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<p>Theocritus AP 6.340 = HE 2</p> <p>Α Κύπρις οὐ πάνδαμος· ἰλάσκειο τὰν θεὸν εἰπὼν  <b>οὐρανίαν</b>, ἀγνάς ἄνθεμα Χρυσογόνας  οἴκῳ ἐν Ἀμφικλέους· <b>ὦ καὶ τέκνα καὶ βίον εἶχε</b>  <b>ἔνυόν·</b> αἶει δέ σφιν λώϊον εἰς ἔτος ἦν  <b>ἐκ σέθεν ἀγοιμένοις·</b> ὦ πότνια· κηδόμενοι  γάρο (5)  ἀθανάτων αὐτοὶ πλεῖον ἔχουσι βροτοί.</p>	<p>This is not Aphrodite of the People; when you pray to the goddess, you should address her as Heavenly. She was set up here by the chaste Chrysozona in the house of Amphicles, with whom she shared her children and her life. By making first sacrifices to you, Lady, they flourished more each year. Mortals do better when they have care for the gods.</p> <p>(Translations of Theocritus: <b>Hopkinson, Loeb</b>)</p>	<p>Callimachus, <i>Iambus</i> 10 fr. 200a Pfeiffer + <i>Diegesis</i> VIII 42-IX</p> <p>Τὰς Ἀφροδίτας—ἡ θεὸς γὰρ οὐ μία—  ἡ Καστυνήτις τῷ φρονεῖν ὑπερφέρι  <b>πάσας,</b>  <b>ὅτι μόνῃ</b> παραδέχεται τὴν τῶν ὤων θυσίαν.</p> <p>Ἐν Ἀσπένδῳ τῆς Παμφυλίας τῆ Καστυνίῃ Ἀφροδίτῃ ὅς ἱερουργεῖται ἐντεῦθεν· Μόψος ἀρχηγὸς τῶν Παμφυλίων ἐπὶ θήραν ἐξῴων εὐξάτο αὐτῇ εὐβολήσας ὁ ἂν λάβοι πρῶτον καλλιερῆσειν· καὶ διῆθηράσας κάπρον ἐτέλεσε τὴν ἐπαγγελίαν· ἀφ' οὗ καὶ Παμφύλιοι μέχρι νῦν τοῦτο ποιοῦσιν· εἰ μὴ γὰρ ἦδετο ἡ θεὸς, οὐκ ἂν ὁ Μόψος ἐκνηήγησεν τοῦτο· ἐπαινεῖ δὲ καὶ τὴν Ἐρετριέων Ἀρτεμιν, ὅτι πᾶν τὸ θυόμενον οὐκ ἀποσείεται.</p>	<p>All Aphrodites – for the goddess is not one – surpasses in prudence the one from Castnion because she is the only one who allows the sacrifice of swine. <i>Diegesis:</i>  At Aspendos in Pamphylia a boar is sacrificed to Aphrodite Castnia for the following reason: as he was going to a hunt, Mopsus, the leader of the Pamphylians, vowed to sacrifice to her whatever he first caught if he were lucky and so, having caught a boar, he fulfilled the vow. From then to this day the Pamphylians still do this: If the goddess had not been pleased with it, Mopsus would not have caught it. He also praises the Eretrian Artemis because she does not reject any offering.</p>
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2. Plato, *Symp.* 180e-181d, tr. Christopher Rowe, modified

πῶς δ' οὐ δύο τῶ θεᾶ; ἡ μὲν γέ που πρεσβυτέρα καὶ ἀμῆτωρ Οὐρανοῦ θυγάτηρ, ἦν δὴ καὶ Οὐρανίαν ἐπονομάζομεν· ἡ δὲ νεωτέρα Διὸς καὶ Διώνης, ἦν δὴ Πάνδημον καλοῦμεν (...)  
