

Μούσας δ'αὐτὰς ὠνομάσθαι ἀπὸ τοῦ μῦσιν τοὺς ἀνθρώπους, τοῦτο δ'ἔστιν ἀπὸ τοῦ διδάσκειν τὰ καλὰ καὶ συμφέροντα καὶ ὑπὸ τῶν ἀπαιδεύτων ἀγνοούμενα.

ἐκάστη δὲ προσηγορίᾳ τὸν οἰκείον λόγον ἀπονέμοντες φασὶν ὠνομάσθαι τὴν μὲν:

Κλειῶ διὰ τὸ τὸν ἐκ τῆς ποιήσεως τῶν ἐγκωμιαζομένων ἔπαινον μέγα κλέος περιποιεῖν τοῖς ἐπαινουμένοις·

Εὐτέρπην δ'ἀπὸ τοῦ τέρπειν τοὺς ἀκρωμένους τοῖς ἀπὸ τῆς παιδείας ἀγαθοῖς·

Θάλειαν δ'ἀπὸ τοῦ θάλλειν ἐπὶ πολλοὺς χρόνους τοὺς διὰ τῶν ποιημάτων ἐγκωμιαζομένους·

Μελπομένην δ'ἀπὸ τῆς μελωδίας, δι' ἧς τοὺς ἀκούοντας ψυχαγωγεῖσθαι·

Τερψιχόρην δ'ἀπὸ τοῦ τέρπειν τοὺς ἀκροατὰς τοῖς ἐκ παιδείας περιγινομένοις ἀγαθοῖς·

Ἐρατώ δ'ἀπὸ τοῦ τοὺς παιδευθέντας ποθεινοὺς καὶ ἐπεράστους ἀποτελεῖν·

Πολύμνιαν δ' ἀπὸ τοῦ διὰ πολλῆς ὑμνήσεως ἐπιφανεῖς κατασκευάζειν τοὺς διὰ τῶν ποιημάτων ἀπαθανατιζομένους τῇ δόξῃ,

Οὐρανίαν δ'ἀπὸ τοῦ τοὺς παιδευθέντας ὑπ' αὐτῆς ἐξείρεσθαι πρὸς οὐρανόν· τῇ γὰρ δόξῃ καὶ τοῖς φρονήμασι μετεωρίζεσθαι τὰς ψυχὰς εἰς ὕψος οὐράνιον·

Καλλιόπην δ'ἀπὸ τοῦ καλὴν ὅπα προίεσθαι, τοῦτο δ'ἔστι τῇ εὐεπειᾷ διάφορον οὔσαν ἀποδοχῆς τυγχάνειν ὑπὸ τῶν ἀκούοντων.

Mūsas d'autas ōnomasthai apo tū mūēn tūs anthrōpūs, tūto d'estin apo tū didaskēn ta kala kai sūmferonta kai hūpo tōn apaideutōn agnoumena

hekastē de prosēgoria ton oikēon logon aponemontes fasin ōnomasthai tēn men:

Klēō dia to ton ek tēs poiēseōs tōn enkomiazomenōn epainon mega kleos peripoiēn tois epainōmenois;

Euterpēn d'apo tū terpēn tūs akroōmenūs tois apo tēs paidēas agathois;

Thalēan d'apo tū thalēn epi polūs xronūs tūs dia tōn poiēmatōn enkomiazomenūs;

Melpomenēn d'apo tēs melōdias di hēs tūs akūontas psūxagōgēsthai;

Terpsixorēn d'apo tū terpēn tūs akroatas tois ek paidēas perinomenois agathois;

Eratō d'apo tū tūs paidēthentas pothēnūs kai eperastūs apotelēn;

Polūmnian d'apo tū dia polēs hūmnēseōs epifanēs kataskeuadzēn tūs dia tōn poiēmatōn apothanatizomenūs tē doksē

Ūranian d'apo tū tūs paidēthentas hūp autēs eksairesthai pros ūranon: tē gar doksē kai tois fronēmasi meteōrizesthai tas psūxas ēs hūpsos ūranion;

Kaliopēn d'apo tū kalēn opa proiesthai, tūto d'esti tē eupēa diaforon ūsan apodoksēs tūnxanēn hūpo tōn akūontōn.

Men have given the **Muses** their name from the word *muein*, which signifies the teaching of those things which are noble and expedient and are not known by the uneducated.

For the name of each Muse, they say, men have found a reason appropriate to her:

Cleio is so named because the praise which poets sing in their encomia bestows great glory (*kleos*) upon those who are praised;

Euterpē, because she gives those who hear her sing delight (*terpein*) in the blessings which education bestows;

Thaleia, because men whose praises have been sung in poems flourish (*thallein*) through long periods of time;

Melpomenē, from the chanting (*melodia*) by which she charms the souls of her listeners;

Terpsichorē, because she delights (*terpein*) her disciples with the good things which come from education;

Erato, because she makes those who are instructed by her men who are desired and worthy to be loved;

Polymnia, because by her great (*polle*) praises (*humnēsis*) she brings distinction to writers whose works have won for them immortal fame;

Urania, because men who have been instructed of her she raises aloft to heaven (*ouranos*), for it is a fact that imagination and the power of thought lift men's souls to heavenly heights;

Calliopē, because of her beautiful (*kale*) voice (*ops*), that is, by reason of the exceeding beauty of her language she wins the approbation of her auditors.