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THE

ILIAD OF HOMER,

BOOKS 1—12.

WITH

ENGLISH NOTES FOR THE USE OF SCHOOLS,

BY

F. A. PALEY, M.A.

EDITOR OF AESCHYLUS, HESIOD, &c. &c.

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## PREFACE.

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THE present edition, designed expressly for the use of schools, is not a mere abridgment of the larger volume in the series of the *Bibliotheca Classica*. It is entirely a new one, in so far as the notes have been wholly rewritten, every passage has been carefully reconsidered, and a still larger amount given of explanatory comment, adapted to the capacity and requirements of younger students. The greatest pains have been taken to make it a really useful book, not only by passing over nothing that could fairly be supposed to require a note, but by the addition of a new and still fuller index, by which a ready reference can be made to the explanation of Homeric words and inflexions.

With regard to the literary question of the authorship of the two great poems which have come down to us under the name of Homer, so many and such conflicting opinions already exist, that I may venture to claim a fair and impartial attention to a theory which is, I believe, more or less new. It is not the less deserving of consideration because it may appear somewhat startling to those who have been taught to believe that our

Iliad and our Odyssey have been preserved to us nearly in their integrity from at least the eighth century before the Christian era.

If we fairly ask ourselves the question, What grounds have we for assigning so remote an age to our Homer? we shall find, perhaps with some surprise, that they are really but slight; viz. an indefinite tradition of antiquity, that certain epics about the Trojan War were very old and almost pre-historic; and the definite, but perhaps not very trustworthy, statement of Herodotus (ii. 53), that "he believed Hesiod and Homer lived four hundred years before his time, and not more." If we could show (which we cannot) a *catena* of authors who cited our Homer from the earliest ages of Greek literature; or if we did not know (which we do) that "Homer" meant something materially different in the fourth and fifth centuries before the Christian era, from the sense which the word has borne since and for some considerable time before that era; then indeed we should have a fair case and a reasonable ground for believing that the Iliad and the Odyssey, in the form in which we now have them, were as ancient as they are commonly believed to be.

But the real difficulty turns *on the identification of the ancient Homeric epics with the Homer that we now possess.*

To those who urge, that the style and subject-matter of our Homer are evidently archaic, it may fairly be replied, that the *language* is in great part at least by no means archaic, but nearly or quite identical with the Attic and Ionic of B.C. 400.

Since the publication of the larger volume, in which I freely expressed the somewhat unpopular opinion, that the Iliad, as we have it, was "a skilful adaptation of the primitive Ionic, and perhaps other national heroic ballads,



—an epitome or compilation made for a definite purpose and on a definite principle, and not the complete and genuine work of one poet<sup>1</sup>," I have devoted a great deal of thought and (so far as my time permitted) research to this most interesting and important literary question. While in some respects I seem to have obtained a clearer view (for instance, on the supposed interpolations of rhapsodists), I am fully prepared to say, that I do not retract (though I should now put in rather different words) the above statement; but on the contrary, I find it strongly confirmed by a great many independent considerations. What I do hold, it may be well to state here with clearness and brevity. The theory will, I venture to predict, stand the test of the most rigorous criticism. I have nothing to deprecate but the contemptuous rejection of a well-considered view, merely because it clashes with educational prejudices. And to those to whom it may appear disappointing or disparaging, I would urge, that it can in no way affect the literary merit or interest of the poems themselves. They have been read for ages, and are still read, solely for their own sake. The love of historic truth ought to be stronger in honest minds than a mere sentiment of satisfaction in believing in the very remote antiquity commonly claimed for these poems.

I believe, then, that both the Iliad and the Odyssey are strictly works of the *writing period* of Greek literature, as opposed to the oral or ballad period, when poems were recited by rhapsodists from memory alone. That period,

<sup>1</sup> Preface to 8vo edition, p. ix. I did not in the least mean to say, the Iliad was *not the work of one poet*, but that it was not the *genuine* work, nor *complete*, because it is a mere fragment of the ancient "Troica."

for various cogent considerations, which I cannot fully enter into in a brief preface<sup>2</sup>, I place much later than is commonly done. It would be exceedingly difficult to prove that Pindar's odes or the Greek tragedies themselves (at least the earlier ones) were committed to writing when they were composed. They may have been; but it would be bold to assert it; and there are grounds for believing that Pindar's odes at least were orally taught. Herodotus may be taken to represent about the earliest period when literary writing was introduced, or at least, became common. We know indeed the names of a few writers who preceded him; and there may have been methods of jotting down short annals, as there undoubtedly were of cutting laws, or compacts, or epitaphs on *στήλαι*, or plates of bronze<sup>3</sup>; but the notion that a *written literature* existed much earlier, say in the time of Solon or Pisistratus, is, I believe, a mere chimaera.

Now that the Homer which we have was first produced as a *written* poem, I infer from these considerations. *Our text first appears, with any certainty of identification, in the time of Plato.* I am not speaking rashly. I have most carefully considered every one of the numerous passages in any way bearing upon the question, to be found in Pindar, Aeschylus, Sophocles, Euripides, Aris-

<sup>2</sup> I have shown (in the note on Il. vi. 169) that the notices of writing as an art are very scanty indeed even in the time of the tragic writers. The fact, that the Greek language till then has no definite terms for 'reading' and 'writing,' is alone an argument of very great weight. (The words *ἀναγνώσκειν* and *ἐπιλέγεσθαι* convey a compound idea, and do not express a simple process.) I have no doubt that the *γραφὰι τῶν παλαιτέρων* in Eur. Hipp. 451 refer to the paintings on Greek vases.

<sup>3</sup> Soph. Trach. 683.

tophanes, Herodotus, Xenophon, Thucydides. Before them, it is impossible to show a single line taken from our texts. (A few verses, common to our texts of Hesiod and Homer, I cannot now discuss.) It is a fact truly marvellous, and to me incomprehensible on any other theory, when so large a part of Pindar's odes and of the extant Greek tragedies is taken directly from Homeric subjects, that our Homer, though eminently dramatic in its character, is almost totally ignored. Equally striking is the fact, that the *very* few incidents in Pindar or the tragedies, that might be interpreted to refer to our Iliad or our Odyssey, do not, as a rule, agree with our versions of those great epics<sup>4</sup>. Reasons will be found, on a careful examination, for believing that the few passages in Pindar<sup>5</sup> and the tragedies which in any way

<sup>4</sup> Of all the Greek tragedies—some sixty in number—which were taken directly from “Homeric” themes, only the *Cyclops* and the *Rhesus* could be at all referred to *our* Homer.

<sup>5</sup> The following passages in Pindar refer specially to the legends of the *Τρωικὰ* as current in his time. Were those included which refer to the *Thebaïca*, (an equally famous “Homeric” theme,) the list would be about doubled:—

Ol. ii. 82. viii. 33. ix. 30, 72. xi. 19, 28. xiii. 55—60, 90. Pyth. i. 54. iii. 100, 112. iv. 277. v. 78. vi. 22—32. xi. 17—37. Nem. ii. 1, 14. iii. 35—39, 44, 60—63. iv. 25, 46, 55. v. 25. vi. 52—55. vii. 20—30, 35—45. viii. 23—30. ix. 39. x. 7. Isthm. iii. 53—55. iv. 39, 42. v. 24—32. vi. 31. vii. 38, 50—60. Frag. 158, 177, 178, 180, 181.

Out of the above *forty* passages, hardly more than half-a-dozen can be fairly said to suit at all even the *subjects* contained in our text of Homer. (Ol. ii. 80. ix. 30. xi. 28. xiii. 90. Pyth. iii. 112. Isthm. vi. 32; to which we might perhaps add Isthm. vii. 57 and Nem. ii. 14. vii. 20.) Yet even these seem much more naturally referable to the original accounts from which our text of Homer, according to my view, was compiled at a time considerably later than Pindar. Compare, however, the following list of *references to Homer by name* in Plato; in all which passages *our present text is clearly*

represent our Homeric text, were *not taken from it, but directly from the same accounts out of which our Homer was compiled*. In other words, both are referable to a common source, viz. the older epics; and it is the account in our Homer that departs furthest from the original. To take two instances by way of illustration: in the Ajax of Sophocles<sup>6</sup> mention is made both of the drawing of lots for the single-handed conflict with Hector, and of the dragging of Hector at the chariot of Achilles<sup>7</sup>. But in the former event there is an allusion to a fraudulent voting, not mentioned in the Iliad; in the latter, there is this important deviation from the Homeric account, that Sophocles (as well as Euripides<sup>8</sup>) represented Hector as being killed by being dragged to the car; whereas the author of our Iliad—perhaps to save the character of his favourite hero—makes Achilles

*quoted*. The list would be more than doubled, if the Homeric verses and passages cited by Plato without specifying the name of Homer, were taken into account.

Phileb. p. 62, D. Phaedo 94, D. 112, A. Meno 100, A. Alcib. 112, B. Alcib. ii. 149, D. 150, D. Theaetet. 152, E. Sympos. 174, B. 180, A. 195, D. Protag. 315, C. 340, A. 348, D. Respubl. 363, B. 364, D. 379, D. 386, 387, 388—391. 441, B. 468, D. Hipp. Min. 364, E. 370, A—D. 371, C. Cratyl. 391, D. 392, D. 402, B. Gorgias 526, D. Ion 537, A. 538, C—D. 539, A—D. Leges 680, B. 681, E. 706, E.

But it is enough to say generally, (and the same is true of Aristotle,) that, with occasional small discrepancies from our text, Plato must have been perfectly familiar with the Homer much as we have it. That they also occasionally allude to legends and characters *not* in our Homer, is not more than might be expected at a time when the general Homeric literature was still fresh in men's minds, if only through the influence of the tragedies.

<sup>6</sup> Aj. 1285 compared with Il. vii. 183.

<sup>7</sup> 1030 compared with Il. vii. 302 and xxii. 395.

<sup>8</sup> Ἐκτορος σφαγὰς τροχλάτους κατείδον, Androm. 399.

to have dragged only the insensate corpse. What is even more notable is this, that in our Iliad not a word is said of Hector having been fastened to the car by the belt presented to him by Ajax<sup>9</sup>. So too the account in the same play of Hector's firing the Grecian ships (1274—1279) does not agree with Il. xv. 716 sqq., where Ajax successfully repels all attempts to burn them.

The fact is undeniable, that *an* Iliad and *an* Odyssey existed in some form before the time of Herodotus, for he mentions both by name<sup>1</sup>. But there are the strongest grounds for believing that the *Homer* which he and Pindar more than once mention by name, was a general term applied to the unknown authors of a vast body of epic literature,—of which our present Iliad and Odyssey are only very small fragments. What later writers call by distinction the “Cyclic poets,” assigning names to various poems describing the whole cycle of events connected with the Trojan war—and even Aristotle mentions a few of them in chap. 23 of the Poetics—these were not later and secondary poems to the Iliad and the Odyssey, as is commonly supposed. On the contrary, they were all alike known to the ancients as “Homer;” and I go so far as to say without fear of refutation, that *our Iliad and Odyssey are largely compiled out of these very Cyclic poems*, which have hitherto been held merely supplementary to the great originals, supposed, by favour of fortune and the rhapsodists, to have come down to the present age in all or nearly all their integrity!

I shall seem perhaps to some to be writing in a random way, dealing in assertions without proofs. I have gone into details much more fully elsewhere<sup>2</sup>. At pre-

<sup>9</sup> Aj. 1030.

<sup>1</sup> Herod. ii. 116. iv. 28.

<sup>2</sup> In a paper on this subject read before the Cambridge Philosophical Society, Nov. 26, 1866.

sent I will ask attention to the subjoined passages from the Iliad alone<sup>3</sup> (they are much more numerous from the Odyssey), in which the clearest and most marked reference is made to other known and familiar poems touching on the events of the Trojan war<sup>4</sup>.

What reasonable explanation can possibly be given of the indisputable fact, that Pindar and the tragics refer to events in the "Cyclics" and not to those in our Homer, except that the Cyclics were their Homer? If they had possessed our text, would they so resolutely have ignored it? If so, for what reason, while they were so devoted to these supposed "Cyclics,"—poems far inferior in literary merit to our Iliad and Odyssey?

But now let us consider some further and equally significant facts. The text of our Homer is evidently made up of two wholly different periods or styles of the Greek language,—one, of terms and inflexions compiled from these earlier epics<sup>5</sup>, which were the genuine production of the eighth or even ninth century B.C.; the other, of words identical with the style and language of Herodotus<sup>6</sup>, and these so numerous and so well marked that

<sup>3</sup> Iliad i. 71. ii. 303, 690, 701, 720, 770. iii. 189, 205, 444. iv. 377. v. 63, 386, 640, 715. vi. 223, 291, 454. vii. 127, 452. viii. 230. ix. 129, 253, 316, 355. x. 285. xi. 123, 140, 765. xii. 15, 16. xiv. 121. xv. 705. xvi. 143, 570. xvii. 196. xviii. 10, 84, 326, 432. xix. 326. xx. 146, 188. xxi. 113, 442. xxii. 115, 360. xxiii. 680. xxiv. 29, 62.

<sup>4</sup> The Odyssey actually opens with the clearest and most unmistakable reference to the so-called Cyclic poem of the *Nόστοι*, i. 11, 12, followed immediately (35) by a brief allusion to the once famous theme of the murder of Agamemnon by Aegisthus,—a theme treated of in extant plays of Aeschylus, Sophocles, and Euripides.

<sup>5</sup> Such words and forms, I mean, (to give a very few instances,) as *στήθεσφι*, *ἠῶτι* *πρὸς*, *ἄμ' ἠοὶ* *φαινομένηφι*, *εἰλίποδας* *ἔλικας* *βοῦς*, *ἐπενήνοθε*, *ἔανδς*, *βοῶπις* *πότνια* *Ἥρη*, and generally the titles and attributes of the gods and goddesses.

<sup>6</sup> Such as *μοχθίζειν*, *ισάζειν*, *προμαχίζειν*, *πληκτίσσειν*, *τοξάζεσθαι*, *ἀφραίνειν*, *μαργαίνειν*, *θήκατο*, *ὄσσάτιος*, *ἄσσα*, *ἀελπτειν*, *νηκουστειν*,

it seems impossible, with what we know of the laws of progress and organic change incidental to all languages, to refer them to a period at least four centuries older. They are part and parcel of the same language which he used; and the actual coincidences are too strong to be explained away<sup>7</sup>. In this view we find an easy and consistent explanation of two great difficulties in our Homeric text: the irregular use of the digamma, and the constant fluctuations between the "Homeric" and the Attic use of the article. To which I might add, that the poems we possess have neither beginning nor end, but treat of all the characters as familiarly known to every body. And last, but not least, that all the details of the chariots and the armour are essentially the same as we have them represented on hundreds,—I might say, thousands,—of Greek vases of about B.C. 400. Are we to believe, that a warlike and inventive nation made no advances whatever in these matters for four centuries? Or will any be bold enough to maintain, that the artists of these vases always painted archaic designs, and did not copy the accoutrements in use in their day?

The compiler of our Homer was an Asiatic living about, but probably later than, the time of Herodotus.

*ἀνάπνευσις, ἀνάβλησις, κτήσις, δμησις, παραβάλλεσθαι ψυχὴν, ὄρασθαι* and *ἀπωθεῖσθαι τινα*, &c. &c., besides very many Ionic forms and terminations common to Herodotus and Homer.

<sup>7</sup> I have made out a considerable list of words used in common by Homer and Herodotus,—I mean, of course, of remarkable and characteristic words,—and this list strongly confirms my position, that the author of our Iliad could not have lived at a period either long before or long after the Father of History. The theory, that Herodotus purposely adopted so many words from Homer, is a very improbable one. Besides, the question really turns on the *degree of development* which these words show from the cruder forms of the older language.

He composed written poems from the old legends of the Troica—poems well marked as the work of one author, uniform, complete, transcendent in genius, and so skilfully modelled on the archaic type, that the characters of his heroes were consistently maintained, as representing the manners of the heroic age, though they were probably largely modified from the ancient accounts,—the object of the poet being in the one case to extol Achilles, in the other, Ulysses, so as to make all others subordinate and inferior to them. Why are the characters of Helen and Menelaus, for instance, so differently represented in the tragics and in our Homer? The Helen of tragedy is a kind of she-devil—a *νυμφόκλαυτος Ἐρινὺς*, any thing but the charming, and amiable, and ever-penitent Helen of the Iliad and the Odyssey. Menelaus is cruel, crafty, selfish, deceitful, the very reverse in every thing of our Homeric character. They are doubtless the characters of the more savage old epics, which had none of the virtue, the chastity, the gentle humanity, that have made our Iliad and our Odyssey the admired of all subsequent ages;—qualities, moreover, which clearly show that our Iliad and Odyssey are the productions of a period in the world's history when valour and prowess had ceased to be regarded as constituting the whole of human excellence.

The compiler of our Homer then used the old epics, but so adapted, re-arranged, and remodelled them, as to afford at once an ample and satisfactory explanation of that otherwise insoluble problem, the wide differences between the Homeric characters and combinations in Pindar, the tragics, and the numerous contemporary Greek vases, and the same characters as presented to us in our Homer. The "Iliad," I think, was selected as a name already known and existing. It is a name really but little suited



to a poem in which all the characters are worked in subordinately to one character, Achilles ; and for this reason some have speculated on a poem called an "Achilleis" having been the base of our present Iliad<sup>8</sup>. That one hand is visible throughout the whole Iliad, I feel certain. So many verses are repeated with slight modifications, such delicate traits of character, yet so well defined, mark all the heroes' words and actions, that only one poet could have been the author of so perfect a work. This is a cardinal point regarding which Wolf and his opponents were equally at fault : he failing to perceive the hand of one author ; they failing to reconcile it with the difficulties of remote authorship and the comparatively modern language and structure of our Iliad.

It might be fairly open to speculation, whether the author of the poems as we now have them was not Antimachus of Colophon, a contemporary of Socrates and Pericles. He was a close neighbour of Herodotus of Halicarnassus, and the very strongly-marked resemblance of style and inflexions between our Homer and Herodotus would thus be explained, as also the singular prominence given to Sarpedon, Glaucus, and the Lycians generally. No

<sup>8</sup> A literary friend remarks on this, "In calling our *Achilliad* the *Iliad*, no doubt the old name *Ἰλιάς* had a charm ; but I think there is more in it than that ; namely, that the compiler has managed to crowd into it all the more remarkable single combats, massacres, and exploits recorded by the original 'Homer.' For our Iliad really is a bird's-eye view of the Trojan war. All the demigod heroes who were alive in the early part of the tenth year are there brought to view ; their style of fighting, the tone of their oratory, and their various characteristics."

"The Cyclics, as abridged by Proclus, consisted of twenty-nine books. But it is evident from the different account given of some of these by Aristotle, that these Cyclics were only selections from the *ocean* of Homeric poems."

one can study the Iliad, especially with the above theory vividly before him, without feeling how every thing falls naturally into the same train of thought. Antimachus, I must not omit to add, is actually recorded to have made an edition<sup>9</sup> of Homer. All the associations (except those of the second book, which is evidently an adaptation from the "Cypria," one of the so-called Cyclic poems) are Asiatic; all the similes, scenery, and hunting scenes point the same way. The wonderfully accurate knowledge of animal life, so repeatedly occurring in the Homeric scenes, could hardly have come from any one but a bold hunter and a great sportsman; and the animals described are Asiatic rather than European.

But now let me reply briefly to an objection which is certain to be raised. If my view be right, I must admit that our Homer becomes virtually what we should consider a literary fraud, though possibly not compiled with fraudulent intention. How, then, it will be objected, could a *literary fraud* have superseded the original Homer, as early as the time of Plato and Aristotle, when our texts, or nearly our texts, are for the first time extensively cited; or how could it have become recognized and admitted as the genuine Homer, viz. the Homer that was known to and used by Pindar and the Tragic? I think the answer is by no means a difficult one.

In a period when every epic treating of the Troica (and, I may safely add, of the Thebaica too) was indiscriminately attributed to Homer, a more elaborate, dramatic, and above all, a far superior poem, presented for the first time to the world in a written form, but embodying strictly the same names, and generally the same events, as the more ancient and orally-delivered poems, would

<sup>9</sup> See Wolf, *Prolegomena*, p. 105, § 39.

unquestionably still have been "Homer." The rhapsodists indeed, we know, existed, though probably only as somewhat feebly exercising a traditional profession, even in Plato's and Xenophon's time. In fact, in an age when writing had fairly come in, the trade of the rhapsodist was gone. The superior convenience of the new art would diminish more and more the audiences at the recitations, and in a very few generations the written poems about the exploits of Achilles, Nestor, Ajax, and Agamemnon, would quietly and unchallenged take the place of the older and more uncouth epics.

To this must be added, that the Greeks in Plato's time were neither critics nor philologists in any sense. With them an "Iliad" would have been an "Iliad," and nothing more, in whatever shape or form they possessed it for the time being.

In after times, when the fame of our Iliad and our Odyssey had become fully established, and they had taken the just precedence over all other epics which their incomparable excellence secured for them, the more important poems containing the other episodes of the Troica<sup>1</sup>,—those which, as we have said, Pindar and the tragics appear to have used exclusively,—were com-

<sup>1</sup> Such as (to mention a few only of many) the building of the walls of Troy by Poseidon and Apollo, the marriage of Peleus and Thetis, the birth of Paris, the judgment of Paris, the oaths of the suitors of Helen, the carrying off of Helen to Troy, the embassy to demand her back from the Trojans, the Grecian fleet at Aulis, the adventures at Troy of Memnon, Telephus, Palamedes, and others not mentioned at all in our Homer, the death of Achilles, the contest for the arms of Achilles, the madness and suicide of Ajax, the capture and burning of Troy, the wooden horse, the return of the heroes to Greece, the murder of Agamemnon, &c. &c. Most of the above themes, which were of primary interest in the older epics, are barely alluded to, as familiar events, in our Homer.

mitted to writing. In contradistinction to *the* Homer, names were found for them, as Arctinus, Stasinus, Lesches, Agias, &c.,—whether true names or not, is a question that in no degree affects the argument. These “Cyclics” continued to possess considerable celebrity till a comparatively late age; Virgil’s *Aeneid*, for instance, is compiled more largely from them than from our Homer. Hitherto then, according to my view, we have fallen into this grave but not unnatural error, viz. of believing the “Cyclic” poets to have been later and secondary, whereas they, i. e. the poems passing under the names, such as the *Κύπρια ἔπη*, the *Ἰλίου πέρις*, the *μικρὰ Ἰλιάς*, and the *Νόστοι*, were really the materials out of which our Homer was compiled.

I am myself convinced, from a long train of reasoning and much thought, that this is the true view of the matter. Every theory hitherto propounded regarding the authorship of our *Iliad* fails in either of two respects, namely, it leaves some difficulties unexplained or ungrappled with. Even the theories of Wolf, Grote, Thirlwall, Gladstone, and Mure, are defective in point of completeness. I say this confidently; and I request attention to the circumstance, because I put forward the foregoing theory of the *single* but comparatively *modern* authorship of our *Iliad* on the score of its *completeness*. It clears away every difficulty with which I have been as yet acquainted. As such it is entitled to the claim for superiority which has hitherto been awarded to perfection against imperfection; and while it is in exclusive possession of this *superiority*, I venture to claim for my theory, if not the assent, at least the respectful attention, of those who are the firm and genuine lovers of Truth.

CAMBRIDGE, *March*, 1867.

# ΙΛΙΑΔΟΣ

A.

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## ARGUMENT OF BOOK I.

(FROM MURE'S "CRITICAL HISTORY," &c., Bk. ii. ch. v.)

