

And Leda's twins toil'd many a painful hour;  
 Their peerless deeds proclaim'd thy mighty pow'r;  
 Thou wast at once their prize, and of defence their tow'r.

Ajax to thy inviting call attended,  
 Like Peleus' warlike son;  
 Both into Hades' palaces descended,  
 Both immortal trophies won.

Smit with the sacred fire  
 Which thy beauty did inspire,  
 Atannea's care, Atannea's praise,  
 For thee hath widow'd Phœbus' rays.<sup>1</sup>

Forbid, ye Sisters nine,  
 Ye handmaids of Mnemosyne,  
 That Mysia's boast Oblivion's victim be.  
 Ah! for his high desert your chaplets twine;  
 Enhance the name of hospitable Jove,  
 Add faith to friendship; purity, to love.

C. K.

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## ORPHIC FRAGMENTS,

HITHERTO INEDITED.

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THE following *Orphic fragments* have escaped the notice of HERMANN, the last and best editor of the *Orphic remains*; which is most probably owing to the rareness of the Greek Manuscripts, in which alone all of them except one are to be found.

*From the MSS. Scholia of Proclus On the Cratylus.*  
*Concerning Jupiter.*

Διο και Ορφευς δημιουργουντα μεν αυτον την ουρανιαν πασαν γενεαν παραδιδωσι, και ηλιον ποιουντα και σεληνην, και τους αλλους αστροφους θεους δημιουργουντα δε τα υποσεληνην στοιχεια, και διακρινοντα τοις ειδεσιν ατακτως εχοντα προτερον σειρας δ' εφισταντα θεων περι ολον τον

<sup>1</sup> In the original 'Αιλίου χήρωσιν αύγας. Magnificent expression! and which almost baffles the efforts of the translator.

κοσμον δις αὐτον ἀνηρτήσας, καὶ διαθεσποθετοῦντι πᾶσι τῶν ἀγκιστρῶν θεῶν κατ' ἀξίαν διανομῆς τῆς ἐν τῷ πᾶσι προνομίας.

i. e. "Hence Orpheus represents him (Jupiter) fabricating every celestial race, making the sun and moon, and the other starry Gods, together with the sublunary elements, and diversifying the latter with forms, which before had a disordered subsistence. He likewise represents him presiding over the Gods who are distributed about the whole world, and who are suspended from him; and in the character of a legislator assigning distributions of providence in the universe, according to desert, to all the mundane Gods."

Καὶ γὰρ Διτὰς ὑψίστησι διακοσμοῦς, τὸν τε οὐρανίον καὶ τὸν ὑπεροὐρανίον ὄντων αὐτοῦ καὶ τὸ σκηπτρον εἶναι φησὶν ὁ θεολόγος, πῆχυρον καὶ εἰκοσι μετρῶν, ὡς Διτῶν ἀρχόντος δωδεκαδαίαν.

i. e. "For Jupiter gives subsistence to twofold orders, the celestial and the supercelestial; whence also the theologist (Orpheus) says, that his sceptre consists of four and twenty measures, as ruling over a twofold twelve."<sup>1</sup>

Ὡς δ' Ὀρφεὺς εὐθεῶν στόματι λαλεῖ, καὶ καταπίνει τὸν προγονὸν αὐτοῦ τὸν Φάνητα, καὶ ἐγκλιπίζεται πάσας αὐτοῦ τὰς δυνάμεις ὁ Ζεὺς, καὶ γίνεσθαι πάντα νοεράς ὡσαύτῃ ἢ ἐκεῖνος νοήσας.

i. e. "But as Orpheus says, with a divinely-inspired mouth, Jupiter swallows his progenitor Phanes, embodies all his powers, and becomes all things intellectually which Phanes is intelligibly."