Ὁ μὲν οὖν τῆς Πανδήμου Ἀφροδίτης ὡς ἀληθῶς πάνδημός ἐστι καὶ ἐξεργάζεται ὅτι ἂν τύχη· καὶ οὗτος ἐστὶν ὃν οἱ φαῦλοι τῶν ἀνθρώπων ἐρώσιν· ἐρώσι δὲ οἱ τοιοῦτοι πρῶτον μὲν οὐχ ἦττον γυναικῶν ἢ παίδων, ἔπειτα ὧν καὶ ἐρώσι τῶν σωμάτων μᾶλλον ἢ τῶν ψυχῶν, ἔπειτα ὧν ἂν δύνανται ἀνοητοτάτων, πρὸς τὸ διαπράξασθαι μόνον βλέποντες, ἀμελοῦντες δὲ τοῦ καλῶς ἢ μὴ· ὅθεν δὴ συμβαίνει αὐτοῖς ὅτι ἂν τύχῃσιν τοῦτο πράττειν, ὁμοίως μὲν ἀγαθόν, ὁμοίως δὲ τούναντιον· ἐστὶ γὰρ καὶ ἀπὸ τῆς θεοῦ νεωτέρας τε οὐσίας πολὺ ἢ τῆς ἐτέρας, καὶ μετεχούσης ἐν τῇ γενέσει καὶ θήλεος καὶ ἀρρενος· ὁ δὲ τῆς Οὐρανίας πρῶτον μὲν οὐ μετεχούσης θήλεος ἀλλ' ἀρρενος μόνον—καὶ ἐστὶν οὗτος ὁ τῶν παίδων ἐρως—ἔπειτα πρεσβυτέρας, ὕβρεως ἀμοίρου· ὅθεν δὴ ἐπὶ τὸ ἄρρεν τρέπονται οἱ ἐκ τούτου τοῦ ἐρωτος ἐπιπνοι, τὸ φύσει ἐρρωμενέστερον καὶ νῦν μᾶλλον ἔχον ἀγαπῶντες (...) παρεσκευασμένοι γὰρ οἰμαί εἶσιν **οἱ ἐντεῦθεν ἀγοιμένοι ἔσαν ὡς τὸν βίον ἅπαντ' ἀνεροῦσιν καὶ κοινῇ συμβιωσοῦσιν**, ἀλλ' οὐκ ἐξαπατήσαντες, ἐν ἀφροσύνῃ λαβόντες ὡς νέον, καταγελάσαντες οἰχρήσασθαι ἐπ' ἄλλον ἀποτρέχοντες.

How are the goddesses not two? One is older, motherless daughter of Heaven, the one to whom we in fact give the name Heavenly, the other, younger one is daughter of Zeus and Dione, the one we call Common (...) The Love who belongs to Common Aphrodite is truly common, and carries through with anything that happens to come his way; and this is the love that inferior people experience. In the first place people like this love women no less than boys; secondly, they love those they are in love with for their bodies rather than their souls; and thirdly, **they fall in love with people who are the least intelligent possible: they have their eye simply on achieving what they want**, not caring whether the way in which they get it is fine or not, and it is from this that it comes about that they do whatever comes their way – whether good or the opposite, it's all the same to them. This is because their Love in fact comes from the goddess who not only is much younger than the other, but by reason of her birth shares in both the female and the male. The love that belongs to Heavenly Aphrodite, by contrast, in the first place belongs to the goddess who does not share in the female but only in the male, and this love is accordingly the love of boys; secondly he belongs to one who is older, with no portion of lawlessness, and it is for this reason that those whose inspiration comes from this Love turn their attention to the male, feeling the attraction for what is by nature stronger and **has a greater degree of intelligence**. (...) I think that **those who begin to love** [them: sc. older youths] **from that** [age] **are ready to be with them for their whole lives, and to live a shared life in their company**; **not to deceive them, having taken them when they had the foolishness of the young, abandoning them with a contemptuous laugh and running off to someone else.**