THE poet invokes the Muse to celebrate the anger of Achilles and its consequences, the reverses of the Greek arms, and slaughter of many heroes. Chryses, priest of Apollo, arrives in the camp for the purpose of ransoming his daughter Chryseis, taken by Achilles in the sack of the neighbouring town of Thebes, and allotted to Agamemnon as his share of the spoil. The petition of Chryses is contemptuously rejected by Atrides; and Apollo, in revenge, sends a pestilence into the host. On the tenth day Achilles calls a council, when the augur Calchas, at his behest, expounds the cause of the divine wrath, and urges its propitiation by restoring Chryseis to her father. Agamemnon accedes to this proposal, but declares his intention, to which he adheres in spite of a remonstrance from Nestor, of indemnifying himself for the loss of the damsel by appropriating Briseis, the favourite mistress of Achilles. That hero, furious at the result, is about to inflict summary vengeance on its author, when he is checked by Minerva, who assures him "that ere long his anger will be propitiated by an offer of gifts many times the value of what he is about to lose." Achilles acquiesces, but resolves to abstain from all further part in the war, and foretells that the day is not far distant when Agamemnon, "witnessing the destruction of his host by the arms of Hector, will repent of his insolence to the best of his warriors." Chryseis is sent back to her parents, and Briseis is led off from the tent of Achilles to that of Agamemnon. Achilles supplicates his mother Thetis, to persuade Jupiter to avenge his wrongs by the discomfiture of the Greeks. He also describes the sack of Thebes, "the city of Eëtion," in which Chryseis was taken. Thetis fulfils her son's request, on the return of Jupiter from Ethiopia twelve days afterwards. Her prayer is granted, and confirmed by a nod of Jupiter's head, much against the will of Juno, a warm friend to the Greek cause.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
 οὐλομένην, ἣ μυρῖ Ἀχαιοῖς ἄλγε' ἔθηκεν,  
 πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν  
 οἰωνοῖσι τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,  
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε

5

1-7. The proeme or introduction. Originally, perhaps, this belonged to the first Book or *Ῥαψῳδία* only, which contains an account of the *μῆνις*. The mention, however, of this as the cause of much woe and many deaths to the Greeks, makes the one emphatic word which commences the poem a sufficiently comprehensive title to the whole, or at least to the first eighteen books. The brevity of the proeme should be remarked; its simplicity may be viewed as a proof of its considerable antiquity, even if it was no part of the poem in its earliest form. It should be observed, moreover, that there is a singular abruptness in the commencement of the subject, which takes up the history of the war near its termination (see ii. 134). All the events preceding, as well as all the principal characters, are assumed as familiarly known. The 'Πιάδ,' as we now have it, forms quite a small episode in an extensive and eventful ballad-literature of the Trojan war, which supplied the principal themes to the Greek poets five centuries B.C.

1. *μῆνιν*, the enduring anger, *graven Pelidae stomachum*, Hor. Carn. i. 6.  
 5. The word seems connected with *μαινέσθαι*.—Πηληϊάδew, for Πηληϊάδαο, a form of genitive common in Homer, as Od. i. 40, ἐκ γὰρ Ὀρέστιαο τίσις ἐσσεταί Ἀτρεΐδαο. The short *e* and the long *ω* depend on a principle of compensation, as in *λέως* for *λαός*, *Μενέλεως* for *Μενέλαος*, and *ἀπερείσια* for *ἀπερέσια*, 'boundless,' inf. 13, *καιροσέων* for *καιροσῶων*, Od. vii. 107, *τραπέοιμον* for *τραπέοιμων*, iii. 441, *εἰος* for *εῖωσ*, inf. 193, and perhaps *ἀγέρωχος* for *ἀγείρωχος*, ii. 654. The termination in *ιάδης*, which is metrically convenient, is also common in Homer; examples are, *Ξεληπιάδης*, *Φηρητιάδης*, *Καπανητιάδης*, *Διγγητιάδης*, as if from nouns in *-ίας*. There are two other forms of patronymics for Achilles, *Πηλειίδης* and *Πηλεΐων*. He is also called *Αἰακίδης*, as being grandson of *Aeacus*, ii. 860.

2. *οὐλομένην*, 'baneful,' 'accursed,' So in v. 875, *σὺ γὰρ τέκες ἄφρονα κού-*

*ρην οὐλομένην*. Od. xi. 554, *χόλον εἶνεκα τευχέων οὐλομένων τὰ δὲ πῆμα θεοὶ θέσαν Ἀργεΐοισιν*. Though a participle, it has the adjectival sense of *δολῶν*, *ὀλεθρίων*, perhaps because the notion of 'lost' or 'abandoned' is associated with that of active mischief. So *φάρμακον οὐλόμενον*, of Circe's drugs, Od. x. 394.

3. *προΐαψεν*. Literally, 'flung forward,' like *προβάλλειν* and *projicere*, which generally have the idea of reckless waste or destruction. It is commonly, but less correctly, rendered 'prematurely sent.' Compare v. 190. vi. 487. xi. 55. So *προίεται* (inf. 127) and *προέσθαι* are used, 'to give up,' 'sacrifice,' 'throw away,' e.g. Pind. Ol. i. 65. Pyth. iv. 166.

4. *αὐτοὺς*, the men themselves, i. e. the bodies, as opposed to the *ψυχὰς* or *εἰδῶλα*, the disembodied ghosts in Hades.—*ἐλώρια* (*αἰρέω*), 'prey,' the singular *ἔλωρ* also occurs, and the plural *ἔλωρα* in Aeschylus. Here it is from *ἐλώριον*, anciently *Ἰελώριον*.—*τεύχε*, the imperfect following the aorist *προΐαψεν*. The latter implies several actions, each complete in itself; the imperfect expresses the duration of one long act.

5. *οἰωνοῖσι*, carrion fowls, vultures.—*ἐτελείετο*, parenthetical, 'in these events the designs of Zeus,' (viz. to glorify Achilles, according to the promise given to Thetis, inf. 523 compared with 505,) 'were being accomplished.'

6. *ἐξ οὗ διαστήτην*, i. e. *ἐξ οὗ χρόνον*, 'from the time that they first parted after' (or, 'in consequence of') 'a quarrel,' or = *ἐκ τοῦ διαστήτην*. Cf. Pind. Ol. ii. 38, *ἐξ οὗπερ ἔκτενε Δῶν μόρμος νιός*. Thus the sense is, 'all which resulted from the original quarrel,' &c. Properly, *δυστάναί* is 'to set apart,' often with a notion of hostility, as Ar. Vesp. 41, *τὸν δῆμον ἡμῶν βούλεται δυστάναί*. Thucyd. vi. 18, *διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους*. Ibid. 77, *ὥστε τοὺς μὲν λόγους ἡμῶν δυστάναί*. See inf. xvi. 470. xvii. 391.

Ἀτρείδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;

Λητοῦς καὶ Διὸς υἱός· ὃ γὰρ βασιλῆι χολωθείς  
νοῦσον ἀνὰ στρατὸν ὄρσε κακῆν, ὀλέκοντο δὲ λαοί,

10

οὔνεκα τὸν Χρῦσῆν ἠτίμασεν ἀρηγήρα

Ἀτρείδης. ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,

στέμματ' ἔχων ἐν χερσὶ ἐκηβόλου Ἀπόλλωνος

χρυσέω ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοῦς,

15

Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

“ Ἀτρείδα τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,

ἡμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες

8. τίς τ' ἄρ κ.τ.λ. 'Who then was it of the gods who set them to fight together in (or by) that quarrel?' The question, perhaps, is addressed to the Muse, who may be supposed to answer it in the next line. The particles τ' ἄρ cannot be rendered in English; they are an epic combination not uncommon, as ii. 761. iii. 226. xii. 409.—ἐριδι has reference to ἐρίσαντε above.—ξυνέηκε, *commisit*, lit. 'matched them together' (ξυνήμι), vii. 210.—σφωε, 'them,' enclitic. But σφῶ or σφῶϊ means 'you,' ὑμεῖς or ὑμᾶς. Cf. inf. 336.

9. Λητοῦς κ.τ.λ. Apollo himself is here said to have caused the quarrel, because a dispute between Achilles and Agamemnon as to the duty of making satisfaction to that god was the ground of the rupture.—βασιλῆι, with Agamemnon, who bears this title, which is superior to ἀνακτι, as head of the expedition.

10. λαοί, the people paying the penalty of the folly of their king.—ὀλέκοντο, the imperfect, = ἀπέθνησκον, 'kept dying off.' Cf. xvi. 17, ἦε σὺ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται.

11. τὸν Χρῦσῆν—ἀρηγήρα. That τὸν here has not the force of the Attic article, is clear from its position. Attic writers would have said τὸν ἀρηγήρα Χρῦσῆν, or Χρῦσῆν τὸν ἀρηγήρα, 'the priest Chryses,' or 'Chryses the priest.' Here therefore τὸν is the demonstrative, 'him, Chryses, the priest.' So τὸν λωβητήρα ἐπεσβόλον, ii. 275; ὃ Τυδείδης κρατερὸς Διομήδης, viii. 532; τὰ τεύχεα καλὰ, xxi. 317; πρὸς τοῦ βασιλῆος ἀπηνέος, inf. 340; ὃ μοχλὸς εἰλίνοσ, Od. ix. 378; τοῦ παιδὸς ἀγανοῦ, ib. xi. 492. We might, perhaps, fol-

lowing the strict order of the words, render it, 'because he had done dishonour to Chryses as a priest.'—Chryses, a priest of Apollo Smintheus, at Chrysa in the Troad, had a daughter, Chryseis, who had been taken captive by Achilles at Theba (inf. 366), and been awarded as a concubine to Agamemnon. To regain his daughter Chryses had come, in the doubly sacred character of priest and suppliant, with an ample ransom for her release, but had been rudely spurned by Agamemnon. Hence the vengeance of the god had been invoked; and to appease his wrath Achilles proposed to Agamemnon the restoration of the maid. The king however refused, threatening to take, as he ultimately did take, the favourite captive and concubine of Achilles, Briseis.

12. ἦλθε, 'had come.'—λυσόμενος, 'to ransom,' lit. 'to effect the delivery of,' λυτρωσόμενος. So Od. x. 284, ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι;—ἀπερείσια, for ἀπερείστια (see sup. on v. 1), ample, lit. unlimited, μυρία.

14. στέμματα, tufts of wool, στέφη, affixed to the staff held in his hands. This was a badge of a suppliant, and claimed a religious as well as a political respect. It was represented by the ἱκετηρία or ἐριόστειπος κλάδος (Aesch. Suppl. 23) of later times, and somewhat resembles our 'flag of truce.'—ἀνὰ, with the dative, 'upon.'—στέμμα Ἀπόλλωνος, according to Heyne, means, 'the woollen fillet which Chryses used to wear as priest of Apollo, and which he now used as a suppliant badge.'

18—20. The sense is, 'So may the

ἐκπέρσαι Πριάμοιο πόλιν καὶ οἶκαδ' ἰκέσθαι  
 παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι 20  
 ἀζόμενοι Διὸς νῖα ἐκηβόλον Ἀπόλλωνα."

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίη, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25

“ μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτὶς ἰόντα,  
 μὴ νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῃ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30

gods grant you success in this enterprise, on condition that ye will deliver to me my child.' The more regular construction would be, ἡμῖν μὲν θεοὶ δοῖεν—τὴν δὲ παῖδα ἐμοὶ λύσατε, or ἐθ' ὅτε λύσαι παῖδα, or λύσατε &c. Here λῦειν is used of the party surrendering, as λύσθαι above of the party ransoming.—τὰ ἄποινα, 'these ransoms,' or, 'these gifts as a ransom,' &c.

21. ἀζόμενοι, Hesych. σεβόμενοι, 'revering.' He does not say ἐμέ, but Ἀπόλλωνα, whose servant he was, and in whose name he made the claim.

22. ἐπευφήμησαν. The Achseans generally, to whom the appeal had partly been made (17), accorded their assent with invocations of the name of the god. This verb has especial reference to the paeans in which Apollo took delight. Pind. Pyth. x. 35, ὃν θαλίας ἐμπεδὸν εὐφραμίαις τε μάλιστ' Ἀπόλλων γέμπεται, Aesch. frag. 266, παῖδ' ἐπευφήμησεν εὐθυμῶν ἐμοί.

23. δέχθαι, the epic aorist of δέχομαι. We have ἐδέμην in Od. ix. 513, and δέκτο, δέγμενος, (generally in a present sense, = προσδοκῶν,) δέξο, elsewhere occur. Similar forms are βλήσθαι, ὄρθαι, with the participles βλήμενος, ὄρμενος. See the note on iv. 211.—ἀγλαὰ, 'such beautiful presents,' as if they were persuading the Atreidae to consent even on the ground of their own interest.

24. ἦνδανε (imperf. of ἀνδάνω, aor. ἀδειν, iii. 173), viz. ἄποινα, or τὸ δέχεσθαι. 'But this was not pleasing to Agamemnon in his mind.' No mention is made now of Menelaus, though both brothers had been ap-

pealed to, sup. 16.

25. κακῶς ἀφίη, 'he dismissed him with insult, and added a harsh order, Let me never catch you, old man, by the hollow ships,' (see sup. 12.) This sense of κρατερόν is not uncommon in Homer, e.g. v. 492, κρατερὴν ἀποθέσθαι ἐνὶ πῆν. ix. 431, μάλα γὰρ κρατερώς ἀπέειπεν, and xv. 202, τοῦδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε.—κιχέω, a lengthened form of the aorist subjunctive of κιχάω, for κιχέω = κιχώ. Cf. ἐφέω inf. 567, μεθείω in iii. 414, and ἀνήη in ii. 34.

27. δηθύνοντα, loitering or lingering here, viz. in vain hopes of accomplishing your object.

28. μὴ οὐ χραίσμῃ, lest the staff and fillet of the god should fail to assist you. Both χραισμῆν and χραισμῆσαι are epic aorists, of which no present tense is in use. Thus we have χραισμῆν and χραισμῆσαι τινὶ ὀλεθρον, vii. 144. xi. 120, which is the usual construction (like ἀρήγειν, ἀμύνειν, ἀρκεῖν τινὶ τι), 'to ward off from,' lit. 'for' a person. Here the dative of the person (τοῖ) only is added. It is to be observed, that χραισμῆν is only used in the Iliad, and that in negative sentences. It is perhaps connected with χράω or χραῖνω, 'to graze,' 'to be in contact with,' and so 'to be close at one's side.' Others, however, refer it to χράομαι and χρήσιμος.

29. πρὶν, i.e. πρὶν ἐμὲ λῦειν αὐτήν.—ἔπεισιν, shall come upon, shall overtake her.

30. ἐν Ἀργεῖ, 'even at Argos.' This is added to exaggerate the bitterness of the separation.



ιστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντύωσαν.  
ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."

ὧς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπεθετο μύθῳ,  
βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.

πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραῖος

35

Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Διτῷ.

\* κλῦθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας

Κίλλαν τε ζαθήην, Τενέδοιό τε ἴφι ἀνάσσεις,

Σμυθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηοὶ ἔρεψα,

31. ἐποικομένην, 'plying,' lit. 'going up-and-down (to-and-fro) at' the loom. The ἐπι implies *alternation*, and refers to the practice of weavers passing to the right and left as they plied the shuttle alternately at each end. So v. 508, ἐποίχασθαι is 'to go about among the troops,' ἐπιπωλεῖσθαι. Od. v. 61, ἡ δ' (Κίρκη) ἔειδον ἀοιδιάουσι' ὅπῃ καλῆ, ἰστὸν ἐποικομένην χρυσεῖη κερκιδ' ὕφαιναν. Pind. Pyth. ix. 18, ἀ μὲν οὐθ' ἰστὸν παλμβάμονος ἐφίλασεν ὀδοῖς.—ἀντύωσαν, the present participle of ἀντιάω, contracted to ἀντύωσαν, and the ο inserted as in παμφανώωσαν, κάρη κομόωντες &c. This word more commonly takes the genitive, as Od. i. 25, ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἑκατόμβης, (where however it may be the contracted future of ἀντιάζω.) The idea of 'going to meet,' i. e. when summoned as a concubine, will sufficiently explain the accusative here. So ἀντιάσας, inf. 67, involves the notion of *advancing* to receive a gift or offering.

32. σαώτερος, 'the safer,' from σάος = σός or σός, (root σαF, safe.)

33. ὁ γέρον. This is a combination rather common in Homer. Though in sense it differs not from the Attic article, it may literally mean 'he, the old man.'

34. ἀκέων, 'without a word,' 'in silence,' i. e. not gainsaying the stern order. As ἀκέουσα occurs inf. 565, this seems a participial form, as if from ἀκέω, 'to be still.' Compare the common formula ἀκὴν ἐγένοντο σιωπῆ. Others suppose it to be indeclinable, or that we should read ἄκω (from ἄκωος) in Od. xxi. 89, ἀλλ' ἀκέων δαίνυσθε καθήμενοι.—παρὰ θίνα, along the sea-strand. The lonely majesty of the sea seemed a fit scene for indulging grief and invoking the god. So in Od. ii. 260, Τηλέμαχος ἀπάνευθε κίων ἐπὶ θίνα θαλάσσης, χεῖρας νηψά-

μενος πολῆ; ἀλός, εὔχετ' Ἀθήνη, and ib. v. 82 Ulysses ἐπ' ἀκτῆς κλαίει καθήμενος. In Pindar, Ol. i. 71, Pelops ἀγχι ἐλθὼν πολῆς ἀλός οἶος ἐν ὄρφνα ἀπνευ βαρύνκτων Εὐτριάων.

35. ἀπάνευθε κίων, 'when he had gone far apart' from the Greek ships.

37. Χρῦσρη, a place in the Troad. The name is perhaps connected with Apollo's worship as Χρυσάωρ, which in later times more definitely meant 'the sun-god.'—ἀμφιβέβαινε, like ἀμφιέπειν, to frequent, protect, *tueri*. The figure is taken from a wild animal waking round its young when attacked, or a warrior protecting a fallen friend in battle. See v. 299.—Κίλλα was also a town in the Troad. The worship of Apollo was very general throughout the coast-cities of Asia Minor.

39. Σμυθεῦ. This title is said to be derived from σμίνθος, 'a field-mouse,' Strabo (xiii p. 901) says that Scopas the sculptor made a statue of Apollo with a mouse at his feet for the temple of the god at Chrysa. But others derived the name from Sminthe, a town in the Troad.

39—42. The general sense is, 'If ever I have adorned your temple or offered sacrifices, accomplish my prayer for vengeance on the Greeks.' But the exact sense of ἔρεψα is uncertain, since ἐρέφειν means both 'to roof over' and 'to hang with offerings.' In the latter sense commentators compare Virg. Aen. ii. 248, 'Nos delubra deum—festa velamus fronde.' So also Pind. Isthm. iii. 72, ἐρέφειν ναὸν κρανίους ξένων. The passage may be taken in three ways: (1) ἔρεψα χαρίεντα (δῶρα) ἐπὶ νηόν. (2) ἔρεψα νηὶν ὥστε εἶναι χαρίεντά σοι. (3) ἔρεψά σοι χαρίεντα νηόν. The first is perhaps the most probable.

ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκη  
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ  
 τύσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."  
 ὧς ἔφατ' εὐχόμενος, τοῦ δὲ κλίε Φοῖβος Ἀπόλλων,  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,  
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45  
 ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο  
 [αὐτοῦ κινήθεντος· ὃ δ' ἦιε νυκτὶ ἑοικώς.]  
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν  
 δευῆν δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.  
 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,  
 50  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς  
 βάλλ'. αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμείαι.  
 ἐνήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,

40. *μηρία*, slices of meat from the thighs of victims. See inf. 460.—*κρήνον*, from *κραναίνω*, a lengthened form of *κραίνω*, like *ἀκράαντον* for *ἀκραντον* ii. 138.—*ἐέλδωρ*, 'a wish,' like *τέκνωρ*, *ἔλωρ* (sup. 4), from *ἐέλδομαι* or *ἐλδομαι*, = *βούλομαι*.

42. *τύσειαν*, 'may they pay for.'—The pronouns are opposed, 'my tears by thy bolts.'—*βέλεσσι*, the dative of the means. Cf. inf. 51.

43—52. This is a very splendid passage. The brevity of the description, yet the grandeur of the figures, and even the rhythm of the verses, which seem to express passion in their very sound, are justly admired.—*ἀμφηρεφέα*, 'covered at both ends,' i. e. closed in by a bottom and a moveable top, (*πάμμα*, iv. 116.) The bow, as well as the quiver, seems sometimes to have been carried on the shoulder, as Virg. Aen. i. 318, 'humeris de more habilem suspenderit arcum Venatrix.'—The final *α* is made long by the following *τ* being doubled in pronunciation, much as in *ἔδεισεν* (*ἔδεισειεν*) sup. 33.

46. *ἔκλαγξαν*, 'rattled.' Virg. Aen. iv. 149, 'Tela sonant humeris.'—The next line, in which, from its position, *αὐτοῦ* must mean *ipsius*, 'the god himself,' is probably interpolated. 'To go like night' is certainly a fine figure for a silent and stealthy pace. Compare xii. 463, *νυκτὶ θοῇ ἀτάλαντος ἰπώπια*. Od. xi. 606, ὃ δ' (Ἡρακλῆς) *ἐρεμνῇ νυκτὶ ἑοικώς*.

48. *ἀπάνευθε*, at a distance from the

ships, because the pestilence was to commence among the animals at the outskirts of the camp. The second arrow brings the plague upon the men themselves; and the effect of each is terrible and immediate.—*μετὰ-ἔηκεν* (*ἰέναι*), probably a *tmesis* for *μεθήκεν*, 'he let fly.' For *μεθίεναι* τόσον or βέλος, see Soph. Phil. 1300. Eur. Orest. 1133.

50. *οὐρῆας*, the mules. Dogs are called *ἀργοί*, 'swift,' from their glancing or nimble feet.—*ἐπώχετο*, *invasit*, 'he attacked.' So v. 330, ὃ δὲ Κύπριν *ἐπώχετο νηλεὶ χαλκῷ*, and inf. 383.

51. *αὐτοῖσι*, see sup. 4.—*ἔχεπευκὲς*, *πικρὸν*, 'piercing sharp.' The first part of the compound, perhaps, is *ἐχ* (as in *ἐχίς* and *ἐχιδνα*), the second *πικ* or *πικ*. Compare *περιπευκὲς*. Aeschylus, who uses the compound *ἔχεπευκὲς*, calls an arrow a 'glistening snake,' *ἀργηστήν ὄφιν*, Eum. 181. It is commonly explained, *ἔχον πικρίαν τῆς πευκῆς*. Perhaps indeed the root *ἐχ* is the same in both *ἐχω* and *ἐχίς*. Cf. Plat. Symp. p. 218, Α, *δηθρεῖς ὑπὸ τῶν ἐν φιλοσοφίᾳ λόγων, οἱ ἔχονται ἐχιδνῆς ἀργιώτερον*. See iv. 129.—*βάλλε*, viz. *αὐτοῖσι ὀιστῶ*. The imperfect probably means, that every subsequent arrow caused a death. Hence also the poet says, 'for nine days the arrows went through the host.'—*κῆλα*, probably connected with *κάλων*, 'wood,' and perhaps with the root of *καίω*, 'to burn.' So Od. v. 240, *αἶα πάλαι, περίκῆλα*, 'very dry,' or combustible.

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·  
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.  
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς  
 “ Ἀτρείδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω  
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,  
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.  
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα  
 ἢ καὶ ὄνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν),  
 ὃς εἶπη ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
 ἢ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται ἢ θ' ἑκατόμβης,  
 εἴ κεν πῶς ἀρνῶν κνίσσης αἰγῶν τε τελείω  
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”  
 ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,

54. ἀγορήνδε, ‘to a popular (or general) assembly.’ Βουλὴ is always used of the council of the chieftains.— κήδετο, ‘she was concerned for.’ The nominative is probably Ἥρη, not Ἀχιλλεύς.—ὄρατο, *ώρα*. The middle voice is not uncommon in Homer. Agamemnon, perhaps conscious that his conduct was the cause of the plague, leaves to Achilles the summoning of a general meeting on the subject; and Achilles, on his part, probably intends to move for a popular demonstration against the general in chief, should he decline to interfere.

57. ὀμηγερέες. Not a mere tautology, but the sense is, ‘when they had been duly summoned and had all met together.’—τοῖσι δὲ (δὲ marks the apodosis), the dative after μετέφη, ‘among them’ &c.

59—67. Achilles’ speech is remarkably short, but pointed, and well devised to throw the responsibility on the offending party. ‘I think,’ he says, ‘we may as well go home at once, now that pestilence is added to ill success in the war. However, let us first ask some seer if there is any hope of propitiating Apollo.’—οἶω, = οἰομαι δεῖν. Cf. inf. 170, 296.—πάλιν πλαγχθέντας, ‘finding our way back as we best may.’ Compare the use of φθεῖρεσθαι, ‘to lose one’s way,’ ‘to go wandering home,’ ἔρρειν. Cf. Aesch. Prom. 837,

ἀφ’ οὗ παλιμπλάγκτοισι χειμάζει δρομοῖς, and also Od. xiii. 5 and 278.

60. εἰ κεν κ.τ.λ., ‘if perchance we may (thereby) escape death.’ So εἰ κεν βούλεται (βούληται) inf. 66.

61. εἰ δὴ, ‘if really,’ ‘if, as appears.’—δαμᾶ, the future for δαμάσει, ‘shall subdue.’ Cf. δαμώσιν, vi. 368.

