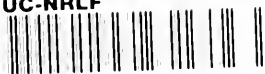


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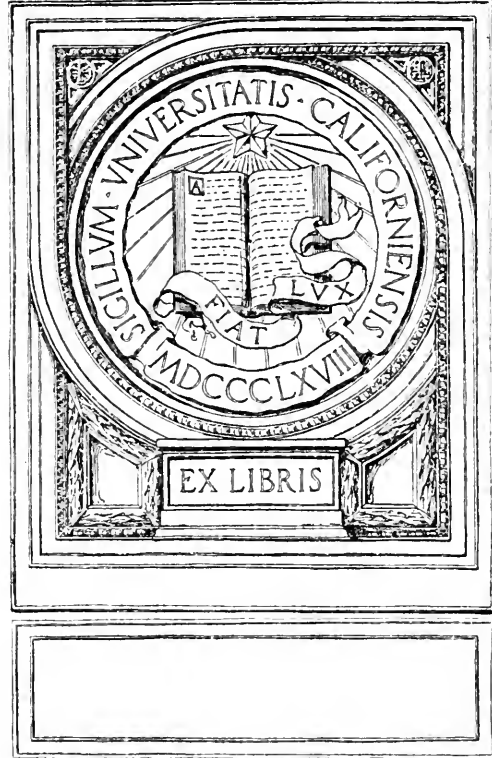


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IBANT OBSCURI

Robert Bridges

GIFT OF
JANE K. SATHER



IBANT OBSCVRI

an

experiment in the classical

hexameter

by

ROBERT BRIDGES



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PREFACE

THIS book has grown up round a paper on Virgil's Hexameter, published by my friend Mr. Desmond MacCarthy in the *New Quarterly*, Jan. 1909. The late Mr. Horace Hart undertook to carry out my scheme for the reprinting of this, but it was interrupted by his illness & consequent retirement from the post of Controller. His death put an end to a long & friendly collaboration, which I welcome this opportunity to record; since it was due to his patience & enthusiasm for typography that my wishes had been carried out in the production of several books, especially the *Yattendon Hymnal*, 1895-9, when his present successor, Mr. Hall, who in 1915 printed 'The Spirit of Man' for me, gave us his valuable assistance. In the completion of this volume I owe much to the Press Reader, Mr. W. S. Gibson, especially for his supervision of the printing of the Greek text.

R. B.

CHILSWELL, Nov. 1916.

IBANT OBSCURI

WHETHER quantitative hexameters can be made congenial to English speech I do not inquire: I have experimented in writing them; and as such an attempt will certainly be judged by current notions of Latin verse, I would guard mine with a prefatory consideration of the Virgilian hexameter. The explanation, as I conceive it, of the way in which the conditions of the Latin language determined the rhythms of the Latin verse should forbid the idea that the English hexameter ought to be like the Latin hexameter: while analysis of the more exceptional forms of Virgil's verse should lead any one—although he had never studied them before—to recognize and even welcome at first hearing many of the natural English rhythms, which he might otherwise have found strange: and he will then be disposed to judge the English hexameter on its own merits, rather than condemn it by impatient comparison with an imperfect notion of something with which he should never have expected it to show close correspondence.

I shall confine my illustrations of the Latin verse to Virgil's work; but this necessary convenience will exclude nothing of present importance: for Virgil only developed the solution which he found established, and no subsequent poet showed any desire to break off from his model.

The problem which the Latins undertook was how best

to represent the Greek epic verse in their own speech,¹ and the main difference which a student will first observe between model and copy is the more inflexible and regular type of the Latin, and especially the fact that whereas in Homer only some half of the lines have their last two feet accentual² (that is, regular in their accent), in the Latin over ninety per cent. of the verses carry what an Aristophanes might have called the 'strawberry jampot' ending: and it is this peculiarity of the Latin that has determined the English notion of the hexameter rhythm.

I must for convenience omit at present any consideration of the spondaic ending, and speak only of the common type,

¹ And to effect this they imposed on their own strongly stressed speech the same artificial distinction of syllables into two lengths, long and short, which the Greeks or some other Aryan family had imagined and perfected for the scientific basis of poetic rhythm. As the beauty of the Greek results determined the Latin imitation, so their success may in turn encourage us in a similar venture: and good scholars have held that English might attain a nearer likeness to the Greek than was possible in Latin.

The scientific reason of the quantitative system (which does not, I think, appear in the grammars) would seem to be as follows: The Greeks knew—and any one may discover it for himself by reading aloud—that there are only three means whereby speech-rhythms can be expressed in reading or chanting, namely by variety in the *loudness*, or in the *pitch*, or in the *duration* of the syllabic units. Of these three means of expressing rhythm the *length* of the unit is the only one that will give rhythm (or anything that is worth calling rhythm) without the aid of either of the others. Hence it was argued that the quality of length was the most fundamental rhythmic quality and the true basis of speech-rhythm. Then the practical difficulty appeared that the syllabic units were of indeterminate length. Now the inventors of the Greek system agreed to be contented with two lengths, and made artificial rules for all rhythmic composition, by which every syllable was pronounced as either long (= 2) or short (= 1): and this distinction had to be learned just as we should have to learn the rules of an analogous fiction in English, for in their common speech the Greek syllables were as various in length as ours are. This artifice was justified in the result. Any well-conducted experiment in English should be of interest; but it is of course necessary for the syllabic fiction of long and short to be understood and practically enforced; and unfortunately English classical scholars do not observe it even in their reading of classical verse: nor do they even consider it important to pronounce Latin as the Latins pronounced it, though that is indispensable to any appreciation of the rhythm of their poetry. There is therefore no audience for the English experiment.

² Assuming, as we may assume, that the hexameter is a falling rhythm: *i. e.* with its normal and typical accents on the first syllable of each foot. Hence regular falling feet are called accentual; and that term is extended in English to denote any feet that observe the accent, even while neglecting the prosody or 'quantity' of the syllables.

in which the fifth foot is a dactyl. The spondaic verse, in which the fifth is a spondee, makes no exception, but follows the same rules, and I will treat of it later. In speaking of both together it is difficult to avoid confusion without constant discrimination.

Now the cause of this predominance of the accentual ending (˘ ˘ ˘ ˘ ˘) in Latin is simple and plain. It is, as Quintilian observes, an absolute rule¹ in Latin that all words with a long penultima are accented on the penultima, and all that have the penultima short are accented on the antepenultima: whence it follows that, if the line must end with the end of a word, there are (excluding monosyllables) only two possible collocations of words which will not give the two accentual feet: and these are when the first short syllable of the dactyl in the fifth place begins a word, disyllable or quadrisyllable, as in the following lines—

Turnum, qui volucris curru medium secat agmen.
Et nunc ille Paris cum semiviro comitatu.

and even in these cases the last foot is accentual, while if a monosyllable precedes the verbal pyrrhic, as it frequently does,² then the fifth foot also is practically accentual.

Concerning verses with this type of irregular ending, and of the rhythms obtained by introduction of monosyllables at the end of the line, and of other unaccentual endings I intend to speak later. Though they are deliberately used by Virgil, and though it can be shown that he sometimes set the common prosody at defiance in order to obtain their effects, they were yet used sparingly, and much more sparingly than they would have been had they been on equal terms with the regular accentual ending.

They were therefore, at least in some measure excluded: and if so, what was the reason for their exclusion? The answer is easy.

¹ The exceptions are truly negligible.

² Virgil never uses a monosyllable before a quadrisyllable in this place.

If the condition which makes polysyllables give accentual feet at the end of the line is that the line ends with the end of a word, then it must equally happen that the cæsura, being the break of a foot between two words, will give an unaccentual foot.

The only ways by which Virgil could avoid an unaccentual or inverted foot in cæsura were, first, the introduction of monosyllables—

Tuque adeo, quem móx quae sint habitura deorum.
Dicam equidem nec té suspensum, nate, tenebo.
Per gentes erit aút famam patieris inultae.
Spicula, tanquam hæc sit nostri medicina furoris.
Nec nulla interea ést inaratae gratia terrae.

Secondly, the unequal division of a dactyl—

Sit mihi fas audíta loqui, sit numine vestro

Thirdly, elision—

Æneas strictámque aciem venientibus offert :
Dis quamquam geniti átque invicti viribus essent.

Though all these devices are sometimes sought and used, yet the main tendency is overruling, namely, for the cæsural foot to be unaccentual, while the two final feet are accentual : and it is the same cause giving these opposite results.

Now if the speech be allowed to contradict the normal falling accent in mid-line, then the enforcement of the normal accent at the end of the verse becomes more desirable ; and so one may say that the prevalence of the natural condition of an unaccentual cæsural foot requires the prevalence of the natural condition of the accentual ending.

The conditions being undoubtedly as described, Virgil accepted them. What he might have done had he fought against this inherent bias of the language, and whether his followers might not by some innovation have escaped drowning in his tradition, are matters beyond our inquiry. The

world has hardly seen a better artist ; and that he chose to follow the practice which he found established in his time, and to work within its lines, is evidence that he either approved of it or could not escape from it.

The final feet, then, are by preference accentual, because the mid-line is habitually unaccentual : and this is the type, *viz.* the first foot is generally accentual or falling ; then around the cæsura in mid-line an unaccentual section of rising feet occurs, which may invade the second foot ; and as invariably the end of the line reasserts the normal falling rhythm. It is a pleasant effect, there is no doubt of that, but it is impossible to overrate the skill with which Virgil has handled it : for it is in danger of being somewhat monotonously strong-featured. In continuous iteration it is best adapted to please those who are most easily pleased, or who read only a little at a time : but this is a popular advantage, since the majority will always prefer a rhythm that keeps to the ruts.¹

The typical features of the Virgilian rhythm being thus traced to the conditions of Latin speech, the absurdity of imposing them upon a language to which they are foreign is made evident. If the Latin language had possessed spondees like our conceal, embark, entomb, o'erpass, ordain, survive, enchain, unvext, unseen, invade, condemned, endure, (which

¹ I have found that most people who think that they can read poetry well intone it in a monotonous sing-song or drawl on few notes of small compass and regularly recurring accent : and this gives them the pleasure and satisfaction of a competent performance ; and I have known poets who read in that way, though they were, as I knew, appreciative of the very irregularities of rhythm which their recitation obliterated. Others read poetry in what is called a dramatic manner, enforcing the sense even at the expense of the verse-structure. Others again object to all actual recitation, holding that it can never attain to the ideal utterance which the silent reader enjoys in his imagination. I myself like a reading which expresses the play of the poetic rhythms ; and I find monotony as tedious as it is easy to produce, and I suppose that poets like Virgil, Dante, and Milton would have excelled in monotony if they had aimed at it ; and that the irregularities in their work are not the measure of their capacity to write regular verses, nor of their carefulness, but rather the indication of how much liberty they thought they might venture in obtaining the beautiful effects of varied rhythm without utterly alienating the average audience to whom they were bound to appeal.

I transcribe from the ends of verses in my paraphrase), then Virgil would have put such words both at the end of his lines to avoid the normal accent, and in his cæsural places in order to obtain it; and his actual types would have been more varied. An English writer who should attempt hexameters on Virgil's model can have no notion of those first principles of art which governed Virgil's practice: the very chiefest of which is to exhaust the capabilities of the material, and not to seek to do that which the nature of the material forbids. The Latin language as a rhythmic medium is in some qualities far superior to English, but this is an inherent difference which no artistry can obviate; the English language has on the other hand its own proper qualities, by which it is in some respects superior to the Latin: and there can be no worse folly in an artist than to forgo the advantages of his own medium in the hopeless pursuit of a likeness to the work of some recognized genius, who had to wrestle with another set of difficulties in another material, and probably regretted the absence of those very opportunities which his imitator is neglecting in order to fake up the superficial features of his worthless copy.

It is unfortunate that our inability to read Greek as it was spoken forbids any close comparison of our English results with the Homeric model. The real question, however, will be not whether our verse is more or less like Latin or Greek, but whether it is agreeable to us: so that, whatever curiosity the parallelism might gratify, we may renounce it without any other than a sentimental regret. But we must ask whether our rhythms are agreeable in themselves; and since to most readers some familiarity with the rhythmical intention is necessary before they will even consider a rhythm, and since they admire, or are at least bound to respect, Virgil's rhythms, I propose by reference to Virgil to illustrate some of the rhythms which arise from the natural use of English.

And first the line with six normally placed accents. This, as will be guessed from what has already been said, is quite

easily obtained in English, and comes naturally enough. Here is a passage of consecutive lines from my paraphrase—

Fell by slumber opprest unheedfully into the wide sea :
Whom i' the gloom when hardly he knew, now changed in affliction,
First he address : 'What God, tell me O Palinurus, of all gods
Pluckt you away and drown'd i' the swift wake-water abandon'd ?
For néver erst nor in else hath kind responsive Apollo
Led me astray, but alone in this thing wholly deluded,
When he aver'd that you, to remote Ausōnia steering,
Safe would arrive. . . .'

There is, of course, no parallel to such unbroken rhythm in Virgil ; a single line with all its six accents regular is exceedingly rare. Here are a few, nor all these perfect,—

Omnia iam vulgata : quis aut Eurysthea durum.
Gaudia, mortiferumque adverso in limine bellum.
Hic vir, hic est, tibi quem promitti sæpius audis.
Huc ades, O Galatea ; quis est nam ludus in undis ?
Armaque corporaque et permisti cæde virorum.
Falleret indeprencus et irremeabilis error.
Nec tamen, hæc cum sint hominumque boumque labores.

Such lines, though they need, as aforesaid, some contrivance to compose them, are rarer in Virgil than any difficulty of construction will account for ; so that we must conclude that he did not consider the effect a pleasing one to introduce often. I think that the greater variety of the verse-type in English makes the frequent intrusion of the unbroken form very agreeable, and it is well suited to passages that ask for no special effect.

Any one may guess, from the comparative frequency of the normal line in English, that the English hexameter will be generally much more accentual than the Virgilian : and this is true. Counting the accents in about 600 lines of the *Æneid* I estimated¹ the average of normally placed accents

¹ There is some difficulty in estimating the proportion of true accentual feet ; but in counting them I have used the same rules with Latin and English, not allowing weak

as less than 3·5 to the line, whereas in my paraphrase the figure was above 4·7, and some fourteen per cent. of my unaccentuals were mechanically transferred from Virgil with the proper names.²

Since, then, it is not the great number of unaccentual feet in my verses that can shock or trouble my readers, it must be their peculiar character or place in the line. I will consider this point.

English lovers of Virgil are sometimes strangely unaware of their tolerance of inverted rhythm in his verse. I have found such lines as these—

Silvéstrem ténuí Músam medítaris avena.
Et fóntis sácros frigus captabis opacum.
Dictáeos; háret láteri letalis harundo.
Sunt géminae Bélli pórtæ (sic nomine dicunt),

wherein more than all the first half of the line is contradictory to the normal accent, were unsuspected of irregularity: the reason being that the rhythm was familiar; and if familiarity with such a gross contravention of the type can reconcile the ear to it, I suppose that an equal familiarity with other irregularities would have the same effect, and that if the irregular line-endings were only well recognized they would be favoured. I will take the chief irregularities in turn.

I. There is a well-marked and well-established rhythm which is accented thus: — ∪ ∪ — ∪

Æole, namque tibi divum pater atque hóminum réx,

and Virgil was so satisfied with this way of signifying the

monosyllables or secondary accents which collided with main primary verbal stresses, e. g. *Et fontes sacros*, quoted on this page. Also I reckon a foot as normally stressed when it commences with a full accent, whether or no another strong accent occur within the foot, as will often happen in English.

² If these names, pronounced as an English reader pronounces them when reading Virgil, are unsatisfactory to him in my paraphrase, they may serve to suggest to him that he has not been accustomed to read Virgil aright; and, indeed, they do not scan if pronounced in English fashion. They should not occur in an English poem, which should use, if possible, English forms of the names.

dignity of Jupiter that he adopts it as a formula; other lines are—

Vertitur interea caelum et ruit Océano nóx.
Tum variae inludant pestes : saepe exíguus mús.
Quae vigilanda viris ? vel cum ruit imbriferum vér.
Prima vel autumní sub frigora, cum rápidus sól.
Litoreis ingens inventa sub ilícibus sús, etc., etc.

Now if a student is not thoroughly familiar with this rhythm, and does not recognize it at once as one of the proper rhythmical closes of an hexameter verse, his acquaintance with the subject is insufficient, and his opinion or taste can be of no value. The effect was definitely sought by Virgil, and the accent on the last syllable, at which I find English readers most often shy, is in one sense exquisite, for there are only two ways by which it can be obtained in Latin: one way is the use of a monosyllable, and Virgil enlists all these: dis, rex, sus, vis, bos, gens, res, mons, mens, nox, spes, vir, mus, sol, se, te, huc, hinc, hos, quem, quam, quo, quos, jam, ceu, stet, est.¹ The other way is by eliding the unaccented last syllable of a polysyllable before a vowel initialling the following line—a licence absolutely forbidden by the prosody, which allows short unclosed vowels at the end of a line even when the next line begins with a vowel. But Virgil, in order to secure an accent on the last syllable has arbitrarily set this understanding aside, running lines together without warning or analogy, and eliding nepotésque, rudentésque, Latinórum, etc. Though the last syllable of the line is by this device accented, as in the lines above, the liberty is used to obtain a different rhythm, which will be given under III. I introduce it here to convince a prejudiced reader that the inversion of the sixth foot was really agreeable to Virgil's ear; and to sustain my assertion that had there

¹ Rarely some of these words (it may be objected) are possibly to be reckoned as enclitic, in which case they are not pertinent examples. There are, of course, all grades of force in their stresses.

been spondaic words in Latin, as there are in English, accented on the last syllable, he would have used them freely in this place.

Now the very beautiful rhythm of the lines quoted above is altogether natural in English, and if English hexameters are to be written it must be accepted as familiar; here are a few examples—

Grieving at heart and much pitying their unmerited ló.
Men sinning have put away from thought till impénitent déath.
Hence is a road that led them a-down to the Tartárean streáms.
O'er my mortality's spoil cast thou th' all-hállowing dúst.
Next the sullen-hearted, who rashly with else-innocent hánd.
Or thinketh to have seen i' the gloaming her délicate hórn.

II. Another variety is that in which there are three accents in the last two feet disposed thus: $\acute{\text{u}}\text{u}\text{u}-\acute{\text{u}}$; examples are—

Auspiciis manifesta fides, sic fáta déum réx.
Massylique ruunt equites et odóra cánum vís.
Sternitur exanimisque tremens procúmbit húmi bós.
'Hic domus est' inquit vobis. iam témpus ági rés.
Consilium, et saevae nutu Iunónis éunt rés.
Dat latus, insequitur cumulo praerúptus áquae móns.
Tum, pietate gravem ac meritis si fórté vírum quém.
Expugnare Itali, summaque evértere ópum ví.

If this is really familiar and not deterrent to the reader of Virgil how shall he shrink from the endings of the following lines?

And had not the Sibyl warn'd how these lívely spírits wère.
Are the buried; nor ever may mortal acróss the lívid láke.
Wind borne with the current far-drifting, an' ón the sécond mórn.
He, rabid and distending a-hungry' his tríply-cávern'd jáws.
Fool, who th' unreckoning tempest and deádlý dréaded bólt.
My fleet moors i' the blue Tyrrhene: all with me góeth wéll.
Thence the living creatures, man, brute and év'ry féather'd fowl.
Revisiting the ravisht lilycups, and áll the méadow húms.

III. Another variety has two accents separated as far as possible, thus: $\acute{\text{u}}\text{u}\text{u}-\acute{\text{u}}$; examples are—

Imprecor, arma armis : pugnent ipsique nepotés(que).
 Et magnos membrorum artus, magna óssa lacertós(que).
 Quo super atra silex iamiam lapsúra cadentí(que).
 Iamque iter emensi turris ac técta Latinór(um).
 Ecce furens animis aderat Tirýnthius omném(que).
 Ærea cui gradibus surgebant límina nexæe(que).
 Quem non incusavi amens hominúmque deorúm(que).
 Omnia longævo similis, vocémque colorém(que).
 Sternitur infelix alieno vúlnerè, cælúm(que).
 Aut dulcis musti Volcano décoquit humór(em).

I have pointed out with what cost this effect has to be obtained in Latin : and yet I find the best scholars are inclined to think that it may have arisen accidentally from Virgil's having merely chosen the most convenient form of the sentence. But what a notion must they have of Virgil's resources if they suppose him reduced to finding a form of sentence convenient which not only broke the established rules of his prosody, but also gave an undesirable rhythm ! The true explanation is so simple: he desired an effect which he could only obtain by taking this liberty, and he preferred risking the liberty to renouncing the effect. But in English the number of spondaic words accented on the last syllable make this rhythm unavoidable, and naturally somewhat frequent : so that it is very satisfactory to find Virgil going out of his way to provide it ; examples from my paraphrase are—

Wailing Grief, pallid Infections, and héart-stricken Old-áge.
 Of squalor infernal, Chārōn: all filthily unkémt.
 Of men and matrons; nor did death's ínjury concéal.
 Journey, or e'er upon Earth his bones lie peácefully entómb'd.
 Nor vain was the promise his name should etérnally survive.
 He 'twas would sportively the guard of Tártarus encháin.
 Hence the triple-throated bellowings of Cérberus inváde.

In the above examples some of the final spondees approach the condition in which both their syllables are practically equal as well in stress as in weight, as in the following line—

That bright sprigg of weird for so long period unseen.

This is an indigenous English effect, and a very good one:¹ but it was no doubt much more nearly approached in Latin than our common pronunciation of Latin exhibits. The history of the word *Infelix*, for example, shows that the negative prefix in it must have been spoken as regards stress and length very much as the *un* in our word *unseen*.

The forms already illustrated, namely—

— ˘ ˘ — ˘
 ˘ ˘ ˘ — ˘
 ˘ ˘ ˘ — ˘

exhaust the possible varieties of rhythm when the accent is on the last syllable of the line, and the fifth foot is a dactyl; but when the last foot is normal there is this common rhythm—

IV. — ˘ ˘ ˘ —

most frequently made by a pyrrhic word (that is, a word of two short syllables) occupying the second half of the fifth foot. Thus we have—medium sécat ágmen . . . quantum sátis hástae . . . lucet vía longo . . ., etc., etc. But the pyrrhic word is more frequently preceded by a monosyllable, as—per juga Cynthi . . . tunc ego forti . . . et sua castra . . . aut mala tactu . . ., etc.; in which case the inverted condition is eased and the fifth foot might in some instances be considered as accentual and the ending normal. They may, however, be grouped together, and I have the following examples—

With ready naked point confronting their dreaded onset.
 Whosoever thou be, that approachest my river all-arm'd.
 Cast him a cake, poppy-drencht with drowsiness and honey-sweeten'd.
 Name and shield keep fór-thee the place; but thy body, dear friend.

¹ In the above English examples these spondaic words, however equal their syllables, should not be in the least mispronounced in order to secure a falling rhythm. It is very commonly asserted that there are no spondaic words in English: those who assert this do not understand either English or Latin. They no doubt confuse stress and length, but their dictum, as they intend it, is truer of Latin than of English.

In this last line the two final syllables being almost indistinguishably equal in weight an effect is given of the retirement of the metre from the sense, as if it refused to meddle with the sentiment, which seems to me a very subtle beauty.

To whatever opinion I might incline, I am not contending, nor shall I, nor did I ever contend that quantitative classical verse should be written in English, nor have I pretended that any one but myself could be advantaged thereby. I was induced to experiment in it, and the experiment persuades me that if English hexameters are to be written, then such endings as I have illustrated must be used, because they are natural to the language. The inquiry, then, should be whether they are intolerable, or only tolerable, or actually pleasing. I have shown that Virgil uses them, and has sometimes gone out of his way to procure them: and that the reason why he did not use them oftener was almost certainly the condition of the Latin word-accent, which prescribed another form of verse. That condition being absent from English, his negative practice is no guide to us, but his positive practice with respect to them is of great weight.

The above examples of typical verse-endings have altogether omitted the spondaic ending. In my own experiments I have made much less use of this form than might perhaps prove to be desirable in English; and I do not know what withheld me, unless it were a wish to exhibit the possibility of writing true dactylic endings in opposition to the clumsy, club-footed dactyls of the Anglo-German type: for the spondaic ending is extremely easy to write in Latin or English, and a freer use of it than we find in Virgil or Homer might have brought me under suspicion of evading a difficulty.

V. The common accentual form of the spondaic line needs no illustration: but there is a peculiar form in which, the last foot being accentual, there is no accent whatever on the fifth foot. As there is a dactylic form corresponding with

this, I have reserved it in order that I might treat of them together; and this is the type—

$$\acute{ } | - \overset{\cup}{\cup} | \acute{ } -$$

There are three varieties of each kind, which the reader may lump together or discriminate as follows—

- | | | | |
|--------------|-----|---|---------------|
| (1) Dactylic | (a) | $\acute{ } - \overset{\cup}{\cup} \overset{\cup}{\cup}$ | $\acute{ } -$ |
| | (b) | $\overset{\cup}{\cup} \overset{\cup}{\cup}$ | $\acute{ } -$ |
| | (c) | $\overset{\cup}{\cup} \overset{\cup}{\cup}$ | $\acute{ } -$ |
| | | | |
| (2) Spondaic | (a) | $\acute{ } - -$ | $\acute{ } -$ |
| | (b) | $\overset{\cup}{\cup} \overset{\cup}{\cup}$ | $\acute{ } -$ |
| | (c) | $\overset{\cup}{\cup} \overset{\cup}{\cup}$ | $\acute{ } -$ |

Examples of the dactylic are—

- (1) (a) *Seu mollis violae seu languéntis hyacínthi.†*
Castorea, Eliadum palmas 'Epiros¹ equórum.†
- (b) *Aëriæ quercus aut coníferæ cyparissi.†*
Et nunc ille Paris cum semíviro comitátu.
Lamentis gemituque et femíneo ululatu.
- (c) *Lyctius Idomeneus; hic illa dúcis Meliboéi.*
Tris Antenoridas Cereríque sácrum Polyboéten.
Altera candenti perfécta nítens elephánto.

Examples of the spondaic are—

- (2) (a) *Aut levis ocreas lento dúcunt argéto.†*
Saxa per et scopulos et depréssas convállis.
- (b) *Ardea Crustumerique et turrígeræ Antémnae.*
Servabat senior, qui Parrhásio Evándro.†
Antiquum in Buten. Hic Dardánio Anchísæ.
- (c) *Quod fieri ferro liquidóve pótést eléctro.*
Sceptra Palatini sedémque pétit Evándri.

The lines marked † are almost entirely unaccentual throughout except for the last foot.

It will be observed that, in all the (a) and (b) forms above,

¹ I have a note that Servius says that Virgil intended the Greek accent on *Epiros*; it does not matter if he did not; Servius' remark shows how Virgil's rhythms were understood in his day.

the fourth foot is unaccentual, whereas in (c) it is accental,¹ a distinction which does not obtain in English: also that the unaccented fifth foot draws attention to its weakness by loving (as grammarians would say) to expose an hiatus in its bosom. This is not an accident, nor an experiment; the effect was well known, and Virgil would not have used it if it had had no significance or a bad significance to him. He must have liked it; and I believe that English scholars admire it; but the evident motive of the hiatus has, so far as I know, never been pointed out. I will only say of it here that whether or no the English hexameter be sufficiently perfected to indulge securely in such a peculiar beauty, I find the following verses in my paraphrase—

(1) Dactylic.

- (a) As by an uncertain moonray *sécretly* illúmin'd.
 Have the avenging Cares laid their sléeple^s habitátions.
 They forthwith their journey renew, ténding to the wáter.
 Whom when th' old boatman descried silently emérging.
 Through Ereban darkness, thro' fields sówn with desolátion.
 Than wer' a face of flint, or of enscúptur'd alabáster.
 Where the spirits confin'd that await mórtal resurréction.
- (b) Inquisitor Minos, with his urn, súmmoning to assémbly.
- (c) Tearfully in once-lov'd accents he lóvingly address her.

(2) Spondaic.

I have, I believe, but one example of this kind of spondaic ending, *viz.*—

Wander'd through the forest-obscurity; and Æneas.

In this, though the fourth foot is regular, the weakness of the fifth is well marked: and it will be seen that more than half the English examples have the fourth foot normal, whereas in Latin it is only possible in the (c) forms. This fact, and a comparison, for instance, of such a line as *Than were a face* with *Seu mollis violae* will exhibit the sort of superiority which the English has over the Latin in respect of the command of regular accent.

¹ According to the principle in note 1, p. 7.