## 3. Pandemos Aphrodite in Theocritus: inferior, fickle, a disease in need of φάρμακον

<p><b>Id. 2: Simaetha and Delphis</b></p> <p>ἡ γὰρ οἱ ἀλλᾶ  ὥχετ' ἔχων ὁ τ' Ἐρως ταχινὰς φρένας ἅ τ'  <b>Ἀφροδίτα</b>. (7)</p> <p>χῶς δινεῖθ' ὅδε <b>ὄμβρος ὁ χάλκεος</b> ἐξ  <b>Ἀφροδίτας</b>, (30)  ὡς τήνος δινοῖτο ποθ' ἀμετέραισι θύραισιν.</p> <p>νῦν δὲ χάριν μὲν ἔφαν <b>τᾶ Κύπριδι</b> πρᾶτον  ὀφείλειν, (129)  καὶ μετὰ <b>τῶν Κύπριν</b> τύ με δευτέρα ἐκ πυρὸς  εἶλεν, (130)  ὦ γύναι, ἐσκαλέσασα τεὸν ποτὶ τοῦτο μέλαθρον  αὐτῶς ἡμίφλεκτον· Ἐρως δ' ἄρα καὶ Λιπαραιῶ  πολλάκις Ἀφαιστοῖο σέλας φλογερώτερον αἶθει.</p>	<p><b>Id. 7 Aeganax and Lycidas</b></p> <p>Ἔσεται Ἀγεάνακι καλὸς πλόος ἐς  Μιτυλήναν, (51)  χῶταν ἐφ' ἔσπεριος Ἐρίφοις νότος ὑγρὰ  διώκη  κύματα, χῶριον ὅτ' ἐπ' ὠκεανῶ πόδας  ἴσχει,  αἱ κα τὸν Λυκίδα <b>ὀπτεύμενον</b> ἐξ  <b>Ἀφροδίτας</b>  ὀύσηται· θερμὸς γὰρ ἐρως αὐτῷ με  καταίθει.</p>	<p><b>Id. 11 Polyphemus' love for Galatea</b></p> <p>ὁ δὲ τὰν Γαλάτειαν αἰεῖδων  αὐτὸς ἐπ' αἰῶνος κατετάκετο φυκιοέσσας  ἐξ αὐοῦς, ἔχθιστον ἔχων <b>ὑποκάρδιον</b>  <b>ἔλκος</b>, (15)  <b>Κύπριδος</b> ἐκ μεγάλας τὸ οἱ ἥπατι πάξε  βέλεμνον.  ἀλλὰ τὸ φάρμακον εὔρε, καθεζόμενος δ' ἐπὶ  πέτρᾳ  ὑψηλᾶς ἐς πόντον ὀρώων αἶειδε τοιαῦτα·</p>	<p><b>Id. 30 An unnamed sufferer converses with his soul</b></p> <p>Ῥῆλαι τῷ χαλέπῳ καινομόρῳ τῷδε νοσήματος· (1)</p> <p>ὅττις δοκίμοι τὸν δολομάχανον (25)  νικάσῃν Ἐρῶν, οὗτος δοκίμοι τοῖς ὑπὲρ ἀμμέων  εὐθὴν βραδύως ἄστερας ὀππόσοσιν ἔννεα.  καὶ νῦν, εἴτ' ἐθέλω, χρῆ με μάρκρον σχόντα τὸν  ἄμφενά  ἔλκην τὸν ζῦγον, εἴτ' οὐκ ἐθέλω· ταῦτα γὰρ, ὦγαθε,  βόλλεται <b>θεὸς ὃς καὶ Διὸς ἐσφαλε μέγαν νόον</b> (30)  <b>καῦτας Κυπρογενίας</b>· ἔμε μάν, φύλλον ἐπάμερον  σμίκρας δεύμενον αὐρας, ὄνελων ὠκα φόρει  &lt;πνῶα&gt;.'</p>
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4. Ourania Aphrodite in Theocritus: Queenly, Egyptian, beneficial & god-maker

Id. 17 Encomium of Ptolemy Philadelphus	Id. 18 Epithalamium of Helen	Id. 10 The reaper Bucaeus has high aspirations
<p>Οἶα δ' ἐν πινυταίῳ περικλειτὰ Βερενίκα  ἐπρεπε θηλυτέρης, ὄφελος μέγα γειναμένοισι. (35)  τᾶ μὲν Κύπρον ἔχουσα Διώνας πότνια κόουρα  κόλπον ἐς εὐώδη ῥαδινὰς ἐσεμάξατο χεῖρας·  τῷ οὐπῶ τινὰ φαντὶ ἀδεῖν τόσον ἀνδρὶ γυναικῶν  ὅσσον περ Πτολεμαίῳς εἴην ἐφίλησεν ἄκοιτιν.  ἦ μὰν ἀντεφιλείτο πολὺ πλέον. ὠδέ κε παισὶ (40)  θαροσῆσας σφετέροισιν ἐπιτρέποι οἶκον ἅπαντα,  ὅππότε κεν φιλέων βαινῆ λέχος ἐς φιλεούσης·  ἀστόργου δὲ γυναικὸς ἐπ' ἄλλοτρίῳ νόος αἰεὶ,  ῥηίδιοι δὲ γοναί, τέκνα δ' οὐ ποτεοικότα πατρὶ.  