62. ἐρείομεν, by interchange of long syllables, for ἐρέωμεν, = ἐρώμεθα, ‘let us consult.’ The ‘seer,’ ‘priest,’ and ‘dream-interpreter’ (‘one conversant with dreams’) are mentioned as distinct, the latter, as is shown by καὶ, having the least authority of the three.—ὃς εἶπη, = ὡς εἶπη, *qui dicat*.—ὅτι, διότι.

65. ἢ τ’—ἢ τε, equivalent to εἴτε—εἴτε of later dialects. See on x. 309.—ἐπιμέμφεται, ‘is dissatisfied,’ ‘complains about,’ some (broken) vow, or (unpaid) hecatomb. See inf. 93, 94.

66. τελείων, ‘full-grown.’—ἀντιάσας, *τυχῶν*, see sup. on 31. It should be observed, that Achilles either does not know, or pretends not to know, the real cause of Apollo’s wrath.

69. ὄχ’ ἄριστος, ‘by far the best.’ This combination is common in Homer; ὄχα, an adverb or neuter plural (as in ἐξόχα, which however comes from ἐξέχειν, ‘to be prominent’), is referred by some to οὐχρός, so as to mean ‘strongly,’ like the French *fort* and the Latin *valde*.

ὄς ἤδη τά τ' ἔοντα τά τ' ἐσσόμενα πρό τ' ἔοντα,  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
ἦν διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.  
ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν  
“ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μθῆσασθαι  
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος.  
τοιγὰρ ἐγὼ ἔρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον  
ἦ μὴν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.  
ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν ὃς μέγα πάντων  
Ἄργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.  
κρείσσω γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη  
εἶ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
ἐν στήθεσσι εἴοισι. σὺ δὲ φράσαι ἦ με σαώσει.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς  
“θαρήσας μάλα εἰπέ θεοπρόπιον ὅτι οἶσθα·  
οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ᾧ τε σὺ Κάλχαν  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
σοὶ κοίλῃς παρὰ νησὶ βαρείας χεῖρας ἐποίσει  
συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπῃς,

71. ἠγήσατο, 'had conducted.' This part of the story perhaps occurred in other early poems treating of the war. It is alluded to also in ii. 300, seqq.

76. σύνθεο, make a solemn promise or compact with me.—πρόφρων, 'heartily,' πρόθυμος. Hesych.

78. χολωσέμεν, 'that I shall enrage.' His foresight in this is shown by the result, inf. 103.—μέγα κρατεῖ, μέγα κράτος ἔχει, 'has great authority over.' See xvi. 172.

80. γάρ. This refers to ἦ μὴν ἀρήξειν, 'promise to assist me, for a common man cannot stand against the wrath of a king.—χέρη, from χέρης or χέρυς (χερεῖς, from χεῖρ), the positive of χεῖρων or χερείων, and meaning properly βάνανσος, a handicraftsman. It is wrongly taken here for a comparative, though it seems to have that sense in iv. 400, τὸν υἱὸν γείνατο εἰο χεῖρα μάχῃ. (See on ii. 129.) Compare also xiv. 382, χεῖρα δὲ χεῖρονι δόσκειν, and Od. xiv. 176.

81. γάρ. This γάρ explains wherein a

king is κρείσσω, stronger and better provided with resources, as against an inferior,—'for even if he digests his wrath for the day (i. e. gets rid of it), he retains it afterwards, till he has carried it out,' or satisfied it. The τε in these lines, as often in Homer, tends to *generalize* the remark, 'it may be that,' &c. For τελέσῃ see iv. 178. For εἴπερ τε, 'even if,' iv. 55. vii. 117. xi. 116.

83. φράσαι, 'consider whether you will bear me safe through it.'

85. θεοπρόπιον, 'any message from the god that you know,' i. e. as revealed to you (ἔρέω, 76). From θεός and πρέπω, whence θεοπρόπος, 'a seer,' xii. 223, &c., either because signs are shown by the god, or because he manifests (πρέπει) his will by such means.—ᾧ σὺ κ.τ.λ., 'to whom you address yourself when you explain portents,' i. e. whose special priest and favoured interpreter you are.

90. Ἀγαμέμνονα. He perhaps anticipates that the guilt, or cause of the

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90

ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσῃσε καὶ ἦνδα μάντις ἀμύμων  
 “οὐτ’ ἄρ’ ὃ γ’ εὐχολῆς ἐπιμέμφεται οὐθ’ ἐκατόμβης,  
 ἀλλ’ ἔνεκ’ ἀρητῆρος, ὃν ἠτίμησ’ Ἀγαμέμνων  
 οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα,

95

τούνεκ’ ἄρ’ ἄλγε’ ἔδωκε ἐκηβόλος ἦδ’ ἔτι δώσει.  
 οὐδ’ ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
 πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρη  
 ἀπριάτην ἀνάποινον, ἄγειν θ’ ἱερὴν ἐκατόμβην  
 εἰς Χρῦσιν. τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”

100

ἦ τοι ὃ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῖσι δ’ ἀνέστη  
 ἦρος Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πίμπλαντ’, ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.  
 Κάλχαντα πρῶτιστα κάκ’ ὀσσόμενος προσέειπεν.  
 “μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγνον εἶπας.  
 αἰεὶ τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ’ οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.

105

plague, will be found to lie at Agamemnon's door. But εἶπης may mean, 'though you should specify him (cf. 78) as the person you fear.'

91. εὐχεται, 'professes to be,' 'asserts that he is.' This verse perhaps is a comment on 78, 79.

92. θάρσῃσε, cf. 85.—ἀμύμων, veracious, unimpeachable.

94. ἔνεκα. This seems to govern the genitives in the preceding line, and therefore in 85.

95. οὐδ’ ἀπέλυσε, i. e. οὐκ ἀπολύσας καὶ οὐ δεξάμενος, κ.τ.λ., 'by not releasing' Chryseis.

97. ἀποθεῖν here takes the usual construction of ἀμύνειν (sup. 28), 'he will not remove the afflicting plague for the Greeks.'—ἀπὸ—δομέναί, sc. πρὶν ἂν ἀποδῶ Ἀγαμέμνων.—ἐλικώπις, like ἐλικοβλέφαρος, and ἐλίκωψ applied to men (inf. 389) with large rolling (or quick-glancing) eye. From ἐλίσσειν, to move in a circle.

99. ἀπριάτην is not an adverb, but the feminine of ἀπριάτος, 'unbought.' Pindar has Γηρῶνα βόας ἀναιτήτας καὶ ἀπριάτας, frag. incert. 48. 6—8.—ἀνάποινον, without ransom (ἄποινα, sup. 13).—πεπίθοιμεν, πείσσοιμεν, the reduced aorist as if from πιθέω or πιθῆμι. 'Then perhaps we may pro-

pitiate and persuade him.'

103. ἀμφιμέλαιναι. The gloom of anger investing or besetting the heart was confused with the purely physical notion of the *diaphragm*, charged with dark veins as blood on both sides of the body, and this again arose from incorrect notions about the action of the heart. From a similar confusion of the physical and the metaphysical arose the expression λάσιον κῆρ, (inf. 189).—μέγα, κ.τ.λ., 'began to fill greatly with rage.'—λαμπετόωντι, like παμφανώντα in v. 619, from a neuter verb in *aw*, 'to be torch-like,' 'to glare.'—εἴκτην, (εἴκω,) for εὐκάκτην. It is formed however, like ἤκτο, as if from a pluperfect passive, ἤγγμην or εἴγγμην.

105. κακ’ ὀσσόμενος, 'with evil in his look,' 'boding evil.' The phrase perhaps arose from ancient notions about the 'evil eye.'—τὸ κρήγνον, τὸ ἀγαθόν, κεδνόν. A rare word, only found here and in Theocr. Id. xx. 19, ποιμένες, εἶπατέ μοι τὸ κρήγνον. Both here and in τὰ κακὰ following we seem to have the true Attic article. So also inf. 167. The allusion in κακὰ μαντεύεσθαι may be to the sacrifice of Iphigenia at Aulis.

108. τέλεσσας, 'brought to its ac-

καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
 ὡς δὴ τοῦδ' ἔνεκά σφι ἐκηβόλος ἄλγεα τεύχει, 110  
 οὐνεκ' ἐγὼ κούρης Χρυσήϊδος ἀγλά' ἄποινα  
 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν  
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
 κουριδίης ἀλόχου, ἐπεὶ οὐ' ἔθέν ἐστι χερείων,  
 οὐ δέμας οὐδὲ φυνήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα· 115  
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἔτοιμάσατ', ὄφρα μὴ οἶος  
 Ἄργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἕοικεν·  
 λείσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." 120  
 τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς  
 "Ἀτρεΐδῃ κῦδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάλθυμοι Ἀχαιοί;  
 οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλὰ,  
 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, 125

complishment,' i. e. proved it true by its fulfilment.

109. καὶ νῦν, κ.τ.λ. 'And so now in declaring the will of heaven among the Greeks you say, that for *this* cause forsooth (δὴ) the far-darting god is causing them woes, because I did not choose to accept splendid ransom for the young lady Chryseis. (I *did* refuse;) for I like much more to have her at my home; for indeed I prefer her to Clytemnestra, my wedded wife, since she is in no way inferior to her, either in stature, or in natural beauty, or in discretion, or in accomplishments.'

112. βούλομαι, like *αἰρεῖσθαι*, has sometimes a sense of *preference*, and thus is followed by ἢ, as inf. 117. iii. 41. xvii. 331, ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν νίκην.—προβέβουλα, προκρίνω, as if from an active προβούλω, *malō*.—κουριδίης, lit. 'lady wife,' from *κούρη* or *κῦρος*, which in Homer always implies good birth. Hence it is opposed to the captive concubine, who was in the position of a slave.—ἔθει, = *οὐ*, i. e. *αὐτῆς*. So *εἰ* is often used by Homer = *αὐτόν*.

116. καὶ ὡς. 'Yet even so,' i. e. though I wish to retain her, 'I am willing to restore her, if that is for the best. I had rather my people should be saved than that they should perish. But

(in that case) get ready for me immediately a gift-of-honour, that I may not be the only Argive without a meed, for neither is it right.' The king here expresses his readiness to obey Calchas for the general good, but only on condition that the maid shall not be surrendered, virtually at least, *ἀπριάτη ἀνάποιος* sup. 99; for he demands an equivalent, and that immediately.

119. ἔω, the same as *ῶ*, like *κίχῳ* for *κίχῳ* sup. 26.

120. λείσσετε κ.τ.λ. 'For you see this all of you, that my prize is going another way,'—an euphemism for 'is being taken from me.' He makes all the people witness the fact, either to magnify his own patriotism, or to put the conduct of Calchas in an invidious light.—*ῶ*, *quod*, *ἔτι*.

123. πῶς δώσουσι, i. e. how *can* they, even if they will; especially *αὐτίκα*, at once. (A recompense is offered *later*, inf. 128.)

124. οὐδέ τί κ.τ.λ., 'but we have no knowledge of ample stores of common possessions laid up in any place,' viz. whence we could satisfy your claims.—*ξυνήια*, *ξυνεία*, i. e. *κοινεία*, 'places for common goods,' like *μουσεια* &c. Cf. xxiii. 809, *τεύχεα δ' ἀμφοτέροι ξυνήια ταῦτα φερέσθων*.

125. The root of *πέρθω* is *περθ* or

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγεῖρειν.  
ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ  
τριπλῆ τετραπλῆ τ' ἀποτίσομεν, εἴ κέ ποθι Ζεὺς  
δῶσι πόλιν Τροίην ἐυτείχεον ἔξαλαπάξαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 130  
"μῆ δὴ οὕτως, ἀγαθὸς περ ἑών, θεοείκελ' Ἀχιλλεῦ,  
κλέπτε νόω, ἐπεὶ οὐ παρελεύσασαι οὐδέ με πείσεις.  
ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως  
ἦσθαι δευόμενον, κέλευαι δέ με τήνδ' ἀποδοῦναι;  
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται  
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος

πρᾶθ, as that of δέρκομαι is δερκ or δρακ (δρακῶν, ὑπόδρα &c.). Translate, 'but all that we took out of the captured cities, that has already been divided, and it is not reasonable that the people should have to go a-begging to get these collected again.'—τά, i. e. ταῦτα.—δέδασται, perf. pass. of δαίειν, 'to divide.'

126. ἐπαγεῖρειν, to collect from tent to tent (which is the force of ἐπί). It is possible that λαοὺς may be the accusative after this infinitive, like ἐκπράσσειν τί τινα, 'to go about begging among the people for these presents collected back again.'

127. πρόες, resign, freely give up the maid. See sup. on 3.—τριπλῆ κ.τ.λ., 'threefold or fourfold.' Supply μερίδι, or some such word.—ἀποτίσομεν, we will make restitution, or recompense.

130—147. Agamemnon will not hear of resigning Chryseis without an adequate compensation. His public feeling prevails however, and he proposes to restore her at once, leaving the matter of the payment, i. e. how to raise it, till afterwards (140).

131. ἀγαθός, of high birth, and of corresponding mental qualities. Cf. xv. 185. Translate, 'Nay, try not thus,—good as you are, godlike Achilles,—to deceive me by your cleverness; for you shall not overreach me nor persuade me.' Compare also inf. 275. There seems an ironical compliment in νόω and in ἀγαθός. Compare Hes. Theog. 613, ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.

133. ἢ ἐθέλεις κ.τ.λ., supply ταῦτα πείσαι με. 'Can this be your wish, in

order that you may keep your prize, but that I should sit idle (αὐτως ἦσθαι) deprived of mine, and do you (with such views) bid me restore her?' A simpler syntax would have been, αὐτὸς μὲν ἔχειν γέρας, ἐμὲ δὲ ἦσθαι κ.τ.λ.—δευόμενον, δεόμενον. The υ is the residue of an old F. The addition of αὐτως, 'just thus,' to ἦσθαι, which itself has the sense of sitting inactive, adds dramatic force to the expression.

136. ἄρσαντες, ἀρμόσαντες, 'fitting it,' or 'suiting it (γέρας) to my mind, so that it shall be an equivalent.' There is an ellipse here of some apodosis, like καλῶς ἔσται, or ἐθέλω ἀποδοῦναι.

137. ἐγὼ δέ κεν κ.τ.λ., 'then mayhap I shall myself go and take,' &c. The Attic idiom would be ἐγὼ ἂν ἐλοίμην, but the epic subjunctive with κεν is very common (e. g. inf. 184) in expressing a somewhat contingent or conditional future event. Probably κεχολώσεται = κεχολώσεται in 139, although we have οἱ κέ με τιμήσουσι inf. 175. Compare x. 449, and see ii. 488. Also iv. 176, καὶ κέ τις ὄδ' ἔρεε, and ib. 191, φάρμαχ', ἃ κεν παύσῃσι κ.τ.λ. The variation of moods and tenses in this passage is discussed in Mr. Hayman's *Odyssey*, vol. i. p. xv of Appendix A, but perhaps with an over-anxious care to detect subtle meanings. In iii. 287, τιμὴν ἢ πέλῃται μετ' ἀνθρώποις seems as nearly as possible a synonym of ἢ τις ἔσται &c.

138. Ajax and Ulysses are here specially mentioned, as being the personal friends of Achilles. Schol.

[ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.]  
 ἀλλ' ἤ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,  
 ἐς δ' ἐρέτας ἐπίτηδες ἀγείρομεν, ἐς δ' ἑκατόμβην  
 θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον  
 βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,  
 ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς 145  
 ἢ ἐ σὺ Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἤμιν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας."  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς  
 "ὦ μοι, ἀναιδεῖν ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν 150  
 ἢ ὄδον ἐλθέμεναι ἢ ἀνδράσι ἴφι μάχεσθαι;  
 οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχρησόμενος, ἐπεὶ οὐ τί μοι αἴτιοι εἰσίν·  
 οὐ γὰρ πῶ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ 155  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἢ μάλα πολλὰ μεσηγύς,

140. ταῦτα, this matter of the γέρας we will consider about further (καὶ) at a future time.—ἐρύσσομεν, ἐρύσσωμεν, let us launch, or drag into the sea.—ἐπίτηδες, expressly for that service.—This is an Attic word, occurring also in Od. xv. 23. The three verbs following are also hortative subjunctives; ἀναβῆσαι is, to place on board, to cause to embark.

144. βουλευφόρος. Let some member of my council, i. e. some man of dignity, be the commander.

146. ἐκπαγλότατε, most redoubtable, θαυμαστότατε. From the root πλαγ (πλήσσω), to strike with awe &c., and shortened by euphony from ἐκπλαγλότατε. There is some irony in the word, as well as in asking Achilles to propitiate the angry Apollo for them. Perhaps too some taunt is intended by naming him ἀρχὸς only fourth in order.

148. ὑπόδρα. For ὑπόδραξ, (root δρακ, δέρομαι,) looking from under the eyebrows, 'sternly.'—ἐπιειμένε, 'clad in,' from a root φερ, vest-ire, whence the aorist ἐστάμενος and the pluperf. ἔεστο. See ix. 372.—κερδαλεόφρον, 'crafty-minded,' with the additional notion of 'bent on greed,' πλεονέκτης,

φιλοκτέανε, sup. 122.

150. πῶς τις, i. e. πῶς ἡμεῖς πειθόμεθα; i. e. if you treat your allies thus.—πρόφρων, see on sup. 76.—ὄδον, a raid or expedition into the Troad; or perhaps, 'on an embassy,' as in xxiv. 235, or even to an ambuscade (inf. 227), a duty of peculiar danger.

152. γάρ. There is some ellipse; but the sense in our idiom is, 'Don't suppose that I came here to fight on account of (i. e. to punish) the spear-armed Trojans; for I have no fault to find with them.' This is a very eloquent passage, and a graphic description of the outburst of a hot and haughty temper. The ingratitude of Agamemnon towards himself, in threatening to take away his captive after all the aid he had rendered, is the chief point of Achilles' complaint.

155. Hesych. βωτιάνειρα, τοὺς ἀνδρας τρέφουσα. Compare ἀντιάνειρα, an epithet of the Amazons, iii. 189. κωδιάνειραν, inf. 490, πουλοβοτείρῃ, iii. 195.—ἐδηλήσαντο, ἐλυμήναντο, made havoc of the crops, viz. by ἐσβολαί, or raids.—πολλὰ κ.τ.λ., many obstacles intervene, both shadowy mountains and sounding seas.



οὔρεά τε σκίοεντα θάλασσά τε ἠχῆεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνώπα,  
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν.  
 οὐ μὴν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρωσσω' εὐ ναιόμενον πολυλίεθρον·  
 ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ', ἅτὰρ ἦν ποτε δασμὸς ἴκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομαι ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερον ἐστίν  
 οἴκαδ' ἴμεν ξὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶω 170  
 ἐνθάδ' ἄτιμος εἶν ἀφενος καὶ πλοῦτον ἀφύξειν."  
 τὸν δ' ἠμείβετ' ἔπειτα ἀναξ' ἀνδρῶν Ἀγαμέμνων

158. σὺ, as always, is emphatic; 'to give you pleasure,' &c.—τιμὴν κ.τ.λ., 'to get satisfaction for Menelaus and for you from the Trojans.' See v. 552, τιμὴν Ἀτρεΐδης—ἀρνυμένο.

160. τῶν κ.τ.λ., 'which (services) you pay no attention to, nor care about.' For this sense of μετατρέπεσθαι, properly, 'to turn round or back to,' thence 'to regard,' φροντίζειν, see inf. 199. ix. 626. xii. 238. On the same principle ἐντρέπεσθαι τινος is used, Soph. Aj. 90. Plat. Phaedr. p. 254. A. Dem. Mid. p. 585, οὐδὲν φροντίζων οὐδὲ μεταστρεφόμενος οὐδὲ φοβούμενος. Eur. Hipp. 1224, οὔτε κολλητῶν ὄχον μεταστρέφουσαι.

161. αὐτὸς, see sup. 137. 'And now you even threaten to deprive me with your own hands of my prize, to gain which I laboured much, and (which) the sons of the Achaeans gave to me.' He repeats the complaint xvi. 56.

163. οὐ μὴν κ.τ.λ. 'And yet' (i. e. though I came here solely to oblige you) 'I never have an equal prize with you, whenever the Achaeans may have sacked a well-peopled fortress of the Trojans,' in raids made upon the Troad. Achilles here speaks, not of the capture of Troy itself, as many commentators suppose, nor of an event yet pending, but of the frequent attacks on Trojan towns, such as Theba. In these cases Agamem-

non, as general-in-chief, gets the choicest of the spoils, while Achilles, though he conducts the expedition, comes in for the δευτερεῖα, or second prizes.

165. πολυαῖξ (ἀίσσω), ever restless, causing much exertion and motion hither and thither. So κάματος πολυαῖξ, v. 811.—διέπουσι, 'manage,' 'conduct,' Hesych. ἐνεργουσι, διαπονοῦσι.—δασμὸς, a division of the spoil.

167. τὸ γέρας. Here we have a clear instance of the Attic article.—ὀλίγον τε φίλον τε, 'not the less dear because it is small.' So δόσις τ' ὀλίγη τε φίλη τε, Od. vi. 208. xiv. 58.—ἐπεὶ κε κάμω, when I am wearied, or worn out, with fighting. Cf. vii. 5.

170. κορωνίσιν, 'beaked,' or 'hooked' ships, in reference to the curvature of the stern rather than the prow, καμπυλοπρῦμνοις, Hesych.—οὐδὲ σ', (οὐδὲ σοί, emphatic), a rare elision. Cf. vi. 165, ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούση. Translate, 'and I have no idea of staying here dishonoured to drain from others riches and wealth for you.'—οὐκ οἶω, οὐ δοκῶ, as sup. 59.—ἀφύσειν is a figure borrowed from drawing out wine to fill smaller vessels. Cf. inf. 598.—ἀφενος, from an old word ἐνος, annus, lit. the produce of the year, πλοῦτος and χρήματα being wealth and property generally.

“φεῦγε μάλ’, εἰ τοι θυμὸς ἐπέσσεται. οὐδὲ σ’ ἐγὼ γε  
 λίσσομαι εἶνεκ’ ἐμῆο μένειν· πάρ’ ἐμοί γε καὶ ἄλλοι  
 οἱ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 ἔχθιστος δέ μοι ἔσσι διοτρεφέων βασιλῶν·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 εἰ μάλα καρτερός ἔσσι, θεὸς που σοὶ τό γ’ ἔδωκεν.  
 οἴκαδ’ ἰὼν ξὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν  
 Μυρμιδόνεσσι ἄνασσε. σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω, 180  
 οὐδ’ ὄθομαι κοτέοντας· ἀπειλήσω δέ τοι ὄδε.  
 ὡς ἔμ’ ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 πέμψω, ἐγὼ δέ κ’ ἄγω Βρισηίδα καλλιπάρηρον  
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ’ ἐν εἰδιῆς 185  
 ὄσσον φέρτερός ἐμι σέθεν, στυγῆν δὲ καὶ ἄλλος  
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”  
 ὧς φάτο· Πηλεΐωνι δ’ ἄχος γένετ’, ἐν δέ οἱ ἦτορ

173. φεῦγε μάλ’, ‘run away, by all means, if your mind is bent upon it.’ The Schol. observes that *flight* is invidiously mentioned, as if to throw discredit upon the hero’s motives.—ἐπέσσεται, the perf. pass. of σέω, for ἐπέσμαι, perhaps. There is also an epic aorist ἐπέσμη, part. σύμενος.

174. λίσσομαι. ‘I am not the man to implore you to remain on my account.’—πάρα, i. e. πάρεσι, ‘I have others by me who will pay me honour.’ For the κε with a future see sup. 137.

175. μάλιστα δέ. Zeus was the especial patron of kings: ἐκ δὲ Διὸς βασιλῆς, Hes. Theog. 96.

176, 177. A very similar distich occurs in v. 890, 891.

178. καρτερός, physically strong, ἰσχυρός, which does not of necessity imply bravery.

180. Μυρμιδόνεσσι, the people of Phthiotis whom Achilles had brought. Agamemnon, himself called εὐρυκρείων, speaks with contempt of the chief (ἄναξ) of a local horde.

181. οὐκ ὄθομαι, ‘I reckon not?’ cf. v. 403, ὅς οὐκ ὄθετ’ αἰσυλα βέζων. Like χραίσμεν (sup. 28) this verb is only used with a negative.

182. ὧς, ‘since,’ ἐπεὶ,—a very rare use in Homer. ‘As Apollo,’ he says, ‘takes away my Chryseis, I will go myself and take your fair Briseis.’ He is careful to lay on the god the

charge, for he is too proud to admit that he has resigned his captive through human influence.

