

- 70 αὐτίκα τὴν κούρην μορμύσσεται, ἢ δὲ τεκούσης  
 δύνει ἔσω κόλπους θεμένη ἐπὶ φάεσι χεῖρας.  
 κοῦρα, σὺ δὲ προτέρω περ, ἔτι τριέτηρος ἐοῦσα,  
 εὖτ' ἔμολεν Λητώ σε μετ' ἀγκαλίδεσσι φέρουσα,  
 Ἥφαιστου καλέοντος ὅπως ὀπτήρια δοίη,
- 75 Βρόντεώ σε στιβαροῖσιν ἐφεσσαμένου γονάτεσσι,  
 στήθεος ἐκ μεγάλου λασίης ἐδράξαι χαίτης,  
 ὠλοψας δὲ βίηφι· τὸ δ' ἄτριχον εἰσέτι καὶ νῦν  
 μεσσάτιον στέρνοιο μένει μέρος, ὡς ὅτε κόρση  
 φωτὸς ἐνιδρυθεῖσα κόμην ἐπενείματ' ἀλώπηξ.
- 80 τῷ μάλα θαρσαλέῃ σφε τάδε προσελέξαο τῆμος·  
 'Κύκλωπες, κῆμοί τι Κυδώνιον εἰ δ' ἄγε τόξον  
 ἠδ' ἰοὺς κοίλην τε κατακληῖδα βελέμων  
 τεύξατε· καὶ γὰρ ἐγὼ Λητωϊᾶς ὡσπερ Ἀπόλλων.  
 αἰ δέ κ' ἐγὼ τόξοις μονιὸν δάκος ἢ τι πέλωρον
- 85 θηρίον ἀγρεύσω, τὸ δέ κεν Κύκλωπες ἔδοιεν.  
 ἔννεπες· οἱ δ' ἐτέλεσαν· ἄφαρ δ' ὠπλίσσαο, δαίμων.  
 αἶψα δ' ἐπὶ σκύλακας πάλιν ἦιες· ἴκεο δ' αὖλιν  
 Ἀρκαδικὴν ἐπι Πανός. ὁ δὲ κρέα λυγκὸς ἔταμνε  
 Μαιναλῆς, ἵνα οἱ τοκάδες κύνες εἶδαρ ἔδοιεν.
- 90 τὴν δ' ὁ γενειήτης δύο μὲν κύνας ἡμισυ πηγούς,  
 τρεῖς δὲ παρναίους, ἓνα δ' αἰόλον, οἳ ῥα λέοντας  
 αὐτοὺς αὖ ἐρύοντες, ὅτε δράξαιντο δεράων,  
 εἶλκον ἔτι ζῶοντας ἐπ' αὐλίον, ἑπτὰ δ' ἔδωκε  
 θάσσοντας αὐράων Κυνοσουρίδας, αἳ ῥα διῶξαι
- 95 ὠκίσται νεβρούς τε καὶ οὐ μόνοντα λαγῶν  
 καὶ κοίτην ἐλάφοιο καὶ ὕστριχος ἔνθα καλιαί  
 σημῆναι καὶ ζορκὸς ἐπ' ἴχνιον ἠγήσασθαι.  
 ἔνθεν ἀπερχομένη (μετὰ καὶ κύνες ἐσσεύοντο)  
 εὔρες ἐπὶ προμολῆσ' ὄρεος τοῦ Παρρασίοιο
- 100 σκαιούσας ἐλάφους, μέγα τι χρέος· αἰ μὲν ἐπ' ὄχθης  
 αἰὲν ἐβουκολέοντο μελαμψήφιδος ἀναύρου,  
 μάσσονες ἢ ταῦροι, κεράων δ' ἀπελάμπετο χρυσός·  
 ἔξαπίνης δ' ἔταφές τε καὶ ὄν ποτὶ θυμὸν ἔειπες·  
 'τοῦτό κεν Ἀρτέμιδος πρωτάγριον ἄξιον εἶη.'