κάλλει ἀριστευούσα θεᾶων πότν' Ἀφροδίτα, (45)  σοὶ τήνα μεμέλητο· σέθεν δ' ἔνεκεν Βερενίκα  εὐειδῆς Ἀχέροντα πολύστονον οὐκ ἐπέρασεν,  ἀλλὰ μιν ἀρπάξασα, πάροισ' ἐπὶ νῆα κατελθεῖν  κυανέαν καὶ στυγνὸν αἰεὶ πορθμῆα καμόντων,  ἐς ναὸν κατέθηκας, ἕως δ' ἀπεδάσσαο τιμᾶς. (50)  πᾶσιν δ' ἦπιος ἦδε βροτοῖς μαλακοῦς μὲν ἔρωτας  προσπνεῖει, κούφας δὲ διδοὶ ποθέοντι μερίμνας.</p> <p><b>As for renowned Berenice – how she stood out among women of good sense, a great asset to her parents! The revered daughter of Dione, the Cyprian goddess, pressed her slender hands upon Berenice's fragrant breast. For that reason, it is said, no woman has ever pleased her husband so much as Ptolemy loved his wife; and indeed she loved him far more deeply in return. When a loving husband sleeps with a loving wife in this way, he can with confidence hand on his whole estate to his children, but a woman without affection is constantly thinking of another man and gives birth easily to children who bear no resemblance to their father. Aphrodite, queen of goddesses, first in beauty, you cared for this woman, and it was due to you that the lovely Berenice did not cross over Acheron, the river of lamentation: you snatched her up before she came to the black boat and its ever-grim ferryman, placed her in your temple and granted her a share in your own honors. Kind to all mortals, she inspires gentle passions, and the cares that she bestows on a yearning lover are light ones.</b></p>	<p>Λατῶ μὲν δοίη, Λατῶ κουροτρόφος, ὕμνιν (50)  εὐτεκνίαν, Κύπρις δέ, θεὰ Κύπρις, ἴσον ἔρασθαι  ἀλλάλων, Ζεὺς δέ, Κρονίδας Ζεὺς, ἄφθιτον ὄλβον,  ὡς ἐξ εὐπατριδῶν εἰς εὐπατρίδας πάλιν ἐνθη.  εὐδετ' ἐς ἀλλάλων στέρονον φιλότατα πνέοντες  καὶ πόθον· ἐγρέσθαι δὲ πρὸς ἁῶ μὴ πιλᾶθησθε.</p> <p>May Leto – that good mother Leto – grant to you both fine children, Cypris, the goddess Cypris – mutual love, and Zeus – Zeus the son of Cronus – endless prosperity, and that it may pass again from noble fathers to noble sons.</p>	<p>αἶθε μοι ἴς ὅσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι·  χρῦσοι ἀμφοτέροί κ' ἀνεκείμεθα τᾶ Ἀφροδίτα,  τῶς αὐλῶς μὲν ἔχουσα καὶ ἡ ῥόδον ἢ τύγε μᾶλον,  σχῆμα δ' ἐγὼ καὶ καινὰς ἐπ' ἀμφοτέροισιν ἀμύκλας. (35)  Βομβύκα χαρίεσσ', οἱ μὲν πόδες ἀστράγαλοι τευς,  ἄ φωνὰ δὲ τρύχνος· τὸν μὲν τρόπον οὐκ ἔχω εἰπεῖν.</p> <p>If only I had as much as they say Croesus once owned: we should both be set up as golden statues to Aphrodite, you holding your pipes and a rose or an apple, and I with new clothes and with new Amyclean shoes on both feet. Charming Bombyca, your feet are like knucklebones, your voice is like nightshade; and as for your character, I haven't the power to describe it.</p>

5. Pandemos vs Ourania

Id. 1		Id. 15	