184. κεν ἄγω, = ἄω or ἄγομι ἄν. See sup. 137, where the threat was made of which this is a repetition.—ἄγειν, like χειροῦσθαι, technically means to take as a captive.

187. ἴσον ἐμοὶ φάσθαι, to say he is equal to me. We must, apparently, supply εἰαυτὸν εἶναι, though the Attic idiom at least would be φάσθαι ἴσος εἶναι. But it may mean, ‘to speak on an equality with me,’ ἰσηγορίαν ἔχειν, and so Hesychius seems to explain it, ἴσον ἐμοὶ εἰπεῖν.—ὁμοιωθήμεναι, as Od. iii. 120, ἐνθ’ οὔτις ποτε μῆτιν ὁμοιωθήμεναι ἄντην ἤθελ.—στυγῆν, horrescat, ‘may dread.’ Hesych. στυγῆν φοβεῖσθαι.

188. The fierce temper of Achilles is about to break out in violence at the insulting language of his chief; but the goddess Hera, favourable to both alike, sends Athena, the goddess of wisdom, to check his wrath.—λαστοῖσι, Hesych. δασέσι.—ἄλλοι πυκνοὶς καὶ συντοῖς. In ii. 851 we have Πυλαίμενος λάσιον κῆρ, and in xvi. 554 Πατροκλῆος λάσιον κῆρ. The original idea seems to have been that of manliness and courage as shown by a hairy chest; see the note on 103 sup.—διάνδιχα, ‘in two ways,’ as μεμρηρίζειν contains the reduplicated

στήθεσσι λασίοισι διάνδιχα μερμήριζεν,  
 ἢ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190  
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρείδην ἐναρίζοι,  
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.  
 εἶος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 στῆ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
 οἷω φαινομένη· τῶν δ' ἄλλων οὔ τις ὄρατο.  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δὲ τράπετ', αὐτίκα δ' ἔγνω  
 Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὄσσε φάανθεν. 200  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.  
 "τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
 ἦ ἵνα ὕβριν ἴδῃς Ἀγαμέμνονος Ἀτρείδαο;  
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·  
 ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση." 205

root μερ (μέρος). So in ii. 3. viii. 167, &c.

191. τοὺς μὲν, i. e. τοὺς παρόντας, the company present.—ἀναστήσειε, Hesych. ἀναστάτους ποιήσειε, 'should remove,' 'drive off;' *proturbaret et summoveeret*, Heyne.—ὃ γε and ὃ δὲ are both superfluous here, the subject being Πηλείων.

193. εἶος, an old form of εἶως. See sup. on 1.—ἔλκετο δ', 'and was in the act of drawing his great sword from the scabbard.'—ἦλθε δὲ, 'lo! there came Athena from the sky.' The δὲ, as frequently, marks the apodosis.

196. ἄμφω ὁμῶς, because Hera was especially the Argive goddess; and the ancient Argos extended over the greater part of upper Hellas, including Phthiotis.

199. μετα—τράπετο. See sup. on 160.—ἔγνω, because, being himself the son of a goddess, he had this special prerogative, to recognize a divinity unseen by others.—ὄσσε κ.τ.λ., 'and terrible to him her eyes appeared,' viz. as γλαυκῶπις, 'the goddess of the glaring eye.' Heyne renders this, 'her terrible eyes were recognized by him;' and he compares Aen. v. 647, 'divini signa decoris Ardentisque notate oculos.'—φάανθεν, for ἐφάνθησαν the root being φαF in φάος, φημί,

φαίνω, *fari, fatum* (φαFρον) &c.

203. Ἀγαμέμνονος. He appears unconscious, or is unwilling to admit, any ὕβρις on his own part; but see 122, 149, 159.

205. ὑπεροπλήσι, 'by his acts (or words) of pride.' The ι is made long by a metrical licence which is less common in *thesi*, i. e. in the syllable on which the *ictus*, or metrical stress, does not fall. So Od. xiii. 142, ἀτιμήσιν ἰάλλειν; inf. ii. 588, προθυμήσιν πεποιθώς. Mr. Hayman (Od. vol. i. Append. C, § 5) observes, "Nothing gives way sooner to metrical convenience than the quantity of this vowel." On this principle δὲα is used in iii. 357 and elsewhere, and perhaps also φίλε in iv. 155, though here it may have been pronounced φίλλε. So we have Δολοπίων in v. 77, ἀνεψιῶν in xv. 554, ἀγρίου in xxii. 313. Hesychius explains the word by ὑπερηφανία, ὑπερφροσύνας. So ὑπεροπλον εἶπεν, xv. 185.—τάχ' ἂν ὀλέσση, = ὀλέσειεν ἂν, sup. 137. It is rather uncertain if the words bear the later sense of τάχ' ἂν, 'some day, perhaps, he will lose his life,' or 'some day soon.' The general meaning is, that some day or other, Agamemnon will fall a victim to the anger of some chieftain, with less of self-restraint than Achilles.

τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, εἰ κε πίθῃαι,  
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 ἀλλ' ἄγε λῆγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρί·  
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσον ὡς ἔσεται περ.  
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὕβριος εἴνεκα τῆσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

210

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς 215  
 “χρῆ μὴν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι,  
 καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.  
 ὅς κε θεοῖς ἐπιπείθῃται, μάλα τ' ἔκλυον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρῆ κώπη σχέθε χεῖρα βαρεῖαν,  
 ἄψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν  
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει  
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

Πηλείδης δ' ἐξαυτίς ἀταρτηροῖσι ἔπεσσι  
 Ἀτρείδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο.

“οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,

225

210. ἔλκεο, cf. sup. 194.

211. ἔπεσιν, i.e. in words (but not in actions), even as it may be, or, as it shall be, viz. inf. 223. The phrase ὡς ἔσεται περ occurs also in Od. xix. 312. xxi. 212; but in both those passages the sense is more obvious than here. Athena rather permits than exhorts Achilles to reproach his chief. Virtually, she seems to say, 'abuse him as you please, but touch him not.'

213. καὶ ποτε, for ποτέ καὶ τρὶς τόσσα &c., 'some day even thrice the number of beautiful gifts will be placed at your disposal, on account of the insult now offered to you,' viz. sup. 184. This prophetic declaration has its fulfilment in Book ix.

214. ἴσχεο, restrain yourself.

216. σφωίτερον. As Achilles uses the dual, he was aware that both Hera and Athena had interfered. Hence 208, 209, repeated from 195, 196, must be genuine in Athena's speech at least.—εἰρύσασθαι, φυλάσσειν, to observe and keep. In a somewhat different sense, viii. 143,

ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσασται, i.e. 'avert,' 'guard against' (which might also be paraphrased by φυλάσσειν αὐτοῦ). The primary notion of εἰρύσασθαι is 'to rescue,' 'drag out of danger.' The initial εἰ is a remnant of the old digamma-sound.

218. ἔκλυον here takes the sense of an aorist, 'are wont to hear.'

221. βεβήκει, 'she had gone.' He intended to say more, but found she had vanished.—μετὰ, 'to rejoin the other gods.'

223. Achilles, as the goddess had predicted he would (ὡς ἔσεται περ, sup. 211), renews the attack on Agamemnon with insulting or reproachful words.—ἀταρτηροῖς, probably a form of ἀτηροῖς, ἀφάτα or ἀνάτα (Pind. Pyth. ii. 28) being the old form of ἀτη, and the F being finally represented by τ.—οὐπω λῆγε, viz. though the goddess had said λῆγ' ἐρίδος, sup. 210.

225. κυνὸς ὄμματ', as sup. 159, κυνώπα. The meaning is, ἀναίδης, for the Greeks regarded the eye as the seat of shame.—ἐλάφοιο, because stags

οὔτε ποτ' ἐς πόλεμον ἄμα λαῶ θωρηχθῆναι  
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
ἦ πολὺ λώϊον ἐστί κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
δῶρ' ἀποαιρείσθαι, ὅς τις σέθεν ἀντία εἶπη. 230  
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανόισι ἀνάσσεις·  
ἦ γὰρ ἄν, Ἀτρείδῃ, νῦν ὕστατα λωβήσαιο.  
ἀλλ' ἐκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.  
ναὶ μὰ τόδε σκήπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους  
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235  
οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν  
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν νῆες Ἀχαιῶν  
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας  
πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὄρκος·  
ἦ ποτ' Ἀχιλλῆος ποθὴ ἕξεται νῆας Ἀχαιῶν 240

were proverbially timid; see Lucret. iii. 299.

227. λόχονδε, to join in an ambuscade. This was deemed a peculiarly dangerous service; see xviii. 509, 513, 520, and Mr. Gladstone's "Studies on Homer," vol. iii. pp. 93, 106. So inf. xiii. 277, ἐς λόχον, ἐνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν.—κῆρ, ὀλεθρος,—'this seems to you to be certain death.'

229. λώϊον, 'a better, i. e. a safer, course, (to go) through the wide host of the Achaeans, and take away presents from any one who may have spoken against you.' With ἀποαιρείσθαι supply ἐκείνον.

231. δημοβόρος, (you are) a king who preys on, or devours, the substance of the people; as Hesiod calls the kings δωροφάγοι. Plat. Phaedr. p. 266, C, οἳ ἂν δωροφορεῖν αὐτοῖς (sc. τοῖς σοφισταῖς) ὡς βασιλεύουσιν ἐθέλωσι. It was the prerogative of the king in the heroic ages to exact tribute from his subjects; but an excess in exercising the right is here complained of.—ἐπεὶ, 'just because,' i. e. their cowardice is the reason why they tolerate you.—οὐτιδανός is derived from οὔτις, with an adjectival termination, as in ῥεγεδανός, ἠπεδανός.—ὑστατα, 'for the last time.' So Theocrit. v. 43, ἔρφ' ὄδε, καὶ ὑστατα βοκκολιαῖῃ. Compare inf. ii. 242. The sense is, 'if the people had any courage, you would not insult them again.'

235. ἐπειδὴ κ.τ.λ. A slight confusion

between ἐπεὶ πρῶτα ἔλεπεν, 'since it first left,' and ἐπειδὴ λέλοιπεν, 'now that it has left.'—τομῆν, 'the stump,' or part whence it was cut.—ἀναθλεῖν (root θαλ, seen also in θῆλυς), to bloom again, revirescere.—ἐλεψεν, (λέπω,) has stripped it all round of its leaves and bark. Virg. Aen. xii. 206, 'Ut sceptrum hoc (dextra sceptrum nam forte gerebat) Nunquam fronde levi fundet virgulta nec umbras,' &c. The sense seems to be, 'As sure as this dry wood will not again put forth leaves, so surely will the Greeks some day require my aid.'

238. δικασπόλοι, 'judges,' lit. those conversant with law-suits, as οἰωνοπόλος, ὄνειροπόλος, sup. 69, 63. The σ is added on the principle, though not strictly on the analogy, of κερασβόλος, ἐπεσβόλος, ἔγχεσπάλος, in which compounds it is part of the crude form.—θέμιστας, the administration of the laws, legal decisions; see on ix. 99.—πρὸς Διὸς, sc. τεταγμένοι, appointed to that office by Zeus.—εἰρύαται, εἰρύνται, perfect pass. of ῥύομαι, 'protect.' So in xii. 454, οἳ ῥά πύλας εἰρύντο.—ὄρκος, in the strict sense of the word, 'an object to swear by.' So the Styx is often called δεινότατος ὄρκος. The sceptre here seems spoken of as a transferable symbol of judicial authority.

240. ἦ, in later Greek ἦ μὴν, 'assuredly,' a formula expressing a threat.

ξύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ  
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνου  
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις  
χῳόμενος ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245  
χρυσείοις ἦλοισι πεπαρμένον, ἔζετο δ' αὐτός.

Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ  
ἦδνεπὴς ἀόρουσε, λιγὺς Πυλίων ἀγορηγῆς,  
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδή.

τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
ἐφθιάθ', οἳ οἳ πρόσθεν ἅμα τράφεν ἦδὲ γένοντο  
ἐν Πύλῳ ἡγαθῆ, μετὰ δὲ τριτάτοισι ἄνασεν.

242. *χραισμεῖν*, see sup. 28.—*ἀμύξεις*, 'shall vex,' lit. 'rend,' your heart. So Aesch. Pers. 163. *καὶ με καρδίαν ἀμύσσει φροντίς*.—*ὄ τι, διότι*, 'because.' See on iv. 32.—*οὐδὲν*, sc. *οὐκ ἀξίως ἔτισας, ἡτίμησας*.—This prophecy or prediction has its fulfilment in xix. 75, &c.

245. *σκῆπτρον βάλε*. This was a token of impatience and disgust. So in Od. ii. 80, Telemachus: *ὣς φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, δάκρυ' ἀναπρήσας*. In Aesch. Ag. 194, the Atreidae are said *χθόνα βάκτροις ἐπικρούειν*.

246. *πεπαρμένον*, 'studded,' properly, 'pierced through,' from *πέρω*. Hence *πεπαρμένη ἄμφ' ὀνύχουσι*, 'transfixed by the talons' of a kite, Hes. Opp. 203. In xi. 29 a sword is described as 'glittering with golden studs,' *ἐν δέ οἱ ἦλοι χρυσοὶ πάμφαινον*, and ib. 632, 633, *δέπας περικαλλῆς—χρυσείοις ἦλοισι πεπαρμένον*. The object of the ornament was to represent the natural knops. Thus the club of Hercules was *κεχαραγμένον ὄζους*, Theoc. xvii. 31.

247. *ἐτέρωθεν*, 'on the other side,' i. e. from the place where *he* stood. Schol. *ἐκ τῆς ἑτέρας στάσεως*. Hesych. *ἀλλαχθέν, ἐκ τοῦ ἐναντίου*. Cf. xi. 647, *Πάτροκλος δ' ἐτέρωθεν ἀναίετο*.—*ἐμήνιε*, 'continued in his anger,' cf. sup. 1. The meaning is, that both parties left off exasperated.

248. *λιγὺς*, 'clear-voiced,' see iii. 214.—*τοῦ καὶ κ.τ.λ.*, 'a man from whose tongue flowed tones sweeter than honey.' The *καὶ* cannot be rendered in English; it is exegetical of *λιγύς*.—*ἀγορηγῆς*, Hesych. *δημηγόρος*.

Arist. Nub. 1056, *εἰ γὰρ πονηρὸν ἦν, Ὀμηρος οὐδέποτε ἂν ἐποίει τὸν Νέστορ ἀγορηγῆν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας*. This was the characteristic title of Nestor; cf. iv. 293.

250. *δύο γενεαὶ*. We cannot determine the precise sense of this. Perhaps, by a poetical exaggeration, two generations of men, i. e. of ordinary (not *average*, in our statistical sense) age, viz. forty or fifty, are represented as being past and gone, and a third being now in life, since Nestor was born. Some, placing a *γενεὰ* at thirty years, regard Nestor as now seventy or eighty years old. The Roman poets seem to speak of Nestor's age as something supernatural. So Juv. xii. 128, 'Vivat Pacuvius, quæso, vel Nestora totum.' Mart. Ep. ix. 29. 1, 'Sæcula Nestoreæ permensa, Philæni, senectæ.' Propert. iii. 4. 46, 'Nestoris est visus post tria sæcula cinis.' The question is fully discussed by Mr. Gladstone, "Studies on Homer," vol. iii. p. 448. For the family and descent of Nestor, king of the people of Triphylia in the Peloponnesus, see Od. xi. 280—286.—*ἐφθιάτο, ἐφθιντο*, an epic aorist of *φθίνω*, part. *φθίμενος*, but used in the pluperfect sense.—*οἳ οἳ κ.τ.λ.*, merely amplifies the meaning already expressed, 'who had been bred and born before him' (lit. 'to him before'). We should say, 'born and bred;' perhaps we need not look further for the difference of idiom than metrical convenience.

252. *ἡγαθῆ, ἀγαν θεΐη, ζαθῆη*, a merely poetical epithet.

ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαίαν ἰκάνει.  
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶιν τάδε πάντα πυθόιατο μαρναμένοιν,  
 οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔστέ μάχεσθαι.  
 ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἔστων ἐμείο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤε πέρ ὑμῖν 260  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν  
 Καιέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον  
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφειν ἀνδρῶν  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοισι μάχοντο,  
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.

254. ὦ πόποι, 'O heavens!' This is an exclamation, analogous to *παπαὶ* and *πύππας* or *πόππας*, and is wrongly explained by some = ὦ θεοί.—πένθος κ.τ.λ., 'truly Achæa would mourn and her enemies would rejoice, if they heard all these (reproaches) from you two contending chieftains.'

258. περὶ μὲν κ.τ.λ., οἱ περίεστε, κρείσσους ἔστε, Δαναῶν καὶ βουλεύειν καὶ μάχεσθαι.

260. ἀρείοσιν, 'more warlike.' This word contains the same root as ἄρης, ἀρετή, and our word *war*; but it occurs more frequently in the superlative ἀριστος.—ὠμίλησα, 'I have had to deal with,' or have associated with in war.—ἀθέριζον, 'slighted,' 'disparaged.' Cf. *Od.* viii. 212, οὐ περ τιν' ἀναίνομαι οὐδ' ἀθέριζω. *Ibid.* xxiii. 174, δαμόνι, οὐτ' ἄρ τι μεγαλίζομαι οὐτ' ἀθέριζω. The root is perhaps *θερ*, as in *θερος* and *θεραπεῖν*. It is not clear whether Nestor means that the Lapithæ did not slight his counsel (see 273), or merely that he was on an equal footing with them as to bravery and prowess (269).

262. οὐδὲ ἴδωμαι, 'nor am I likely to see.' This use of the epic aorist subjunctive in the sense of a contingent future is not rare in Homer, e. g. ii. 488, πλεθύν δ' οὐκ ἂν ἐγὼ μνήσομαι, οὐδ' ὀνομήνω. *Od.* vi. 201, οὐκ ἔσθ' οὗτος ἀνήρ διεὸς βροτός, οὐδὲ γένηται.

The Attics retain it only in the formula *τί πάθω*; *τί γένομαι*; 'what will become of me?'

264. Καιέα. Caeneus, son of Elatus, was a mythical king of the Lapithæ. They fought with the Φῆρες, who are commonly called 'Centaur,' as if the word were a form of *θήρες*. See *Herod.* v. 92. *Hes. Scut.* 179, 180, where the verse 265 also occurs.

268. Whoever these Φῆρες were,—and they may have been an ancient race of fighting-men, bearing a name connected with *φέρτατος*, *φέριστος*, *Φέρης*, *Φεραῖοι*, &c.,—they are described as living in *caves*, as modern research proves that many very ancient peoples must have done, and as some indeed still do. The word *ὄρεσκος* contains the crude form of *ὄρος*, and the root *κοφ* = *cav*, *cave*. In *Od.* ix. 114 the Cyclopes are described as living ἐν σπέσσι γλαφυροῖσι, and *ibid.* 155 goats are called ὄρεσκοι. So *Aesch. Theb.* 527, μητρός ἐξ ὄρεσκού βλάστημα καλλιπύρρον. In *Pindar, Pyth.* iii. 4, Chiron the centaur is called Φῆρ, and *inf.* ii. 743, the Φῆρες are described as monsters, λαγνήεντες, though this epithet might have resulted from their being clothed in skins.—ἀπόλεσσαν, 'they destroyed them (the Φῆρες) with frightful slaughter.' Cf. *sup.* 146.

καὶ μὴν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἑλθὼν,  
 τηλόθεν ἐξ ἀπίης γαίης (καλέσαντο γὰρ αὐτοί), 270  
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις  
 τῶν οἷ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.  
 καὶ μὴν μεν βουλέων ξύνειν πείθοντό τε μύθω.  
 ἀλλὰ πίθεσθε καὶ ἤμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα ὡς οἱ πρῶτα δόσαν γέρας υἴες Ἀχαιῶν·  
 μήτε σὺ Πηλεΐδῃ ἔθειλ' ἐριζέμεναι βασιλῆϊ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτούχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν."  
 [εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δὲ σε γείνατο μήτηρ, 280  
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσι ἀνάσσει.  
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγὼ γε  
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.]  
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 285  
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,

269. καὶ μὴν κ.τ.λ., 'And yet, (brave as they were,) I played my part among them.' Hesych. μεθομίλεον· συνήμην, ἢ συναναστράφην.— τοῖσιν, 'with these Lapithae.'

270. ἀπίης, 'the distant land.' To an Asiatic Greek (if such Homer was) this would be a natural term for the Peloponnese, formed from ἀπό.— αὐτοί, 'for the Lapithae themselves had invited me,' ἐπιγάγοντο.

271. μαχόμεν, viz. with the Φῆρες.— κατ' ἑαυτὸν, 'on my own part,' 'by myself.' So κατὰ σφέας γὰρ μαχόνται, ii. 366. Ar. Equit. 506, ὡ παντοίας ἤδη μούσας πειραθέντες καθ' ἑαυτοῦς, and ibid. 513, ὡς οὐχὶ πάλα χορὸν αἰτοῖν καθ' ἑαυτὸν. Dem. Mid. p. 562 fin. ἀλλ' οὐδὲ καθ' αὐτὸν στρατιώτης οὗτος οὐδὲν ἔστ' ἄξιον, μὴ τί γε τῶν ἄλλων ἡγεμιών. Nestor probably means, that though he was summoned chiefly as a σύμβουλος, he also joined in the fight on his own account, or to gratify his own love of adventure.—κείνοισι, 'those others,' the Φῆρες. 'No one now-a-days could fight with them,' as we then fought. Heyne takes κείνοισι to mean the Lapithae, and μαχέοιτο in the sense of ἐξισωθεῖν,

'could compare with them.'

273. ξύνειν, ξυνίεσαν, 'they (the Lapithae) listened to,' or simply, 'understood.'

275. ἀγαθὸς περ. See sup. 131. To this protest of Nestor allusion is made in ix. 108.

278. ἔμμορε, a general sentiment; 'for never does a sceptred king hold an equal (i. e. merely equal, but superior) honour, inasmuch as to him Zeus hath given glory.' The highest term for the kingly office is βασιλεύς, and it is much superior to ἀναξ, or even ἀναξ ἀνδρῶν. The epithet διοτρεφεῖς is alone applied to βασιλεῖς.

280. καρτερός, physically stronger, and perhaps braver. Compare sup. 178, εἰ μάλᾳ καρτερός ἐσσι, θεὸς που σοῖ το γ' ἔδωκεν.

282. αὐτὰρ implies some ellipse: (You will not?) Nay, then, I implore you to relax your anger against Achilles. By μένος 'high spirit,' ferocia, is meant.

286 Agamemnon admits the justice and good sense of Nestor's wish, but pleads the aggravation caused by the claim of Achilles (as he interprets it) to be an equal or a superior.



πάντων μὲν κρατέειν ἐθέλει, πάντεσσι ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290  
 τούνεκά οἱ προθέωσιν ὀνειδέα μυθήσασθαι ;"  
 τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο διὸς Ἀχιλλεύς  
 "ἧ γὰρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοῖμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κε εἶπης.  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλο· μὴ γὰρ ἐμοί γε 295  
 [σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω.]  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.  
 χερσὶ μὲν οὗ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,  
 οὔτε σοι οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων ἃ μοι ἔστι θεῶν παρὰ νηὶ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμῆο.  
 εἰ δ' ἄγε μῆν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."  
 ὧς τῷ γ' ἀντιβίβοισι μαχρησαμένῳ ἐπέεσσιν

289. σημαίνειν, ἐπιτάσσειν, to give orders to.—τινα, perhaps the masculine, and the subject to πείσεσθαι, 'which I think some one (i. e. myself) is not likely to comply with.' It would hardly be good Greek to combine ἃ τινα as if the neuter plural of ὅστις.

291. προθέωσιν, the aorist subjunctive of προτίθημι, and either (see sup. 262) = προθήσουσιν, or used in a deliberative sense, 'should they therefore allow him?' or, perhaps, 'put him before others, to utter reproaches against them?' The old reading was προθέουσιν, which Heyne interprets *permittunt*.

292. ὑποβλήδην, 'putting in a word,' or interfering in the conversation between Nestor and Agamemnon. Hesych. ὑποβάλλων τὸν λόγον πρὶν σιωπήσαι τὸν λέγοντα. Cf. παραβλήδην, iv. 6.—τὸν, Agamemnon, not Nestor; for Agamemnon is addressed in 294.

296. οὐκ οἶω, οὐ δοκῶ, I have no idea or intention of obeying you any more. See sup. 59.