#### Concerning Saturn.

Ὁ Κρόνος πάσης τῆς δημιουργίας ἐκδίδωσι τῶν καὶ τὰς ἀρχῶν, καὶ τῆς εἰς τὰ ἀπύθητα προνομίας, καὶ αὐτὸν νοῦν ἡνωταί τοις κρυψτοῖς νοήτοις, καὶ παληγῶνται τῶν ἐπιθεῶν ἀγαθῶν ἐπεὶ καὶ τρεφισθῶν φησὶν αὐτὸν ὁ θεολόγος ὑπὸ τῆς Νυκτός,

Ἐκ παντῶν δὲ Κρόνον Νυξ ἔτραφεν ἢ ἀνιταλλῶν.

i. e. "Saturn also imparts to Jupiter the principles of fabrication, and of providential attention to sensibles, and intellectually

<sup>1</sup> The twelve Gods who first subsist in the *liberated* or supercelestial order, which is called *azonic* by the Chaldeans, and who are divided into four triads, are Jupiter, Neptune, Vulcan; Vesta, Minerva, Mars; Ceres, Juno, Diana; and Mercury, Venus, Apollo. The first of these triads is *fabricative*; the second *defensive*; the third *vivific*; and the fourth *harmonic*. See my translation of 'Proclus on the Theology of Plato,' 2 vols. 4to.

perceiving himself, he becomes united to first intelligibles, and is filled with the goods which are thence derived. Hence also the theologist (Orpheus) says, "that he was nursed and nourished by Night from all things."

Οτι ο μιν Ορφευς πολυ της των μυθων εξουσιας απολελαυκε, και παντα τα προ του Ουρανου μεχρι της πρωτιστης αιτιας ονομασιν εδηλωσε. και αυτο το αρρητον και των νοητων ενανθεν εκβεβηκος Κρονον προσειρηκεν εθ' οτι πασης γενεσεως αιτιον προυκαρχων, εθ' οτι τα οντως οντα γινόμενα παραδιδους, ινα την ταξιν ενδειξηται αυτων, και την των ολιγωτερων προς τα μαρικωτερα υπεροχην ινα η ταυτον το κατα χρονον, τω και αιτιαν, ωσπερ η γενεσις τη τεταγμενη προοδα.

i. e. "Orpheus greatly availed himself of the licence of fables, and manifests every thing prior to Heaven by names, as far as to the first cause. He also denominates the ineffable, who transcends the intelligible unities, *Time*; whether because *Time* pre-subsists as the cause of all generation, or because, as delivering the generation of true beings, he thus denominates the ineffable, that he may indicate the order of true beings, and the transcendency of the more total to the more partial; that a subsistence according to time may be the same with a subsistence according to cause; in the same manner as generation with an arranged progression."

Και τοιγε οτι ο Κρονος υπερετερος εστι του Ωκεανου, δεδηλωκεν ο θεολογος παλιν λεγων τον μιν Κρονον αυτον καταλαμβάνειν τον ουρανον Ολυμπον, κακει θρονισθεντα, βασιλευειν των Τιτανων τον δε Ωκεανον την ληξιν απασαν την μεσσην ναιειν γαρ αυτον εν τοις θεσπεσιοις ρειθροις τοις μετα τον Ολυμπον, και τον εκει περιεκειν Ουρανον, αλλ' ου την ακροτατον, ως δε φησιν ο μυθος, τον εμπροσοντα του Ολυμπου, και εκτα τεταγμενον. Procl. in Tim. p. 296.

i. e. "That Saturn is superior to Ocean, the Theologist manifests, by again saying, that Saturn himself received the celestial Olympus, and that there being throned he reigns over the Titans; but that Ocean obtained all the middle allotment. For he says that Ocean dwells in the divine streams which are posterior to Olympus, and that he environs the Heaven which is there, and not the highest Heaven, but as the fable says, that which fell from Olympus, and was there arranged."