<p>ἦνθέ γε μὰν <b>ἄδεια</b> καὶ ἄ <b>Κύπρις</b> γελάοισα, (95)  λάθρη μὲν γελάοισα, βαρὺν δ' ἀνὰ θυμὸν ἔχοισα,  κεῖπτε 'τύ θην τὸν Ἐρωτα κατεύχεο, Δάφνι,  λυγιεῖν·  ἦ ὄ' οὐκ αὐτὸς Ἐρωτος ὑπ' ἀργαλέω ἐλυγίχθης;  ἄρχετε βουκολικᾶς, Μοῖσαι, πάλιν ἄρχετ' αἰοιδᾶς.  <b>Κύπρι</b> νεμεσαστά, <b>Κύπρι</b> θνατοῖσιν ἀπεχθής,  ἦδη γὰρ φράσθη πάνθ' ἄλιον ἄμμι δεδύκειν;  Δάφνις κῆν Αἶδα κακὸν ἔσσειται ἄλγος Ἐρωτι.  ἄρχετε βουκολικᾶς, Μοῖσαι, πάλιν ἄρχετ' αἰοιδᾶς.  οὐ λέγεται τὰν Κύπριν ὁ βουκόλος; ἔρπε ποτ' Ἴδαν,  ἔρπε ποτ' <b>Ἀγχίσαν</b>· τῆναι δρυὲς ἠδὲ κύπειρος,  αἰ δὲ καλὸν βομβεῦντι ποτὶ σμάνεσσι μέλισσαι.  ἄρχετε βουκολικᾶς, Μοῖσαι, πάλιν ἄρχετ' αἰοιδᾶς.  ὠραῖος <b>χῶδωνις</b>, ἐπεὶ καὶ μῆλα νομεύει  καὶ πῶκας βάλλει καὶ θηρία πάντα διώκει.  αὐτὶς ὅπως στασῆ <b>Διομήδεος</b> ἄσσον ἰοῖσα, (111)  καὶ λέγε "τὸν βούταν νικῶ Δάφνιν, ἀλλὰ μάχευ  μοί"</p> <p>...</p> <p>χῶ μὲν τόσσ' εἰπὼν ἀπεπαύσατο· τὸν δ' <b>Ἀφροδίτα</b>  <b>ἦθελ' ἀνορθῶσαι</b>· τὰ γε μὰν λῖνα πάντα λελοίπει  ἐκ Μοιρῶν, χῶ Δάφνις ἔβα ὄσον. ἔκλυσε δῖνα  τὸν Μοῖσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιν  ἀπεχθῆ. (140)</p>	<p>Cypris came too, laughing with delight,  laughing inwardly and nursing heavy anger, and  she said, "Daphnis, you boasted that you would  get the better of Love, but has cruel Love not  got the better of you?"  <i>Begin, Muses, begin again the pastoral song.</i>  Daphnis in turn replied to her, "Cruel Cypris,  spiteful Cypris, Cypris hateful to mortals, do  you think, then, that all my suns are set already?  Even in Hades Daphnis will be a source of bitter  grief for Love.  <i>Begin, Muses, begin again the pastoral song.</i>  "Isn't there the story that by an oxherd Cypris  was—? Get away to Ida, get away to Anchises.  Oak trees and galingale are there, and the bees  buzz sweetly around their hives.  <i>Begin, Muses, begin again the pastoral song.</i>  "Adonis, too, is the right age for you: he herds  his sheep, kills hares, and hunts wild animals of  every sort.  <i>Begin, Muses, begin again the pastoral song.</i>  "Why not go and take a stand near Diomedes  again, and say, 'I am the conqueror of Daphnis  the oxherd; come and fight me, then?'"  <i>Begin, Muses, begin again the pastoral song.</i></p> <p>With these words he ended. Aphrodite wanted  to raise him up, but all the thread granted him  by the Fates had run out, and Daphnis went to  the stream. The eddying water engulfed the man  dear to the Muses, the man by no means  unwelcome to the Nymphs.</p>	<p>Δέσποιν', ἄ Γολγῶς τε καὶ Ἰδάλιον ἐφίλησας (100)  αἰπεινάν τ' Ἐρκα, <b>χρυσῶ παίζοισ' Ἀφροδίτα</b>,  οἶόν τοι τὸν Ἄδωνιν ἀπ' ἀενάω Ἀχέροντος  μηνὶ δωδεκάτῳ μαλακαὶ πόδας ἄγαγον Ὠραι,  βάρδιστα μακάρων Ὠραι φίλαι· ἀλλὰ ποθεῖναι  ἔρχονται πάντεσσι βροτοῖς αἰεὶ τι φέροισαι. (105)  <b>Κύπρι Διωναία</b>, τὴ μὲν ἀθανάταν ἀπὸ θνατᾶς,  ἀνθρώπων ὡς μῦθος, ἐποίησας <b>Βερενίκαν</b>,  ἀμβροσίαν ἐς στήθος ἀποστάσασα γυναικός·  τὴν δὲ χαρίζομενα, πολυώνυμε καὶ πολύναε,  ἄ <b>Βερενικία</b> θυγάτηρ <b>Ἑλένα</b> εἰκνία (110)  <b>Ἀρσινόα</b> πάντεσσι καλοῖς ἀτιτάλλει Ἄδωνιν.  ...  τὸν μὲν Κύπρις ἔχει, τὰν δ' ὁ ὀδοπάχης Ἄδωνις.  οἰκτωκαδεκετῆς ἠ ἔννεακαίδεχ' ὁ <b>γαμβρός</b>· 130  οὐ κεντεῖ τὸ φίλημ'· ἔτι οἱ περὶ χεῖλεα πυρρᾶ.  νῦν μὲν Κύπρις ἔχοισα τὸν αὐτᾶς χαίρετω <b>ἄνδρα</b>·  ἄωθεν δ' ἄμμες νιν ἅμα δρόσω ἄθροά· ἔξω  οἴσευμες ποτὶ κύματ' ἐπ' αἰὼνι πτύοντα,  λύσασαι δὲ κόμαν καὶ ἐπὶ σφυρὰ κόλπῳ ἀνεισάι  στήθεσι φαινομένοις λιγυρᾶς ἀρξεύμεθ'  αἰοιδᾶς. (135)  ἔρπεις, ὦ φίλ' Ἄδωνι, καὶ ἐνθάδε κῆς Ἀχέροντα  <b>ἠμιθέων, ὡς φαντί, μονώτατος</b>. οὐτ' <b>Ἀγαμέμνων</b>  τοῦτ' ἔπαθ' οὐτ' <b>Αἴας ὁ μέγας</b>, βαρυμάντιος ἦρωος,  οὐθ' <b>Ἐκτωρ</b>, Ἐκάβας ὁ γεραίτατος εἰκατὶ παίδων,  οὐ <b>Πατροκλῆς</b>, οὐ <b>Πύρρος</b> ἀπὸ Τροίας  ἐπανενθῶν, (140)  οὐθ' οἱ ἔτι <b>πρότεροι Λαπίθαι καὶ Δευκαλίωνες</b>,  οὐ <b>Πελοπηιάδαι τε καὶ Ἄργεος ἄκρα Πελασγοί</b>.  Ἰλαος, ὦ φίλ' Ἄδωνι, καὶ ἐς νέωτ'· εὐθυμεύσαις  καὶ νῦν ἦνθες, Ἄδωνι, καί, ὅκικ' ἀφίη, φίλος ἦξεις.</p>	<p>Lady who loves Golgi and Idalium and lofty Eryx,  golden Aphrodite, see how the soft-footed Hours  have brought you Adonis from ever-flowing  Acheron in the twelfth month, the dear Hours, most  slow-moving of the blessed gods; their coming is  desired by all mankind, and they always bring with  them some gift. Cyprian goddess, daughter of  Dione, it is said that you changed Berenice from  mortal to immortal, with drops of ambrosia on her  breast; and it is for your sake, goddess of many  names and many shrines, that Berenice's daughter  Arsinoe, beautiful as Helen, indulges Adonis with  good things of every kind.  The Cyprian goddess is embracing him, and Adonis  holds her in his rosy arms. <b>The bridegroom</b> is  eighteen or nineteen years old, and his kiss does not  scratch; down is still around his lips. Farewell now  to Cypris as she embraces <b>her man</b>. Early in the  morning, with the dew still on the ground, all of us  together will carry him to the plashing waves by the  sea, and as we untie our hair and let fall our robes to  our ankles to bare our breasts we shall begin our  shrill lament.  Dear Adonis, <b>you are the one and only hero, so  they say, who visits both Acheron and the world  here above</b>. Neither <b>Agamemnon</b> nor mighty <b>Ajax</b>,  the wrathful hero, achieved this, nor <b>Hector</b>, eldest  of Hecuba's twenty sons, nor <b>Patroclus</b>, nor  <b>Pyrrhus</b>, though he got back from Troy, nor in even  earlier times the <b>Lapiths</b> and the <b>sons of Deucalion</b>,  nor the <b>descendants of Pelops</b>, nor the <b>Pelasgian  leaders of Argos</b>. Look on us with favor next year  too, dear Adonis. Now we have received you  joyfully, Adonis, and you will be dear to us when  you come again.</p>