299. ἐπεὶ may either mean 'since,' or 'now that.' In the former case, he virtually acknowledges a kind of right to retract a gift once given; in the latter, he merely means that he will offer no opposition and use no

force, though they have been so base as to deprive him of a gift which they had once given. But (he goes on to say) any other property of his (i. e. any other spoils of war) he will defend against all attempts to take it.

301. ἀνελῶν, 'taking up,' Hesych. ἀναλαμβάνων. Cf. xxi. 551, τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μείζον ἀεθλον.

302. εἰ δ' ἄγε μῆν, 'Ayε, come now, and try, that those present too may know,' viz. that I will not stand it. A short formula for εἰ δὲ βούλει, ἄγε πείρησαι. Cf. Od. xii. 112, εἰ δ' ἄγε ὀή μοι τοῦτο, θεά, νημερτὲς ἐνίσπες. Addressed to Agamemnon alone, ἵνα γνῶωσι or ἵνα εἰδῆς would be a form of threat very common in later Greek.

303. ἐρωήσει. This word is wrongly connected with ῥέω (*erumpet, graviter promanabit*, Heyne; *χωρήσει, ρεύσει*, Hesychius). The idea conveyed by ἐρωεῖν is that of 'retiring to a remote place.' See ii. 179, and xxiii. 433, αἰ δ' ἠρώησαν ὀπίσσω, 'they (the horses) retired back.' Hence δουρός ἐρωή, 'a spear-throw,' xi. 357, xxiii. 529. Cf. iv. 542. The blood trickling from the spear-point down to the other end is described; and περὶ δουρί alludes to the spiral course it would take round the handle.

ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας  
 ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,  
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρινεν εἰκοσιν, ἐς δ' ἐκατόμβην  
 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310  
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.  
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλειθα,  
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,  
 ἔρδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας 315  
 ταύρων ἧδ' αἰγῶν παρὰ θιν' ἄλὸς ἀτρυγέτοιο·  
 κνίσῃ δ' οὐρανὸν ἴκε ἔλισσομένη περὶ καπνῶ.  
 ὧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
 λῆγ' ἔριδος τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆι,

305. λῦσαν, viz. οἱ ἡγεμόνες. It had been summoned by Achilles, sup. 54; and now, when the two principals have risen to go, the people are dismissed.

306. εἶσας, 'trim,' 'equally balanced,' a digamma has been dropped at the beginning, (ἴσος, ἴσως, ἔφισος.) Similarly δαιτός εἶσας, the fair or equal banquet, inf. 468, &c.—Μενoitιάδῃ, with his friend Patroclus, son of Menoeteus. This, then, is the final rupture and separation,—the one great event on which the whole plot of the Iliad turns.

308. προέρυσσεν, 'launched,' lit. pushed or propelled into the sea.—ἐς δὲ κ.τ.λ., 'and into it he put twenty select rowers' (lit. 'into, or for it, he chose' &c.).—βῆσε, ἀνέβησε, 'he embarked.' So Od. xi. 4, ἐν δὲ τὰ μῆλα λαβόντες ἐβῆσαμεν.—ἀνὰ δὲ κ.τ.λ., 'and on it (i. e. in a place of honour on deck) he took and placed Chryseis; lit. 'on board it he conducted and seated her.'—ἀρχὸς, see sup. 145.

313. ἀπολυμαίνεσθαι, ἀποκαθαίρεσθαι, ἀφοσιώσθαι, to clear themselves, by a ceremonial and symbolic ablution, (viz. in the camp, during the absence of the expedition,) of the moral guilt incurred by the detention of Chryseis. This ancient and nearly universal belief, that external and material cleansing removed crime, is seen also in the use of the χερνύψ, and of lustral water generally. The Romans

too so treated their *purgamina*, or off-scourings, by a ceremonial removal (Ovid, Fast. vi. 227, 'Donec ab Iliaca piacibus purgamina Vesta Detulerit flavis in mare Tibris aqua'). In this case the off-scourings are thrown into the sea because the Greeks thought not only that that element could not be polluted (hence ἡμίαντος, Aesch. Pers. 578,) but that

θάλασσο κλύζει πάντα τὰνθρώπων κακά.

315. τελέεσσας, perfect, full-grown, τελείους, sup. 66.—παρὰ θιν' ἄλὸς, in the camp by the ships, κατὰ στρατόν inf. 318.—κνίσῃ, the savoury smell of the burnt-offerings, which was thought to ascend to the nostrils of the gods in the curling smoke. This therefore was regarded as a favourable omen. Cf. Pind. Isthm. iii. 84, φλόξ ἀνατελλομένη—αἰθέρα κνισσάντι λακτίζουσα καπνῶ. Inf. viii. 549, κνίσῃν δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἶσω, Ar. Av. 192, διὰ τῆς πόλεως τῆς ἀλλοτρίης καὶ τοῦ Χάους τῶν μηρίων τὴν κνίσαν οὐ διαφρήσετε.

318. πένοντο, were engaged in, ἀμφιέπον, ἐπόνον. The root is the same as in πονεῖν.—οὐδὲ ἀλλ' οὐκ.—ἐπηπείλησε, had threatened against, sup. 138. Cf. Od. xiii. 127, ἀπειλάων—τὰς ἀντιθέφ' Ὀδυσσῆ πρῶτον ἐπηπείλησε, Soph. Antig. 408, πρὸς σοῦ τὰ δειν' ἔκειν' ἐπηπειλημένοι.—ἐριδος, i. e. ὕβριος τῆς ἐξ ἐριδος, he did not desist from the outrage he had threatened in the strife.

ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320  
τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρῷ θεράποντε.

“ἔρχεσθον κλισίην Πηληιάδew Ἀχιλλῆος  
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηρον.  
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἐλθὼν ξὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ὡς εἰπὼν προΐη, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλως ἀτρυγέτιοι,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηὶ μελαινῇ  
ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα  
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε  
“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.  
ἄσσον ἕτ'· οὐ τί μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
ὃ σφῶϊ προΐη Βρισηίδος εἵνεκα κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην  
καὶ σφωιν δὸς ἄγειν. τὼ δ' αὐτὸ μάρτυροι ἔστων

321. ὄτρηρῷ, 'active,' as ὄτρηρῇ ταμίῃ in vi. 381, from the same root as ὄτρυνεῖν.

324. κεν ἔλωμαι, see sup. 137. Sup-  
ply, λέγετον ὅτι, 'tell him I will my-  
self come and take,' &c.—ῥίγιον, 'the  
worse for him,' 'the more to be  
dreaded,' viz. because he will be com-  
pelled to yield to force, and so will  
suffer the ignominy of a defeat; or  
because more will be witnesses of his  
forced submission.

326. προΐη, he dismissed them, sent  
them forth on the mission, with  
stern injunctions to execute the  
duty.—κρατερὸν, as sup. 25.—ἀέκοντε,  
reluctantly, either because Achilles  
was popular, or because they thought  
the act an invidious exercise of power.

331. ταρβήσαντε κ.τ.λ., in fear and  
awe of a king. The combination of  
αἰδῶς and δέος was common to the  
Greek mind; here they felt these  
sentiments, partly because they could  
not tell how their mission would be  
received, partly because the kingly  
office was regarded as divine.

333. ἔγνω, he knew the cause of  
the mission; or perhaps, of their  
hesitation in explaining the object

of their visit. Here, as in ix. 197,  
where Achilles receives the em-  
bassy from Agamemnon, the better  
part of his nature, a frank and gen-  
tlemanly courtesy, is well shown.—  
Διὸς ἄγγελοι, viz. under the special  
protection of Zeus, like ξείνοι and  
ἰκέται. He adds ἠδὲ καὶ ἀνδρῶν in a  
rather ambiguous sense, 'messengers  
between men,' and 'regarded as in-  
violable by men.'

335. ἐπαίτιοι, 'in fault,' or, 'to be  
blamed for this wrong.' He politely  
anticipates the object of their mis-  
sion to save them from embarrass-  
ment; and he orders the maid to be  
brought out even before she was  
asked for.

336. Note the difference between  
σφῶϊ, 'you two,' and σφωιν, 'to them,'  
in 338.—εἵνεκα, 'to take possession of.'

338. τῷ αὐτῷ, 'let these same her-  
alds be witnesses both in the face  
(πρὸς = πρὸ) of the blessed gods and  
of mortal men, and also of this ruth-  
less king.' Achilles is speaking to  
Patroclus, not to the heralds. 'Let  
them witness,' he says, 'my solemn  
resolve not to lend aid if ever there  
should be need of me to ward off dis-

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε  
χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι  
τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὀλοιῆσιν φρεσὶ θύει,  
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί."

340

ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ,  
ἐκ δ' ἄγαγεν κλισίης Βρισηίδα καλλιπάρηρον,  
δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν,  
ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνῆ κίεν. αὐτὰρ Ἀχιλλεὺς  
δακρύσας ἐτέρων ἄφαρ ἔξετο νόσφι λιασθεῖς,  
θῖν' ἔφ' ἄλδος πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον·

350

πολλὰ δὲ μητρὶ φίλῃ ἤρησατο χεῖρας ὀρεγνύς.  
"μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,  
τιμὴν πέρ μοι ὄφελLEN Ὀλύμπιος ἐγγυαλίξαι  
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
ἠτίμησεν· ἔλων γὰρ ἔχει γέρας αὐτὸς ἀπούρας."

355

ὧς φάτο δάκρυ χέων, τοῦ δὲ κλίε πότνια μήτηρ  
ἠμένη ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι.

graceful defeat from (for) the rest. The sentence is not fully expressed, from the excitement of the speaker's mind. On τοῦ βασιλῆος ἀπηνέος see sup. II, 342. Ὀλοῦς is a form of ὀλοός, made long by the digamma.—θύει, 'rages'; the root of this word is seen in θυμός.—πρόσσω κ.τ.λ., 'at once forward and backward,' i. e. he cannot judge of the future by the analogy of the past.—ὅπως κ.τ.λ., he does not know that the safety of his troops would be best secured by retaining my friendship.—μαχέοντο, a lax construction of the optative, = ὅπως ἂν μάχοιτο or ὅπως μαχίσσονται. There were two forms of this deponent verb, μάχομαι and μαχέομαι. From the latter come the forms μαχούμενος, μαχούμενος.

347. αὖτις, more properly πάλιν, 'back again.'—παρὰ νῆας, to the ships of Agamemnon, whence they had started, sup. 320 seqq.

350. ἐπὶ θίνα properly implies motion towards; hence we may perhaps conceive ἀναχωρήσας or some similar word was suppressed. Spitzner com-

pares Od. vi. 236, ἔξετ' ἔπειτ' ἀπάνευθε κίων ἐπὶ θίνα θαλάσσης.—λιασθεῖς, 'having retired,' Hesych. χωρισθεῖς, ἐκκλίνας. For the choice of the seaside, see sup. 34, though here his special object may have been to invoke Thetis.

351. ἤρησατο, εὔξατο. See sup. II.—ὀρεγνύς. ἐκτεινῶν, raising and stretching out, according to the eastern custom in praying. See inf. 450.

353. περ, ἐμπης, 'at all events.'—ἐγγυαλίξαι, 'to have placed in my hands,' ἐγγχειρίσαι. From γύαλον, the hollow of the hand.—ὄφελLEN, probably the aorist of ὀφείλω, = ὄφελε, and not to be confounded with ὀφέλλω (ii. 420), which is allied to ὀφελείν.

356. αὐτὸς may be construed either with ἔχει or with ἀπούρας. In the latter case, if it was not the strict truth, Achilles may have in mind the threat sup. 185.

358. πατρὶ, Nereus.—ὀμίχλη, 'like a mist,' i. e. her form seemed shadowy and indistinct. Sir W. Gell remarks, that "for a whole month" during his

καρπαλίμως δ' ἀνέδου πολίης ἀλὸς ἤντ' ὀμίχλη,  
καί ῥα πάροισ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360  
χειρί τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.  
“ τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;  
ἔξαῦδα, μὴ κῦθε νόφ, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς  
“ οἴσθα· τί ἦ τοι ταῦτα ἰδυνὴ πάντ' ἀγορεύω; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
ἔκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370

ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶ ἑκηβόλου Ἀπόλλωνος  
χρυσέφ' ἀνὰ σκῆπτρω, καὶ λίσσεται πάντας Ἀχαιοὺς,  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί  
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,  
ἀλλὰ κακῶς ἀφίη, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν.

χωόμενος δ' ὁ γέρον πάλιν ᾤχετο. τοῖο δ' Ἀπόλλων 380  
εὐξαμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ  
θνήσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο

residence at Mytilene, “the whole country from Gargarus (Ida) to Adramyttium, was continually obscured by a dense and gloomy atmosphere.” (Topography of Troy, p. 19.) This explains the simile in v. 770.

361. ἀτέρεξεν, ‘stroked,’ ‘patted him.’ Hesych. κατέψηξεν. So in v. 424, τῶν τινα καρρέζουσα—πρὸς χρυσῆ περόνῃ καταμύξατο χεῖρα ἀραιήν.

366. Θήβην. This was Θήβη Ὑποπλάκιος, vi. 396. xxii. 479, the country of Eetion, the father of Hector’s wife Andromache, and perhaps for this very reason one of the towns of the Troad sacked by Achilles. “A spacious vale succeeds Gargarus toward the east, once the Thebe Hypoplacia of Homer,” (Gell, p. 19.)—διεπράθομεν,

see sup. 125.—ἤγομεν, ‘carried off’ (Lat. *agere ferre*), with especial reference to captive women, who are principally meant by τὰ μὲν following. Cf. ii. 226—228.

369. ἐκ δ' ἔλον, ‘but out of them they took,’ viz. as a γέρας ἐξάιρετον (ii. 227). So Od. vii. 10, Ἀντινώφ' δ' αὐτὴν γέρας ἐξέλον.

370. δ' αὐθ', = αὐτε, autem. The lines from 372—379 occurred sup. 12—25.

383. θνήσκον, ‘kept dying,’—ἐπασσύτεροι, ‘in close succession;’ a word connected with ἄσσω, from ἀγγι, but not a true comparative, unless indeed we suppose an old form of the positive, ἄσσος for ἀγγὺς, like θάσσων for ταχίων &c. In iv. 423 it expresses the

πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.

385

αὐτίκ' ἐγὼ πρῶτος κελόμεν θεὸν ἰλάσκεσθαι  
Ἄτρείωνα δ' ἔπειτα χόλος λάβειν, αἴψα δ' ἀναστάς  
ἠπέιλησεν μῦθον ὃ δὴ τετελεσμένος ἐστίν.

τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοί  
εἰς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·  
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες

390

κούρην Βρισῆος, τὴν μοι δόσαν υἴες Ἀχαιῶν.  
ἀλλὰ σύ, εἰ δύνασαί γε, περίσχοιο παιδὸς ἔηος·  
ἐλθοῦς Ὀδύμπόνδε Δία λίσαι, εἴ ποτε δὴ τι  
ἢ ἔπει ὤνησας κραδίην Διὸς ἠέ τι ἔργω.

395

πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
εὐχομένης, ὄτ' ἔφησθα κελαινεφεΐ Κρονίωνι  
οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,  
ὄππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,

close succession of wave upon wave.  
—ἐπέχετο, Hesych. ἐπεπορεύετο, ranged  
over, made ravages on, the camp.

385. ἐκάτοιο, the same as ἐκβεβόλου  
sup. 14, and used with reference to  
his arrows, κῆλα.—θεοπροπίας, sup. 87,  
109.

386. ἐγὼ πρῶτος, see sup. 127.—  
ἰλάσκεσθαι, to propitiate the god by  
restoring the maid.—αὐτίκα, 'there-  
upon.'

388. ἠπέιλησεν, see sup. 138.—ἐλί-  
κωπες, sup. 98.

390. πέμπουσιν, 'are escorting to  
Chrysa' (not to Chryses). The mis-  
sion to Chrysa had been left (sup.  
312), pending the events connected  
with the carrying off of Briseis.

393. εἰ δύνασαί γε, Lat. *namque*  
*potes*, 'since you can;' not, (which  
would imply a doubt of Thetis'  
power,) 'if indeed you can.'—περί-  
σχοιο, περισχοῦ, aor. 2 middle of περι-  
έχειν, 'protect,' lit. 'cling round.'  
Hesych. φροντίδα ποίησαι καὶ ἐπιμέ-  
λειαν ἀντι τοῦ λαβοῦ καὶ ὑπερμάχησαι.  
—ἔηος, αγαθοῦ, 'your well-born son.'  
From εὖς, whence the adverb εὖ.  
Another reading is ἔηος, which some  
ancient interpreters considered a  
form of σοῦ. See Buttmann, Lexil.  
p. 247. Inf. xv. 138. xxiv. 422, 550. The  
adjective is common in the combina-  
tion ἧς τε μέγας τε, as in ii. 653.

394. λίσαι, imperative of the middle  
aorist of λίσσομαι, ἐλλισάμην (Od. xi.

35).—εἴ ποτε, i. e. conjure him by the  
services you have done him.

396. Construe σέο εὐχομένης ἄκουσα,  
'I have heard you declaring,' assert-  
ing &c.—πατὴρ ἐνὶ μεγάροισιν, 'in the  
house of my father Peleus.'

399. ὄππότε, here = ὅτε, as in iii.  
173. viii. 230. Pind. Ol. i. 37 and else-  
where.—ξυνδῆσαι, to bind him hand  
and foot. This ancient legend of the  
rebellion of the celestials against  
Zeus is varied in the different mytho-  
logies, e. g. that in Hesiod, Theog.  
617 seqq., and Aesch. Prom. 225 seqq.  
Here Aegaeon, in Hesiod Briareus,  
in Aeschylus Prometheus, are said  
to have brought aid to Zeus; and  
the rebels in the two last are the  
Titans. The name Αἰγαίων, probably  
from αἰσσεῖν, was connected, perhaps,  
with the name (Aegean) of the sea;  
and this was assumed as a reason  
why he should be summoned by  
Thetis, the sea-goddess. There may  
also be a reference to the worship of  
Poseidon at Aegae, viii. 203. Accord-  
ing to the Schol., Aegeon was a son of  
Poseidon. But others make him, with  
Hesiod, a son of Uranus and Gea.  
This passage is discussed at length in  
Mr. Gladstone's 'Studies on Homer,'  
vol. ii. p. 164, &c.—The *divine* lan-  
guage, as opposed to the human, has  
been interpreted of the old Pelasgic  
dialect as differing from the autoch-  
thonous. See xiv. 291. xx. 74.

Πρη τ' ἦδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σὺ τὸν γ' ἔλθουσα, θεά, ὑπελύσσα δεσμῶν,  
 ὃχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων· ὃ γὰρ αἶτε βίη οὐ πατρὸς ἀμείνων·  
 ὃς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίῳν. 405  
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,  
 εἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνῶ δὲ καὶ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων  
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."  
 τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σε τρέφον αἰνὰ τεκοῦσα ;

404. ὃ γάρ. The γάρ does not explain why he was called Αἰγαίων, but why he was called Βριαρεὺς, viz. ὁ βριαρὸς, 'the strong one.'—παρὰ Κρονίῳ, viz. as a champion to deter his enemies. This line (nearly) occurs in v. 906.

406. τὸν καὶ, viz. Αἰγαίῳνα.—ἔδησαν, viz. Κρονίῳνα. There seems an intentional play on the sounds ἔδεισαν and ἔδησαν, as in νηῆσαι εἰς νῆας, πῆλαι Πηλιάδα μελίην &c.

407. μνήσασα, reminding him of these services, and claiming as a right that he should do you a favour in return.—ἔλσαι, the transitive aorist of εἰλεῖν, 'to hem in,' i. e. to make them withdraw to their ships, and enclose themselves within a rampart, viz. that stormed by the Trojans under Hector in Book xii.—κατὰ πρύμνας, 'opposite (or off) their sterns,' viz. in the naval camp where the ships were drawn up with their prows seawards and their sterns ashore.—ἀμφ' ἄλα, 'about (or close to) the sea,' by driving them away from the open plains. Heyne wrongly explains the construction by τοὺς Ἀχαιοὺς ἀμφιέλσαι κατὰ πρύμνας καὶ κατὰ ἄλα.

410. ἐπαύρωνται, 'may reap the benefit of their king,' ἀπολαύσωσιν αὐτοῦ. There is irony in this, as well as in what follows, 'that even Atrides, with all his wide power, may learn by bitter experience his infatuated folly

(which he showed) when he paid no respect to the bravest of the Achæi.'—ἄτη, a frequent word in Homer (see especially ix. 505 seqq.), and often applied to the mental delusion or perversity of Agamemnon.

413—527. Thetis assents to the earnest prayer of her son, and bids him maintain a sullen resentment for a time, till she can obtain an interview with Zeus.

414. τρέφον is the imperfect.—αἰνὰ τεκοῦσα, αἰνοτόκεια, having given birth to you to my own sorrow.—εἰθ' ὄφελος κ.τ.λ., 'would that you had sate quietly by your ships, without tears and without wrongs, since your allotted term of life is for a short time only and not for long; but now (consequently on this wrong) you are at once short-lived, and unhappy beyond all; therefore it was by an evil fate that I bore you in your father's halls.'—νῦν, viz. now that you have desired that Zeus should assist the Trojans, which will result in your own untimely death. For Thetis knew from Zeus the destiny of her son, that he should either live long and happily at Phthia, though without glory, or should have a short but brilliant career at Troy. By ὠκύμορος the death of Achilles by the hand of Paris seems alluded to, though that event is not recorded in the Iliad as we now have it.

εἶθ' ὄφελος παρὰ νησὶν ἀδάκρυτος καὶ ἀπήμων 415  
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυθά περ, οὐ τι μάλα δῆν.  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οὐζυρὸς περὶ πάντων  
 ἔπλεο. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραῖνον 420  
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, εἴ κε πίθηται.  
 ἀλλὰ σὺ μὲν νῦν νησιὶ παρήμενος ὠκυπόροισιν  
 μῆνι Ἀχαιοῖσιν, πολέμον δ' ἀποπαῖεο πάμπαν·  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο· 425  
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε,  
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,  
 καὶ μιν γονάσσομαι, καὶ μιν πείσεσθαι οἴω."  
 ὣς ἄρα φωνήσασ' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ  
 χροόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,  
 τὴν ῥα βίη ἀέκοντος ἀπήρων. αὐτὰρ Ὀδυσσεύς 430

418. ἔπλεο. The epic aorist of πέλομαι, often used in a present sense, e. g. inf. 506. ii. 480. viii. 556. The second person is ἔπλεον in ix. 54, and the participle occurs in the combination περιπλομένων ἐναντιῶν.—τῷ, δι' ὃ, as in ii. 250. v. 209. vi. 224. xix. 61.

419. τοῦτο ἔπος, this desire that Zeus should assist the Trojans.

421. νῦν. At present, till I can arrange this matter, stay by your ships and keep up your resentment by abstaining wholly from the fight. The delay of twelve days (425) is conceived, as Heyne supposes, to allow the army some little rest after the staying of the pestilence, and before the attack of the Trojans commenced.

423. Αἰθιοπῆας. The ancient notion was that the Oceanus surrounded the flat earth like a belt, and also that Aethiopia extended to the extreme east. See Aesch. Suppl. 234—236. The apparent passage of the sun from east to west was described as his passage or journey through the Aethiopian, one half of whom were placed by the *western* ocean. Hence in Od. i. Poseidon is said to pass in this way from one side of the world to the other; ἀλλ' ὃ μὲν Αἰθιοπίας μετεκίαθε τηλόθ' εὐόνας, Αἰθιοπίας τοὶ διχθὰ δεδαί-  
 αται, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος. For specu-

lations on this subject the reader may consult Mr. Hayman's *Odyssey*, vol. i. Append. D, § 1. Why Zeus and all the gods are here said to visit the Aethiopians, or why the latter are called ἀμύμονες (a word which in Homer seems generally to indicate personal beauty, or at least skill in some art), is not clear. It is connected with mythological notions that have not come down to us. The Schol. says the Egyptians and the worship of Zeus at Diospolis are alluded to.

424. κατὰ δαίτα, i. e. διὰ or ἐπὶ δαίτα.

426. χαλκοβατῆς, floored with brass. The 'firmament,' according to primitive ideas, was a solid metallic vault, on the outside of which was the abode of the gods. Hence it was χάλκεον οὐδαν, θεῶν ἔδος ἀσφαλές, &c., in the early poets.

428. ἀπεβήσεται. The epic aorist = ἀπέβη. A similar form is δύσεται and δυσομένος, the σ of the future being retained in the intransitive form.