As for the irregularities, then, in the endings of my English hexameters, I wish that I may have rescued them from disrespect, for I have shown that their free rhythms were esteemed by Virgil. The only intelligent objection that I can foresee is that I use such endings more frequently than Virgil did. That is true enough; but it is quite a different objection from the assertion that they do not scan; and my real answer thereto would of course be that my undertaking was not to copy the Latin imitation of the Greek, but to make an analogous attempt in my own language. Waiving, however, this general position (which I confess it would be extremely inconvenient to maintain), and continuing to use Virgil for comparison, I would reply, firstly, that these rhythms are more natural and congenial to English than to Latin, and, secondly, that they can be more freely introduced in English because the English hexameter is generally more accentual than the Latin. For instance, in the 490 lines which I have paraphrased, the third foot is accentual in only about 100 lines of the original, which is little more than one in five, whereas in the English it is normal in over 300 places, which is three in five; and this argument cannot be set aside, namely, that the Latin hexameter was naturally unaccentual in one special place, and this condition being accepted by the Latin versifier made it necessary that the end of his line should generally reassert the normal rhythm. The English hexameter is free from this flaw; that is, it has no tendency to have an unaccentual cæsura and therefore not the same obligation to make an accentual ending; and to refuse this argument almost implies the contention that because the English verse is generally more accentual than the Latin it should therefore be completely accentual, and eschew all variety of inversion. My verse may not attract many readers: that is another matter; I can honestly say that I am truly sorry; but that I have not sought to please any prevalent taste.

I will finally illustrate my position, supposing that the

objection to the unaccentual places in my English lines is that they occur in unprecedented positions. Now the rule in Virgil is (as I have said) that the mid-feet of the verse are unaccentual, so that if the unaccentual feet in the *Æneid* were printed in a thicker type than the rest there would be a darkening down the middle of the page rather towards the left-hand side; whereas if my paraphrase were so treated, the darkening would be much less in quantity and more irregularly distributed; and that is the difference.

If it be asked, however, whether any of my dark patches are wrongly disposed, it is plain that I cannot ever have a dark patch where Virgil never has one, for there are no forbidden places. Examination has shown that the fourth, fifth and sixth places are sometimes all irregular, other lines have the first four feet inverted, and some have only one normal accent. And the variations in Virgil's rhythm are so rich that I do not think it likely that I can have written any line which could not be matched in his work, especially considering that his regular feet are only about 3·5 to my 4·7. If there were such a verse I should have thought that it would have been this one—

Unfortun'd Theseus, while sad Phlegias saddeneth Hell,

for there is here only one normal accent, and that is in the fourth foot; and though one may find lines in Virgil with only one regular accent, the fourth place is not where I should first look for it; the following line, however, is in this condition—

Litoreis ingens inventa sub ilicibus sus,

the main accents are all in the same places, and in both lines the third foot is without accent. If one should object that in Virgil's line the fourth foot is quite regular, whereas in the English the first syllable of Phlegias carries an accent which tends to make that foot irregular—although it has its initial syllable sufficiently accented—it cannot be held that

this difference is essential in such a verse, because we have in—

Tum variae illudant pestes, sæpe exiguus mus,

an example in which the fourth foot is also inverted, so that there is no one normally placed accent in all the line, unless the first be allowed to take its main accent from *Tum*, and that is no stronger than the *Un* of *Unfortunèd*.

I cannot but think that, important as that sow was, prodigious and portentous, and worthy of a memorial line, yet Theseus and Phlegias have a higher claim to distort the rhythm. Indeed, there can be no doubt that the irregularity of Virgil's line is due to the homeliness and poetic poverty of the sow, who needed to be rigged out in some extravagant fashion in order to avoid a common bathos; and Virgil did quite rightly in not Castalianising her with melodious graces, by which the bathos would have been rendered more evident and ridiculous. In the artifice which he has used she renounces all claim to elegance, but asserts her importance.

The *exiguus mus* line may further illustrate this poetic method. He wishes to describe the constant petty annoyances which the farmer has to suffer from the pertinacity of vermin, and he inverts every accent in the line, with a real effect of uncompensated discomfort concealed in an admirable verse. Some critics need to be reminded how ridiculous it is to suppose that just at this place an artist like Virgil, a complete master of his material, happened to encounter a mass of insurmountable difficulties which made it impossible for him to get a single accentual foot into the line. And it is not more illogical to assert this than to suppose that the irregular endings which I have quoted from him, and his occasionally accentual cæsuras, were makeshifts and conveniences forced on him by his material. However suggested, they were approved contrivances of calculated effect: that they appear convenient is only because they are well used; the most regularly melodious lines appear equally convenient.

THE VISION OF ÆNEAS

a Paraphrase of

Æn. vi. 268-751 & 893-8, and

A CENTO

of previous translations

Æneas on first landing in Italy near Cumæ went at once to Apollo's shrine there, & was saluted by the Sibyl who gave him a prophetic oracle. Æneas asked of her that he might be permitted to visit his father Anchises in the underworld; she bade him first find the golden bough, without which no living man might enter Hades. Æneas having found the bough, returned to the Sibyl, & made the sacrifice ordained by the Priestess; whereupon the magic was set in operation and the Sibyl led him into the darkness, where the vision began, as narrated by Virgil, commencing with the words *Ibant obscuri*. The vision is immediately preceded by these words of the Poet,

DI QVIBVS IMPERIVM EST ANIMARVM VMBRAEQ: SILENTES
ET CHAOS ET PHLEGETHON LOCA NOCTE TACENTIA LATE
SIT MIHI FAS AVDITA LOQVI SIT NVMINE VESTRO
PANDERE RES ALTA TERRA ET CALIGINE MERSAS



*Consecutive examples of
previous translations*



THAY walkit furth so dirk oneith thay wyst
Quhidder thay went amyddis dym schaddois thare,
Quhare ever is nicht, & never licht doith repare,
Throwout the waist dungeoun of Pluto king,
Thay vode boundis, & that gousty ring,
Sicklyke as quha wald throw thik woddis wend,
In obscure light quhare mone may not be kend,
As Jupiter the King Ethereal
With erdis skug hydys the heuynnys al,
And the mirk nycht with hir visage gray
From every thing has reft the hew away.

270

Before the portis & first jawis of hel
Lamentacioun & wraikful Thochtis fel
Thare lugeing had, & therat duellis eik
Pale Maledyis that causis men be seik,
The fereful Drede & als unweildy Age,
The felloun Hunger with her undauntit rage:
Thare was also the laithly Indigence
Terribil of schape & schameful hir presence:

VISION OF ÆNEAS
Line for line paraphrase of Virgil
Æn. vi. 268-751
with the Latin interlined

•

THEY wer' amid the shadows by night in loneliness obscure

lbant obscuro sola sub nocte per umbram

Walking forth i' the void and vasty dominyon of Ades ;

perque domos Ditis vacuas et inania regna :

As by an uncertain moonray secretly illumin'd

quale per incertam lunam sub luce maligna

270

One goeth in the forest, when heav'n is gloomily clouded,

est iter in silvis, ubi caelum condidit umbra

And black night hath robb'd the colours and beauty from all things.

Iuppiter, et rebus nox abstulit atra colorem.

Here in Hell's very jaws, the threshold of darkening Orcus,

Vestibulum ante ipsum primis in faucibus Orci

Have the avenging Cares laid their sleepless habitation,

Luctus et ultrices posuere cubilia Curae ;

Wailing Grief, pallid Infections, & heart-stricken Old-age,

pallentesque habitant Morbi tristisque Senectus,

Dismal Fear, unholy Famine, with low-groveling Want,

et Metus et malesuada Fames ac turpis Egestas,

The grisly Dede that mony ane has slane,
 The hard Laubour & the diseisful Pane,
 The slottry Slepe Dedis cousing of kynd,
 Inordinate Blithnes of perversit mind :
 And in the 3et forgainis thaym did stand
 The mortal Battel with his dedely brand,
 The irne chalmeris of hellis Furies fel,
 Witles Discord that woundring maist cruel,
 Womplit & buskit in ane bludy bend,
 With snakis hung at every haris end.

280

And in the myddis of the utter ward,
 With brade branchis sprede over al the sward,
 Ane rank elme tre stude, huge grete & stok auld :
 The vulgar pepil in that samyn hauld
 Belevis thare vane Dremes makis thare duelling,
 Under ilk leaf ful thik thay stick & hing.
 Thare bene eik monstouris of mony divers sort,
 The Centauris war stablit at this port,
 The doubill porturit Scylla with thaym in fere,
 Briareus with ane hundreth formes sere,
 The byisning beist the serpent of Lerna,
 Horribill quhissilland & queynt Chimera
 With fire enarmyt on hir toppis hie,
 The laithlye Harpies, & the Gorgonis thre,
 Of thrinefald bodyis gaistly formes did grone,
 Baith of Erylus & of Gerione.

ÆNEAS smertlie for the hasty drede
 Hynt furth his swerd in this place and gude spede,
 The drawin blade he profferis thare & here,
 Unto thai monstouris ever as they drew nere :
 And were not his expert mait Sibylla
 Taucht him, thay war bot vode gaistis all tha,

290

Forms of spectral horror, gaunt Toil and Death the devourer,

terribiles visu formae, Letumque Labosque ;

And death's drowsy brother, Torpor ; with whom, an inane rout,

tum consanguineus Leti Sopor et mala mentis

All the Pleasures of Sin ; there also the Furies in ambush

Gaudia, mortiferumque adverso in limine Bellum,

Chamber of iron, afore whose bars wild War bloodyhanded

ferreique Eumenidum thalami et Discordia demens

Raged, and mad Discord high brandished her venomous locks.

vipereum crinem vittis innexa cruentis.

280

Midway of all this tract, with secular arms an immense elm

In medio ramos annosaque bracchia pandit

Reareth a crowd of branches, aneath whose leafy protection

ulmus opaca, ingens, quam sedem Somnia vulgo

Vain dreams thickly nestle, clinging unto the foliage on high :

vana tenere ferunt, foliisque sub omnibus haerent.

And many strange creatures of monstrous form and features

multaque praeterea variarum monstra ferarum,

Stable about th' entrance, Centaur and Scylla's abortion,

Centauri in foribus stabulant Scyllaeque bifformes

And hundred-handed Briareus, and Lerna's wildbeast

et centumgeminus Briareus ac belua Lernae

Roaring amain, and clothed in frightful flame the Chimæra,

horrendum stridens, flammisque armata Chimaera,

Gorgons and Harpies,^v and Pluto's three-bodied ogre.

Gorgones Harpyiaequae et forma tricorporis umbrae.

In terror Æneas upheld his sword to defend him,

Corripit hic subita trepidus formidine ferrum

With ready naked point confronting their dreaded onset :

Aeneas strictamque aciem venientibus offert,

And had not the Sibyl warn'd how these lively spirits were

et ni docta comes tenuis sine corpore vitas

290

But ony bodyis, as waunderand wrachis waist,
 He had upoun thame ruschit in grete haist,
 And with his bitand brycht brand all in vane,
 The tume schaddois smityng to have slane.

HENRY SMITH WRIGHT

1903

Here is the entrance to the path that leads
 Down to the infernal stream of Acheron.
 Turbid with mire and fiercely-eddyng tide,
 The rushing river belches forth its sand
 Into Cocytus' pools. A ferryman
 Of aspect grim, and clad in filthy garb,
 Is guardian of the stream, Charon his name.
 A tangled mass of hair unkempt and white
 Covers his chin : with fiery eyes astare,
 And grimy cloak, that from his shoulders hangs
 Slung by a knot, he with a pole controls
 The movement of his boat, and tends the sails
 And ferries lifeless bodies o'er the flood.
 Aged in years is he, but, in a god
 Old age remaineth ever hale and green.

JOHN GIBSON

1889

Hither the whole crowd was rushing in streams to the banks,
 matrons and men, and bodies of high-souled heroes bereft of life,
 boys and unwed girls, and youths placed on the funeral pyre
 before the eyes of their parents.

All incorporeal, flitting in thin maskery of form,

admoneat volitare cava sub imagine formæ,

He had assail'd their host, and wounded vainly the void air.

inruat et frustra ferro diverberet umbras.

Hence is a road that led them a-down to the Tartarean streams,

Hinc via Tartarei quæ fert Acherontis ad undas.

Where Acheron's whirlpool impetuous, into the reeky

turbidus hic caeno vastaquæ voragine gurgis

Deep of Cokytos disgorgeth, with muddy burden.

aestuat atque omnem Cocyto eructat harenam.

These floods one ferryman serveth, most awful of aspect,

portitor has horrendus aquas et flumina servat

Of squalor infernal, Châron : all filthily unkempt

terribili squalore Charon, cui plurima nento

That woolly white cheek-fleece, and fiery the blood-shotten eyeballs :

canities inculta iacet, stant lumina flamma,

On one shoulder a cloak knotted-up his nudity vaunteth.

301

sordidus ex umeris nodo dependet amictus.

He himself plieth oar or pole, manageth tiller and sheet,

ipse ratem conto subigit velisque ministrat

And the relics of mén in 'his ash-grey barge ferries over ;

et ferruginea subvectat corpora cumba,

Already old, but green to a god and hearty will age be.

iam senior, sed cruda deo viridisque senectus.

Now hitherward to the bank much folk were crowding, a medley

Huc omnis turba ad ripas effusa ruebat,

Of men and matrons ; nor did death's injury conceal

matres atque viri defunctaque corpora vita

Bravespirited heroes, young maidens beauteous unwed,

magnanimum heroum, pueri innuptæque puellæ,

And boys borne to the grave in sight of their sorrowing sires.

impositique rogis iuvenes ante ora parentum :

As thick as the leaves fall to the ground
 in the woods at the first chill of Autumn,
 or as thick as the birds flock to land
 from the deep ocean, when the chilly season
 excites them across the sea
 and sends them to sunny lands.
 they stood there begging
 to be the first to be taken across,
 and stretched out their hands
 in desire for the further bank.

A. HADRIAN ALLCROFT

1891

But the sullen boatman
 takes in now these, now those,
 whilst others he repels
 and drives far from the beach.
 ÆNEAS, wondering forsooth
 and moved by the tumult, says,
 ‘Tell me, virgin, what means
 this flocking to the river?
 Or what do the spirits seek?
 or according to what distinction
 do these leave the banks,
 while those sweep the dark stream with oars?’
 Thus briefly answered him the aged priestess.

T. SEYMOUR BURT,

F.R.S.: 1882

‘Anchises’ son, true offspring of the gods,
 Cocytus’ pools, and th’ Stygian lake you see,

Countless as in the forest, at a first white frosting of autumn
quam multa in silvis autumni frigore primo
 Sere leaves fall to the ground ; or like whenas over the ocean 310
lapsa cadunt folia, aut ad terram gurgite ab alto
 Myrîad birds come thickly flocking, when wintry december
quam multae glomerantur aves, ubi frigidus annus
 Drives them afar southward for shelter upon sunnier shores,
trans pontum fugat et terris immittit apricis.
 So throng'd they ; and each his watery journey demanded,
stabant orantes primi transmittere cursum,
 All to the further bank stretching-out their arms impatient :
tendebantque manus ripae ulterioris amore.
 But the sullen boatman took now one now other at will,
navita sed tristis nunc hos nunc accipit illos,
 While some from the river forbade he', an' drave to a distance.
ast alios longe summos arcet harena.

Æneas in wonder alike and deep pity then spake.
Æneas miratus enim motusque tumultu
 'Tell-me (said-he), my guide, why flock these crowds to the water ?
'dic,' ait 'o virgo, quid vult concursus ad amnem ?
 Or what seek the spirits ? or by what prejudice are these
quidve petunt animae ? vel quo discrimine ripas
 Rudely denied, while those may upon the solemn river embark ?'
hae linquunt, illae remis vada livida verrunt ?'
 T'whom¹ then briefly again the Averniân priestess in answer. 321
olli sic breviter fata est longaeva sacerdos :
 'O Son of Anchises, heavn's true-born glorious offspring,
'Anchisa generate, deum certissima proles,
 Deep Cokyto it is thou sêest & Hell's stygiân flood,
Coeyti stagna alta vides Stygiamque paludem,

¹ Line 321. 'T'whom' is from Milton, in imitation of Virgil's admired Olli. It is not admitted in the ordinary prosody.

Whose power the Gods fear, swearing, to deceive.
 All yonder crowd is tombless and unburied,
 The ferryman is Charon ; those the wave
 Conveys have burial received (at death).
 But none may be transported o'er these banks
 Of horror and these hoarse-resounding floods,
 Unless their bones have rested in their graves.
 A hundred years they wander by these shores,
 And flit around until at last received,
 They view the lakes (so) earnestly desired.'

JOHN JACKSON
1908

THE Child of Anchises paused,
 and, much pondering, stayed his steps,
 pitying at heart their cruel doom.
 There he beheld, all mournful,
 and guerdonless of death's last tribute,
 Leucaspis, and Orontes, captain of the Lycian fleet,
 who together had sailed from Troy over the windy deep,
 and together were whelmed by the South,
 vessel and men alike engulfed.

OLIVER CRANE
New York 1888

LO ! Palinurus, his pilot himself was advancing to meet him,
 Who had of late on the Libyan voyage, while watching the planets,
 Off from the stern-deck pitched, outsprawled in the midst of the
 billows.
 Him, when he knew him, tho' scarcely, demure in the thickening
 shadows,

Whose dread sanctiōn alone Jove's oath from falsehood assureth.

di cuius irare timent et fallere numen.

These whom thou pitiedst, th' outcast and unburied are they ;

haec omnis, quam cernis, inops inhumataque turba est ;

That ferryman Chāron ; those whom his bark carries over

portitor ille Charon ; hi, quos vehit unda, sepulti.

Are the buried ; nor ever may mortal across the livid lake

nec ripas datur horrendas et rauca fluenta

Journey, or e'er upon Earth his bones lie peacefully entomb'd :

transportare prius quam sedibus ossa quierunt.

Haunting a hundred years this mournful plain they wander

centum errant annos volitantque haec litora circum ;

Doom'd for a term, which term expired they win to deliv'rance.' 330

tum demum admissi stagna exoptata revisunt.'

Then he that harken'd stood agaze, his journey arrested,

Constitit Anchisa satus et vestigia pressit

Grieving at heart and much pitying their unmerited lot.

multa putans sortemque animo miseratus iniquam.

There miserably fellow'd in death's indignity saw he

cernit ibi maestos et mortis honore carentis

Leucaspis with 'his old Lycian seachieften Orontes,

Leucaspim et Lyciae ductorem classis Oronten,

Whom together from Troy in home-coming over the waters

quos simul a Troia ventosa per aequora vectos

Wild weather o'ermaster'd, engulphing both shipping and men.

obruit Auster, aqua involvens navemque virosque.

And lo ! his helmsman, Palinurus, in eager emotion,

Ecce gubernator sese Palinurus agebat,

Who on th' Afric course, in bright star-light, with a fair wind,

qui Libyco nuper cursu, dum sidera servat,

Fell by slumber opprest unheedfully into the wide sea :

exciderat puppi mediis effusus in undis.

Whom i' the gloom when hardly he knew, now changed in affliction,

hunc ubi vix multa maestum cognovit in umbra,

Thus he abruptly addresses. ‘Ah ! which of the gods, Palinurus,
Snatched thee from us, & plunged thee deep in the midst of the
waters ?

Tell me, I pray, for Apollo, who never before was fallacious
Found, in this single response alone hath deluded my spirit,
Who was descanting that thou shouldst be safe on the deep, and
at length wouldst
Come to Ausonia’s confines. Is this, then, the faith that he plighted?’



‘Son of Anchises’ he answers, ‘Apollo’s tripod and shrine
Have not lied : no god o’erwhelmed me thus in the brine.
True to my trust I was holding the helm, stood ruling the course,
When by sad misadventure I wrenched it loose, and perforce
Trailed it behind in my fall. By the cruel waters I swear
Fear of mine own life truly I knew not, felt but a care
Lest thy bark, of her rudder bereft, and her helmsman lost,
Might be unequal to combat the wild seas round her that tossed.

Three long nights of the winter, across great waters and wide,
Violent south winds swept me, at fourth day’s dawn I descried
Italy’s coast, as I rose on the crest of a wave of the sea,

First he address. 'What God, tell-me O Palinurus, of all gods 341
sic prior adloquitur: 'quis te, Palinure, deorum

Plückt-you away and drown'd i' the swift wake-water abandon'd ?
eripuit nobis medioque sub aequore mersit ?

For never erst nor in else hath kind responsive Apollo
dic age. namque mihi, fallax haud ante repertus,

Led-me astray, but alone in this thing wholly deluded,
hoc uno responso animum delusit Apollo,

When he aver'd that you, to remote Ausōnia steering,
qui fore te ponto incolumem finisque canebat

Safe would arrive. Where now his truth? Is this the promis'd faith?'
venturum Ausonios. en haec promissa fides est ?'

But he, 'Neither again did Phœbus wrongly bespeak thee,
ille autem: 'neque te Phoebi cortina fefellit,

My general, nor yet did a god in 'his enmity drown me :
dux Anchisiade, nec me deus aequore mersit.

For the tiller, wherewith I led thy fleet's navigation,
namque gubernaculum multa vi forte revulsum,

And still clung to, was in my struggling hold of it unshipt, 350
cui datus haerebam custos cursusque regebam,

And came with-me' o'erboard. Ah ! then, by ev'ry accurst sea,
praecipitans traxi mecum. maria aspera iuro

Tho' in utter despair, far less mine own peril awed me
non ullum pro me tantum cepisse timorem,

Than my thought o' the ship, what harm might háp to her, yawing
quam tua ne spoliata armis, excussa magistro,

In the billows helmless, with a high wind and threatening gale.
deficeret tantis navis surgentibus undis.

Two nights and one day buffeted held I to the good spar
tris Notus hibernas immensa per aequora noctes

Windborne, with the current far-drifting, an' on the second morn
vexit me violentus aqua ; vix lumine quarto

Saw, when a great wave raised me aloft, the Italian highlands ;
prospexi Italiam summa sublimis ab unda,

Stroke by stroke I was swimming ashore, seemed nearly to be
 Safe from the billows : and weighted by dripping garments, I clave
 Clutching my hands, to the face of the cliff that towered on the wave,
 When wild people assailed me, a treasure-trove to their mind.
 Now are the waves my masters, I toss on the beach in the wind.

G. B. WHEELER

1853

But by the pleasant light of heaven & air ; by thy Sire, I pray thee ;
 by the hopes of youthful Iulus, rescue me, unconquered one, from
 this sad fate ; or cast a little earth upon me, for thou canst, and seek
 the Velinian haven ; or do thou, by whatever means may be, if thy
 goddess-parent shows thee any mode,—for I believe thou preparest
 to cross these great rivers and the Stygian marsh, not without special
 aid of heaven,—give thy right hand to a hapless man, & bear me
 with thee thro' these waters, that at least in death I may repose in
 tranquil rest.'

JOHN BOYS

1661

But to him thus the prophetess replies,
 'From whence doth this accurst desire arise ?
 Think'st, Palinure, unburied to sayle o're
 The Stygian sound, or to the other shore
 Without thy passe-port wilt thou goe ? Forbear,

And swimming-on with effort got ashore, nay already was saved,

paulatim adnabam terrae; iam tota tenebam,

Had not there the wrecking savages, who spied-me defenceless,

ni gens crudelis madida cum veste gravatum

Scarce clinging outwearied to a rock, half-drowned & speechless, 360

prensantemque uncis manibus capita aspera montis

Beat-me to death for hope of an unfound booty upon me.

ferro invasisset praedamque ignara putasset.

Now to the wind and tidewash a sport my poor body rolleth.

nunc me fluctus habet versantque in litore venti.

Wherefore thee, by heav'n's sweet light & airiness, I pray,

quod te per caeli iucundum lumen et auras,

By thy Sire's memories, thy hope of youthful Iulus,

per genitorem oro, per spes surgentis Iuli,

Rescue-me from these ills, brave master; Go to Velija,

eripe me his, inviete, malis: aut tu mihi terram

O'er my mortality's spoil cast thou th' all-hallowing dust:

inice, namque potes, portusque require Velinos;

Or better, if so be the goddess, heav'n's lady-Creatress,

aut tu, si qua via est, si quam tibi diva creatrix

Show-thee the way,—nor surely without high favoring impulse

ostendit (neque enim, credo, sine numine divum

Mak'st thou ventur' across these floods & black Ereban lake,—

flumina tanta paras Stygiamque innare paludem),

Give thy hand-to-me', an' o'er their watery boundary bring me 370

da dextram misero et tecum me tolle per undas,

Unto the haven of all, death's home of quiet abiding.'

sedibus ut saltem placidis in morte quiescam.'

Thus-he lamented, anon spake sternly the maid of Avernus.

talia fatus erat coepit cum talia vates:

' Whence can such unruly desire, Palinurus, assail thee ?

' unde haec, o Palinure, tibi tam dira cupido ?

Wilt thou th' Eumenidan waters visit unburied ? o'erpass

tu Stygias inhumatus aquas amnemque severum

The stubborn Fates will not be bow'd by Pray'r :
 Take this for solace of thy sadder chance,
 By prodigies compell'd, th' Inhabitants
 Both far, and neer, thy Manes shall appease,
 And to thy memory a tomb shall rayse
 After thy name to all Æternitie ;
 The place shall Palinurus called bee.'

This speech, the grief which he conceiv'd, abates :
 He's pleas'd that hee that Coast denominates.

WALTER FARRER
1893

Therefore they proceed on the journey they have begun, and approach the river : whom soon as the mariner descried from the Stygian wave, passing through the quiet grove and turning their footsteps towards the bank, thus first he accosts with words and unprovoked rebukes.

G. K. RICKARDS
1871

‘What errand brings thee here, a warrior armed ?
 Stay thy rash foot, intruder, come not near.
 These are the realms of Sleep and drowsy Night ;

Hell's Stygian barrier ? Chāron's boat unbidden enter ?

Eumenidum aspicias, ripamve iniussus adibis ?

Cease to believe that fate can bé by pray'ër averted.

desine fata deum flecti sperare precando.

Let my sooth a litel thy cruel destiny comfort.

sed cape dicta memor, duri solacia casus.

Surely the people of all thy new-found country, determin'd

nam tua finitimi, longe lateque per urbes

By heav'n-sent omens will achieve thy purification,

prodigiis acti caelestibus, ossa piabunt

Build thee a tomb of honour with yearly solemnity ordain'd,

et statuent tumulum et tumulo sollemnia mittent,

380

And dedicate for ever thy storied name to the headland.'

aeternumque locus Paliuiri nomen habebit.'

These words lighten awhile his fear, his sadness allaying,

His dictis curae emotae pulsusque parumper

Nor vain was the promise his name should eternally survive.

corde dolor tristi; gaudet cognomine terra.

They forthwith their journey renew, tending to the water :

Ergo iter inceptum peragunt fluvioque propinquant.

Whom when th' old boatman descried silently emerging

navita quos iam inde ut Stygia prospexit ab unda

Out o' the leafy shadows, advancing t'ward the river-shore,

per tacitum nemus ire pedemque advertere ripae,

Angrily gave he challenge, imperious in salutation.

sic prior adgreditur dictis atque increpat ultro :

' Whosoever thou be, that approachest my river all-arm'd,

' quisquis es, armatus qui nostra ad flumina tendis,

Stand to announce thyself, nor further make footing onward.

fare age quid venias iam istinc, et comprime gressum.

Here 'tis a place of ghosts, of night & drowsy delusion :

umbrarum hic locus est, somni noctisque soporae :

390

This Stygian raft no living soul may bear.
 Nor had I cause for joy that once my bark
 Pirithöus, Theseus, Hercules conveyed—
 The last Hell's yelling watch-dog bound in chains,
 And dragged the cowering beast from Pluto's throne:
 Those daring ravishers would fain have torn
 E'en from the couch of Dis his beauteous Queen.

R. C. SINGLETON

1859

In answer whereunto
 Spake briefly the Amphrysian prophetes.
 'Here no such ambush ; cease to be disturbed ;
 Nor do our weapons violence import.
 Let the colossal porter in his den,
 For ever barking scare the bloodless shades ;
 Chaste Proserpine her uncle's palace keep.

CHR. P. CRANCH

Boston 1872

Trojan Æneas, well renowned for arms
 And filial reverence, to these lower shades
 Of Erebus descends to meet his sire.
 If by such piety thou art not moved,
 At least this branch thou wilt acknowledge.' Here
 She showed the branch concealed within her robe.
 At once his anger fell, nor more he spake ;

Forbidden unto living mortals is my Stygian keel :

corpora viva nefas Stygia vectare carina.

Truly not Alkides embarkt I cheerfully, nor took

nec vero Alciden me sum lætatus euntem

Of Theseus or Pirithous glad custody, nay though

accepisse lacu, nec Thesea Pirithoumque,

God-sprung were they both, warriors invincible in might :

dis quamquam geniti atque invicti viribus essent.

Hé 'twas would sportively the guard of Tartarus enchain,

Tartareum ille manu custodem in vincla petivit

Yea and from the palace with gay contumely dragged him ;

ipsius a solio regis traxitque trementem ;

Théy to ravish Hell's Queen from Pluto's chamber attempted.'

hi dominam Ditis thalamo deducere adorti.'

Then thus th'Amphrysian prophetess spake briefly in answer.

Quæ contra breviter fata est Amphrysia vates :

'No such doughty designs are ours, Cease thou to be movèd !