78 κόρση T in marg., Bentley: κόρσηn Ψ, Mair 80 προσελέξαο litt. τ deleta in E: προσελέξατο Ψ  
 81 κῆμοί Meineke: καιμο[ PGen.: κάμοι L in marg.: ἢ ἦ μοι Ψ 86 δαίμων α: δαίμων Ψ 88 δὲ Ψ:  
 μεν PGen. 91 παρναίους conl. Schneider: παρναίους M. Haupt: παρνατίους Ψ 93 εἶλκον T  
 in marg.: εἶλον Ψ 100 ὄχθης αβγ: ὄχθης δζη 101 ἀναύρου Meineke, Wilamowitz, Bornmann:  
 Ἀναύρου sch. Call., Ernesti, Mair, Pfeiffer

- 105 πέντ' ἔσαν αἰ πᾶσαι· πίσυρας δ' ἔλες ὤκα θέουσα  
 νόσφι κυνοδρομῆς, ἵνα τοι θοὸν ἄρμα φέρωσι.  
 τὴν δὲ μίαν Κελάδοντος ὑπὲρ ποταμοῖο φυγοῦσαν  
 Ἥρης ἐννεσίησιν, ἀέθλιον Ἡρακλῆι  
 ὕστερον ὄφρα γένοιτο, πάγος Κερύνειος ἔδεκτο.
- 110 Ἄρτεμι Παρθενίη Τιτυοκτόνε, χρύσεια μὲν τοι  
 ἔντεα καὶ ζώνη, χρύσειον δ' ἐξεύξασθαι δίφρον,  
 ἐν δ' ἐβάλευ χρύσεια, θεή, κεμάδεσσι χαλινά.  
 ποῦ δέ σε τὸ πρῶτον κερόεις ὄχος ἤρξασθαι ἀείρειν;  
 Αἴμω ἐπὶ Θρήϊκι, τόθεν βορέαο καταίξ
- 115 ἔρχεται ἀχλαῖνοισι δυσσαέα κρυμὸν ἄγουσα.  
 ποῦ δ' ἔταμες πεύκη, ἀπὸ δὲ φλογὸς ἤψασθαι ποίης;  
 Μυσῶ ἐν Οὐλύμπω, φάεος δ' ἐνέηκας αὐτμήν  
 ἀσβέστου, τὸ ῥα πατρὸς ἀποστάζουσι κεραυνοί.  
 ποσσάκι δ' ἀργυρέοιο, θεή, πειρήσασθαι τόξου;
- 120 πρῶτον ἐπὶ πτελέην, τὸ δὲ δεύτερον ἤκας ἐπὶ δρυῖν,  
 τὸ τρίτον αὐτ' ἐπὶ θῆρα. τὸ τέτατον οὐκέτ' ἐπὶ δρυῖν,  
 ἀλλὰ τμιν εἰς ἀδίκων ἔβαλες πόλιν, οἳ τε περὶ σφέας  
 οἳ τε περὶ ξείνους ἀλιτήμονα πολλὰ τέλεσκον.  
 σχέτλιοι, οἳς τύνη χαλεπὴν ἐμμάξασθαι ὀργήν·
- 125 κτήνεά φιν λοιμὸς καταβόσκειται, ἔργα δὲ πάχνη,  
 κείρονται δὲ γέροντες ἐφ' υἰάσιν, αἰ δὲ γυναῖκες  
 ἢ βληταὶ θνήσκουσι λεχωῖδες ἢ φυγοῦσαι  
 τίκτουσιν τῶν οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη.  
 οἳς δὲ κεν εὐμειδῆς τε καὶ ἴλαος ἀγᾶσσηαι,
- 130 κείνοις εὖ μὲν ἄρουρα φέρει στάχυν, εὖ δὲ γενέθλη  
 τετραπόδων, εὖ δ' οἶκος ἀέξεται· οὐδ' ἐπὶ σῆμα  
 ἔρχονται πλὴν εὖτε πολυχρόνιον τι φέρωσιν·  
 οὐδὲ διχοστασίη τρώει γένος, ἢ τε καὶ εὖ περ  
 οἴκους ἐστηῶτας ἐσίνατο· ταὶ δὲ θυωρόν
- 135 εἰνάτερες γαλόω τε μίαν πέρι δίφρα τίθενται.  
 πότνια, τῶν εἴη μὲν ἐμοὶ φίλος ὅστις ἀληθῆς,  
 εἴην δ' αὐτός, ἄνασσα, μέλοι δέ μοι αἰὲν ἀοιδή·  
 τῇ ἔνι μὲν Λητοῦς γάμος ἔσσεται, ἐν δὲ σὺ πολλή,  
 ἐν δὲ καὶ Ἀπόλλων, ἐν δ' οἳ σεο πάντες ἀέθλοι,

