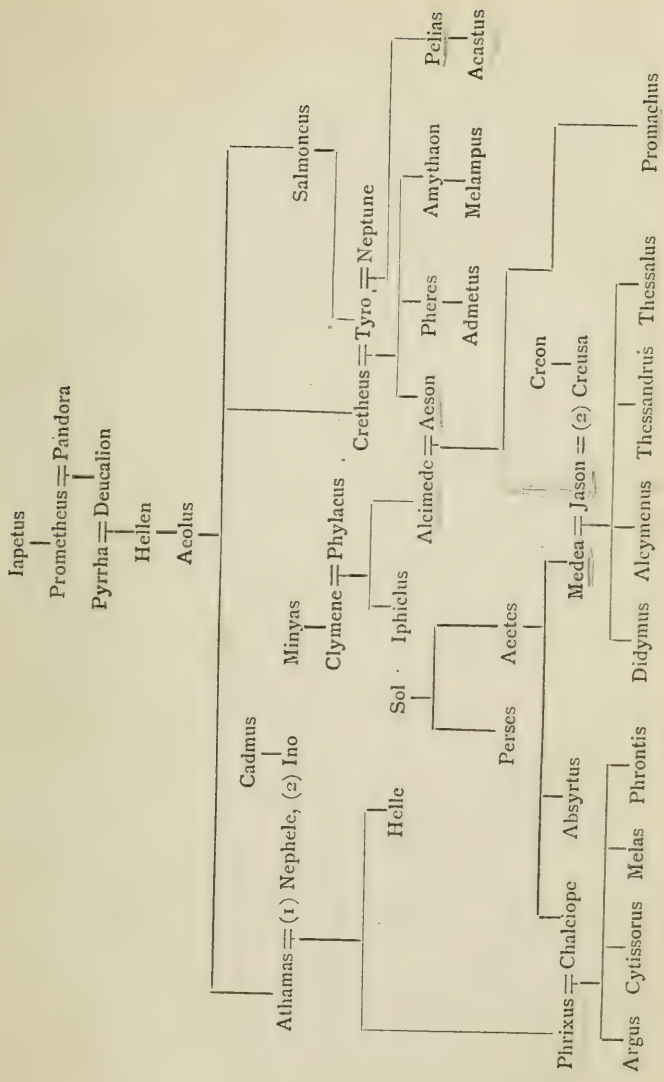
It will be evident further from the genealogy given on p. 31 that Jason *on the father's side* is the second cousin of Pelias, though by his grandmother Tyro he is his half-nephew. On his father's side, by direct descent, Aeson is Pelias's first cousin once removed, and is a generation older than he, but the relationship is complicated by the fact that Cretheus, like Claudius, married his niece, with the result that Aeson and Pelias are uterine brothers as well.

<sup>1</sup> For note see p. 32.

<sup>2</sup> For note see p. 33.

<sup>a</sup> According to Langen, the relationships are as follows:—





sire the Sun-god, slaughtered<sup>1</sup> him whilst the hospitable wine-bowl circulated, amid the inviolable rites of the

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This, then, is the ordinary view of the passage, involving no departure from the genealogical traditions of antiquity. Langen, however, ingeniously suggests a different explanation of the words 'nostri . . . Cretheos', which he takes to mean '*descended from our kinsman Cretheus*', by supposing that Valerius has abandoned the traditional view and has made Cretheus the *father*, and not the brother, of Athamas, so that Phrixus and Jason are both of them grandsons of Cretheus, and first cousins of each other.<sup>a</sup> According to this supposition, Cretheus is the grandfather, and not merely the paternal uncle, of Phrixus, and the latter is his direct, near, and lineal descendant in the male line, and may therefore truly be said to be 'de sanguine Cretheos', sprung from the blood of Cretheus. Langen's theory gains support from v. 478, where the poet says in so many words that Cretheus is the common ancestor of both Jason and Phrixus (*idem Cretheus ambobus* [sc. *mihi et Phrixo*—Jason is speaking] . . . *auctor*), and from ii. 612, where Helle is addressed as 'Cretheia virgo'. It is unlikely, however, that so accurate and learned a mythologist as Valerius Flaccus would either have made such a mistake in the ramifications of his hero's family, or (in the alternative) would have consciously and purposely deviated from the established genealogical table thereof, and it seems better to stick to the ordinary interpretation of the present passage, and to explain the other two similar ones (v. 477-9 and ii. 612) on the same lines, since both are capable of such explanation.

<sup>1</sup> (p. 30) **patrias . . . effugerit aras.** Phrixus and Helle were the children of Athamas by his first wife, Nephele. On her death he married Ino, the daughter of Cadmus and Harmonia, who, after the manner of stepmothers, promptly set about killing her stepchildren. She managed to bring about a famine by getting the corn-seeds 'cooked' by the women of the country, and then bribed the Delphic Oracle—never a very difficult thing to do—to tell the messengers whom Athamas sent to consult it, that the god required the sacrifice of his two children. He somewhat weakly consented, and was about to slay them, when their mother, descending in a cloud, carried them off, and provided

<sup>a</sup> See p. 30.

banquet, while the guests looked on in horror—unmindful of me and of the gods. Nor is it only rumour that tells the news. I myself, what time late sleep binds my tired limbs, have seen the youth in his own person groaning bitterly; his mangled shade dispels my slumbers with its incessant complaints, and Helle, now a deity of the mighty deep,<sup>2</sup> gives me no rest. Had I the strength

a ram with a golden fleece to convey them across the seas, out of reach of their stepmother's machinations. Unfortunately, before they had reached their destination, the girl, who was doubtless unused to this novel form of transport, slipped off the ram's back and perished in the locker of Mr. David Jones, Esq., giving her name, however, to the sea in whose waters she was drowned (ll. 50, 286, and 537). Her brother kept a better grip of his steed and safely reached Colchis, where he dedicated the fleece to Mars, married one<sup>a</sup> of the daughters of Aetes, king of Colchis, and, according to Apollonius<sup>b</sup> and Valerius,<sup>c</sup> lived happily ever afterwards. Hyginus,<sup>d</sup> however, says that Aetes subsequently became afraid that his son-in-law would depose him, and accordingly put him to death. In the present passage Valerius purposely makes Pelias tell all these lies to inflame Jason's wrath and make him eager to avenge the alleged murder of his first cousin once removed. Jason sees through<sup>e</sup> his uncle's sham indignation and pretended desire to uphold the family honour (ll. 244-5), but is induced to undertake the expedition by the thought of what a fine thing it will be to prevail over the Ocean, and of the undying fame he will attain thereby (ll. 75-6). To win Fame, he is prepared to go to Glory (ll. 76-8).

<sup>2</sup> (p. 30) Son of the Sun, king of Colchis, and father of Medea.

<sup>1</sup> (p. 32) Aetes did not really slay Phrixus, but gave him his daughter in marriage and half his kingdom; <sup>f</sup> see note on l. 42. Pelias merely says this to excite Jason's desire for vengeance.

<sup>2</sup> The Hellespont; cf. ll. 286 and 537, and see note on l. 42. Cf. also:—

Had such, Leander, been the sea  
That flowed between thy love and thee,

<sup>a</sup> Chalciopé, v. genealogical table, *ante*, note on l. 41.

<sup>b</sup> ii. 1147-51.

<sup>d</sup> Hyg. *Fabb.* iii. and ccxlv.

<sup>c</sup> i. 520-4; v. 225-6.

<sup>e</sup> l. 64.

<sup>f</sup> l. 522.



I once possessed, e'en now shouldst thou behold the punishment of Colchis, and see the head and arms of its king brought back in triumph. Alas! long since, with advancing years, has the keen edge of my youthful ardour been blunted; nor is mine own son<sup>1</sup> yet ripe for empire or war or exploits o'er the seas. But thou,  
 55 glorious youth, in whom already there is a strong ambition and a manly spirit, go and restore to the walls of a Grecian temple the fleece of the ram sent down by Nephele, and deem thyself worthy of such a perilous task.' In this strain he encourages the young man, and then holds his peace, as one who commands rather than exhorts; saying naught of the Black Rocks<sup>2</sup> that clash on the Scythian main, naught of the grim Dragon that  
 60 guards the fleece; whom, as it darted forth its forky tongues, the king's daughter was wont to entice from its

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Never on Helle's narrow strait  
 Had come the scandal of thy fate.<sup>3</sup>

<sup>1</sup> Acastus: yet Jason manages quite easily to make him join the expedition, though we never hear of his doing anything in the course of it.

<sup>2</sup> See note on l. 3, and cf. l. 630.

<sup>3</sup> This seems to mean that the dragon consumed at a time only a portion of the concoction given him by Medea, and that his poisonous fangs contaminated the remainder, which was carefully preserved and produced for his meal next day.

<sup>4</sup> i. e. to Jason.

<sup>5</sup> The Grahame-White of classical mythology. Perseus was provided with winged sandals (*plantaria* or *talaria*), corresponding to the magic carpet of Cook's tours and the *Arabian Nights*, the witch's broomstick of the Middle Ages, and the

<sup>6</sup> These four lines are a translation (I am not aware whose) of Ovid's couplet:—

Si tibi tale fretum quondam, Leandre, fuisset,  
 Non foret angustae mors tua crimen aquae.

*Trist.* iii. 10. 41-2.



secret abode by spells and offered food, and to give it honey already livid with the poison of the day before.<sup>3</sup>

Soon was the secret guile revealed ;<sup>4</sup> and the young man sees that it is not the fleece that Pelias seeks, but that the jealous hatred of the king is driving him to 65 attempt the mighty deep. By what means soever could he hope to find the Colchians whom he was thus bidden to seek out? In such a pass well might he wish for the winged sandals of flying Perseus,<sup>5</sup> or the dragon-drawn car driven, so the story runs, by him<sup>6</sup> who first taught how to plough the earth that till then knew naught of the gifts of Ceres, and gave to men the golden ears of 70 corn in exchange for the acorn whose death-sentence he pronounced.<sup>7</sup> Alas! what should he do? Should he summon to his aid a people ever ready for change,<sup>8</sup> and

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air-ships of the present day. By their aid he was enabled to accomplish a feat which easily eclipsed all previous aeronautic records, and to rescue Andromeda from her perilous position on the rock. In ll. 704-6 we get a reference to those other two not less intrepid, and hardly less famous, aviators of antiquity, Daedalus and Icarus. Perseus was the son of Zeus and Danaë, the daughter of Acrisius, king of Argos. For a good account of his sensational adventures see Kingsley's *Heroes*.

<sup>6</sup> Triptolemus, son of Ceres, who first taught people how to plough.

<sup>7</sup> The idea of the ancients being that primitive man subsisted chiefly on acorns.

<sup>8</sup> Cf. l. 761, where Aeson debates within himself as to whether he shall have recourse to similar aid, and lean on the staff of the same somewhat bruised reeds. It is probable that if Jason had resorted to the drastic method of causing a *στάσις*, he would have made a highly successful popular leader, and have succeeded in dethroning his uncle and reinstating his father without much difficulty; but such an occurrence would have been not only untrue to history, but fatal to the interest

hostile to the aged tyrant, and the elders who had long pitied the lot of Aeson? <sup>1</sup> or should he rather steel his heart to endure all things, <sup>2</sup> relying on the friendly help of Juno and of Pallas of the clashing armour, and undertake <sup>75</sup> the voyage as bidden? Fame, thou alone dost set his mind and all his martial spirit aglow, to think what glory may arise from such a mighty feat as the taming of the ocean! Thee in his mind's eye he sees standing on the banks of Phasis, thy laurels undimmed by any touch of eld, beckoning a young man on to deeds of derring-do. At length Faith confirms his wavering mind and gives confidence to his troubled breast; and lifting his <sup>80</sup> hands in prayer to heaven, he thus makes supplication: 'Almighty Queen, <sup>3</sup> whom, when Jove hurled his dusky

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of the story. Our hero therefore (perhaps wisely) scorns such assistance, and decides to make a bid for fame by seeking unknown lands beyond the seas. He will be the first to go down to the sea in ships, and occupy his business in great waters. With 'veterique . . . infensum' cf. ll. 22-3.

<sup>1</sup> **atque olim . . . advocet?**—(Sc. Shall he)

Call on the senate mov'd by Aeson's wrongs?

NOBLE.

<sup>2</sup> **superet** cannot be taken as governing 'freta', as this would be putting the cart before the horse. It would be possible to supply 'patruum' after it, and translate 'or should he rather undertake the voyage as bidden and so score off his uncle?' or better 'or should he rather score off his uncle by (et) undertaking the voyage as bidden?' It is, however, better perhaps to take 'superet' intransitively = *καρτερῆν* or *καρτερήσει*.<sup>h</sup> There is no need to alter to 'speret', as Langen does, although it gives a good sense ('or should he pitch his hopes—or ambitions—higher?').

<sup>h</sup> Summers, p. 45 med. Cf. Sen. *Herc. Fur.* 33, 'superat, et crescit malis' (sc. Hercules): 'sunt verba Iunonis querentis' (Langen, note on *Arg.* i. 33).

storm-clouds athwart the darkling sky, I myself bore safely to dry land across the Enipeus,<sup>4</sup> high in flood with the deluge that was falling, nor could believe thee to be a goddess till I heard thy angry spouse<sup>5</sup> recall thee in a voice of thunder, and saw thee, at his nod, borne away 85 before my startled gaze,—deliver Scythia and Phasis into mine hands; and thou, virgin Pallas, save and deliver me from all perils: so shall I make an oblation of the fleece at your temples, and my father also shall offer fat bullocks with their gilded horns as a burnt-offering, and around your altars there shall be abundance of snow- 90 white sheep.’

The goddesses hearkened unto his prayer, and glided swiftly down from on high, each on her different quest. Tritonia<sup>6</sup> quickly wings her downward flight to the walled town of Thespiæ,<sup>7</sup> and seeks out her belovèd Argus.<sup>8</sup> Him she bids hew down tall trees and build

<sup>3</sup> Juno.

<sup>4</sup> In Apollonius<sup>i</sup> this river appears as the Anaurus, which means a swollen torrent (*ἀράννος*). Hyginus<sup>j</sup> calls it the Evenus.

‘Thee o’er the swoln ENIPEAN flood I bore.’—NOBLE.

<sup>5</sup> Jupiter, who was at once the brother and the husband of Juno; see note on l. 112.

<sup>6</sup> = Pallas Athene, or Minerva, as she was called by the Romans. Tritonia, because she had a temple near lake Tritonis, which was in Libya, and in the parts around Cyrene, i. e. in the Cyrenaic Pentapolis of the province of Cyrenaica in northern Africa, near the coast.

<sup>7</sup> A town in Thessaly, not the well-known city in Boeotia. Cf. ll. 124 and 477-8.

<sup>8</sup> This is Argus of Thespiæ, the shipwright, the son of Arestor,<sup>k</sup> and builder of the Argo, not Argus the son of Phrixus and Chalchiope, as Pherecydes<sup>l</sup> supposed. See ll. 124 and 477-8.

<sup>i</sup> iii. 67.

<sup>j</sup> *Fab.* xiii.

<sup>k</sup> Ap. Rhod. i. 111-12.

<sup>l</sup> *Apud* schol. Apollon. i. 4.

a mighty vessel; and already she is accompanying him  
 95 to the shady woods of Pelion.<sup>1</sup> Meanwhile Juno spreads  
 abroad the news throughout the cities of Greece and  
 Macedon that the son of Aeson is about to breast the  
 ocean-winds that daunted his forefathers; and that the  
 ship is already straining at her hawsers in full pride of  
 oarage, and is only awaiting a crew whom she may bring  
 back<sup>2</sup> to reap the eternal glory of their achievements.

100 The whole host of chieftains is eager to go forth—  
 both the renowned warriors whose valour has ere this  
 been tried and proved, and those brave spirits in the first  
 flower of their youth, who are enthralled with the under-  
 taking, and by the chance of winning glory, now offered  
 them for the first time. But to them that are occupied  
 in tillage and the peaceful work of the plough, the  
 105 woodland gods and goddesses amid their woodland

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<sup>1</sup> The good ship Argo is thus made of the ash of Pelion (l. 406) and the oak of Dodona (ll. 302-3).

<sup>2</sup> There is no need to alter to 'quosque vehat' with Bährens and Langen, or to suppose (with Forcellini and Samuelsson<sup>m</sup>) that 'revehat' simply = 'vehat'. Wagner and Georges are probably right in taking it as = 'vehat et revehat', and I do not see why Langen should characterize as 'inept' Burmann's explanation of 'revehat' as referring to the successful and triumphant return of the Argonauts. Noble also takes the passage thus:—

'With whom she may retrace her watry<sup>n</sup> ways' (l. 163).

<sup>3</sup> Hercules, so called from Tiryns, a town in Argolis about three miles south-east of Argos, in which the hero had been brought up and had resided. Some five miles to the south-west of it was Lerna, so that Valerius is wrong in saying that the arrows of Hercules were steeped in the fiery poison of *Arcadia*: 'Argolico' would have been nearer the mark. Hercules dipped his arrows in the blood of the Hydra of the Lernean

<sup>m</sup> *Stud. in Val. Fl.*, p. 100.

<sup>n</sup> *Sic.*

haunts and in the country lanes, and hornèd river-gods uprising from their streams, at Juno's bidding clearly manifest themselves, and roam the country-side, and loudly chant the praises of the vessel.

Straightway of his own accord the Tiryinthian<sup>3</sup> hastens up from Inachian Argos; whose arrows, imbued with fiery poison of Arcadia, and pliant bow the boy Hylas<sup>4</sup> lightly bears on his rejoicing shoulders, and 110 would fain carry his club also, but that his hand is not yet able to support so great a burden. Against these twain the daughter of Saturn,<sup>5</sup> mad with rage, relentlessly inveighs, and thus renews her time-honoured complaint:—

‘Would that not *all* the flower of Grecian manhood

Marsh, after he had slain it (see note on l. 35): hence Statius<sup>9</sup> calls them Lernean arms.

Argos is called Inachian because it was built by Inachus, its first king.

<sup>4</sup> Hylas was the squire or page of Hercules, and was beloved of him. He was his armour-bearer (*armiger* = Esquire, cf. Shakespeare, *Merry Wives*, init.), but could not quite manage to carry the hero's club. In the course of the expedition he falls into a river, and Hercules is left behind by the other Argonauts while trying to find him.

<sup>5</sup> Juno was the daughter of Saturn, and at once the sister and the wife of Jupiter (‘Iovis et soror et coniunx’, Verg. *Aen.* i. 46-7, cf. x. 607). She ‘had a down on’ poor Hercules, because he was the son of Jupiter by Alcmena, and therefore told off Eurystheus to appoint twelve Labours for him to perform; all of which he accomplished successfully, thus reducing Juno to a state of exasperation bordering on lunacy: cf. Sen. *Herc. Fur.* l. 40, where she complains bitterly that there are no monsters left for Hercules to slay off. (Pelias is in the same difficulty, see *ante*, l. 33.) ‘Nostris Eurystheos’, because the goddess used him as her agent or tool in oppressing Hercules—‘my trusty servant Eurystheus’.

<sup>9</sup> ‘Lernaea . . . arma,’ *Theb.* v. 443-4.



were rushing headlong into a future all unknown! Would that this were a new Labour imposed by my  
 115 Eurystheus! Straightway would I have sent storm and tempest, and roused my brother with his dread trident, and hurled my consort's flaming bolt, even against his will. E'en as it is I cannot brook that *he* should share in, or be the mainstay of, the vessel, nor were it right for me ever to put my trust in the help of Hercules, or owe so great a debt to such a haughty comrade.'

120 So saying, the goddess swiftly turned her gaze to the Thessalian shore below. Here she descries a busy scene, all stir and bustle, while on all sides she sees a veritable moving wood,<sup>1</sup> and hears the shores resounding with the noise of the well-wielded axe; already she beholds the man of Thespieae<sup>2</sup> sawing through pine-trees with his trenchant blade; already the ship's sides are being joined, already before her eyes the yielding timbers are  
 125 being bent and seasoned by the softening influence of fire; the oars are ready, the mast is fixed, and Pallas herself is seen choosing the yard-arms for the sails at the

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<sup>1</sup> Here we have an anticipation of the famous scene in *Macbeth*; cf. also Pseudo-Shakespearean *Edward III*, i. ii. 52.

<sup>2</sup> Argus: see notes on ll. 92-3.

<sup>3</sup> The subject of 'superaddit' is left unexpressed in the original. Lemaire, following Wagner, takes it to be Juno, but this view is, I think, rightly rejected by Langen, although he admits that it 'grammatica ratione aliquomodo commendatur'. It is better to understand either Pallas or Argus, and I am inclined to agree with Langen in supposing that the latter is meant, in the absence of any express mention of the goddess.

<sup>4</sup> Thetis, the daughter of the sea-god Nereus, was beloved both by Neptune and Jove, but the deities were dissuaded from marrying her by Themis, who pointed out that unfortunately it was a decree of fate that the son of Thetis should be greater than his father. Jove therefore reluctantly gave her in marriage



mast-head. When the mighty hulk stood ready and sea-proof against her long voyage, and when any hidden chinks in the planking had been smeared over with a layer of pitch and wax, then did the shipwright<sup>3</sup> crown and adorn his work with the added grace of sculptured designs. Here, on one side of the ship, Thetis<sup>4</sup> is seen riding<sup>130</sup> on the back of the Tuscan fish to her unlooked-for nuptials with Peleus; swiftly the dolphin cleaves the waves, but she sits with her veil pulled down over her eyes, and sighs to think that Achilles may not be born to eclipse Jove. Her sisters Panope and Doto accompany her, and Galatea, that had been basking bare-<sup>135</sup> armed between the breakers, joins the escort as it makes for the cave, nor listens to the shouts of the Cyclops<sup>5</sup> standing on the Sicilian shore, calling her to come back. On the reverse side the marriage-feast itself is painted—the sacred fire, the couches of fresh leaves, the flowing bowl, the son of Aeacus seated with his bride among the deities of the deep, and Chiron<sup>6</sup> twanging his lyre

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to Peleus, the son of Aeacus, himself a right worthy fellow and a valiant warrior,<sup>p</sup> but still only a mere mortal. Hence Thetis, who had set her cap at him who was 'the father of gods and men', goes somewhat mournfully to her wedding with Peleus, and this is why her nuptials are called 'insperati': she had looked for a nobler husband. However, she had to be content with what she had got, and, pocketing her pride and her chagrin, produced a son to Peleus, in the shape of that somewhat dreary and unlovable character, Achilles.

The Tuscan fish is a dolphin.

<sup>3</sup> This is 'the monster Polypheme', whose infatuation for Galatea is too well known to require further comment.

<sup>6</sup> The Centaur, and tutor of the youthful Achilles (ll. 255-6). He was a musician of great merit, and it was in his cave on

<sup>p</sup> He was a specially stout performer with the spear, cf. ll. 143-4, 270, and 404-6.

140 after the wine-cup had begun to circulate.<sup>1</sup> On the other side of the ship Mount Pholoë<sup>2</sup> is represented, and Rhoetus mad with much wine, and the sudden battle that arose o'er the Maid of Thessaly; wine-bowls and tables and altars of the gods are flying

Mount Pelion<sup>3</sup> that the nuptials of Peleus and Thetis were celebrated.

<sup>1</sup> **post pocula.** This does not mean that Chiron was 'caecus ad mundum', as Noble supposes:—

'And Chiron, drunk, his shell melodious beats' (l. 224). 'post pocula' does not differ greatly in meaning from 'per pocula' or 'inter pocula'; but whereas the last two would imply that he was playing all through the meal, 'post pocula' appears rather to suggest that he only struck up after the port and walnuts had been set on the table.

<sup>2</sup> A mountain on the borders of Elis and Arcadia, and one of the homes of the Centaurs; it was not really, as Lemaire says, a grove in Thessaly—that indiscriminate dumping-ground of classical geography. There was, however, apparently, another mountain of that name in Thessaly, also inhabited by the Centaurs. Rhoetus or Rhoecus was one of those fabulous monsters. These spirited lines (140-8) give us a graphic picture of the celebrated battle between the Centaurs and the Lapithae, described in greater detail by Ovid (*Met.* xii. 210 seq.). Pirithoüs, king of the Lapithae in Thessaly, married Hippodamia (here spoken of as the Atracian = Thessalian maiden), and invited to the wedding not only the aristocracy of Thessaly and the other heroes of Greece generally (e.g. Nestor,<sup>†</sup> Aeson, Peleus, and Theseus), but also those untamed

<sup>3</sup> In Thessaly.

<sup>†</sup> It is he who tells the yarn to the other chieftains of the Greek host, while they are encamped before the walls of Troy, on the occasion of a feast-day. The warriors sit round the fire after supper, boasting about their various achievements (*id. ib.* ll. 159-62). The talk naturally turns on the recent defeat and death, at the hands of Achilles, of Cynus, whose body was invulnerable (ll. 164-7). The young men all agree as to what a wonderful effort it was, when Nestor says that he can tell them a tale worth two of that (ll. 165 and 168-75). He is of course requested, like Mr. Ponderbury, to oblige (l. 176); and thereupon, without waiting to be asked twice (though he pretends that age has dimmed his memory

about, and golden goblets of rare old workmanship; here stands Peleus, spearman renowned, and here is seen the well-known form of Aeson, furiously brandishing his sword. The bulky Monychus<sup>3</sup> carries victorious Nestor<sup>145</sup> on his unwilling back; Clanis<sup>4</sup> transfixes Actor with

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and elemental creatures, the Centaurs—a somewhat unwise and dangerous proceeding. *Hinc illae lacrimae*: Eurytus, the roughest of those exceedingly rough diamonds (Ov. *Met.* xii. 219), being already half-drunk, became inflamed with desire for the girl, and, upsetting the table, laid violent hands upon her. This aroused the wrath of Theseus,<sup>5</sup> the friend of Pirithoüs, who seized a large wine-bowl,<sup>6</sup> this being the first missile that came to hand, and flung it in the Centaur's face. On this the fight became general, and the Centaurs were eventually put to flight with heavy loss, although the Lapithae themselves, even in Ovid, do not escape altogether unscathed.

<sup>3</sup> Monychus was a Centaur, and a warrior of some merit (Juv. i. 11), but was defeated by Nestor, who rode off on his back.

<sup>4</sup> Clanis was another Centaur, who, after slaying Actor, was

somewhat), the old man launches forth into the story of the battle of the Centaurs and Lapiths, culminating in 'the passing of Caeneus', who had been presented by Poseidon with the valuable gift of invulnerability.

Still an old crooked sixpence the Conjuror gave him

From pistol and sword was sufficient to save him.

*Ingoldsby Legends*, The Tragedy, ad fin.

Caeneus fought for the Lapiths against the Centaurs in the famous battle between these two parties, described above. When all their attempts to kill him with sword or spear were unavailing, the Centaurs uprooted all the trees they could find on Othrys and Pelion, and buried their intrepid adversary beneath a mass of pines. But Caeneus remained undefeated to the last, and, though his mortal body perished, his spirit fled away in the form of a bird (ll. 182-535).

Nestor certainly goes one better than any one else in the company, but he is rather long-winded, and it takes him exactly 315 lines to get to the real point of his narrative. It is, however, one of the privileges of old age always to be able to cap another person's story, and the reminiscences of this double centenarian (ll. 187-8), naturally take some time in the telling.

<sup>5</sup> Perhaps Pirithoüs was sitting at the other end of the table and did not notice what was going on: otherwise his apathy seems remarkable.

<sup>6</sup> The ancient equivalent of the modern whisky decanter.

a blazing oak-brand; Nessus<sup>1</sup> is in full flight upon his coal-black steed; and in the midst of all Hippasus,<sup>2</sup> prone upon the table, has buried his head in his empty goblet.

All marvelled at the wondrous scenes; but the son of Aeson was right sore amazed, and thus began to say  
 150 within himself: 'Alas for the woes of our children and our parents! Is it in this frail bark that we simple souls must go forth to face the winds and waves? And shall the sea now expend its fury on Aeson's son alone? Shall I not tear away the young Acastus to share the same fortunes and perils as ourselves? So shall Pelias pray for a safe voyage for the hated vessel, and make  
 155 like supplication with our mothers to the deities of the deep.'

While thus he pondered, from the left Jove's armour-bearer swooped down from heaven, and seizing a lamb bore it aloft in its strong talons. Straightway from the

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himself slain off by Peleus (*Ov. Met.* xii. 379). Actor appears here as fighting on the side of the Lapithae, but the difficulty is that he is usually taken to be one of the Centaurs, being the son of Hippasus, who was the son of Eurytus (see note on l. 140). Either then there was more than one Actor (in point of fact there were several, the most famous being the father of Menoetius and grandfather of Patroclus, the friend of Achilles), or else we must suppose that Clanis was so drunk that he did not know whether he was smiting a friend or a foe. This is a possible solution of the difficulty, and the unfortunate predicament<sup>u</sup> of the Centaur Hippasus (the father of Actor), who in Ovid is despatched by Theseus (*id. ib.* ll. 351-2), lends colour to this supposition.

<sup>1</sup> Nessus also was one of the Centaurs: he was shot by Hercules for attempting to outrage his wife Deianira.