'nullæ hic insidiæ tales (absiste moveri),

Nor these sheeny weapons intend force. Cerberus unvext

nec vim tela ferunt ; licet ingens ianitor antro

400

Surely for us may affray the spirits with 'howling eternal,

aeternum latrans exsanguis terreat umbras,

And chaste Persephone enjoy her queenly seclusion.

casta licet patrui servet Proserpina limen.

Troian Æneas, bravest and gentlest-hearted,

Troius Aeneas, pietate insignis et armis,

Hath left earth to behold his father in out-lying Ades.

ad genitorem imas Erebi descendit ad umbras.

If the image^v of a so great virtue doth not affect thee,

si te nulla movet tantæ pietatis imago,

Yet this bough^v—glittering she reveal'd its golden avouchment—

at ramum hunc' (aperit ramum qui veste latebat)

'Thou mayst know.' Forthwith his bluster of heart was appeasèd :

'agnoscas.' tumida ex ira tum corda residunt.

But gazed, admiring, at the fated bough,
 The offering revered, so long a time
 Unseen ; and toward them turns around his barge
 Of dusky hue, and brings it to the shore.

LONSDALE & LEE

1871

Next he thrusts out other spirits, who were sitting along the length of the benches, and clears the gangways ; withal he admits into the hull the great Æneas. The crazy craft groaned beneath the weight, and thro' its leaks let in a flood of marshy water. At last on the other side of the stream he lands in safety prophetsess and hero, on the unsightly mire and gray sedge.

E. S. CROOKE

late 19th century

Huge Cerberus makes these realms resound with the baying from his three throats, couching monstrous in his den at the entrance. To whom, seeing that his necks were already bristling with the snakes, the prophetsess throws a cake made of honey and medicated corn to produce sleep.

H. OWGAN

1852

He, stretching his triple throat with raving greediness, seizes the offered cake, and, laid on the ground, unbends his giant limbs, and stretches his huge length along the cave. Æneas secures the entrance while its guard lay sleeping,

Nor word gave-he, but admiring the celestial omen,

nec plura his. ille admirans venerabile donum

That bright sprigg of weird for so long period unseen,

fatalis virgæ longo post tempore visum

Quickly he-túrñeth about his boat, to the margin approaching, 410

caeruleam advertit puppim ripaeque propinquat.

And the spirits, that along the gun'al benchways sat in order,

inde alias animas, quae per iuga longa sedebant,

Drave he ashore, offering ready room : but when the vessel took

deturbat laxatque foros ; simul accipit alveo

Ponderous Æneas, her timbers crankily straining

ingentem Aenean. gemit sub pondere cumba

Creak'd, an' a brown water came trickling through the upper seams.

sutilis et multam accipit rimosa paludem.

Natheless both Sibyl ánd Hero, slow wafted across stream

tandem trans fluvium incolumis vatemque virumque

Safe on th'ooze & slime's hideous desolation alighted.

informi limo glaucaque exponit in ulva.

Hence the triple-throated bellowings of Cerberus invade

Cerberus haec ingens latratu regna trifauci

All Hell, where opposite the arrival he lies in a vast den.

personat adverso recubans immanis in antro.

But the Sibyl, who mark'd his necklaces of stiffening snakes,

cui vates horrere videns iam colla colubris

Cast him a cake, poppy-drench'd with drowsiness and honey-sweeten'd.

melle soporatam et medicatis frugibus offam

He, rabid and distending a-hungry' his triply-cavern'd jaws, 421

obicit. ille fame rabida tria guttura pandens

Gulp'd the proffer'd morsel ; when slow he-relaxt his immense bulk,

corripit obiectam, atque immania terga resolvit

And helplessly diffused fell out-sprawl'd over the whole cave.

fusus humi totoque ingens extenditur antro.

Æneas fled by, and left full boldly the streamway,

occupat Aeneas aditum custode sepulto

and promptly leaves the bank of the irrepassable stream.

JOHN VICARS
1632

Straight in's first entrance piteous cries he heares,
And loud laments of infants 'bout his eares,
Of tender babes, snatcht from their mothers breast,
Deprived of longer life by death's arrest.
Next these, were those who by false sentence dy'd,
Yet lot and law these to their place apply'd.
Minos th' inquisitour the lots doth cast,
And spies and tries their lives and follies past.

JOHN OGILVY
1649

Next after these, those wretched Ghosts reside,
Who hating life, have by their own hands dyde,
And lost their soules : who now to live again
Would not hard toil and poverty disdain ;
Them fates deny, and the most dreadful sound
Binds in, and Styx nine times incircles round.

Not farre from hence they to large champaigns came,

That biddeth all men across but alloweth ne'er a returning.

evaditque celer ripam inirmeabilis undae.

Already now i' the air were voices heard, lamentation

Continuo auditæ voces vagitus et iugens

And shrilly crying of infant souls by th' entry of Ades.

infantumque animæ flentes, in limine primo

Babes, whom unportion'd of sweet life, unblossoming buds,

quos dulcis vitæ exsorsis et ab ubere raptos

One black day carried off and chokt in dusty corruption.—

abstulit atra dies et funere mersit acerbo.

Next are they who falsely accused were wrongfully condemn'd 430

hos iuxta falso damnati crimine mortis.

Unto the death : but here their lot by justice is order'd.

nec vero hæc sine sorte datae, sine iudice, sedes :

Inquisitor Minos, with his urn, summoning to assembly

quaesitor Minos urnam movet ; ille silentum

His silent council, their deed or slander arraigneth.—

conciliumque vocat vitasque et crimina discit.

Next the sullen-hearted, who rashly with else-innocent hand

proxima deinde tenent maesti loca, qui sibi letum

Their own life did-away, for hate or weariness of light,

insontes peperere manu lucemque perosi

Imperiling their souls. How gladly, if only in Earth's air,

proiecere animas. quam vellent aethere in alto

Would-they again their toil, discomfort, and pities endure !

nunc et pauperiem et duros perferre labores !

Fate obstructs : deep sadness now, unloveliness awful

fas obstat, tristisque palus inamabilis undae

Rings them about, & Styx with ninefold circle enarmeth.—

alligat et novies Styx interfusa coercet.

Not far hence they come to a land extensiv on all sides ; 440

Nec procul hinc partem fusi monstrantur in omnem

Ibant Obscuri

The fields of sorrow call'd, such was the name :
 Here those whom cruel Love with griefe devours,
 Did haunt close walks, conceal'd in mirtle bowres,
 Nor in their death relinquish they their woes ;
 Here Phædra, Procris, and Euryphile, goes,
 Showing those wounds her son had made, he saw
 Pasiphae, Evadne, Laodamia,
 Cæneus with them, now woman, once a man,
 Whom fates restor'd to her own sex againe.



JOHN DRYDEN
 1716

Not far from these Phœnician Dido stood ;
 Fresh from her Wound, her Bosom bathe'd in Blood.
 Whom, when the Trojan Heroe hardly knew,
 Obscure in Shades, and with a doubtful view,
 (Doubtful as he who runs thro' dusky Night,
 Or thinks he sees the Moon's uncertain Light ;)
 With tears he first approach'd the silent Shade ;
 And, as his Love inspired him, thus he said.
 ' Unhappy Queen ! then is the common breath
 Of Rumour true in your reported Death,

Weeping Plain 'tis call'd :—such name such country deserveth.

lugentes campi ; sic illos nomine dicunt.

Here the lovers, whom fiery passion hath cruelly consumed,

hic quos durus amor crudeli tabe peredit

Hide in leafy alleys^v and pathways bow'ry, sequester'd

secreti celant calles et myrtea circum

By woodland myrtle, nor hath Death their sorrow ended.

silva tegit ; curae non ipsa in morte relinquunt.

Here was Phædra to see, Procris^v and sád Eriphyle,

his Phaedram Procrimque locis maestamque Eriphylen

She of her unfilial deathdoing wound not ashamed,

crudelis nati monstrantem vulnera cernit,

Evadne,^v and Pasiphae^v and Laodamia,

Euadnenque et Pasiphaen ; his Laodamia

And epicene Keneus, a woman to a man metamorphos'd,

it comes et iuvenis quondam, nunc femina, Caeneus

Now by Fate converted again to her old feminine form.

rursus et in veterem fato revoluta figuram.

'Mong these shades, her wound yet smarting ruefully, Dido 450

Inter quas Phoenissa recens a vulnere Dido

Wander'd throu' the forest-obscurity ; and Æneas

errabat silva in magna ; quam Troius heros

Standing anigh knew surely the dim form, though i' the darkness

ut primum iuxta stetit agnovitque per umbras

Veil'd,—as when one seëth a young moon on the horizon,

obscuram, qualem primo qui surgere mense

Or thinketh to ' have seen i' the gloaming her delicate horn :

aut videt aut vidisse putat per nubila lunam,

Tearfully in once-lov'd accents he-lovingly adrest her.

demisit lacrimas dulcique adfatus amore est :

'Unhappy ! ah ! too true 'twas told me, O unhappy Dido,

' infelix Dido, verus mihi nuntius ergo

Dead thou wert ; to the fell extreme didst thy passion ensue.

venerat extinctam ferroque extrema secutam ?

And I, alas, the Cause ! by Heav'n I vow,
 And all the Pow'rs that rule the Realms below,
 Unwilling I forsook your friendly State ;
 Commanded by the Gods, & forc'd by Fate,
 Those Gods, that Fate, whose unresisted Might
 Have sent me to these Regions void of Light
 Thro' the vast Empire of eternal Night. }
 Nor dar'd I to presume, that, press'd with Grief,
 My flight sh^d urge you to this dire Relief.
 Stay, stay your Steps, & listen to my Vows :
 'Tis the last Interview that Fate allows ! '

In vain he thus attempts her Mind to move,
 With Tears & Pray'rs, & late repenting Love.
 Disdainfully she look'd : then turning round,
 But fix'd her Eyes unmov'd upon the Ground.
 And, what he says, & swears, regards no more,
 Than the deaf Rocks, when the loud Billows roar.
 But whirl'd away, to shun his hateful sight,
 Hid in the Forest and the Shades of Night.
 Then sought Sicheus, thro' the shady Grove,
 Who answer'd all her Cares & equal'd all her Love.

And was it I that slew thee? Alas! Smite falsity, ye heav'ns!

funeris heu tibi causa fui? per sidera iuro,

And Hell-fury attest-me', if here any sanctity reigneth,

per superos et si qua fides tellure sub ima est,

Unwilling, O my Queen, my step thy kingdom abandon'd. 460

invitus, regina, tuo de litore cessi.

Me the command of a god, who here my journey determines

sed me iussa deum, quae nunc has ire per umbras,

Through Ereban darkness, through fields sown with desolation,

per loca senta situ cogunt noctemque profundam,

Drive-me to wrong my heart. Nay tho' deep-pain'd to desert thee

imperii egere suis; nec credere quivi

I ne'er thought to provoke thy pain of mourning eternal.

hunc tantum tibi me discessu ferre dolorem.

Stay yet awhile, ev'n here unlook'd-for again look upon me:

siste gradum teque aspectu ne subtrahe nostro.

Fly-me not ere the supreme words that Fate granteth us are said.'

quem fugis? extremum fato quod te adloquor hoc est.'

Thus he: but the spirit was raging, fiercely defiant,

Talibus Æneas ardentem et torva tuentem

Whom he approach'd with words to appease, with tears for atonement.

lenibat dictis animum lacrimasque ciebat.

She to the ground downcast her eyes in fixity averted;

illa solo fixos oculos aversa tenebat

Nor were her features more by his pleading affected, 470

nec magis incepto vultum sermone movetur

Than wer' a face of flint, or of ensculptur'd alabaster.

quam si dura silex aut stet Marpesia cautes.

At length she started disdainful, an' angrily withdrew

tandem corripuit sese atque inimica refugit

Into a shady thicket: where her grief kindly Sychæus

in nemus umbriferum, coniunx ubi pristinus illi

Sooth'd with other memories, first love and virginal embrace.

respondet curis aequatque Sychæus amorem.

EARL of LAUDERDALE

1710

Mov'd with her Death Æneas' watry Eyes
 Follow with looks of Pity while she flies,
 And now pursues the way the Fates ordain'd,
 He and his Guide the outmost Fields attain'd ;
 Where by themselves Heroick Souls remain
 Of Men renown'd in War. Here on the Plain
 He met Parthenopeus, Tideus here,
 And pale Adrastus trembling still through Fear.
 Of Trojan Ghosts he saw a mighty Train,
 All much regretted, all in Battel slain ;
 Thersilochus, Glaucon, Medon with the rest,
 Antenor's son, & Ceres' sacred Priest :
 Great Polybetes, glad Ideus there
 Driving his chariot, in his Hand a Spear.

Mr. CHRISTOPHER PITT

1740

Eager to view the Chief, on either Hand,
 Rank behind Rank, the airy Warriors stand :
 All in their turn retard the Prince, to know
 What urged his Journey to the Shades below.
 Not so the Kings of Greece—Appall'd, dismay'd }
 The hostile Chiefs the godlike man survey'd }
 In arms that glitter'd thro' the dusky Shade. }
 Some turn'd and fled, astonished at the View

And ever Æneas, to remorse by deep pity soften'd,

nec minus Æneas casu concussus iniquo

With brimming eyes pursued her queenly figure disappearing.

prosequitur lacrimis longe et miseratur euntem.

Thence the Sibyl to the plain's extremest boundary led him,

Inde datum molitur iter. iamque arva tenebant

Where world-fam'd warriors, a lionlike company, haunted.

ultima, quae bello clari secreta frequentant.

Here great Tydeus saw he eclips'd, & here the benighted

hic illi occurrit Tydeus, hic inclutus armis

Phantom of Adrastus,^v of stalwart Parthenopæus.

Parthenopæus et Adrastris pallentis imago,

480

Here long mourn'd upon earth went all that prowess of Ilium

hic nultum fleti ad superos belloque caduci

Fallen in arms; whom, when he beheld them, so many and great,

Dardanidae, quos ille omnis longo ordine cernens

Much he-bewail'd. By Thersilochus his mighty brothers stood,

ingemuit, Glaucumque Medontaque Thersilochumque,

Children of Antenor; here Demetriân Polyboetes,

tris Antenoridas Cererique sacrum Polyboeten,

And Idæus, in old chariot-pose dreamily stalking.

Idæumque etiam currus, etiam arma tenentem.

Right and left the spirits flocking-on stood crowding around him;

circumstant animae dextra laevaue frequentes:

Nor their eyes have enough; they touch, find joy unwonted

nec vidisse semel satis est; iuvat usque morari

Marching in equal stép, and eager of his coming enquire.

et conferre gradum et veniendi discere causas.

But th' Argive leaders, and they that obey'd Agamemnon,

at Danaum proceres Agamemnoniaequae phalanges

When they saw that Trojan in arms come striding among them, 490

ut videre virum fulgentiaque arma per umbras,

Old terror invaded their ranks: some fled stricken, as once

ingenti trepidare metu; pars vertere terga,

As when before him to their Fleets they flew.
 Some rais'd a Cry : the flutt'ring Accents hung
 And dy'd imperfect on the trembling Tongue.

H. W. HUNTING

1891

And here he saw Deiphobus the son of Priam gashed o'er all his body, cruelly mangled as to his face, his face and both hands, and his temples stripped and deprived of ears, and nostrils hewn away by shameful wound. Scarce indeed did he recognise him shrinking and hiding his grievous punishment, and first addressed him with his well known voice.

J. B. Gentleman

1699

'Valiant Deiphobus, sprung of Troy's great Blood
 What cruel man would use you in this sort
 Or whom would God permit to do't? [I heard]

J. W. MACKAIL

1885

Rumour reached me that on that last night, outwearied with endless slaughter of the Pelasgians, thou hadst sunk on the heap of mingled carnage. Then mine own hand reared an empty tomb on the Rhoetean shore, mine own voice thrice called aloud upon thy ghost. Thy name and armour keep the spot : thee, O my friend, I could not see nor lay in the native earth I left.'

They to the ships had fled for shelter ; others the alarm raise,

ceu quondam petiere rates, pars tollere vocem

But their thin utterance mock'd vainly the lips wide-parted.

exiguam : inceptus clamor frustratur liantis.

Here too Deiphobus he espied, his fair body mangled,

atque hic Priamiden laniatum corpore toto

Cruelly dismember'd, disfeatur'd cruelly his face,

Deiphobum vidit, lacerum crudeliter ora,

Face and hands; and lo! shorn closely from either temple,

ora manusque ambas, populataque tempora raptis

Gone wer' 'his ears, and maim'd each nostril in impious outrage.

auribus et truncas inhonesto vulnere naris.

Barely he-knew him again cow'ring shamefastly ' an' hiding

vix adeo agnovit pavitantem ac dira tegentem

His dire plight, & thus he 'his old companyon accosted.

supplicia, et notis compellat vocibus ultro :

' Noblest Deiphobus, great Teucer's intrepid offspring,

' Deiphobe armipotens, genus alto a sanguine Teuceri,

500

Who was it, inhuman, coveted so cruel a vengeance?

quis tam crudelis optavit sumere poenas ?

Who can hav adventur'd on thee? That last terrible night

cui tantum de te licuit ? mihi fama suprema

Thou wert said to hav exceeded thy bravery, an' only

nocte tulit fessum vasta te caede Pelasgum

On thy faln enemies wert faln by weariness o'ercome.

procubuisse super confusae stragis acervum.

Wherefor' upon the belov'd sea-shore thine empty sepulchral

tunc egomet tumulum Rhoeteo litore inanem

Mound I erected, aloud on thy ghost tearfully calling.

constitui et magna manis ter voce vocavi.

Name and shield keep for-thee the place ; but thy body, dear friend,

nomen et arma locum servant ; te, atnice, nequivi

Found I not, to commit to the land ere sadly ' I left it.'

conspicere et patria decedens ponere terra.'

ALEXANDER STRAHAN

1767

To which the son of Priam : ‘nothing’s left
By you, my friend, undone ; you have discharg’d
All pious duties to Deiphobus,
And to his shade. But me my destiny,
And that Laconian woman’s wickedness
Detestable, o’erwhelm’d with all these ills.
These monuments she left me.

W. F. THORNHILL

1886

How we poor dupes, that fatal night bestowed,
Fooled of false hope, on mad delusive joys,
Thou know’st, dear friend ; must needs but too well know.
At that sad tide, when as the fatal steed
Came bounding up our castle’s steep ascent,
And big with death, a mail-clad host did bring
Hid in its teeming womb, this precious dame,
On mock pretence for Bacchic dance to lead
A troop of yelling wives about the walls,
Amid the throng, with monster torch uplift,
Signalled the Greeks from off the topmost tower.

JAS. RHOADES

1893

Then I with trouble spent, weighed down with sleep,
Was holden of our ill-starred bridal bower,
Lying with deep sweet slumber overwhelmed,
Deep as the calm of death. My peerless wife
Meanwhile all arms from out the palace moves—
The true sword first from ’neath my pillow filched—
Calls Menelaus in, throws wide the door,

Then the son of Priam ' I thought not, friend, to reproach thee :
Ad quæ Priamides : ' nihil o tibi, amice, relictum ;

Thou didst all to the full, ev'n my shade's service, accomplish. 510
omnia Deiphobo solvisti et funeris umbris.

'Twas that uninterdicted adultress from Lacedæmon
sed me fata mea et scelus exitiale Lacaenæ

Drive-me to doom, & planted in hell her trophy triumphant.
his mersere malis ; illa hæc monumenta reliquit.

On that night,—how vain a security and merrymaking
namque ut supremam falsa inter gaudia noctem

Then sullied us thou know'st, yea must too keenly remember,—
egerimus, nosti : et nimium meminisse necesse est.

When the ill-omened horse oerleapt Troy's lofty defences,
cum fatalis equus saltu super ardua venit

Dragg'd in amidst our town pregnant with a burden of arm'd men.
Pergama et armatum peditem gravis attulit alvo,

She then, her Phrygian women in feign'd phrenzy collecting,
illa chorum simulans euhantis orgia circum

All with torches aflame, in wild Bacchic orgy paraded,
ducebat Phrygias ; flammam media ipsa tenebat

Flaring a signal aloft to her ambusht confederate Greeks.
ingentem et summa Danaos ex arce vocabat.

I from a world of care had fled with weariful eyelids 520
tum me confectum curis somnoque gravatum

Unto my unhappy chamber ', an' lay fast lockt in oblivyon,
infelix habuit thalamus, pressitque iacentem

Sunk to the depth of rest as a child that nought will awaken.
dulcis et alta quies placidaeque simillima morti.

Meanwhile that paragon helpmate had robb'd me of all arms,
egregia interea coniunx arma omnia tectis

E'en from aneath the pillow my blade of trust purloining ;—
amovet et fidum capiti subduxerat ensem ;

Then to the gate ; wide flings she it op'n an' calls Menelaus.
intra tecta vocat Menelaum et limina pandit,

Hoping forsooth that to her lover this
 Would prove a mighty boon, and so be quenched
 The fame of old offences. Why delay?
 They burst into my chamber: joins the crew,
 Prompter of crimes, the son of Æolus.
 Ye gods, like measure to the Greeks repay,
 If with pure lips I ask for vengeance.

JOHN MILLER

1863

But what events
 Have brought thee living hither, say in turn.
 Com'st thou wide wafted by the erroneous sea?
 Or by the Gods admonished? What is this
 Ill fortune that impels thee, so that thou
 Art present in these melancholy abodes,
 Where the sun shines not, and where rest is none.'

HAMILTON BRYCE

1894

Thus as they talked, Aurora, in her rosy team
 had passed the zenith in her course:
 and they had likely spent the whole allotted time in such communing;
 but the Sibyl as attendant guide, admonished him & briefly spoke.

JOS. DAVIDSON

1790

'Æneas, the Night comes on apace, (while) we waste the hours
 in (vain) lamentations. This is the Place where the Path divides in
 two; the Right is what leads to great Pluto's walls, by this our Way
 to Elysium lies: but the left carries on

Would not a so great service attach her faithful adorer ?

scilicet id magnum sperans fore munus amanti,

Might not it extinguish the repute of 'her earlier illdeeds ?

et famam exstingui veterum sic posse malorum.

Brief-be the tale. Menelaus arrives : in company there came

quid moror ? inrumpunt thalamo, comes additus una

His crime-counsellor *Æolides*. . So, and more also

hortator scelerum Æolides. di, talia Grais

Deal-ye', O Gods, to the Greeks ! an if I call justly upon you.— 530

instaurate, pio si poenas ore reposco.

But thou ; what fortune hitherward, in turn prithy tell me,

sed te qui vivum casus, age fare vicissim,

Sent-thee alive, whether erring upon the bewildering Ocean,

attulerint. pelagine venis erroribus actus

Or high-prompted of 'heav'n, or by Fate wearily hunted,

an monitu divum ? an quae te fortuna fatigat,

That to the sunless abodes and dusky demesnes thou approachest ?'

ut tristis sine sole domos, loca turbida, adires ?'

Ev'n as awhile they thus converse it is already mid-day,

Hac vice sermonum roseis Aurora quadrigis

Unperceiv'd, but aloft earth's star had turn'd to declining.

iam medium aetherio cursu traiecerat axem ;

And haply ' *Æneas* his time in parley had outgone,

et fors omne datum traherent per talia tempus,

Had not then the Sibyl with word of warning avized him.

sed comes admonuit breviterque adfata Sibylla est :

' Night hieth, *Æneas* ; in tears our journey delayeth.

'nox ruit, Aenea ; nos flendo ducimus horas.

See our road, that it here in twain disparteth asunder ;

hic locus est partis ubi se via findit in ambas :

540

This to the right, skirting by th' high city-fortresses of Dis,

dextera quae Ditis magni sub moenia tendit,

Endeth in Elysium, our path ; but that to the leftward

hac iter Elysium nobis ; at laeva malorum

the Punishment of the wicked, and conveys to cursed Tartarus.'

C. DAVIDSON

1905

On the other hand Deiphobus [said] 'Be not incensed, great priestess : I shall be gone ; I will fill up the number [of the ghosts] and be rendered back to darkness. Go, go, thou glory of our nation ; May'st thou find fates more kind !' This only he spoke, and at the word turned his steps.

J. W. MOORE

1889

When as Æneas cast a sudden look,
Lo ! on his left, beneath a rocky height,
A vast wide edifice met his wondering sight :
Three lines of wall the enormous pile surround,
And Phlegethon's foaming fiery torrents bound,
Whose rocks roll thundering in its flaming flood :
Right in the front a mighty portal stood :
Columns of solid adamant defy
All strength of men, and powers of the sky,
To burst its barriers with their utmost blows :
High in the air an iron tower uprose :
In blood-dyed pall Tisiphone sits by,
And guards the vestibule with sleepless eye
Both day and night.

CH. RANN KENNEDY

1849

Hence groans are heard, the lash, the clank of iron,
And trail of heavy chains.

Only receives their feet who wend to eternal affliction.'

exercet poenas et ad impia Tartara mittit.

Deiphobus then again, 'Speak not, great priestess, in anger ;

Deiphobus contra : ' ne saevi, magna sacerdos ;

I will away to refill my number among th' unfortun'd.

discedam, explebo numerum reddarque tenebris.

Thou, my champion, adieu ! Go where thy glory awaits thee !'

i decus, i, nostrum ; melioribus utere fatis.'

When these words he 'had spok'n, he-turn'd and hastily was fled.

tantum effatus, et in verbo vestigia torsit.

Æneas then look'd where leftward, under a mountain,

Respicit Aeneas subito et sub rupe sinistra

Outspread a wide city lay, threefold with fortresses engirt,

moenia lata videt triplici circumdata muro,

Lickt by a Tartarean river of live fire, the torrentiâl

quae rapidus flammis ambit torrentibus amnis,

550

Red Phlegethon, and huge boulders his roundy bubbles be :

Tartareus Phlegethon, torquetque sonantia saxa.

Right i' the front stareth the columnar gate adamantine,

porta adversa ingens solidoque adamante columnae,

Such that no battering warfare of mén or immortals

vis ut nulla virum, non ipsi excindere bello

E'er might shake ; blank-faced to the cloud its bastion upstands.

caelicolae valeant ; stat ferrea turris ad auras,

Tisiphone thereby in a bloodspotty robe sitteth alway

Tisiphoneque sedens palla succincta cruenta

Night and day guarding sleeplessly the desperat entrance.

vestibulum exsomnia servat noctesque diesque.

Wherefrom an awestirring groan-cry and fierce clamour outburst,

hinc exaudiri gemitus et saeva sonare

Sharp lashes, insane yells, dragg'd chains and clanking of iron.

verbera, tum stridor ferri tractaeque catenae.

The Chieftain stood,
 And listen'd fearful. 'Holy Virgin, say,
 What crimes are these? What punishments, and why
 This dreadful wail?' The Sibyl answer'd thus.

WILLIAM SMART

1822

'Famed leader of the Trojans,
 It is allowed to no undefiled person to tread the polluted threshold:
 but Hecate when she set me to preside over the Avernian groves,
 herself taught me the punishments appointed by the Gods, and led
 me through the whole.

Capt. H. HUBBARD PIERCE

Philadelphia, 1879

Here Cretan Rhadamanthus rules, as judge and punisher of sin:
 and each soul must here confess the crimes of life; for which,
 atonement was deferred till death's late hour—vain hope in guilt
 concealed!—Tisiphone, with scourges armed, doth lash the guilty
 shades—harsh torment without end; and shaking in her left hand
 horrid snakes, the sister Furies calls, a heartless crew.

ROBERT ANDREWS

1766

Now screaming horror o'er the harsh-jarring hinge
 Wide ope the sacred portals. Lo! what Guard
 Sits in the porch! What Form the entrance keeps!

Æneas drew back, his heart by 'his 'hearing affrighted :

Constitit Æneas strepitumque exterritus hausit.

‘What manner of criminals, my guide, now tell-me (he-question'd), 560

‘ quae scelerum facies ? o virgo, effare ; quibusve

‘Or what their penalties ? what this great wail that ariseth ?’

urgentur poenis ? quis tantus clangor ad auris ?’

Answering him the divine priestess, ‘ Brave hero of Ilîum,

tum vates sic orsa loqui : ‘ dux inclute Teucrum,

O'er that guilty threshold no breath of purity may come :

nulli fas casto sceleratum insistere limen ;

But Hecate, who gave-me to rule i' the groves of Avernus,

sed me cum lucis Hecate praecepit Avernis,

Herself led me around, & taught heav'n's high retribution.

ipsa deum poenas docuit perque omnia duxit.

Here Cretan Rhadamanthus in unblest empery reigneth,

Gnosius haec Rhadamanthus habet durissima regna

Secret crime to punish,—full surely he-wringeth avowal

castigatque auditque dolos subigitque fateri

Even of all that on earth, by vain impunity harden'd

quae quis apud superos furto laetatus inani

Men sinning have put away from thought till ' impenitent death.

distulit in seram commissa piacula mortem.

On those convicted tremblers then leapeth avenging

continuo sontis ultrix accincta flagello

570

Tisiphone with keen flesh-whips and viperous scourges,

Tisiphone quatit insultans, torvosque sinistra

And of 'her implacable sisters inviteth attendance.'

intentans anguis vocat agmina saeva sororum.