430. ἀπήρων, 'they had taken away.' This is the only past tense in use of ἀπαυράω, itself an obsolete form, and of very uncertain etymology. The participle is ἀπούρας. Here, though the form is that of an imperfect, the sense appears to be that of an aorist. The narrative here



ἐς Χρύσην ἴκανεν ἄγων ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,  
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες  
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετρομοῖς. 435  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι  
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.  
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440  
 πατρὶ φίλῳ ἐν χερσὶ τίθη, καὶ μιν προσέειπεν  
 “ὦ Χρῦση, πρό μ' ἔπεμψε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασόμεσθα ἄνακτα,  
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.” 445  
 ὧς εἰπὼν ἐν χερσὶ τίθη, ὃ δὲ δέξατο χαίρων  
 παῖδα φίλην. τοὶ δ' ὄκα θεῶ ἱερὴν ἑκατόμβην  
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,

reverts to 311 sup., where the expedition to Chrysa had just commenced.

432. πολυβενθέος, not uniformly deep, but having many depressions in the sea-bottom. This verse occurs also Od. xvi. 324.—στείλαντο, = ἔστειλαν, 'they furled.' This was regularly done when a galley was near the shore; it was then rowed in. So Od. xvi. 351, Ἀμφίνομος ἴδε νῆα, στρεφθεῖς ἐκ χώρης, λιμένος πολυβενθέος ἐντὸς, ἰστία τε στέλλοντας ἐρετμὰ τε χερσὶν ἔχοντας. The sails, when taken down and folded, were deposited in the ship.—ιστὸν, the mast, which was lowered backwards by slackening the halyards or forestays, (as is now done in taking barges under a bridge, &c.)—ιστοδόκη was a groove or crutch in the centre of the poop, which received the mast when laid down. The πρόνοιαι were the ropes from the mast head to the prow; those from the mast-head to the stern (the backstays) were more properly ἐπίνοιαι (Od. xii. 423), though πρόνοιαι was apparently sometimes applied to both, as the Schol. on this passage states. In Od. xii. 409, a violent head-wind breaks the πρόνοιαι, and the mast falls back upon the stern.

435. εἰς ὄρμον, to her moorings. This was very near the shore; for the stern-ropes, πρυμνήσια, were fastened on land, while the prow was kept steady seawards by a rope, with a heavy stone attached, being thrown out on each side. These were called εὐναί, and are not to be confounded with anchors, at least in their ordinary use; though this is the sense of the δὴ ἄγκυραι thrown out from the bows, Pind. Ol. vi. 101. The πρυμνήσια are the δεσμοὶ in Od. xiii. 100, ἐγτοσθεν δὲ τ' ἀνευ δεσμοῖο μένονσιν νῆες εὐσσελμοί, ὅταν ὄρμον μέτρον ἴκωνται.—προέρεσαν, 'they rowed forward.' Cf. Od. ix. 73, αὐτὰς δ' ἐσσημμένους προερέσσαμεν ἠπειρόνδε.

438. ἐξέβησαν, they landed, disembarked, the living animals for the sacrifice.—ἐκ δὲ κ.τ.λ., 'out too stepped Chryseis (herself) from the sea-travering galley.'

440. ἐπὶ βωμόν, to attest the solemn and formal surrender of the maid as a religious act.—Ὀδυσσεὺς, viz. as leader of the mission, sup. 311.

442. πρό μ' ἔπεμψε. See sup. 326.

445. νῦν, under present circumstances, incensed and unpropitiated.

448. ἐξείης, in a row, or perhaps, in

χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχέτο, χεῖρας ἀνασχών. 450  
 “ κλυθί μιν, ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας  
 Κίλλαν τε ζαθήην, Τενέδοιό τε ἴφι ἀνάσσεις.  
 ἤμην δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένιοι,  
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαιο λαὸν Ἀχαιῶν  
 ἦδ' ἔτι καὶ νῦν μοι τοῖδ' ἐπικρήνηον ἐέλωρ· 455  
 ἦδ' ἔτι καὶ νῦν Δαναοῖσιν ἀεικέα λογιὸν ἄμνον.”  
 ὧς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,  
 ἀέρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460

a continuous circle round the altar, so that each stood next to each; from *ἔσθαι*, with the place of the aspirate changed, as in *ἔξω*. The Attic word is *ἔξῃς*, contracted from *ἔξῆς*, = *ἔξεFes*.

449. *χερνύσαντο*, they washed their hands (the usual eastern ceremony) with the *χερνύψ*, or lustral water which was carried round to each.—*οὐλοχύτας*, the handfuls of meal or crushed barley, which were dashed upon the head of the victim (see inf. 458), symbolizing perhaps the union of fruit-offerings with blood-offerings. From *ὄλαι*, a very old word, seen also in *ὄλυρα*, a kind of spelt, and in the Latin *proles*, *suboles*, *adolescens*, &c.; also, under another form *άλαι*, in *ἀλευρον*, *ἀλφειτον*, *alere*, *altus*, *alimentum*. It appears to have signified *σίτος*, bread-food; and it became *οὐλαι* by the insertion of the digamma. Buttman thinks it is connected with *mola*; but this seems hardly probable. Mr. Hayman (Append. A, § 3, to vol. i. of his 'Odyssey') would connect it with *ὄλος*, 'crisp,' 'woolly,' in reference to the appearance of the young plant or the nascent ear.

450. *μεγάλα*, 'with a loud voice.'—*ἀνασχών*, see sup. 351.

453—455. *ἤμην—ἦδέ*. The sense is, 'as before you punished the Achaeans for my sake, so now also avert the pestilence from them for my sake, and at my request.' The intermediate verse (454) is parenthetic and exegetical.—*ἵψαιο*, *ἔβλαψας*. The aorist of *ἵπτομαι*, of which the future

*ἵπεται* occurs ii. 193. The primary sense probably is 'to squeeze or press hard.' Compare *ἵπος* and *ἵπουσθαι*, connected perhaps with our word *nip*.—*ἐέλωρ*, sup. 41.

458. *προβάλοντο*, 'had thrown forward.' So *θεμεῖλια προβαλέσθαι*, to lay foundation-stones by flinging them down in front, xxiii. 255. Sup. 449, before the prayer, they were said *ανελέσθαι*, 'to raise them up ready to throw.'—*ἀέρουσαν*, for *ἀπέρουσαν*, 'they drew back.' Compare *ἀνιάχος*, for *ἀφιάχος*, xiii. 41, and *ausferre* for *absferre*. We have the shortened form *ἀπ* for *ἀπό* in *ἀππέμψει*, Od. xv. 83, and in the Latin *ab* or *abs* = *ἀψ* (for *ἀπ-s*).—*ἔσφαξαν*, 'they cut the throat.'

460. *μηρούς*, more commonly *μηρία* in this sense, the slices of meat from the thighs. The technical term was *ἐξελείν* or *ἐκτεμείν*, as in Arist. Pac. 1021, *θύσας τὰ μηρ' ἐξελών δευρ' ἐκφέρει*. Od. iii. 456, *αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρ' ἔταμον*, (where Mr. Hayman thinks *μηρία* mean "the upper joints of the four quarters ending at the knee.") Each slice was laid in a piece of the fat caul, *omentum*, and so being doubled together, as it were, it was said to be *διπτυχον*. This was done to make the pile of meat burn, to which great importance was attached. See xxiii. 168. Od. xii. 360 seqq. On the top they laid *ὠμά*, bits of raw meat, which seem to have been taken from various parts of the victim. So Od. xiv. 427, *δ' ὀμοθέτησε συμβώτης, πάντοθεν ἀρχόμενος μέλεων, ἐς πίοινα δημόν*.

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον  
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
αὐτὰρ ἐπεὶ κατὰ μῆρα κήη καὶ σπλάγχχνα πάσαντο,  
μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν, 465  
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
κῶροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

462. ὁ γέρων, the priest Chryses himself.—ἐπὶ σχίζῃς, on pieces of split wood. This was a technical term, as appears from Ar. Pac. 1032, ἡ σχίζα γούνη ἐνημμένη τὸν Στυλβίδην πιέζει. Cf. ii. 425, καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαον. Several verses in this passage are read also in Od. iii. 458 seqq. and xii. 360 seqq., in the latter of which the absence of wine for libations is specially mentioned; οὐδ' εἶχον μὲν λείψαι ἐπ' αἰθομένους ἰερούσιν, ἀλλ' ὕδατι σπένδοντες ἐπόπτωυ ἔγκατα πάντα.

463. πεμπώβολα. A five-pronged fork (probably representing a hand) for placing the half-burnt meat on the flame till it was entirely consumed; for otherwise the omen was unfavourable. The cookery for the feast was a subsequent affair.

464. κατεκάη, were burnt up and consumed. (The phrase 'burnt down' literally refers to the collapsing of the heap. Compare ix. 212.)—σπλάγχχνα, the inwards, viz. the larger organs, such as the heart and liver, which they just tasted, *pro forma*, and allowed to be consumed.—ἐπάσαντο, the aorist of πατέομαι, from a root παF = πατ, seen also in παίειν and ραπί.

465. μίστυλλον, they divided into small portions; a verb connected with μείων, μείστος. Compare μειῶσαι, 'to make less.' So in ix. 210, καὶ τὰ μὲν εὖ μίστυλλε καὶ ἄμφ' ὀβελοῖσιν ἔπειρεν.—ἐρύσαντο, they drew off the spits.

467. τετύκοντο, had prepared, or provided the feast. The epic aorist, reduplicated, of τ ὑχω.—ἐδεύετο, ἐδεῖτο, ἐνδοῆς ἦν, 'was wanting in the equally apportioned fare.' See sup. 306.

469. ἐξ ἔντο, the aorist middle of ἐξίημι, 'had put off,' 'had dismissed from themselves.' Theognis, 1060, has ἐξ ἔρον ἰέμενος. Inf. xxiv. 227, ἐξ ἔρον εἶην.

470. κῶροι, the young men of birth. The fighting-class, or nobles, are often called κῶροι in Homer; and it is a great mistake (see Liddell and Scott, Lex. in v.) to suppose that *servants* are here meant. Hesychius has κῶροι· παῖδες νέοι, ἄρρενες,—but this is quite indefinite. See inf. on ii. 562. iv. 315. xii. 196, and compare especially Od. iii. 471, ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο Οἶνον οἰνοχοεῦντες. It was the custom to select youths of good birth and good looks to hand the cups to the company; and hence arose the Roman custom of employing the handsomest slaves as 'Ganymedes.'—κρητῆρας, (not goblets, but) 'bowls. The wine was mixed in a large 'mixer' and ladled out to the guests.

—ἐπεστέψαντο, 'filled to the brim with liquor.' The genitive depends on the notion of *filling*, but the word has reference to the frothy head. Hesych. ἐπεστεφάνωσαν, πλήρεις ἐποίησαν, ἐπλήρωσαν. It is incorrect to construe κρητῆρας ποτοῖο, or to refer the verb to the custom of decking the bowls with ivy or myrtle wreaths, though this also may have been done, and certainly was done in later times, when ivy wreaths were *sculptured* round the bowls, which were thence called κισσύβια and κισσῖνοι ποτῆρες.

471. ἐπαρξάμενοι δεπάεσσιν, 'after they had poured out a little from (lit. 'with') the cups.' From every cup, when filled, a portion was poured on the ground as a libation, or ἀπαρχή. The ἐπὶ here implies the

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,  
 [καλὸν ἀεῖδοντες παιήονα, κοῦροι Ἀχαιῶν,]  
 μέλποντες Ἐκάεργον· ὃ δὲ φρένα τέρπετ' ἀκούων.  
 ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475  
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἴκμενον οὔρον ἦ ἑκάεργος Ἀπόλλων.  
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα  
 στείρη πορφύρεον μέγα ἴαχε νηὸς ἰούσης·  
 ἦ δ' ἔθειεν κατὰ κύμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,

going to each in succession, as in *εἰποῖεσθαι*.

472. *πανημέριοι*, 'all the rest of the day.' See on ii. 385, ὡς κε *πανημέριοι* *στυγερῶ κρινόμεθ'* Ἄρηι.—*μολπῇ*, with dancing and singing, as with cyclic or dithyrambic choruses.—*παιήονα*, 'singing his praises in beautiful strains as the Healer,' viz. of their present malady, the pestilence. Others render it, 'singing a beautiful paean.' But this verse is considered spurious. The epithet in the next line is a hostile one, 'the Darter,' ὁ *μακρόθεν εἶργων* (cf. sup. 51), and is applied as if in acknowledgment of the power and the justice of the god.

476. *παρὰ πρυμνήσια*, on the shore by the stern-ropes, to be ready to embark without delay in the morning.

478. *μετὰ στρατὸν*, 'they set sail for the camp.' For this use of *μετὰ*, implying motion to, compare sup. 423.

479. *ἴκμενον οὔρον*, 'a favouring breeze,' lit. 'a breeze that came' to them. Probably this is the epic aorist participle of an old verb connected with *ἴκειν* and *ικνεῖσθαι*. It bears a close analogy to such forms as ὄρμενος, δέγμενος, λέγμενος, περιπλόμενος &c., in all of which the vowel is wanting between the root and the termination; and it also resembles *ἀλτο* and *ἀμμενος* in having lost the initial aspirate of the present tense.

The notion of *coming* or *arriving* is very appropriate in the case of a wished-for wind. So Pindar, Pyth. i. 34, *πομπάιον ἐλθεῖν οὔρον*. Cf. Od. xi. 6, *ἦμιν δ' αὖ μετόπισθε νεὸς κυανοπύροιο ἴκμενον οὔρον ἦ πλησίστιον, ἐσθλὸν ἔταυρον, Κίρκη εὐπλόκαμος, δεῖνῃ θεὸς αὐδήσεσα*.

481. *πρῆσεν*, 'inflated,' from *πρήθω*, which implies a violent rushing or spurting of fire, air, or water. So *δάκρυ' αναπρήσας*, 'making a tear to start,' ix. 433.—*στείρη*, 'the keel,' *τρόπις*. Probably from the same root as *στερεὸς*, from its rigidity.—*πορφύρεον*, bright and sparkling.

483. *διαπρήσσειν* has the same root, and very much the same sense, as *διαπερᾶν*. So iii. 14, *μάλα δ' ὄκα διέπρησον πεδίοιο*, and ii. 785.

484. *κατὰ στρατὸν*, 'off,' i. e. opposite to, 'the naval camp.' A common use of *κατὰ* in later writers, but one often misunderstood. Cf. Thucyd. iii. 7, *καὶ ταῖς ναυσὶ κατὰ τὸν Ἀχελφὸν ἐπλευσε* ('on the side of,' Arnold, wrongly). Ibid. vi. 52, *ἀποβάντες κατὰ τι τῆς Συρακοσίας, καὶ ἀρπαγῆν ποιησάμενοι*. So also Od. v. 441, *ἀλλ' ὅτε δὲ ποταμοῖο κατὰ στόμα καλλιρόιο ἴξε νέων*. Here some read *μετὰ στρατὸν*, as sup. 478.

486. *ἔρματα*, 'props,' 'stays.' Probably stones laid in a row, so as at once to hold the ship erect, and to serve as a breakwater against the

αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὃ μήνι νηυσὶ παρήμενος ὠκυπόροισιν,  
διογενῆς Πηληϊῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς.

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490

οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,  
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔόντες  
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ' ἐφετμέων 495

παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσετο κῆμα θαλάσσης,  
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.

εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλον

ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι,

καὶ ῥα πάροισ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500

σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερέωνος ἐλοῦσα

λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.

“ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα

ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνην ἐέλωρ.

force of the waves, in the manner described by Hesiod, *Opp.* 624, *νῆα δ' ἐπ' ἠπείρου ἐρύσαι, πυκάσαι τε λίθοισι παντόθεν, ὄφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν αἰέντων.* So in *ii.* 154, *ὑπὸ δ' ἤρεον ἔρματα νηῶν*, and *iv.* 117. xvi. 549. These are the *θαῶν ἐχματα νηῶν* in *xiv.* 410, which are there described as rolling about loose, while here they are *μακρὰ*, laid together in a long row. The word is probably connected with *εἶρειν*, 'to string, or set in a row,' not with *ἔπειδειν*, which is Buttmann's opinion. See on *iv.* 116.

488. *μήνι*, maintained a sullen anger, viz. as Thetis had advised, *sup.* 421. The next verse seems weak, and was perhaps added to explain who was meant by *δ.-υἱός*, as in many places in Homer, seems to have been pronounced *ἔφός*. See on *iv.* 473.

490. The termination in *-έσκετο*, *-εσκε*, in three consecutive verses, seems intentional. The imperfect sense is well marked in all,—he did not go, as had been his wont, to the agora, but he pined in his heart, and sighed for, or repined at having to forego, the battle-cry, i. e. the battle.—*κυδιάνειραν*, 'ennobling,' Hesych. *μεγά-*

*λους καὶ ἐνδόξους τοὺς ἄνδρας ποιοῦσαν.* Compare *βωτιάνειρα* *sup.* 155.

493. *δυωδεκάτῃ*, see *sup.* 425.—*ἐκ τοῖο*, from that time, viz. when Achilles had petitioned his mother.—*καὶ τότε δὴ*, 'then indeed, as Thetis had said,' &c.—*πάντες ἅμα*, they had *all* gone to the Aethiopian feast, *sup.* 424.

495. *ἐφετμέων*, viz. *sup.* 407 seqq.—*ἣ γε*, 'she at least,' viz. differently from the rest. Cf. *ii.* 3.—*ἀνεδύσετο*, an epic aorist (see *sup.* 428), 'rose up from,' *ἀνεῦν πολίης ἄλδς*, *sup.* 359. The accusative here is remarkable, and perhaps does not elsewhere occur.—*ἡερίῃ*, 'in the morning;' see on *iii.* 7. Some, comparing *ἦντ' ὀμίχλη* *sup.* 359, explain it, 'like a mist,' or 'enveloped in mist.'

500. *λάβε*, viz. *αὐτὸν γούνων, γονάτων*, the genitive of the part seized. To embrace the knees with one hand and to touch the beard with the other was a solemn eastern form of adjuration.—*ἀνθερέωνος*, the chin; properly, the place where the hair grows, *ἀνθερ* = *ἀνθερ* being the crude form of *ἄνθος*.

503. *ὄνησα*, viz. in the sedition of the celestials *sup.* 395.

τίμησόν μοι υἱόν, ὃς ὠκυμωρότατος ἄλλων  
 ἔπλετ'· ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν. ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητιέτα Ζεῦ,  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος ὄφρ' ἂν Ἀχαιοί  
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἐ τιμῇ." 505

ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεύς,  
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,  
 ὡς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτίς.  
 "νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
 ἢ ἀπέειπ', ἐπεὶ οὐ τοι ἐπι δέος, ὄφρ' εὐ εἰδῶ  
 ὄσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι." 510

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς  
 "ἢ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις  
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείουσι ἔπεσσιν.  
 ἢ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 515  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

505. *τίμησον*, like *τίσον* inf. 508, opposed to *ἠτίμησεν*, means 'do him honour,' viz. by showing that the Greeks cannot conduct the war without him. Others explain, 'avenge the slight that has been put on him by Agamemnon' (so Heyne).—*ἔπλετο*, see sup. 418.

508. *σύ περ*, 'do you at least.'—*ἐπὶ Τρώεσσι*, 'in the hands,' or power, 'of the Trojans.' See sup. 408.—*ὀφέλλωσιν, αὐξῶσιν*, aggrandize, increase his dignity by new honour.

512. *ἀκέων*, 'silent,' sup. 34. Zeus hesitates to grant the request, partly because generally in the Iliad he is impartial, and holds the balance equally between the combatants; partly because Hera was a strong partisan of the Greeks.—*ὡς—ὡς*, 'as she had touched, so she clung fast to, his knees.' So xix. 15, *αὐτὰρ Ἀχιλλεύς ὡς εἶδ', ὡς μιν μᾶλλον εἶν χόλος*. The Romans seem to have imitated this idiom by the formula *ut vidi, ut perii* &c.—*πέφνα* and *πεφυῖα* are old epic forms, like *γεγαα, γεγώς, ἐστῆώς, ἐστώς, τεβνηώς* or *τεβνεώς* &c. Even the Attics had some of these forms, e. g. *κεκμηώτας* in Thuc. iii. 59. The κ in *πέφνα* &c. is believed to represent a lost digamma.—*εἶρετο*, questioned him, viz. whether he would

assent. See inf. 553.

514. *νημερτές* κ.τ.λ. 'Come now, promise me true and assent, or say no at once.' Heyne renders *νημερτές* *aperte, sine haesitatione vel simulatione*.—*ἐπι, ἐπεσει*, 'you have no fear,' i. e. there is nothing over you, or impending, that you need fear.—*εἰδῶ* κ.τ.λ., that I may know the worst, viz. how much I am below all the others in honour, lit. 'to what degree I am most dishonoured as a goddess among all.'

517. *μέγ' ὀχθήσας*, 'greatly vexed.' A common Homeric word, e. g. inf. 570, probably from *ἄχθος, ἀχθεσθαι*, as *εὖχος*, 'well filled,' lit. 'well loaded,' and then, actively, 'satisfying,' *εὖχος βορά*, Eur. Ion 1169. Doederlein refers it to *ἐχθεσθαι*, 'to conceive enmity' or dislike.—*λοίγια ἔργα, σχετλια*, 'sad work,' 'fatal deeds.'—*ἐχθοδοπήσαι*, 'to be at enmity with.' Buttmann refers this verb to *δοπτομαι*. It does not occur elsewhere in Homer, but *πόλεμος ἐχθοδοπός* in Ar. Ach. 226 means 'hostile war,' as if for *ἐχθοδαπός*, like *ἡμεδαπός*, from *ἀπό*.—*ἐφήσεις, Hesychn. ἀναπεισεις*, 'when you shall incite me.'

520. *καὶ αὐτῶς*, 'even as it is,' even under present circumstances, and without this new provocation.

ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ  
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται ὄφρα τελέσσω.  
 εἰ δ' ἄγε τοι κεφαλῇ κατανούσομαι, ὄφρα πεποίθῃς·  
 τοῦτο γὰρ ἐξ ἔμβθεν γε μετ' ἀθανάτοισι μέγιστον 525  
 τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν  
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."

ἦ, καὶ κνανέησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων·  
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

τὼ γ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα  
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ εὖν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν  
 ἐξ ἑδρέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὡς δ' ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη  
 ἡγνοίησε ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλάς  
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.  
 ἀντίκα κερτομίοισι Δία Κρονίωνα προσηῦδα.

523. μελήσεται, = μελήσει, as Theoc. i. 53, μέλειται δὲ οἱ οὔτε τι πήρας.—εἰ δ' ἄγε, see sup. 302.—πεποίθῃς, a reduplicated present, formed from the perfect, like πεφύκω, δεδοίκα, δεδώκω. He here complies with the request of Thetis sup. 514, κατάνενσον.

526. τέκμων, πίστις, a solemn pledge, sanction, or assurance.—ἐμὸν, sc. βούλευμα, a remarkable ellipse, if the reading be right, and not rather ἐμοί.—παλινάγρετον, 'to be retracted,' 'revocable.'

528. ἐπὶ belongs, by *tnesis*, to νεῦσε, κατανεύειν and ἐπινεύειν being 'to assent,' ἀνανεύειν the reverse. So we express negation and affirmation by shaking or nodding the head.—ἀμβρόσια, 'immortal' (not 'ambrosial'), for ἀμβρότια, like πλούσιος from πλοῦτος &c.—ἐπερρώσαντο, 'moved,' 'shook,' as in xxxiii. 367, χαῖται δ' ἐρρώοντο. Generally this verb describes the motion of a firm active foot, as Od. xx. 107, μύλαι—τήσιν δώδεκα πᾶσαι ἐπερρώσαντο γυναῖκες. Hes. Theog. 8, ἐπερρώσαντο δὲ ποσσίν. The thick clustering curls on the brows of Jupiter are represented in the best periods of Attic sculpture.

531. διέτμαγεν, 'separated,' from a verb τμήσσω, as ἐπλάγην from πλήσσω,

the roots *τμε* and *τεμ* being convertible.

532. ἄλτο, 'plunged,' epic aorist of ἄλλομαι, like δεκτο from δέχομαι &c. The aspirate is lost, though the digamma sound (*Fal* = *sal* in *salio*) may have been retained. See sup. on 479. Thetis had left the sea for Olympus sup. 496.

533, 534. εὖν and σφοῦ are varieties of pronunciation, both words being identical with *suus*.—μείναι, to await his approach sitting.—ἀντίοι ἔσταν, 'but they stood up in his presence.'