<sup>2</sup> With this realistic picture of Hippasus under the table,

<sup>u</sup> ll. 147-8.

far steadings the shepherds give chase, shouting and breathless, their barking sheep-dogs with them; but 160 swiftly the robber soars aloft, and flies away o'er the mighty Aegean deep. The son of Aeson accepts the omen, and greatly pleased makes for the palace of proud Pelias. Then did the king's son run forth to meet him of his own accord, and fell on his neck in a brotherly embrace. To him thus spake the leader of the host: 'I have not come, Acastus, to make craven lamentations, 165 as thou thinkest; nay, rather am I minded to make thee a sharer in our enterprise: for neither Telamon,<sup>3</sup> nor Canthus,<sup>4</sup> nor Idas,<sup>5</sup> nor the son of Tyndareus,<sup>6</sup> are in my eyes more worthy than thou to win the Golden Fleece. What numerous lands, what various climes is it granted to us to see and know! to what great uses 170 shall we open up the ocean! Now peradventure thou thinkest that our task is difficult and dangerous; but when the ship returns anon rejoicing, and restores me to my beloved Iolcos, alas! what shame wilt thou feel then to hear of our labours! what sighs wilt thou heave when I tell thee of all the peoples we have visited!' Then thus the prince broke in, nor suffered

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compare the description of the somewhat similar plight of Lucifer in the *Ingoldsby Legends*,<sup>v</sup> and of the priest of Cybele in Juv. viii. 176—a line which appears thus 'in Holyday's quaint version':—

Beside great Cybel's silent drums, which lack  
Their Phrygian priest, who lies drunk on his back.

<sup>3</sup> See note on l. 353.

<sup>4</sup> See note on l. 451.

<sup>5</sup> See note on l. 461.

<sup>6</sup> Castor or Pollux.

<sup>v</sup> Here's Lucifer lying blind drunk with Scotch ale.  
*The Lay of St. Cuthbert*, med.—ad fin.



him to say more : ' Enough and more than enough hast  
 175 thou said to one who is ready to go whithersoever thou  
 callest him ; nor deem me backward, best of men, or  
 think that I would rather put my trust in my father's  
 kingdom than in thee ; if thou wilt but let me win my  
 spurs under thy leadership, and allow me to share  
 a kinsman's fame. Nay more, lest any over-anxious  
 180 fears of my father should prevent my going, swiftly  
 and secretly, when all is ready, will I come to the place  
 without his knowledge, at the very moment when the  
 ship is about to cast off from her moorings on the sandy  
 shore.' Gladly the other listened to his brave words  
 and to the promise that he gave so willingly ; and then  
 turned his eager footsteps towards the shore.

And now at the command and bidding of their leader  
 the Minyans<sup>1</sup> in a body raise the ship upon their  
 185 shoulders, and straining each muscle of their knees, and  
 with heads bent forward, bear it down to the shore at  
 a run, and launch it on the deep, panting and breathless,  
 but with no lack of hoarse sailors' cries, while Orpheus<sup>2</sup>  
 fails not to cheer them with his soothing lyre. Then  
 joyfully they build altars on the shore, doing chiefest  
 honour to thee, ruler of the sea ; to thee and to the  
 190 west winds and to Glaucus<sup>2</sup> they offer an ox adorned  
 with azure fillets, and to Thetis an heifer : Ancaeus<sup>4</sup>  
 strikes them down, than whom none can cleave the

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<sup>1</sup> So called because all their chief heroes were sprung from the blood of the daughters of Minyas, the eponymous ancestor and king of the Minyae, a race that dwelt originally in Thessaly, and subsequently migrated into Boeotia, where they founded a dynasty at Orchomenus. Jason himself was the great-grandson of Minyas, the latter's daughter Clymene being his maternal grandmother. Clymene was the mother of Alcimede, who was the mother of Jason.



victim's stubborn neck with surer blow of his death-dealing axe. Thrice did the chief himself pour a libation from the beaker to the Father of the Sea, and thus he spake, even the son of Aeson: 'O thou that with thy nod canst stir thy watery realms into foaming billows, and dost with thy briny ocean encircle the whole earth, <sup>195</sup> have mercy on thy servant; well know I that I alone among the nations am essaying a forbidden path, and that storm and tempest should be my portion to drink: but 'tis no self-imposed journey I am undertaking, nor do I now aspire to pile mountain upon mountain, or call forth the levin-bolt from highest heaven. Let not the <sup>200</sup> prayers of Pelias influence thee; a grievous task and hard hath he devised for me, designing my destruction and my comrades' by the hand of the Colchians. Him will I settle with hereafter: do thou, I pray, calm down thine angry waves, and graciously receive thy servant, and a barque whose decks are trod by kings' sons.' With these words he heaped a rich libation on the burnt-offering.

As the fire, close-pent and struggling for egress amid <sup>205</sup> the inward parts, at length shot forth a jet of flame, and began slowly to creep up the crackling entrails of the bull, lo! the holy man inspired of God, even Mopsus,<sup>5</sup>

<sup>2</sup> Orpheus was the *κελευστής* or bo's'n of the Argo (ll. 471-2).

<sup>3</sup> Glaucus was a sea-god; Thetis was a sea-goddess (see note on l. 130).

<sup>4</sup> The official sacrificer of the Argonauts, cf. Ap. Rhod. i. 429-30. He was the son of Lycurgus, the eldest son of Aleus, king of Tegea; see note on l. 375. He must not be confused with the other Ancaeus, son of Neptune (l. 415): see note ad loc.

<sup>5</sup> The official prophet and soothsayer of the expedition. He was the son of Ampyx<sup>w</sup> and the nymph Chloris, and was one

<sup>w</sup> Or Ampycus.

terrible to behold, drew nigh along the shore, whirling his laurel garland above his head, his streamers flying in the wind. And now at length the seer opened his mouth  
<sup>210</sup> in prophecy, and, when all had held their peace to listen, uttered words of dreadful import to his hearers: 'Alas, what terrible things I see! Lo! Neptune, now angry at our boldness, summons a mighty council of sea-gods; indignantly they murmur, one and all, and exhort him to maintain his rights. E'en so, cling to thy brother's breast, e'en so embrace him, Juno: and oh,  
<sup>215</sup> Pallas, do not thòu desert our ship; now, even now, turn aside the wrath of thine uncle.<sup>1</sup> . . . They have yielded to our prayers, and have received the vessel on the

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of the most celebrated diviners of antiquity. He is not to be confused with his even more famous namesake, the grandson of Teiresias. He died of a snake-bite in Libya; see note on ll. 383-4.

<sup>1</sup> Neptune was the brother of Juno and the paternal uncle of Pallas, the daughter of Jupiter, Neptune's brother.

<sup>2</sup> See note on l. 110.

<sup>3</sup> **unde?** Sc. from his fight with Amycus, king of the Bebryces, a people in Bithynia, on the south-eastern shores of the Propontis. Pollux or Polydeuces, the brother of Castor and Helen, and son of Leda and Tyndareus, king of Lacedaemon, was the most famous prize-fighter of antiquity. He ranks with Periclymenus, Ulysses, Dares, and Entellus in the hierarchy of the ring. He finished off poor Amycus in a couple of rounds; the fight is described at some length by Valerius (iv. 261-314). He was apparently a light-weight boxer, and would have stood no chance against a lubber like Hercules. See note on l. 421.

<sup>4</sup> This refers to the two fire-breathing oxen which Jason had to yoke to a plough before he was allowed by Aeetes to take the fleece. The next two lines (222-3) are an allusion to the crop of armed warriors that arose from the teeth of the dragon slain by Cadmus: Jason had to sow the teeth which Cadmus had not used, and armed warriors sprang from them, whom he slew by the aid of Medea.

sea. . . . Through what sundry and manifold dangers  
 am I whirled along! Why doth the fair Hylas all on  
 a sudden garland his brow with reeds?<sup>2</sup> Why doth  
 he bear an urn upon his shoulders, and whence those  
 azure robes upon his snow-white limbs? Whence<sup>3</sup> come<sup>220</sup>  
 these wounds of thine, Pollux? See what mighty flames  
 come surging forth from the nostrils of the bulls!<sup>4</sup>  
 First helms, then spears, and now too, look! the broad  
 shoulders of armèd warriors, start suddenly up from  
 every furrow. What fierce battle is this that I see  
 raging o'er the fleece? What stranger maid is this<sup>5</sup>  
 who cleaves the air with winged dragons, dripping with

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<sup>5</sup> Medea. Having with her assistance gained possession of the golden fleece, Jason married her and took her back with him to Iolcos, whence, after slaying Pelias, they were expelled by his son Acastus, and forced to take refuge at Corinth. Here they lived happily for ten years, after which period Jason deserted Medea to marry Creusa, the daughter of Creon, the king of the place. Enraged at this insult, the injured wife murdered her rival, that rival's father and his whole household, and also three of her own children by Jason, the fourth (Thessalus) being the only one to escape. Jason in despair committed suicide. The words 'caede madens' ('with blood-stained hands or garments') refer to these somewhat melodramatic events. After thus disposing of her only surviving relatives, Medea fled to Athens in a chariot drawn by winged dragons (l. 224),<sup>x</sup> and there married Aegeus, the king of that city, to whom she bore a son, Medus, afterwards ruler of Media. According to Diodorus, however, she was again given the royal and ancient order of the boot, and this time betook herself to Asia Minor, where she made a splendid marriage and became the mother of Medus by some oriental potentate.<sup>y</sup> Her fourth and last husband was Achilles, to whom she was united in the world below.

<sup>x</sup> The first recorded instance of aviation by a woman.

<sup>y</sup> This seems more natural than to suppose that Medus was the son of the Athenian, Aegeus.

225 blood?<sup>1</sup> Whom<sup>2</sup> is she slaying with the sword? Ah,  
hapless son of Aeson, save thy little ones.<sup>2</sup> Behold!  
I see the bridal chamber<sup>3</sup> in a blaze.'

Already ere this the seer had terrified the Minyae  
and their leader by his dark forebodings; but now  
as if in answer arises Idmon, son of Phoebus,<sup>4</sup> prophet  
inspired, not terrible to all beholders by his pale  
countenance and dishevelled locks, but filled with the  
230 calm and placid spirit of that divine father who gave  
him the power to foreknow by signs the omens of  
the gods, whether by questioning the fire upon the  
altar, or by touching the slimy entrails, or by watching  
for sure signs from the flight of birds across the  
sky: and thus doth he prophesy to Mopsus and his  
companions: 'Tis true, I see our cup is full to over-  
235 flowing with toil and hardship, but 'tis toil and hardship  
o'er which our crew shall by patience triumph in the  
end, yea, o'er every toil and every hardship: thus much  
Apollo himself, the god of augury, hath told me, and

1 'What woman cleaves the air on dragon wings,  
'Dropping<sup>z</sup> with slaughter?'—NOBLE.

'What blood-stained form is this? what stranger fair,<sup>a</sup>  
Drawn by winged dragons, cleaves the ambient air?'

H. G. B.

2 Her children by Jason—Didymus, Alcymenus, and Thes-  
sandrus: Thessalus alone escaped.

3 Sc. of Creusa. Medea sent her on her wedding-day<sup>b</sup>  
a poisoned garment, which burnt her to death when she put it  
on. Creon and all his palace perished miserably in the con-  
flagration so caused.

<sup>z</sup> Cf. Macaulay's Essay on Milton, 'the rabble of Comus, . . . dropping  
with wine.'

<sup>a</sup> 'Stranger' is of course here the adjective and 'fair' the noun (as in  
the Popian use of the word), and not vice versâ. It = 'what strange  
maid?' not 'what fair stranger?'

<sup>b</sup> i. e. the day of her nuptials with Jason.

thus I interpret the ultimate emergence of the flame. Be strong therefore, and of a good courage; so shall ye return anon to the arms of your belovèd parents.' While yet he spake these words of prophecy, the tears fell from his eyes, for in the flames e'en now he saw it writ that he should ne'er behold his native Argos again.<sup>5</sup>

Scarce had he said these words when the chieftain, <sup>240</sup> even the son of Aeson, added this exhortation thereto: 'Ye hear the message of the gods, my comrades, how that it bodes right well for our emprise; wherefore now do ye also be strong and of a good courage, proving yourselves worthy sons of your sires. 'Tis not the Thessalian tyrant's feigned desire to avenge his kinsman's blood, nor the crafty wiliness that he hath <sup>245</sup> imagined against me, that I deem blameworthy in this matter;<sup>6</sup> these are the commandments of God himself, which he hath graciously commanded us to perform by signs and wonders: 'tis the will of Jove himself that

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<sup>4</sup> Thus, according to Valerius, both prophets were the sons of Phoebus; but see note on l. 383. Idmon was the reputed son of Abas, and either Asteria (Pherecydes *apud* schol. on Apollon. i. 139) or Cyrene (Hyg. 14), but was really the offspring of Apollo and one or other of these ladies (Ap. Rhod. i. 142-4).

<sup>5</sup> According to Apollodorus (i. 9. 23), Apollonius (ii. 815 seqq.), and Ovid (*Ibis* 505-6), Idmon was killed by a wild boar in Bithynia; according to Valerius, he died in his bed,<sup>c</sup> of old age and senile decay generally (v. 2-3). Idmon was born at Argos, cf. ll. 359-60.

<sup>6</sup> 'No more the tyrant's piety be blamed,

'His hatred thought of, or his treachery named.'—NOBLE.

<sup>c</sup> Or rather, in his bunk, to which he was presumably confined, although his death occurred when the Argo was moored on the shores of the Euxine, in Bithynia, and not in mid-ocean.



we should open up the broad pathways of trade and traffic by mutual interchange of human labour throughout a world whose welfare is his dearest object. Come, warriors, with me, and in all dangers and difficulties display a spirit that ye may be proud to call to mind in after years, and such as may incite our childrens' <sup>250</sup> children to emulate our deeds.<sup>1</sup> But now, my comrades, let us wile away this coming night with sweet converse on the tidal brink, and let us also be merry and joyful.' The young men hearkened unto his word, and stretched themselves upon the sands, pillowing their heads upon the sea-weed; conspicuous among them are seen the burly form and brawny arms<sup>2</sup> of the Tirynthian. Straight-

<sup>1</sup> 'Sweet to our souls shall memory arise,  
'And our sons' sons admire our enterprize!'—NOBLE.

<sup>2</sup> **conspicuousque toris Tirynthius.** This does not mean that Hercules had a couch specially placed on the shore for him. 'toris' = 'lacertis', and the phrase aptly describes the gigantic lout, whose 'muscles stand out like penny rolls'. Hercules, like Phaudrig Crohoore, was 'the broth of a boy', and 'his arm was as big as another man's thigh', cf. ll. 433-5, where it is perhaps implied (as being a matter for great wonder) that Meleager's chest is as broad as the arms of Alcides: <sup>d</sup> see Langen ad loc.

<sup>3</sup> Then gallop'd<sup>e</sup> CHIRON from the mountain's brow  
With young ACHILLES to the plains below;  
Who calls his sire with shouts and infant cries: 400  
At the known voice he sees his father rise,  
With arms extended: quickly then he springs,  
And long and fondly to his bosom clings.  
Bowls of bright wine he cares not to behold,  
Nor glittering standards<sup>f</sup> wrought with polished gold, 405

<sup>d</sup> See note on ll. 353-4 ad fin.

<sup>e</sup> Because the Centaurs were men down to the waist and horses below it.

<sup>f</sup> Noble is wrong here: 'signa' refers to the figures embossed in relief upon the goblets, cf. l. 337.

way the servants snatched the flesh from off the spits, and placed the bread and meat within the baskets.

And now,<sup>3</sup> hastening down shorewards from the crest <sup>255</sup> of Pelion, came Chiron,<sup>4</sup> and, while yet afar off, shewed to his father the young Achilles, shouting for joy. When the boy saw Peleus start at the well-known voice and stretch out his arms towards him to their fullest reach, he ran forward and fell upon his father's neck, clinging long and lovingly to him. Scant heed he paid to the goblets foaming with the wine of strength, nor recked <sup>260</sup> he of the wondrous figures carved in relief upon the

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But fixes on the chiefs his wondering gaze,  
 Imbibes their ardent words with bold amaze;  
 Fearless the HERCULEAN spoils his hands sustain,  
 Proudly he grasps the lion's mighty mane.  
 Peleus, transported, snatched him to his breast, 410  
 And rapid kisses on his cheeks impressed:  
 Then, on the heavens his ardent eyes intent,—  
 ' If PELEUS' vows ye'd hear, imploring, spent  
 ' For wafting breezes o'er the peaceful main,  
 ' This boy, ye gods, this life beloved sustain! 415  
 ' From thee, O CHIRON, I the rest require; }  
 ' The clarion's clangor and the battle's ire }  
 ' Oft let him, listening, from thy lips admire!  
 ' Now taught by thee the hunting-dart to rear,  
 ' Soon may he poize the lofty Pelian spear.' 420

NOBLE.

<sup>4</sup> See note on l. 139. Among his other pupils were Jason himself, Castor and Pollux, Peleus, the father of Achilles, and Patroclus, his bosom friend.<sup>g</sup> He was the son of Cronos and Philyra (Verg. *Georg.* iii. 550), and was the wisest of all the Centaurs, from the generality of whom he differed widely. Himself taught by Apollo and Artemis, he was an adept in medicine, music, prophecy, gymnastics, and hunting, and was able to impart these arts and sciences to his distinguished disciples (cf. l. 139 and ll. 267-70).

<sup>g</sup> l. 407 seqq.

precious metal of these rare antiques; he has eyes for naught but the warrior chiefs, and on their lips he hangs as they recount with pride their mighty deeds, nor fears he to look upon the lion's skin of Hercules, but peers closely thereat. As for Peleus, in gladness of heart  
 265 he folds the boy in his arms and fondly kisses him, and looking up to heaven utters these words: 'Ye gods, if 'tis your will that Peleus should pray for a calm and peaceful voyage, and ask for favouring breezes, then, I pray, watch over and protect my boy. Chiron, I leave the rest to thee; while still a lad, let him lithe and listen with wonder to thy tales of wars and the blare of bugles, and under thy guidance let him, through his  
 270 childhood's days, carry abroad the weapons of the chase; and so make haste to gain the strength needed to wield his

<sup>1</sup> Cf. ll. 143-4 and 404-6.

<sup>2</sup> Hence with fresh fervour glow the heroic brave;  
 Each bosom burns to pass the pathless wave;  
 The FLEECE of PHRIXUS promised to their vow,  
 Refulgent on the ARGO'S homeward prow.—NOBLE.

The 'corymbi' are the 'ornamenta navium', or figure-heads at either end of the boat,<sup>h</sup>—what Apollonius<sup>i</sup> calls the ἀφλάστοιο . . . ἄκρα κόρυμβα, i. e. 'the tip of the vessel's carved stern' or 'the tip of the galley's arching stern',<sup>j</sup> for, whereas in mediæval times the figure-head was at the prow, with the ancients it was at *both* ends, but especially at the stern. The Romans also borrowed the Greek word, and called them 'aplustria'. 'Erant autem prominentia et incurva ornamenta in puppibus navium, quibus etiam lintea ad explorandos ventos (i. e. weathercocks) affixa' (Lemaire on *Arg.* iv. 691). It is of course conceivable that 'auratis corymbis' refers to the fleece being stuck on the bows or the poop as a trophy or ornament,

<sup>h</sup> 'Duae extremitates sive cornua navis,' ed. Bipont., Index.

<sup>i</sup> ii. 601.

<sup>j</sup> This is Dr. A. S. Way's rendering of the phrase of Apollonius. Mr. E. P. Coleridge translates it 'the tip of the carved stern'.

father's spear.'<sup>1</sup> Straightway all are fired with fresh and greater zeal, and whole-heartedly desire to voyage o'er the deep. In their mind's eye they see the promised fleece of Phrixus, and Argo returning triumphant with gilded figure-heads.<sup>2</sup>

Meanwhile the sun is setting fast, and soon sinks altogether beneath the waves, and night falls on the rejoicing heroes. Lights are seen dotted here and there along the winding coast,<sup>3</sup> but as yet there are no sailors to observe the land whereof they give warning. And now the Thracian bard<sup>4</sup> beguiles the long hours of night with sweet music from his lyre, singing how Phrixus<sup>5</sup> stood ready with his temples all bound with chaplets for the sacrifice, and how under the covering of a cloud he escaped from that unjust and cruel altar, leaving

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but it is better to take the words as an allusion to the custom of gilding the figure-heads of homeward-bound ships 'in modum triumphi' (Lemaire on *Arg.* i. 271-3). 'Redeunte nave, inaurabantur haec ornamenta in signum alacritatis' (Caussin *apud* Lemaire on *Arg.* i. 273).

<sup>3</sup> These are probably *not* the watch-fires or camp-fires of the Argonauts bivouacking on the beach,<sup>k</sup> but the lights in the windows of cottages and homesteads situated on or close to the shore — 'accensa (sc. *lumina*) in domibus casisque ad litus habitantium' (Lemaire, following Burmann). Noble has caught the meaning well, though the verb in the second line<sup>1</sup> is intolerably prosaic:—

Bright scattered lights glance round the curving strand,

Yet to no seamen indicate the land.

The first of these two lines is excellent.

<sup>4</sup> Orpheus.

<sup>5</sup> See note on l. 42.

<sup>k</sup> This is Langen's view.

<sup>1</sup> But cf. Matthew Arnold's use of the word 'discern' at the end of a line, where it is emphasized by the rhyme, and cf. Noble's translation, ll. 196, 261, and 881.

280 Athamas to the care of Learchus, the son of Ino; how his golden steed bore the young man o'er the pitying waves, and how Helle sat with hands firmly grasping its horns. Seven journeys Aurora<sup>1</sup> had accomplished o'er the heavens, and seven times the moon had crossed the darkling sky; and the twin towns of Sestos and Abydos, which from afar seem not to be divided by the sea, 285 were now beginning to part asunder into two as they approached. Here Helle, in vain, alas! delivered from her cruel step-mother, left her brother, even the grandson of Aeolus,<sup>2</sup> and a name that shall endure throughout all ages.<sup>3</sup> In sooth the poor girl stretched forth her weary hands and strove to clutch the sodden fleece, but

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<sup>1</sup> The goddess of the dawn; she was the wife of Tithonus (l. 311). The meaning simply is that a week's voyage had brought them nearly to the middle of the Hellespont. Sestos and Abydos were opposite each other at a point about half-way up that sea, the former being on the northern shore, i. e. in the Thracian Chersonese, and the latter on the southern, i. e. in north-western Mysia.

<sup>2</sup> Phrixus was the son of Athamas, the son of Aeolus: see note on ll. 41-2.

<sup>3</sup> See note on l. 42, and cf. ll. 50 and 537-8.

<sup>4</sup> Meantime, while night's soft shades attentive hung,  
The THRACIAN smote his dulcet shell, and sung: 430  
' How PHRIXUS stood, a destined victim, bound,  
' His pallid brows with hallowed chaplets crowned;  
' How, while deep clouds the impious rites o'erspread,  
' (With ATHAMAS LEARCHUS left) he fled:  
' How on the golden wool the youth was borne 435  
' O'er pitying waves, while HELLE pressed each horn.  
' Seven times AURORA oped the gates of light;  
' As oft the moon dispelled the gloom of night:  
' SESTOS from twin'd<sup>m</sup> ABYDOS seemed to glide  
' Behind the waves, retreating o'er the tide, 440

<sup>m</sup> Cf. Shakespeare, *Cymbeline*, i. vi. 35.



the heavy weight of water dragged down her thirsty garments, and her hands slid off the slippery gold. 290  
 O then what grief was thine, Phrixus, when, swept away thyself upon the racing tide, thou lookedst back and sawest the hapless maiden's lips crying for help, her disappearing hands, and at last naught but her hair floating on the waves! 4

And now the warriors cease their drinking and merriment, and lay themselves down to rest on their couches—all but their leader; 5 he alone stays awake 295  
 amid those silent and recumbent ranks, and neither slumbers nor sleeps. On him aged Aeson, and Alcimedé, sleepless like himself, gaze fondly, and clasp him in a close embrace, their eyes filled with tears. 6 Them Jason

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‘ When HELLE fell; there ever to remain,  
 ‘ Saved from her step-dame's rage, alas, in vain!  
 ‘ With straining hands she strives awhile to hold  
 ‘ The humid tresses of the buoyant gold;  
 ‘ On her wet vest the whelming waters pour: 445  
 ‘ Her weak hands drop, swift sliding from the ore.  
 ‘ O PHRIXUS, what the horrors of thy grief,  
 ‘ When, as her pallid looks besought relief,  
 ‘ Thou, by a rapid swell of surges raised,  
 ‘ Heard'st her last shriek, while, pale, on thee she gazed;  
 ‘ Saw'st the last struggles of each trembling hand, 451  
 ‘ Saw'st on the waves her lingering hair expand!’

NOBLE.

5 While pensive cares their anxious leader keep  
 Watchful, impatient of the bonds of sleep.—NOBLE.

6 Enfold him with affectionate embrace,  
 Their streaming eyes fixed fondly on his face.—NOBLE  
 (the first line considerably altered).<sup>a</sup>

<sup>a</sup> The original is as follows:—

Him aged AESON to his bosom prest; \*  
 ALCIMEDE too, negligent of rest,  
 Infolds him with a mother's fond embrace,  
 Their streaming eyes fixed fondly on his face.

\* Sic.

addresses with words of comfort and of peace, and  
 300 soothes their troubled breasts.<sup>1</sup> When at length he also  
 closed his tired eyes in a deep sleep, the guardian image  
 of the goddess<sup>2</sup> that glittered from the galley's garlanded  
 poop appeared to the prince and seemed to encourage  
 him with these words: 'In me thou seest Dodona's oak,  
 the handmaiden of Chaonian Jove:<sup>3</sup> with thee am  
 I entering upon the high seas, nor could the daughter of

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<sup>1</sup> JASON, with tender accents, soothes their fears,  
 Suggests bright hopes, and wipes away their tears.

NOBLE.

<sup>2</sup> See note on l. 2, and cf. *Ov. Trist.* i. 10. 1-2.

<sup>3</sup> The handmaiden of Chaonian Jove means the oracle of Zeus at Dodona, which was situated in an oak-grove, cf. l. 544. Chaonia was really a district in north-western Epirus, but the term 'Chaonian' is used loosely by the poets to mean Epirot, although Dodona was really in the east of Epirus. 'Famulam', fem., because the figure-head of the ship, which was an image of Athene, is speaking. The figure speaks partly in the person of the goddess, and partly merely as a piece of wood cut from the prophetic oak-grove of Dodona.

<sup>4</sup> At length his eyes sunk,<sup>o</sup> vanquished in repose,  
 When lo! with visionary beams arose  
 The vessel's guardian form, with chaplets crowned, 465  
 And thro' his slumber breathed this solemn sound:  
 'DODONA'S oak thy eyes, now favoured, prove,  
 'The sacred handmaid of CHAONIAN JOVE!  
 'With thee the realms of ocean I invade:  
 'But never from that wood's prophetic shade 470  
 'Had JUNO torn me without heaven's decree,  
 'That we should safely stem the surging sea!  
 'Time calls thee forth!—arouse!—no more delay!  
 'Together let us sweep the billowy way!  
 'There should dark tempests veil the uncertain sky, 475  
 'Dismiss all fears; on me and heaven rely.—NOBLE.

<sup>o</sup> This is the old form of the past tense: cf. 'sung' in extract on p. 56, l. 430.

Saturn have torn me from the prophetic grove unless she had first promised me a place in heaven. The hour is at <sup>305</sup> hand, come, tarry no longer; and though we sail o'er every sea, and though the fickle sky brings storm and darkness, yet lay aside thy fears e'en now, and put thy trust in Heaven and in me.'<sup>4</sup> So spake the image; but Jason sprang from his couch in terror, despite the favourable omen sent from Heaven. At the same time the kindly <sup>310</sup> goddess of the dawn,<sup>5</sup> softly tinging the rippling waves so that they shimmered with the rays of the rising sun,<sup>6</sup>

<sup>5</sup> *Tithonia*, sc. *coniux*, i. e. Aurora: see note on l. 283, and cf. Verg. *Aen.* iv. 584-5; ix. 459-60.

<sup>6</sup> **alma novo crispans pelagus Tithonia Phoebos**, 'i. e. benefica Aurora . . . levi horrore mare perstringit, exasperat, tremulam superficiem reddit' (Lemaire).—'Crispans pelagus i. e. maris horrorem splendore tremulo implens' (Langen). The same explanation is given by the editor of the Bipontine text—'crispans pelagus Phoebos, radiis solis undas tremulas perstringens'. The first two editors both quote a parallel from Rutilius Claudius Namatianus, the last great Roman poet<sup>9</sup>—'arridet placidum radiis crispantibus aequor' (*De Reditu Suo*, ii. 13).—With this passage generally we may compare also the 'wonderful picture of dawn'<sup>1</sup> given by Drummond of Hawthornden:—

The winds all silent are  
And Phoebus in his chair,  
Ensaffroning sea and air,  
Makes vanish every star.

Cf. also the first line of Noble's poem 'Blackheath':—

How soft the saffron radiance of the morn!

and locc. laud., Verg. *Aen.* iv. 584-5; ix. 459-60. Noble himself is not very accurate in his rendering of the words

<sup>9</sup> Is this merely a printer's error for 'arise', or is Noble here guilty of making 'arouse' an intransitive verb?

<sup>1</sup> He flourished in the early part of the fifth century A. D.

<sup>1</sup> The phrase is that of a reviewer of a recent edition of the works of Drummond in the *Times Lit. Supplement* for July 17, 1913.

revealed to his gaze the host of Minyae. Some hurry to the thwarts, some loosen the yard-arms of the mighty mast; others make trial of their oars, just dipping them below the surface; and Argus hauls in the anchor-rope from the lofty prow.<sup>1</sup>

‘Minyas simul . . . Phoebo’ (ii. 310-11):—

Now blithe TITHONIA, with refreshed beams,  
Suffusive, tinted ocean’s curving streams:  
The MINYAE ’woke.

I am indebted to the kindness of a friend for permission to quote the following beautiful lines describing a sunrise at sea, which provide an excellent parallel to the present passage:—

It was a morning grey  
Between the night and day;  
All round us lay the waters dark and wild.  
The sun rose slowly now  
Over our starboard bow;  
The sea sank back, hushing her restless child.  
We watched and never spoke  
While the glad ocean woke,  
And then, as she grew blue, we looked—and smiled.