—Now sudden on screeching hinges that portal accursèd

tum demum horrisono stridentes cardine sacrae

Flung wide its barriers.—‘ In what dire custody, mark thou,

panduntur portae. cernis custodia qualis

Is the threshold ! guarded by how grim sentry the doorway !

vestibulo sedeat, facies quae limina servet ?

More fell within, vast Hydra's fifty throats
 Yawn, belching pitchy tempests. Tart'ra's womb
 Shoots twice the depth wide headlong neath the shades ;
 As high o'er mortals the etherial vault.

Here Earth's old offspring, Titan's sons, who erst
 Thunderstruck still roll bellowing thro' th' abyss.
 Here lie th' Aleian Twins, prodigious length !
 Whose hands wou'd scaling storm the pow'rs of heav'n :
 And shove the monarch from his lofty throne.

H. DELABERE MAY

1903

And bearing cruel punishment, I saw
 Salmoneus, caught while mimicking the flames
 Of Jupiter, and Thunder of the sky.
 Borne by four steeds and brandishing his torch,
 Through peoples of the Greeks, and through the midst
 Of Elis town, triumphantly he rode,
 Claiming for him the honour of the gods.

JOS. TRAPP, D.D.

1731

Infatuate, with a brazen bridge, and hoofs
 Of noisy trampling steeds, to counterfeit
 Th' inimitable lightning, and the Storms.
 But the Almighty Father lanced a Bolt
 Through the thick Clouds

More terrible than they the ravin'd insatiab'l Hydra

quinquaginta atris immanis hiatibus Hydra

That sitteth angry within. Know too that Tartarus itself

saevior intus habet sedem. tum Tartarus ipse

Dives sheer gaping aneath in gloomy profundity downward

bis patet in praeceps tantum tenditque sub umbras

Twice that height that a man looketh-up t'ward airy Olympus.

quantus ad aetherium caeli suspectus Olympum.

Lowest there those children of Earth, Titanian elders,

hic genus antiquum Terrae, Titania pubes,

580

In the abyss, where once they fell hurl'd, yet wallowing lie.

fulmine deiecti fundo voluntur in imo.

There the Alōidæ saw I, th' ungainly rebel twins

hic et Aloidas geminos immania vidi

Primæval, that assay'd to devastate th' Æmpyræan

corpora, qui manibus magnum rescindere caelum

With huge hands, and rob from Jove his kingdom immortal.

adgressi superisque Iovem detrudere regnis.

And there Salmoneus I saw, rend'ring heavy payment,

vidi et crudelis dantem Salmonea poenas,

For that 'he idly' had mockt heav'n's fire and thunder electric ;

dum flammam Iovis et sonitus imitatur Olympi.

With chariot many-yoked and torches brandishing on high

quattuor hic invectus equis et lampada quassans

Driving among 'his Graian folk in Olympian Elis ;

per Graium populos mediaeque per Elidis urbem

Exultant as a God he rode in blasphemy worshipt.

ibat ovans, divumque sibi poscebat honorem,

Fool, who th' unreckoning tempest and deadly dreaded bolt

demens, qui nimbos et non imitabile fulmen

590

Thought to mimic with brass and confus'd trample of horses !

aere et cornipedum pulsu simularet equorum,

But 'him th' Omnipotent, from amidst his cloudy pavilyon,

at pater omnipotens densa inter nubila telum

(a Bolt he lanc'd not Brands
 And smoking Tow) and drove him headlong hurl'd
 With the vast Swing and Whirlwind of his Arm.

J. M. KING

1847

There too I saw gigantic Tityon lie,
 From Terra sprung, who vainly sought to die ;
 O'er nine wide acres was his body spread,
 Here stretch'd his feet, and languish'd there his head.
 Perch'd on his giant breast is seen to dwell,
 Whetting its crooked beak, the bird of Hell :
 Throughout all time with fierce and greedy joy
 The vulture feasts, nor does the banquet cloy ;
 Fruitful of pains his liver never dies
 And still the feast the growing flesh supplies.

CH. SYMMONS, D.D.

1817

Why should I on the Lapithae dilate,
 Why speak Ixion's or Pirithous' fate ?
 In trembling imminence, a sable rock
 Now now to fall, o'er these intends the shock :
 To those, on whom eternal famine preys,
 A regal feast its luxuries displays,
 Around the pompous hall in shining rows
 Couches of gold delude with vain repose.
 Close at the board the Queen of Furies stands,
 Thundering forbids the taste, and lifts her brands
 To awe the graspings of their quivering hands. }

THOS. PHAER

1584

There they that did their brethren most abhor while life did last,
 Or beat their parents, or their clients cause have foule betrayed,

Blasted, an' eke his rattling car and smoky pretences

contorsit, non ille faces nec fumea taedis

Extinguish'd at a stroke, scattering his dust to the whirlwind.

lumina, praecipitemque immani turbine adegit.

There too huge Tityos, whom Earth that gendereth all things

nec non et Tityon, Terrae omniparentis alumnus,

Once foster'd, spreadeth-out o'er nine full roods his immense limbs.

cernere erat, per tota novem cui iugera corpus

On him a wild vulture with hook-beak greedily gorgeth

porrigitur, rostroque immanis vultur obunco

His liver upsprouting quick as that Hell-chicken eateth.

immortale iecur tendens fecundaque poenis

Shé diggeth and dwelleth under the vast ribs, her bloody bare neck

viscera rimaturque epulis habitatque sub alto

Lifting anon : ne'er loathes-she the food, ne'er fails the renewal. 600

tore, nec fibris requies datur ulla renatis.

Where wer' an end their names to relate, their crimes and torments ?

quid memorem Lapithas, Ixiona Pirithoumque ?

Some o'er whom a hanging black rock, slipping at very point of

quo super atra silex iam iam lapsura cadentique

Falling, ever threateneth : Couches luxurious invite

imminet adsimilis ; lucent genialibus altis

Softly-cushion'd to repose : Tables for banqueting outlaid

aurea fulera toris, epulaeque ante ora paratae

Tempt them ever-famishing : hard by them a Fury regardeth,

regifico luxu ; furiarum maxima iuxta

And should théy but a hand uplift, trembling to the dainties,

accubat et manibus prohibet contingere mensas,

She with live firebrand and direful yell springeth on them.

exsurgitque facem attollens atque intonat ore.

Their crimes,—not to 'hav lov'd a brother while love was allow'd them ;

Hic, quibus invisi fratres, dum vita manebat,

Or to 'hav struck their father, or inveigled a dependant ;

pulsatusve parens aut fraus innexa clienti,

And such as gatherid goodes unto themselves, and no man paied,
 Nor almes never gave, wherof there is to great a throng.
 Or for aduoutry have been slaine, or reised warres in wrong.
 Or rebels to their prince, or maisters goods wold not discerne :
 Includid in that Jaile their paines they bide. Seeke not to lerne
 What pains : what world of wo ther is : how ech his fortune feeles.
 Som rolls unweldy rocks, some hangs on hie displaied on wheeles,
 Some tomling tyre themselves. There ever sitts and ever shall
 Unhappy Theseus, & Phlegias most of misers all
 Among those caytives darke & loud with voice to them doth rore,
 Learn justice now by this, & gods above despise no more.
 One wretch his country sold, & prince of strength therto did call,
 He forgid lawes for bribes, & made, & mard, & altrid all.
 Another leapt into his daughters bed, confounding kindes.
 All ment outragious dedes, & fyld their foule outragious minds.
 Not if I had a hundred mouthes, a hundred tonges to spend,
 And voice as strong as steele, yet could I never comprehend

Or who chancing alone on wealth prey'd lustfully thereon, 610
aut qui divitiis soli incubuere repertis

Nor made share with others, no greater company than they :
nec partem posuere suis (quae maxima turba est),

Some for adultery slain ; some their bright swords had offended
quique ob adulterium caesi, quique arma secuti

Drawn i' the wrong : or a master's trust with perfidy had met :
impia nec veriti dominorum fallere dextras,

Dungeon'd their penalties they await. Look not to be answer'd
inclusi poenam expectant. ne quaere doceri

What that doom, nor th' end of these men think to determine.
quam poenam, aut quae forma viros fortunave mersit.

Some aye roll heavy rocks, some whirl dizzy on the revolving
saxum ingens volvunt alii, radiisque rotarum

Spokes of a pendant wheel : sitteth and to eternity shall sit
districti pendent ; sedet aeternumque sedebit

Unfortun'd Theseus ; while sad Phlegias saddeneth hell
infelix Theseus, Phlegyasque miserrimus omnis

With vain oyez to' all loud crying a tardy repentance,
admonet et magna testatur voce per umbras :

“Walk, O man, i' the fear of Gód, and learn to be righteous !” 620
“discite iustitiam moniti et non temnere divos.”

Here another, who sold for gold his country, promoting
vendidit hic auro patriam dominumque potentem

Her tyrant ; or annull'd for a base bribe th' inviolate law.
imposuit ; fixit leges pretio atque refixit ;

This one 'had unfather'd his blood with bestial incest :
hic thalamum invasit natae vetitosque hymenaeos :

All some fearful crime had dared & vaunted achievement.
ausi omnes immane nefas ausoque potiti.

What mind could harbour the offence of such recollection,
non, mihi si linguae centum sint oraque centum,

Or lend welcoming ear to the tale of iniquity and shame,
ferrea vox, omnis scelerum comprehendere formas,

Their sondry sinnes & paines, nor of their names sh^d make an end.

When SIBLI to ÆNEAS thus had said : ‘ Now make me speede,
Go furth, keepe on thy way, performe those things that thou hast
neede.

Dispatche we now (q^d she) I spie from hence the chimneis topps
Of CICLOPS boistous walles, I see their gates their forge, & shoppes,
Where we commaunded be to leave this gift of golden spraises.’

ARTHUR MALET

1880

Thus she spake : and both together moving o’er the dusky way
Pass across the middle space, till at the massive gates they stay ;
Standing in the porch Æneas sprinkles him with water pure,
And the golden branch he fixes on the lintel of the door.

WM. MORRIS

1876

So all being done, the Goddess’ gift well paid in manner meet,
They came into a joyous land, & greensward fair & sweet
Amid the happiness of groves, the blessed dwelling-place.
Therein a more abundant heaven clothes all the meadows’ face
With purple light, & their own sun & their own moon they have.

Here some in games upon the grass their bodies breathing gave :

And to the pains wherewith such deeds are justly requited ?'

omnia poenarum percurrere nomina possim.

Ev'n when thus she ' had spok'n, the priestess dear to Apollo,

Haec ubi dicta dedit Phoebi longæva sacerdos,

' But, ready, come let us ón, perform-we the order appointed !

' sed iam age, carpe viam et susceptum perfice munus ;

Hast'n-we (saith-she), the wall forged on Cyclopián anvils

acceleremus ' ait ; ' Cyclopium educta caminis

630

Now I see, an' th' archway in Ætna's furnace attemper'd,

moenia conspicio atque adverso fornice portas,

Where my lore biddeth us to depose our high-privileg'd gift.'

haec ubi nos praecepta iubent deponere dona.'

Then together they trace i' the drooping dimness a footpath,

Dixerat et pariter gressi per opaca viarum

Whereby, faring across, they arrive at th' arches of iron.

corripiunt spatium medium foribusque propinquant.

Æneas stept into the porch, and duly besprinkling

occupat Aeneas aditum corpusque recenti

His body with clear water affixt his bough to the lintel ;

spargit aqua ramumque adverso in limine figit.

And, having all perform'd at length with ritual exact,

His demum exactis, perfecto munere divae,

They came out on a lovely pleasance, that dream'd-of oasis,

devenere locos laetos et amoena virecta

Fortunat isle, the abode o' the blest, their fair Happy Woodland.

fortunatorum nemorum sedesque beatas.

Here is an ampler sky, those meads ar' azur'd by a gentler

largior hic campos aether et lumine vestit

640

Sun than th' Earth, an' a new starworld their darkness adorneth.

purpureo, solemque suum, sua sidera norunt.

Some were matching afoot their speed on a grassy arena,

Pars in gramineis exercent membra palaestris,

Or on the yellow face of sand they strive & play the play.

Some beat the earth with dancing foot, & some the song they say :

And there withal the Thracian man in flowing raiment sings

Unto the measure of the dance on seven-folded strings ;

And now he smites with finger-touch, and now with ivory reed.

And here is Teucer's race of old, most lovely sons indeed :

High-hearted heroes born on earth in better days of joy :

Ilus was there, Assaracus, & he who builded Troy,

E'en Dardanus. Far off are seen their empty wains of war

And war-weed : stand the spears in earth, unyoked the horses are,

And graze the meadows all about ; for even as they loved

Chariot & weapons, yet alive, & e'en as they were moved

To feed sleek horses, under earth doth e'en such joy abide.

Others he saw to right & left about the meadows wide

Feasting, or joining merry mouths to sing the battle won

Amidst the scented laurel-grove, whence earth-ward rolleth on

The full flood that Eridanus athwart the wood doth pour.

In playful combat some wrestling upon the yellow sand,
contendunt ludo et fulva luctantur harena;

Part in a dance-rhythm or poetry's fine phantasy engage;
pars pedibus plaudunt choreas et carmina dicunt.

While full-toga'd anear their high-priest musical Orpheus
nec non Threicius longa cum veste sacerdos

Bade his prime sev'n tones in varied harmony discourse,
obloquitur numeris septem discrimina vocum,

Now with finger, anon sounding with an ivory plectrum.
iamque eadem digitis, iam pectine pulsat eburno.

And here Æneas met Teucēr's fortunate offspring,
hic genus antiquum Teuceri, pulcherrima proles,

High-spirited heroes, fair-favor'd sons o' the morning,
magnanimi heroes, nati melioribus annis,

Assarac and Ilos[^] and Dardan founder of Ilûm:
Ilusque Assaracusque et Troiae Dardanus auctor.

650

Their radiant chariots he 'espied rank't empty afar off,
arma procul currusque virum miratur inanis.

Their spears planted afield, their horses wandering at large,
stant terra defixæ hastæ passimque soluti

Grazing around:—as on earth their joy had been, whether armour
per campum pascuntur equi. quæ gratia currum

Or chariot had charmed them, or if 'twere good manage and care
armorumque fuit vivis, quæ cura nitentis

Of the gallant warhorse, the delight liv'd here unabated:
pascere equos, eadem sequitur tellure repostos.

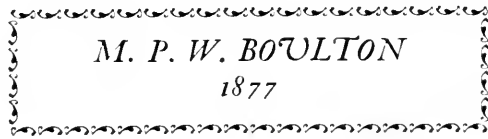
Lo! then others, that about the meadow sat feasting in idless,
conspicit, ecce, alios dextra laevaue per herbam

And chanting for joy a familyr pæan of old earth,
vescentis lætumque choro pæana canentis

By fragrant laurel o'er-canopied, where 'twixt enamel'd banks
inter odoratum lauri nemus, unde superne

Bountiful Eridanus glides throu' their bosky retirement.
plurimus Eridani per silvam volvitur amnis.

Lo, they who in their country's fight sword-wounded bodies bore :
 Lo, priests of holy life & chaste, while they in life had part ;
 Lo, God-loved poets, men who spake things worthy Phoebus' heart :
 And they who bettered life on earth by newfound mastery ;
 And they whose good deeds left a tale for men to name them by :
 And all they had their brows about with snowy fillets bound.



M. P. W. BOULTON
 1877

Whom the Sibylline maid bespake as gathering streamed they round :
 'Fore all Musaeus, whom the shades where chief in concourse prest
 Look up to, he amidmost towers tall-shouldered o'er the rest.

'Say to us, O ye blissful souls, thou, sovran poet, say
 What spot, what haunt Anchises hath ? in quest of him from day
 We came, and over Erebus' vast rivers held our way.'

And unto her the hero thus brief-worded answer made :
 'To none of us is certain home : we dwell in greenwood shade :
 Couches of stream-banks mossy, meads kept fresh by rivulets,
 Our haunts are these. But if toward such goal your longing sets,
 Scale yonder ridge : thence easy path to follow will I show.'

Here were men who bled for honour, their country defending ; 660

hic manus ob patriam pugnando vulnera passi,

Priests, whose lives wer' a flame of chastity on God's altar ;

quique sacerdotes casti, dum vita manebat,

Holy poets, content to await their crown of Apollo ;

quique pii vates et Phoebo digna locuti,

Discoverers, whose labour 'had aided life or ennobled ;

inventas aut qui vitam excoluere per artis,

Or who fair memories had left through kindly deserving.

quique sui memores alios fecere merendo :

On their brow a fillet pearl-white distinguisheth all these :

omnibus his nivea cinguntur tempora vitta.

Whom the Sibyl, for they drew round, in question accosted,

quos circumfusos sic est adfata Sibylla,

And most Musæus, who tower'd noble among them,

Musæum ante omnis (medium nam plurima turba

Center of all that sea of bright faces looking upward.

hunc habet atque umeris exstantem suspicit altis) :

'Tell, happy souls, and thou poet and high mystic illustrious,

' dicite, felices animæ, tuque, optime vates,

Where dwelleth Anchises ? what home hath he ? for 'tis in his quest

quæ regio Anchisen, quis habet locus ? illius ergo

We hither have made journey across Hell's watery marches.' 671

venimus et magnos Erebi tranavimus amnis.'

Thertó with brief parley rejoin'd that mystic of old-time.

Atque huic responsum paucis ita reddidit heros :

'In no certain abode we-remain : by turn the forest glade

' nulli certa domus ; lucis habitamus opacis,

Haunt-we, liliated stream-bank, sunny mead ; and o'er valley and rock

riparumque toros et prata recentia rivis

At will rove-we : but if ye aright your purpose arede me,

incolimus. sed vos, si fert ita corde voluntas,

Mount-ye the hill : myself will prove how easy the pathway.'

hoc superate iugum, et facili iam tramite sistam.'

He said, and step before them bare : and pointed out below
The shining plains : they hold the track and quit the summit height.

JOHN CONINGTON

1867

But sire Anchises 'neath the hill
Was calmly scanning at his will
The souls unborn now prisoned there,
One day to pass to upper air ;
There as he stood, his wistful eye
Marked all his future progeny,
Their fortunes & their fates assigned,
The shape, the mien, the hand, the mind.
Soon as along the green he spied
Æneas hastening to his side,
With eager act both hands he spread,
And bathed his cheeks with tears, & said :
' At last ! and are you come at last ?
Has love the perilous road o'erpast,
That love so tried of yore ?
And may I hear that well-known tone,
And speak in accents of my own,
And see that face once more ?
Ah yes ! I knew the hour would come :
I pondered o'er the days' long sum,
Till anxious care the future knew :
And now completion proves it true.

J. RING

after Dryden & Pitt, 1820

From what strange lands, what stormy seas and skies,
Returns my son, to bless my longing eyes ?
How have I fear'd your fate, but fear'd it most

Speaking 'he léd : and come to the upland, sheweth a fair plain

dixit, et ante tulit gressum camposque nitentis

Gleaming aneath ; and they, with grateful adieu, the descent made.

desuper ostentat ; dehinc summa cacumina linquunt.

Now lord Anchises was down i' the green valley musing,

At pater Anchises penitus convalle virenti

Where the spirits confin'd that await mortal resurrection

680

inclusas animas superumque ad lumen ituras

While diligently he-mark'd, his thought had turn'd to his own kin,

lustrabat studio recolens, omnemque suorum

Whose numbers he-reckon'd, an' of all their progeny foretold

forte recensabat numerum, carosque nepotes

Their fate and fortune, their ripen'd temper an' action.

fataque fortunasque virum moresque manusque.

He then, when he espied Æneas t'ward him approaching

isque ubi tendentem adversum per gramina vidit

O'er the meadow, both hands uprais'd and ran to receive him,

Aenean, alacris palmas utrasque tetendit,

Tears in his eyes, while thus his voice in high passion outbrake.

effusaeque genis lacrimae et vox excidit ore :

' Ah, thou'rt come, thou'rt come ! at length thy dearly-belov'd grace

' venisti tandem, tuaque expectata parenti

Conquering all hath won-thee the way. 'Tis allow'd to behold thee,

vicit iter durum pietas ? datur ora tueri,

O my son,—yea again the familiar raptur' of our speech.

nate, tua et notas audire et reddere voces ?

Nay, I look't for 't thus, counting patiently the moments,

690

sic equidem ducebam animo rebarque futurum

And ever expected ; nor did fond fancy betray me.

tempora dinumerans, nec me mea cura fefellit.

From what lands, my son, from what life-dangering ocean

quas ego te terras et quanta per aequora vectum

Art-thou arrived ? full mighty perils thy path hav' opposèd :

accipio ! quantis iactatum, nate, periclis !

When late you linger'd on the Libyan coast !'
 'Your pensive ghost,' the godlike chief replies,
 'Appearing urg'd this painful enterprise.
 By your behest I visit these abodes,
 My fleet lies anchor'd in the Tuscan floods.—
 O father ! give thy hand, nor hide thy face,
 Nor, Oh ! withdraw thyself from our embrace !'

While yet he spoke, the tender sorrows rise,
 And the big drops run trickling from his eyes,
 Thrice round his neck his eager arms he threw,
 Thrice from his arms an airy phantom flew ;
 Swift as the wind, with momentary flight,
 Swift as a fleeting vision of the night.

FAIRFAX TAYLOR

1903

Meanwhile he views, deep-bosomed in a dale
 A grove, & brakes that rustle in the breeze,
 And Lethe, gliding throu' the peaceful vale.
 Peoples & tribes, all hovering round, he sees,
 Unnumbered, as in summer heat the bees
 Hum round the flowerets of the field, to drain
 The fair white lilies of their sweets ; so these
 Swarm numberless, & ever & again
 The gibbering ghosts disperse, & murmur o'er the plain.

And how nearly the dark Libyan thy destiny o'erthrew !'

quam metui ne quid Libyae tibi regna nocerent !'

Then 'he, 'Thy spirit, O my sire, 'twas thy spirit often

ille autem : ' tua me, genitor, tua tristis imago

Sadly appearing aroused me to seek thy far habitation.

saepius occurrens haec limina tendere adegit ;

My fleet moors i' the blue Tyrrhene : all with-me goeth well.

stant sae Tyrrheno classes. da iungere dextram,

Grant me to touch thy hand as of old, and thy body embrace.'

da, genitor, teque amplexu ne subtrahe nostro.'

Speaking, awhile in tears his feeling mutinied, and when

sic memorans largo fletu simul ora rigabat.

For the longing contact of mortal affection, he out-held

ter conatus ibi collo dare brachia circum ;

His strong arms, the figure sustain'd them not : 'twas as empty

ter frustra compressa manus effugit imago,

E'en as a windworn cloud, or a phantom of irrelevant sleep.

par levibus ventis volucrique simillima somno.

700

On the level bosom of this vale more thickly the tall trees

Interea videt Aeneas in valle reducta

Grow, an' aneath quivering poplars and whispering alders

seclusum nemus et virgulta sonantia silvae,

Lethe's dreamy river throu' peaceful scenery windeth.

Lethaeumque domos placidas qui praenatat animum.

Whereby now flitted in vast swarms many people of all lands,

hunc circum innumerae gentes populi que volabant,

As when in early summer 'honey-bees on a flowery pasture

ac velut in pratis ubi apes aestate serena

Pill the blossoms, hurrying to' an' fro,—innumerable are they,

floribus insidunt variis et candida circum

Revisiting the ravish'd lily cups, while all the meadow hums.

lilia funduntur, strepi: omnis murmure campus.

Awe-struck Æneas would the cause enquire :
 What streams are yonder ? What the crowd so great,
 That filled the river's margin ? Then the Sire
 Anchises answered : ' They are souls that wait
 For other bodies, promised them by Fate.
 Now by the banks of Lethe here below
 They lose the memory of their former state,
 And from the silent waters as they flow
 Drink the oblivious draught, & all their cares forgo.

C. J. BILLSON

1906

These have I wished to show thee many a day,
 And count my children's children, to increase
 Thy joy with mine, when Italy is found.'
 ' O Father ! may we think that any souls
 Pass upward, and return to irksome flesh ?
 What is this strange sad longing for the light ?'
 ' Son, I will hold thee in suspense no more.'
 And thus his sire unfolds the gradual tale.

T. CLAYTON

1893

' First then a soul within them quickens heaven and earth, the
 watery kingdom, and the moon's bright orb, and Titan's stelled fires,

Æneas was turn'd to the sight, and marvelling enquired,

Horrescit visu subito causasque requirit

710

‘Say, sir, what the river that there i’ the vale-bottom I see?’

inscius Æneas, quae sint ea flumina porro,

And who they that thickly along its bank have assembled?’

quive viri tanto complerint agmine ripas.

Then Lord Anchises, ‘The spirits for whom a second life

Tum pater Anchises: ‘animae, quibus altera fato

And body are destined ar’ arriving thirsty to Lethe,

corpora debentur, Lethaei ad fluminis undam

And here drink th’ unmindful draught from wells of oblivyon.

securos latices et longa oblivia potant.

My heart greatly desired of this very thing to acquaint thee,

has equidem memorare tibi atque ostendere coram,

Yea, and show-thee the men to-be-born, our glory her’after,

iampridem hanc prolem cupio enumerare meorum,

So to gladden thine heart where now thy voyaging endeth.’

quo magis Italia mecum laetere reperta.’

‘Must it then be-believ’d, my sire, that a soul which attaineth

‘o pater, ane aliquas ad caelum hinc ire putandum est

Elysium will again submit to her old body-burden?’

720

sublimis animas iterumque ad tarda reverti

Is this well? what hap can awake such dire longing in them?’

corpora? quae lucis miseris tam dira cupido?’

‘I will tell-thee, O son, nor keep thy wonder awaiting,’

‘dicam equidem nec te suspensum, nate, tenebo’

Answereth Anchises, and all expoundeth in order.

suscipit Anchises atque ordine singula pandit.

‘Know first that the heavens, and th’ Earth, and space fluid or void,

‘Principio caelum ac terram camposque liquentis

Night’s pallid orb, day’s Sun, and all his starry coævals,

lucentemque globum lunae Titaniaque astra

Are by one spirit inly quickened, and, mingling in each part,

spiritus intus alit, totamque infusa per artus

and a Mind spread through each member thrills the universal frame, and blends itself with the mighty mass. Hence men and beasts and birds derive their life, and the strange creatures which the Ocean bears beneath its glassy floor. Heaven is the birthplace of these essences, and theirs a pith of fire, so far as 'tis not clogged by thews of clay, and limbs compact of death.

Sir THEODORE MARTIN
K.C.B., 1896

From these spring fears, desires, and joys and griefs.
Within the darkness of their dungeon pent,
Men look not upward to the heaven beyond ;
Nor even, when life is o'er, do all the ills
And plagues that erewhile did their bodies taint,
Depart, so deep are they perforce engrained
Into their being by long years of sin.
Therefore by penal sufferings must they make
Atonement for misdeeds of former days.

CH. SYMMONS (again)
1814. Bk. VI

Some are suspended in the viewless wind :
Some deep in roaring water are confined ;
And some are exercised with fire's sharp power.
Each soul must prove its expiatory hour.

Mind informs the matter, nature's complexity ruling.

mens agitat molem et magno se corpore miscet.

Thence the living creatures, man, brute, and ev'ry feather'd fowl,

inde hominum pecudumque genus vitæque volantum

And what breedeth in Ocean aneath her surface of argent :

et quæ marmoreo fert monstra sub æquore pontus.

Their seed knoweth a fiery vigour, 'tis of airy divine birth,

739

igneus est ollis vigor et cælestis origo

In so far as unimpeded by an alien evil,

seminibus, quantum non corpora noxia tardant

Nor dull'd by the body's framework condemn'd to corruption.

terrenique hebetant artus moribundaque membra.

Hence the desires and vain tremblings that assail them, unable

hinc metuunt cupiuntque, dolent gaudentque, neque auras

Darkly prison'd to arise to celestial exaltation ;

dispiciunt clausæ tenebris et carcere caeco.

Nor when death summoneth them anon earth-life to relinquish,

quin et supremo cum lumine vita relinquit,

Can they in all discard their stain, nor wholly away with

non tamen omne malum miseris nec funditus omnes

Mortality's plague-spots. It must-be that, O, many wild graffs

corporeæ excedunt pestes, penitusque necesse est

Deeply at 'heart engrain'd have rooted strangely upon them :

multa diu concreta modis inolescere miris.

Wherefore must suffering purge them, yea, Justice atone them

ergo exercentur poenis veterumque malorum

With penalties heavy as their guilt : some purify exposed

749

supplicia expendunt : alia panduntur inanes

Hung to the viewless winds, or others long watery searchings

suspensæ ad ventos, aliis sub gurgite vasto

Cleanse i' the ocean-salt, some bathe in fîery renewal :

infectum eluitur scelus aut exurit igni—

Each cometh unto his own retribution,—if after in ample

quisque suos patimur manis ; exinde per amplum

Then are we sent to range Elysium's sweets :
 And few are we who gain these blissful seats,
 Till, his full orb complete, long-toiling Time
 Has cleansed the foulness of concreted crime,
 And left in all its native radiance bright
 The ethereal sense of elemental light.
 Then when a thousand circling years have roll'd,
 All thus to Lethe crowd, by Heaven controll'd,
 That thence unconscious, they may wish anew
 To breathe in bodies, and the sun review.'