536. ὡς, viz. while all were standing.—οὐδέ, = ἀλλ' οὐ, as frequently in Homer.—οἱ, i. e. αὐτῶ, as sup. 325.—συμφράσσατο, συνεβουλεύσατο. Cf. ii. 282, and ix. 374, οὐδέ τί οἱ βουλὰς συμφρασσομαι.—ἰδοῦσα, viz. either because she saw his anxious look, or because she had actually seen the meeting, as she appears to imply inf. 557. Heyne thinks this was but a bold guess, as it were, derived from the fact that Achilles had retired from the contest (sup. 490), which he would not have done unless honour had been guaranteed to him in some other way.

539. κερτομίοισι, 'with taunting words.' This was what Zeus had foreseen sup. 519.

“ τίς δὴ αὖ τοι, δολομήτα, θεῶν ξυμφράσαστο βουλάς; 540  
αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἔοντα  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδὲ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

τὴν δ' ἡμίβητ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε 545  
“ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλλεο μύθους  
εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούση.  
ἀλλ' ὃν μὲν κ' ἐπικεκῆς ἀκουέμεν, οὐ τις ἔπειτα

οὔτε θεῶν πρότερος τὸν εἴσεται οὔτ' ἀνθρώπων  
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
μή τι σὺ ταῦτα ἔκαστα διείρεο μηδὲ μετᾶλλα.” 550

τὸν δ' ἡμίβητ' ἔπειτα βοῶπις πότνια Ἥρη  
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;  
καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,  
ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσο' ἐθέλησθα.

νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μὴ σε παρείπη  
ἄργυρόπεζα Θέτις, θυγάτηρ ἁλίου γέροντος· 555  
ἠερίη γὰρ σοὶ γε παρέξετο καὶ λάβε γούνον.

542. δικαζέμεν, to act as supreme arbiter, to decide quarrels and disputes.—ἔοντα agrees with σε implied as the subject to the infinitive. Cf. iv.341.—πρόφρων, voluntarily, freely.—ἔπος, any subject, design, μῦθος, 549.

546. εἰδήσειν, as if from εἰδέω (*video*), = εἰσεσθαι, 'think not to understand all my counsels; they will prove hard for you, though you are my spouse.' In Od. vi. 257, πάντων Φαιακῶν εἰδήσμεν ὅσοι ἄριστοι, and Theocr. iii. 37, ἀρὰ γ' ἰδῶσ' αὐτάν; this form represents ἰδεῖν, not εἰδέειν. Cf. Herod. vii. 234.

547. ἐπικεκῆς, scil. ἐστί, 'which it is right and reasonable that you should hear.'—ἔπειτα, 'then, in that case.'

549. ἐθέλωμι. This is an old epic form of the subjunctive, seen also in the formula ἐν ἱκῶμι φίλην ἐς πατρίδα γαίαν. As in the present, τίθημι, τίθης, τίθησι, (anciently τίθεμι, τίθεσι, τίθετι, corresponding to the middle τίθεμαι, τίθεσαι, τίθεται,) and in the optative τύπτομι, τύπτοις, τύπτοι, so the old subjunctive form was ἐλλῶμι, ἐλθησι, ἐλθητι, changed to ἐλλωμι, ἐλθης, ἐλθη, but retaining also the third person ἐλθησι, improperly, but for the sake of distinction, written ἐλθησι. For

the ι in ἐλθη is the residue of the old ἐλθη(σ)ι = ἐλθητι, while ἐλθης = ἐλθης is merely a transposition of the ι for ἐλθησι, just as τύπτεις is for τύπτεισι.

550. διείρεο, inquire about, seek to know; Hesych. ἐρώτα.

551. βοῶπις. This is generally rendered 'large-eyed;' but it may be questioned if it was not originally an Indian epithet of Hera as the 'cow-goddess,' and as represented by the horned Io in the *Suppliants* and *Prometheus* of Aeschylus.

553. καὶ λίην κ.τ.λ. 'Most assuredly heretofore I have neither questioned you nor made any inquiries.' In this place and vi. 239 we have a form of the present εἶρομαι, as perhaps in διείρεο 550, and this is one of the many Ionic forms common to Herodotus and Homer. The εἰ may represent *Ἔρῃ*, *ἔρῃ*. Cf. sup. 216.—μαλ' εὐκηλος, quite at your leisure, and uninterrupted.—φράζειαι, βουλεύει, you plan, consider.—ἄσσα, = ἄνωγα, and a common Attic form. Cf. xx. 127, ὕστερον αὐτε τὰ πείσεται ἄσσα οἰ αἴσα κ.τ.λ.

555. μὴ παρείπη, lest she should have cajoled, talked you over.—ἠερίη, see sup. 497.



τῇ σ' οἷω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλλῆα  
τιμῆσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

"δαμονίη, αἰεὶ μὲν οἶεαι, οὐδὲ σε λήθω,  
πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
μᾶλλον ἔμοι ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.

εἰ δ' οὕτω τοῦτ' ἐστίν, ἔμοι μέλλει φίλον εἶναι.

ἀλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπέθειο μύθῳ, 565

μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ  
ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέω."

ὧς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,  
καί ῥ' ἀκούσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·

ᾤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,

μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρη.

"ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,

εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὧδε,

ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτός 575

558. ἐτήτυμον, νημερτές, sup. 514.—  
τιμῆσῃς, = τιμήσοις in the later dia-  
lect, 'that you will (i. e. would) hon-  
our.' Compare ii. 3, ὡς Ἀχιλλῆα  
τιμήσει' ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν  
Ἀχαιῶν. As the patron goddess of  
the Greeks, Hera is of course jealous  
of such a promise.

561. δαμονίη, 'my good dame, it is  
always "I think" with you, and I  
never can do any thing without your  
knowledge.'—ἐμπης, ὅμως, viz. εἰ καὶ  
μὴ λήθω σε. 'You will not be able  
any the more to carry out your wish  
(viz. to aid the Greeks), but you will  
be the more disliked by me, and that  
will be the worse for you.'

564. εἰ δ' οὕτω, 'well, if this is so  
(as you surmise), you may be sure it  
is my pleasure.'

565. ἀκούσα, see sup. 34.—χραίσμω-  
σιν, sup. 28. Here the construction  
is χραίσμεν ἵνα τι, (ἐμὲ being sup-  
plied with ἄσσον ἰόντα,) 'lest all the  
gods in Olympus should prove unable  
to keep me away from you when I  
approach with hostile intent to lay  
on you my invincible hands.' Cf. v.  
53.—ἀάπτους, not to be touched or  
grappled with in fight, ἀμάχους.—  
ἐφέω, = ἐφῶ, aor. 2 of ἐφίεναι, as κειώω  
sup. 26.

569. ἐπιγνάμψασα, having subdued,  
having schooled to obey. So ii. 14,  
ἐπέγραμψεν ἅπαντας Ἥρη λισσομένη,  
and ix. 514, τιμὴν, ἣ τ' ἄλλων περ  
ἐπιγνάμπτει νόον ἐσθλῶν.—ᾤχθησαν, see  
sup. 517.

572. ἦρα. If this word be written  
separately, which is the most ap-  
proved orthography, the ἐπι belongs  
to φέρων, and ἐπιφέρειν ἦρα will be  
literally 'to bring up aid.' As the  
word takes the F, it is probably con-  
nected with Fῆρ, ἦρος, viz &c. See  
sup. 268. A similar word, (and, like  
ἐπικούρου, 'aids to fighters,' rather in  
favour of ἐπίηρα,) is ἐρίηρος, iii. 47, 378  
&c., and also ἐρίηρος, iv. 266. With-  
out ἐπι, we have inf. xiv. 131, οἱ τὸ  
πᾶρος περ θυμῷ ἦρα φέροντες ἀθεστᾶσ',  
οὐδὲ μάχονται. The idea of 'pleasing,  
'gratifying,' as in ἐρίηρος αἰοῖδος, Od.  
viii. 471, has been thought by some  
to point rather to ἀραρεῖν, root ἀρ.

573. λοίγια, cf. sup. 518.

575. κολῶν, 'a noisy din,' lit. 'a  
chattering like daws.' Hesych. κολ-  
φῶς, θόρυβος, ἀταξία, ταραχή' ἢ μετα-  
φορὰ ἀπὸ τοῦ ζῶου. See on ii. 212,  
Θερσίτης δ' ἐτι μούνος ἀμετροσπῆς ἔκο-  
λφα. The expression, like some others  
at the conclusion of this book, par-  
takes somewhat of a comic tone.—

ἔσθλης ἔσται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῳ ἐπὶ ἧρα φέρειν Δίῃ, ὄφρα μὴ αὐτε  
νεικέησι πατῆρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.

εἶ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς  
ἐξ ἑδρέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατος ἐστίν.  
ἀλλὰ σὺ τὸν ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ' ἔπειθ' ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν."

580

ὧς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
μητρὶ φίλῳ ἐν χειρὶ τίθη, καὶ μιν προσέειπεν

585

“ τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
μὴ σε φίλῃν περ εἴουσαν ἐν ὀφθαλμοῖσι ἴδωμαι  
θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ  
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα  
ῤῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.

590

πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι  
κάππεσον ἐν Δήμῳ, ὀλίγος δ' ἔτι θυμὸς ἐνήην·  
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

ὧς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη,

595

ἐπει κ.τ.λ., 'now that the worse pre-  
vails,' viz. strife over festive mirth.

577. παράφημι, 'I advise,' 'talk over;'  
used elsewhere in the forms παρφάσ-  
θαι and παρφάμενος.—αὐτε, viz. as  
before, 561 seqq.

580. εἰ περ κ.τ.λ. 'For if the sire  
who hurls his bolt from Olympus, (lit.  
'the lightener,' from ἀστεροπή,) should  
choose to thrust us from our seats,  
(he can easily do so,) for he is far the  
strongest.' Some ellipsis must be  
supplied, like ῥαδίως δυνήσεται. With  
this passage compare viii. 18—27.—  
στυφελίξαι, from στυφέλος or στυφλός,  
properly, 'to deal a hard blow,' to  
drive back, or repel. So v. 437, τρίς  
δέ οἱ ἐστυφέλιξε φαιεῖν ἄσπιδ' Ἀπόλλω.

582. καθάπτεσθαι, infinitive for im-  
perative, 'address him,' lit. 'touch or  
lay hold of him' with gentle words.

588. οὐ δυνήσομαι, viz. as being lame  
and disabled (Schol.); or perhaps, as  
being no match for him who is πολὺν  
φέρτατος, 581.—χραιομεῖν, sc. σοι, or  
even αὐτόν σοι, as sup. 566.—ἀντιφέρε-  
σθαι, 'to set oneself against,' 'to op-  
pose.' Hesych. ἐριστικῶς ἢ ἀντιλέγειν

ἢ ἀντιτάσσεσθαι ἢ ἐναντιοῦσθαι.

590. καὶ ἄλλοτε, on another occasion  
too, viz. that described in xv. 18,  
where Zeus punished Hera by tor-  
turing her like a slave. He is there  
made to say, in reference to the at-  
tempt of Hephaestus to bring aid, ὃν  
δὲ λαβοίμι ῥίπτασκον τεταγών ἀπὸ βηλοῦ,  
ὄφρ' ἂν ἴκοιτο γῆν.—τεταγών is a red-  
uplicated aorist, like πεπιθών, κεκαμῶν,  
πεπαλῶν &c., from an old verb τάγω,  
tango, the root of which is seen in  
tactus and integer.

593. θυμὸς, energy, life or spirit.  
He fell ὀλιγηπελέων, xv. 24.—Σίντιες, a  
Thracian and Pelagic people, prob-  
ably skilled in metallurgy, and thence  
called the friends of Hephaestus.—  
ἄφαρ κ.τ.λ., 'took me up at once and  
tended me after my fall.' The verb  
implies κομισάμενοι ἐθεράπευσαν.

595. μεῖδῃσεν. Combined with γέλως  
in 599, this word shows that the anec-  
dote as well as the actions of the god  
caused merriment to the celestials.  
This is the earliest mention of that  
kind of buffoonery and pleasantry at  
banquets which formed so essential

μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
 αὐτὰρ ὃ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 οἶνοχοεῖ, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.  
 ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,  
 ὡς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

600

ὧς τότε μὲν πρόπαν ἦμαρ ἐς ἡέλιον καταδύντα  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,  
 οὐ μὴν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
 μουσῶν θ', αἱ ἄειδον ἀμειβόμεναι ὅπῃ καλῆ.  
 αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο,  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις  
 Ἥφαιστος ποίησε ἰδούησι πραπίδεσσι,  
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἄστεροπητής,  
 ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι.  
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

605

610

a feature of them among the later Greeks and Romans.—*παιδὸς χειρὶ*, 'at the hand of her son,' the dative implying *place*, as in *δέξατο οἱ σκήπτρον* &c.

597. *ἐνδέξια*, 'from left to right.' So in vii. 184, *δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν*. Compare *ἐπιδέξια*, which is a commoner epic word. The *ἐν* in composition appears to represent *ἐς*.—*κρητῆρος*, see sup. 470.—*ἀφύσσων*, sup. 171. Theocr. vii. 65, *τὸν Πτελεατικὸν οἶνον ἀπὸ κρατῆρος ἀφύσσων*.

600. *ποιπνύοντα*, 'bustling,' *ἀσθμαίνοντα*. A reduplicated word, like *μερμηρίζω*, *μορμύρω*, *πορφύρω*, *παμφάσσω*, *παμφαίνω*, *παμφανάω*, *μαρμαίρω*, *καρκαίρω*, from a root *ποι* or *ποιφ* (*puif*), or, as Buttmann thinks, from *πνεφ* (*pnéw*). Aeschylus has *ποιφύγμα* from a similar verb *ποιφύσσω*. In almost all verbs from reduplicated roots, one form of the root is changed in the compound. So *κοικύλλειν*, 'to roll the eyes,' (*κόϊλος*, *κυλὸς*, *κυλλὸς*), Ar. Thesm. 852. In nouns, the roots often remain the same, as *βόρβορος*, *βάρβαρος*, *κόρκορος*, *μέρμερος*.

604. A similar verse occurs in Od.

xxiv. 60, *μῦσαι δ' ἔνεα πᾶσαι ἀμειβόμεναι ὅπῃ καλῆ θρήνεον*.

606. *κακκείοντες*, = *κατακεισόμενοι*. The simple form *κείων*, but also in a future sense, is found in Od. xix. 48, *Τηλέμαχος δὲ διέκ μεγάροιο βεβήκει κείων ἐς θάλαμον*. It is rather uncertain whether this is a desiderative form, or a true future as if from *κέω*, *κέεσω*. It is probable that the root is *κεF*, as in *cub-are*. The *κακ* (*κα*) is a short form of *κατά*, as in *κάβαλε* &c.

607. *ἦχι*, 'where,' = *ἦ*, and probably a dialectic form of the locative *ἦφι*. As in *ναίχι*, *οὐχι*, the *χι* may be a mere termination,—though, of course, all suffixes and affixes must have had some force and meaning.—*ποίησε*, 'had made,' in the pluperfect sense. Hephaestus is called *ἀμφιγυήεις*, not from his limping, but from his skill with both hands (*ambidexter*). Hesychius however explains it by *ἀμφοτέρους τοὺς πόδας χλωλὸς ἔχοντες* (i. *ἔχων*).

610. *ὅτε*, here for *ὅποτε*, *quotiens*. So iii. 216, *ἀλλ' ὅτε δὴ πολύμητις ἀνατίθειεν Ὀδυσσεύς*. x. 11, *ὅτε ἀθήσειεν—θαύμαζεν πυρὰ πολλὰ*.

## ARGUMENT OF BOOK II.

(Mure, vol. i. p. 242.)

ON the morrow Jove, mindful of his promise to Thetis, encourages Agamemnon in a dream with an assurance of the speedy conquest of the city. In the ensuing council of war it is decided accordingly to march out to battle, after a long debate in which these events are described as taking place in the ninth year of the war. Thersites reproaches Agamemnon with his treatment of Achilles. Nestor advises Agamemnon to marshal the troops according to their different tribes. A catalogue is given of the armament, with a more succinct account of the Trojan forces, who advance to the combat. Two Hellenic chiefs, Protesilaus and Philoctetes, are described, the latter as absent on account of disease, the former as slain on the first landing of the army. The secession of Achilles is alluded to, with its cause, Agamemnon's insulting treatment of him, in the seizure of his mistress Briseis, the maid of Lyrnessus, captured by him in the sack of that city, when Thebes also was destroyed. An assurance is added of his being speedily restored to the battle. Two Mysian leaders, Chromis and the augur Eunomus, are described as among the warriors afterwards slain by Achilles in the river Scamander.

\*Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ  
 εὐδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλλῆα  
 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
 πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι οὐλον ὄνειρον.  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.  
 "βάσκ' ἴθι, οὐδὲ ὄνειρε, θεοὺς ἐπὶ νῆας Ἀχαιῶν  
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαιο  
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω.  
 θωρηξάι ἐκέλευε κάρη κομόωντας Ἀχαιοὺς  
 πασσοδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαργιαν  
 Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

5

10

1. Zeus, mindful of his solemn promise to Thetis, i. 524, and full of anxiety how he may best accomplish it, does not long continue in the slumber into which he had fallen, i. 611, but considers a scheme for causing a destruction of the Greeks; for he would thus indirectly honour Achilles by demonstrating the necessity of his aid to the Grecian cause. Zeus therefore sends a dream to Agamemnon, which makes him believe that an attack on Troy will now be successful. He however first takes the precaution of testing the spirit of his troops, by pretending that the war is hopeless, and that their best course will be to return home.

*ιδ.* ἵπποκορυσταί, ἵππους κορύσσοντες, ὀπλιζόντες, as the ancient grammarians explained it, in the sense of πόλεμον κορύσσειν inf. 273. It will thus signify 'marshalling chariots,' or 'horse-arming.' Others, as Heyne, 'fighting in chariots,' others again, 'armed with chariots,' like χαλκοκορυστής, Hymn eis Ἄρεα, v. 2.—οὐκ ἔχε, 'did not continue to hold.'—νήδυμος, according to Buttmann, is a corruption, from an old reading οὐκ ἔχευ νήδυμος, after the digamma had been lost from *Ἡδύμνος*.

3. μερμήριζε, see i. 189. There seems some emphasis on ὃ γε, as on ἦ γε in i. 496, 'but he at all events was pondering how he might honour &c.'—ὡς may be a particle of purpose, 'in

order that he might' &c. The reference is to i. 559, ὡς Ἀχιλλῆα τιμήσει, ὀλέσει δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

6. πέμψαι ἐπὶ, ἐπιπέμψαι, to send to Agamemnon, but without any notion of hostility.—οὐλον, baneful, delusive, mischievous. This word, as elsewhere οὐλιος, e. g. in Pind. Ol. ix. 76, takes the initial *F* here and inf. 8. It is connected with ὄλλυμι, ὄλοος, ὀλοῖός, &c. So in v. 461, Τρώας δὲ στίχας οὐλος Ἄρης ὠτρυνε μετελθῶν (where it was pronounced ὄλφος). xxi. 536, δεῖδια γὰρ μὴ οὐλος ἀνὴρ ἐς τεῖχος ἄλγεται. Mr. Hayman has well and amply discussed this and its cognate forms, *Odyssey*, vol. i., *Append. A*, § 3.

8. βάσκ' ἴθι, = ἴθι, βάσκε, *vade age*, *Virg. Aen.* iv. 223. So xi. 186, βάσκ' ἴθι, ἴρι ταχέια. Like *φάσκω*, *βάσκω* is properly a frequentative form (*βάω*, *βαίω*). Cf. *Ar. Thesm.* 783, *βάσκει*, ἐπίεγετε πάσας καθ' ὁδοῦς.

12. πασσοδίῃ, 'in full force,' ὁμοῦ πάντες, *Hesych.* So xi. 708, ἦθλον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι πασσοδίῃ. Like the adverb *σύδη*, it involves the same root as *σεῖω* and *σεῖω*.—νῦν γὰρ is purposely used ambiguously: Agamemnon is to understand by it 'this very day' (*ἡματι κείνῳ* inf. 37); but it has also a more general sense, 'at this crisis,' 'now that affairs have come to this pass.'

13. 14. ἀμφὶς—φράζονται, *Schol. διχογνωμονοῦσι, διάφορα φρονοῦσι.*—ἐπέγναμψεν, i. 569.—ἅπαντας, 'all without exception.' Zeus pretends that,

“Ἡρη λισσομένη, Τρώεσσι δὲ κῆδ’ ἐφήπται.”

15

ὡς φάτο, βῆ δ’ ἄρ’ ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

καρπαλίμως δ’ ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
βῆ δ’ ἄρ’ ἐπ’ Ἀτρείδην Ἀγαμέμνονα· τὸν δὲ κίχανεν  
εὐδοντ’ ἐν κλισίῃ, περὶ δ’ ἀμβρόσιος κέχυθ’ ὕπνος.

στῆ δ’ ἄρ’ ὑπὲρ κεφαλῆς Νηληϊῶ νῆι ἑοικώς,  
Νέστορι, τὸν ῥα μάλιστα γερόντων τί’ Ἀγαμέμνων.

20

τῷ μιν εἰσαίμενος προσεφώνεε θεῖος ὄνειρος

“εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,

ᾧ λαοὶ τ’ ἐπιτεράφαται καὶ τόσσα μέμηλεν.

25

νῦν δ’ ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελος εἰμι,

ὅς σευ ἀνευθεν εὖν μέγα κήδεται ἧδ’ ἐλαίρει.

θωρήξαι σ’ ἐκέλευε κάρη κομόωντας Ἀχαιοῦς

πασσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαργιαν

Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες

30

ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

“Ἡρη λισσομένη, Τρώεσσι δὲ κῆδ’ ἐφήπται

ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη

though he has hitherto been neutral, he has yielded, like the other gods, to the entreaties of the Argive goddess in favour of the Grecians.

15. ἐφήπται, ‘are secured,’ ‘are fast fixed.’ A metaphor from tying a knot. So *λύειν* and *ἐφάπτειν* are opposed in Soph. *Antig.* 40 and elsewhere. Cf. vi. 241, πολλῆσι δὲ κῆδ’ ἐφήπτο. vii. 402, ὡς ἦδη Τρώεσσιν ὀλέθρου πείρατ’ ἐφήπται. The dative perhaps signifies ‘for the Trojans,’ rather than ‘to the Trojans.’ So also xxi. 513, ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νείκος ἐφήπται.

16. τὸν μῦθον, like ὁ γέρον in i. 33, τὸν ὄνειρον inf. 80, and many other instances, is scarcely if at all distinguishable from the Attic use of the article.

18. βῆ δ’ ἄρα, = βῆ δὲ εἶπειτα.—ἐπὶ, μετὰ, ‘in quest of.’—ἀμβρόσιος, see i. 529, and cf. νύξ ἀμβροσίη, ‘divine night,’ inf. 57.—κέχυτο, ‘was shed,’ or ‘had been shed,’ the pluperfect, to be distinguished from the epic aorist χύτο, iv. 526, &c. inf. 41. In xiv. 253. xxiii. 63, sleep is said to be νηδύμος ἀμφιχυθείς.

20. ὑπὲρ κεφαλῆς, ‘above,’ i. e. close to, and so as to look down on, the head of the reclining hero. Similarly the ghost of Polydorus ὑπὲρ μητρὸς φίλης Ἐκάβης αἰσσει, Eur. *Hec.* 30.

22. τῷ εἰσαίμενος, ‘likening itself to him.’ Inf. 791, εἰσατο δὲ φθογγὴν νῆι Πριάμοιο Πολίτῃ. The μιν depends on προσεφώνεε, as inf. 59, καὶ με πρὸς μῦθον εἶπειν.

23. δαΐφρονος, ‘warlike,’ φρονούντα δῆλια. A common Homeric sense, e. g. xi. 123, 450, where the combination δαΐφρονος ἵπποδάμοιο also occurs.

25. ἐπιτεράφαται, ἐπιτετραμμένοι εἰσὶ, ‘are entrusted.’ Compare δέχαται in xii. 147. The termination of the plural in -νται is vocalized by changing ν into α, as οἰχόντο into οἰχόιατο &c.

27. ἀνευθεν, χωρὶς, ἀνευ, ‘apart from,’ i. e. far above. Compare ἀτερθε with ἀτερ. This verse occurs also in xxiv. 174, and the ancient critics doubted its genuineness here.