*Concerning the occult (i. e. the intelligible) order of the Gods.*

Ορφευς περι του κρυφου διακοσμου των θεων ουτως εφη,  
 Το δ' απειρεσιον κατα κυκλον ατρυταις εφορειτο.

- i. e. "Orpheus thus speaks about the occult order of the Gods :  
 Unwearied, in a boundless orb it moves."

*Concerning Ceres.*

Οτι την Δημητηραν Ορφευς μεν την αυτην λεγων τη Ρεα ειναι, λεγει οτι  
 ανωθεν μεν μετα Κρονου ουσα ανεκφοιτητος Ρεα εστι, προβαλλουσα δε  
 και απογεννωσα τον Δια Δημητηρ' λεγει γαρ,

Ρειην το πριν εουσαν, επει Διος επλετο μητηρ,  
 Γεγονε Δημητηρ.

- i. e. "According to Orpheus, Ceres is the same with Rhea :  
 for he says, that subsisting on high in unproceeding union with  
 Saturn, she is *Rhea*, but that by emitting and generating Jupiter,  
 she is *Ceres*. For thus he speaks,

The Goddess who was *Rhea*, when she bore  
 Jove, became *Ceres*."

Η δε Δημητηρ πρωτη, και τας διττας τροφας διειλεν εν τοις θεοις, ως  
 φησιν Ορφευς,

Μησατο γαρ προπολους, και αμφικαλους, και οπαδους'  
 Μησατο δ' αμβροσιην, και ερυθρου νεκταρος αεθρον'  
 Μησατο δ' αγλαα εργα μελισσαων εριβομβων.

- i. e. "Ceres first separates the two kinds of aliment (i. e. nectar  
 and ambrosia) in the Gods, as Orpheus says,

She cares for pow'rs ministrant, whether they  
 Or Gods precede, or follow, or surround :  
 Ambrosia, and tenacious nectar red,  
 Are too the objects of her bounteous care.  
 Last to the bee her providence extends,  
 Who gathers honey with resounding hum."

*Concerning Proserpine.*

Η Περσεφονη κατα μεν την ακροτητα εαυτης Αρτεμις καλειται παρ'  
 Ορφει, κατα δε το μεσον κεντρον Περσεφονη, κατα δε το περας της δια-  
 κοσμησεως Αθηνα.

- i. e. "Proserpine according to her summit is called *Diana* by  
 Orpheus; but according to her middle centre, *Proserpine*, and  
 according to the extremity of the (vivific) order, *Minerva*."

Διο και παρ' Ὀρφει η Δημήτηρ εγχειρίζουσα τῆ Κορη τὴν βασιλείαν φησιν.

Αυτὰρ Ἀπολλωνος θαλερον λεχος εισαναβασα,  
Τεξεται ἀγλαα τεκνα πυριφλεγέθοντα προσωποις.

i. e. "According to Orpheus, when Ceres delivered up the government to Proserpine, she thus addressed her :

But next Apollo's florid bed ascend ;  
For thus the God fam'd offspring shall beget,  
With faces glowing with refulgent fire."

Ὅθεν δὴ καὶ ἡ Κορη κατὰ μὲν τὴν Ἀρτεμιν τὴν ἐν αὐτῇ, καὶ τὴν Ἀθηναν, παρθενοσ λεγεται μενειν, κατὰ δὲ τὴν τῆς Περσεφονῆς γονιμον δυναμιν, καὶ προσιεναι καὶ συναπτεσθαι τῷ τρίτῳ δημιουργῷ, καὶ τικτων ὡς φησιν Ὀρφευς,

Ἐνεα θυγατερας γλαυκαπιδας ἀνθεσιουγγους.

i. e. "Core also according to the Diana and Minerva which she contains, is said to remain a virgin ; but according to the prolific power of Proserpine, she is said to proceed forth, and to be conjoined to the third demiurgus (Pluto), and to bring forth, as Orpheus says, nine azure-eyed, flower-producing daughters."