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JOHN CONINGTON
1882

There are two gates of Sleep : the one, as story tells
 of horn, supplying a ready exit for true spirits :
 the other gleaming with the polish of dazzling ivory,
 but thro' it the powers below send false dreams to the world above.
 Thither Anchises, talking thus, conducts his son and the Sibyl,
 and dismisses them by the gate of ivory.



Elysium we attain, but a few, to the fair Happy Woodland,
mittimur Elysium et pauci laeta arva tenemus—

Yet slow time still worketh on us to remove the defilement,
donec longa dies perfecto temporis orbe

Till it 'hath eaten away the acquir'd dross, leaving again free
concretam exemit labem, purumque relinquit

That first fiery vigour, the celestial virtue of our life.
aetherium sensum atque aurai simplicis ignem.

All whom here thou seest, hav accomplished purification :
has omnis, ubi mille rotam volvere per annos,

Unto the stream of Lethe a god their company calleth,
Lethaeum ad fluvium deus evocat agmine magno,

That forgetful of old failure, pain & disappointment,
scilicet immemores supra ut convexa revisant

750

They may again into' earthly bodies with glad courage enter.'
rursus, et incipiant in corpora velle reverti.'

Twain be the gates o' the house of sleep: as fable opineth
Sunt geminae Somni portae, quarum altera fertur

One is of horn, and thence for a true dream outlet is easy :
cornea, qua veris facilis datur exitus umbris,

Fair the other, shining perfected of ivory carven ;
altera candenti perfecta nitens elephanto,

But false are the visions that thereby find passage upward.
sed falsa ad caelum mittunt insomnia manes.

Soon then as Anchises had spok'n, he-led the Sibyl forth
his ibi tum natum Anchises unaque Sibyllam

And his son, and both dismisst from th' ivory portal.
prosequitur dictis portaque emittit eburna.



PRIAM AND ACHILLES

a Paraphrase of

Iliad xxiv. 339-660 and

A CENTO

of previous translations

When Achilles had slain Hector, he kept his body unburied and dishonoured in revenge for Patroclus' death. Zeus was offended, and in a vision advised Priam to buy his son's body from Achilles with a great ransom, and Thetis warned Achilles that he should consent. Since it was certain death for Priam to enter the Grecian camp, the gods promised him the assistance and escort of Hermes. The following passage commences where Hermes is setting out from Olympus to meet Priam by night and ensure his success. Priam is already on his way: he is driving his own chariot, and his servant Idaeus drives the mule-wagon that carries the ransom. Priam does not immediately recognize Hermes in his disguise.

ΜΗΝΙΝ ΑΕΙΔΕ ΘΕΑ ΠΗΛΗΙΑΔΕΩ ΑΧΙΛΗΟΣ
ΟΥΛΟΜΕΝΗΝ, Η ΜΤΡΙ' ΑΧΑΙΟΙΣ ΑΛΓΕ' ΕΘΗΚΕ



*Consecutive examples of
previous translations*

*J. CONINGTON
(WORSLEY & CONINGTON)
1868*

SO he : nor Hermes slighted his command :
Swift to his feet he bound his sandals fair,
Of deathless gold, that carry him o'er dry land
Or the moist sea, e'en with the winds of air :
Then took his rod, wherewith he lulls whome'er
He listeth, or awakes the slumbering :
Which holding, straight the mighty Argus-slayer
To Troy & Hellespont his way did wing,
In form a princely youth, in life's first, sweetest spring.

PRIAM AND ACHILLES
Line for line paraphrase of Homer
Iliad xxiv. 339–660
with the Greek interlined

THUS sed-he, & Hermes hearing did not disobey him,
ὄντις ἔφατ'· οὐδ' ἀπίθησε Διάκ' ἑρως Ἀρχαφόντης.
 But stoop'd quickly to bind his winged shoon on his ankles 340
αὐτὸν κ' ἐπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πίδαλα
 Gold-glittering, which bear him aloft whether over the ocean
ἀμώροισα χρυσέα, ἅ' μιν φέρον ἤμην ἐφ' ὑγρῶν
 Journeying, or whether over the broad earth, swift as a wild wind;
ἢ ἐπ' ἀπίρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο·
 And his Rod, wherewith men's eyes he drowsily sealet,
εἰλετο δ' ῥαοῦδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 Whom that he list, or again from torpor awakeneth—his wand
ὣν ἐθέλει, ἴσους δ' αὐτὲ καὶ ὑπνώοντας ἐγείρει·
 Seiz'd he in hand, an' arose and sped forth, God's merry angel.
τῶ μ' ἔχρ' ἔχων πέτετο κρατὺς Ἀρχαφόντης.
 Till when soon he espied fair Troy & briny Hellespont,
αἴψα δ' ἄρα Τροίην τε ἔ' Ἐχέσποντον ἰκάνει,
 Then he alighted on earth, to a young prince likening himself
βῆ δ' εἶναι κούρω αἰτυμνητῆρα ἰοικώς,
 With first down on his cheek in manhood's most loveable prime.
πρῶτον ὑπὸνότην, τῷ μὲν χαρμεισάτη ἦσεν.

But when the twain by Ilus' tomb had driven,
 The horses & the mules awhile they stayed,
 To drink ; for darkness had o'erspread the heaven :
 When lo ! the herald nearing through the shade
 Saw Hermes, & to Priam spake, & said :
 'Have care, O king ! in sooth is need of care :
 A man I see : our graves will soon be made :
 Say, fly we on the horses, or make prayer
 For mercy at his knees, if he perchance may spare ?'



R. M. THOMAS
M.A. LOND.

So spake he, & the old man's heart was troubled, & he was sore
 afraid, and the hair stood stiff on his lithe limbs, & he stood amazed ;
 but unasked the Luckbringer came nigh, & took the old man's hand
 & questioned him, & said : 'Whither away, my father, art thou
 thus guiding thy horses & mules thro' the ambrosial night, when
 other mortals sleep ? And wast thou not afraid of the Achaeans, who

They meantime onward past th' old tomb-tower of Ilos

Οἱ δ' ἐπὶ οὐν μίγα σῆμα πάριξ Ἴλοιο ἔλασαν,

Had driven, & were halting awhile their teams to refresh them 350

σῆσαν ἄρ' ἡμίονους τε ἔῃ ἵππους, ὄφρα πίαιεν,

At the river: when now, as nightfall already darken'd,

ἐν ποταμῷ δὴ γὰρ καὶ ἐπὶ κνίφας ἤλυθε γαῖαν.

Idaeus descried Hermes very near them approaching,

τὸν δ' ἐξ ἀγχιμῶλοιο ἰδὼν ἐφράσατο κῆρυξ

And turning to Priam, he in earnest whisper address't him.

Ἑρμείαν, ποτὶ ᾧ Πριάμῳ φάτο φώνησέν τε·

'Haste to advise thee, my liege! an affair for discretion asketh:

“φράζεο, Δαρδανίδη· φραδίος νόου ἔργα τίττυκται.

I see a man, who I think very soon may annihilate us both.

ἄνδρ' ὄρω, ἔρχα δ' ἄμμι ἀφάρρῆσσεσθαι οἶω.

Say now, will you we urge our steeds to 'escape from him, or stay

ἅκ' ἄγε δὴ φέρωμεν ἐφ' ἵππων, ἢ μιν ἔπιτα

Friendly to deal, and humbly with all entreaty beseech him?'

γαίῳ ἀψάμβροι λιταυδύσσομεν, αἶ κ' ἐλεήσῃ.”

Thus sed-he, but th' old king lost heart & greatly affrighted

ἄΩς φάτο, βιών ᾧ γέροντι νόος χύτο, δίδει δ' αἰνῶς,

Felt his skin to be staring, an' all his limbs wer' atremble:

ὄρται ᾧ τελέχας ἔσαν ἐνὶ γναμπλοῖσι μέλεισι,

Dazed he stood: but anon Hermes coming up to him outheld 360

σῆ ᾧ φάσαν· αὐτὸς δ' ἐρλουῖος ἐγγύθεν ἐλθὼν,

His right hand, and thus with frank enquiry accosted.

χεῖρα γέροντος ἐλὼν ἐξείρετο ἔῃ παρσίεπι·

'Where ever, O father, fare'st thou with this equipment

“πῆ, πῆτερ, ὅθ' ἵππους τε ἔῃ ἡμίονους ἰθύνεις

In the hallow'd starlight, when mén are wont to be sleeping?'

νύκτι δ' ἀμφοσίῳ, ὅτε θ' ἑδδουσι βροτοὶ ἄλλοι;

Art thou not then afraid o' the slaughter-breathing Achaeans,

οὐδ' ἐσύ γ' ἐδῶσας μῦμα πνεύοντας Ἀχαιοῦς,

breathe violence, foes implacable who abide near at hand? Were any one of them to see thee convoying such treasures through the murky night which is fast falling, what device, pray, would be thine? Thyself art not young, & yonder servingman is old to keep off a man that should be forward to vex thee. Nay then, I will do thee no wrong & perchance I may defend thee from another; I deem thee like my own dear father.'

E. H. BLAKENEY
1905

Him, then, did the old man, godlike Priam answer:—

'My son, 'tis, methinks, as thou sayest, yet still, even over me, doth some divinity hold his hand, seeing that he has sent, to meet me, a wayfarer such as thou art, in peaceful guise [*or for good luck*]; in that thou in face & form art so noble, and wise of heart, happy are they that call thee son.'

T. S. BRANDRETH
1846

Him guiding Mercury again address'd:

'Indeed, old man, thou hast all rightly said.

But come now, tell me, & the truth declare;

Those monsters of fury relentless lurking around thee ?

οἱ τοι δυσμειείς ἔ ἀνάροισι ἰγύς ἴασι;

Haply an if one here espied thee, neath the flying night

Ἴ εἴ τις σε ἰδοίτο θοῶν Δία νύκτα μίλαισιν

Convoing such a prize, how then would thy business be?

ποσάσθ' ὀνείκτ' ἄρῃσθα, ἴς ἂν δὴ τοι νόος εἴη;

Thyself art not young, and th' old man here thy attendant

οὐτ' αὐτὸς νόος ἴασι, γέρον δὲ τοι οὗτος ὀπηδεῖ,

Scarce would serve to protect thee against whoso sh^d attack thee.

αἴθρ' ἀπαμύνασθαι, ὅτε ἴς ἀέπρος χαλεπήνη.

Ne'ertheless I'd not wrong thee a whit, would rather against all 370

ἄλλ' ἰγὼ οὐδέν σε βίξω κακά, καὶ δὲ κεν ἄλλον

Strive to defend; for like mine own father thou appearest.'

σεῦ ἀπαλεξήσασμαι· φίλῳ δὲ σε πατρὶ εἶσκω."

Him then in answer address god-like Priam, Ilyon's old king.

Τὸν δ' ἡμειοῖτ' ἔπειπε γέρον Πριάμους θεοειδής·

'Truly it is very much, my dear son, as thou opinest ;

“ οὕτω πη ἔδὲ γ' ἴσι, φίλον τέκος, ὡς ἀγρεύεις.

Yet some god, 'tw^d appear, vouchsafes me a kindly protection,

ἄλλ' ἔπι ἴς καὶ ἐμεῖο θεῶν ὑπερέχεθε χεῖρα,

Sending upon my journey to meet me so able a helper

ὅς μοι τοῖόνθ' ἦκεν ὀδοιπόρον ἀπιπολήσασαι,

As thyself, for in outward mien not comelier art thou

αἶψον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγχιός,

Than thou show'st in mind : blessed and happy are thy parents.'

πίπυσσά τε νόῳ, μακάρων δ' ἔξ ἴασι τοκήων."

Then bespake him again God's angel, slayer of Argus.

Τὸν δ' αὖτε ἀποσέειπε Διάκτορος Ἀργηφόντης.

'Nay and what thou say'st, sir, is all most rightfully spoken.

“ καὶ δὴ αὐτὰ γε πάντα, γέρον, κτ' μοῖσιν ἔειπες.

But now tell me, I pray, and speak thou truthfully plain words, 380

ἄλλ' ἄγε μοι πῶς ἐπὶ καὶ ἀπεκείως καταλέξων,

Dost thou these treasures to some foreign land
 Send forth, that they to thee may safe remain ?
 Or do ye sacred Ilium all desert
 From fear, since such a mighty chief has fallen,
 Thy son, who ne'er the Grecian battle shunn'd ?'

To whom old godlike Priam then replied :

' Who art thou, friend, & of what parents sprung
 That dost so well my son's sad fate declare ?'

J. S. COCHRANE
 1867

Him in return the ambassador answer'd, the slayer of Argus :

' Naming thy son, old man, brave Hector, thou meanest to prove me.
 Him these eyes full often, indeed, have beheld in the battle,
 Glorious fighting, when, routing the sons of Achaia, he slew them,
 Down by their deep-hull'd ships, with his sharp spear many destroying.
 Wondering greatly we all look'd on, for Peleides Achilles,
 Wrathful with King Agamemnon Atreides, debarr'd us from fighting.
 Henchman to godlike Achilles am I, one galley convey'd us ;

If thou'rt convoying thy wealth & costly-treasur'd store

ἢ ἢ πη ἑκπύμπυς κειμήλια ποτὰ καὶ καὶ ἰοθλά

Unto some outland folk to remain safe for-thee in hiding,

αἰθρας ἐς ἀποδοαπούς, ἰνα περ ἔθδῃ ἱοὶ σόα μίμνη,

Or whether all your warrior-folk are abandoning Ilyon

ἢ ἢ δὴ παύτες καταλῆπιτε Ἴλιον ἰρῶ

In dismay, since that their bravest champyon is undone,

δῖδύοτες ἱθῖος γδ' αἰὴρ ἄελατος ὄλωλε

Thy son, who was fearless afield to resist the Achaeans.'

σὸς παῖς. οὐ μὲν γάρ τι μάχης ἐπιδύετ' Ἀχαιῶν."

Him then in answer address god-like Priam, Ilyon's old king.

Τὸν δ' ἡμείθετ' ἐπέιπε γέρον Πριάμος θεοειδής·

'Who then, valyant sir, may'st thou be, an' of what parents,

“ ἄς ἢ σὺ ἐσσι, φέριστε, τέων δ' ἐξ ἐσσι ἱοκήων;

That to me such fair speech hast made of my unhappy son's death?'

ἄς μοι καλὰ τὸν οἴτον δπῆτμου παῖδος ἔνωσες."

Then bespake him again God's angel, slayer of Argus.

Τὸν δ' αὖτε ἄσπασέειπε Δίακῆρος Ἀργυφόντης·

'Thou wouldst prove me, O king, in making question of Hector. 390

“ πῖρῶ ἐμεῖο, γαλαίε, καὶ ἔρεαι Ἐκθρα δῖον.

Him many times I have seen scattering with glorious onset

ἢ ἢ ἐγὼ μάλα ποτὰ μάχη ἔτι κυΔανέρη

All the battle's nobley: then too when he drave the Achaeans

ὀφθαλμοῖσιν ὀπωπα, καὶ δῖτ' ἐπὶ νηυσὶν ἐλάσασα

Back to the ships, & smote with trenchant blade the flying ranks.

Ἀργείους κτείνεσκε, δαίζων ὄξει χαλκῷ·

That day stood we aloof wond'ring, for not yet Achilles

ἡμεῖς δ' ἐσπῶτες ἴαμαῖζομθ' οὐ γδ' Ἀχιλλεύς

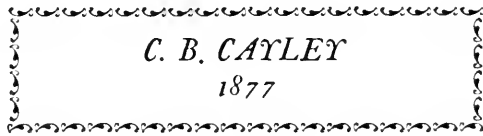
Would let us out to battle, since Atreides had aggriev'd him.

ἔα μάρικαθαι, κεχλωμῆος Ἀτρείωνι.

'Tis to him I give fealty; the same good ship carried us both.

τῷ γδ' ἐγὼ θεράπων, μία δ' ἦραγα νηῦς ὄσεργής·

Yes, I am one of the Myrmidon heroes, Polyctor my father ;
 Rich he is held, & is now well-stricken in years, as thyself art.
 Father of six brave sons was my sire, & myself am the seventh :
 Well, lots casting, my own fell out, & I follow'd him hither.
 On to the plain I have come from the galleys, because on the morrow
 Early the quick-eyed Argives the fight will begin by the city ;
 Wrathful the bands feel sitting at rest, while longing for battle ;
 None of the chiefs of the fleet-horsed Argives have power to restrain
 them.'



And thus again godlike Priam bespoke him in answer :
 ' If the son of Peleus thou servest, even Achilles,
 I pray thee, tell me what I ask, & plainly direct me.
 Is my son still amongst yon ships, or is he by Achilles
 Hack'd & dismember'd, & thrown to the dogs to be eaten ?'
 Him the divine legate answer'd, the slayer of Argus :
 ' Neither a dog, father, nor a bird of prey yet assails him ;
 But still is he lying, 'midst yonder tents, by Achilles'

Myrmidons is my nation, a man of plenty, Polyctor,

Μυρμιδόνων δ' ἔξ εἰμι, πατήρ δέ μοι ἔστι Πολύκτωρ.

Is my sire, in his age reverend & grey-headed as thou.

ἀφνειὸς μὲν ὁ γ' ἔστι, γέρον δὲ δὴ ἄς σὺ περ ᾤδεις,

Six sons hath he beside myself, and I, the seventh son,

ἔξ δὲ οἱ υἱὲς ἕκαστην, ἐγὼ δὲ οἱ ἑβδομὸς εἰμι.

In the brothers' lotteric was cast for service against Troy.

Ἔμειτα παλλόμενος κλήρω λάχων εὐθ' ἀσπί' ἐπιόσται.

400

Now I am come to the plain here scouting, for the Achaeans

νῦν δ' ἤλθον πεδίονσ' ἀπὸ νηῶν ἠᾶσεν γῆ

Will sally forth at dawn in full puissance to attack you :

θρήσονται παρ' ἄστρ' ἀπὸ μάχης ἐλίκωπις Ἀχαιοί.

Long they chafe sitting idle, an' all their kings are unable

ἀχαλῶσι γῆ οἶδε κατ' ἡρόμοιοι, οὐδὲ δύνανται

In their impatience any more from fight to withhold them.'

ἰχθὺν ἑασυρμόμοιοι πολέμου βασιλῆες Ἀχαιῶν."

Him then in answer address god-like Priam, Ilyon's old king.

Τὸν δ' ἠμείσσει' ἔπειτα γέρον Πριάμος θεοειδής·

'If that thōū indeed bē the squire of mighty Achilles,

“ εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλλῆος

Tell me the whole truth plainly, I pray, nor seek to delude me.

εἴς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατὰ λέξον,

Lŷeth yet by the shipping my son's body, or hath Achilles

ἢ ἔπι πᾶρ νήεσσι ἐμὸς πάϊς, ἧέ μιν ἤδη

Rent and cast it away for beasts piecemeal to devour it?'

ἦσσι κυτὸν μελεῖσι ζώων πρῶτ' ἔσθ' ἔσθ' Ἀχιλλεύς."

Then bespake him again God's angel, slayer of Argus.

Τὸν δ' αὖτε πρῶτος ἄγγελος Ἀργεφόντης·

410

'O good sire, not yet hath foul dog nor ravening bird

“ ᾧ γέρον, οὐ πῶ τόν γε κύνας φάρον οὐδ' οἰανοί,

Made their prey of him: ev'n as he was, so lies he neglected

ἀλλ' ἔπι κείνος κείτται Ἀχιλλῆος ὠρεῖ νηὶ

Own galley, where Day-dawn twelve times hath seen him abiding,
 Unrotting & unscath'd by crawling worms, such as elsewhere
 Mar bodies of warriors low-laid : he's dragged by Achilles,
 Round his friend's monument, each sacred morn that appeareth,
 Yet not disfeatur'd ; thou wouldst be amaz'd to behold him
 Thyself, so dew-sweet he appears, all gory pollutions
 Wash'd off, nor gapeth now a wound on his whole body, whilom
 So gash'd ; for many foes with brass had cruelly maim'd him.



J. HENRY DART
 1865

Therefore, be well assured, that the blessèd Gods for thy brave son
 Care, all dead as he is ; & he still is with favor regarded.'
 Such were the words of the God ; &, rejoicingly, answer'd the elder.
 ' It is a good thing, son ! to do honor, with gifts, to the altars
 Of the immortal powers ;—my own child, while in existence,
 Ne'er, in his home, neglected the Gods who inhabit Olympus.
 So, in his day of death, by the great Gods he is remember'd.

Hard by Achilles' ship i' the camp: and already twelve days

αὐτως ἐν κλισίῃσι· δωδεκάτη δὲ οἱ ἡὼς

There hath lain, nor doth his flesh rot nor the corrupt worms

κείρῃσιν, οὐδέ τί οἱ χεῖρὸς σήπεται, οὐδέ μιν δύλαϊ

Touch him, that fatten on mankind nor spare the illustrious.

ἰδοῦσ', αἰ ῥά τε Φῶτος ἀρνιφάϊους κκετίδουσιν.

But when morning appears Achilles cometh & draggeth him forth

ἢ μὲν μιν ᾤει σῆμα ἰοῦ ἑτόροιο φίλοιο

Trailing around the barrow builded to his old companyon.

ἔλκει ἀκηδέτας, ἡὼς ὅτε δῖα φανήη,

Nor yet is injury done: thou mightest go thither and see

οὐδέ μιν ἀχύνει· ἦτοιό κεν αὐτὸς ἐπελθῶν

How dew-fresh he lieth, how free from death's blemish or stain:

οἶον ἐροσῆεις κῆται, ᾤει δ' αἶμα νέπιπαι,

His blood bathèd away, & healèd those heavy wounds all

οὐδέ ποδὶ μικρὸς· Ἰὼ δ' ἔλκεια πάντα μίμυκεν,

420

Where many coward spears had pierc'd his fair body fallen.

ἄσ' ἐτύπη· πολίεις γδ' ἐν αὐτῷ χαλκὸν ἔλασαν.

Such care take the blessed gods for thy dearly lov'd son,

ὡς ἴσι κήδονται μάκαρες θεοὶ ἦος ἱῆος

Yea, tho' he live no more; since they full heartily lov'd him.'

καὶ νέκυός περ ἰόντος, ἐπεὶ σφι φίλος ᾤει κῆρα."

Thus sed-he, and th' old king reassured spake after in answer.

Ἰὼς φάτο, γήθησεν δ' ὁ γέρον, ἔ ἀμείψετο μύθῳ·

'See, lad, how good it is to offer due gifts in atonement

“ ᾧ πέκος, ἢ ῥ' ἀγαθὸν ἔ ἐναίστημα δῶρα δίδουῖαι

Unto the gods: for, sure as he liv'd, my son never injur'd,

ἀθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς πάϊς, εἴ ποτ' ἔμυ γε,

Nay nor at home forgat, the pōwers that rule in Olympos:

λήθητ' ἐνὶ μεγάροισι θεῶν, οἱ Ὀλυμπον ἔχουσι·

Wherefore ev'n i' the grave have they his piety remember'd.

τῶ οἱ ἀπιμνήσαντο ἔ ἐν θανάτιό περ αἴσῃ.

But, as a gift from myself, accept this beautiful goblet ;
 Keep it with care ; & myself, with the favoring aid of the great Gods,
 Safely escort, & guide to the tent of the mighty Pelides.'

EDWIN M. SIMCOX
 1865

Him then thus answered the messenger, slayer of Argus :
 'Me, a youth, thou temptest, old man, but thou shalt not persuade me,
 In that thou biddest me gifts to receive unknown to Achilleus ;
 Him do I greatly fear, & reverence too in my spirit,
 And I may not such booty take, lest ill come upon me.
 But I to thee would conductor be as far as famed Argos,
 Heedfully, either in rapid ship, or on foot as thy comrade ;
 Nor should any despise, who dared to contend with, thy leader.'

ARTHUR S. WAY
 1888

Leapt on the chariot of horses the Helper-god as he spake,
 And swiftly the whip and the reins in his grasp of might did he take,
 And into the horses and muleteam breathed he mettle stout.
 So when they were come to the towers of the ships and the trench
 thereabout,
 Even then were the watchmen preparing their meat of the even-tide ;

But come, an' at my hands this daintily-wrought flagon accept:

ἀλλ' ἄγε δὴ πῶδε δῖξαι ἱμεῖς πάρα καλὸν ἄλεισον,

And thou guard & guide me, that I, if so be the gods' will, 430

αὐτὸν τε ῥῦσαι, πύμψον δὲ με σὺν γαστροῖσιν,

Safe may arrive with these my goods to the tent of Achilles.'

ὄφρα κεν ἐς κλισίῳ Πηληϊάδῳ ἀφίκομαι."

Him then in answer address high Zeuses favouring angel.

Τὸν δ' αὖτε παρθέειπε Διόσκυρος Ἀρχαφόντης

'Tempt not a young man, sire! Thou wilt not lightly corrupt me,

ἢ πειρᾶ ἱμεῖο, γασαί, νεωτέρου, οὐδὲ με πείσεις,

Thus proffering me presents of worth unknown to Achilles;

ὅς με κίλεαι σέο δῶρα περιεῖς Ἀχιλλῆα δέχεσθαι

Whom I fear, nor ever my heart for shame would allow me

τὸν μὲ ἐγὼ δειδύκκα καὶ αἰδέομαι παρὶ κῆρα

So to defraud, lest haply some ill should come to me after.

συλῶσαι, μή μοι ἔκκακόν μετόπισθε γήηται.

But as a guide w^d I aid thee; yea, ev'n to illustrious Argos

σεὶ δ' αὖ ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμεν,

Faithfully both by land and sea w^d accompany thy way;

ἐνδυκίως ἐν γῆ ἢ θάλῃ ἢ πείζεις ὁμαρτέαν

And not a man for scorn of thine escort sh^d attack thee.'

οὐκ αὖ τις πομπὸν ὄνοσάμενος μολέσσειτε."

Thus saying, on to the car high heav'n's merry fortuneer upsprang,

ἦ, ἔ ἀνάϊξας ἐβλούνιος ἄρμα καὶ ἵππους

And, with his either hand reins & whip seizing alertly, 441

καρπαλίμως μάστιγα καὶ ἥνικα λάζετο χερσίν,

Both mules and wearied horses with fresh vigour inspired.

ἐν δ' ἐπείσ' ἵπποισι καὶ ἡμιόνοις ῥῆμος ἤνυ.

Till to the fosse they came, & rampart, where the defenders

ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ ἔαφρον ἰκοντο,

Chanc't to be off their guard, busilie with their supper engaged;

οἱ δ' ἵεον παρὶ δόρυπι Φυλακῆρας πονέοντο,

But sleep on them all was shed of the Slayer of Argus, the Guide.
 And straightway he opened the gates, and backward the bolts he shot,
 And Priam and those fair gifts on the wain therethrough hath he
 brought.

F. W. NEWMAN
 1856

But when the tent of Peleus' son they reach'd—a tall pavilion
 Which for their Lord the Myrmidons had built with beams of larches
 And from the meadow heap'd aloft a roof with rushes downy ;
 But round, with closely planted stakes a mighty yard they fashioned,
 Whose door a single beam of larch did bar, which three Achaeans
 (Three of the common sort) would lift to fasten or to open ;
 But only Achilleus might raise the mighty bar unaided :—

JOHN PURVES
 1891

And Hermes, the Benefactor, opened the gate for the old man,
 and brought in the splendid present for the fleet son of Peleus,
 & stepped from the chariot to the ground, and spake—'Old man,
 I who have come to thee am an immortal God, Hermes ; for my

father sent me to be thy conductor : and now I will return again, nor come into the sight of Achilles ; it were not well that an immortal god should so openly favour mortal men. But do thou enter, & clasp the knees of Peleides, & beseech him by his father, & by his mother of the lovely locks, & by his son, that thou mayest work upon his mood.'



He spoke, and to the Olympian steep away
 Departed. Priam from the chariot sprang
 And left Idaeus there to bide and rein
 The mules and horses ; but himself passed on
 Into the house, wherein the loved of Zeus,
 Achilles, ofttest sate ; whom now within
 He found, and of his train all lay aloof,
 Save two, Automedon and Alcimius.
 These stood there ministering to their lord,
 Who just had ceased regale of food and wine ;
 Still stood the table as before him served.

Hermes, whom great Zeus did charge to attend thee in escort:

Ἑρμείας· σὸν γὰρ με πατὴρ ἄμικ πομπὸν ὄπκοσεν.

But hence must I turn me again, nor now will I enter

ἀλλ' ἦτοι γὰρ ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος

Into Achilles' sight; twould make good cause for his anger

ὄφθαλμοῦς εἴσομαι· νεμεσσητὸν δὲ κεν εἴη

Were an immortal god to befriend men so manifestly.