F. B. C.

<sup>1</sup> Now glance the waves, tinged by the kindly dawn  
With the new radiance of the rising morn.  
In the clear light the Minyan host is seen:  
Quick to their several posts they enter in:  
Some loose the yard-arms at the main-mast head;     5  
Some, ere they start, just dip their trial blade;  
Argus stands to the anchor, and e’en now  
Hauls in the cable from the lofty prow.—H. G. B.

<sup>2</sup> The ‘Idaeon box-wood’ means the flute made out of that material, which was used in the worship of Cybele on Mount Ida in Phrygia. See notes on ll. 549 and 704.

<sup>3</sup> ‘Offspring beloved! asunder we are rent!  
‘To shameful perils thou, my son, art sent!  
‘Not such misfortunes’, she exclaimed, ‘I taught     495  
‘My shuddering soul to meet with patient thought!’

And now the wailing of mothers grows loud, and even <sup>315</sup>  
 the stout hearts of fathers fail them, as with tears they  
 cling to their sons in a long embrace. But the voice of  
 Alcimede sounds shrill above all other lamentations; her  
 frenzied plaint o'erwhelms the other women's shrieks,  
 e'en as the martial trump drowns the flute of Ida.<sup>2</sup> And  
 thus she speaks: " My son, that art destined to suffer <sup>320</sup>

' Earth and its wars were yet my only cares;  
 ' Now other gods must hear a mother's prayers.  
 ' If fate restore thee to these arms again;—  
 ' If anxious mothers may appease the main;— <sup>500</sup>  
 ' Still will I bear the lingering light of day,  
 ' Fear's lengthening horrors, Hope's renewed delay:  
 ' For other fates, Death hasten with relief,  
 ' While fear is all a parent knows of grief.  
 ' Ah! woe is me! when thought I to deplore <sup>505</sup>  
 ' The FLEECE of PHRIXUS, or the COLCHIAN shore?  
 ' What days of anxious anguish I forsee,  
 ' What nights of watchful terror full of thee!  
 ' On the bleak shore when waves resounding rise,  
 ' Remembering SCYTHIAN seas and SCYTHIAN skies, <sup>510</sup>  
 ' Oft shall I swoon!—nor think less danger thine,  
 ' Ungrateful,<sup>s</sup> when these skies serenely shine.  
 ' Embrace me: leave thy accents on my ear:  
 ' Close, close these eyes while thy loved hand is here!  
 Alcimede thus mourned; but Aeson rose <sup>515</sup>  
 With firmer soul, and words above his woes:  
 ' If my pale veins throbb'd now with equal blood,  
 ' As when the CENTAUR PHOLUS threatening stood,  
 ' Poising the ponderous bowl—(nor less the weight  
 ' Of massive metal, pregnant with his fate, <sup>520</sup>  
 ' Incensed I hurled)—, then, with delighted haste  
 ' (My armour on thy splendid steerage placed),  
 ' I'd seize the oar, in ardent efforts strong,  
 ' Sweep the rough surge, and urge thy bark along.

<sup>s</sup> This is of course a mistranslation of l. 332. Noble apparently takes 'ingrata' as fem. nom. sing., agreeing with 'ego' understood, the subject of 'credam'. It is really the acc. neut. plur., and the object, not the subject, of that verb.



hardships undeserved, 'tis fated we must part; nor was I allowed to prepare myself beforehand for such a calamity as this; nay, war I feared for thee, but 'twas war on land. Now must I make my supplication to other gods:<sup>1</sup> if it is ordained that thou shalt return to me, if haply the sea will listen to the prayers of an anxious  
 325 mother, then peradventure I might be able to endure a lingering life of fear and doubt: but if a different fate is in store for me, then, Death,—light to bear while feared and not yet grieved for,—do thou have pity on them that are parents. Ah me! how could I have been afraid of the Colchians and the fleece of the ram that bore off Phrixus? What days of bitter anguish do I see before me now,

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' Yet, yet a father's prayers are heard by heaven! 525  
 ' A parent's vows prevail!—to me is given  
 ' Heroes and princes on these waves to view,  
 ' Who thee, my SON, their honoured chief, pursue!  
 ' Such was I wont, in many a mighty deed,  
 ' Fearless, to follow, or, impetuous, lead. 530  
 ' Now till that day, till that I ask to live  
 ' (You I implore this last request to give),  
 ' When thee from SCYTHIA'S king and SCYTHIA'S main  
 ' Returning conqueror these fond arms retain,  
 ' While with the beamy FLEECE thy shoulders shine, 535  
 ' And all my actions yield, my SON, to thine!'<sup>t</sup>—NOBLE.

<sup>1</sup> i. e. to the gods of the sea, Neptune, Nereus, Thetis, Glaucus, &c.

<sup>2</sup> This I take to be the meaning of 'attollens dictis animos', and I think Langen is quite wrong in saying '. . . animos, sine dubio filii', for Jason has hitherto shown no signs of breaking down; on the contrary, in ll. 298-9 we find him consoling his weeping parents, and later on (ll. 348-9) he embraces his

<sup>t</sup> Perhaps an echo of another, somewhat earlier, eighteenth-century poet:—

Unnumbered beauties in my verse should shine,  
 And Vergil's Italy should yield to mine.

what anxious sleepless nights! How often will my heart <sup>330</sup>  
grow faint at the noise of the hoarse breakers on the shore,  
as I think with terror on the sea and clime of Scythia!  
how often shall I believe that they are adverse to thee,  
though at home the skies be bright and the weather  
fair! Prithee, let me take thee in mine arms, and say to  
me some farewell words that will ever ring in mine ears,  
and e'en now, while thou canst, close mine eyelids with  
thy dear hand.' So grieved Alcimede; but Aeson, <sup>335</sup>  
braver than she, spake thus, his courage rising with his  
words:<sup>2</sup> 'O that I had now the full-blooded strength  
I once possessed, when, as he aimed a carvèd wine-bowl  
at mine head, this hand of mine laid Pholus<sup>3</sup> low with  
a golden goblet no less massy! Then should I have

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father and his fainting mother in dead silence.<sup>1</sup> Aeson is  
'braver' than Alcimede, not than Jason; and it seems far  
more natural to suppose the meaning to be that the old man's  
courage returns to him as he remembers (possibly with advan-  
tages) his youthful achievements, than to make the poet say  
that Aeson tries to cheer up Jason, who seems on the whole to  
take the parting pretty calmly.

<sup>3</sup> Pholus was a Centaur, and the hardest drinker even among  
that wild crew (Juv. xii. 45; Verg. *Georg.* ii. 455-6). Accord-  
ing to Vergil (loc. cit.) this was his undoing; but as the same  
author in another passage (*Aen.* viii. 293-4) speaks of him as  
being killed by Hercules, we are not to suppose that he died  
of drink, but merely that he was so drunk at the time of the  
battle between the Centaurs and the Lapiths that he could  
offer no real resistance to his assailants. In Ovid he manages  
to escape by flight (*Met.* xii. 306); Valerius follows Vergil, but  
makes Aeson, and not Hercules, send him to his final quietus.  
With l. 337 cf. Verg. *Georg.* ii. 457. Aeson is found fighting  
for the Lapithae against the Centaurs in l. 144.

<sup>1</sup> Possibly, however, Valerius would have made Jason reply to his  
parents, if he had lived to revise his poem. See Summers, op. cit.,  
p. 4 init.

been the first to lay mine armour upon the brazen  
 340 poop, and right gladly would I have plied mine oar, and  
 helped to urge the galley forward. But now have a father's  
 prayers prevailed, and the mighty gods have listened to  
 his supplication. Lo! I behold a host of kings' sons  
 upon our sea, and thee their leader; 'twas such heroes  
 as these that I was wont to follow, and to lead. It  
 remains now but to await that day, that glorious day, on  
 345 which, please God, I shall welcome thee back victorious  
 o'er the sea and king of Scythia, the captured fleece  
 glittering on thy shoulders; so shall my deeds of old  
 yield to thy youthful prowess.' So spake he; but as  
 he ceased, the mother fell fainting on her son's bosom,

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<sup>1</sup> But ah! no more: the third sad trumpet's sound  
 The ship and winds from fond delays unbound.  
 And now the oars and loaded benches claim,  
 As order wills, each several hero's name.  
 Here TELAMON the larboard sea impelled;  
 The starboard waves 'gainst great ALCIDES swelled.  
 Hence in two ranks the heroic band divides:  
 First, fleet ASTERION.—NOBLE.

<sup>2</sup> Now follows a catalogue of the Argonauts, which is no mere dreary enumeration of names and places like that of Apollonius, but a presentation of a number of interesting personalities, marked off from one another by some distinguishing feature or personal characteristic. They are 'human beings all, not clothes-props'. Again, the Roman poet scores from an artistic point of view by keeping his catalogue until now, whereas Apollonius wearies us at the very outset by a tedious recitation of outlandish place-names and obscure genealogies, while his conventional descriptions and stock epithets leave us cold, and fail utterly to arouse our interest in his puppet-characters. For an opposite view, however, see Caussin's note on l. 353 (in Lemaire's edition of Val. Fl., p. 95).

According to Valerius the total strength of the Argo was fifty-two, including Acastus and Hylas, but as the former of

and the aged father put his arms about the young man's stalwart neck.

And now<sup>1</sup> 'twas time to start, and the trumpet's triple<sup>350</sup> blast gave the dread signal that put an end to the embraces that were delaying the ship, now favoured by the breeze. Each man has his own appointed place at oars and thwarts.<sup>2</sup> Here on the larboard side sits Telamon<sup>3</sup> at stroke, while opposite to him Alcides, taller even than he, holds the like berth upon the other side. The rest of the host are thus distributed, sitting<sup>355</sup> either on the one side or on the other. First comes Asterion,<sup>4</sup> swift of foot, whom his sire Cometes had nurtured from his mother's womb anigh Piresiae's town,<sup>5</sup>

these was a passenger, and the latter a mere boy, the crew's number may be given generally as half a century, or forty-nine excluding Jason, who was in command of the expedition. Of these, forty-two were rowers, i.e. twenty on each side besides stroke, while the remaining seven<sup>v</sup> had special duties assigned to them.

<sup>3</sup> Telamon strokes the boat on the port side, Hercules on the starboard. Telamon was the son of Aeacus, the brother of Peleus, the father of Ajax, and the uncle of Achilles. He was a great friend of Hercules, and these two made a noble pair of 'strokes'. Alcides = Hercules, who was the son of Amphitryon, who was the son of Alcaeus.

<sup>4</sup> The son of Cometes and Antigona, the daughter of Pheres, Jason's uncle. Asterion was thus the first cousin once removed of Jason, and a generation younger than that hero.

<sup>5</sup> Reading 'Piresius'<sup>w</sup> for the MS. 'Crestus', which some old copyist emended to 'cristatus', doubtless with reference to the name Cometes. This was the old reading:—

Crested Cometes fearlessly would lave

The new-born infant in the blended wave.—NOBLE.

Valerius probably wrote 'Piresius', and the meaning is that

<sup>v</sup> Lynceus, Zetes, Calais, Orpheus, Iphiclus (son of Phylacus), Argus, and Tiphys (ll. 462-83).

<sup>w</sup> Heinsius.

hard by the junction of two streams, even there where sluggish Enipeus feels the force of rushing Apidanus. Next to him labours Talaus,<sup>1</sup> and close behind, so as almost to touch his brother's back, Leodocus<sup>1</sup> plies his oar; these twain did noble Argos contribute. From  
 360 Argos also came Idmon,<sup>2</sup> although the auspices forbade his going; but 'tis base for a man to fear the future. Here, too, the son of Naubolus churns up the waves as he comes forward for the stroke, even Iphitus;<sup>3</sup> here the son of Neptune<sup>4</sup> cleaves his father's waters, he that is

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the boy was born and brought up at Piresiae in Thessaly, near the confluence of the Apidanus and the Enipeus; cf. Ap. Rhod. i. 35-9.

<sup>1</sup> Talaus and Leodocus were the sons of Bias and Pero, the daughter of Neleus and sister of Nestor, who was thus their maternal uncle. Apollonius (i. 118) gives a third brother, Arëius. These three, with the prophet Idmon, and with the possible addition of Nauplius,<sup>x</sup> form 'the Argive contingent' (l. 359).

<sup>2</sup> See note on l. 228 and on ll. 238-9.

Thence Idmon came, tho' through the troubled sky  
 Forbidding pinions hovering round him fly:  
 'Tis base in man, whatever woes await,  
 Fearful to shudder at the award of fate.—NOBLE.

<sup>3</sup> Iphitus, son of Naubolus, of Phocis, is to be distinguished from Iphitus, son of Eurytus, of Oechalia. Both of them are mentioned by Apollonius,<sup>y</sup> but the latter is omitted by Valerius, unless we adopt the ingenious suggestion of Caussin,<sup>a</sup> who in ll. 369-70 reads:

Tum valida Clytius percusso pectore tonsa,  
 Iphitus et frater puppim trahit.

See my note ad loc.

<sup>4</sup> Euphemus was the son of Poseidon (Neptune) and Europa,<sup>b</sup> and could do 'the hundred' in nine dead.<sup>c</sup> He was a distant

<sup>x</sup> Ap. Rhod. i. 133-4.

<sup>y</sup> i. 207-8; 86-7.

<sup>a</sup> In his note ad loc., *apud* Lemaire, p. 96 med.

<sup>b</sup> Ap. Rhod. i. 179-81.

<sup>c</sup> id. ib. l. 180 and ll. 182-4.



lord of wave-washed Psamathe and Taenarus with its gaping cavern, Euphemus hight; while from the gently <sup>365</sup> sloping shores of Pella <sup>5</sup> came Deucalion, <sup>6</sup> sure marksman with the javelin, and Amphion, a right noble swordsman in the fight—twin sons of Hypso these, and so alike in face that e'en their mother could scarce tell the one from the other, nor would not, if she could. Then comes Clytius, <sup>7</sup> plying a lusty oar, e'en to his breast, while next to him his brother Iphitus <sup>7</sup> pulls a lengthy stroke. <sup>370</sup>

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connexion of Jason's, being the son (by another wife) of the latter's step-grandfather. Psamathe was a fountain in Argolis (Plin. *Nat. Hist.* iv. 17), and Valerius is really thinking of Psamathûs, which was a town on the promontory of Taenarum in Laconia.<sup>d</sup> This promontory (now Cape Matapan) formed the most southerly point of the Peloponnese; on it stood a celebrated temple of Poseidon. Hence Euphemus is said to be 'lord of Psamathûs and ever-gaping Taenarus'—ever-gaping because there was the entrance to the under-world (Verg. *Georg.* iv. 467).

<sup>5</sup> = Pellene, in eastern Achaia, about ten miles west-north-west by west of Sicyon. As a matter of fact, it was not on the coast at all, but about five miles from it.

<sup>6</sup> Not mentioned by Apollonius, who gives Asterius as the brother of Amphion (i. 176): hence Pius boldly reads 'Asterius' for 'Deucalion' in l. 366. They were the sons of Hyperasius (Ap. Rhod., loc. cit.): their mother's name appears to have been invented by Valerius.

<sup>7</sup> The MSS. give Clymenus and Iphiclus, but Apollonius does not mention the former at all, while in i. 86 he names two brothers, Clytius and Iphitus, both of whom are otherwise omitted by Valerius. I have adopted Caussin's <sup>e</sup> suggestion that we should here substitute the names Clytius

<sup>d</sup> Lemaire says 'Psamathen, fontem ad Thebas', apparently without realizing the absurdity of making Euphemus the owner of a fountain in Boeotia, the whole point of the passage being to connect him with his father Neptune, who had nothing to do with Thebes; quite apart from the fact that Psamathe was not in Boeotia at all, but in Argolis. Moreover, *undisona* is hardly an appropriate epithet of a fountain.

<sup>e</sup> In his note on l. 369, *apud* Lemaire, p. 96 med. See note on ll. 362-3.

Beyond sits Nauplius,<sup>1</sup> destined soon to bring the Greeks

and Iphitus for those of Clymenus and Iphiclus. If we do so, however, we have to suppose that Valerius has omitted one of the two Argonauts bearing the name of Iphiclus; the other is mentioned later (l. 473). If we stick to the reading of the MSS. we get our brace of Iphicli, but we have some difficulty in identifying Clymenus, for whose inclusion among the Argonauts Valerius is our sole authority, although Apollodorus<sup>f</sup> mentions a king of Minyae of that name. Noble's suggestion, based possibly on this passage in Apollodorus, that Clymenus was a genuine name for the descendants of Clymene, the daughter of Minyas, does not help us much, and is a remarkable instance of the well-known logical fallacy of *ignotum per ignotius*. Retaining the MS. reading, this Iphiclus will be the son of Thestius and the maternal uncle of Meleager (Ap. Rhod. i. 199-201). If he was really the brother of Clymenus, as Valerius says, and if Jason's mother Alcimede was really the daughter of Clymenus (as Hyginus<sup>g</sup> says), then this Iphiclus was the *great*-uncle of Jason, just as the other Iphiclus was his ordinary uncle. Nay more, if we make Alcimede the daughter of Clymene (not Clymenus) and Phylacus (which is the usual version), and hold that Clymene was the sister of Clymenus, then both Iphicli were *maternal* uncles of Jason, the only difference being that Iphiclus, son of Thestius, was the maternal *great*-uncle of Jason, while the other was his maternal uncle, ἀπλωσ. For this other Iphiclus, *not* the son of Thestius, see note on l. 473. Apollonius's catalogue contains two Iphicli and two Iphiti, and whether we retain the MS. reading in this passage or follow Caussin in altering it, we cannot get *both* of these pairs in Valerius; if we keep to the MS., we have our two Iphicli, but only one Iphitus; by following Caussin, we get a couple of Iphiti, but only one Iphiclus. Perhaps the nearest we can get to reconciling the respective accounts of the two authors is by retaining the MS. reading in the present

<sup>f</sup> ii. 4. 11.

<sup>g</sup> But this is not the ordinary view. All the other writers make Alcimede the daughter of Phylacus and Clymene. As, moreover, according to this theory (of Hyg.), Iphiclus is great-uncle to Jason, and would therefore be a bit ancient to be among the rowers, when his own nephew (Iphiclus junior) enjoys a sweet escape, it is best to follow the traditional account.

on to thy rocky promontory, Caphareus, by the aveng-

passage and by adopting the heroic but chimerical conjecture of Pius<sup>h</sup> in l. 441, viz. 'Iphitus' for 'Iphi, tuis', though how he proposes to scan the line under these circumstances it is difficult to see. If it were not for the fact that the difficulties of scansion and construction were insuperable, this emendation, involving as it does merely the omission of the short vowel 'i', would be pleasing enough; but even so, though we should thus get our desired quartette (i. e. two Iphiti and two Iphicli), we should still be without Clytius, on the one hand, and saddled on the other with poor Clymenus, to whom only Valerius assigns a place among the crew of the Argo: nor can we alter 'Clymenus' to 'Clytius' and *at the same time* retain 'Iphiclus' in the next line, for no commentator, either ancient or modern,<sup>i</sup> let alone any actual Greek or Latin writer, has dared to make *Clytius* the brother of Iphiclus, and indeed the wonder is how Valerius came to make even Clymenus the brother of that worthy, as Langen points out.<sup>j</sup> If we could find the courage to substitute 'Asterius' for 'Deucalion' in l. 366, to change 'Clymenus' to 'Clytius' in l. 369 *without* at the same time altering 'Frater et Iphiclus' to 'Iphitus et frater' in l. 370, *and* to emend 'Iphi, tuis' into 'Iphitus' in l. 441, then we might justly feel that we had gone as far as possible in the direction of reconciling the discrepancies in the two authors. But even Pius has not had the audacity to do all this at once.<sup>k</sup> It is better to throw up the sponge with Burmann,<sup>l</sup> and to hold (what is certainly the case) that the Latin poet has allowed himself considerable latitude in adapting and utilizing according to his own convenience the material which he has been obliged to borrow from his Greek original.

l <sup>4</sup> Nauplius was king of Euboea and father of Palamedes,

<sup>h</sup> 'Et alii', qui 'admodum laborant' at this passage. Pius himself was not the first to suggest this emendation, for it was the old reading ('quia olim "Iphitus" ibi legebatur pro "Iphi tuis"'); but, as far as I am aware, he was the first person to consider it seriously. The Latin quotations in this note are from Burmann's *Catalogue of the Argonauts*, s. v. Iphys (Iphis), init.

<sup>i</sup> Not even excluding the intrepid Pius.

<sup>j</sup> In his note on ll. 369-70.

<sup>k</sup> Though he is prepared to make the first and third of these three alterations.

<sup>l</sup> In his *Catalogue of the Argonauts*, s. v. Castor & Pollux, med.-ad fin.—'sed inextricabiles hos nodos relinquemus'.

ing beacon that he kindled ; and Oileus,<sup>1</sup> fated to bewail the bolt that, hurled by another hand than Jove's, sped hissing at his son o'er the Euboean sea ; and Eurytion <sup>2</sup>  
 375 with his unshorn locks covering his neck, locks which his father had vowed to cut and offer on the altars of Aonia when his son returned ; and he who gave shelter to the

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who fought for the Greeks in the Trojan war. To avenge the death of his son, who was treacherously slain by Ulysses during the war, he waited for the return of the Greeks after the capture of Troy, and as they neared the coast of Euboea, kindled false lights on the rocky promontory of Caphareus, the south-eastern-most point of that island. The Greeks were completely deceived, endeavoured to land there, and were shipwrecked disastrously upon the dangerous headland.<sup>m</sup>

<sup>1</sup> The father of Ajax the less, not to be confused with Ajax the son of Telamon. Ajax, son of Oileus, violated Cassandra in the temple of Athena on the night of the fall of Troy. For this outrage the goddess wrecked the whole Greek fleet on their return from that city and smote Ajax with a thunderbolt in the Euboean Sea. 'tortum non ab Iove fulmen,' because only Jove could ordinarily hurl the bolt, and it required considerable nerve for any one else to take upon himself to launch that missile without his knowledge : cf. l. 116.

<sup>2</sup> Eurytion was the son of Irus, who was the son of Actor. He (Eurytion) was thus the nephew of Menoetius and the first cousin of Patroclus. In these and the following lines I have adopted Langen's transposition of the text, which is rendered necessary by various considerations, into which this is not the place to enter.

<sup>3</sup> Cepheus and Amphidamas were the sons of Aleus and Cleobule, of Tegea in Arcadia. Their elder brother, Lycurgus, stayed behind to tend their aged father, and sent his son Ancaeus in his stead, committing him to the care of his uncles. According to Pausanias (viii. 47), Cepheus helped Hercules in

<sup>m</sup> Note, however, that Apollonius (i. 133-8) says that the Argonaut Nauplius was not the father of Palamedes at all, but quite a different person, viz. an Argive, the son of Clÿtônēūs, son of Naubolus, son of Lernus, son of Proetus, son of Nauplius (senior), son of Poseidon and Āmÿmōnē. See note on l. 358.



son of Amphitryon in his dwelling at Tegea as he sweated under the weight of the wild boar of Erymanthus, even Cepheus,<sup>3</sup> and with him Amphidamas; but their elder brother was fain rather to let the fleece of Phrixus fall to the share of his son Ancaeus.<sup>4</sup> Thee also, <sup>380</sup> Nestor,<sup>5</sup> the fame of the Thessalian ship brings in haste to the deep, thee who wilt one day marvel not to behold

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battle against Lacedaemon, and it was probably on this occasion that he entertained the hero at Tegea, on his way south into Laconia after his capture of the wild boar of Erymanthus (a mountain in Arcadia, situated at the point where three provinces<sup>11</sup> met). Hercules would have travelled south-east to Tegea, and then due south to Lacedaemon.

<sup>4</sup> Not to be confused with the other Ancaeus (mentioned later, ll. 413-14), who was the son of Neptune. This Ancaeus, son of Lycurgus, was the sort of *ex officio* butcher of the Argo: he slew the sacrificial victims (ll. 189-92).

<sup>5</sup> Son of Neleus, king of Pylos,<sup>o</sup> and younger brother of Periclymenus, who was also an Argonaut (l. 388). Nestor was the Methuselah of classical mythology, and (with the possible exception of Philoctetes) was the only person who took part both in the Argonautic expedition *and* the siege of Troy. In all other cases it is the fathers who figure as Argonauts—Peleus, Tydeus, Telamon, Oileus, Menoetius, and Nauplius—while the sons appear in the Trojan war—Achilles, Diomed, the two Ajaces, Patroclus, and Palamedes. The idea in ll. 380-2 is that Nestor is induced to join the expedition (partly, at any rate), out of mere curiosity, having never seen a ship before,<sup>p</sup> but that in after days he will think nothing of seeing a fleet of 1,000 ships or so, the reference of course being to Agamemnon's fleet that sailed against Troy. Mycenae was Agamemnon's capital, and was in Argolis, about seven miles north of Argos. 'Mycenaeis' = Argivis = Graecis. Nestor was a sort of distant cousin to Jason; see note on l. 388 ad fin. With ll. 381-2 cf. 551-2.

<sup>11</sup> Achaëa, Elis, and Arcadia.

<sup>o</sup> Hence called 'Pylian Nestor' by Homer.

<sup>p</sup> Since the Argo was the first ship ever built.



the sea gleaming with the sails of Mycenae's host, and wilt view unmoved the myriad captains of that vast array. Nor was Peleus<sup>1</sup> absent from the muster, for in his goddess-wife and her parents had he put his trust; yea, thy lance, thou son of Aeacus, shines resplendent from  
 385 the lofty prow, that lance that is longer than all other spears, e'en as the ash-tree from which it came topped all others on Mount Pelion. The seed of Actor<sup>2</sup> also is there, leaving his son<sup>3</sup> in the cave of Chiron, that there, together with Achilles, his dear playmate, he may study how to sweep the ten-stringed lyre, and with him may

<sup>1</sup> See note on l. 131. His goddess-wife is Thetis, and the reference in 'soceris' is to his father-in-law Nereus (cf. l. 658), and his mother-in-law Doris, both of whom, together with their daughter Thetis, were divinities of the sea. For Peleus' lance cf. ll. 143-4 and 270.

<sup>2</sup> Menoetius, son of Actor and Aegina, and father of Patroclus.

<sup>3</sup> Patroclus: see note on l. 255.

<sup>4</sup> See note on l. 207. Valerius here confuses Mopsus the Argonaut with his more famous namesake, the son of Apollo and Manto, the daughter of Tiresias; *that* Mopsus derived his gift of prophecy not merely from his maternal grandfather (who was easily the most renowned soothsayer of antiquity), but also from his father, who was the god of augury itself. Mopsus, the Argonaut, was the son of Ampyx (or Ampycus<sup>q</sup>) and Chloris, and Valerius himself calls him Ampycides in three separate passages.<sup>r</sup> It is, of course, possible, as Burmann suggests, that the poet merely calls him 'the son of Phoebus' in order to emphasize his oracular powers, and because all bards and augurs were thought by the ancients to be the sons of that virile divinity.<sup>s</sup> Moreover, it may have suited Valerius's purpose to represent both Mopsus *and* Idmon as the offspring of Phoebus, in order to heighten the contrast between their respective utterances, since even Idmon (though really the son of

<sup>q</sup> Ap. Rhod. i. 1083, 1106; ii. 923; iii. 916-17; and iv. 1502: Hyg. 14.

<sup>r</sup> iii. 420 and 460; v. 367.

<sup>s</sup> Will this fact explain the Homeric epithet 'far-darting' (ἐκπηβύλος)?

hurl the light hunting-spear, and may learn to mount and ride on the back of his willing master. Last came the seer in whom his father Phoebus<sup>4</sup> trusted not in vain, even Mopsus, lawn-robed, the skirts of whose clothing fell in folds about his crimson buskins and reached even unto his ankles, and whose brow was encircled by a wreath-crowned helm, from the topmost crest of which waved a laurel-leaf from beside Peneüs.

Hercules rows stroke upon the other side, and next to him comes Tydeus,<sup>5</sup> half rising from his seat, and

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Phoebus) was commonly held to be the son of Abas (Ap. Rhod. i. 142-4).

I cannot agree with Langen's interpretation of 'Phoebique fides non vana parentis', which he explains as meaning 'qui fidem faciat, Phoebum suum esse parentem', i. e. 'who (se bearing and general appearance?) cause(s) one to believe that Phoebus is his father', quoting Ov. *Met.* xii. 364-5, which appears not to bear the remotest resemblance to this passage, beyond the mere use of the word 'fides'. It seems to me that Lemaire's explanation of the words is the correct one—'qui spem patris augur non fefellit,' i. e. whose prophetic powers did not belie his father's hopes, Apollo being the god of augury, and the meaning being that Mopsus was a worthy son of his father. Noble has rightly understood the phrase:

Mopsus was there, not Phoebus' hope in vain.

I offer the following translation of ll. 383-6:

Next Mopsus comes, Apollo's son true-born,<sup>t</sup>  
 Whom purple buskins, and a robe of lawn, }  
 Reaching unto his ankles, do adorn;  
 On the seer's brow a wreathèd helm doth rest,  
 A bay-leaf from Peneüs in its crest.—H. G. B.

<sup>5</sup> Son of Oeneus (king of Calydon in southern Aetolia) and Althaea, brother of Meleager, brother-in-law of Hercules,

<sup>t</sup> For purposes of a verse rendering I have found it more convenient to translate the words 'Phoebique . . . parentis' in accordance with Langen's explanation of that phrase.

then Periclymenus,<sup>1</sup> son of Neleus, whom small Methone, and Elis of the swift steeds, and the sea-girt promontory of Aulon, had oftentimes seen bruising his adversary's face with his cruel gauntlets. Thou also, son of Poeas,<sup>2</sup> destined twice to behold the shores of Lemnos, dost with thine oar seek out the Colchians that did  
 400 murder Phrixus; now renowned as a wielder of thy father's lance, but destined later to set in motion the poisoned arrows of Hercules. Next behind him came

husband of Deipyle, and father of Diomed, who is hence often spoken of as Tydides.