#### Concerning Diana.

Ὅτι δὲ πολλῆ τῆς Ἀρτεμιδος, καὶ ἡ πρὸς τὴν ἐγκοσμιον Ἐκατην ἐνωσις, καὶ ἡ πρὸς τὴν Κορην, φανερον τοις καὶ ὀλιγα τῷ Ὀρφει παραβεβληκοσιν, ἐξ ἧν δηλονοτι καὶ ἡ Λητώ περιεχουσα ἐν τῇ Δημητρει, καὶ τὴν Κορην υποστῆσασα συν τῷ Διῷ, καὶ τὴν ἐγκοσμιον Ἐκατην ἐπει καὶ τὴν Ἀρτεμιν Ἐκατην Ὀρφευς κεκληκεν.

Ἡδ' ἀρα Ἐκατη παιδασ μελη αὐθι λικουσα,

Λητους εὐπλοκαμοιο Κορη προσεβησας Ὀλυμπον.

i. e. "That there is a great union between Diana, the mundane Hecate, and Core, is evident to those that are in the least degree conversant with the writings of Orpheus ; from which it appears that Latona is comprehended in Ceres, and together with Jupiter gives subsistence to Core, and the mundane Hecate. To which we may also add, that Orpheus calls Diana Hecate."

#### Concerning Bacchus.

Ὅτι τὸν Διονυσον οἱ θεολογοι πολλακις καὶ ἀπο τῶν τελευταίων αὐτοῦ δωρων οἶνον καλοῦσιν, οἶον Ὀρφευς,

Οἶνου πάντα μελη κοσμος λαβε, καὶ μοι ἐνεικε.

i. e. "Theologists frequently call Bacchus wine, from the last

of his gifts, as, for instance, Orpheus, ‘Take all the members of Wine (that are distributed) in the world, and bring them to me.’

*From the Commentary of Syrianus on Aristotle's Metaphysics.* <sup>1</sup>

“Ancient theologians assert that Night and Heaven reigned, and prior to these the mighty father of Night and Heaven, who distributed the world to Gods and mortals, and who first possessed royal authority, the illustrious Ericapæus :

Τοιον ελων διενειμα θεοις, θνητοιςι δε κοσμον,  
Ος πρωτος βασιλευς περικλυτος Ηρικεπαιος.

Night succeeded Ericapæus, in the hands of whom she has a sceptre :

Σηκτρον εχουσ' εν χειρσιν Ηρικεπαιου.

To Night, Heaven succeeded, who first reigned over the Gods after mother Night.

Ος πρωτος βασιλευς θεων, μητερα Νυκτα.

Chaos transcends the habitude of sovereign dominion : and with respect to Jupiter, the oracles given to him by Night, manifestly call him not the first, but the fifth immortal king of the Gods :

Αθανατον βασιλευς θεων πεμπτον γενεσθαι.

According to these theologians, therefore, that principle, which is most eminently the first, is *the one*, or *the good*, after which, according to Pythagoras, are those two principles, Æther and Chaos, which are superior to the possession of sovereign dominion. In the next place succeed the first and occult genera of the Gods, in which first shines forth the father and king of all wholes, and whom on this account, they call Phanes.” Lib. xiii.

Chaos is said by Orpheus to be

Χασμα και μεγα χασμα πελωριον<sup>2</sup> ενθα και ενθα.

“A mighty chasm ev'ry way immense.” Lib. ii.

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<sup>1</sup> As a Latin translation only of this work of Syrianus is printed, and I have not the MS. of it in my possession, I have not been able to give the original of the whole of these extracts. But as my copy belonged to the learned Thomas Gale, who has everywhere in the margin given extracts from the Greek, I have been fortunately enabled to give the above Orphic lines in the original.

<sup>2</sup> Aristotle, in his Rhetoric, Lib. iii. cap. 3, says, that πελωριον is an ancient word, which affords an argument in favor of the great antiquity of these Orphic remains.