ἀθάνατον θεὸν ὦδὲ βροτῶν ἀγαπαζέμεν ἀντίω·

Enter thou, and as thou pray'st, in lowliness embrace

τυῶν δ' ἐσελθὼν, λάθρε γούνατα Πηλέωνος,

His knees, and by^his sire and fair heav'n-born mother implore

καὶ μιν ὑπὲρ πατρὸς ἔ μητέρος ἠυκόμοιο

And by^his son, that thou may'st melt his soul with emotion.'

λίστεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης."

With these words Hermes sped away for lofty Olympos:

Ἄσθε φανήσας ἀπὸν παῖδα μακρὸν Ὀλυμπον

And Priam all fearlessly from off his chariot alighted,

Ἑρμείας· Πριάμους δ' ἐξ ἵππων ἄλτο χαμᾶζε,

Ordering Idaeus to remain i' the entry to keep watch

Ἰδαῖον δὲ κατ' αὐτῆ λίπεν· ὁ δὲ μίμνεν ἐρύκων

470

Over the beasts: th' old king meanwhile strode doughtily onward,

ἵππους ἡμιόνους τε· γέρον δ' ἴθυσ κίεν οἴκου,

Where Achilles was then most wont to be, and sitting indoors

τῆ ῥ' Ἀχιλλεύς ἴζεσκε Διὶ φίλος, ἐν δὲ μιν αὐτὸν

Found he him; all his men sat apart; for his only attendance

ἄρ', ἑταροὶ δ' ἀπαύδαζε κρηθήατο· τῶ δὲ δὴ οἶω,

His squire Automedon and Alkimos in battle upgrown

ἤρωσ Ἀυτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρπος,

Mov'd busilie to 'an fro serving, for late he had eaten,

πίπνου παρῶν τε· νέον δ' ἀπέληθον ἐδάδης

And the supper-table disfurnish'd yet stood anigh him.

ἰθῶν καὶ πίνων, ἔπι ἔ παρέκειτο πρᾶπέζα.

Ibant Obscuri

To whom had Priam come unseen, till, lo,
 A sudden apparition there he knelt
 Clasp'g Achilles' knees, kissing the hands,
 The terrible murderous hands that slew his sons.

POPE'S HOMER

1720

As when a wretch (who conscious of his crime,
 Pursued for murder, flies his native clime)
 Just gains some frontier, breathless, pale ! amazed
 All gaze, all wonder : Thus Achilles gazed :
 Thus stood the attendants stupid with surprise ;
 All mute, yet seem'd to question with their eyes ;
 Each look'd on other, none the silence broke,
 Till thus at last the kingly suppliant spoke :
 ' Ah, think, thou favour'd of the powers divine !
 Think of thy father's age and pity mine !
 In me that father's reverend image trace,
 Those silver hairs, that venerable face ;
 His trembling limbs, his helpless passion, see !
 In all my equal but in misery !

GEO. CHAPMAN

1611

neighbour foes, (thou absent) taking time
 To do him mischief ; no means left, to terrify the crime
 Of his oppression ; yet he hears, thy prayers still survive,
 And joys to hear it ; hoping still, to see thee safe arrive,

And Priam entering unperceiv'd til he well was among them,

Ἰδὼς δ' ἔλαθ' ἐσιελθὼν Πριάμους μίγξας, ἄρχει δ' ἄρα σὰς

Clasp'd his knees & seized his hands all humbly to kiss them,

χερσὶν Ἀχιλλῆος λαοῖσι θρόνατα καὶ κύσει χεῖρας

Those dread murderous hands which his sons so many had slain.

θίξας ἀνδροφόνους, αἳ οἱ πολέας κτάνοι ἤας.

As when a man whom spite of fate hath curs'd in his own land 480

ὡς δ' ὅτ' ἀν' αὐτῷ ἄτη πυκινὴ λαοῦ, ὅς τ' ἐνὶ πατρίῃ

For homicide, that he fleeth abroad & seeketh asylum

φώτῃ κατακλίνας ἄλλων ἐξίκετο δῆμον,

With some lord, and they that see him are fill'd with amazement,

αἰδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει ἐσπερώωντας,

Ev'n so now Achilles was amaz'd as he saw Priam enter,

ὡς Ἀχιλλεύς θάμβοσεν ἰδὼν Πριάμων θεοδῆκ'

And the men all wer' amaz'd, & lookt upon each other in turn.

θάμβοσεν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.

But Priam (as Hermes had bade) bow'd down to beseech him.

Ἷ ἔ λισσόμηνος Πριάμους πατρὸς μῦθον ἔειπε·

'O God-like Achilles, thy father call to remembrance,

“ μνήστω πατρὸς στίο, θεοῖς ἐπιέκελ' Ἀχιλλεύς,

How he is halting as I, i' the dark'ning doorway of old age,

τηλίκου ὡς πατρὸς ἐγών, ὀλοαὶ ἐπὶ γήραος οὐδῶ·

And desolately liveth, while all they that dwell about him

ἔ μὲν πα κἄνον παθοναίτηται ἀμφὶς ἐόντες

Vex him, nor hath he one from their violence to defend him:

τείρουσ', οὐδέ τις ἐσιν ἀρμὴ καὶ λοιγὸν ἀμύναι.

Yet but an heareth he aught of thee, thy wellbeing in life,

ἀλλ' ἦτοι κείνός γε σέθεν ζώοντος ἀκούων

490

Then he rejoiceth an' all his days are glad with a good hope

χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπιεται ἡμέκτα παύτῃ

Soon to behold thee again, his son safe home from the warfare.

ὄψεσθαι φίλον υἱὸν δῶπ' Τροίῃθεν ἰόντα·

From ruin'd *Troy* : but I (curst man) of all my race, shall liue
 To see none liuing. Fiftie sonnes the Deities did giue,
 My hopes to liue in ; all aliue, when neare our trembling shore
 The *Greeke* ships harbor'd ; and one wombe, nineteene of those sons bore.
 Now *Mars*, a number of their knees hath strengthleffe left ; and he
 That was (of all) my onely ioy, and *Troyes* sole guard ; by thee
 (Late fighting for his countrey) flaine ; whose tenderd person, now
 I come to ranfome. Infinite, is that I offer you,
 Myselfe conferring it : exposde, alone to all your oddes :
 Onely imploring right of armes. *Achilles*, feare the gods,
 Pitie an old man, like thy fire ; different in onely this,
 That I am wretcheder, and beare that weight of miseries
 That neuer man did ; my curst lips, enforc't to kisse that hand
 That fleue my children.'



That woe, that form allay'd *Peleides*' ire,
 And to his heart recall'd his helpless sire,
 And aw'd by reverence for that head belov'd
 Took *Priam*'s hand, & from him gently mov'd

But most hapless am I, for I had sons numerous and brave

αὐτὴρ ἐγὼ παῖνάποτμος, ἐπὶ τίκῃ ἦας ἀρίστους

In wide Troy; where bē they now? scarce is one o' them left.

Τροίῃ σὺν δόρειῃ, ᾧ δ' οὐ πινά φημι λεῖψέσθαι.

They were fifty the day ye arriv'd hither out of Achaia,

πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον ἦες Ἀχαιῶν·

Nineteen royally born princes from one mother only,

ἐννεακαίδεκα μὲν μοι ἦς ἐκ μηδύος ἦσαν,

While the others women of my house had borne me; of all these

ἴθους δ' ἄλλους μοι ἔπαιον ἐνὶ μεγάροισι γυναῖκες.

Truly the greater part hath Ares in grim battle unstrung.

ᾧ μὲν πολλῶν θούρος Ἄρης ἕσπεδον ἔλυσεν·

But hé, who was alone the city's lov'd guardian and stay,

ὃς δέ μοι οἶος ἔειν, ἔρυτο δὲ ἄστυ καὶ αὐτούς,

Few days since thou slew'st him alas ! his country defending, 500

τὸν σὺ παρῆλυ κλειῖνας ἀμμουόμβρον παρὲν πάτρης,

Hector, for whose sake am I-come to the ships of Achaia

Ἐκθροῦ· τῷ γὰρ εἵνεκα ἰκάσσω νῆας Ἀχαιῶν,

His body dear to redeem, offering thee a ransom abundant.

λυτάρημος παρὰ σέο, φέρω δ' ἀπερέσει ἄποινα·

O God-like Achilles, have fear o' the gods, pity him too,

ἀλλ' αἰδέϊο θεούς, Ἀχιλλεῦ, αὐτὸν τ' ἐλέησον,

Thy sire also remember, having yet more pity on mé,

μνησάρημος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,

Who now stoop me beneath what dread deed mortal ever dar'd,

ἔτλην δ' οἷ οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος,

Raising the hand that slew his son pititably to kiss it."

αὐδρὸς παυδοφόνοιο ποτὶ σόμα χεῖρ' ὀρέζοσθαι."

Then did Achilles yearn for thought of his ancient father,

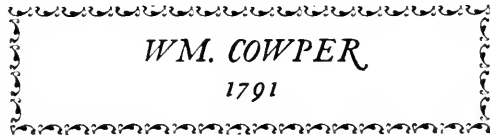
Ἦς φάσθε, τῷ δ' ἄρα πατρός ὑφ' ἡμερον ᾤρεσθ' ὄμοιο·

And from th' old king's seizure his own hand gently disengag'd.

ἀψάρημος δ' ἄρα χεῖρὸς ἀπώσεται ἥκα κέρωνται.

Ibant Obscuri

That aged man, who, bow'd in hopeless woe,
 Rememb'ring Hector, gave his tears to flow.
 Now for his sire warm tears Peleides shed,
 Now wept in change of woe Patroclus dead.
 Groan echo'd groan : but when o'erwearied grief
 In pause of satiate misery found relief,
 He rose, clasp'd Priam's hand, & kindly rear'd
 In pity of his age, and snow-white beard.



Whom in wing'd accents kind he thus bespake.
 'Wretched indeed ! ah what must thou have felt !
 How hast thou dared to seek alone the fleet
 Of the Achaians, and his face by whom
 So many of thy valiant sons have fallen ?
 Thou hast a heart of iron, terror-proof.
 Come—sit beside me—Let us, if we may,
 Great mourners both, bid sorrow sleep awhile.
 There is no profit of our sighs and tears ;

And each brooded apart; Priam o'er victorious Hector

τὼ δὲ μνηστὰ μὲν, ὁ μὲν Ἐκτόρος αἰδροφόνου

Groan'd, low faln to the ground unnerved at feet of Achilles, 510

κλαῖ' ἀδινὰ παύσασθε ποδῶν Ἀχιλλῆος ἐλυθεῖς,

Who sat mourning awhile his sire, then turn'd to bewailing

αὐτὰρ Ἀχιλλεύς κλαίεν ἰὸν πατέρ', ἄλλοτε δ' αὖτε

Patroclus; while loudly the house with their sobbing outrang.

Πάτροκλον· ἴδ' ἵ στυγερὰ κτῆ δάματ' ὀρώρει.

But when Achilles now had sooth'd his soul in affection,

αὐτὰρ ἐπεὶ ἴσα γόοιο πέμπεται δι' ὅς Ἀχιλλεύς,

And all his bosom had disburden'd of passion extreme,

καὶ οἱ δὸτ' ἄπο πρῶτων ἤλθ' ἴμερος ἠδ' ἀπὸ γήμων,

Swiftly from off his seat he arose, & old Priam uprais'd,

αὐτίκ' ἀπὸ θρόνου ἄρτο, γέροντα δὲ χάρος ἀνίστη,

In pity & reverence for his age & silvery-blancht head,

οἰκίρῳν πολλὸν τε κάρη πολλὸν τε γήθειον,

And making full answer address him in airywingèd words.

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Unhappy man! what mighty sorrows must thy spirit endure!

“ ἄ δειλ', ἣ δὴ πολλὰ κάκ' ἀγχο σὸν κτῆ θυμόν.

Nay, how durst thou come thus alone to the ships of Achaia,

πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθόμεν οἷος

Into the sight of him who thy sons so many and good 520

αἰδρὸς ἐς ὀφθαλμοῦς, ὅς τοι παλίας τε καὶ ἰσθλοῦς

Spoil'd and sent to the grave? Verilie thy heart is of iron.

ἤϊας ἐξενάραξ; σιδηρείον νύ τοι ἦτορ.

But come, sit thee beside me upon my couch; let us alwise

ἀλλ' ἄγε δὴ κατ' ἄρ' ἐζῶ ἐπὶ θρόνου, ἄλλα δ' ἔμψης

Now put away our griefs, sore tho' we be plagued with affliction.

σὺ θυμῷ κατακείσθαι ἑάσμεν ἀχνύμενοι περ·

Truly there is no gain in distressful lamentation,

οὐ γὰρ ἔστι πρὸς πένε κρμεροῖο γόοιο·

For thus, exempt from care themselves—the gods
Ordain man's miserable race to mourn.

Fast by the threshold of Jove's courts are placed
Two casks, one stored with evil, one with good,
From which the god dispenses as he wills.
For whom the glorious Thunderer mingles both,
He leads a life chequered with good and ill
Alternate . . .



To whom the ill alone, him foul disgrace
And grinding mis'ry o'er the earth pursue :
By God & man alike despis'd he roams.
Thus from his birth the Gods to Peleus gave
Excellent gifts ; with wealth & substance bless'd
Above his fellows ; o'er the Myrmidons
He ruled with sov'reign sway ; & Heaven bestow'd
On him, a mortal, an immortal bride.
Yet this of ill was mingled in his lot,
That in his house no rising race he saw
Of future Kings ; one only son he had,
One doom'd to early death ; nor is it mine

Since the eternal gods have assign'd to us unhappy mortals

ὡς γὰρ ἐπικλώσαντο θεοὶ θ' ἄλλοισι βροτοῖσι,

Hardship enough, while they enjoy bliss idly without end.

ζῶειν ἀχινυμένοι· αὐτοὶ δὲ τ' ἀκνήδεις ἐσσι.

Two jars, say—they, await God's hand at th' entry of his court,

δοιοὶ γὰρ τε πίθῃσι κραταεέκασται ἐν Διὸς οὐδῆ

Stor'd ready with free gifts, of good things one, one of evil.

δώρων οἷα δίδωσι, κακῶν, ἕπρος δὲ ἰάων·

If mingling from both heav'n's thunderer equally dispense,

ᾧ μὲν κ' ἀμμείζας δάη Ζεὺς περιπέριπτος,

Then will a man's fortune be chequer'd with both sorrow and joy; 530

ἄλλοτε μὲν τε κακῶ ὅ γε κύριται, ἄλλοτε δ' ἰοδ' ἔσθ' ἔσθ'.

But to' whom Zeus giveth only of evil that man is outcast,

ᾧ δὲ κε ᾗ λυγρῶν δάη, λωοητὸν ἔθηκε,

Hunger houndeth him on disconsolate over the brave earth,

καὶ ἐ κακῆ βουδ' ὤρωσι ἐπὶ χθόνα δίαυ ἐλαύνει,

Unrespected alike whether of mortals or immortals.

φοιτᾷ δ' οὔτε θεοῖσι πεπνυμένος οὔτε βροτοῖσιν.

So my sire Peleus was dow'r'd with favour abounding,

ὡς μὲν καὶ Πηλεΐ θεοὶ δόσαν ἀγλαὰ δῶρα

And, from birth and cradle honour'd, all men living outshone

ἐκ γλυετῆς πάντας γὰρ ἐπ' ἀθράπτους ἐκείνατο

In wealth & happiness, king o'er his Myrmidon armies:

ἄλλω τε πλούτῳ τε, ἀέκασε δὲ Μυρμιδόνεσσιν,

And tho' he was but a man, Zeus made him a fair goddess espouse.

καὶ οἱ Σητηρῆ ἰόντι θεῶν ποιήσαν ἄκρητιν.

But yet an' ev'n to him was an ill thrown in, that he hath not

ἄλλ' ἐπὶ καὶ τῶ ἦκε θεὸς κακόν, ὅτι οἱ οὔ π

Sons born into his house to retain its empery,—one son

παῖδων ἐν μεγάροισι γονὴ γλυετο κρείοντων,

Only he gat, one doom'd to a fate untimely, nor ev'n he

ἄλλ' ἕνα παῖδά τέκεν πανκάλωρον οὐδέ νυ τὸν γε

540

To tend my father's age ; but far from home
 Thee and thy sons in Troy I vex with war.
 Much have we heard too of thy former wealth ;
 Above what Lesbos northward, Macar's seat,
 Contains, & upper Phrygia, & the shores
 Of boundless Hellespont, 'tis said that thou
 In wealth and number of thy sons wast bless'd.
 But since on thee this curse the Gods have brought,
 Still round thy city war and slaughter rage.
 Bear up, nor thus with grief incessant mourn ;
 Vain is thy sorrow for thy gallant son ;
 Thou canst not raise him, & mayst suffer more.'



ICHABOD CH. WRIGHT
 1865

Him answered godlike Priam, aged king :
 'Lead me not to a seat, Jove-nurtured prince,
 While Hector lies uncared for in the tent ;
 But oh, release him quickly, that mine eyes
 Once more may see him ; and do thou accept
 The many gifts we for his ransom bring ;
 And mayest thou enjoy them, and return

Comforts th' old man at home, since exiled far from him I bide

γηράσκοντα χαρίζω, ἐπεὶ μάλα τηλόθι πάτρης

Here in Troy, thy sons' destruction compassing and thine.

ἤμαι ἐνὶ Τροίῃ, σε τε κήδων ἠδὲ σὰ τέκνα.

Thou too, sir, we have heard enjoy'd'st good fortune aforetime;

καὶ σε, γέρον, τὸ πρὶν ᾧ ἀκρούσθην ὀλοῖον εἶναι·

From Mytilene in Lesbos away to the boundary eastward

ὄσων Λίσβος αἶψα, Μάκχερος ἔδος, ἐντὸς ἰέρχῃ,

Of Phrygia's highlands, & north to the briny Hellespont,

καὶ Φρυγίῃ καθύπερθε ἔ' Ἐλλάσσαντος ἀπίρων,

Thou, sir, didst all men for wealth & progeny excel:

ᾧ σε, γέρον, πλούτῳ τε ἔ' ἡμάσι φασὶ κεκάσθαι.

But when once th' high gods let loose this mischief anigh thee,

αὐτὰρ ἐπεὶ τοὶ πῆμα τόσ' ἤγαγον Οὐρανίωνες,

Thy city was compast with nought but fierce battle and blood.

αἰεὶ τοὶ παρὶ ἄστὺ μάχαι τ' ἀνδρακτασίαι τε.

Bear up, allow thy temper awhile some respite of anguish:

ἀνχεο, μῆσ' ἀλίεσσιν ὀδύρο σὸν κῆ' ἤμῶν·

Thou wilt not benefit thy dear son vainly bewailing,

οὐ γάρ τι πρήξεις ἀκαχήμερος ἦος εἴης,

550

Nor restore him alive ere thou taste further affliction.'

οὐδέ μιν ἀνστήσεις, πρὶν ἔ' ἤκεὼν ἄλλο πάθησθαι."

Him then in answer address god-like Priam, Ilyon's old king.

Τὸν δ' ἡμείοιεν ἔπιτα γέρον Πριάμῳ θεοειδής·

' Bid me not, O heav'nborn, to be seated, while ever Hector

“ μὴ πῶ μ' ἐς θρόνον ἵξει, Διοτρεφίης, ὄφρα κεν ἔκτωρ

Lÿeth i' the camp dishonour'd, nay rather quickly with all speed

κεῖται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ ἄρχεται

Fetch him here to my eyes; and this great ransom apportion'd

λύσων, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα

Unto his worth accept: may it serve thy good pleasure, and thou

πολλὰ, ἅ τοι φέρομαι· σὺ δ' ᾧ δὲ δάναο, ἔ' ἔλθῃς

Safe to thy native land again, since thou
 Permittest me to live, and to behold
 The light of day.'

W. LEAF
 1881-1893

Then fleet-footed Achilles looked sternly upon him and said, 'No longer chafe me, old sire; of myself I am minded to give Hector back to thee, for there came to me a messenger from Zeus, even my mother who bare me, daughter of the Ancient One of the Sea. And I know, O Priam, in my mind, nor am I unaware that some god it is that hath guided thee to the swift ships of the Achaians. For no mortal man, even though in prime of youth, would dare to come among the host, for neither could he escape the watch, nor easily thrust back the bolts of our doors. Therefore now stir my heart no more here amid my troubles, lest I leave not even thee in peace, old sire, within my hut, albeit thou art my suppliant, & lest I transgress the commandment of Zeus.'

CHARLES MERIVALE
 1869

He spake; the old man trembled, obey'd, & silent sate:
 Then Peleïde, like a lion wood, forth bounded from the gate;

Safely return to thy home and sire, since now thou allow'st me

σὴν ἐς πατρίδα γαῖαν, ἐπὶ με παῖτον ἴκασαι

Still to renew my days i' the light o' the sun to behold it.'

αὐτὸν π ζῶειν, καὶ ὄραϊν φάος ἡελίοιο."

Then glancing full dourly bespake him swift-foot Achilles.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν παρσέφη πόδας ὠκύς Ἀχιλλεύς·

'O sir, vex me no more: myself I am already minded

560

"μηκέτι νῦν μ' ἐρέθιζε, γέρον τοῖω ᾗ καὶ αὐτός

Now to restore him. Awhile Zeus sent one here to command me,

"Ἐκθρόαί τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθε

My mother,—and the wizard who hometh in Ocean is her sire.

μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἄλλοιο γέροντος.

Yea, an' I-know, Priam, also^d of thee,—think not to deceive me—

καὶ ᾗ σὲ γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,

That 'twas a god who brought thee hither to the ships of Achaia,

ὅτι θεῶν τις σ' ἦγα θυάς ἐπὶ νῆας Ἀχαιῶν.

Since no mortal alive would dare, nay not one in his prime,

οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδέ μάλ' ἠεῶν,

Here to' intrude, neither c^d he pass our senteries unseen,

ἐς στρατὸν οὐδέ γδ' ἂν φυλάκους λάθῃ, οὐδέ κ' ὄχθῃαι

Nor the resistant bars of my doors easily undo.

ῥῆμαι μετοχλίσσῃσι θυρῶν ἡμετερώων.

Spare then again to provoke my soul o'erstrain'd in affliction,

τῷ νῦν μή μοι μάχῃον ἐν ἄλγασι θυμὸν ὀρίνης,

Lest, old king, I do thee a wrong in thine enemy's camp,

μή σε, γέρον, οὐσ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω

Lest I in anger offend mine own honour and sin against God.'

570

καὶ ἰκίετλω παρ' εἶναι, Διὸς δ' ἀλίτωμαι ἐφετμάς."

Thus he spake, and th' old king afeard in trembling obey'd him.

ἌΩς ἔφατ', ἔθλυσεν δ' ὁ γέρον ἔπιθετο μύθῳ.

Peleides then arose, and sprang out over the doorway

Πηλέϊδης δ' οἴκηιο λῆων ὡς ἄλτο θυραεζε,

Nor went he uncompanion'd, but followed liegemen twain,
Alcimus & Automedon,
Whom after dead Patroclus gone he most to love was fain :—
And these from car & waggon released they horse & mule,
And Priam's herald brought they in, & placed him on a stool ;
Then from the wheel-bound waggon the price of Hector's head,
That ransom rich they took, but left
Two robes, & vest of dainty weft, wherewith to wrap the dead,
And bear it home for burial : his handmaids then call'd he,
To wash & oil the corpse apart, where Priam might not see ;
Lest he, his son espying, should raise his desperate hand,
And Peleïde's wrathful soul provoke
To deal him death with furious stroke, & sin 'gainst heaven's command.
So when with oil & water the maids had wash'd the dead,
And robe & tunic o'er it thrown, his liegemen Peleïde led,

Like a lion, nor alone; for with him two followers went,

οὐκ οἶος, ἄμα τῶ γ' ἄνδ' ἄνδ' ἑταίροις ἔπειτο,

Automedon the renown'd, and Alkimos, of many heroes

ἤρωσ' Αὐτομίδαν ἠδ' Ἄλκιμος, οὓς ἔκ' μάλιστ' αὖ

First in honour since Patroclus was lost to him in death.

πρὸ Ἀχιλλεύου ἑταίρων μὲν Πάτροκλόν γ' ἑταίοντα,

They then quickly the beasts all from their harnessing unyoked,

οἱ τὸ δ' ὑπὸ ζυγῶν λύον ἵππους ἡμιόγους τε,

And bidding into the house the herald in royal attendance,

εἰς δ' ἄγαρρον κήρυκα καλήτοσα ποῖο γέροντος,

Made him there to be seated: anon they from the wagon lift

καθ' ὃ ἐπὶ οἴφρα ἔσαν· εὐξέστυ δ' ἀπ' ἀπήνης

Great Hector's body-ransom of ungrudg'd costliness untold:

ἤρεον Ἐκτόρεος κεφαλῆς ἀσπιδόσ' ἄποινα.

Two rich mantles left they, a tunic of linen also,

καθ' ὃ ἔλιπον δύο φάρε' ἐύνητῶν τε χιτῶνας,

ε80

Comely to shroud his corpse when 'twas given-up to be borne home.

ὄφρα νέκυν πυκνάτας δαίη οἰκίοι δὲ φέρεσθαι.

And the women were call'd who laved it an' after anointed

σμηναῖς δ' ἐκακλίσεις λοῦσαι κέλει' ἀμφὶ τ' ἀλειψαί,

Laid in a chamber apart, lest if Priam 'haply beheld it

νόσφιν ἀειράστας, ὡς μὴ Πριάμους ἴδοι υἱόν,

In his affliction he might restrain not his undying anger,

μὴ δ' ἔμ' ἀχνομήνη κρῆσθ' ἅλολον οὐκ ἐρύσαστο

But break out and kindle the anguished heart of Achilles,

παῖδα ἰδών, Ἀχιλλεῖ δ' ὀβριθεῖη φίλον ἦτορ,

Who might slay him an' in blind recklessness sin against God.

καὶ ἐκκακτείνεις, Διὸς δ' ἀλίτηται ἐφείμας.

So the women-servants lav'd Hector's corpse an' anointed,

τὸν δ' ἐπὶ οὖν σμηναῖς λοῦσαι καὶ χεῖρας ἐλαίῳ,

Shrouded it in the linen with broider'd mantle around it:

ἀμφὶ δὲ μιν φᾶρος καλὸν βάλοι ἠδὲ χιτῶνα,

Then himself Achilles on a fair bier laid it, assisted

αὐτὸς τὸν γ' Ἀχιλλεύος λεχέων ἐπήηκεν ἀείρας,

& with them rais'd & laid it high on the wain to ride ;—

Then groan'd, & on his comrade's name call'd mournfully, & cried :—

THEO. ALOIS BUCKLEY
1851

‘O Patroclus, be not wrathful with me, if thou shouldest hear, although being in Hades, that I have ransomed noble Hector to his beloved father, since he has not given me unworthy ransoms. Besides even of these will I give thee a share, whatever is just.’

Noble Achilles spoke, & returned into the tent, and sat down upon a well-made couch, whence he had risen, at the opposite wall, and addressed Priam.

WILLIAM CULLEN BRYANT
Boston 1870

‘Behold thy son is ransomed, aged man,
As thou hast asked, & lies upon his bier ;
Thou shalt behold him with the early dawn,
And bear him hence. Now let us break our fast,
For even Niobe, the golden-haired,
Refrained not from her food, though children twelve
Perished within her palace,—six young sons
And six fair daughters. Phoebus slew the sons

By his two followers, and on to Priam's wagon upraised,

σὺν δ' ἑταροὶ ἤειραν εὐζίστην ἐπ' ἀπὴνλω.

590

Groaning deeply' and calling aloud on his old companion.

ἄμωξεν τ' ἄρ' ἔπιπας, φίλον δ' ὀνομάων ἑταῖρον·

' Be not aggriev'd, Patroclus, against me an' if thōū hearest,

“ μή μοι, Πάτροκλε, σκυδμαινίμφ, αἶ κε πύθῃαι

Tho' i' the grave, that now I allow the surrender of Hector

ἐν Ἄιδῶς παρ' ἐὼν ὅτι Ἐκτόρα δῖον ἔλυσαι

Unto his sire, for surely he pays me full ample a ransom.

πατρὶ φίλω, ἐπὶ οὐ μοι ἀεικέα δῶκεν ἄποινα.

Thine is it all, as ever thou sharedst with me in all things.'

σὶ δ' αὖ ἐγὼ ἔσθ' ἅλ' ἀπιδάσομαι ὅσ' ἐπίοικεν.”

With these words he return'd to his house, god-hearted Achilles,

Ἦ ῥα, καὶ ἐς κλισίῳ πάλιν ἦε δῖος Ἀχιλλεύς,

Taking again his accustom'd seat whence late he had upris'n,

ἔξετο δ' ἐν κλισίῳ πολυδαίδαλῳ ἔθην αἴσιον,

On one side opposite to Priam whom straight he address thus.

τείχευ τῷ ἑτέρου, πῶπ ἃ Πριάμῳ φάτο μῦθον·

' Thy son now, sir, is ev'n as thou hast pray'd to me restor'd.

