Orphic Remains.

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 tower.

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,
Atanna's care, Atanna's praise,
For thee hath widow'd Phoebus' rays.

Forbid, ye Sisters nine,
Ye handmaids of Mnemosyne,
That Mycia'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.

ORPHIC FRAGMENTS,
HITHERTO INEDITED.

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 δημιουργησε ταυτων την ουρανιον παταν γενεαν παραδιοσει, και των ποιητων και σεληνης, και των αλλως αστεροφ θεους δημιουργησε θεα ναυσιδοι πατρον ουανωρον σειρας 8 εφιστατα θεουν περι ελλων των

1 In the original 'Αθανα χρισταν αύγης. Magnificent expression! and which almost baffles the efforts of the translator.
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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.

For Jupiter gives subsistence to twofold orders, the celestial and the supercelestial; whence also the theologian (Orpheus) says, that his sceptre consists of four and twenty measures, as ruling over a twofold twelve.

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

Concerning Saturn.

The twelve Gods who first subsist in the liberated or supercelestial order, which is called asonic 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
theologian (Orpheus) says, "that he was nursed and nourished by
Night from all things."

Οτι ο μεν Ορφευς τολμη της των μιχαλων εδυνασα επολαλακας, και παντα
tα προ του Ουρανου μητρες της πρώτηςς αιτιας ουμαλων βρασων, και
αυτο το αρρητον και των νεοτων ειδων υπερεξηκον Κρονον
προετιμησαν ειδο πατης γεωτος αυτων περουκαρχου, ειδο
οτι τα εν ουτως ουτα γαμη
μενα παιδοδους, εις της ταξιν ενδεχεται αυτων, και την των ολικουτεωρ
προς τα μεγατερα υπερεχην ας το τον το κατα Χρονον, την και
αιτιας, αντιπερη ενεργεις τη τεσσαραμεν προοδο.

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 trans-
cends the intelligible unities, Time; whether because Time pre-
susbait 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 transcen-
dency 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 pro-
gression."

Και τοιο ειτο ο Κρονος υπερειρος εστι του Κατανοου, βαθηλακαν ον θεολο-
γος παλιν λεγαν τον μεν Κρονον αυτων καταλαμβανον του ουρανου
Ολικουκου, και την αρνουσθαντα, βασιλειουν του Τιτανου
τον η Παιδον την λειν ανασα την μονην καινει γαρ αυτων ει
τους θεοποιους ρωσηρους
tοις μετα τον Ολικουκου, και του εκιε περιεκθει Ουρανου, αλλα
εις τα ακρωτατον, ας η εφενον ο μωδος, του εμπετευον του Ολικουκου, και εις

i. e. "That Saturn is superior to Ocean, the Theologian mani-
foests, 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.

Orphēs περὶ τοῦ κρυφοῦ διακόσμου τῶν θεῶν ουτως εἶπ, Τὸ δ' ἀπεξεῖνα κατὰ κυκλον ἀσύσεις εἴρετο.

i. e. "Orpheus thus speaks about the occult order of the Gods:

Unwearied, in a boundless orb it moves."

Concerning Ceres.

Ὅτι τὴν Δημητριὰν Ὀρφής μεν τὴν αὐτὴν λέγων τῇ Ρέῃ εἴη, λέγει ὁ τε αὐξήθη μὲν μετὰ Κρόνου ουτὰ, αἰνειποτῆτος Ρέᾳ αἰτί, πραβάλλουσα ὡς καὶ αὐγοῦντο εἰς τὸν Διόν Δημητρὶς λέγει γαρ, Ζητὴν τὸ πρὶν εὐσαυγήν, εὐς Δίος εὐπλετο μητῆς,

Διεγόνει Δημητρὶς.

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."

Ἡ δὲ Δημητρὶς πρωτῆ, καὶ τὰς δίπτας τραφῆς διέλευσεν ἐν τοῖς θεοῖς, φησιν Ὀρφῆς,

Μησάτο γὰρ προπολοὺς, καὶ αμφίπολοὺς, καὶ ὀπαδοὺς

Μησάτο δ' αμβροσίαν, καὶ ἐρυθροῦ νεκταρος ἀφθόνον

Μησάτο δ' αγιὰ λάς ἑργὰ μελισσῶν ἐρισμοβων.

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.

Ἡ Περσεφόνη κατὰ μὲν τὴν αὐτοτήν οὕτως Ἀρτέμις καλεῖται παρ' Ὀρφῆν, κατὰ δὲ τὸ μεσὸν κεντρὸν Περσεφονῆ, κατὰ δὲ τὸ πεῖρας τῆς δια-

κοσμήσεως Ἀθῆν.

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."

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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 famed offspring shall beget,
With faces glowing with resplendent fire.

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.

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.

Theologians frequently call Bacchus wine, from the last
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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. *

‘Ancient theologists 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 Ericapaus:

Τουιν ελαν δενειμα θεοι, δνητοιι δε κοσμων,
Ος πρωτος βασιλευς περικλητος Ηρικεπαιου.

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

Σκεπτον γχου εν καραιν 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 βασιλεα θεων κεμπτον γενεοτι.

According to these theologists, therefore, that principle, which is most eminently the first, is the one, or the good, after which, according to Pythagoras, are those two principles, Ether 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

Χαομα και μεγα χαομα πελαριου* οθα και οθα.

‘A mighty chasm ev’ry way immense.’ * Lib. ii.

Manor Place, Walworth. T. TAYLOR.

* 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.

* Aristotel, in his Rhetoric, Lib. iii. cap. 3, says, that πελαριου is an ancient word, which affords an argument in favor of the great antiquity of these Orphic remains.