<sup>1</sup> Nestor's elder brother. The ship thus contained two pugilists among her crew. There were no less than three cities bearing the name of Pylos, each of which claimed Nestor as its *alumnus*, and consequently Periclymenus also. One was in Elis, another in Triphylia, and the third in Messenia. Aulon was not a town or a valley in Elis, as Pliny and Strabo appear to imagine, but a town in the north of Messenia, at the mouth of the river Cyparissius. Methone was on the south-west coast of the same province. The meaning, therefore, is that Periclymenus was famed for his skill with the gloves throughout Elis and Messenia, i. e. all down the western coast of the Peloponnese. Periclymenus was a sort of distant cousin to Jason, whose father Aeson was his half-uncle on the mother's side.

<sup>2</sup> Philoctetes, the only one of the Argonauts besides Nestor who took part in the Trojan war. He was the friend of Hercules, who left him his bow and poisoned arrows (l. 393). He sailed with the Greeks when they set out for Troy, but was bitten by a snake, or wounded by one of the arrows (accounts vary), in Chryse, a town on the coast of the Troad, and was marooned on the island of Lemnos by the other Greeks in consequence, as the wound gangrened and the stink became so powerful that it was found impossible to remain in the vicinity of the sufferer for any considerable period of time. There he remained till the tenth year of the war, when Odysseus and Diomed came to fetch him, and the arrows of Hercules, without which the city could not be taken. As the Argonauts landed at Lemnos (in Book II), Philoctetes was destined to see that island twice.

Butes,<sup>3</sup> from the coasts of Attica, a man of substance; for in his hives he kept unnumbered bees, and with their swarming cloud did darken all the day, as he proudly oped their nectar-laden cells, and sent the king-bees<sup>4</sup> to their loved Hymettus. Thou followest<sup>405</sup> after him, Phalerus, carrying thy shield that sheweth forth thine own past history; how that, when thou wast a babe, a serpent gliding down swiftly from a hollow tree

<sup>3</sup> An Athenian, son of Teleon (Ap. Rhod. i. 95-6). Hymettus was a famous mountain in Attica, about five miles south-east of Athens, celebrated for its excellent honey. According to Apollonius<sup>u</sup> he fell overboard<sup>v</sup> near the end of the return voyage, and was only saved from drowning by the timely intervention of Aphrodite. With the words 'longâque . . . diem' (ll. 395-6) cf. Verg. *Georg.* iv. 60: 'longâ' answers to 'trahi', 'superbus' to 'mirabere', and 'fuscâ' to 'obscuram', while the word 'nubes' is common to both.

<sup>4</sup> Valerius made the same mistake that Vergil had made before him and Shakespeare made after him; see *Georg.* iv. 67-8, 75, 88-102 al., and *Henry V*, Act I, Sc. ii. Lemaire, in his note on ll. 396-7, says 'et in dulcem . . . Hymettum . . . reges (Weisel) emittet': but we cannot translate 'reges' 'queen-bees', for Valerius thought they were 'kings'. I refer the curious to a very interesting article<sup>w</sup> in the *Nineteenth Century* for April, 1913, entitled 'What Shakespeare saw in Nature'. Noble skilfully evades the difficulty by the use of a non-committal and ambiguous term:—

Next sat rich BUTES from the ACTAËAN coast; 615  
 Hives of unnumbered bees his wealthy boast;  
 Proud that his long, dark clouds obscure the day,  
 When from nectareous cells, in thick array,  
 He sends his monarchs forth; swiftly they glide,  
 O'er realms of thyme that scent HYMETTUS' side. 620

<sup>u</sup> iv. 912 seqq.

<sup>v</sup> If we may rationalize the poet's account of his adventure into signifying this.

<sup>w</sup> No. vi: to the passages there enumerated as showing Shakespeare's familiarity with bees, add Pseudo-Shakespearean *Edward III*, i. i. ll. 94-5.



did thrice and four times enwrap thee in its glittering coils, while afar off stands thy father <sup>1</sup> in sore anxiety, 410 doubtfully fingering his bow. Then comes Eribotes,<sup>2</sup> whose targe is embossed with like scenes of horror; and he who rumour rightly says is the son of Lyaeus,<sup>3</sup> even Phleïas, his unshorn locks falling o'er his shoulders like his sire's. Nor doth his mother <sup>4</sup> fear to entrust Ancaeus to the deep, for verily it was the Sea-king that had 415 caused her to conceive and bear him. With no less confidence Erginus, son of Neptune, puts to sea; Erginus, who knoweth of old the treacherous deep, and knoweth the number of the stars on a clear night, and

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<sup>1</sup> Alcon, also of Athens (Ap. Rhod. i. 97).

<sup>2</sup> Son of Teleon the Locrian, not to be confused with Teleon of Athens, the father of Butes. Hyginus (xiv) says that Eribotes, like Mopsus, was killed in Libya on the return journey.

<sup>3</sup> = Dionysus or Bacchus. Phleïas was the son of Bacchus and Ariadne.

<sup>4</sup> Astypalaea (Ap. Rhod. ii. 866-7). Ancaeus was the son of Poseidon (Neptune) and that lady, and in going to sea was merely returning to his own element; cf. loc. cit., where he rallies the desponding crew after the death of Tiphys, whom he succeeds as steersman of the Argo. Valerius, on the other hand, makes the mantle of Tiphys descend to his brother Erginus, who was also the son of Neptune (v. 65). This Ancaeus, the skilful navigator and son of Neptune, is to be distinguished from the other person of that name, the son of Lycurgus of Tegea, who was the official sacrificer to the expedition (Ap. Rhod. i. 396-8).

<sup>5</sup> The ruler of the winds: see l. 574 seqq.

<sup>6</sup> The son of Hagnias,<sup>x</sup> and helmsman of the Argo (ll. 481-2 and 689). Erginus was not merely understrapper to Tiphys during the latter's lifetime, but succeeded him also on his death (v. 65). The crew of the Argo numbered several good sailors among its numbers—Tiphys, the ever-watchful, who

<sup>x</sup> Hyg. (xiv) makes him the son of Phorbas.



which of the winds Aeolus<sup>5</sup> is minded to let forth from their prison-cave: insomuch that Tiphys,<sup>6</sup> when his eyes are weary of gazing constantly upon the Bear, is not afraid to commit into his charge the steerage of the vessel and the observation of the heavens. The Laconian<sup>7</sup> brings his gauntlets of tough bull's-hide,<sup>420</sup> studded with murderous knobs of lead, so that, in default of worthier game, he may at least fling his arms abroad and beat the empty air, and the ship of Pagasae may witness the spectacle of Oebalia's famous son exhibiting his prowess to an admiring crowd in harmless sport

kept his eyes glued on the pole-star, and

With Palinure's unaltered mood,  
Firm at his dangerous post who stood;

Ancaeus, the master-mariner, 'whose skill in war was second only to his knowledge of ships'<sup>5</sup>; Erginus, who 'tellethe the number of the stars and calleth them all by their names'; and (last, but not least) Lynceus, 'whose eagle eye could pierce beyond the grave' (ll. 463-4), who was 'reserved for special and important duties' (l. 462)—possibly those of look-out man (l. 465)—and who was the only person on board who could navigate the vessel in a fog (ll. 466-7). Nauplius<sup>2</sup> and Euphemus<sup>a</sup> were also candidates for the post of steersman on the somewhat sudden and unexpected demise of Tiphys, but according to Apollonius<sup>b</sup> the crew refused to have anybody but Ancaeus as his successor, while Valerius ignores or pre-terminates the claims of all three, and represents Erginus as being 'called' to the rudder by the Argo itself (v. 65-6). Even old

<sup>7</sup> See p. 78.

<sup>5</sup> Ap. Rhod. ii. 870-2.

<sup>2</sup> We may assume that Nauplius inherited some of the knowledge of sea-craft which belonged to his namesake and great-great-grandfather, who was the son of Poseidon, and who *περὶ πάντας ἐκαίνυτο ναυτιλίῃσιν* (Ap. Rhod. i. 138). Valerius calls him a skilful navigator ('sollers . . . magistri,' v. 64-6), and Burmann, on the strength of a note on *Arat. Phaen.* 27, says 'insignum . . . fuisse eius navigandi peritiam et siderum scientiam', *Catalogue of the Argonauts*, s.v. Nauplius, med.

<sup>a b</sup> See p. 78.

upon the shore. With him is Castor,<sup>1</sup> skilled rather to curb the steeds of Thessaly<sup>2</sup> with bit and bridle, who, 425 when he set out in quest of the fleece on which the timorous Helle rode, left Cyllarus to batten on the rich pastures of Amyclae. Both of these twain were clad in

Iphiclus,<sup>3</sup> Jason's uncle, had been a cox of some merit in his day, and could have taken a hand at the tiller if required. Finally, we have Argus, the ship's carpenter, who is entrusted with the task of repairing the vessel when necessary (ll. 477-80). As he also built it, it may be presumed that he had a considerable knowledge of nautical matters, and indeed this is implied in the epithet 'doctus' (l. 477); see note ad loc.

<sup>7</sup> (p. 77) Pollux, the twin-brother of Castor. Pollux was a light-weight boxer of great merit; see note on l. 220. His brother Castor was a renowned trainer and horseman. So Homer,<sup>c</sup> Theocritus,<sup>d</sup> Horace,<sup>e</sup> Statius,<sup>f</sup> and our author *g*; Vergil, on the other hand, gives Cyllarus to Pollux (*Georg.* iii. 89-90), and Propertius apparently<sup>h</sup> makes Castor the pugilist and Pollux the horseman. Burmann<sup>i</sup> is quite wrong, however, in saying that poor Cyllarus, like the angles in Euclid, was 'common

<sup>a</sup> Euphemus and Iphiclus had the power of walking on the waves (Ap. Rhod. i. 180 and 182-4, and Hyg. xiv; schol. on Ap. Rhod. i. 45), which is explained by Tzetzes (*Chil.* ii. 41) as meaning that they were 'gubernatores celeberrimi',\* who could be trusted not to run their ship upon the rocks or on shore. In Apollonius (ii. 555-6) Euphemus takes his stand in the fo'c's'le and there sends forth the dove (like Noah in the Ark) to show the way through the Clashers (561-2); and later on (588-9) we find him walking up and down encouraging the rowers. It is partly owing to his exhortations and partly to the presence of mind of Tiphys that the Argo manages to get through the Symplegades with comparatively little damage. See note on l. 462.

\* Burmann, *Cat. of the Argonauts*, s.v. Euphemus, med.-ad fin. 'He (Euphemus), as well as Orion, is celebrated for the power of walking upon the waves, which the Scholiast interprets to signify that they were excellent mariners, who never suffered shipwreck' (Noble).

<sup>b</sup> ii. 894-8.

<sup>c</sup> *Il.* ii. 237.

<sup>d</sup> xxii, 2 and 34.

<sup>e</sup> *Od.* i. 12. 25-7; *Sat.* ii. 1. 26-7.

<sup>f</sup> *Theb.* vi. 327-9.

<sup>g</sup> In the present passage.

<sup>h</sup> Though not, I think, necessarily (iii. 14. 17-18).

<sup>i</sup> 'Polluci . . . Cyllarum . . . Propertius . . . et Virg. (*sic*) . . . attribuunt, quia nempe equus ille communis utrique',† and adds that their error may be excused on general grounds of poetic licence. Propertius, however, as

soft raiment, even in purple and fine linen, and their clothing was of wrought gold; yea, on each twin a gorgeous garment shimmered, shot with the purple dye of Taenarus,<sup>3</sup> the which their mother<sup>4</sup> had wrought

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to both'; Cyllarus belonged exclusively to Castor, and the horse of Pollux was called Xanthus. The fact is that 'the great twin brethren' were so alike that the ancients did not take the trouble to distinguish between them, and they are even sometimes spoken of as 'Castores'; cf. ll. 367-8. They were a 'par nobile fratrum', who 'grew in beauty side by side'.

The ship of Pagasae is the Argo, which was built at Pagasae, the port of Iolcos, Pelias's capital. Pagasae and Iolcos were both on the Gulf of Pagasae, and both were in Magnesia, a district on the east coast of Thessaly; they were only two or three miles apart, and the Argo is made to start indifferently from either of them.

The 'Oebalius alumnus' is Pollux, either as being the grandson of Oebalus, the father of Tyndareus (who was one of the fathers of the twins), or as being the 'nursling' of Oebalia, a town of Laconia. Castor and Pollux are specially associated with Laconia and its capital Lacedaemon, and also with Amyclae (l. 426), also a small town in Laconia, about five miles south-east of Sparta (Lacedaemon); hence Vergil calls Pollux 'Amyclean' (*Georg.* iii. 89), and Statius, talking of Castor, refers to the 'harness of Amyclae' and the 'Oebalian steeds' (*Theb.* vi. 329 and 326-7). The whole passage in Statius (ll. 326-31) is well worth comparing with the present passage in our author.

<sup>1</sup> See preceding note.

<sup>2</sup> **Thessalico . . . freno** because the Lapithae, a tribe in Thessaly (see note on l. 140), was supposed to have invented bits and bridles (*Verg. Georg.* iii. 115).

<sup>3</sup> See note on l. 365. A purple dye was extracted from the *murex*, a sort of cuttle-fish, which was found in great numbers off Taenarum and the coast of Laconia generally.

<sup>4</sup> Leda.

far as I am aware, never mentions Cyllarus at all, and Vergil's mistake consists not in making that unfortunate nag the common property of both brothers, but in giving him to Pollux, whereas he really belonged to Castor.

† *Cat. of the Argonauts*, s.v. Castor & Pollux, ad fin.

upon the web with wondrous workmanship: on either fabric had she embroidered a picture of tall Taygetus<sup>1</sup> and its waving woods, and on each had she inwoven a view of Eurotas'<sup>2</sup> gently-flowing stream. Each

<sup>1</sup> Taygetus was a famous mountain-range in Laconia.

<sup>2</sup> The Eurotas was a river of Laconia, on which Sparta stood.

<sup>3</sup> **quemque suos . . . portat.** There are three possible ways of taking these words: (1) Lemaire appears to understand them literally, and to suppose that the Dioscuri actually rode down to the water's edge or to the landing-stage upon their milk-white coursers, Castor on Cyllarus and Pollux on Xanthus. 'Uterque equo albo . . . vehitur, Cyllaro Castor, Xantho Pollux' (note on ll. 427-32). If we adopt Lemaire's view of the passage as a whole, we must translate 'Each brother bestrides his own blood charger, white as snow', thus attempting to convey the force of 'sonipes niveo de stamine', for we are not bound to follow that editor in interpreting these words merely as = 'equus albus'. According to this view, 'stamen' will = 'stock' (*stirps*), and the meaning will be that both animals were 'blood'uns'. But it is doubtful whether 'stamen' can bear this meaning, and it is really inconceivable that the poet could have intended solemnly to represent Castor and Pollux as riding down to the beach on horseback, when he has already described the latter as 'sparring away like clockwork' after the manner of Dickens's pugnacious cabman, and has expressly told us, only a few lines back, that the former had left his steed behind. (2) We can join the words 'niveo de stamine portat', i. e. take 'niveo de stamine' with 'portat', not with 'sonipes', and translate 'Each brother is pictured astride his charger; each charger seems to stand forth life-like from the silver threads'. I have taken this interpretation from Langen's note ad loc. I do not know who first suggested it, or whether it is Langen's own; but I think he is perfectly right in characterizing it as 'somewhat fanciful and far-fetched' (*paullo artificiosior*), and in taking 'niveo de stamine' with 'sonipes', and understanding by it 'equum de niveis filis acu expressum'. (3) This then I take to be the meaning of the line, and I have rendered it accordingly. We may assume that Leda had inwoven silver strands as well as gold, and that the horses were represented by



brother was depicted astride his snow-white charger in raiment of needlework,<sup>3</sup> and both bear upon their breastplates the likeness of a swan in act to fly, the emblem of their Father.<sup>4</sup> Yet thou, Meleager,<sup>5</sup> hast

means of the former. Noble has understood the passage rightly ; his version of ll. 431-2 is excellent :—

Each on his courser moved in silvery thread,  
And o'er each breast the swan paternal spread.

The first line could hardly be bettered.

For those who prefer Lemaire's view of l. 431, I would translate this and the next line as follows :—

Both of these twain a snow-white steed bestrode, }  
And each one's breastplate, fluttering as he rode, }  
Their father's emblem of a cygnet shewed. } 25

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<sup>4</sup> Zeus, who in the likeness of a swan, seduced their mother Leda. Officially and ostensibly they were the sons of Tyndareus, the son of Oebalus, and hence they are often called Tyndaridae;<sup>j</sup> but actually they were the offspring of the πατήρ ἀνδρῶν τε θεῶν τε, who, like Cicero and Charles II, was in very truth the father of his country.

I venture to offer the following metrical version of ll. 420-32 :—

Laconian Pollux swings from side to side  
Those layers, lead-loaded, of whose tough bull's-hide  
His gloves were made, and whose death-dealing blows  
He launches, in default of worthier foes, 5  
Upon the winds, and beats the empty air ;  
And Argo, wondering, sees Oebalia's care  
Sparring away in harmless sport, before  
The admiring crowd, upon the Iolcian shore.  
Came Castor too, whose skill is rather shewn  
With bridle, bit, and beasts of blood and bone ; 10  
Who for the Quest gave up the steeds of Thessaly  
To seek the timid Helle's, and especially  
Left his own Cyllarus to grow fat and sickly  
Upon the luscious pastures of Amyclae.

<sup>5</sup> See p. 82.

<sup>j</sup> *Arg.* i. 167 and 570-1.





thou, Eurytus,<sup>3</sup> who with thy sword canst carve thy way right well betwixt the hostile ranks; and Echion, the honoured spokesman of the Minyae, who, like his sire, announced unto the heathen the message of the prince.<sup>4</sup> 440  
Thou too, Iphis,<sup>5</sup> art there; but thy stalwart arms, alas!

Thus he afterwards became Euphorbus and was present at the siege of Troy, and eventually, 'after passing through numerous phases, his soul took possession of the body of Pythagoras'.<sup>1</sup> Not only, however, did he 'recollect all his former migrations'; he also retained the remembrance of all the things that happened to him both in his lifetime and after his death (Diog. Laert. viii. 1. 4). Pythagoras is reported to have said that he had once been Aethalides (id. ib.).

<sup>3</sup> Eurytus and Echion were the sons of Mercury and Antianeira.<sup>m</sup> Eurytus appears in Apollonius<sup>n</sup> and Pindar<sup>o</sup> as Ἐρύτυς, though Hyginus<sup>p</sup> and Apollodorus<sup>q</sup> agree with the nomenclature of our author. In any case he is not the same person as the father of Clytius and Iphitus, mentioned in Ap. Rhod. i. 87. Eurytus and Echion dwelt in Alope, on the northern coast of Opuntian Locris, at the north of the Euboean Sea (Ap. Rhod. i. 51-2).

<sup>4</sup> Valerius here differs from Apollonius in making Echion the herald of the Argonauts, and not Aethalides.

<sup>5</sup> Valerius is not the only author who mentions an Argonaut Iphis, nor is the latter 'plane ignotus', as Caussin<sup>r</sup> somewhat rudely calls him. Dionysius of Miletus<sup>s</sup> says that he fell in battle against Aeetes, and from Diodorus Siculus<sup>t</sup> we gather that his father's name was Eurystheus. In *Arg.* vii. 423 we have a passing reference to his death before the walls of Aea, though whether he died fighting for or against Aeetes is not clear, and I cannot see how Langen understands Valerius to imply that he fell fighting for Aeetes against the latter's brother Perses any more than vice versâ. Lemaire<sup>u</sup> is on safer

<sup>1</sup> Coleridge, translation of the *Argonautica* of Ap. Rhod., p. 26 ad fin., note 2, Ed. Bohn.

<sup>m</sup> Ap. Rhod. i. 56.

<sup>n</sup> i. 52.

<sup>o</sup> *Pyth.* iv. 319.

<sup>p</sup> xiv.

<sup>q</sup> i. 9. 16. 8.

<sup>r</sup> *Apud* Lemaire, vol. i, p. 99 ad fin., note on l. 441.

<sup>s</sup> Schol. on Ap. Rhod. iv. 223 and 228.

<sup>t</sup> iv. 48.

<sup>u</sup> Note on l. 441, vol. i, p. 43.

shall never help to speed the returning Argo, which shall with sorrow leave thee behind upon the sands of Scythia, mourning thine oar lying idle in thine empty place. Thou also, Admetus,<sup>1</sup> comest from the plains  
 445 of Pherae, blessed by their mighty shepherd; for 'twas in thy fields that Delian Apollo paid the penalty for having slain Steropes with a bitter arrow. Alack! how

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ground when he says vaguely and non-committally, 'Iphis, non rediturus, cecidit enim in pugna adversus Scythas, vii. 433' (a mistake for 423).<sup>v</sup>

<sup>1</sup> The son of Pheres, who was the son of Cretheus and Tyro. He was king of Pherae in Thessaly, and Apollo served as his shepherd when he (Apollo) was expelled from heaven by Zeus for having slain Steropes, one of the Cyclopes. Admetus was Jason's first cousin.

<sup>2</sup> Artemis (Diana), the daughter of Leto (Latona) and Zeus, the parents of Apollo. Ossa was a mountain in Thessaly, and Boebeis was a lake in the east of that country.<sup>w</sup> With ll. 447-8 cf. Tib. ii. 3. 17-18.

<sup>3</sup> Alas, how frequent, 'mid her green retreats,  
 Him as a servile swain his sister meets,  
 And weeps his fate; while he his sorrow hides  
 Where frigid branches darken OSSA'S sides, 705  
 Or where the turbid streams of BOEBEIS spread,  
 He soils the rayless honours of his head.—NOBLE.

<sup>v</sup> For a further discussion as to whether Iphis is rightly or not included among the Argonauts, see note on ll. 369-70, and Burmann's *Cat. of the Argonauts*, s.v. Iphys (Iphis). For the substance of the present note (on l. 441), I am largely indebted to Langen's comment on that line (vol. i, p. 79).

<sup>w</sup> I am at a loss to understand Summers's remark (p. 67 init.-med.): 'As regards geography, I firmly believe that in i. 449 he (Valerius) has confused lake Boebeis with the river Titaresus' (*sic*), and in a footnote (no. 3, p. 67 ad fin.) he says that 'the epithet "pinguis" then becomes intelligible'. But I am not aware that it was ever unintelligible, and why Apollo should have gone out of his way to bathe in a river which was some sixty or seventy miles to the south-west of his master's capital, instead of a lake that was only five miles north-east of it, I am entirely unable to conjecture. Moreover, the river's name was Titaresius, not Titaresus.

often did his sister<sup>2</sup> weep to meet the servant-god among her sylvan haunts, what time he cooled himself beneath the oak-trees of Mount Ossa, or fouled his hapless locks amid the muddy waters of Boebeis!<sup>3</sup> The next<sup>4</sup> oarsman,<sup>450</sup> who, seated upright upon his bench, ploughs up the main, is Canthus,<sup>5</sup> whom a barbarian spear shall cause to lick the dust before the walls of Aea: but in the meantime by his side there lies his famous shield, that noble orb borne by his father Abas; athwart whose golden surface the waves of swift Euripus flow, leaving

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<sup>4</sup> CANTHUS was next, uprising to immerge  
 His forceful oar, and plough the NEREAN surge;  
 Him a barbaric spear, with deadly thrust, 710  
 Shall roll, impetuous, on the AEAEAN dust:  
 Meantime, in all its splendour, near his oar  
 Lies the broad shield his father ABAS bore:  
 Deep thro' the plate the bright EURIPEUS<sup>x</sup> roll'd  
 Avoids CHALCIDIAN sands in burnish'd gold. 715  
 Thou, NEPTUNE, in the midst, with lofty rein,  
 Driv'st thy foul monsters, towering o'er the main,  
 Where proud GERAESTUM<sup>y</sup> rears its mighty brow,  
 And shell-encrusted shoals extend below.—NOBLE.

<sup>5</sup> Of Euboea. Apollonius (i. 77-8) says that he was the grandson and not the son of Abas; according to that author Canethus, *son of Abas*, was the father of Canthus, and not Abas himself, as is stated by Valerius. The latter further differs from his predecessor in killing off Canthus before the Colchian capital, in an engagement with the forces of Aetes, whereas the Rhodian makes him fall by the hand of Caphaurus, a shepherd in Libya, whose sheep their owner had reason to believe that he was about to take (iv. 1485-9). Mopsus died on the same occasion, of a snake-bite (id. iv. 1502 seqq.).

Chalcis was the chief town of Euboea, and was on the Euripus, the narrow strait between Euboea and the Boeotian mainland.' Geraestus was the southernmost promontory of Euboea, and on it stood a temple of Neptune.

<sup>x</sup> *Sic.* He means Euripus.

<sup>y</sup> A mistake for Geraestus.



the sandy shores of Chalcis in their wake, while in the  
 455 midst Neptune from his lofty chariot curbs with a mighty  
 hand his monsters of the deep, whose wolfish heads  
 rise from the waves by oyster-bearing Geraestus. Thou  
 too, Polyphemus,<sup>1</sup> shalt return upon the barque of Pallas,

<sup>1</sup> 'Alius ab famoso illo eiusdem nominis Cyclope' (Lemaire). He was the son of Elatus<sup>z</sup> and Hippea<sup>a</sup>, and the brother of Caeneus, and came from Larissa<sup>b</sup> in Thessaly. In his youth Polyphemus had distinguished himself in the battle of the Centaurs and Lapithae at the wedding-feast of Pirithoüs; and, though now middle-aged, he was by no means *passé*, and still retained the warlike spirit of his younger days.<sup>c</sup> According to Apollonius<sup>d</sup> he was left behind in Mysia with Hercules, whose loyal and trusty friend he was, and whom he accompanied in his search for the missing Hylas; but our poet does not mention this fact, and says that he returned with the other Argonauts.

<sup>2</sup> In some ways the most interesting character among the less-known members of the crew. He was the son of Aphareus<sup>e</sup> (or Apharetus<sup>f</sup>) and Arene, and brother of Lynceus, and is described as a hot-tempered<sup>g</sup> and proud boaster,<sup>h</sup> and a 'contemptor divom',<sup>i</sup> like Mezentius in Vergil<sup>j</sup>; certainly he got

<sup>z</sup> Ap. Rhod. i. 41, where, however, the Schol. says that other authorities made him the son of Neptune: see note on l. 461 ad fin.

<sup>a</sup> Hyg. xiv.

<sup>b</sup> Ap. Rhod. i. 40.

<sup>c</sup> id. i. 41-4.

<sup>d</sup> i. 1240 seqq.

<sup>e</sup> Ap. Rhod. iii. 556; 1252.

<sup>f</sup> Ap. Rhod. i. 151.

<sup>g</sup> Cf. Ap. Rhod. iii. 1169-70, where he sits alone, scowling malignantly, and silently nursing his wrath, while the rest of the crew eagerly press round Jason and ply him with questions about Medea. In ll. 1252-3 his anger takes a more palpable form, when he tries to cut off the butt-end of Jason's spear.

<sup>h</sup> ὑπέρβιος 'Idas, Ap. Rhod. i. 151; μεγάλη περιθαρσέες ἀλκῆ ἀμφότεροι (sc. Lynceus and Idas), ib. 152-3; μέγα φρονέων, iii. 517; acer et ferox, Hyg. xiv; audax, Val. Fl. vii. 573; horridus, Stat. Theb. vi. 603; improbus, l. 644.

<sup>i</sup> Cf. Ap. Rhod. iii. 556-66, where Idas chides his comrades for putting their trust in the omens of the gods, and for looking upon doves and hawks, rather than trusting in their own prowess and their own right arm. It is noticeable that not one of the other heroes has the courage to answer him back, though they plainly, most of them, disagree with him. Burmann calls him 'ore procax et deorum contemptor'. (*Cat. of the Argonauts*, s. v. Idas, med.).



but 'tis thy fate to arrive but just in time to catch sight of thy sire's remains upon the blazing pyre outside the city walls, thy servants having long put off the task of filial duty and affection, in case thou mightest come. 460 Last of all, upon the furthest bench, hath Idas<sup>2</sup> his seat,

the better of Apollo, when he and the god were both suitors for the hand of the same damsel.<sup>k</sup> He was evidently what we should nowadays call 'a bit of a thruster',<sup>l</sup> and he and his brother made a noble pair. They were betrothed to their first cousins, Phoebe and Ilaera respectively, the daughters of Leucippus, son of Perieres, king of the Messenians, and brother of Aphareus, who was also the son of that chieftain. The two girls, however, were carried off by Castor and Pollux, who were also cousins of Idas and Lynceus (though on the mother's side), and Pollux married Phoebe, and Castor Ilaera. The brothers naturally did not see the force of this, and a furious battle ensued, in which Idas slew Castor, and Pollux Lynceus; whereupon our hero smote his brother's murderer with a stone and would (presumably) have slain him outright, had he (Pollux) not been immortal, and had not Jupiter, following his invariable rule, struck him (Idas) dead with a thunderbolt: the gods of Greece and Rome were no sportsmen. This little episode of course happened after the return of the Argonauts from their expedition. Lynceus and Idas came from Arene, in Messenia, a town founded by their father Aphareus in honour of his wife, who bore that name.