109 ὕστερον sch. A.R.: ὕστατον Ψ κερυνειος PAmh, Ψ: κεραύνιος sch. A.R., Lasc. 112 θεή Pfeiffer: θεά Ψ 114 καταίξ Ψ 121 οὐκέτ' ἐπὶ δρυῖν Ψ per errorem? Vide versus 120 finem: οὐκέτι θῆρα Meineke: οὐκέτ' ἔπαισας vel ἔπαιξας Barber, Massimilla 122 nisi versus deest, μιν haud sanum 125 λοιμὸς η, E (o intra λ et ι insertum): λιμὸς Ψ 131 οἶκος Meineke: ὄλβος Ψ

when they saw dread monsters resembling the peaks of Ossa (all had, under their brow, a single eye like a shield with four layers of hide, glowering fiercely) and when they heard the thud of (55) the far-sounding anvil, the great blast of the bellows, and the groan of their labored breathing. For Etna cried out, and Trinacria cried out, the seat of the Sicilians, neighboring Italy cried out, and Corsica gave out a great shout, whenever the Cyclopes, having lifted their hammers above their shoulders (60) and struck in turn bronze or iron sizzling from the forge, would snort mightily. Therefore the Oceanids did not bring themselves to look straight at them or to hear the din without fear. They are not to blame. (65) Not even the daughters of the blessed ones (and they are not children) look on those creatures without a shudder. But whenever one of the girls is disobedient to her mother, her mother summons the Cyclopes—Arges or Steropes—to her child. And Hermes comes out from the inner parts of the house smeared with burnt ashes, (70) and immediately plays the part of Mormo to frighten the child, and she gets into her mother's lap, placing her hands over her eyes. Girl, you, even before, when you were only three years old, Leto came carrying you in her arms, at the invitation of Hephaestus, so he might give you a gift. (75) When Brontes placed you on his mighty knees, you grasped the shaggy hair from his great chest, and plucked it out by force. And even up until this day the midmost part of his chest remains hairless, as when mange once it has become established on a man's temple grazes upon the hair. (80) Therefore you addressed them very boldly that day: "Cyclopes, for me too come fashion a Cydonian bow and arrows and a hollow capped quiver for my shafts. For I am a child of Leto, just as Apollo is. If with my bow I hunt some solitary beast or some terrible creature, (85) that the Cyclopes would eat." You spoke and they accomplished the task. Immediately you were equipped, goddess.

Swiftly you went in turn for your hounds; you came to the Arcadian grotto of Pan. He was cutting up the meat of a Maenalian lynx so that his pregnant bitches might eat food. (90) And the bearded one gave you two half-white hounds, three chestnut-colored, and one variegated, which, pulling down even lions, whenever they fastened on their throats, used to drag them still alive to the grotto. And he gave you seven Cynosurian bitches swifter than the wind, who were the fastest at pursuing (95) fawns and the hare that does not close its eyes, and at sniffing out the covert of the stag and where are the lairs of the porcupine, and at following the track of the roe deer.

Leaving there (and your hounds hurried after), you found at the foot of Mt. Parrhasius (100) bounding deer—a great business! They always grazed by the banks of the swift current with its black pebbles, more massive than bulls, and gold flashed out from their horns. You were amazed and spoke to your heart: "This would be a first hunt worthy of Artemis." (105) There were five in all. Four you took by running swiftly without hunting with your hounds, so they might pull your swift chariot. But the one that fled beyond the river Celadon through

Hera's command, so that it might later become a test for Heracles, the Cerynian crag received.

(110) Artemis, Maiden, Slayer of Tityus, golden are your arrows and your girdle, you yoked a golden chariot, and, goddess, you put golden bridles on your deer. Where first did your horned team begin to take you? To Thracian Haemus, whence the sudden squall of Boreas (115) comes, bringing an evil breath of frost to those without cloaks. Where did you cut the pine? From what flame did you light it? On Mysian Olympus, and you placed the breath of unquenchable flame in it that your father's thunderbolts distill. How many times, goddess, did you test your silver bow? (120) First at an elm tree, second you shot at an oak, and third again at a beast. The fourth time no longer . . . but you shot into a city of the unjust, who to themselves and to strangers did many offensive deeds, scoundrels, on whom you would wreak your harsh anger. (125) On their herds pestilence feeds, on their worked fields, a frost. Old men cut their hair in mourning over their sons, their wives die either stricken in childbirth, or having escaped that fate, breed children none of whom stands on a straight ankle. But those on whom you would gaze smiling and gracious, (130) their field bears abundant corn, abundant their race of four-footed beasts, and abundantly does their household increase. Nor do they go to a tomb, except when they are carrying out something very old. Nor does dissension wound their tribe, which ravages even well-established houses. (135) And wives of brothers take their seats around one table with their sisters-in-law. Mistress, of these let whoever is my true friend be, and I myself, Queen, and have song ever as my care. In it will be the marriage of Leto, and in it you will be prominent, and in it also Apollo, and in it all your exploits, (140) in it your hounds and bow and chariots, which easily carry you in your splendor, when you drive to the house of Zeus. Meeting you there in the forecourt, Hermes *Akakasios* takes your arms, but Apollo takes whatever beast you have brought. At least Apollo did this before mighty Alcides arrived. (145) Now Phoebus no longer has this task, for such as he is the Tiryinthian anvil always takes up his place before the gates waiting if you should come bringing some rich edible. The gods all laugh continuously at that one, but especially his own mother-in-law, whenever from your chariot he should carry a very large bull (150) or a wild boar by its hind foot as it writhes. With this very crafty speech, goddess, he admonishes you: "Shoot at evil beasts so that mortals may call you their helper, as they do me; let deer and hares feed in the mountains. (155) What could deer or hares do? Boars destroy tilled fields, boars destroy orchards, and bulls are a great evil for men. Shoot at those too." Thus he spoke, and quickly set to work on the great beast. For even though under a Phrygian oak his limbs had been deified, (160) he had not ceased from his gluttony. He still possessed the stomach with which he once encountered Thiodamas as he was plowing. Your Amnisian nymphs rub down the deer who have been released from the yoke, and for them to graze on they cut and