“ ἦὸς μὲν δὴ ποὶ λέλυται, γέρον, ὡς ἐκέλευες,

His body lies on a bier, with dawn thou'rt free to behold him 600

κεῖται δ' ἐν λεχέσσι· ἄμα δ' ἡοὶ φαινομένησιν

And to depart with him home: take thought now but to refresh thee.

ἄψαι αὐτὸς ἄγων· νῦν δ' ἢ μνησάμεθα δόρυ.

Nay nor was grand-tress'd Niobe disdainful of eating,

καὶ γάρ τ' ἠύκηνος Νιόβη ἐμνήσατο σίτου,

When her twelve children lay dead in her palace outstretch'd.

τῇ παρ' δάδεναι παῖδες ἐνὶ μεγάροισιν ὀλοντο,

Six blossoming daughters had she 'and six lusty growing sons,

ἕξ μὲν θυγατέρες, ἕξ δ' ἦιες ἠσώοντες.

But her boys did Apollo[^]in silvery archery destroy

Ἰφὸς μὲν Ἀπόλλων πέφεν ἀπ' ἀργυρείου βιβίῳ

With arrows from his silver bow, incensed
 At Niobe, while Dian, archer-queen,
 Struck down the daughters ; for the mother dared
 To make herself the peer of rosy-cheeked
 Latona, who, she boastfully proclaimed,
 Had borne two children only, while herself
 Had brought forth many. Yet, though only two,
 The children of Latona took the lives
 Of all her own. Nine days the corpses lay
 In blood, and there was none to bury them,
 For Jove had changed the dwellers of the place
 To stone ; but on the tenth the gods of heaven
 Gave burial to the dead. Yet Niobe,
 Though spent with weeping long, did not refrain
 From food.

R. B. in Prometheus

1883

And somewhere now among lone mountain rocks
 On Sipylus, where couch the nymphs at night
 Who dance all day by Achelous' stream,
 The once-proud mother lies, herself a rock,
 And in cold breast broods o'er the goddess wrong.

W. G. T. BARTER

1854

Let us two think of food, old man divine,
 And then thy son to Ilium taking rue,
 For much thou mourn him must, that son of thine.'
 This said, Achilles rose, & white sheep slew,

Wrathful against her, an' all her daughters Artemis o'erthrew,

χωρόμνος Νιόβης, τὰς δὲ Ἄρτεμις ἰοχάουσα,

For that against Leto the goddess their great mother had she

οὐνεκ ἄρα Λητοῖ ἰσάσκετο κχαλλιπαρήφω.

Vaunted, "thou 'st two only, but I have borne many myself."

φῆ δὲ διὰ τεκείνῃ ἢ δὲ αὐτῇ γίνετο πολλούς.

Then they, tho' but a pair, all her fair quantity fordid.

τὰ δὲ ἄρα ἔδιδόντο παρ' ἐόντι δὲ πᾶντας ὄλεσαν.

Nine days lay they on earth expos'd in butchery, no one

610

οἱ μὲν ἄρ' ἐνήμφο κείλ' ἐν φόνῳ, οὐδέ τις ἦεν

Could bury them, for men smitten in God's fury were as stones.

καλιθάψαι, λαούς δὲ λίθους ποίησε Κρονίαν,

Then the 'high gods themselves came down & their burial made.

τοὺς δὲ ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανόωνες.

But Niobe took thought to renounce not food in affliction ;

ἢ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμει δάκρυ χέουσα.

And somewhere ev'n now, on a mountain pasture among rocks,

νῦν δὲ που ἐν πέτρῃσιν, ἐν οὐρεσιν οἰοπόλοισιν,

On Sipylus, where, as 'tis told, all-nightly the nymphs lie,

ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι δύναν

Who by day go dancing along splendent Achelous,

νυμφάων, αἱ τ' ἄμφ' Ἀχελαιοῖον ἑβρίσαντο,

There in stone the mother sits brooding upon the goddess wrong.

ἐνθα λίθος παρ' ἐούσα θεῶν ἐν κήδεσσι πίπτει.

But come, now let us also remember, most reverend guest,

ἀλλ' ἄγε δὴ καὶ νῶϊ μεδάμεθνα, δῖε γεραίε,

Our food. After again, at what time thou carry him home,

σίτου ἐπιτύ κεν αὐτὲ φίλον παῖδα κλαίοισθαι,

Thou may'st weep thy son ; heavy too will that sorrowing be.'

620

Ἴλιον ἴσαγαγὼν πολυδάκρυτος δὲ ἔθι ἔσται."

Thus sed-he, & forthwith went out, & seizing a white sheep

ἼΗ, καὶ ἀνάξιας οἶν ἄργυφοι ὤκους Ἀχιλλεύς

Flay'd it his friends & trimm'd in order due.

In pieces skilful cut, & hang them did

On hooks & featly roast, & all withdrew.

Automedon at table set the bread

In baskets fair. Achilles meat distributed.

Sir JOHN F. W. HERSCHEL
1866

Each then stretched forth his hand & partook the viands before him.

Now when at length the pangs of hunger & thirst were abated,

Gazed on Achilles' lofty form Dardanian Priam,

Struck with amaze at his godlike mien & imperial bearing.

Nor did Achilles less admire Dardanian Priam,

Touched by his looks, so mild, & good, & his courteous expressions.

Long on each other their eyes they fixed, till, satiate with gazing,

Thus broke silence at last, & spake illustrious Priam :

'Send me now quickly to rest, O heav'n born prince, that reposing,

Both may recruit our strength & partake the blessings of slumber.

SAMUEL BUTLER
1898

Never once have my eyes been closed from the day your hands

Kill'd it, an' his followers skinning & dismembering aptly

σφάξ' ἕταροι δ' ἰδερὸν τε καὶ ἄμφεπον δὲ καὶ κόσμον,

Into lesser portions cut it up, which fixing upon spits

μίστυλλον τ' ἄρ' ἐπισταμθώς, πῖσάν ἴ' ὀφειλοῖσιν,

Laid they anigh to the fire, & drew off daintily roasted.

ἄπισάν τε ἀειφροσδέως, ἐρύσαντό τε πάντι.

Meanwhile Automedon set fine loaves out on a table

Αὐτομίδων δ' ἄρα σῖτον ἑλὼν ἐπένειμε τραπίζη

In baskets, but Achilles made the apportioning of flesh.

καλοῖς ὦν κτανόισιν· ἀπὲρ κρέα νῆμν' Ἀχιλλεύς.

Then leapt forth their hands to the good cheer outspread afore them.

οἱ δ' ἐπ' ὀνείκθ' εἶτοῖμα παρκειμῆμα χεῖρας ἴαλλον.

But when anon they had ta'en their fill of drinking an' eating,

ἀπὲρ ἐπὶ πόσιος ἔ' ἐδητύος ἐξ ἔρον ἔντο,

Then Priam in wonder sat mute as he gaz'd on Achilles,

ἦτοι Δαρδανίδης Πελάγος θαύμαζ' Ἀχιλλῆα,

In what prime, yea a man whom no god's beauty c^d excel ;

ὅσος ἔλω, οἷός πε' θεοῖσι γδ' ἄντι ἐφκει'

And Achilles on comely Priam look'd, marvelling also,

ἀπὲρ ὁ Δαρδανίδην Πελάγην θαύμαζεν Ἀχιλλεύς,

Considering his gracious address and noble bearing :

ἑσπράων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.

Till their hearts wer' appeas'd gazing thus on each other intent.

ἀπὲρ ἐπὶ ἔρπησαν ἐς ἀλλήλους ὀρώντες,

When first broke silence god-like Priam, Ilyon's old king.

τὸν ἀέθπερος ἀεσέειπε γέμων Πελάγος θεοειδής·

'Lead me to bed, heav'n-born, as soon as may be, let us both

ἄλῃσιν νῦν με ἄρξασα, διοτρεφές, ὄφρα καὶ ἤδη

In kind slumber awhile forgetfully drowse our senses :

ὑπνω ὑπο γλυκερῶ ἄρπυμέθω κνημηθέντες·

For never hath sweet sleep seal'd mine eyelids for a moment

οὐ γάρ πω μύσαν ὅσπερ ἔσθ' ὀβλεφάροισιν ἐμῶσιν

took the life of my son ; I have grovelled without ceasing in the mire of my stable-yard, making moan and brooding over my countless sorrows. Now, moreover, I have eaten bread and drunk wine ; hitherto I have tasted nothing.'

As he spoke Achilles told his men and the woman-servants to set beds in the room that was in the gatehouse, and make them with good red rugs, and spread coverlets on the top of them with woollen cloaks for Priam and Idaeus to wear. So the maids went out carrying a torch, and got the two beds ready in all haste.



Anon footswift Achilles laughingly
 Accosted thus his guest : 'In outer room,
 Dear rev'rend sire, now lay thee ; lest perchance
 Hither should come some Argive prince of counsel ;
 For ever sitting here with me are such,
 To ponder plans, e'en as 'tis meet and right :
 Of whom should haply any one spy *thee*
 During the dark swift-passing night, then sure

Since the sad hour when aneath thy hand mine unhappy son fell :

ἐξ οὗ σῆς ὑπὸ χερσὶν ἑμὸς παῖς ὤλεισε θυμὸν,

But ever o'erbrooding the deluge of my sorrow I lay

ἀλλ' αἰεὶ σπινάχου καὶ κήδεα μυθῶνα πίπτω,

'Mong the cattle grovelling disgraced i' the mire o' the courtyard. 640

αὐλῆς ἐν χόρτοισι κυλινδόμενος κτ' κόπασθαι.

But now bread have I eaten again, & pour'd the mellow wine

νῦν δὲ καὶ σίτου πατάμῳ ἔκλιθη οἶνον

Down my throat: but afore until now nought had I eaten.'

λαυκαίνης κατήκκα· πάρος γὰρ μὲν οὐκ ἐπιπάσμιλιν."

Thus sed-he, and Achilles bade his handmaids an' attendants

Ἦ β', Ἀχιλλεύς δ' ἐτάροισιν ἰδέε δμῶνσι κείλοισι

Place bedsteads i' the south corridior, with mattresses and rugs

δέμνι ὑπὸ αἰθούσῃ θέρμα καὶ ῥήζα καλὰ

Of fair scarlet dye, and counterpanes spread above them :

πορφύρε' ἐμῶκλίειν, στέισαί τ' ἐφύσθητε τέπητας,

Also ther'on for night-apparel two warm woolly mantles.

χλαίνας τ' ἐνθέρμασι οὐλάς καθύσθηεν ἑσταδς.

So the women came torches in hand forth from the inner rooms,

αἰ δ' ἴσαν ἐκ μεγάρου δόμος μὲν χερσὶν ἔχουσαι,

And working busilie laid out very quickly the two beds.

αἰψα δ' ἄρα στέισαν δαῖν ἄρα λέγε' ἐγχεύουσαι.

Then laughingly to godly Priam spake swift-foot Achilles.

τὸν δ' ἐπικειρομένῳ ἀσπείφῃ πόδας ἀκὺς Ἀχιλλεύς·

'I must lodge-thee without, dear sir; lest someone of our folk 650

“ ἐκλὸς μὲν δὲ λείξῃ, γέρον φίλε, μή τις Ἀχαιῶν

Haply come in: 'tis ever some councillor asking an audience.

ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἳ τέ μοι αἰεὶ

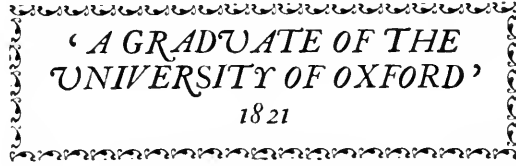
And ther' is old counsel when they sit with me debating.

βουλὰς βουλόουσι παρήγομοι, ἢ θέμις ἐπ'·

If one of all that flock chanc'd here i' the swift-shadowing night

ἢ εἴ τις σὲ ἴδοιτο θολῷ ἀφ' ὑπέκτα μίλαιναν,

To Agamemnon, pastor of the host,
 He straight would blab ; then haply would there be
 A putting off of ransoming the corse.



But come, tell me this, & declare it accurately ; how many days
 dost thou desire to perform the obsequies of the noble Hector, that
 so long I may myself remain quiet, & restrain the people.’

Whom answered then Priam, the godlike old man : ‘ If indeed
 thou be now willing that we celebrate a funeral to the noble Hector,
 by thus doing, O Achilles, thou dost things surely giving delight
 to me. . . .

* * * * *



Thee to espy, 'tw^d reach the shepherd, their great Agamemnon,

αὐτίκ' ἂν ἐξείποι Ἀγαμέμνωνι ποιμῆνι λαῶν,

And there might be delay in accomplishing our agreement.

καὶ κεν ἀσάφελος λύσις τεκροῖο γήηται.

But come, tell thy mind to me nor make scruple about it,

ἄλλ' ἄγε μοι τόδε εἰπὶ ἔσπεκίως κατέλιξεν,

How many days thou'rt fain to devote to the mourning of Hector,

ποσῆμαρ μέμνας κτερεῖζέμεν Ἐκτορα δῖον,

That for so long a time I await & from battle abstain.'

ὄφρα τίως αὐτός τε μῆναι καὶ λαὸν ἐρύκωι."

Whom answer'd then again god-like Priam, Ilyon's old king.

Τὸν δ' ἠμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·

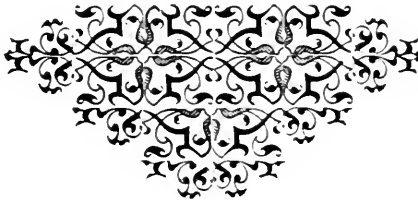
'If thou nobly desire me to bate my son's honour in nought, 660

“εἰ μὲν δὴ μὲ ἐθέλεις πλίσσαι ὄφρα Ἐκτορα δῖον,

Scarce, Achilles, couldst thou with a greater kindness attach me. . . .

ᾧδὲ κέ μοι ῥέζων, Ἀχιλλεῦ, κεχαρισμένα φείης. . . .

* * * * *



NOTES

CHAP. I

ON THE VIRGIL

LINE 268. IBANT. 'And suddenly they were walking.' That is, the vision induced by the magic began, and it seemed to them that they were walking, &c. '*Ils se trouvaient*': and thus Dante, '*Mi ritrovai*'. But the words used to translate *Ibant* must throw no doubt on the reality of the ensuing scenes. *Ibant* is therefore difficult to translate, since the English equivalent 'They were walking' is out of key with the diction, being in our poetry too colloquial to carry a severe interpretation.

290. CORRIPIT. The simple and almost inevitable meaning of these lines (290-291) is that Æneas drew his sword. But he was walking with his sword drawn in his hand, see line 260, *Tuque invade viam, vaginaque eripe ferrum*. We must therefore either blame the poet for an inconsistency in his picture, or interpret *corripit* by 'firmler grasped' or some such phrase.

In the first case, it would seem that the two passages cannot have been written consecutively, or else that the intervening description (273-89), being a composite piece of work, had interrupted the thought, so that the picture of Æneas in Virgil's mind had faded or shifted. I am myself inclined to this opinion, and have had no hesitation in

changing the offending word in my paraphrase, since, apart from the necessary consistency, the maintenance of Æneas' intended attitude is preferable, as having more dignity and less disturbance of the figure.

In the second case, it seems to me that the defence of *corripit* exposes Virgil to the charge of choosing an unsuitable word (compare note on 453).

320. REMIS VERRVNT. An unfortunate 'Castalianism' characteristic of the Augustans. Here the conventional 'poetic' periphrasis is out of propriety and confuses the picture with a wrong suggestion: because it was not intended that the shades should row themselves across, nor were there any oars. The ambiguity of *linquunt ripas* is also weak.

359. GRAVATVM. By the lowest estimate Palinurus must have been sixty hours in the water. Counting the night on which he fell overboard (say at 3 a.m.) as the first night, he was aswim the two following days and nights, and then on the next morning (*lumine quarto*, that is the fourth day counting the first night as a day) he scarcely saw the Italian mountains from the top of a wave. *Vix* is of uncertain but easy interpretation; and he may be supposed to have seen Italy early on that morning, and to have got ashore some time in the afternoon of that day (say 3 p.m.), which makes 48 + 12 hours.

This, the most economical calculation, makes line 359 somewhat absurd, because the forward and accentuated position of *gravatum* in the description is equivalent to Palinurus' alleging that a main reason why he could not defend himself against the attack of armed savages was that his clothes were heavy with the salt-water; whereas the

honest and sufficient cause of his inactivity was, or would have been, his exhaustion after sixty hours' immersion in a rough and wintry sea (I take 'wintry' from *hibernas* in line 355) : his getting ashore at all was a miracle.

His long swim is copied closely from the similar adventure of Ulysses in *Odyssey V* : and I do not now know why I reduced it in my paraphrase. A friend told me that in his opinion Palinurus was intended to brag or exaggerate throughout his tale—and *hibernas* would perhaps be an example—; but I see nothing in his mood to make that desirable : and I suppose that I wished to render him what little service I could. I now regard the liberty that I took as a needless inaccuracy.

It is of course true that *gravatum* is very pictorial, and if Virgil had been painting a fresco, the clinging and dripping clothes would have been of first importance. But Æneas did not see this in his Vision ; nor can Palinurus have been likely to dwell on the pictorial qualities of his adventure : and it is uncomfortable to have to think of his appealing to Æneas' feelings by such an indirect and uncertain mode of presentation.

366. VELIJA. Virgil uses the adjective *Velinos* at the end of the line : and since it was imperative to keep the place-name in its position I have lengthened the penultimate syllable. To the English reader the matter is indifferent, and I suppose that the Greek Epic adjectival form would be *Φελεία*.

453. SVRGERE. Without any doubt the setting new moon is intended, and the simile is one of the most beautifully handled in all poetry. As the word *surgere* means 'to rise', it seems to be unfortunately used here in its more unusual sense to the exclusion of its primary and specially astronomical

sense. It is of course impossible that Virgil should have confounded the rising with the setting of the moon, and the only explanation must be that the secondary sense of the word (implying merely sudden appearance) was so common as to admit of its use even in these apparently forbidding conditions. Mr. Mackail would explain *surgere* as 'come to the surface'.

618. PHLEGIAS. 'The learning and critical sagacity of Bishop Warburton' supply the following note on this name.

'The Phlegiae here mentioned, I take to be those people of Boeotia spoke of by Pausanias, who attempting to plunder the temple of Apollo at Delphi, were almost all destroyed by lightning, earthquakes, and pestilence: hence Phlegiae, I suppose, signified impious, sacrilegious persons in general, and is so to be understood here.' I quote this peculiar elucidation not only for its originality and grammatical interest, but because I imagine that some of my learned friends will think it in suitable company amongst my own lucubrations.

698 and 700. TER CONATVS. Three lines are here repeated from ii. 792, where Æneas narrates his meeting with Creusa's shade before leaving Troy. The result of their re-employment here is disastrous. The situation, though of unimpeded and almost leisurely movement, arrives at a crisis of intense emotion, which is not communicable through a formula. Indeed, even without the previous experiments on Creusa, Æneas would not have made three attempts to embrace his father: the first shock at finding that the figure was incorporeal would have overwhelmed him; nor could he have quickly recovered. Observe the effect on the story: the situation being missed,

the narration takes no heed of it, but continues *Interea videt*, which seems to mean that while Æneas was making these ineffectual attempts to embrace his father, he was also observing what was going on in another place. I believe that we have here an example of the common artistic flaws that come of copying, that is of adopting a ready-made form accidentally suggested by the memory, instead of the spontaneous phrasing of the present feeling. Had Æneas' true emotion been really imagined and honestly described, then *Interea* would have been even more impossible to Virgil than it was to me in following him. The way in which my paraphrase avoids the bathos will illustrate these remarks.

Mr. Mackail tells me that he thinks *Interea* is a proof that this passage had not received its final form; and that is what I should contend, namely that it is one of those passages which Virgil must have desired to correct. And Mr. Mackail believes that the recurrence of the *Ter conatus* passage would not have been allowed by Virgil, but that in his revision he would have omitted it from one of the two places: my objections point also to the same conclusion.

The *Ter conatus* passage is taken by Virgil from the *Odyssey* (xi. 206), where Ulysses meets his own mother's shade in Hades; and it is likely enough that it was written into the two places in the *Æneid* tentatively.

Note also that in line 698, *Teque amplexu ne subtrahe nostro*, the economy of making Æneas use to his father the same phrase which he had so very lately and ineffectively used to Dido (l. 465) is unworthy.

893. SVNT GEMINAE. This passage on the Dream-gates is taken from the *Odyssey* (xix. 562, &c.), where Penelope talking with Ulysses, while he is still unrecognized by her, moralizes

on the vanity of her dreams. The passage there is of eight lines.

Two gates there are in heaven of shadowy dreams,
One pair of ivory wrought and one of horn :
And dreams that through the ivory come to men
Are cheating, and show things that shall not be ;
But such as through the polished horn fly down
Are true in issue to their glad beholders :—
But thence came not my strange dream, as I fear,
Welcome as 'twere to me and to my son.

The use that Virgil has made of it here has caused much discussion ; but in one respect the intention is clear and the effect good. Æneas' vision of Hades, induced by magical means in the Sibyl's cave, had appeared real to him, and had been so described. His sudden awaking to ordinary life was the only opportunity that the poet had of denoting the unreality of the previous scenes, and Virgil with his usual artistic resource has made a beauty of the difficulty, and by passing Æneas and the Sibyl out of Hades by the false dream-gate he excuses the pessimism and contradictions of his mythical tales ; which, as an Epicurean, he would have wished to do.

The unsatisfactory side of the device is that it does not suit that part of the vision which I have not translated, from line 752 onwards, which is a prophecy by Anchises concerning the future of Rome. This, since it was drawn from actual history, and owed its value to its truth, could not be called a false dream. If any dreams can be called true, this was one. The connexion, as it appears in my paraphrase, omitting the prophecy, is satisfactory : so that if one could imagine that the prophecy was not a part of the

original design, but was interpolated, then we should have an explanation; but I see no reason to suppose this: for if the Marcellus episode was added it was added because there was the place for it.

The word *falsa* cannot be explained away or mitigated, and there would seem to be no resolution of the difficulty, unless we are content to admit that Æneas and the Sibyl could not go out by both gates, and that the ivory gate was the more suitable of the two.

It is probably forgotten that the Sibyl had warned Æneas that the descent to Hades was easy enough but the return difficult: whereas he found all his difficulty in getting down, and escaped at a gesture.

In writing the above criticisms I have had in my mind the old tradition that Virgil just before his death said that he wished the manuscript of the Æneid to be destroyed. There is no doubt that it lacked his final correction. Throughout the poem there are places where a sentence ends in the midst of an unfinished line, and the narrative is taken up by a full line, leaving a gap in the metre; and it is probable enough that these are gaps between two sections written separately and never welded together, and that if Virgil had lived to correct his poem he would have filled in those metric gaps: these are probabilities; and students find other traces of fracture or imperfect union in places where the eye is no guide. It is a certainty that these gaps and fractures are not errors of which Virgil could have been ashamed; they cannot have been the ground of his wish that his whole poem should be destroyed. Whatever his main objection to his poem may have been, passages such

as some that I have criticized must have been among the things that he wished to remedy; unless indeed some of them may be due to the friends who put his poem together for publication. An alternative is that my criticisms are wrong; which I must leave the reader to judge: but if he should judge me ill-affected or irreverent or presumptuous in making them, I can only think that he has not a proper estimate of Virgil's artistic eminence—which is truly such that nothing can possibly damage it, certainly not such little nibbles as mine. The more one studies his art the more one must admire it; but a student who does not see the flaw of an unfitness cannot be credited with being able to perceive fully the dazzling clarity and the marvel of his beauties; nor would Virgil have felt much honoured by the delight and pleasure of a reader who could not distinguish.

CHAP. II

NOTES ON THE HOMER

THE note on the 700th line of the sixth *Æneid* shows one disadvantage of the epic practice of exactly repeating the same verbal description in similar situations. This practice Virgil took—as he took the lines in question—from Homer, in whose epic such repetitions are characteristic. Every speech, for instance, is generally introduced by a whole line, which ushers the speaker by name and gives his titles: and the recurrence of these lines is very prominent.

If one were to translate Homer it would be a folly as well as a fault not to copy this practice exactly. For every recurrent line the translator should compose one as closely corresponding as possible, and employ his substitute wherever the original recurred : and in this way he would be able to reproduce very closely one prominent if not important Homeric effect.

I have not absolutely adhered to this rule in my paraphrase : my reason being that in a short passage (such as I have rendered) the disadvantages of this poetic form appear, while its accumulated effect is lacking. I have therefore used it only where there was no disadvantage. I will give some instances of my refusing it.

When Hermes meets Priam on the plain, he says that he wonders that the King should venture so near to the Greek camp. What if he should be discovered ? and his line is (366)

Τῶν εἴ τις σε ἴδοιτο θεὸν διὰ νύκτα μέλαιναν.

An hour or so after this occurrence Priam is sitting with Achilles, and Achilles apologizes for not offering him a bed within the house, explaining that the Grecian counsel-mongers often look in of an evening, and might discover him, and he repeats Hermes' line

Τῶν εἴ τις σε ἴδοιτο θεὸν διὰ νύκτα μέλαιναν.

Unless the reader or hearer has become quite accustomed to the convention, the effect here is most distracting. It is needless to point out the ambiguities of the distraction.

Again, here is another example of a somewhat different kind : when Hermes, talking with Priam, begins two of his speeches with these identical words *πειρᾷ ἐμῆιο, γεραίε* : and the

effect is very good. But *πειρᾶ* has not exactly the same meaning in both cases. In the first it means 'you would test me, by your questions, to discover whether I am the person whom I pretend to be', and in the second 'you would tempt me, and seek to bribe me with a gift.' The Greek word may cover both meanings; but even if we had a simple word, capable of being taken equally well in both senses, it would be foolish to use it at the cost of a straightforward distinction: because the prominent recurrence of the expression suggests and courts identical interpretation. The repetition has unquestionable force, but it is simpler and better to ensure distinction.

Again, here is another different kind of example. The line that introduces Hermes' speeches is

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης,

and supposing the English of Ἀργειφόντης to be 'slayer of Argus', then, if this term is used in line 432, the place-name Argos comes in, five lines lower down, with an uncomfortable blurr: and it was for that reason that I refused the recurrent line in 432.

I have given my motives for departing from the original in these places, because it might else seem that I had been careless or reckless in such matters. See also notes on ll. 506 and 595.

385. Σὸς παῖς. Attentive readers will be arrested by these words, and object, first, that Hermes is acting his part very ill, and secondly that Priam is dull in not perceiving this betrayal of his disguise. The patient examination which my translating involved led me to judge that all this dialogue between Hermes and Priam is a very careful piece

of work, and I will give my explanation for what it is worth.

When they first meet (l. 360) Hermes of course knows Priam, while Priam does not immediately recognize Hermes: but he has been warned that Hermes will meet him, and during Hermes' first speech he makes the identification. His reply to Hermes is masterly. He knows that he must not openly recognize the god and expose his disguise, but he is bound to treat him as a god, and cannot do this without letting Hermes see that he is recognized. This he manages with great skill, and Hermes' answer (379),

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν εἶπας,

almost seems as if Hermes was capable of appreciating Priam's good manners.

The situation is now changed: Hermes, assured that Priam will understand him, is at liberty to mix up his two characters and to say whatever he may choose; while Priam is obliged to maintain his double attitude of understanding and pretending to be deceived. There is therefore nothing wrong in Hermes' recognizing Priam, (which in his assumed disguise he had no mortal means of doing; nor could have ventured to do, had not Priam allowed him to see that he was recognized;) nor is there any reason for Priam to be surprised, when Hermes speaks of Hector as 'thy son' (385). But Priam takes this virtual abnegation of disguise as a hint that Hermes is willing to throw it off; so he asks him plainly (387) who he really is:

Τίς δὲ σὺ ἐσσι, φέριστε;

φέριστε is admirable,—I have ventured to render it by a military title, because Hermes had spoken as a soldier,—but

Hermes is not willing to relinquish his show of deceit, and says very cleverly

πειρᾶ ἐμέϊο, γεραιέ,

which has a double signification: the one that appears in the simple context, consistent with the pretence that he is unrecognized, while the other implies the recognition, i.e. 'you must not ask me to reveal myself': and he goes on with a long fable of who he is, and how he happens to be there. He wishes to personify one of Achilles' servants. Priam then questions him on matters which, as Achilles' servant, he is likely to know.

Hermes informs him, in reply, that the gods are protecting Hector's body: an assurance which, in his character of god, he was well able to give: and Priam is duly grateful, and in his reply is devotional and pious (425), 'See, lad, how good it is to offer gifts to the gods': and he clinches this by offering a gift to Hermes.

There seems to be no further complexity in their relations: Hermes is pleased with himself, and his conduct is that of an immortal; and when he leaves Priam in the courtyard of Achilles' house, his revelation is formal, his advice in the manner of omniscient instruction, and he goes off without waiting for Priam's thanks.