The Schol. on Hom. *Il.* i. 557 says that Idas was not really the son of Aphareus at all, but of Neptune, and this version is supported by Apollodorus (*iii.* 10. 3). These little irregularities or obscurities of parentage, however, need not worry us much, for even if what the Schol. says is true, Idas is by no means the first, nor yet the last, among the half-mythical celebrities of antiquity to have two fathers, though it is not often that one comes across even an ancient hero who had two mothers.<sup>m</sup> See note on l. 457 init., sub-note<sup>a</sup>, and on l. 485, sub-note.

<sup>j</sup> *Aen.* vii. 648, viii. 7; cf. x. 743-4, and 880.

<sup>k</sup> Marpessa, the daughter of the river-god Euenus.

<sup>l</sup> Like Dickens's 'miller of questionable jollity', he 'cared for nobody, no, not he, and nobody cared for him': cf. *Juv.* xii. 130.

<sup>m</sup> Perhaps the god Bacchus will occur to some in this connexion. As

from which he reacheth the azure deep with shorter stroke than the other oarsmen. But his brother Lynceus,<sup>1</sup> whom Arene bore, is reserved for higher work; Lynceus, whose eagle eye could pierce beyond the grave, and with far-reaching gaze snatch glimpses of the  
 465 Unseen World. He sheweth land unto the steersman out of the midst of the waves, and stars by which to guide the boat; and when Jove hath darkened all the heavens with clouds, Lynceus alone can bring the vessel

<sup>1</sup> A person of very keen eyesight. This description of him, together with the corresponding one given by Apollonius (i. 153-5), is interpreted by the ancient commentators as meaning that he was an expert in metallurgy and mineralogy. For his naval ability, see note on l. 419. Hyginus<sup>n</sup> says that he was the look-out man or 'man at the wheel' (*πρωρεύς*, *proreta*), although the Schol. on Pind. *Pyth.* iv. 36 and 61 assigns that duty to Euphemus. Valerius' account (l. 465) agrees with that of Hyginus, while the Schol. is supported by Apollonius.<sup>o</sup> See note on l. 419, sub-note<sup>c</sup>.

<sup>2</sup> LYNCEUS, his brother, from Arene came,  
 His mighty service equalling his fame:  
 Thro' earth's vast mass his piercing sight would force, 730  
 And trace the STYX thro' all its winding course.  
 He from mid-ocean marks the coast afar,  
 And to the vessel points each hidden star;  
 When JOVE the heavens with heavy darkness shrouds,  
 LYNCEUS transpierces all the thickening clouds. 735  
 NOBLE.

<sup>3</sup> Zetes and Calais were the sons of Boreas and Orithyia, daughter of Erechtheus, king of Athens. They had to go aloft and man the shrouds.

<sup>4</sup> Free from the oars fair ORITHYIA'S hopes,  
 ZETES and CALAIS, strain the trembling ropes.—NOBLE.

Iacchus in the Eleusinian mysteries he was regarded as the son of Zeus and Demeter, while Theban legend made him the offspring of Zeus and Semele.

<sup>n</sup> xiv.

<sup>o</sup> ii. 555-6 and 561-2.

through the misty haze.<sup>2</sup> Yea, and the sons also of Orithyia, of the line of Cecrops, even Zetes and his brother,<sup>3</sup> handle not the oar; theirs is the care of the swaying yard-arms and the rigging thereof.<sup>4</sup> Neither again is Thracian Orpheus<sup>5</sup> set to labour at the thwarts,<sup>470</sup> nor is he counted among the rowers; nay, 'tis his to teach the oars to move in time, so that they clash not promiscuously upon the surface of the waters.<sup>6</sup> To Iphiclus<sup>7</sup> also the son of Aeson gives immunity from

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<sup>5</sup> The son of Oeagrus and the Muse Calliope, and the most famous minstrel of antiquity. He was the bo's'n of the *Argo*, and, like Lynceus and Argus, had his station in the bows. The Odrysi, who dwelt in the plain of the Hebrus, were the most powerful people in Thrace; hence the poets often use Odrysius in the general sense of Thracian.

<sup>6</sup> Nor are the banks ODRISIAN<sup>p</sup> ORPHEUS' place,  
 Nor may the labouring oars his hands disgrace;  
 But 'tis for him, with modulated lay, 740  
 The well-timed strokes in unison to sway,  
 Lest, with o'er-eager sweep, confused, they urge,  
 And clash, tumultuous, on the gurgling surge.—NOBLE.

<sup>7</sup> The son of Phylacus, brother of Alcimede, and maternal uncle of Jason (Ap. Rhod. i. 45-7). His father founded the town of Phylace in Thessaly; cf. id. ib. l. 45. Iphiclus, like Euphemus, could, in his youth, do the 'hundred' in level time, or even less, but he was now getting on in years, and he apparently accompanies the expedition merely in order to keep an eye on his nephew, give him good advice, and tell the heroes stories after supper. In the same way we find Achilles accompanied by Phoenix in the *Iliad*, and Iulus by Periphantus in the *Aeneid*. They were a sort of private tutor, who went on tour with their pupils. Burmann calls them 'monitors', and Noble, quoting Weitzius, refers to them by the seemingly more disparaging title of 'submonitors'.<sup>9</sup> This

<sup>p</sup> *Sic*: it should be 'Odryasian'.

<sup>9</sup> In his note on verse 744 of his translation (l. 473 of the Latin). There is really no idea of inferiority contained in the word.

toiling at the oar among the young and strong; for he had left his native Phylace well-stricken in years, not now  
 475 to share the labours of the voyage, but that he might give wise counsel, and inflame the warriors with praises of their mighty forefathers. To thee, Argus,<sup>1</sup> is committed the charge of thine own barque, thou that comest from the walled town of Thespieae, cunning in seamanship by the grace of Pallas; 'tis thy appointed task to see that thy craft doth not let in the sea in any secret

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Iphiclus, son of Phylacus, is to be carefully distinguished from his namesake, the son of Thestius, to whom he was no relation, though possibly a very distant connexion:† see note on ll. 369-70.

<sup>1</sup> Hic 'est nobilis ille fabricator navis' (Burmam), after whom the Argo was named. According to Apollonius (i. 112) he was the son of Arestor, while Hyginus (xiv) says that he was the offspring of Polybus and Argia. The fact is that, as Noble somewhat pompously remarks, 'the parentage of this illustrious shipbuilder appears unsettled among the mythologists and commentators'. Argus, besides having constructed the vessel itself, was also partly a kind of ship's carpenter, and partly a sort of cross between a quarter-master and a mate. See note on l. 419, ad fin., and cf. l. 314; see also note on l. 470. He came from Thespieae, a town in Thessaly: see note on ll. 92-3, and cf. ll. 123-4.

† So at least Burmann tries to make out: 'Hyginus . . . matrem Leucippen . . . Iphicli (sc. Thestii filii) facit; quae fortasse illa Leucippe fuit, quae ab Aeliano . . . inter Minyadas numeratur . . . : unde cognatio eius (sc. Iphicli, Thestii filii) cum Iasone possit deduci' (*Cat. of the Argonauts*, s. v. Iphiclus, filius Thestii, ad fin.). Since 'Iphiclus alter' was 'Iasonis avunculus', it follows from this that the two Iphicli were at any rate remotely connected with each other. Indeed, most of the Argonauts were more or less distantly related to, or connected with, their leader, and also with each other. There were comparatively few of them who could not claim some sort of kinship with the house of Aeolus, more especially as half-a-dozen of them at least, on the most moderate computation, were either sons or grandsons of Neptune, who had married into that family. See note on l. 485 med. and ad fin.



place, and with a soldering of tar or pitch to caulk the 480  
cracks and fissures made by the waves. Tiphys,<sup>2</sup> the  
ever-watchful, son of Hagnias, rivets his gaze upon the  
constellation of Arcadia; Tiphys the blest, who first  
revealed the uses of those slow-moving stars, and  
taught mankind to steer a course upon the ocean by the  
guidance of the heavens.

Lo now! the eager chieftain, exulting in the crafty  
wiliness that he had imagined, perceives the young  
Acastus<sup>3</sup> running swiftly down a short cut o'er the 485

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<sup>2</sup> The pilot of the Argo; see note on l. 419. Lemaire, Burmann, and Noble are wrong in calling him the son of 'Hagnius' (*sic*). He was apparently a compatriot of Argus, his birthplace being Siphos, a town of the Thespians (Ap. Rhod. i. 105-6). Tiphys, like Iphis, was *non rediturus*; he died on the outward voyage, after a short illness,<sup>s</sup> in Bithynia. Like 'Ze great Christopher Colombo' in *The Innocents Abroad*, we 'do not know *what* he die of'.

<sup>3</sup> Acastus closes the list of Argonauts both in the Greek <sup>t</sup> and in the Latin poet. The latter gives their number as fifty-one, including their captain, Jason, and excluding the boy, Hylas; the former mentions fifty-four, according to a similar reckoning. By changing Deucalion to Asterius in l. 366, by adopting Caussin's suggested alteration of l. 369, while at the same time leaving l. 370 untouched, and by supposing, with the ancient commentators, that 'Iphi, tuis' in l. 441 is a corruption of 'Iphitus', we find, as a result, that all the persons mentioned by Valerius figure also in the pages of his predecessor except Nestor, Philoctetes, and Tydeus, and that, on the other hand, there are six members of Apollonius' crew who do not secure a place in that of Valerius, viz. Coronus,<sup>u</sup>

<sup>s</sup> *μυνηθαδίη νοῦσος*, Ap. Rhod. ii. 856.

<sup>t</sup> Ap. Rhod. i. 224-7. As a matter of fact, Argus is the last person actually mentioned (l. 226), Acastus being the last but one, but for purposes of comparison the resemblance is near enough.

<sup>u</sup> i. 57.



sloping cliffs, armed to the teeth, and resplendent with the sheen of shield and buckler. No sooner had he leapt

Eurydamas,<sup>v</sup> Areïus,<sup>w</sup> Augeas,<sup>x</sup> Laocoön,<sup>y</sup> and Pylaemonius.<sup>z</sup> It looks as if the Roman poet wished to substitute some more famous names for certain of the obscurer individuals commemorated by Apollonius,<sup>a</sup> and that three of them at least he does not think it worth while to mention at all. Note finally that the Rhodian speaks of Acastus as though he took his place at the oars like the rest, whereas in the Latin author he jumps aboard just as the vessel is starting, and is nowhere numbered among the rowers. Indeed, he appears to be a sort of supercargo or 'passenger' more than anything else, and in some ways has almost the air of a stowaway.

It will be seen from the foregoing remarks (I allude both to the text and the notes, but more especially to the latter) that the Argonautic expedition was not so much a national undertaking against a common foe as a volunteer enterprise against a perjured king, entered into mainly to gratify feelings of private revenge and personal spite, and, as far as the bulk of the participants was concerned, largely from motives of selfish ambition and desire for individual aggrandisement. Moreover, it is to be observed that the crew of the *Argo* were to a large extent a sort of family party. Most of them were either fairly closely related to, or else more or less remotely connected with, the leader of the expedition. We have several pairs of brothers, some of whom were twins; we have uncles and nephews, and numerous cousins. The Argonauts were a heterogeneous

<sup>v</sup> i. 67.

<sup>w</sup> i. 118.

<sup>x</sup> i. 172.

<sup>y</sup> i. 191.

<sup>z</sup> There seems to be some little doubt as to the correct method of spelling this person's name. Dr. Way\* calls him Palaimonius, Mr. Coleridge\* transliterates his name as Palæmonius, Langen † refers to him as Palæmonius, Caussin ‡ plumps for Palemonius, and Burmann § deprives him of two syllables and spells him Palæmon. I prefer to follow Apollonius, who calls him Πυλαιμόνιος (i. 202).

\* In his translation of the *Argonautica* of Ap. Rhod., Book i, l. 202.

† In his note on Val. Fl. i. 351 med.

‡ *Apud* Lemaire, vol. i, p. 102 init., note on ll. 484-5.

§ *Cat. of the Argonauts*, s.v. Palæmon.

<sup>a</sup> 'Apparet eam Valerio mentem fuisse, ut pro quibusdam subobscuris hominibus inclyta reponeret' (Caussin *apud* Lemaire, vol. i, p. 102 init., note on ll. 484-5, ad fin.).

aboard the boat amid the armèd throng, than the son of Aeson cleft the stern-cable with his eager blade ; like

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collection of piratical filibusters, united by common ties of race, religion, and blood, and bound together by a spirit of adventure, a certain sense of good-fellowship or *camaraderie*, and a general determination to make as much out of the expedition as they possibly could. They have their glimmering notions of standing by each other, although they leave their trustiest warrior and best sportsman badly in the lurch. They are nearly all men of their hands ; Pollux and Periclymenus are champion light-weight boxers, and the former 'handles his fives' so well in his encounter with Amycus, king of the Bebryces, that he lays out that formidable champion in two rounds. Iphiclus, Euphemus, and Asterion are the sprinters ; Telamon is the S. M. J. Woods of the company, Meleager the C. B. Fry. Of the prowess of Idas I have already made some mention. Then we have Deucalion (or Asterius), who, like Norrie Carthew, was a dead shot ; his twin brother Amphion, who was better with the short-sword ; Aethalides, the marksman ; Peleus, whose favourite weapon was the spear, and whose own spear was in truth a mighty 'tree' ; and others. But above all, supreme and outstanding, towers the heroic and gigantic figure of Hercules, the invincible fighter, the man of prodigious strength, energy, and endurance, the fine flower of Grecian manhood and chivalry. He it is who exhorts his comrades to be up and doing while they are amusing themselves in Lemnos in the society of the other sex ; he has the stoutest heart, he pulls the strongest oar, and it is he, more than any other, who is the prime mover and leading spirit of the enterprise. During the first part of the voyage he completely dwarfs the nominal leader of the expedition, and the keenness with which he comes to join the muster, and the courage and singleness of purpose which animate him throughout, are in marked contrast to the timid, vacillating, and dilatory conduct of the son of Aeson. After Hercules is left behind by his companions in Mysia, Jason comes to the fore again, and gradually assumes a proper air of authority and ascendancy over his men ; and when it comes to the actual fighting in Colchis, he performs prodigies of valour. It is here—in his depiction of the character of his hero—

as when the huntsman, clutching to his breast the young tiger-cubs that he has snatched away with mingled fear and cunning, flees headlong from their woodland lair which he has just despoiled, and urges on his steed, now fearing for his master, while their fierce mother, leaving her whelps behind, ranges o'er rugged Amanus<sup>1</sup> in search of prey.

that Valerius is so far superior to the Greek poet. In Apolloniŭs, Jason is at best but a lay-figure, and his doings are completely overshadowed by those of the other Argonauts. Time and again we find him eclipsed by one or other of his band; he always seems to play second fiddle; and it is evident from the very start that he is not the right man to be commander-in-chief. Here obviously is no born leader of men, no master mind; he has no real control over his followers, and none of them appear to take him very seriously. He is easily depressed; he sits studiously on the fence where he should be showing the way; he is jealous of Hercules, who is clearly far the better man of the two; and he displays at times a peevishness and irritability which are unworthy of the leader of a band of heroes. At his best he is little more than a 'peerless wooer';<sup>b</sup> at his worst he is an extremely ordinary and unconvincing young man. Note finally that when in l. 1 the poet speaks of the first crossing of the seas by the mighty sons of the gods he is only telling the literal truth. Exactly one-third of the Argonauts were the natural sons, and more than two-fifths were either the sons or the grandsons, of one or other of the principal divinities of the Greek pantheon. *A Iove principium*: Jupiter was the father of Castor and Pollux, and of Hercules, and the grandfather of Telamon, and of Orpheus; Apollo begat Idmon and Mopsus, 'prophets old'; Phleŭas was the son of Bacchus; Mercury can claim the parentage of Aethalides, Eurytus, and Echion; and Boreas was the father of Zetes and Calaïs; but (as indeed is only fitting) the god to whom the greatest number among the crew owe their being is Neptune himself, the Lord of the Deep. Certainly three, probably four, and possibly five or even six, of

<sup>b</sup> Butler, *Post-Augustan Poetry*, p. 184 init.

And now each blade is dipped in unison, and forward leaps the ship, leaving the sorrowing mothers still standing on the shore, and following with eager gaze the white sails and the glint of the sunlight on each warrior's shield; till e'en the mast is sunk beneath the waves, and fading from their view the vessel vanishes beyond the limitless horizon.<sup>2</sup>

his sons, together with three of his grandsons, joined the expedition: Nestor, Periclymenus, and Acastus were his grandsons; Euphemus, Ancaeus, and Erginus were his acknowledged, though of course not legitimate, sons, while Nauplius, Polyphemus, and Idas are said to have been his offspring by the Schol. on Hom. *Il.* i. 557, by Hyginus, xiv, and by the Schol. on Ap. Rhod. i. 41 respectively. Others among the Argonauts could boast of divine connexions, more or less remote; thus Peleus was the husband of Thetis, and Jason himself was the step-grandson of Neptune. It will be seen from this that not merely were the Argonauts to a large extent related or connected by intermarriage, consanguinity, or a common divine or semi-divine origin, but that they were also all of them what we should call 'bloods', i. e. men of good birth and standing in their respective countries. The Argonauts were thus a collection of aristocratic freebooters, consisting almost entirely of officers; there were no 'men'. In conclusion, we may note that Jason undertakes the expedition with divine sanction, just as William the Conqueror undertook the so-called 'Norman Conquest' at the instigation, and relying on the blessing, of the Pope. The oracles of Delphi and Dodona were to Jason what the papal nuncios were to William.

<sup>1</sup> A mountain in Cilicia, noted for its panthers and wild beasts generally.

<sup>2</sup> Swift flies the bark, propelled by all its oars,  
While the fond mothers gaze along the shores;  
Watch the white sails still glimmering on the sight, 780  
And catch the bucklers' long reflective light,  
Till the curved ocean o'er the mast arise,  
And wide-spread distance mocks their aching eyes.



Then<sup>1</sup> did the heart of father Jove rejoice, as he looked down from the starry heights on this fair enterprise of the Grecians, and saw them undertake this arduous task, fraught with such mighty issues; for verily he had had no pleasure in the sloth of his father's 500 reign. And all the company of heaven was glad to see the glorious future that was in store for the children of men, and the Fates also delighted in the new avenues of death that were opening out before them. But the Sun-god rejoicèd not with them: sore anxious at the jeopardy of his son in Scythia, the father pours forth this heart-felt plaint: 'Almighty Father, for whom, 505

- <sup>1</sup> THEN from his star-wrought throne, with looks benign,  
 The SIRE of HEAVEN observes the great design; 785  
 Sees GREECE in glorious toil her sons employ,  
 And smiles upon them with celestial joy.  
 Illustrious actions JOVE's regard obtain;  
 He hates the torpor of his father's reign.  
 All heaven rejoicèd: the long-expectant FATES 790  
 See the dark paths increase towards their gates.  
 But, for his threatened SCYTHIAN son distressed,  
 SOL thus poured forth the terrors of his breast:  
 'GREAT PARENT! at whose will our restless ray  
 'Ends and renews the still revolving day,— 795  
 'Is this from thee? doth GRAECIA'S daring sail  
 'O'er silenced waves, with thee its guide prevail?  
 'Or may e'en I, permitted, seek relief,  
 'And vent in just complaints my bursting grief?  
 'Fearful of this,—such envious hands to shun,— 800  
 'I not with southern wealth enriched my son,  
 'Nor gave him tracks<sup>c</sup> immense of fertile soil,  
 'Where earth redundant cheers the gentle toil:  
 'No, such let TEUCER, such let LIBYs grace,  
 'Honour with such all PELOPS' favoured race: 805  
 'Cold, sterile land, which all thy frosts oppress,  
 'And ice-bound rivers, only, we possess.

<sup>c</sup> 'Track' is 'used by confusion in senses of "tract"'.—*Oxf. Dict.* s.v. 'track'.



year in, year out, I day by day unceasingly run my revolving course, is this thy will? Is it with thy consent, nay with thy favour and under thy guidance, that the Grecian barque now traverses the deep? or must I also at length give vent to my just complaint? 'Twas in fear of some such enterprise as this, and lest some envious hand should be stretched forth against my son, that I chose not for him the fair places of the earth, nor <sup>510</sup> the broad acres of a fertile district far inland; let the children of Troy, and Afric's sons, and the house of Pelops which ye gods protect, possess their goodly heritage:<sup>5</sup> we dwell in a clime held in the iron grip

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' Yet e'en these realms to others he should give,  
 ' Obscure, unhonoured, further seek to live,—  
 ' But there in clouds unconscious darkness dwells, 810  
 ' And the black zone our genial heat repels.  
 ' Can his rude realm more happy regions harm?  
 ' Can barbarous PHASIS other streams alarm?  
 ' What envy wakes my son in other climes,  
 ' As severed from their glory as their crimes? 815  
 ' What wrong incites the MINYÆ to complain?  
 ' Did he by force the GRECIAN FLEECE obtain?  
 ' To exile PHRIXUS he no armies lent,  
 ' To INO'S altars no avenger sent;  
 ' But with his empire, and his daughter's charms, 820  
 ' Soothed to delay the vengeful stranger's arms,  
 ' And now, with GRECIAN grandsons at his side,  
 ' Friendship he asks from lands by blood allied.  
 ' Yon vessel's course,—O SIRE,—its object turn;  
 ' Ope' not the seas to man to make us mourn. 825  
 ' Alas! too conscious of our former woe,  
 ' Stand the tall trees along the heated PO,—  
 ' Sisters who still their silent sadness keep,  
 ' And at their father's gaze, remindful, weep.'—NOBLE.

<sup>5</sup> i. e. Phrygia or Asia Minor, Egypt, and the Peloponnese (or Greece generally) respectively. Dardanus, the son of Zeus

of thy bitter frost, and by ice-bound rivers is our habitation. Even this country should my son have  
 515 resigned, and ingloriously betaken himself to remoter wilds; but beyond lies an outlandish region of perpetual ice and snow, storm and vapour, whereunto even my rays cannot find an entrance. How can my son, whose dwelling-place is in a barren tract by the banks of barbarous Phasis, prove a stumbling-block to nations far removed, whose land is watered by more fertile streams? What just cause of complaint have these descendants of Minyas? Did my son gain possession of

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and mythical founder of Troy,<sup>d</sup> was originally a king of Arcadia, whence he migrated first to Samothrace and then to the coast of Asia Minor nearest that island. Here he married the daughter of Teucer, king of the Teucrians, and received a piece of land from that monarch, on which he built the town of Dardania (Troy). Hence the poets often use Teuceri loosely as = Trojans.

Libys seems to be put vaguely for the eponymous ancestor of the Libyans, though Apollodorus identifies him with Epaphus, the son of Zeus and Io, whom his father commanded to build cities in Egypt and to reign there. He accordingly founded Memphis and there established his capital; and by his wife Cassiopeia had a daughter Libya, after whom that region was called. Thus Libys here signifies Egypt.

Pelops, son of Tantalus, king of Phrygia, after being expelled from that country, sought refuge in Elis, where he married Hippodamia, the daughter of Oenomaüs, the reigning king. He succeeded the latter on the throne of Elis, and, by means of the wealth which he had brought with him from the East, quickly made himself master of the whole of southern Greece, which was called after him 'the island of Pelops'.

Thus when the poet talks about 'Teucer, Libys, and Pelops', he means Asia Minor, Egypt, and Greece generally.<sup>e</sup>—With ll. 510-11 cf. Ps. xvi. 7.

<sup>d</sup> Verg. *Aen.* vi. 650.

<sup>e</sup> For this note I am indebted to Noble, who, in his comment ad loc.,

the Grecian fleece by force? Nay, he refused to join <sup>520</sup> forces with exiled Phrixus, nor came he to avenge the uplifted knife of Ino; but kept him as a suitor at his court, and gave him half his kingdom, and his daughter in marriage, and now he beholds grandchildren from a Grecian stock, and calls the Greeks his kinsmen, and thinks of Greece and Scythia as linked by ties of blood. Turn back their ship, father, and turn them from their <sup>525</sup> purpose, nor wound me afresh by giving them a passage o'er the sea; enough for me that the tall trees on the banks of Po bear witness to my former sorrow,—those sisters still weeping at the sight of a father's grief.<sup>1</sup>

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<sup>1</sup> The 'vetus luctus' referred to is the death of Phaëthon, the son of Helios (Sol), the Sun-god. Phaëthon got permission from his father to drive the chariot of the sun across the heavens for one day, but the horses got out of hand and he nearly set the earth on fire, whereupon Zeus caused him to be struck by lightning and hurled him into the river Eridanus (Padus, the Po). His sisters, the Heliades, were changed into poplars, and their tears into amber.<sup>f</sup> With ll. 526-7 cf. Mart. iv. 25. 2,—a pretty close parallel, and one not noted, so far as I am aware, by any of the commentators, either ancient or modern.

after quoting elucidatory mythological extracts from Apollodorus and Hyginus respectively, ends his remarks with these words: 'Thus we see then by Teucer, Libys, and Pelops, the poet means Asia Minor, Africa, and Greece.'

<sup>f</sup> Amber was supposed by the ancients to be formed from the gum which exudes from the bark of certain trees.

<sup>g</sup> Summers (p. 13 init.), discussing the influence of Valerius on Martial, while quoting the remarkable similarity of phraseology between Val. Fl. vi. 262 and Mart. xiv. 218, commits himself to this somewhat sweeping statement: 'The resemblance (sc. between these two passages) is most striking, as we find not even the faintest echo of our poet anywhere else in the epigrams' (sc. of Martial). The resemblance is indeed striking; but I think a reference to Mart. iv. 25. 2 (which is surely more than merely a faint echo) is sufficient to disprove the universal negative contained in the latter part of the sentence.

To this prayer the War-god<sup>1</sup> loudly roars his assent, shaking his massy locks; for he sees that the fleece that was hung up as an offering upon his temple-walls  
530 is in sore jeopardy. In the opposing camp stand Pallas

<sup>1</sup> Ares (Mars): the fleece had been dedicated to him by Phrixus.

<sup>2</sup> At this his brows the WARRIOR-GODHEAD bent, 830  
Shook his plumed helm, and murmured fierce assent;  
High 'mid his shrines the fleecy treasure shone,  
And, with dark rage, he shuddered for his own.  
Straight PALLAS to their causeless grief replies,  
And great SATURNIA, with a frown, denies.—NOBLE. 835

<sup>3</sup> Then thus spake JOVE: 'These things, of old decreed,  
'In just succession now from us proceed:  
'Fixed, from the first, the course of things remains;  
'Nor had my offspring trod terrestrial plains,  
'When fate I ratified: thence right I know,<sup>h</sup> 840  
'Thence various monarchs to each age bestow.  
'The solemn mandates of my wisdom hear:  
'What I resolved I'll speak,—attend,—revere!  
'Long hath yon region, from the EAST immense  
'Descending from the TANAI'S, and from thence 845  
'Coasting along the virgin HELLE'S main,  
'Poured its proud coursers o'er the bounding plain,<sup>i</sup>  
'And bloomed in heroes; none such ardour fired,  
'None to dispute their fame in war aspired;  
'Thus FATE, thus I, these cherished realms protect:<sup>j</sup> 850  
'But let them soon their final day expect!

<sup>h</sup> This is apparently intended as a translation of 'iustique facultas hinc mihi'!

<sup>i</sup> A remarkable instance of hypallage, by which the attributes of the coursers are transferred to the plains on which they 'course', although there is nothing even about 'bounding' horses in the original. Perhaps the idea at the back of the translator's mind is that the plains of Scythia, like the cedars of Libanus, 'skipped like a calf or a young unicorn' (Ps. xxix. 5-6), or that, like the mountains and the little hills, they 'skipped like rams or young sheep' (Ps. cxiv. 4, and 6), or that, like the high hills, they 'hopped' (Ps. lxxviii. 16). Doubtless he had in mind the old lines:—

Ye little hills, why do ye hop?  
Is it because ye see my Lord Bi-shop?—ANON.

and the daughter of Saturn, who sorrowfully utter forth their joint complaint.<sup>2</sup>

Then<sup>3</sup> thus spake Father Jove: 'All these things

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'From sinking ASIA I withdraw my hand:  
 'The GREEKS regain their season of command.  
 'My oaks and tripods<sup>k</sup> and each parent's ghost,  
 'For this, o'er ocean urge yon venturous host: 855  
 'For thee, BELLONA, lo! a path they form,  
 'Mid threatening billows, and the surging storm.  
 'Not for this FLEECE, this radiant FLEECE, alone,  
 'Shall ASIA, full of rage, insulted, groan:  
 'A deeper grief, the stolen MAID, remains,— 860  
 'She but the earlier of their gathering pains!<sup>1</sup>  
 'For (nought than this stands fixed with firmer doom)  
 'A shepherd shall from PHRYGIAN IDA come:  
 'Sorrow, and equal rage, and deadly care  
 'He with the GREEKS, in mutual gifts, shall share. 865  
 'Hence from what fleets confederate suitors pour!  
 'How long MYCENAE'S spouseless dames deplore  
 'The winter-quarters on<sup>m</sup> the TROJAN shore! }  
 'How numerous, round the walls, expiring lie  
 'Princes and heroes, heaven's own progeny! 870  
 'Lo! strength, lo! valour sink in mutual hate,  
 'Till Asia yields to inevitable FATE!<sup>n</sup>  
 'Hence too is fixed the GRECIAN EMPIRE'S end,  
 'And different nations shall our cares befriend.  
 'Woods, mountains, lakes shall yield; the raging sea 875  
 'Expand, submissive to our just decree.  
 'Let hope, let fear each trembling nation prove:  
 'States, with their monarchs, at my will I move,

<sup>j</sup> See note on l. 541 of the Latin.

<sup>k</sup> Noble is in error here; the tripods were Apollo's.