**98. μετά:** adverbial with the verb of motion; cf., e.g., *Il.* 23.133.

**έσσεύοντο:** in the middle with active meaning: “hurry” or “rush.”

**99. προμολήσ(ι):** Hellenistic word for “approach” or “vestibule,” plural for singular also at 142 (cf. *A.R.* 1.1174); here the base of Mt. Parrhasius.

**Παρρασίοιο:** the mountain is in Arcadia (at *hZeus* 10, where Zeus is born).

**100. σκαιρούσας** “skip” or “dance.” In *Od.* 10.412 of calves.

**έπ’ ὄχθης** “on a river bank”; the reading is probably ὄχθης (dative), preferred by Pfeiffer and Wilamowitz over ὄχθης (genitive), preferred by Schneider and Cahen. Since παρ’ ὄχθης was preferred by Zenodotus at *Il.* 14.445 in place of παρ’ ὄχθας, Callimachus may be expressing his own preference by recalling the Homeric passage (see next note).

**101. έβουκολέοντο:** from βουκολέω, in passive, “graze,” as at *Il.* 20.221. The active participle βουκολέοντι occurs at *Il.* 14.445.

**μελαμνήφιδος:** first in Callimachus, here and at *hDelos* 76, “with black stones.” For an analogous formation see *Hdt.* 1.55.2: πολυμήφιδα παρ’ Ἑρμῶν (“by the Hermus with many stones”); the prophecy is later quoted in *Pl. Rep.* 566c5, and the scholiast on the passage wrote μελαμνήφιδα above πολυμήφιδα.

**ἀναύρου:** ἀναυρος is a common noun for “mountain torrent,” while Anaurus is the name of the river in Thessaly where Hera appeared to Jason as an old woman (e.g., *A.R.* 3.66–75); editors differ on which form to print. But this is surely intended geographic wordplay, where the “black-stoned torrent” of a different river, probably the Celadon of 107, momentarily suggests the “black-stoned Anaurus” with its rich mythology.

**102. μάσσονες:** poetic comparative of μακρός.

**κεράων:** the deer that Artemis seeks are female at 107 (τήν... μίαν). Whether females had horns was a matter of dispute in antiquity, taken up by *Ael. NA* 7.39, who quotes the poets as his authorities.

**103. έταφες** “be amazed,” aorist from epic τέθηπα.

**ὄν:** the use of the normally third person form for a first or second person reflexive does seem to occur in Homer, though the usage was disputed (see *Chantaine* 1.273–75). Here = “your.”

**ποτί:** Doric equivalent of πρόσ, though Callimachus does not restrict its usage to his Doric hymns.

**104. πρωτάγριον:** first fruits of the hunt; first here, then imitated by Nonnus.

**105. πίσυρας:** Aeolic for τέσσαρες; it occurs occasionally in Homer (*Od.* 5.70, 16.249). Of the five deer, Artemis takes four for her chariot, leaving the last to be a labor for Heracles. The capture of the Cerynian deer was the third (or sometimes the fourth) of Heracles’ twelve labors. Treated in *Pi. Ol.* 3.25–30 and *Eur. HF* 375–79, it was also a frequent subject for the plastic arts. Reference to this event here may serve as a temporal marker—this is very early in Artemis’ career. At some future time the divinity will encounter the deified Heracles on Olympus.