All this explanation seems to imply more elaboration and ingenuity than Homer is usually credited with: but logical explanations are necessarily more elaborate than the instinctive rightnesses which they explain: and there is a vast improbability in the supposition that these apparent inconsistencies should have fortuitously grouped themselves so as to be capable of such a consistent resolution. Priam is throughout a model of perfect courtesy, and is pictured with great

tenderness and sympathy: and Hermes' character is also richly illustrated, not only in the childish pleasure which he takes in his disguise, apparently for its own sake as a form of deceit, but also in the unconscious betrayal of his essential dishonesty when he would act the faithful servant; for when he scorns Priam's gift as an attempt to bribe him from his allegiance to his master, he is not ashamed to state that his motive for honesty is his fear of detection, and this simple Hobbsy view of human morality is in character. Hermes is the unconscious butt of Priam's imperturbable courtesy: and since Priam does not speak to him again after this awkward blunder, we must wish to be allowed to think that the poet considered it as a final stroke. If we could think that, we should be in very close personal relation with Homer.

459. Ἐξ ἵππων δ' ἀπέβαινε. I have omitted these words in my paraphrase because I do not see how Hermes can have been in the chariot after having opened the gate. The possible explanation is so awkward that it is much better not to require it.

469. ἄλτο. I do not quite like this of Priam.

506 and 508. Line 506 is sometimes translated as I have rendered it, but this is not the meaning of the Greek words. What happens is this: In line 478 Priam embraces Achilles' knees and kisses his hands; in his speech that follows we must suppose that he has relinquished that attitude, and then in line 506 he raises his hands towards Achilles' face in suppliant gesture. That this is intended is shown by line 508, where the translation must be that Achilles took hold of Priam's raised hand and thrust it gently from him, in reluctance which (after giving way to his grief) he overcame in line 515. But line 505, in which Priam says that he

‘braved what none other man on earth hath braved before’ (Lang-Leaf-Myers’ tr.) must refer to his former action of kissing the hand that slew his son, since it is not true of the common suppliant’s gesture of the moment: indeed it is impossible to suppose that it does not refer to the kissing of the murderous hand. I chose in my paraphrase to mistranslate both lines rather than miss the greater meaning.

595. My paraphrase exhibits a translator attempting to improve on his author. Homer makes Achilles say

Σοὶ δ’ αὖ ἐγὼ καὶ τῶνδ’ ἀποδάσσομαι ὅσσ’ ἐπέειπεν,

which is rendered in Samuel Butler’s version

And I will share it equitably with you,

and in Lang-Leaf-Myers

Whereof I will deal to thee again thy rightful share.

Perhaps some of my readers may possibly make allowance for the very real temptation which besets a translator in such a case. The conditions forbid absolutely literal translation, and for this reason, if for no other, he is constantly falling below his original, nor can any one blame him for ‘introducing’ such falls, for they are to be assumed as unavoidable. It appears to me that it is unfair to refuse him the chance that he may have here and there of heightening a passage, when the balance is so constantly against him. This is an example, and I contend that my line is consistent with Achilles’ attitude to Patroclus, and more expressive of it than the original, and more poetic.

CHAP. III

ON THE TRANSLATIONS AND PARAPHRASE

By giving specimens of the numerous English translations of the Æneid I primarily intended to make it easy to compare my hexameters with the various other verse-forms employed for the same purpose on the same material ; that is, they were to be examples of method ; and the scraps of prose-translation, which are generally more Virgilian and more poetic than the verse, might, I thought, here and there serve those who cannot read Latin to check the fidelity of my paraphrase. But I was disappointed at not finding more metrical versions to sample. There would indeed have been more had I been dealing with the first book ; but so many of the verse-translators who started at the *Arma virumque* proved short-winded, and fell out at the end of the first or second lap, that my actual rivals in the sixth book were far fewer than I had anticipated. Still the miscellany may be amusing enough to justify the trouble that the copying entailed.

The apportioning of the selections was determined very much by chance ; since any real display of taste or choice, or even of justice in the arrangement would imply acquaintance with the different versions, and I had, so far as I can remember, never read a line of any of them except one : the exception being my friend Mr. Mackail's prose version, of which (in the absence of all books of reference) I obtained a copy when I had reached line 454.¹ I must

¹ If there are more correspondences between our translations after that place than before it, this may be due to my finding his vocabulary useful. Earlier ones are coincidences, and Shakespeare's 'viewless winds' was inevitable to both of us.

however have many times come into contact with Dryden's version: but I have a natural repugnance to that author's style, and found it reinforced by his preface to the volume which I used; wherein he pompously informed me that Tasso was a finer poet than Dante.

It was in the dog-days of 1906,¹ when Oxford was deserted, that I took up with this pastime. My simple procedure was to get out the volume of the Bodleian catalogue containing Virgil, and to require all the English translations in the order of the index. Naturally Douglas came first, and I hold him worthy of that position: for 'glorious John' I chose the Dido episode, as likely to make him show his paces: to Morris I allotted the Elysian fields, and the picnic scene, as agreeable to his easy and breezy vein. Round such islands the new-comers spontaneously grouped themselves, until gradually the choice of what passage I should transcribe from any author became more and more determined by the lessening of the gaps at my disposal. I took the volumes in the order in which they happened to be supplied to me, and decided on the extracts without much comparison or revision: and though I used some discernment I committed one grave mistake, namely that I did not at once recognize the intrinsic value of such translators as King and Symonds. The reader of their regrettably short extracts will long for more. I am consoled to think that what little is given is very rich and typical, and that the blank-verse-translators really needed longer extracts to exhibit their more diluted characteristics. I am glad also of this proof that I did not do intentional injustice to any of them. Still it was an

¹ Hence Jackson's translation (1908) was inserted later, and owing to the kindness of a friend at the British Museum four or five other translations were subsequently worked in.

accident that I gave so much room to these plainer folk, and had I foreseen the failure of my material I should have been more generous to the heroics.

I have no appetite for translations; and these verse-extracts, most of which provoked the ingenuous laughter of my youthful copyist, are with very few exceptions *entirely* devoid not only of such poetic quality as contact with Virgil might have stimulated, but even of such technical perception and skill as could justify the effort to imitate him. I was constantly recalling the delightful dilemma with which Professor Sylvester posed a translator of Horace, 'If he thought the original was like that, what can he have seen in it to make him think that it was worth translating?' But the self-confidence with which many of these authors introduced themselves forced on me the uncomfortable reflection that I was probably in a like predicament—as indeed Professor Sylvester was, for all his genius—; but then, just as I was laughing and seeing myself as others will see me, the Devil suggested that I was not really in the same box with these men, firstly because *I had not set myself to translate Virgil*, but only to make quantitative hexameters, and had chosen the Æneid merely as heroic material for dactyls and spondees, and as a severe test of my experiment : and again because many of these translators had been fashionable in their day, and were esteemed to be excellent hands at the job, whereas I had already foretasted the reception which my performance would provoke. What vanity I have is of a kind that this distinction can comfort.

* * * * *

The above (save for the few corrections implying a later date) is what I wrote at the time ten years ago at the foot of the fair copy of my Virgilian paraphrase, made at St. Moritz before Xmas 1905. The history of that experiment is that, when I was leaving England for Switzerland in the summer of 1905, a friend most thoughtfully presented me with an exquisitely printed little Virgil to glorify my leisure. The well-chosen gift lived in my pocket throughout my wanderings, and I must have read it from end to end more than once, before I determined to try what Stone's prosody would make of the *Æneid*. The dates on my fair draft of that are 'Begun Nov. 9, finished Dec. 19, 1905', and many lines of it were composed during delightful skating expeditions to the beautiful lakes before the first smooth transparent ice had been destroyed by the keener frosts of December.

The Homeric paraphrase, which is now set with that, was done later and under very different conditions, at home in the fine English summer of 1913, having been mostly pencilled in the hot sunshine on the lawn in front of my house. The dates on the fair copy, which I made day by day as I went on, show that it was begun on May 31, and that by June 7 I had completed 82 lines; and then, after two days interruption, continued until June 23, which is the last date recorded; but as it is 50 lines short of the end, the period should be extended three or four days longer. The Cento of Homeric translators was collected and completed in two visits to Bodley's library, May 12 and 16, 1914: which last record will deliver me from suspicion of partiality, though, I fear, not of the negligence of haste or impatience.

The foregoing particulars will interest friends who are curious to know from actual experiment whether the difficulties of this classical prosody are deterrent, for they can compare the result with the time expended. I am also myself interested in *le temps, qui ne fait rien à l'affaire*, because of the peculiar stamp of criticism that my classical imitations often provoke. I would not argue with my critics, who are generally more indulgent to me than I deserve, but one of their assumptions is that the difficulties of quantitative verse in English convicts it of pedantry—so that, according to them, the time does matter; and George Chapman tells us that he wrote at the rate of 77 lines a day, whereas I wrote but a dozen.¹ My own opinion is that, especially in the present condition of English verse, all methodical experiments are of value, and that a competent experiment is of value even though it may not please. Again, in their judgement of rhythm, critics will frequently assume their own unfamiliarity to be a sufficient condemnation. With regard to this I wish to point out that it is, in my opinion, a mistake to think that the best translations of Greek verse are those which make it seem to be most like well written conventional English verse. If an English

¹ 'Thus with labour enough (though with more comfort in the merits of my divine Author) I have brought my translation of his Iliads to an end. If either therein, or in the harsh utterance, or matter of my comment before; I have, for haste, scatterd with my burden (lesse than fiteene weekes being the whole time, that the last twelve bookes translation stood me in) I desire my present will, and (I doubt not) hability (if God give life) to reform and perfect all hereafter, may be ingenuously accepted for the absolute worke. The rather, considering the most learned (with all their helps and time) have been so often and unanswerably, miserably taken halting. In the meane time; that most assistful and unspeakable spirit, by whose thrice sacred conduct and inspiration, I have finished this labour, diffuse the fruitful horne of his blessings through these goodnesse-thirsting watchings; without which, utterly dry and bloodlesse is whatsoever Morality soweth' (p. 341, orig. edition).

reader, who is unable to read Greek, is to get a glimpse of what Homer is like, he must read something which does *not* remind him of Milton or Pope or Tennyson or Swinburne, because Homer does not do this. A reader of Homer is like a man in a dream, who enters into a world of strange beauty unlike that which every day besets him: he is far removed from the associations of modern art and civilization, and unless he is enthralled in that dreamlike charm, he has not entered within the magic circle.

This likening of the effect of Homer to the feeling of a dream satisfies me; because, if I set aside the pretentious phantasms of metaphysical significance, and again all merely nonsensical visions, and the nightmares of physical discomfort, then, in the happy dream-land between these, I find a world wherein the emotions are intensified to a supramundane purity and force, such as no human affection however perfect and sanctified can, except in the rarest moments of ecstasy, be found to attain. And I believe that my strongest waking imagination of the higher emotions owes very much to my dream-experiences of their power, just as I know that some of them have been much heightened or strengthened by pictures and statues and music.

Now I have no doubt that this pure efficacy of the emotions in our dreams is mainly due to the absence of all irrelevant impressions, and this is also the main secret of their force in art, and the reason why music is the most emotional of the arts.

It is not strange then if Homer's transcendent and remote art should remind us of a dream-world; and it follows that, if we would reproduce it, we must avoid all irrelevant impressions.

And this is not only the right mental attitude towards Homer, it is also the only comfortable and pleasant way of reading him; for it rids us at once of all the foolish objections of moralists, rationalists, and pedants; as for instance that the gods do not behave in a godly manner, or that there are any gods, or whatever other kind of snowball has been thrown at the temple.

It would seem from all this that a familiar and perfected modern verse-form must be a bad vehicle for a translation of Homer.

This argument does not apply to Virgil as fitly as it does to Homer, on account of the more modern and cultured thought-forms of Virgil's imitative epic; and his Augustan style bears some close resemblance to certain English schools of verse: but on the other hand it is unfair to Virgil to rob him of the chief outward similarity, on which he greatly relied to give Homeric form to his poem. If we look at the matter in this way, faithlessness to metric form is a greater injustice to Virgil than to Homer, who, although he may lose a greater thing, can better afford the loss.

A literal prose translation has then a much better chance of introducing the real Homer to an English reader than any translation in modern English verse-forms: and if the prose translators had appreciated the great structural importance of the line-unit, and had divided their prose into lengths corresponding with the line-subdivisions of the matter and sense in the original verse, it might have been contended that they had done the utmost that can be done; for their versions—supposing that their diction was competent—would then have lacked only in one thing, namely the rhythm: and it might be held that since that could not be

given accurately, it was better to omit it altogether than to substitute a deceptive makeshift.

And if we do not assent to this argument, it must be because we judge that the metric roll of the long verses is an essential part of the effect. Here is the field for experiment, and any one may try what he can do: and he may try the 'accentual Hexameter', of which there are examples in my *Centos*. Concerning that kind of verse I have only a few short comments to offer: First, that the vehicle seems better suited for lighter work; next that those who use it handle it so clumsily that the gulf between their amateurish product and the finished mastery of Homer's technique is greater than that made by any decent prose; and it is impossible but that they must have been blind to the value of one or other of the terms in comparison. Can they have thought that Homer wrote in their manner, or did they imagine that they were writing like Homer? Or perhaps they struck a balance, and hoped that Homer's verse was not very good, nor their own very bad.

^ In comparing Homer's hexameter with Virgil's we find a greater number of dactyls in the Greek. Exact enumeration is of no particular value; taking a hundred lines at random I found 3.7 as the figure for Homer's line, and 2.65 for Virgil. I had tried to make my English version of Homer more dactylic than my Virgilian paraphrase, and was rather disappointed when I counted up my dactyls, and found that whereas my Virgil gave 2.52, my Homer gave only 2.8. I do not know whether I could have done better: but in contrasting the syllabic effects in Virgil and Homer we must remember that the above figures are misleading, because the 'elided' syllables are pronounced in the Latin;

so that, if these be taken into account, we may perhaps estimate Virgil's verse as having 15·23 syllables in the line to Homer's 15·7 ; and thus the Latin is more like the Greek in this respect when read aloud, than it would seem to be if judged by the enumeration of trisyllabic feet. And supposing it to be worth while to imitate these hexameters at all, this makes a good motive for admitting 'Miltonic elision', which by the recognition of 'elided' syllables gives the same opportunity that Virgil had of lightening the effect of his more spondaic lines.

What is meant by using 'Miltonic elision' may be easily exhibited in an example. Thus in line 538 of my Homeric paraphrase I have

And from th' old king's seizure his own hand gently disengaged.

the Miltonic 'elision' of *the* before *old* is allowed: but though written with an apostroph this *e* is pronounced; and the asyllabic syllable gives the effect of a dactyl.

* * * * *

CHAP. IV

P.S. Oct. 2, 1916.

ON the day when the Prussians set out to destroy France and burgle Paris, this book was in the press, and up to p. 80 was in type, while the rest of it, as far as here, together with the indexes, was ready for printing. Like other peaceful chores it was laid aside, and it remained on the shelf until late in last year, when the Secretary to the Delegates, wishing to get it completed, put it again in hand, to be worked on as convenience allowed. It has loitered on up to the present point and date, when I find that I have two items which I wish to add. One is from a paper on the translation of Homer by Émile Littré, published in the *Revue des Deux Mondes*, 1847, together with his experiment on the first book of the Iliad. Littré's contention is that Homer can only be translated into the language of a time which corresponded with the Homeric in ideals and manners, and this he finds in French of the thirteenth century. He ridicules the idea that this old French is barbarous, and says that the Greeks never made the mistake of supposing that the older forms of their own speech were barbarous and ungrammatical. Littré even affirms that the older French is the better. He begins his translation thus:—

Chante l'ire, ô déesse, d'Achille fil Pélée
 Greveuse et qui aux Grecs fit maux tant merveilleux,
 Livrant à Pluton l'ame maint guerrier généreux
 Et le corps aux vautours et aux chiens en curée :
 Ainsi de Jupiter s'accomplit la pensée,
 Du jour où la querelle primerain fut levée
 D'Atride roi des hommes, d'Achille fil des dieux.

His second section is, *De la langue du XIII^e siècle & des facilités qu'elle offre pour la traduction d'Homère.* This section begins with a quotation from M. Egger which I am very glad to have in my book: I remember M. Egger as an old man, Professor of Greek at the Sorbonne, I think, when I was in Paris nearly fifty years ago. His lectures on Herodotus, some of which I attended, were full of delightful enthusiasm; and I recall especially how one day, after an elaborate discussion on the meaning of some particle, he protested that such niceties were not pedantic, 'for', he said, 'unless you understand exactly the bearing of these little words as Herodotus uses them, you can never appreciate the delicacy of his mind.' I got to have the same sort of affection for him as he had for Herodotus.

He writes thus:—

'Le talent n'est pas tout pour réussir dans une traduction; les œuvres de ce genre ont d'ordinaire leur siècle d'à-propos, qui, une fois passé, revient bien rarement. A un certain âge de leur développement respectif, deux langues (j'entends celles de deux peuples civilisés) se répondent par des caractères analogues, et cette ressemblance des idiomes est la première condition du succès pour quiconque essaie de traduire un écrivain vraiment original. Le génie même n'y saurait suppléer. S'il en est ainsi, on nous demandera à quelle époque de son histoire, déjà ancienne, notre langue fut digne de reproduire Homère. Nous répondons sans hésiter, comme sans prétendre au paradoxe: Si la connaissance du grec eût été plus répandue en Occident durant le moyen-âge, et qu'il se fût trouvé au XIII^e ou au XIV^e siècle en France un poète capable de comprendre les chants du vieux rapsode ionien et assez courageux pour les traduire, nous aurions aujourd'hui de l'Iliade et de l'Odysée la copie la plus conforme au génie de l'antiquité. L'héroïsme chevaleresque, semblable par tant de traits à celui des héros d'Homère,

s'était fait une langue à son image, langue déjà riche, harmonieuse, éminemment descriptive, s'il n'y manquait l'empreinte d'une imagination puissante et hardie. On le voit bien aujourd'hui par ces nombreuses chansons de geste qui sortent de la poussière de nos bibliothèques : c'est le même ton de narration sincère, la même foi dans un merveilleux qui n'a rien d'artificiel, la même curiosité de détails pittoresques ; des aventures étranges, de grands faits d'armes longuement racontés, peu ou point de tactique sérieuse, mais une grande puissance de courage personnel, une sorte d'affection fraternelle pour le cheval, compagnon du guerrier, le goût des belles armures, la passion des conquêtes, la passion moins noble du butin et du pillage, l'exercice généreux de l'hospitalité, le respect pour la femme, tempérant la rudesse de ces mœurs barbares ; telles sont les mœurs vraiment épiques auxquelles il n'a manqué que le pinceau d'un Homère'—

on which Littré remarks:

'Rien n'est plus vrai et on ne saurait mieux dire.'

My second addendum comes to me from the Literary Supplement of *The Times*, Oct. 12, 1916. On p. 492 a reviewer writes : 'The late Mr. Flecker, in his fragment of the sixth book (of the *Æneid*), indicated the kind of thing which the present age demands' in a translation of Virgil : and on p. 489 Mr. J. C. Squire selects from Mr. James Elroy Flecker's translation the following passage [cp. p. 25, ll. 298 and following, in this volume] :—

Here keeps watch
That wild and filthy pilot of the marsh
Charon, from whose rugged old chin trails down
The hoary beard of centuries : his eyes
Are fixed, but flame. His grimy cloak hangs loose
Rough-knotted at the shoulder ; his own hands

Pole on the boat, or tend the sail that wafts
His dismal skiff and its fell freight along.
Ah, he is old, but with that toughening eld
That speaks his godhead ! To the bank and him
All a great multitude came pouring down,
Brothers and husbands and the proud-souled heroes,
Life's labour done ; and boys, and unwed maidens
And the young men by whose flame funeral
Parents had wept. Many as leaves that fall
Gently in autumn when the sharp cold comes
Or all the birds that flock at the turn o' the year
Over the ocean to the lands of light
They stood and prayed each one to be first taken ;
They stretched their hands for love of the other side,
But the grim sailor takes now these, now those. . . .



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NOTE ON STONE'S PROSODY

For those who are interested in Stone's system of classical prosody in English, I give the following particulars.

In the year 1899 William Johnstone Stone published a tract 'On the use of Classical Metres in English' (Frowde). He died in 1901, leaving me bound by a promise that I would give his system a trial. *Ex hypothesi* I worked at first entirely on his lines, and only gradually discovered and eliminated what I considered the faults in his scheme.

In the *Monthly Review*, July 1903, I printed my experiment 'Epistle to a Socialist in London' and accompanied that with a 'Summary' of Stone's Prosody, showing his laws with my modifications up to that date. I now reprint this, accompanied by my later observations and modifications. I will set them in two columns, the old summary on the left, with the criticism on the right.

SUMMARY 1903

NOTE.—It is a very common opinion that accent takes the place of quantity in English. Stone's system sets out by absolutely denying this. It is therefore remarkable that of the following sixteen rules, eight are concerned with quantity in some way determined by accent.

OBSERVATIONS 1916

The machines that now record speech may be relied on to settle all disputed points.

I. OF VOWEL-SOUNDS LONG BY NATURE

1. These are A (*father*), EI (*vale . day .*), E (*being . green .*), I (*bite . my .*), O (*moat . hope .*), U and YU (*pool . union .*), AW (*awful . all .*), OW (*bow . bough .*), OI (*joy .*), and the slight varieties of these produced by a following R, as *beir*, *here*, *fire*, *bore*, *pure*, *lord*.

2. A vowel followed immediately by another vowel in the same word is long when accented, *piety*: when unaccented it can be long only when it precedes the word-accent, *preeminent*, never when following it, *following*.

Long vowels may keep their quality and yet, if unaccented, be in a doubtful condition of quantity. That is, they may often be fitly pronounced either long or short, and in some cases they are quite short, especially when following the word-accent, as the second YU in accumulate.

This is untrue to fact. Stone's example itself, *piety*, is wrong: for the I is short although it is both long in quality and accented. In this the English rule seems to be like the Greek. Whatever exceptions there may be, the rule would seem to be that all vowels (and even diphthongs) whether accented or unaccented are shortened before a naked vowel, e. g. *gǒing*, *idéal*, *piety*, *pǒetry*, and even *alliance*. And thus *whǒ inherit*, but where, as in this last

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3. The sound ERR (however spelt) is long when it is accented, *demur*: when unaccented it is short before a vowel, *generate*, *buttēr* and *eggs*: long before a consonant, *bifūrcate*.

4. All other vowel-sounds, not here enumerated, are short.

5. Note that degraded unaccented vowels are always short by nature: their spellings must not mislead; thus *rumoūr*, *passāge*, *tortoīse*.

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case, the condition is between two words, then if the vowel in question be accented strongly by the sense it will keep its long quantity, as

Yóu have a soul's paradise.

Náý, and since possession.

See also note 13.

ER when unaccented and pronounced as a single vowel may be treated as such, and be short before a consonant, and sometimes it is very short, as in

Over the ocean,

but there are all degrees. Compare *Answeēr* *conundrums*, *masterly*, *weaker*. For remarks on this sound see note to rule 14.

In words like *labour*, commonly pronounced with an indeterminate vowel, the question is whether in good speech this vowel is really quite the same as e.g. in *weaker*: if not it may be better to treat it as long before a consonant, e.g. *labour-market*.

II. SHORT VOWELS LENGTHENED BY POSITION

6. A short vowel followed by two or more consonants makes a long syllable, when one at least of the consonants is sounded with it. This condition, in which the vowel is said to be *propped* by the consonant, occurs, First, when the consonants cannot all be spoken with the next syllable, as *improve*, *contain*: but *ā-sleep*, *rě-tract*: secondly, when the short vowel is accented, in which case it will always attract one of the consonants, *dis-tant*.

7. This rule applies to all true compound consonantal sounds [but not to the simple consonantal combinations of H, see below,

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rule 9], and includes CH = *tsb*, J = *dg*, QU = *kw*, and consonants followed by the impure U = *yu*. Short vowels followed by these combinations make long syllables when they carry the word-accent, but short when they do not—e.g. *rīches*, but *things which are : imāgine*, but *encourāging : liquid*, but *ōblōquy : rēgular*, but *āttune (= atyūn)*.

8. When these syllables occur in polysyllables which contain a secondary accent, they may apparently be spoken either long or short, as *rēgulātion*, *māgistērial*, *miserābly*.

9. H counts as a consonant, where it is used at full power, as in *happy*, *unhappy*: but it sometimes has a lesser force which must be distinguished as in *at-home*. It does not count as a consonant in the sounds represented by TH, DH, SH, ZH, PH, WH.

10. NG is a single letter, except when the sound of G is truly present; thus *singer*, but *finger*.

11. Z is a single letter in English.

12. Doubled consonants do not make position unless they are both pronounced (as in *in-nate*, *ful-ly*). They occur in a haphazard way in English spelling to show that the preceding vowel is short—e.g., *happy*, *rapid* . . . *shoddy*, *body* . . . *muddy*, *study* . . . *Billy*, *sensibility* . . . *rabbit*, *habit* . . . , &c.

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Thus *said he = sādĕ*. The H of *have* is generally very weak, and completely gives way when it comes alongside other initial H's, as *he had heard*. While the undoubted consonantal H must always be observed, other cases seem to vary and allow liberty.

That is the preceding *accented* vowel.

III. ELISION AND LIQUID ENDINGS

13. The use of true speech contractions (such as *they've*, *I'll*) is a matter of taste. Poetic synaloephe is disallowed between words. Instances of synaloephe within words may be seen in *obedient*, *egregious*, which count as trisyllables though all the vowels (reckoning *ou* as one vowel) are heard: but it has ceased to exist in such words as *nation*, *conscience*, *ancient*, which are disyllables in which the *i* has no value as a vowel, its only function being to affect

The Latin practice of synaloephe between words was used by Milton and is permissive in syllabic verse, that is, its use is optional; and Milton extends the practice to the semivowels. I have experimented with the Miltonic 'elision' in my Homeric paraphrase, and it seems to help the English hexameter by introducing the effect of trisyllabic feet. I do not know whether it would suit other metres as well.

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the preceding consonant. There are all shades of difference in the speech-condition of such colliding vowels; thus *terrestrial* must be a quadrisyllable, but *celestial* will be doubtful, to be classed either with *obedient* or with *terrestrial*.

Where synaloephe within the word is possible, it cannot be forbidden. In some words, *onion*, *million*, *familiar*, the *i* seems to have become a consonantal *y*. Such words must scan as ün-yön, mil-yön, fämil-yär, and will fall under rule 7.

14. The terminations LE, RE, scan exactly as if spelt EL, ER, falling into line with all other liquid endings—e.g. *garden*, *solemn*. Since the vocalization of the liquid is certainly closed by a consonantal liquid, they are considered as true syllables, thus *gärdën* = *guärd it*.

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In these examples ER is not in the same condition as the other endings EL, EM, EN, for which last we may accept Stone's rule, although these unaccented terminations contain no true vowel, but are merely vocalized liquids. There is no difference between their endings in *solemn deed*, and *schism dull*, these are sö'l'm and schis'm. In such paroxytone pyrrhics (i.e. ˘ ˘) as *battle*, *bosom*, *prison* (bat'l, buz'm, priz'n) the finals are more lengthened than in trochaic words (˘ ˘) like *able*, *freedom*, *garden*.

As for ER, when before vowels, the R is trilled and preserved, and it obeys Stone's rule 3, but when a consonant follows, the R is not trilled, and the ER seems to be a short vowel (a sort of ä), so that it is questionable whether it would not be better to treat it frankly as such in quantitative prosody. I have followed Stone's rule, and his practice has some advantages. Compare, e.g.

With ä dēsīre hästēth

and

Whithēr dēsīre hästēth,

in which last (as in *river*, *river-bānk*) the rule for paroxytone pyrrhics seems to lengthen the ER.

IV. MONOSYLLABLES

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15. Monosyllabic proclitics and enclitics, in parting with their accent, often become short; thus *tò bē lét, gíve mē, &c.*, *you* and *thee* can be in the same condition as *prítbee, may it please you = prítbī, pléase yū*. Also *for* and *or* are generally short before vowels.

16. In English special rules are needed for such important monosyllables as are short by rule but undoubtedly often spoken so as to occupy more time than can be allowed for a short syllable. It must be recognized that all these syllables are by nature short, and will, under some circumstances, preserve their brevity, but that, owing to their importance in the sentence, they are much more frequently dwelt upon, and made to occupy the longer time. Examples are *Man, Love, Will, Bless, back, &c.*

The general rule for such words seems to be that when they end in a semi-vowel or in a spirant, that is, with any consonant whose sound can be 'produced', they owe their length to the production of this consonant: it is often written double (as *Bless . will .*), but it would perhaps be simpler to accent such words. Words ending in mutes or consonants which cannot be held on, should, if used long before a vowel, be accredited with a double consonant, as *back . odd*.

Oxytone disyllables may be held to follow the same rule as these monosyllables, thus *posséss = pössēss*.

The word *God* may be regarded as an exception; though there is in fact more *d* in it than in the word *goddess* there will be no reason to double the *d*. That this word, when shorn of its importance, is really a short syllable, may be heard in the following lines:

*'Will the flame you're so rich in
Make a fire in the kitchen?
Or the little göd of love turn the spit, spit, spit?'*



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