<sup>1</sup> This line (861) represents nothing in the Latin, unless it is intended as a translation of 'propior', in which case it is not a translation, but a mistranslation; and in any case 'propior' has been already (and correctly) rendered in the previous line. This line is therefore mere 'padding'.

<sup>m</sup> 'Of' in the original, which I have taken the liberty to correct.

<sup>n</sup> The line in the original is 'Till Asia drops beneath its mighty fate!' I have ventured to substitute what I think is a more faithful version of the Latin.



have been ordained of old by me, and follow a fixed course of their own, an order unchanged since the beginning of the world; nor in truth had I any offspring in any land at the time when I was drafting the decrees of Fate, and hence I had no opportunity for favouritism, 535 while I was raising up dynasties upon dynasties throughout the ages. And now will I unfold the set purpose that is in mine heart. That most ancient territory<sup>1</sup> that reacheth from the far-off East even unto Tanaïs and down to the waters of the maiden Helle,<sup>2</sup> hath ever of old been in great prosperity, and hath always abounded in men and in horses; nor hath any armed band e'er

'To seek where empire's reins I may assign,  
'And leave for ever in one mighty line.' 880

THEN to the AEGAEAN main his eyes return,  
Strong HERCULES and LEDA'S twins discern;<sup>o</sup>  
And thus again he spake: 'Rise, HEROES, rise,  
'By strenuous efforts, towards the starry skies!  
'I sat not<sup>p</sup> chief on heaven's ethereal throne, 885  
'Till JAPETUS in arduous war o'erthrown,  
'And PHLEGRA'S labours, made the world my own. }  
'To you a painful journey I decree:  
'Claim heaven's high seats by imitating me!  
'Round the vast ball my LIBER proved his birth, 890  
'And bright<sup>q</sup> APOLLO knows the woes of earth.'

NOBLE (slightly altered in places).

The grandiloquent and priggish pomposity of Jupiter's oration is well reproduced in this version, partly by the general style and tone of the speech, and partly by a judicious use of the regal 'we, our, etc.'

<sup>1</sup> i. e. Scythia generally, including Colchis. The Tanais (the modern Don) rose in Central Russia and flowed into the Caspian.

<sup>2</sup> See note on l. 42, and cf. ll. 50 and 286-7.

<sup>o</sup> See note on l. 275-6, sub-note l.

<sup>p</sup> 'Nor sat I . . .' in the original.

<sup>q</sup> Cf. Stevenson's 'bright boy of fiction', *Virginibus puerisque*, i, ad fin.

dared to rise against it, or had courage enow to make <sup>540</sup> a bid for glory by waging war upon it: thus did Fate, thus did I myself, watch over the land.<sup>3</sup> But now is their last hour quickly approaching, and I must desert the sinking fortunes of Asia; for already is Greece demanding of me the fulfilment of her promised time. Thence was it that my oak-groves,<sup>4</sup> and the tripod of Apollo,<sup>5</sup> and the shades of their ancestors, did launch <sup>545</sup> this host upon the ocean, across whose waves a path hath been made through storm and tempest for thy pleasure, O Goddess of War. Nor is the fleece the only abiding source of anger; the maiden's<sup>6</sup> rape that is to be shall furnish a more immediate cause for indigna-

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<sup>3</sup> **sic fata, locos sic ipse fovebam.** Langen rightly rejects the explanation of Lemaire and others that these words are to be taken as = 'fata locorum fovebam'. As he justly observes, the repetition of the particle 'sic' militates against this view; and iv. 557, which is usually quoted in support of this interpretation, is not really a parallel at all. But I cannot accept Langen's own suggestion that the words mean 'et fata locorum et locos fovebam', i. e. 'for thus did I myself watch over that region, and thus did I guard its destinies'. I prefer to follow Dureau, who understands the passage thus: 'sic fata fovebant locos, sic ipse fovebam'; this is the most natural interpretation of the words, and the grounds on which Langen rejects Dureau's explanation seem to me to be far-fetched, hypercritical, and absurd. I am glad to find that Noble has also adopted this view of the passage.

<sup>4</sup> Of Dodona, see note on ll. 302-3.

<sup>5</sup> At Delphi. It appears from this passage, and from Apollonius,<sup>f</sup> that Jason had gone to consult the Delphic Oracle before embarking on the expedition, though Valerius himself does not say so directly; cf., however, iii. 299 and 618.

<sup>6</sup> i. e. the carrying off of Helen, the wife of Menelaus, by Paris, the son of Priam, king of Troy.

<sup>f</sup> i. 208-10, 412-14.

tion. Truly on no other purpose is my mind more firmly set: verily there shall come a shepherd<sup>1</sup> from  
 550 Phrygian Ida, who shall bring sorrow and strife and mutual wrath—yea these shall be his gifts unto his own people and to the Greeks.<sup>2</sup> Thenceforth what a mighty flotilla of aggrieved swains shall roll forward the tide of war! How many<sup>3</sup> weary winters shall the armada of Mycenae bewail before the walls of Troy! What numerous heaven-descended chiefs shalt thou behold biting the dust in the pride of manly vigour, while Asia  
 555 yields her to inevitable Fate! Thereafter the Greeks are destined to decline, and other nations will I raise up after them. Let the mountains be removèd, and the forests cleared; throw open the lakes, and let all the

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<sup>1</sup> Paris. Ida was a mountain in Phrygia, the scene of the famous beauty contest of the three goddesses, which was decided by Paris (perhaps not unnaturally) in favour of Aphrodite (Venus). The award did not worry Athene much, but Hera (Juno) never forgave the 'iudicium Paridis spretaeque iniuria formae'.<sup>s</sup>

<sup>2</sup> In allusion, of course, to the Trojan war, which was due to the *liaison* of Paris and Helen, and her abduction by him to Troy. The phrase 'mutua Graiis dona feret' is perhaps a sarcastic echo of the more famous Vergilian expression 'timeo Danaos et dona ferentes'.<sup>t</sup>

<sup>3</sup> Ten. With these lines (551-2) cf. ll. 381-2.

<sup>4</sup> His own children by her, Castor and Pollux, the heavenly twins (Macaulay's Great Twin Brethren').

<sup>5</sup> Cf. Verg. *Aen.* ix. 641, 'Macte nova virtute, puer; sic itur ad astra.'

<sup>6</sup> Iapetus was one of the Titans, who were the sons of Uranus (Heaven) and Gê (Earth). They originally dwelt in heaven, but were ignominiously expelled for no apparent reason by their father, and constrained to dwell in Hades. But they rose in revolt, emasculated and deposed their parent, and

<sup>s</sup> Verg. *Aen.* i. 27.

<sup>t</sup> *Aen.* ii. 49.

gates of the ocean be unbarred: and let hope and fear be the guiding principles of mankind. I myself will shift the seat of earthly empire from one nation to another, and so make trial which is worthiest in my sight to enjoy a lasting supremacy over all peoples, and in whose hands I may safely leave the reins of power, <sup>560</sup> when once entrusted.' Then, turning his eyes to the blue waters of the Aegean, he looks towards the burly form of Hercules, and on the offspring of Leda,<sup>4</sup> and thus bespeaks: 'Toil up the heavenward path, ye heroes:<sup>5</sup> I also, long ago, was chosen king o'er all the world by the council of the gods, but not till after the war with fierce Iapetus and Phlegra's hard-fought field.'<sup>6</sup> <sup>565</sup>

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set up Cronos (Saturn), the youngest of their number, on the throne of heaven in his stead. The latter married his sister Rhea, and, having been informed by his mother that he would be dethroned by one of his own children, devoured his first five offspring by her successively, viz. Hestia (Vesta), Demeter (Ceres), Hera (Juno), Pluto (Dis), and Poseidon (Neptune). Zeus, however, his sixth child, escaped dire destruction,<sup>u</sup> and when he grew up set to work to drive out Cronos and the ruling Titans. The contest that ensued, known as the Titanomachia, or battle of the [gods and] Titans, was carried on in Thessaly, the cockpit of Greece, the topographical refuge of the destitute, and the geographical dumping-ground of Grecian mythology. Zeus, Pluto, and Poseidon<sup>v</sup> occupied Mount Olympus,<sup>w</sup> while the avuncular forces took up an equally strong position on Mount Othrys.<sup>w</sup> After a 'titanic' struggle lasting ten years, the poor Titans were at length overcome and hurled into the nethermost Hell by their victorious nephew, who was then unanimously elected King of Heaven by the other gods.

Phlegra was the scene of the battle between the gods and

<sup>u</sup> See note on l. 704 med.

<sup>v</sup> Thetis had given Cronos an emetic which caused his heart to indite of a good matter (Ps. 45, Prayer-Book) and resulted in the expectoration of the five children whom he had swallowed.

<sup>w</sup> See note on ll. 24-5.

For you too<sup>1</sup> the road to heaven shall be full of grievous toil and hardships, for so I have ordained: lo! it was thus, e'en thus, that my Liber<sup>2</sup> traversed the whole world ere he came unto his own, and Apollo also sojourned upon earth<sup>3</sup> or ever he returned unto the skies.' He spake, and through the void shot forth a meteor, that, leaving a long trail of light in its wake, 57° seemed to set the clouds ablaze, and, as it neared the

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the Giants, with which the Titanomachia was sometimes confused by ancient writers. The Giants were the brothers of the Titans, being also the sons of Uranus and Gê. They piled Ossa upon Pelion and Olympus on both, and so tried to scale the heights of heaven, on the occasion of their celebrated but unsuccessful attempt on that locality. The gods had one or two anxious moments, and were forced to call in the aid of a mortal<sup>x</sup> before the *terrae filii* were eventually blown to blazes, and buried under Aetna and other volcanoes. The plain of Phlegra, in Pallene, the westernmost of the three prongs of Chalcidice in Macedonia, is famous in classical mythology as the site of this terrific contest—this volcanic upheaval of the Sons of Earth against the arbitrary despotism of the King of Heaven.

It is these cosmic and elemental struggles between the great, blind forces of Nature and the Universe that the poet is here referring to when he speaks of 'the war with fierce Iapetus and Phlegra's hard-fought field'. Zeus was of course elected king after the conflict with the Titans and before that with the Giants; but his power was not properly and securely established until after he had quelled the rising of those formidable monsters.

<sup>1</sup> I am not aware that the road to heaven followed by Castor and Pollux was a specially arduous one; but that of Hercules most undoubtedly was.

<sup>2</sup> Dionysus or Bacchus, son of Zeus and Semele. 'Sic Bacchus meus orbe peracto, toto fere, qua habitatur (= qui habitabatur), terrarum orbe expeditionibus bellicosis peragrato . . .' sc. 'remeavit in caelum' (Lemaire). Bacchus was

<sup>x</sup> Hercules; he was only deified after his death.



ship, parted asunder into two tongues of fire, that alighted on the twin brethren, even the sons of Tyndareus; <sup>4</sup> straightway each forky flame played gently o'er their brows, and from the midst thereof harmlessly shed around its shining light, that Sainted fire <sup>5</sup> that, in after times, poor sailors were fain to pray for in their hour of need. <sup>6</sup>

driven mad by Hera, and wandered over all parts of the known world, even penetrating as far as India, his expedition against which occupied several years. He eventually found a place on Olympus, together with his mother Semele. See note on l. 729.

<sup>3</sup> **expertus terras.** These words refer either to the time when Apollo was looking for a suitable place for his oracle, or to his visit to the Hyperboreans to assuage his grief at the loss of his son Phaethon, or to the occasions on which he worked as a servant for Admetus, king of Pherae, and for Laomedon, king of Troy, or to all four; most probably to the last two.

<sup>4</sup> Castor and Pollux.

<sup>5</sup> The allusion, of course, is to the 'electrica materia, quae per tempestates in malis navium apparet ludibunde', <sup>v</sup> i. e. St. Elmo's fire. 'It was beautifully imagined by our author to describe those stars, which are said to adorn the foreheads of these youths, as emanating from their father Jupiter at the commencement of the voyage of the Argo. These stars belonged afterwards to the constellation of the Twins, and were much regarded as ominous of storms or fine weather by the ancient mariners. When both appeared, fair weather was thought to be denoted; but when only one, a storm was supposed to be near at hand' (Noble). So Horace adjures the 'bright stars of the brethren of Helen' <sup>z</sup> to be kind to the ship that is carrying Vergil to Athens; and in another passage <sup>a</sup> he speaks of the subsiding of a storm on the appearance of their shining constellation, whose will even the winds and the waves obey.

<sup>6</sup> ll. 568-73:—

So saying, through the void the heavenly Sire  
Shot forth, athwart the clouds, a streak of fire,

<sup>v</sup> Lemaire, note ad loc.

<sup>z</sup> *Od.* i. 3. 2.

<sup>a</sup> *Od.* i. 12. 27-32.

575 Meantime Boreas<sup>1</sup> from the Pangaeon heights views  
 with rising wrath the spreading canvas out in mid-ocean ;  
 and straightway, in hot haste, directs his flight to the isle  
 of Aeolus,<sup>2</sup> with its sea-caves opening on the Etruscan  
 main. The forests groan and crackle at the whirring wings  
 of the god, the corn-fields are laid low, and the sea grows

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Which, as it neared the boat and downward came,  
 Parted asunder in two tongues of flame,  
 That settled on each Tyndarid brother's head, 5  
 And round about a dazzling lustre shed :  
 Straight from their midst, in lambent glory bright,  
 Played gently o'er either brow the unharmful light,—  
 That Sainted fire, to which, when in distress,  
 Poor sailors always could their prayers address.<sup>b</sup> 10

H. G. B.

<sup>1</sup> The North Wind, whose home was in Thrace. Pangaeus was a range of mountains which formed the boundary between Thrace and Macedonia.

<sup>2</sup> Aeolia, the Isle of Aeolus, is Lipara, and not Strongyle (Stromboli), as Lemaire thought. This is clear from the context. Lipara was the chief of the Insulae Aeoliae (also called Vulcaniae and Liparaeae), the modern Lipari Islands, and was the home of Aeolus, the ruler of the winds, and of the winds themselves. These islands were on the north-east of Sicily, and their shores were washed by the Tuscan Sea (*Mare Inferum vel Tyrrhenum*).

<sup>3</sup> Vulcania, or Hiera, immediately to the south of Lipara, the home of the Cyclopes. In this island there was a workshop or smithy of Vulcan, where the Cyclopes hammered iron and steel, and forged the thunderbolts of Jove. The three stock members of this fraternity were Brontes, Steropes, and Pyracmon, the last of whom is always represented with his

<sup>b</sup> Or, taking 'olim' as = 'afterwards' :—

Poor sailors in distress, in after days,  
 Were able to implore those kindly rays.—H. G. B.

So Noble :—

Seamen in after-times those beams adore,  
 And 'mid dark tempests as their guides implore.

black beneath his flying feet. Amid the perilous straits of the Sicilian sea there stands a rocky island,<sup>3</sup> over against <sup>580</sup> the retreating promontory of Pelorum;<sup>4</sup> whose jagged face goes sheer down as far beneath the lowest depths as its giant bulk towers aloft above the waves. Close by another island<sup>5</sup> can be seen, whose crags and caverns are

coat off and his shirt-sleeves rolled up. Three other persons are also mentioned, namely, Arges, Acmonides, and Acamas, the last only by our author.

<sup>4</sup> The north-eastern promontory of Sicily. The words 'a parte' mean generally 'on the side of', 'in the direction of'; Hieria was a good fifty miles to the west of Pelorum. Moreover, the Lipari Isles can hardly be said to be in the 'Sicilian Sea', which, strictly interpreted, is the same as the Straits of Messina (*Siculum Fretum*), between Italy and Sicily; but *Siculum mare* and *Sicula unda* seem to be used with equal latitude by Horace (*Od.* ii. 12: 2 and iii. 4. 28), and, like the birth-rate and mortality statistics in Tennyson's *Vision of Sin*, this is perhaps near enough for poetical accuracy.

<sup>5</sup> The 'altera tellus' is Lipara, which is immediately to the west of, and quite close to, Hieria. It is the Aeolia already mentioned. 'Illam,' in l. 583, refers to the 'rupes horrenda', i. e. Vulcania or Hieria; 'has domos', in the following line, refers to the 'altera tellus', namely, Aeolia or Lipara. The latter is not only 'non minor' than Vulcania, it is at least twice as large again as that island. An inspection of the map will greatly facilitate a proper understanding of this slightly confusing geographical passage: see also Langen's note ad loc. Lemaire has got badly mixed up between the two islands, and I cannot make head or tail of his remark on ll. 582-3, which is as follows: 'Nec *proxima tellus*, insula vulcania [*sic*] (Hieria), quod suadent Cyclopes memorati, *scopulos aut antra minor* (graeco [*sic*] more, omisso κατά [but why insert it?]), minores habet scopulos, aut antra, quae inhabitant Cyclopes' κ.τ.λ., the rest being sense. (The words in square brackets and the italics are mine.) If this be not an extreme instance of explaining *ignotum per ignotius*, I should uncommonly like to know what is. Noble also has misunderstood the lines in question, but a sort of vague and general

full as vast; the former is the habitation of Acamas, the dwelling-place of Pyracmon, stripped for toil. The latter is the home of wind and rain, the abode of storm  
 585 and tempest; hence they went forth unto all lands, and destruction and shipwreck are about their paths amid the great waters; and from hence they were wont, in olden time, to mingle sea and sky in one wild welter; for of a truth there was then no Aeolus to hold them in check, what time the intruding ocean severed Calpe<sup>1</sup> from the shores of Libya,<sup>2</sup> and Oenotria,<sup>3</sup> to her sorrow,  
 590 lost her Sicilian appanage,<sup>4</sup> and the waters ran among the hills. Then at last the Almighty thundered from heaven so that the winds quaked, and he gave that unruly crew a king<sup>5</sup> whom he commanded them to obey. Now the East wind is imprisoned in a rocky cave amid the mountains, and iron bars and stone walls of double thickness

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paraphrase of the passage *en bloc* manages to carry him through without serious disaster. Though the verse translator has, in course of time and by the process of usucaption, acquired a sort of recognized and traditional *de facto* right of slurring over awkward passages in this way, yet we feel all the more gratified and delighted in consequence when a poet, instead of avoiding the difficulties in his path, resolutely grapples with them and sets himself to overcome them. Thomas Noble may usually be trusted to give his readers a very fairly accurate version of his author; but in a few cases, of which this is one, he fails, and fails badly, really to come to grips with the words before him. It is but fair, however, to add that no one who had not the original, together with a map, beside him, would be in a position to detect any geographical irregularity in his rendering, or be aware of the fact that his version of the passage, when strictly analysed with an eye to the Latin, is comparatively unmeaning.

<sup>1</sup> Gibraltar.

<sup>3</sup> Italy.

<sup>5</sup> Aeolus.

<sup>2</sup> Africa.

<sup>4</sup> Sicily.

engage the North-East wind. When he can no longer curb their noisy murmurings, then their king himself of 595 his own accord unbars the portals of their prison, and graciously gives an outlet to the tumult of their wrath. To him <sup>6</sup> cometh Boreas, with tidings that cause him to start in amazement from his lofty throne, as thus he speaks: 'Oh Aeolus, what a wicked thing have I espied from the Pangaeian heights! These Grecian striplings have imagined a strange device and built a mighty vessel with axes and hammers; and now with bellying sails 600 make their triumphal march across their new domain, the deep: nor am I free to stir the ocean from its sandy bottom, as I used to be ere I was chained and prisoned in this house of bondage. Hence comes it that these men are confident and put their trust in the vessel they have

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<sup>6</sup> SWOLN with his tidings, thus, with furious tone,  
 BOREAS assails the monarch on his throne:  
 'O AEOLUS, from yon PANGAEAN height  
 'What impious insult strikes my startled sight! 945  
 'Lo! with cleft wood the youth of GREECE have made  
 'A bulk that floats, and now the deep invade;  
 'In wide-spread sails compel the servile breeze,  
 'And pass, triumphant, o'er the yielding seas:  
 'Yet may not I upheave, with threatening sweep, 950  
 'The sandy bottom of the engulfing deep!  
 'Ah that I was as when, from bondage free,  
 'I knew no chains, no dungeons,—knew not thee!  
 'Hence faith in ships to impious mortals grew;  
 'BOREAS a tyrant's bondaged slave they knew. 955  
 'Let me these GREEKS and their mad bark immerge  
 'In the swoln horrors of the foaming surge!  
 'My sons, its pledges, nought affect my mind,  
 'So I<sup>c</sup> repress the vaunts of vain mankind,  
 'While yet the vessel, near THESSALIA's strand, 960  
 'Remains unknown to any other land'.—NOBLE.

<sup>c</sup> 'Let me repress . . .' in the text, but this ignores 'tantum'.



made, because they see that Boreas hath a master whom he must obey. Grant me permission to o'erwhelm these Grecian madmen and their foolhardy craft beneath the waves: for my children on board I take no thought. Only, I pray thee, thwart these overweening men, while they are still close to the shores of Thessaly, and as yet no other lands have seen their sails.'

So spake he; and straightway all the winds within clamoured to be let out on to the deep.<sup>1</sup> Then did the son of Hippotas<sup>2</sup> by main force push the ponderous portal of their prison, so that it swung open on its hinges.<sup>3</sup> Forth rush exultant the horses of the North, and after them

<sup>1</sup> He spake, and straight the winds, with noisy shout,  
Clamour within, and ask to be let out.—H. G. B.

<sup>2</sup> Aeolus.

<sup>3</sup> Reading 'validam contorto turbine portam' with Sennepe, Philo, and Langen.

<sup>4</sup> **induxere hiemem.** The description of the storm which follows is very fine, and seems to me to be one of the best passages in the first book. Summers<sup>d</sup> says ungratefully: 'The inevitable storm might have been spared us', but reluctantly admits that 'Valerius certainly surpasses Lucan . . . , and seems to fall little short of Ovid.' Caussin<sup>e</sup> is more appreciative, but even his praise is by no means unqualified: 'Si compareris hanc tempestatis descriptionem cum Virgilio (*sic*), Ovidio, Lucano, caeterisque, Valerium reperies Ovidio pressioem, Lucano sapientioem, Virgilio vero longe inferioem.' Noble is the only commentator who appears to show any real sympathy with our author. In his note on l. 926 (= 587 of the Latin) he remarks as follows: 'Much of the following description of the winds and the tempest they produce is imitated from the first book of Virgil (*sic*). Our author has nevertheless shown both judgment and genius in the introduction of this storm: such a feature is surely wanting (he means "wanted") in the account of the first naval expedition: and it manifests a poverty

<sup>d</sup> D. 58 init.—med.

<sup>e</sup> In his note on l. 610, *apud* Lemaire, vol. ii, p. 103 ad fin.

the North-West wind, and next the South wind with his wings as black as night, his progeny of rain-clouds in his wake ; and last of all the East wind, his streamers flying in the breeze, his shaggy locks embrowned with many a storm of dust and sand. With one consent they raised a gale,<sup>4</sup> and with their raging blast drove the curvèd billows on the shore. Nor did they stir the sea-<sup>615</sup> king's realms alone, but in the welkin also the fire was kindled and the heavens dropped and the thunder roared, and the heavy veil of night descended from the leaden sky. The oars were wrested from the rowers' hands ;<sup>5</sup>

of invention in Apollonius to have crowded his poem with so many wonderful events, which are to be found in all the writers of mythology, and to have neglected those natural occurrences which necessarily belong to the principal action.' Noble is right in referring to the first *Aeneid*<sup>f</sup>, which is the *locus classicus* for what Juvenal<sup>g</sup> contemptuously calls a 'poetica tempestas'. Valerius also owes something to Lucan's celebrated description of a storm in *Phars.* v. 594-6. The *locus classicus* in English poetry is W. Falconer's poem, *The Shipwreck*, cantos ii and iii. Falconer was a sailor himself, and combined technical knowledge with considerable poetic ability. His poem is a fine piece of writing, and has been unduly neglected and depreciated by modern readers of eighteenth-century literature. The remarkable number of close parallels between passages, couplets, or single lines in *The Shipwreck* leads us to infer that the author was acquainted with the *Argonautica* of Valerius Flaccus.

<sup>5</sup> **excussi manibus remi.** These and the following lines (618-24) are excellently rendered by Noble:—

The oars, wave-beaten, tremble in each hold ;	} 980
The vessel reels, in whirling eddies roll'd ;	
Sideways she drives, <sup>h</sup> loud billows o'er her cast	
The loose sail, playing round the tottering mast,	
Scatters in fragments on the sweeping blast.	

<sup>f</sup> ll. 82-91, 102-23.

<sup>g</sup> xii. 22-24.

<sup>h</sup> 'The lee-way . . . is the movement by which a ship is driven side-

round spun the vessel, and as the prow was turned about,<sup>1</sup>  
 620 a crashing broadside smote her amidships, and a sudden  
 whirlwind caught up the flying sails above the tottering  
 mast.<sup>2</sup> What terror then seized the hearts of the trem-  
 bling crew, when gleaming through the inky sky the vivid  
 flames fell athwart the affrighted barque,<sup>3</sup> and the left arm  
 of the sail-yards, now disabled, kept dipping into the  
 yawning trough beneath, and the water ran off it as the  
 625 ship heeled over to the other side!<sup>4</sup> Poor fools, they  
 knew not that these raging stormy winds were sent  
 by the gods, but thought that the sea was ever thus.  
 Then sadly communed they among themselves: 'So this

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How all the MINYAE shuddered with amaze,  
 As the black ether gleamed in horrid rays,  
 And the pale stars their glimmering light concealed,  
 And, with dread shock, the shuddering vessel heel'd, 985  
 Sinking the sail-yard and the prostrate lee  
 Deep in the terrors of the yawning sea!

Line 984 is, of course, a mistranslation of 'coruscae ante  
 ratem cecidere faces' (ll. 622-3), but the line itself is vigorous  
 enough, and the whole passage is a fine and spirited piece of  
 writing, and reproduces in a remarkable degree the animation  
 and *verve* of the original. As I have translated the lines in  
 question independently, I give my version for what it is worth.  
 I start from 'conversaque frontem', the last two words of  
 l. 618:—

Round spun the prow, and, as the vessel yawed,  
 A crashing broadside smote her weather board;  
 While a whirlwind caught up, with sudden blast,  
 The flying sails above the tottering mast.  
 What terror then transfixed the affrighted crew, 5  
 As vivid flames the pitchy vault shone through,  
 Athwart the bark, which now to windward reeled,  
 Wave-washed, then over to the lee side heeled;  
 While from the uplifted yards the spray ran off,  
 As the yawl dipped deep in the yawning trough! 10  
 H. G. B.

was why our fathers feared rashly to brave the sacred deep, with profane aid of hawsers and cables: scarce have we loosed our vessel from the shore, and already how fiercely doth the Aegean murmur, how mightily uprear its waves! Is it in such a sea that the Black 630 Rocks<sup>5</sup> clash together? or is a drearier deep in store for us poor wretches? Have done with hopes of fame by sea, ye sons of earth, and let these cursèd waves resume once more their appointed sway.

<sup>1</sup> While every suppliant voice to Heaven applies,  
The prow, swift wheeling, to the Westward flies.  
FALCONER, *Shipwreck*, canto iii, 570-1.

<sup>2</sup> Beneath her bow the floating ruins lie;  
The fore-mast totters, unrestrained on high:  
And now the ship, forelifted by the sea,  
Hurls the tall fabric backward o'er her lee;<sup>i</sup>  
While, in the general wreck, the faithful stay  
Drags the main top-mast by the cap away.

Id. ib. 578-83.

<sup>3</sup> High on the masts, with pale and livid rays,  
Amid the gloom portentous meteors blaze.

Id. ib., Canto iv, 420-1.

For, fluttering loose in air, the rigid sail  
Soon flits to ruins in the furious gale.

Id. ib., Canto ii, 300-1.

<sup>4</sup> Still in the yawning trough the vessel reels,  
Ingulf'd beneath two fluctuating hills.

Id. ib., Canto ii, 890-1.

With labouring throes she rolls on either side,  
And dips her gunnels<sup>j</sup> in the yawning tide.

Id. ib., Canto iii, 412-3.

<sup>5</sup> See note on l. 3, and cf. l. 60.

ways at the mercy of the wind and sea, when she is deprived of the government of the sails and helm' (cf. ll. 620-1).—Gilfillan's note on l. 576 of Canto ii. of Falconer's *Shipwreck*.

<sup>i</sup> Cf. Stat. *Theb.* v. 373-5, quoted by Caussin in his note on l. 610, ad fin., Lemaire, vol. ii, p. 104, init.-med.

<sup>j</sup> *Sic*, for 'gunwhales'.

So spake<sup>1</sup> they among themselves, bewailing their  
 fate by so ignoble a death.<sup>2</sup> Amphitryon's great-souled  
 635 son<sup>3</sup> gazes mournfully at his quiver and his useless club ;  
 the rest make their last adieux unto each other, and

<sup>1</sup> Such words they oft repeat, with faltering<sup>k</sup> breath,  
 And weep their doom to such a sluggish death.<sup>1</sup>  
 The great ALCIDES casts<sup>m</sup> his anxious sight 1000  
 On his vain darts, and unavailing might.<sup>n</sup>  
 Some, trembling, mingle parting words,—embrace,—  
 Pour streams of sorrow o'er each friendly face :  
 For, as they wretched gaze, the vessel's side  
 Disjointed yawns, and sucks the briny tide. 1005  
 Now here, now there the blasts of EURUS wrest  
 The quivering prow ; now from the impellent WEST  
 Black NOTUS, roaring, rends the shuddering prize,  
 While wide around the maddening surges rise.<sup>o</sup>

NOBLE.

<sup>k</sup> *Sic*.

<sup>1</sup> 'Ignoble death' would have been a more faithful translation.

<sup>m</sup> 'Cast' in the text.

<sup>n</sup> **et inutile robur**. This is probably *not* the meaning of these words, though they are so taken by Lemaire, following Wagner : 'Hercules . . . spectat . . . lacertos, nulli jam (*sic*) usui futuros', on which Langen rightly comments : 'Non recte Wagner robur lacertorum intellegit'. He himself explains the phrase correctly : "'robur" est clava Herculea ut ii. 534'. Conington made the same mistake in regard to *Aen.* iv. 11, when he "went in all seriousness to Jowett, and asked him if he thought that Dido's phrase about Aeneas, 'quam forti pectore et armis!' might not mean 'and what a magnificent chest and shoulders he's got!'" It may be observed, however, that Tennyson apparently took 'armis' in this line as = 'shoulders', for, when Enid is gazing at the sleeping Geraint, he makes her say—an obvious reminiscence of the line in Vergil—'O noble breast and all puissant arms!' (Geraint & Enid, I. 86), where 'arms' must mean the arms of his body and not his armour, because at that particular moment he had not got his armour on. The difficulty is that, if we except this passage, the word *armi* is nowhere used of human beings, but always of the shoulders of animals. What is appropriate enough when referring to the shoulder of a horse or a shoulder of mutton becomes grotesque when applied by way of compliment to a person like Aeneas.

<sup>o</sup> Cf. :—

Fierce, and more fierce, the gathering tempest grew ;  
 South, and by West, the threatening Demon blew.

Falconer, *Shipwreck*, Canto ii, ll. 240-1.



comrade grasps the hand of comrade, and each man kisses his fellow for the last time, as they gaze fascinated upon the awful scene; when suddenly each several plank seems to spring a leak at once, and the good ship greedily drinks in the water through the gaping rents.<sup>4</sup> And now the East wind drives her this way and that, lashing her furiously, and now the South-West <sup>640</sup> wind bears her off on its raging blasts, while all around the waters race and boil: when, on a sudden, Neptune, trident in hand, raised his head from out the azure depths, and thus bespake: 'This vessel Pallas and my

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<sup>2</sup> Noble has a good note on l. 633 (= ll. 998-9 of his translation), in which he quotes (translating them into English) two excellent extracts from the respective commentaries of Bulaeus and of a sixteenth-century editor of Valerius bearing the unsalubrious appellation of Ludovicus Carrion, the latter of whom refers to the well-known passage in Ovid's *Tristia* <sup>p</sup> in which the poet says that he does not fear death; on the contrary he would welcome it as a blessed release; what he fears is shipwreck, i. e. death *by drowning*, or, as Noble well translates the lines:

Not death I dread, but such a death detest:  
From shipwreck saved, to die were to be blest.

These lines in Ovid are the *locus classicus* for the horror of a watery grave which was universally felt by the ancient Greeks and Romans. Even Aristotle<sup>q</sup> says that a man who feared *nothing* would be either insensible or mad, and remarks that only a 'Celt' is said to be afraid of nothing, not even drowning or an earthquake.

<sup>3</sup> Hercules, the son of Amphytrion and Alcmene.

<sup>4</sup> For, while the vessel, thro' unnumbered chinks,  
Above, below, the invading water drinks, . . .

FALCONER, *Shipwreck*, Canto ii. 695-6.

<sup>p</sup> Nec letum timeo; genus est miserabile leti:  
Demite naufragium, mors mihi munus erit.

*Trist.* i. 2. 51-2.

<sup>q</sup> *Eth.* iii. 7. 7, 1115<sup>b</sup> 26-28.

sister,<sup>1</sup> softening my heart with their tears, may have robbed me of; but let the ships of Egypt and of Tyre  
 645 adventure on my realms, deeming it lawful, and then how often shall I behold their sails caught by the winds, and the seas resounding with the shouts of men in distress! 'Tis not my son Orion,<sup>2</sup> nor the Pleiades of the baleful Bull,<sup>2</sup> that shall cause this new-fangled form of death: 'tis thou, Argo, that art devising destructions for poor human kind; nor hereafter, Tiphys, shall any mother ever pray that thou mayst win thy well-earned resting-  
 650 place in Elysium amid the spirits of the blessed dead.'

So spake<sup>3</sup> father Neptune, and calmed the troubled waters of the bay, and put the winds to flight; in whose wake the black billows and the storm-clouds, heavy with

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<sup>1</sup> Juno.

<sup>2</sup> Orion, the son of Neptune, was slain by Artemis, who did not approve of his attentions, and was then placed among the stars (*inter sidera receptus*). The setting of his constellation, together with that of the Pleiades, about the end of October or beginning of November, was thought to be the cause of rain and storms. The Pleiades were the daughters of Atlas, who, in common with Artemis, their mistress, were pursued by Orion, and were given a place among the stars as a means of avoiding the violence of that hero. They were a constellation in the tail of Taurus (the Bull). The latter is called 'saevus', because the Pleiades, whose setting was the signal for bad weather, formed part of his constellation. Orion was a keen shikari. Had he confined his attentions to the hunting of both small and great beasts only, he might have escaped dire destruction; but, by extending them to the pursuit of the virgin daughters of Atlas, and even of the huntress Queen herself, he brought about his own undoing.

<sup>3</sup> Cf. iv. 122-3. Four accounts are given of the death of Orion, and in three of them he is slain by Artemis with an arrow, though for different reasons. The version given below is that followed by Horace. Valerius apparently adopts the Homeric account (*Od.* v. 121-4).

their watery burden, followed afar off, and fled together to the confines of the gates of Aeolus. Then were the portals of heaven unbarred, and the light of day <sup>655</sup> shone forth afresh, and the rain-bow spread out across a clear and open sky, and the clouds went back to their home upon the mountain-tops. And now, emerging upon the calmèd waves, the ship stands forth, the which Thetis <sup>4</sup> and father Nereus, for his son-in-law's sake, had delivered from the great waters by a mighty hand and by a stretchèd-out arm.

Therefore the leader <sup>5</sup> threw the sacred robe about his shoulders, and took in his hands the golden bowl <sup>660</sup> which Salmoneus <sup>6</sup> had given to Aeson in joyful recom-

<sup>3</sup> The SIRE of OCEAN, as he speaks, restores  
 Peace to the deep, and to the enclaving shores,  
 And every stormy southern blast dispels;                   1030  
 Whom, as they hurry towards the AEOLIAN cells,  
 Cerulean HORROR, wrapt in misty shrouds,  
 Dark, heavy MOISTURE, 'mid impending clouds,  
 And, in loose deluge, deep descending RAIN,  
 Attend, submissive, o'er the encurving main.                   1035  
 Day shines released, with wide diffusive glow,  
 And Heaven unbends the bright etherial <sup>s</sup> bow;  
 Thro' the calm air the fleecy vapours glide,  
 And float, returning, o'er each mountain's side.  
 On the smooth waters now the BARK appears,                   1040  
 Which THETIS, and the friendly NEREUS rears,  
 From the vast gulf, from Ocean's lowest sands,  
 And aid it onward with their mighty hands.—NOBLE.

<sup>4</sup> See note on l. 131.

<sup>5</sup> Jason.

<sup>6</sup> Salmoneus was the son of Aeolus <sup>t</sup>, brother of Cretheus, uncle of Aeson, and great-uncle of Jason. He was also the

<sup>s</sup> *Sic*: he spells it right in other passages.

<sup>t</sup> The Thessalian, of course, not the ruler of the winds, who was a different person altogether.

pense for a quiver of arrows which he had received from his host at parting, — Salmoneus not yet demented as when he sought to imitate the levin-bolt of highest Jove with his four-forkèd brand, and when, in emulation of the deity what time he cast forth his lightnings upon Athos or Rhodope, he blasted the

latter's great-grandfather, being the father of his grandmother Tyro, the wife of Cretheus and mother of Aeson. The meaning is that Salmoneus had once gone to stay with his nephew and grandson Aeson, and on his departure had presented him with a golden bowl in return for a quiver of arrows which that nephew and grandson had given him. It was the old guest-gift (Gast-Gabe).

Salmoneus 'originally lived in Thessaly, but' subsequently 'emigrated to Elis' (cf. Verg. *Aen.* vi. 588). 'His presumption and arrogance were so great that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself'<sup>u</sup> (id. ib. l. 589); and even tried to imitate the thunder and lightning of that deity by driving in a four-horse chariot 'over a bridge of brass and hurling torches on every side'<sup>v</sup> (ib. 586-7 and 590-1). But the Thunderer terribly punished his insolence and blasphemy (l. 585); he hurled *his* bolt at him, no smoky pine torch this, but the genuine article, and fairly blew him to blazes ('praecipitemque immani turbine adegit,' for this is what these words mean), 592-4.

Not frantic, then, along a rattling beam, 1050

Was JOVE'S dread thunder his infuriate dream,

Nor did he like the deity pretend

On RHODOPE or ATHOS to descend,

While thro' sad PISA'S crackling woods he wields

Destructive flames, and fires the ELAEAN fields. 1055

NOBLE.

Not that Salmoneus, whose presumptuous hand

Cast forth the lightnings of a four-forked brand,

Thinking thereby, in his demented state,

High Jove's dread levin-bolts to imitate;

<sup>u</sup> *A Smaller Classical Dictionary*, edited by E. H. Blakeney, Everyman's Library, p. 458, med.-ad fin., s. v. Salmoneus.

<sup>v</sup> Noble, note on l. 1046 of his translation (l. 662 of the Latin).

tall forests of unhappy Pisa and with his own hand 665  
 fired the corn-fields of ill-starred Elis. From the bowl  
 the chieftain<sup>1</sup> poured a libation of wine into the sea, and  
 thus he spake : ' Deities of the deep, whom the waves and  
 the stormy winds obey, and whose kingdom is no whit  
 less vast than that of highest heaven, and thou, father,<sup>2</sup>  
 to whom was assigned the dominion of the main with  
 its merman brood, hear my prayer : whether that storm  
 was merely our misfortune, or whether,<sup>3</sup> as the heavens 670

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And fired his own unfortunate domains— 5  
 Pisa's tall woods and Elis' ill-starred plains—,  
 Like as the god 'gainst Rhodope down came,  
 Or Athos' mount, in thunder and in flame.—H. G. B.

Noble mistranslates 'quadrifidâ trabe', misses the force of 'ipse' in l. 665, and fails adequately to convey the meaning of the words 'contraque ruenti aut Athon aut Rhodopen . . . aemulus' in ll. 663-5. By omitting 'ipse' he loses the point of the whole passage, which is that Salmoneus, while emulating Zeus descending in wrath on distant Athos and Rhodope, himself with his own hand set fire to *his own* unhappy territory. Rhodope was a mountain range in western Thrace; Athos was a famous mountain at the southern extremity of the peninsula of Acte, the easternmost of the three prongs of Chalcidice, a district in south-eastern Macedonia, forming the southern barrier of the Strymonic Gulf. Pisa (or Olympia) was the chief town of Pisatis, a district of central Elis, over which province Salmoneus ruled; cf. Verg. *loc. laud.* ll. 588-9, where Salmoneus goes on his way rejoicing 'thro' the peoples of the Greeks and the midst of the cities of Elis', the literal translation of the last four words, however, being 'and through the city of central Elis', i. e. Pisa.

<sup>1</sup> Jason.

<sup>2</sup> Neptune.

<sup>3</sup> 'Locus corruptus, sic forsân restituendus: "seu, volvitur axis Ut superûm, sic stare et opus tollique vicissim Pontus habet"' (Caussin). I have translated this reading, which seems to me preferable to that of Langen, as giving a perfectly good sense and involving less alteration of the Latin.



revolve, so likewise the sea must needs be still and disturbed by turns, or whether the sudden spectacle of a strange ship, manned by an armèd throng, incited and aroused the furiousness of thy wrath, yet haply, I trow, whosesoe'er the fault, this our atonement has been sufficient, and 'tis our prayer, Master, that it may have pleased  
 675 thee by this time to have become more gracious and favourable<sup>1</sup> unto thy servants. Grant me to bring these souls safe back to land, and vouchsafe that we may all return again and stand once more upon the dear threshold of our fathers' doors. So in all places shall the blood of many victims feed thy altars in grateful recompense, and wheresoe'er, father, thou standest awful with chariot and horses, while some grisly monster of the deep holds the loose-dangling reins of either steed, so often and in  
 680 such mighty shape will I also set up thy graven image throughout the cities of our land, for all men to worship.'

When he had said these words,<sup>2</sup> his followers lifted up their voices and, with right hands raised on high, repeated

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<sup>1</sup> fuerint meliora: 'möge günstiger geworden sein' (Langen). I agree.

<sup>2</sup> He spake: the men, with solemn shout, arose, 1080  
 And raised their hands, attestive of their vows.  
 'Tis thus, when SIRIUS, with destructive beams,  
 O'er parching harvests and o'er gasping teams  
 Oppressive glows,—the vengeance of the skies,  
 Beneath whose rage CALABRIA groaning lies,— 1085  
 'Mid ancient groves the trembling shepherds meet,  
 And prayers dictated by their priest repeat.—NOBLE.

<sup>3</sup> Calabria was a district on the north-eastern coast of the heel of Italy, in Apulia, the modern Terra di Otranto.

<sup>4</sup> THE MINYAE, straight, each gentle breeze perceive,  
 In soft descent their airy mansions leave:  
 The hollow vessel feels the favouring gale, 1090  
 Flies o'er its rapid course with swelling sail,

aloud after him the form of prayer dictated by their chief. E'en so, when the fierce wrath of God, and the Dog-star, fell ravager of Calabria's plains,<sup>3</sup> press sore upon steading and stall and harvest-fields, the untutored yokels flock together to the hallowed grove, and the man of God teaches the sufferers how to frame their humble 685 prayers and vows to Heaven. And now, behold! the Minyans are aware of gentle breezes gliding softly down; all sail is crammed on, and the caulky craft bounds forward like a living thing, full speed ahead, and ploughs her way through the briny, her brazen beak churning up the spray with its triple blade. Tiphys is at the helm, and the crew sit silent at their oars, obeying his commands: like as around the throne of highest Jove all things 690 stand ever ready to perform his behests,—ice and snow, thunder and lightning, wind and storm, fulfilling his word, and streams with founts not yet unsealed.<sup>4</sup>

But the chieftain<sup>5</sup> is assailed by sudden fears that

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Furrows the waves that, foaming in its way,  
Break 'gainst its trident prow in glittering spray.  
TIPHYS directs the helm; the youthful bands,  
In still obedience, sit as he commands. 1095  
So round the throne of Jove, in awe supine,  
Waiting the mandates of the nod divine,  
Lie winds, and swelling showers, and thickening snow,  
Thunder, and flame, and streams ere yet they flow.

NOBLE.

<sup>5</sup> THEN sudden fears assail the anxious chief, 1100  
And his soul throbs with presages of grief;  
Self-blamed that young Acastus he'd beguiled,  
And wounded thus the monarch in the<sup>w</sup> child;  
That all his friends exposed to death he'd left,  
His sire suspected<sup>x</sup>, and of aid bereft: 1105

<sup>w</sup> 'His' in the original.

<sup>x</sup> **medioque in crimine patrem.** This is how Lemaire, following Maserius and Burmann, understands these words. I prefer to adopt

outweigh all other anxieties, and his mind is troubled with forebodings of ill. He calls to mind how that he  
 695 spared not the king's son Acastus, but carried him off by a cruel trick, and thereby left his own kith and kin all bare and exposed to the assassin's knife, and abandoned his own father, helpless and unshielded by any armour of defence, to the tender mercies of the felon king, while he himself is now far away, safe on the deep; he remembers that all the tyrant's fury will fall on these

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Behind himself while distant safety spreads,  
 Vengeance enraged might burst upon their heads.  
 Nor vain his fears.—NOBLE.

<sup>1</sup> See note on ll. 67-8. Daedalus, the cunning craftsman, migrated from Athens to Crete, where he became the friend of Minos, the king, and of Pasiphaë, his wife. When the latter, as the result of her intercourse with the Cretan bull,<sup>y</sup> gave birth to a frightful monster, half man, half bull, known as the Minotaur,<sup>z</sup> Daedalus constructed the labyrinth, at Cnossus, in which the beast was kept. For this he was imprisoned by Minos, but released by Pasiphaë; and, as Minos had seized every available ship, he had to make his escape from Crete by some other means. Aeroplanes being not then invented, Daedalus 'procured wings for himself and his son Icarus, and fastened them on with wax'.<sup>a</sup> By this means he and his son got safely away from the island,<sup>b</sup> but whereas Daedalus 'had a highly successful flight', and arrived eventually at Sicily, his son was not so fortunate, and fell into the Aegean Sea. He (Icarus) is of course the 'comes' referred to here. The shores of Crete are called 'brazen-sounding', not so much because of the Telchines, a primitive tribe who were celebrated as workers in brass and iron, and were supposed to have their smithies

Langen's explanation, given in his note ad loc.: 'mihi quidem multo probabilius (sc. than the above-mentioned view) videtur, de scelere cogitare (sc. Valerium sive Iasonem), quod Pelias in senem inermem commissurus est; haec sententia vel "medio" adiectivo indicari videtur.'

<sup>y</sup> See note on l. 36 med.

<sup>z</sup> See note on l. 36 ad fin., sub-note c.

<sup>a</sup> *A Smaller Classical Dictionary*, p. 179 ad fin., s.v. Daedalus.

<sup>b</sup> *Verg. Aen.* vi. 14-15.

defenceless ones, nor are his anxious fears for the future without foundation.

Meanwhile, raging horribly, Pelias gazes out at the 700 hated sails from the mountain-top, but can find no vent or outlet for his wrath. Naught avails his anger, naught his kingly power; his warriors curse the barrier of the sea that stops pursuit, and the salt waves gleam with flashing lights and the glint of steel. E'en so, when, looking like some strange cloud, as they left the habitations of men below, Daedalus<sup>1</sup> and his young com- 705

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there, as because in it dwelt the Curetes and Corybantes, who are usually associated with one another, though strictly (or originally) only the former people lived in Crete, the Corybantes being really priests of Cybele upon Mount Ida in Phrygia. But there was also an Ida in Crete; and not only were the Corybantes often located by the poets in that island, and assigned tasks similar to those of the Curetes (from whom, in general characteristics, they did not greatly differ), but another class of persons, namely the Dactyli or Dactyls, usually called Idaean, came to be identified or confused with them both, although the Dactyli, who were the 'Iovis fabri', were, strictly speaking, blacksmiths, not braziers or copper-smiths at all. The Curetes and Corybantes were intimately connected with the birth of Jupiter. Saturn having successively devoured his first five children,<sup>c</sup> their mother Rhea, on becoming pregnant with Jupiter, and determined that at least one of her offspring should survive somehow, tied up a stone in a napkin and laid it before her husband as being her latest issue, and stone and napkin were duly consumed by that credulous monarch. Meanwhile the infant had been secretly conveyed to a cave on Mount Ida in Crete; and Ovid, in an amusing passage,<sup>d</sup> tells us how the Curetes and Corybantes kicked up such an infernal noise by clashing shields and helmets, that the howls of the babe were drowned by the din and never reached the ears of its cannibal parent. Thereafter, in memory of this event, the followers of the goddess Rhea (= Cybele)

<sup>c</sup> See note on l. 564 init.

<sup>d</sup> *Fast.* iv. 197-214.

panion, speeding beside him with shorter pinions, winged their headlong flight from the brazen-sounding shore—e'en so the hosts of Minos blasphemed in vain, and his horsemen, wearied with the fruitless gaze, returned to Gortyn one and all with full quivers. And now at length, casting himself down on the ground upon the very threshold of Acastus' chamber, he presses with his lips the cold  
 710 footprints of the boy and kisses the very earth he trod, his grey locks falling dishevelled o'er his face as he bends, and thus he makes lament: 'To thee now also, O my son, perchance the image of thy sorrowing parent doth appear, and peradventure my sorrowful sighings shall reach thine ears. Already thou art encompassed by  
 715 guile and by a thousand grim and deadly perils: whither, or to what shores, shall I follow thee, unhappy one? Not for the land of Scythia, nor the mouths of the Black Sea, doth that cruel man steer his course; nay 'tis thou, my boy, whom he hath led away with false hopes of glory

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used to beat cymbals and drums respectively *vice* helmets and shields resigned; and thenceforward Mount Ida, alike that in Phrygia and its namesake in Crete, re-echoed with the noise of the 'sounding brass' and the tinkling cymbal. The editor of the Bipontine edition of Valerius Flaccus seems quite wrong in supposing that there is any allusion here to the 'saltatio, quam Latini "bellicrepam" dixerunt, inventa in Cretâ', nor am I aware that any such war-dance existed.

Gortyn was perhaps the most ancient city of Crete, although Cnossus was the capital of King Minos.

<sup>1</sup> 'Plunderer,' he cried, 'wounds here for thee remain: Let tears be thine,—tears for a parent slain.'—NOBLE.

The passage is of course a reminiscence of the famous Vergilian lines:—

sunt hic etiam sua praemia laudi;  
 sunt lacrimae rerum, et mentem mortalia tangunt.

*Aen.* i. 461-2.



and now doth maltreat, hard-hearted man, with intent to torture me in mine old age. Or thinkest thou that if the seas were navigable by lordly vessels, I would not of mine own accord have given thee a whole fleet and 720 crews to man it? Alas for the house and the family that put their trust in their scion, all in vain!' He paused; but suddenly, o'ercome with furious wrath, that was terrible to witness, he burst out threateningly again: 'Here, robber,<sup>1</sup> are things that will hurt *thee* also, and cause thee tears: thy father is in my hands.' Therewith he paced to and fro throughout the lofty palace, raging 725 inwardly, and pondering nameless cruelties in his heart. E'en so Lycurgus<sup>2</sup> was distraught, so that his wife and

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<sup>2</sup> Lycurgus, son of Dryas, and king of the Edonians,<sup>e</sup> a people in the south-western corner of Thrace, on the west of the Strymonic Gulf, was famous for his persecution of Dionysus and his worship in Thrace, on the occasion when the god returned *viâ* that country from his travels in the East.<sup>f</sup> As a result of his impiety he was driven mad by the deity, killed his wife and his son Dryas,<sup>g</sup> and himself perished miserably some time afterwards. Thyoneus = Dionysus, who was probably so called after his mother Semele, also known as Thyone.<sup>h</sup> The Bistones were a people who dwelt in south-western Thrace, a little to the east of the Edoni: they are here practically synonymous with 'Thracians'. Rhodope was the loftiest mountain range in Thrace, and lay a bit to the north-east of Pangaeus.<sup>i</sup> Haemus (the Balkans) formed the boundary between Thrace and Lower Moesia.<sup>j</sup> These two ranges are

<sup>e</sup> *Edoni* or *Edones*.

<sup>f</sup> See note on l. 567.

<sup>g</sup> Apollod. iii. v. 1 and Hyg. cxxxii.

<sup>h</sup> Another derivation makes the word come from *θύω*, '*θύειν*, furere, unde etiam Bacchae Thyades'\* or Thyiades, i.e. 'the raging or frantic women'. †

\* Lemaire, note on ll. 726-9.

† *A Smaller Classical Dictionary*, p. 539 med., s.v. Thyia.

<sup>1</sup> See note on l. 575, and on l. 662, ad fin.

<sup>j</sup> See note on ll. 24-5.

children fled from him in terror down the long colonnades, what time Thyoneus cast all the furiousness of his displeasure upon the guilty Thracians, and now unlucky Haemus, and now the tall forests of Rhodope, groaned beneath the frenzy of a thousand devils.

730 In the meantime Alcimedé was sacrificing to the God of the Under-world<sup>1</sup> and to the shades of the departed, that dwell by the River of Hate;<sup>2</sup> for she was sore anxious for her mighty son,<sup>3</sup> and would fain learn in advance, by calling up the dead, somewhat more certain of her boy. Aeson himself also is troubled by like cares, and conceals

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spoken of as groaning under a thousand furies in allusion to the Maenads or Bacchantes, i.e. the frenzied women who rushed wildly about on the mountains, clad in fawn-skins and waving the thyrsus, this being a part of the ecstatic and orgiastic worship of the god which was prevalent throughout Thrace. For the best description of them see Eur. *Bacchae passim*, in which play they tear in pieces Pentheus, the king of Thebes, who had refused to bow the knee to Dionysus.

<sup>1</sup> Tartarian Jove = Pluto or Dis, the son of Saturn and elder brother of Jupiter, and the ruler of Hades or the Under-world.

<sup>2</sup> The Styx, the principal river of the nether world, round which it flowed nine times (Verg. *Georg.* iv. 480).

<sup>3</sup> Jason.

<sup>4</sup> Phlegethon, or the River of Fire, in which flowed flames instead of water. It was what corresponded to the modern idea of Hell Fire.

<sup>5</sup> I prefer to follow Burmann and Caussin in taking Thessalis as = an old witch, rather than to suppose, as Wagner and Lemaire do, that the poet thus describes Alcimedé. Thessaly was celebrated in antiquity as the home of witchcraft, and *Thessalis* or *Thessala mulier* is often synonymous with a wise woman or witch. She was doubtless some 'saga vel venefica quaedam', like the witch of Endor, and is referred to again in l. 780, but not, I think, in l. 755, where 'sacerdos' is to be taken with Aeson in the sense of 'sacra faciens'.<sup>k</sup>

<sup>k</sup> Lemaire, note ad loc.

the same fears in his bosom, but readily follows where his consort leads the way. The blood of many victims <sup>735</sup> flows and a pool of gore forms in the trench, an oblation to the Burning Stream <sup>4</sup> below; and an ancient hag, skilled in Thessalian lore,<sup>5</sup> with hideous shrieks invokes their departed ancestors, and calls upon the grandson of great Pleïone.<sup>6</sup> And now in answer to her spells and to the offering of blood, lo! Cretheus uprears his bloodless cheeks,<sup>7</sup> and gazing on his sorrowing son and daughter,<sup>8</sup> addresses them thus:<sup>9</sup> ‘Fear not, your son speeds o’er the <sup>740</sup> main; and already, ever more and more, as he draws nigh, the town of Aea<sup>10</sup> is amazed by frequent portents from the gods, and divine warnings strike terror to the hearts of the savage Colchians. Alas, on what a fateful enterprise hath he embarked! What dread seizes those

<sup>6</sup> Mercury, whose mother Maia was the daughter of Atlas and Pleïone. See note on l. 436, and cf. *Ov. Her.* xvi. 65.

<sup>7</sup> Already CRETHEUS’ shadowy form was seen:  
At the strong verse he rose with solemn mein.<sup>1</sup>—NOBLE.

<sup>8</sup> Aeson and Alcimede, the latter of whom was of course his daughter-*in-law*.

<sup>9</sup> Perhaps ll. 735-40 may thus be rendered:—

T’ the Brimstone Stream the victims’ blood they pour;  
In the pool stands a trench of stagnant gore,  
While, with weird country spells, an age-worn witch  
Calls up, by the drink-offering in the ditch,  
Their dead forefathers, and (more great than they)     5  
The mighty grandchild of Pleïonê.  
And now, in answer to her hideous shrieks,  
Lo! Cretheus’ ghost uprears its bloodless cheeks,  
And, turning his gaze upon their sorrowing faces,  
His son and daughter with these words addresses:  
‘Fear not . . .’—H. G. B.     10

<sup>10</sup> The capital of Aetes, king of Colchis.

<sup>1</sup> This spelling of the word ‘mien’ was common in the seventeenth and eighteenth centuries.

745 distant peoples as he steadily advances! Anon shall he return laden with the spoils of Scythia and with captive maidens to adorn his triumph: would that I also could burst this crust of earth and be present at that glorious moment! But now hath the king waxed wroth and is imagining dire wickedness in his heart; yea, verily thy brother's hand is against thee, O my son, and his anger burns like fire within him. Why not forestall him and take thine own life thyself, and quickly shuffle off this mortal  
750 coil? <sup>1</sup> Come, thou art mine; e'en now the holy dead and the shade of our father Aeolus <sup>2</sup> are beckoning thee to join them in the groves and meadows of the blest. <sup>3</sup>

Meanwhile <sup>4</sup> the halls of Aeson are filled with lamentation and with the deafening shrieks of his despairing household; and rumour spreads the news throughout the

<sup>1</sup> Vide preface, p. 4 med.

<sup>2</sup> The father of Cretheus and grandfather of Aeson.

<sup>3</sup> 'Dismiss your fears; along the seas he flies,—  
'All AEA shakes with frequent prodigies:  
'Thicken at his approach the signs of heaven,  
'And Colchis<sup>m</sup> faints at each response that's given. 1175  
'He enters 'mid the accomplishment of fate:  
'What horror, as he moves, pervades the state!  
'Then here returns triumphant thro' his toils,  
'Superb with SCYTHIAN dames and SCYTHIAN spoils.  
'O that I then might burst the involving mould, 1180  
'And all the glories I foretel<sup>n</sup> behold!  
'But ah! for thee the Monarch's restless ire  
'Seeks death fraternal,—burns with impious fire.  
'Then free thy soul!—escape this servile frame!  
'Fly,—thou art mine!—thee the blest spirits claim; 1185  
'And, hovering, anxious, round his secret cell,  
'Our parent AEOLUS summons thee to dwell

<sup>m</sup> 'Colchos' in the text, but of course there was no such place. We can emend to 'Colchis', or, putting a semicolon at the end of the line before, write 'The Colchians faint'.  
<sup>n</sup> *Sic.*

city that the king is summoning his armed host, and has already called his servants, and is even now giving his orders to them. Aeson, scared by these sudden tidings, <sup>755</sup> in panic haste o'erturns the blazing altar, and flings aside the sacred robe, and scatters the wood for the sacrifice, and looks around for some loop-hole of escape. Like as a lion, standing at bay amid the press of thronging huntsmen, glares round with jaws agape, and eyes and cheeks contracted, still undecided what to do; so stood the old warrior, in sore doubt whether he should grasp again his useless glaive and in his dotage shoulder the <sup>760</sup> shield and buckler of his younger days, or stir up the Elders, and the populace ever ready to change their master. Not so his wife, who, stretching forth her hands,

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'In sacred groves, where silent shadows stray!  
'Haste thee, my Son, the awful call obey.'<sup>o</sup>—NOBLE.

<sup>4</sup> Meanwhile despair reigned those sad halls among,  
And with loud shrieks the royal rafters rung.<sup>p</sup>  
Quick flies the news: the king hath called his bands;  
E'en now they've come, and wait but his commands.  
Aeson, still at the sacrifice as he stood, 5  
In panic haste hurls down the blazing wood,

<sup>o</sup> I think that we may fairly say of Cretheus, as Hamlet said of his father:—

Touching this vision here,  
It is an honest ghost;

cf. the late Mr. T. A. Buckley's introduction to his translation of the *Persae* of Aeschylus in Bohn's Classical Library, in which he makes the same remark about Darius.

<sup>p</sup> This translation is perhaps open to objection on the grounds of obscurity, since the 'maesta domus' of l. 753 is that of Aeson, and does not refer to the palace of Pelias, as Wagner and Lemaire suppose. Such being the case, I would substitute the following words in l. 2 for those in the text:—

And with loud shrieks the house of Aeson rung,

although I should prefer to leave the line as it is for the sake of the alliteration.



clings to his breast, and thus bespeaks him: <sup>1</sup> ' Let me also share whatever misfortunes shall befall thee. I wish not for length of days, for suns a-many have I seen 765 already; nor could I bear to see my boy again if thou also wert not there, I that could bear that first great grief when first he set sail upon the deep.'

So spake she through her tears. And now Aeson took thought how and by what death he might forestall the tyrant's threats, and how he might put an end to his own life most worthily; for he calls to mind how that

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O'erturns the altar, flings the robe aside,  
 And looks about, his capture to avoid.  
 As when a lion, hard pressed and brought to bay,  
 Glares grimly round, to various doubts a prey, 10  
 While his shrunk jowl and gaping jaws protrude,—  
 E'en so the old man long undecided stood.  
 Now, in his dotage, should he strive to wield  
 The weapons of his youth, his sword and shield?  
 Or the Elders rouse, and, posing as a demagogue, 15  
 Stir up the fickle populace, and set them agog?—H. G. B.

<sup>1</sup> THEN, her fond arms extended, to his breast  
 His consort clung, and thus her soul exprest: <sup>a</sup>  
 ' O still, whatever woes on thee await, 1210  
 ' Receive me the companion of thy fate!  
 ' I will not drag out life,—not e'en to see  
 ' My mighty offspring, if bereft of thee.  
 ' Enough submission to the gods I've shewn: <sup>r</sup>  
 ' Beheld I not resigned, repressed each groan, 1215  
 ' His first of vessels o'er the deep depart,  
 ' Stifling such sorrow in my bursting heart?' <sup>s</sup>

<sup>a</sup> *Sic*, for 'expressed'.

<sup>r</sup> This is not the meaning of 'sat caeli patiens': see my translation.

<sup>s</sup> Alcimede only says 'potui quae ferre (i. e. not "premere", cf. ll. 733-4) dolorem', and Noble's amplification of these words not only does not give their meaning correctly, but is also inconsistent with l. 315 (increscunt *matrum gemitus*, contrast the last three words of l. 1215 of Noble's translation) and ll. 317-19, in which there appears to be little evidence of Alcimede's having made any attempt to 'stifle' her sorrow.

his son, and his house, and the race of Aeolus, and the battles he has fought himself,<sup>2</sup> all demand that he should die a noble death. Before his mind's eye too is his other son,<sup>3</sup> still a boy of tender years, who he is fain should learn from him high courage and the will to do brave deeds, and remember in after years the manner of his father's death. Wherefore<sup>4</sup> he resumes the interrupted rite. Beneath

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She spake in tears; sighs mingled in her breath,<sup>t</sup>  
 While AESON, silent, pondered deep on death;  
 Resolved what path the impending threats to fly; 1220  
 And how with honour he might dare to die:  
 His son, his well-fought wars, the AEOLIAN race,  
 Demand a death untainted with disgrace.  
 He, too, to shew his younger son desires  
 How from the world a hero's soul retires; 1225  
 To teach him glorious deeds, and virtuous pride,  
 And vengeance, mindful how his father died!—NOBLE.

<sup>2</sup> Cf. l. 144, and ll. 336-8, 343-4, and 347; also ll. 759-60, noting the use of the word 'ducem' instead of 'virum' or 'senem'.

<sup>3</sup> Promachus, Jason's younger brother, 'puerulus adhuc' (Lemaire).

<sup>4</sup> Wherefore resumed he the unfinished rite:  
 Beneath an ancient cypress, in the dim light,  
 Still stood the stallion steer, whose shanks subfusc,  
 And sickening sides, shewed sallow thro' the dusk;<sup>u</sup>  
 Dismal, and draped for his approaching death, 5  
 Right drearily he drew his stertorous breath.

<sup>t</sup> I am afraid there is no getting away from the fact that the last five words of this line are mere padding, designed to provide the (for practical purposes) only possible rhyme to 'death'. The phrase in the Latin 'talìa per lacrimas' has already (and correctly) been rendered by the first four words of the line in question.

<sup>u</sup> I have endeavoured here to reproduce in some measure the alliteration which is so characteristic a feature of the poetry of Valerius Flaccus,\* cf. note on ll. 11-13, and Stevenson, *Essays on the Art of Writing*, i, p. 40 ad fin.

\* See Summers, p. 53 ad fin.—p. 54 init.

the darkling shade of an ancient cypress the sacrificial

About his horns a sable wreath was bound,  
 While leaves of yew that shaggy forehead crowned ;  
 And now, by the vision scared, he impatient pawed the  
 ground. }  
 The old witch, by the dread custom of her race, 10  
 Had kept this beast for her own latter days,  
 Hoping it might, thus early set aside,  
 Her last dread sacrifice to Dis provide.  
 Still as he saw it draw its vital breath,  
 E'en in the last dread sacrifice of Death, 15  
 He raised the knife, and, as the horns he pressed,  
 Death-doomed himself, of the condemnèd beast,  
 Spake his last words : ' O ye whose work is o'er,  
 Men known to me in counsel and in war,  
 Ye who the strenuous path of life have trod, 20  
 And walked in the commandments of your God,—  
 Ye mighty ones, on whose untarnished name  
 Your glorious sons have set their seal of fame ;  
 And thou, my father, from beyond our ken }  
 Called to behold my funeral, and again } 25  
 Feel the forgotten griefs of living men :  
 Grant me free passage hence, and may this beast  
 Win me admission to your place of rest.  
 Maid, whose impartial and foreseeing eyes  
 Keep record of earth's sinners in the skies, 30  
 And thou, stern Justice, and ye vengeful brood,  
 Daughters of Nemesis, hungering for blood,<sup>v</sup>  
 Come with your hoary dam, and, by her led,  
 Death and destruction o'er the king's palace spread, }  
 And fire his roof above his guilty head. } 35  
 Let his hard heart be seized with dire alarms,  
 Nor only fear my son's avenging arms :  
 Not one sole ship his waking dreams engage,  
 But the whole Pontic fleet's confederate rage ;  
 Infuriate chieftains urge the willing oars, 40  
 And princes wroth at their defilèd shores.  
 Let him run down in terror to the coast,  
 And ever call to arms his warrior host.

<sup>v</sup> Cf. Aesch. *Eum.* first chorus.

victim was still standing—a wan and dreary bull, its 775

May death delayed that path of flight frustrate,  
 Nor let him thus my curse anticipate; 45  
 Nay, let him now, e'en now, the chiefs behold  
 Return resplendent with the fleecy gold.  
 Then shall I mock thee, and at thy right hand,  
 In fiendish triumph, shall, like Satan, stand.<sup>w</sup>  
 Then, if, still unattempted till this time, 50  
 Ye keep some nameless and unnatural crime,  
 Or form of sudden death as yet unknown,  
 Such end, I pray, his treacherous age atone!  
 Let him not perish by a foeman's hand,  
 Nor deem him fit to fall by Jason's brand. 55  
 Let no such fate his former sins efface,  
 But one of shame, dishonour, and disgrace.  
 Nay, let his near and dear ones slaughter him,  
 His trusted comrades rend each palsied limb,  
 And, granting to his corse no burial-stones, 60  
 Cast forth unsepulchred his mangled bones!  
 Be this the atonement that my son shall reap,  
 And all poor souls he launched upon the deep!'  
 The eldest Fury now stood at his side;  
 Her own fell hand she to the cup applied: 65  
 They to their lips the steaming goblet bore,  
 And, with long draughts, drank in th' envenomed gore.  
 Now the dread halls hard by the Stream of Hate,  
 And Hell's great Triune Queen, they supplicate;  
 As the last flickering flame expires, they tell, 70  
 Backwards, the dark words of the potent spell:  
 Else that grim boatman no pale ghost will take,  
 And in Hell's mouth all their abode must make.<sup>x</sup>

<sup>w</sup> Ps. cix. 5; see note on l. 815 med.

<sup>x</sup> I venture to offer the following alternative versions of ll. 783-4 ('neque enim . . . Orci') :—

- (1) Else that grim boatman takes no lifeless shade,  
 And in Hell's mouth they one and all are stayed.
- (2) Else that fell ferryman takes no lifeless shade,  
 And in Hell's entrance-mouth they one and all are stayed.
- (3) Else the grim boatman turns away each shade,  
 And in Hell's mouth all the pale ghosts are stayed.
- (4) Else that dark boatman o'er the hideous lake  
 No hapless ghost aboard his craft will take,  
 And in Hell's entrance-mouth all their abode must make. }

sallow sides all sicklied o'er with the drab and sombre hue of death, with sable fillets on its horns, and a chaplet of yew-leaves on its shaggy brow; the beast itself was failing fast, and its breath came in heavy gasps, and it pawed the ground, impatient to be off, for it was frightened by the apparition<sup>1</sup> it had seen. This animal the old witch,<sup>2</sup> after the manner of her barbarous folk, had kept specially for herself, that with it she might appease the God of Death<sup>3</sup> in her latter days.

785 Now when Aeson saw that the time had come for the dread sacrifice for which the bull had been thus fitly reserved, he made ready to slay it, and spake his dying words, holding with his own hands the horns of the condemnèd beast: 'Ye who have fulfilled the commands of Jove and accomplished the strenuous journey of life,

790 names well known to me in counsel and in war, names sanctified by the greatness and the glory of your childrens' children; and thou, my father,<sup>4</sup> summoned from the shades below, that thou mightest behold my death-

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Crash! with swords drawn at his command, rush in,  
 Shouting, the fell assassins of the king. 75  
 The old folks they find now at their latest breath,  
 Their eyes glazed o'er with the pale hue of death;  
 From their fast-failing lips a crimson line  
 Welled up, and did their clothes incarnadine.  
 Thee, luckless lad, not yet to manhood grown, 80  
 Entering, all innocent, on life's lintel-stone,  
 Pale at the spectacle of thy parents' end,  
 With murderous stroke to join thy dead they send.  
 The dying Aeson shuddered at the sight,  
 As his remembering soul fled to eternal night. 85

H. G. B.

<sup>1</sup> Of Cretheus.

<sup>2</sup> See note on l. 737.

<sup>3</sup> Dis or Pluto: see note on l. 737.



agony, and feel once more the forgotten griefs of living men; grant me an easy passage to the realms of peace, and let the victim<sup>5</sup> which I send before me win me a kind reception in your abode. Thou Recording<sup>795</sup> Angel, thou maiden Justice, that lookest down from heaven with impartial eyes upon this world of sinners, and thou Goddess to whom Vengeance belongeth, time-honoured mother of the Furies, and ye Daughters of Destruction that carry out her will, swoop down, I pray, each and all of you, upon the guilty palace of the tyrant, and brandish your avenging torches o'er its roof. May an horrible dread o'erwhelm his ruthless heart,<sup>6</sup> nor let him think that 'tis my son alone who hath come to torment him<sup>7</sup> with but a single armèd vessel, but may he<sup>800</sup> have wild visions of the advance of the whole armada of the Euxine, and of kings and princes enraged at the attempts upon their coasts, and may he ever rush down panic-stricken to the shore, calling his men to arms!<sup>8</sup> May the death he will long for be delayed and his attempted path of escape be barred, and let

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<sup>4</sup> Cretheus.

<sup>5</sup> The unfortunate bull above referred to.

<sup>6</sup> Cf. Ps. xiv. 9; lv. 5.

<sup>7</sup> Cf. St. Matthew viii. 29; St. Mark v. 7; St. Luke iv. 34; viii. 28 ad fin.

<sup>8</sup> 'Let fleets with standards of the PONTIC hosts,      1270  
'And kings, enraged at their attempted coasts,  
'Impel his troubled soul in base alarms,  
'To watch the ocean with perpetual arms.'—NOBLE.

With the words 'semperque metu . . . arma ciens' (ll. 802-3) cf. Ps. xiv. 9; Prov. xxviii. 1, and *The Wrecker*, by R. L. Stevenson and Lloyd Osbourne, where the shyster Bellairs flees from the telephone.

him be powerless to anticipate my curse ;<sup>1</sup> nay, rather  
 805 let him behold anon the warriors returning triumphant  
 with the golden fleece ! Then shall I stand beside thee,  
 villain, gloating o'er thy fall, my hand upraised against  
 thee, and with the light of fiendish triumph in mine  
 eyes. Then, O ye Powers of Justice, if ye have left,  
 still unattempted, any mysterious and awful kind of  
 vengeance, any as yet unheard-of form of sudden death,<sup>2</sup>  
 810 vouchsafe an ignominious end to this hoary sinner, and

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<sup>1</sup> 'Let tedious death each wished escape deny ;  
 'Let all my curses reach him ere he die !'—NOBLE.

<sup>2</sup> Here we have a prophetic allusion to the manner of Pelias's death. In order to be revenged on him, Jason and Medea, on their return from Colchis, devised the following trick : Medea cut up Aeson, who according to Ovid survived until after the return of the Argonauts, into little bits and boiled them in a cauldron, and thus restored to him his youth. This was elaborately done in the presence of the daughters of Pelias, whom Medea was thus able to induce to try the same experiment with *their* father also. But, as they lacked all knowledge of the Black Art, of which Medea was a past mistress, the attempt to rejuvenate Pelias failed disastrously. A more explicit reference to these events is contained in ll. 812-13.

<sup>3</sup> I have not thought it necessary to depart from the reading of the Codex Vaticanus 'non Marte nec armis', nor can I agree with Langen's comment 'bis idem vix tolerabili modo repetitur', or with his summary dismissal of Löhbach's explanation of the words as meaning 'armis Martis'. The meaning is simply 'Let him not fall in battle, fighting bravely with the enemy, his harness on his back : let him not perish by the weapons of war.' I see no 'vix tolerabilis repetitio' here ; and Bährens's substitute 'annis' for 'armis', which is adopted by Langen, appears to me to be particularly tame and feeble. 'Let him not die in war, nor in his bed' hardly seems to be the required sense. Aeson has already prayed that his death may be 'sera', and has already invoked the Deities of Vengeance to mete out to him some terrible end ; for him to

an inglorious close to his long career of treachery and deceit. Let him not fall in battle by the foeman's sword,<sup>3</sup> nor (I beseech you) let such as he be ever deemed worthy to die by my son's blade; nay, rather may his trusted comrades and his own dear ones tear him in pieces in his dotage, and cast forth unsepulchred his mangled bones! Be this the atonement which shall 815 be exacted from the king by my flesh and blood, and by all the poor souls he hath sent to sea!'<sup>4</sup>

ask now that Pelias may not die peacefully of old age seems to be something in the nature of an anti-climax.

<sup>4</sup> Summers (p. 65 init.) says that 'Aeson's imprecation of Pelias' compares unfavourably with 'Dido's curse on Aeneas', *Aen.* iv. 590-629. No doubt it is inferior, even apart from the fact that 'few could have much interest in the fate of this legendary tyrant of Thessaly', while every Roman could not but 'feel a patriotic thrill' when he thought of the glorious termination of the Punic Wars. I contend, however, that Aeson's malediction is a fine piece of writing, and not unworthy of its great original, if we make due allowance for the obvious difference in effect, caused by the remoteness of time and place. It is interesting to compare with it (1) the terrible and bitter curse which the Psalmist invokes on the head of his enemy in Ps. cix. 5-14; and (2) what is perhaps the most tremendous imprecation in all literature—Ovid's fiery denunciation of his anonymous<sup>5</sup> calumniator, whom he consigns to all the tortures of the damned under the designation 'Ibis'.<sup>2</sup> One more comparison, and I have done: no one will forget the fearful malison which the Cardinal hurls at 'that rascally thief' in the *Jackdaw of Rheims*:

He cursed him at board, he cursed him in bed,  
From the sole of his foot to the crown of his head;  
He cursed him in sleeping, that every night  
He should dream of the devil and wake in a fright:  
He cursed him in eating, he cursed him in drinking;

<sup>5</sup> To us, not to Ovid, who purposely conceals his real name.

<sup>2</sup> Cf. also the shorter execration beginning 'Terra tibi fruges, amnis tibi deneget undas', *Ov. Ibis* 107.

And now the eldest<sup>1</sup> of the Furies herself stood near, and with her fateful hand stretched forth<sup>2</sup> the steaming cup of poisoned gore; and Aeson and his consort bore the beaker to their lips, and greedily drained the bull's blood that was therein. Then<sup>3</sup> seek they to appease the triple-visaged Queen,<sup>4</sup> and make supplication to the house of Hades, presenting their last burnt-offering and

He cursed him in coughing, in sneezing, in winking;  
 He cursed him in sitting, in standing, in lying;  
 He cursed him in walking, in riding, in flying;  
 He cursed him in living, he cursed him in dying!—  
 Never was heard such a terrible curse!

But,—what gave rise To no little surprise—,  
 Nobody seem'd one penny the worse!

<sup>1</sup> Tisiphone: the other two were Alecto and Megaera.

<sup>2</sup> Adopting Caussin's emendation 'porrigit', suggested in his note ad loc., *apud* Lemaire, vol. i, p. 107 med.

<sup>3</sup> Adopting the transposition of verses 781-4 suggested by Langen (following Philo's original suggestion) in his note on l. 818, cf. his note on l. 779 seqq.

<sup>4</sup> Hecate, the mysterious and formidable triune goddess of the lower world.

<sup>5</sup> "Supremo igne", quia post hoc sacrum iam aliud non oblatura est' (sc. Alcimede, or the old witch, according to the view we take as to the meaning of 'Thessalis' in ll. 737 and 780).—Langen. Cf. Juv. v. 148. I have, however, followed Noble in giving a slightly different sense to the words in my verse translation of ll. 774-826.

<sup>6</sup> **iam iam exorabile retro carmen agens.** Many unnecessary difficulties have been raised about the proper interpretation of these words. Thus Lemaire takes 'retro' to mean 'again', and understands the phrase as meaning that Alcimede begins afresh the spell which had been interrupted. Pius and Burmann are equally wide of the mark; the former explains 'retro agens' as = 'reiterans, vel avertens se dum dicit', while the latter thinks that 'carmen retro exorabile' signifies 'quod antea, olim usitatum erat, quo olim Stygios Deos exorare solebat', the subject of the verb being left doubtful. Caussin

oblation,<sup>5</sup> and reciting backwards,<sup>6</sup> at this last dread moment, the incantation that wins over the Powers below; nor indeed will the dusky ferryman<sup>7</sup> of Styx convey the spirits of the departed across the stream until all these things be accomplished, and without them the souls stand waiting one and all<sup>8</sup> in the entrance and mouth of Hell.

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appears to follow Jacobs in supposing that the witch of Thessaly uses the same spells to release the ghosts as she had to call them up. Braun, with true German stolidity, alters to 'rite', which is very tame and quite pointless; and all recent editors, including Langen, have accepted this most gratuitous emendation. The only two commentators who have understood the passage correctly are Noble and Samuelsson; I transcribe the former's note: 'The verbal commentators are puzzled in this place with the meaning of the word "retro". I have ventured to suppose that the imploring verse which pacified the infernal deities, and obtained an easier passage for the departed soul across the Styx, was recited backwards. This was the manner of uttering many of the *charmed verses* by the witches and sorcerers of the fourteenth and fifteenth centuries, and hence the vulgar still retain the notion that the devil may be raised by reciting the Lord's Prayer backwards.' The latter rightly explains 'retro agere carmen' as meaning 'carmen ita legere, recitare, ut a fine versus vel carminis retrorsus per singulas syllabas aut per singula verba replicetur', quoting three parallels from Quintilian in support of his interpretation. There was doubtless some such jingle in the incantation used by Aeson and Alcimede to procure themselves a speedy passage over the Styx, as appears in the magical spells of the love-sick maiden in Verg. *Eccl.* viii. 80-1. I have tried to reproduce this jingle in my verse translation. As Jason's parents practically committed suicide before they were murdered by the orders of Pelias, they would not have been allowed to cross the Styx without first appeasing Hecate and the House of Hades, i. e. the other deities of the nether world.

<sup>7</sup> Charon.

<sup>8</sup> Keeping the old reading (of the Codex Vaticanus) 'cunctae'.



A loud crash is heard, and there burst in upon them  
 820 with a shout <sup>1</sup> the bearers of the tyrant's cruel commands,  
 with swords drawn at his orders. They behold the old  
 folks already at the point of death, their eyes glazed  
 o'er at its approach, and spitting up blood in torrents  
 o'er their garments.<sup>2</sup> Thee,<sup>3</sup> luckless youth, still of  
 tender years, and just entering upon the threshold of

We should, however, perhaps adopt (with Langen) Jacobs's suggestion 'vincitae', i. e. 'nondum solutae, adhuc incantatae' (Wagner). Lemaire, on second thoughts, rightly decided to abandon his original conjecture 'functae'.

<sup>1</sup> **sonitu**. No change appears to me to be necessary. 'Foribus', 'domini', 'senibus', and 'subito' have all been suggested, but there seems no real reason to alter the reading of the MSS. The first of these four suggested emendations is ruled out of court by the fact that Aeson and Alcimede were sacrificing in a grove, not in the palace.

<sup>2</sup> **veste**. Madvig, followed by Langen, alters to 'peste'<sup>a</sup>: needlessly.

<sup>3</sup> Promachus, the younger son of Aeson and Alcimede.

<sup>4</sup> I take 'procul' here as = 'procul tantum', as in Verg. *Ecl.* vi. 16, where the words = 'just a little way away', in imitation of Theocr. i. 45. It would be ridiculous to translate 'Aeson shuddered *from afar*', for the whole point of the passage is that his son is being murdered before his very eyes.

<sup>5</sup> BENEATH our axis, parted from the skies, 1310

The SIRE TARTARIAN'S awful roofs arise.

Would JOVE the chain, that holds the globe, unloose,<sup>b</sup>

And all things to their pristine mass reduce,

Unmov'd their seats should stand, tho', fearful hurled,

In swift descent revolve the bounding world. 1315

<sup>a</sup> This would mean 'from the poison', 'as a result of the poison', and the translation will then be 'and spitting up the poisoned gore in torrents'.

<sup>b</sup> This is possibly the meaning of the words 'victam si solvere molem Jupiter . . . velit'. Lemaire appears to take them in the same way: 'etiamsi Jupiter *victam*, detritam, *molem*, mundi superioris compagem, *solvere* . . . *velit*'. I have translated the words somewhat differently.

life, and livid at the sight of thy dying parents, they <sup>825</sup>  
 tear to pieces, and slay thee before their very eyes ;  
 while Aeson, shuddering from where he lay,<sup>‡</sup> gave up  
 the ghost, and took with him the memory thereof to  
 the shades below.

Deep <sup>5</sup> down beneath our poles, and cut off from  
 the upper world, lie the halls of father Pluto ; so far

---

Deep CHAOS there, with yawning throat, appears,  
 All-potent to devour the crumbling spheres.  
 Eternal there arise two lofty gates :  
 The one, with ever-open valves, awaits  
 The crowds of nations, and their kings, who pour, 1320  
 In shadowy tumult, thro' the dreadful door.  
 The other's vast, unyielding wards to try,  
 Or press against it, is impiety<sup>c</sup> :  
 Seldom, and then spontaneous, it expands,—  
 If at its porch a mighty leader stands, 1325  
 On whose grim breast appear the front-borne scars,  
 Who o'er plumed helmets and triumphal<sup>d</sup> cars  
 Would patriot love, paternal duty place,<sup>e</sup>  
 Eager to quell the miseries of our race ;  
 Exalted truth his actuating fire, 1330  
 Untouched by fear, untainted by desire :  
 Or when, in holy wreaths and spotless vest,  
 A priest revered demands celestial rest.  
 These, as he waves his feet in gentle flight,  
 And shakes his torch, that sheds ethereal light, 1335

<sup>c</sup> Cf. the old mnemonic jingle of the Latin Grammar\* :—

Est summum nefas fallere.  
 Deceit is gross impiety.

\* The appendix to which is sometimes, for that reason, known familiarly  
 as 'the jingle-card'.

<sup>d</sup> 'Triumphant' in the original : but query whether a car can be  
 triumphant ?

<sup>e</sup> These two lines (1327-8) are an absolute mistranslation of 'galeis  
 prae fixa rotisque cui domus', and indeed Noble has misunderstood the  
 whole passage. Three, and not two, classes of persons are mentioned  
 who are allowed to enter by the strait and narrow gate, viz. soldiers,  
 philanthropists, and priests : see my rendering of the lines in question.  
 With ll. 833-40 generally, compare St. Matthew vii. 13-14.

removed that if Jupiter should wish to destroy our globe,  
 830 and dissolve all things back again into their constituent  
 elements, the falling heavens would leave these realms  
 untouched. So vast are the limits of this grim Under-  
 world that if the Earth, top-heavy with its gross burden,  
 were suddenly to collapse, its cavernous jaws would  
 engulf and swallow her up. Here stand eternally the  
 twin gates of Hell: the one by an immutable law is ever  
 open, and takes in the kings of the earth and the nations  
 835 thereof; but the other stands barred, and foul sin it were  
 to strive against it, or try by force to enter in thereat:  
 seldom it opens, and then only of its own accord, when-  
 soever there cometh a warrior chief, bearing his glorious  
 scars upon his breast, whose door-post is hung with  
 plumed helms and chariot-wheels, the spoils of war; or  
 one whose aim in life was to lighten the lot of mortal  
 men, who worshipped Truth, and knew no fear, and kept

---

The god directs who sprang from ATLAS' race,  
 With beams emissive towards the appointed<sup>2</sup> place.  
 There vales and meadows<sup>2</sup> where the pious stray,  
 Where thro' the year extends the unsetting day,  
 Where summer's sun expands his cloudless beams, 1340  
 And choirs with festive dance and heavenly themes,  
 And dulcet voices, fill the fragrant air;  
 People that know no wish, retain no care,  
 They view rejoicing.<sup>h</sup> Here, immediate, come,  
 Led by their parent to the eternal dome, 1345

<sup>1</sup> 'Destined' in the text: I have taken the liberty to substitute 'appointed'.

<sup>2</sup> A good instance of the *nominationes pendens*; for we can hardly suppose that the vales and meadows 'fill the fragrant air'.

<sup>h</sup> No, this is just what they do *not* see. These apathetic individuals are the 'populi' of l. 834, who are relegated to Tartarus, and for whom no peaceful pew in Elysium is found: see Langen *ad loc.* and my rendering of the passage. Lemaire, following Wagner, is quite off the mark; as Langen points out, he has omitted to take into consideration that important, but much-despised, little particle 'iam'.

himself unspotted from the world; or if peradventure there 840  
 cometh a holy priest, wearing a sacred wreath and robe  
 of spotless white. All such the grandchild of Atlas <sup>1</sup> drives  
 forward at a gentle pace, waving his torch aloft, so that  
 their path is lit up far and wide by the flame thereof; till,  
 by the guidance of the god, they descend unto the  
 pleasant groves and meadows of the blest, where the sun  
 never sets, and days of bright sunshine last throughout  
 the year, and where there are glad songs and dances 845  
 and joyful gatherings of men, and delights whereof the  
 common people no longer have desire. Into these realms  
 and their Eternal City the father <sup>2</sup> brings his son and  
 daughter; and then tells them what an awful punishment  
 is in store for Pelias behind the grim portal on the left,  
 and shews them by which gate he will enter in. Here  
 they stand in awe, amazed at the discordant howls and 850  
 jostling crowd; but gaze in wonder and delight at the  
 places where innocence and virtue are rewarded in the  
 world below.

---

AESON with his ALCIMEDE: he shows  
 Where the left gate displays its direful woes,  
 What punishment for Pelias' crimes remain,  
 And points the station of his future pain.<sup>1</sup>  
 They hear, astonished, torture's shrieking din, 1350  
 Gaze at the crowd that rush tumultuous in;  
 Behold each place: with awful pleasure know  
 That generous virtue is revered below.—NOBLE.

<sup>1</sup> And Pleione, i. e. Mercury; see note on ll. 737-8.

<sup>2</sup> Cretheus. His son and daughter (-in-law) are, of course, Aeson and Alcimede respectively; see note on l. 739.

<sup>1</sup> Langen stigmatizes the reading of the Codex Vaticanus 'quo limine monstrat' as being a 'sententia molesta et intolerabili ratione repetita', and emends to 'quae limine monstra' ('what horrors, lit. what fierce beasts, await him on the threshold'), basing his emendation on Bährens's conjecture 'quod limine monstrum': unnecessarily, in my opinion.









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Argonautica, Book I; tr. by Blomfield.

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