33. ἔχε, φύλασσε, viz. τὸν μῦθον.—ἀνήη, a lengthened (perhaps digamated) form for ἀνῆη, ἀνῆ, second aorist of ἀνίημι. It is analogous to

αἰρείτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀήη·”

ὣς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτου 35

τὰ φρονέοντ' ἀνά θυμὸν ἅ ῥ' οὐ τελέεσθαι ἐμελλον.

φῆ γὰρ ὁ γ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,

νήπιος, οὐδὲ τὰ ἦδη, ἅ ῥα Ζεὺς μῆδετο ἔργα·

θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχάς τε

Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμίνας. 40

ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυτ' ὀμφή·

ἔζητο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα

καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,

ποσσί δ' ὑπὸ λιπαροῦσιν ἐδήσατο καλὰ πῶδιλα,

ἀμφὶ δ' ἄρ' ὄμοισιν βάλετο ξίφος ἀργυρόηλον, 45

εἶλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ.

σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον

Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·

αὐτὰρ δ' κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50

κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοῦς.

κίχαιώ, on which see i. 26. Similarly *δαμήης* for *δαμῆς* in iii. 436.

37. αἰρήσειν, cf. *νῦν γὰρ κεν ἔλοις πόλιν*, sup. 29.—*νήπιος*, Schol. ὅτι το *νῦν* (sup. 12) ἐπὶ μίας ἡμέρας ἐνόμισεν.

39. ἐμελλεν, 'he intended,' viz. Zeus.—ἐπὶ is an instance of *tnesis* in which the preposition *follows* the verb to which it belongs; the sense being ἐμελλε γὰρ ἐπὶ ἐπιθήσειν ἄλγεα.

41. ἔγρετο, the epic aorist of ἐγείρω. Cf. *Ar. Ran.* 51.—ἀμφέχυτο, see on 18 sup.—ὀμφή, 'the divine voice,' viz. of the dream. (See on 92 inf.) Hesych. ὀμφή· φῆμη θεία, κληδὼν θεία—ὄνειρον φαντάσματα. Though he was now fully awake, the supernatural words seemed yet to flit round him and sound in his ears.

42. ὀρθωθείς, sitting up. Cf. x. 21, ὀρθωθείς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα. This χιτῶν was a soft woollen frock or tunic, and is very often contrasted with the outer mantle, φᾶρος or χλαῖνα, the Attic ἱμάτιον, e. g. in *Od.* vi. 214, πᾶρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἶματ' ἔθηκαν.—νηγάτεον, perhaps for νεήγατον, 'newly made' (γέγαα), but the etymology is uncertain. So in xiv. 184, κρηδέμνω—καλῶ νηγατέω.

46. ἄφθιτον, viz. because it was a divine work, inf. 101. Similarly the divine car of Hera had ἴνυς ἄφθιτος, v. 724, and the house of Hephaestus is ἄφθιτον, xviii. 370.—κατὰ νῆας, over or among the ships.

49. ἐρέουσα, to announce, declare, i. e. *show* light. For the ideas of speaking and of light are closely connected; thus, both φημί and φαίνω, as well as *fari*, are connected with φᾶος. Inf. xxiii. 226, ἦμος δ' ἐωσφόρος εἶσι φόως ἐρέων ἐπὶ γαίαν, and *Od.* xiii. 93, ἀστὴρ—έρχεται ἀγγέλλων φᾶος ἡὺς ἠριγενεῖης.

50. ὁ, Agamemnon.—ἀγορήνδε, to the popular or general assembly, opposed to the βουλή, or council of chiefs, which is previously (πρώτον) held by the ship of the senior general, the Pylos-born king, Nestor. The dream, it will be remembered, had taken the form of Nestor (sup. 21), so that he was thought to be the author of the movement. The object of Agamemnon, in playing so deceitful a part to his men as to propose their return, was to ascertain if the rupture with Achilles had alienated their minds or discouraged them.

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.

βουλή δὲ πρῶτον μεγαθύμων ἕξε γερόντων  
Νεστορέη παρὰ νηὶ Πυλογενέος βασιλῆος.  
τοὺς ὃ γε συγκαλέσας πυκινήν ἠρτύνετο βουλήν.

55

“ κλύτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίω  
εἰδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐφόκει.  
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.

‘ εὐδεις, Ἄτρεός υἱὲ δαΐφρονος ἵπποδάμοιο·

60

οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα,  
ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.  
νῦν δ' ἐμέθεν ξίνες ὄκα· Διὸς δέ τοι ἄγγελος εἰμί,  
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.

θωρήξαι σ' ἐκέλευε κάρη κομόωντας Ἀχαιοῦς  
πασσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαργιαν  
Τρώων· οὐ γὰρ εἶ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
θάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

65

Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται

ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.’ ὥς ὃ γε εἰπὼν

70

ᾗχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

ἀλλ' ἄγετ', εἰ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

πρῶτα δ' ἐγὼ ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,

καὶ φεύγειν ξὺν νηυσὶ πολυκλήσι κελεύσω·

ὕμεις δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

75

ἣ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·

ὃ σφιν εὐὲ φρονέων ἀγορήσατο καὶ μετέειπεν

55. πυκινῆν, ‘prudent,’ i. e. composed of the ξυνετοί.—ἠρτύνετο, Hesych. παρεσκευάζετο, ἡτοιμάζετο.

56. ἐνύπνιον, ‘in a dream,’ ‘during sleep,’ used absolutely, as the Attics use ὄναρ.—ἄγχιστα, ‘very closely,’ from ἄγχι, an old dative of ἀγέ = ἀγκάλη, comparative ἄσσον for ἀγχιον.—εἶδος κ.τ.λ., see Od. vi. 152. *Stature* was considered an essential part of good looks.

72. εἰ κέν πως κ.τ.λ. He here avows that his *real* object is to arm the Greeks; but he intimates a doubt if this can now be done. The chiefs however are instructed to oppose the

return, should the army precipitately accept it, as proceeding from the general-in-chief. Perhaps he adopts this policy to shift the responsibility of remaining, in the absence of Achilles, from himself. Nestor has in view this verse inf. 83.

73. πειρήσομαι, I will sound them, put their real feelings to the test.—θέμις, viz. as is the privilege of a king, to originate any measures and to adopt any course that he may think best.—φεύγειν, ἀποχωρεῖν, as i. 173.

75. ἐρητύειν, ‘restrain,’ viz. αὐτοῦς, though the Schol. supplies ἐμέ.



“ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,  
ψεύδος κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·  
νῦν δὲ ἴδ' ὅς μ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.  
ἀλλ' ἄγετ', εἰ κέν πως θωρήξομεν υἴας Ἀχαιῶν.”

ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,  
οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν  
σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.  
ἦύτε ἔθνεα εἰσι μελισσῶν ἀδινῶν  
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων  
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσι εἰαρινοῖσιν·  
αἶ μὲν τ' ἔνθα ἄλις πεποτῆται, αἶ δέ τε ἔνθα·  
ὡς τῶν ἔθνεα πολλὰ νέων ἄπο καὶ κλισιάων  
ἡόνος προπάρουθε βαθείης ἐστιχόωντο

80. ἔνισπεν, 'had told us of the dream.' The argument seems to be, that the dream is probably true, because a good and brave man has seen it; it would have been untrustworthy, if an inferior man had seen it. This is the doctrine of Plato, Philebus, p. 40, B, τοῖς μὲν ἀγαθοῖς ὡς τὸ πολὺ τὰ γεγραμμένα (i. e. fancies) παρατίθεσθαι ἀληθῆ διὰ τὸ θεοφιλεῖς εἶναι, τοῖς δὲ κακοῖς πολλὰ τάναντιον. As the dream itself was a ψεύδος on the part of Zeus, there is a poetical irony in here assuming that it is true. The next line occurs also xxiv. 222. By νοσφιζέσθαι the holding aloof, or declining to accept it, seems to be meant. Schol. ἐχωριζόμεθα τῆς πίστεως.

83. εἰ κεν κ.τ.λ. See sup. 72. Nestor here shows that his object is the same as Agamemnon's.

84. ἤρχε, 'led the way,' viz. as senior, and because the council was held by his (Nestor's) ship, sup. 54. In deference to his age and wisdom all the rest rose up as he passed.—πειθοντο, obeyed Agamemnon's request to try and arm the Greeks.

86. ἐπεσσεύοντο, 'hastened after them,' followed the chiefs who led the way to the popular assembly. The members of the βουλή, it will be observed, were also members of the popular agora, just as the Attic βουλευταὶ appeared, as πρυτάνεις, also in the ἐκκλησία. See Mr. Hayman's Odyssey, vol. i. Append. p. iv. Cf. inf.

208. Od. xiii. 19, νῆαδ' ἐπεσσεύοντο.

87. This is the first simile in the Iliad, and it is a beautiful and appropriate one. As swarms of close-flying bees issue from a hollow rock, ever fresh coming, and then in clusters alight on the spring flowers, so the Greeks and their allies came pouring in dense masses (lit. came marching in regiments) from the ships and the encampment to the agora.—ἦύτε, an obscure form, apparently = ἦ ὅτε or ὡς ὅτε. Cf. inf. 455. iv. 462.—ἔθνεα takes the F, as in xvii. 680, πάντοσε δινείσθην πόλεων κατὰ Φέθνος ἐταίρων.—εἰσι, ἔξεισι, *ibunt*.—ἀδινῶν, 'thick,' 'dense,' connected with ἀδην and *affatim* (Hayman, App. to Od. i. p. viii).—βοτρυδὸν, βοτρυδῶν, like ἰλαδὸν inf. 93, κλαγγῆδων inf. 463. The Romans also called clusters of bees *uvae*.

90. μὲν τε, 'some, it may be.'—ἄλις, 'in quantities,' allied to the primitive sense from ἀλῆς (*Falῆς*) 'crowded.' So iii. 384, περὶ δὲ Τρωαὶ ἄλις ἦσαν.

92. προπάρουθε, 'in front of,' meaning, probably, 'on the shore in front of the sea,' viz. on the part of it furthest from the main land.—ὄσσα, rumour, viz. report that a general meeting was about to be holden. The word has an opposite sense to φήμη or ὁμφῆ, the former being a human, the latter a supernatural intimation of coming events. Cf. Od. xxiv. 413, ὄσσα δ' ἄρ' ἄγγελος ὄκα κατὰ πτόλεν ἔψχετο πάντη, and similarly ὄσσα ἐκ

ἰλαδὸν εἰς ἀγορὴν. μετὰ δὲ σφισι ὄσσα δεδήει  
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 95  
 τετρήχει δ' ἀγορῆ, ὑπὸ δὲ στεναχίζετο γαῖα  
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας  
 κήρυκες βοῶντες ἐρήτυον, εἴ ποτ' αὐτῆς  
 σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.  
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.  
 Ἥφαιστος μὲν ἔδωκε Διὶ Κρονίῳ ἀνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·  
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὃ αὐτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν 105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
 αὐτὰρ ὃ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.

Διός, Od. i. 282.—δεδήει, from δαίω, 'was enkindled,' Schol. ἐξήπτο, Hesych. ἐξεγγερο, διεκέκαστο, ἐφλέγη. So xii. 466, πυρὶ δ' ὄσσε δεδήει.

94. ἀγέροντο, the epic aorist of ἀγεῖρω, analogous to ἐγρετο from ἐγειρω, sup. 41. The intervening vowel is generally dropped; yet we have both ἄροτο and ἄρετο (xii. 279).

95. τετρήχει, Schol. ἐπεθορύβητο, 'was in commotion.' This word is allied to, but not identical with, ταράσσω and θράσσω. Rather, τέτρηχα is an epic perfect from a root τραχ, as in τρηχύς. Cf. vii. 345, Τρώων αὐτ' ἀγορῆ γένετ' Ἰλίου ἐν πόλει ἄκρη, δευῆ τετρηχυνία.

98. σχοίατο, ἀπόσχοινο, 'if perchance they would desist from their clamour.' This is a common Homeric construction, e. g. inf. 275. iii. 84, οἱ δ' ἔσχοιτο μάχης. xiv. 129, αὐτοὶ μὲν ἐχώμεθα δημοτήτης. Inf. 274, τὸν λωβήτηρα—ἔσχ' ἀγοράων. xvii. 182, ἀλκῆς—σχίω. Cf. Eur. Herc. F. 1005. Phoen. 1156.

99. σπουδῇ, 'at last,' 'with difficulty,' μόγῃ. So v. 893, τὴν μὲν ἐγὼ σπουδῇ δάμνημι ἔπεσσι. xi. 562, σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἔκορ-έσσοτο φορβῆς.

101. κάμε τεύχων, Schol. καμῶν ἔτευξεν. So vii. 220, σάκος—ὁ οἱ Τυχίος κάμε τεύχων.

104. Πέλοπι, Myrtilus, the charioteer

of Oenomaus, who was overcome in a chariot-race by Pelops, was the son of Hermes. The poet however seems to say that it was the direct gift of the god to Pelops, who, according to Pindar (Ol. i. 36 seqq.), had been carried to heaven by Poseidon. Mr. Hayman (Od. vol. i. Append. C, § 2) observes on this passage, "His (Hermes') conveying the sceptre to Pelops may express Phoenician influence, as supporting in Peloponnesus that founder of an Asiatic dynasty."

106. πολύαρνι, πολύναρνι, 'rich in flocks.' There seems to have been an old word ῥάν, ῥήν, ἄρν (whence ἄρνα, ὑπόρρηνος, x. 216), connected with our word ram; (cf. ἄρην, aries.)—Θυέστ', i. e. Θυέστα, for Θυέστῃς. He was the brother of Atreus; but the poet seems to speak of him as his son, and as the father of Agamemnon.—φορῆναι, φορήμεναι, i. e. φορέειν. So vii. 149, δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι. x. 270, αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι. Compare also Od. xvii. 224. We have the form φορήμεναι inf. xv. 310, like τερσήμεναι Od. vi. 98, ποθήμεναι ib. xii. 110, ἀριθμηθήμεναι inf. 124.—Ἀργεῖ παντὶ, viz. the Argos of the Peloponnesus, not the Πελασγικὸν Ἄργος, comprising Thessaly and a large portion of upper Hellas. Thucydides cites this verse, i. 9.

τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετήνυδα.  
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος, 110  
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέραντ' ἐυτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115  
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὄλεσα λαόν.  
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἧδ' ἔτι καὶ λῦσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμιζέμεν ἠδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.  
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,

109. ἐρεισάμενος, supporting himself on. For this custom of speaking with staff in hand see iii. 219.

111. μέγα, μεγάλως, as i. 78, inf. 132. —ἀτη, delusion, infatuation. This is the general theme of Agamemnon's speeches in the Iliad; but in reference to his folly in quarrelling with Achilles: here it means, the delusion that he would be able to take Troy.—σχέςτλιος is nearly our word 'cruel,' as in v. 403, σχέτλιος ὄμβρομόεργος, ὃς οὐκ ὀθετ' αἰσυλα βέζων. In x. 164 and Od. xii. 279, it is rather a synonym of τλήμων, 'much enduring.' The meaning is, that whereas at the commencement of the war Zeus had promised Agamemnon success (see inf. 329), it now appears that he only meant to delude him (νῦν δὲ—βουλεύσατο), and now, after the loss of a numerous host, desires his return to Argos. All this is insincere, and is meant to test the feelings of the army, who, as he hopes, are yet intent on the war.—With respect to the promise here referred to, see on v. 715.

116. οὕτω που κ.τ.λ. This is said with an affectation of resignation to the divine will. The power of Zeus to ensure the capture of cities is expressed in what next follows; his will in the present case is purposely left doubtful, or rather, is virtually

denied.

119. γάρ. This explains δυσκλέα in 115.

122. τέλος δὲ κ.τ.λ. 'I say ἀπρηκτον, ineffectual, for as yet no end of the war has presented itself.'

123 seqq. This passage has been considered one of the proofs of the great antiquity of the Homeric poems, because so primitive a mode of counting, and one that indicates so little notion of the use of figures, is here described. See Mr. Gladstone, 'Studies on Homer,' vol. iii. p. 439. Translate: 'for if we chose, Achaeans and Trojans, after making a solemn truce, to be counted both,—the Trojans to reckon how many there are at home in the city, and we Achaeans were to be arranged in decads, and those in each decad were to choose a man of the Trojans to serve them wine,—many decads would be likely to want a wine-bearer.' Sir W. Gell (Topography of Troy, p. 108) reckons that ancient Troy, supposed to be the present Bounarbashi, contained something under 50,000 inhabitants. The number of the army alone is given at that figure in viii. 562.

124. ὄρκια, viz. because it could only result from a truce, and one in which both sides could put trust (πιστὰ), that the two parties could come together to compare numbers.—ἀριθ-

Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν, 125  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεῖν,  
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπικούρου 130  
 πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἔνεισιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἴωσ' ἐθέλοντα  
 Ἴλιον ἐκπέρσαι, ἐν ναίομενον πτολιέθρον.  
 ἐνέα δὴ βεβιάσσι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δούρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, 135  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι. ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὗ εἴνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες.  
 φεύγωμεν ξὺν νηυσὶ φίλην ἐς πατρίδα γαίαν 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγριαν."  
 ὧς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν

μηθημένοι, 1 aor. pass., for ἀριθμηθῆναι. See on 106 sup.

125. λέξασθαι, 'to count themselves.' From λέγω, 'to reckon in,' 'to gather up;' a variety in sense only of λέγειν, 'to speak,' i. e. to pick and select words. There is also an epic aorist with an active sense, λέκτο, which occurs Od. iv. 451, λέκτο δ' ἀριθμόν. (From this the student must distinguish λέχθαι, λέγμενος, λέξασθαι, viii. 519, root λεχ, 'to lie down.') Pindar uses the middle aorist in one passage only, Pyth. iv. 336, λέξατο πάντας Ἴασιων, ἐφέστιοι, 'who have homes,' viz. the πολῖται as opposed to the ἐπικούροι.

127. ἕκαστοι, viz. οἱ ἐν ἐκάστη τῇ δεκάδῃ.—δευοῖατο, δέοντο, 'would stand in need of,' *carerent*.

129. πλέας, properly the accusative of πλής, *plenus* (which occurs also in *plebs* for *plebs*, and *locuples*), involves precisely the same difficulty as εἰς χέρηα in iv. 400, viz. that it takes the construction of a comparative, while really it is only a positive, πλείων and πλείστος being the forms in more familiar use. Similarly in xi. 395, οἰωνοὶ δὲ περὶ πλέες ἢ γυναικες. It is probable that 130—133 are interpolated verses.

131. ἐνεισιν, are mixed up with and form part of the Trojan forces.—πλάζουσι, distract, perplex, ἀποσφάλλουσι τῆς ὁμῆς, Schol.—μέγα, μεγάλως, as i. 78. To the allies, meaning principally the Lycians, Agamemnon attributes the delay in capturing the city.

135. σπάρτα λέλυνται, the ropes, tackle, or cordage, have become rotten and insecure.—αἱ δέ που κ.τ.λ., 'and our wives doubtless and our young children are sitting in their homes expecting us.' Compare Aesch. Pers. 63, τοκέες δ' ἄλοχοί θ' ἡμερολεγδὸν τείνοντα χρόνον τρομέονται.—ποτιδέγμεναι, προσδεχόμεναι, προσδοκῶσαι, the epic aorist in a present sense. See on i. 23.

138. αὐτῶς, μάτην, lit. 'just in this way as you see it.'—ἀκράαντον, = ἀκραντον, as κρααίνω (i. 41) is a lengthened form of κραίνω.

140. φεύγωμεν. The proposal seems purposely put in a sudden and startling way. The purport of the preceding remarks (especially 119—122) rather tended to suggest greater energy, which is Agamemnon's real object. The Schol. adds; τῷ αἰσχροῦ ὀνόματι (viz. φεύγωμεν, cf. i. 173), ἀποτρέπει τοῦ ἀπόπλου. See sup. 74.

πάσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπακουσαν.

κινήθη δ' ἀγορῇ φῆ κύματα μακρὰ θαλάσσης,

πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε

145

ἄρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν·

[ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθὼν,

λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχέουσιν,]

ὡς τῶν πᾶσ' ἀγορῇ κινήθη. τοὶ δ' ἀλαλητῶ

150

νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινή

ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον

ἄπτεσθαι νηῶν ἡδ' ἐλκόμεν εἰς ἄλα δῖαν,

οὐρούς τ' ἐξεκάθειρον· αὐτῇ δ' οὐρανὸν ἴκεν

οἴκαδε ἱεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,

155

εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

“ὦ πόποι, αἰγλόχοιο Διὸς τέκος, ἀπρυτώνη,

143. μετὰ πληθύν, ‘through the multitude.’ This is a peculiar use of μετὰ, and perhaps either μετὰ πληθύνι or κατὰ πληθύν is the true reading.—ὅσοι κ.τ.λ., ‘as many as had not overheard (the decision of) the council.’

144. κινήθη, was set in motion, heaved and tossed like the long waves of the sea. The movement was for home unanimously, inf. 149—153.—φῆ, ‘as,’ ὡσπερ. A particle of rather uncertain formation, but occurring also xiv. 499, ὃ δὲ φῆ κώδειαν ἱνασχῶν, and Hymn εἰς Ἑρμῆν 241, φῆ ῥα νελλουτος. Dr. Donaldson (*New Cratylus*, § 199) says it is the Sanscrit *vā*, ‘like.’ It may possibly be a digammated form of the relative, = ἦ, *quia*, *quomodo*.

146. ἄρορε. Hesych. ἄρορε· διήγειρεν, ἐτάραξεν. A reduplicated active aorist from a root ὀρ (ὀρνυμι, ὀροῖω, ὀρω, ῥουσε, &c.).—ἐπαΐξας, ‘sweeping over them,’ or actively, ‘stirring them on the surface’ (ἐπί). The neuter sense (see vii. 240) is perhaps the more probable.

147. βαθὺ λήιον, a deep, or tall, field of corn.—ἐπὶ δὲ κ.τ.λ., ‘and it bends (or nods) to it with its ears.’ The motion of the corn towards the point to which the wind blows is compared to that of the host towards the ships. The subject to ἡμῖν is λήιον.

149. ἀλαλητῶ, with a loud and confused noise. See on iv. 436.—κόνις

κ.τ.λ., compare v. 503, 504.

152. ἀπτεσθαι, ‘to lend a hand to the ships.’—οὐρούς, the trenches or cuttings for launching the ships. Hesych. τῶν πλοίων τὰ ὀρητήρια, δι’ ὧν καθέλκονται. These appear to have been made when first the ships were drawn high on the beach, and having become choked with the sand, were now cleared out afresh.

154. ὑφῆρεον, ‘they began to draw from under them the stays of the galleys.’ These stays or prows were probably stones; see on i. 486. To remove them was the last process before actually floating the vessels, and the poet thereby expresses how nearly the proposal of Agamemnon was carried out.

155. ὑπέρμορα, adverbially, = ὑπὲρ μόρον, beyond what was destined, or contained in the decrees of fate. Hesych. ὑπὲρ τὸ δεῖν, ὑπὲρ τὸ καθῆκον. So Od. i. 34, σφῆψιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν. Inf. vi. 487, οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἄϊδι προΐαψε. XX. 336, μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηται. xvii. 321, καὶ ὑπὲρ Διὸς αἴσαν, and ibid. 327, καὶ ὑπὲρ θεῶν. We should say, ‘Not even Fortune herself could have prevented the Greeks from going home.’

157. ἀπρυτώνη, ‘invincible,’ ἐν μάχαις ἀπρυτος, ἀτειρής.—οὕτω δὲ κ.τ.λ., an ironical statement intended as a reproach.—‘so then they will go and leave’ &c

οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,  
 Ἄργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης,  
 κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160  
 Ἄργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδέ τ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας." 165

ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,  
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων αἴεσσα,  
 καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.  
 εἶπεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον 170  
 ἔστεῶτ' οὐδ' ὄ γε νηὸς ἐνστέλμοιο μελαίνης  
 ἦπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν.  
 ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη  
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,  
 φεύξεσθ' ἐν νήεσσι πολυκλήμισι πεσόντες, 175  
 κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἄργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
 μηδέ τ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."

ὡς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,

164. ἐρήτυε, restrain each soldier by your gentle, i. e. persuasive, words. But this verse, as the Schol. perceived, is perhaps interpolated from 180 inf. The word σοῖς is certainly more applicable to Ulysses; for Hera could hardly require that Athena should make an address to the army.

169. εἶπεν ἔπειτα, a common combination, without a connecting particle: see on iv. 89, where also ἐσταότα occurs in the same sense as elsewhere ἡμενος, viz. remaining idle or disengaged. So also iv. 327.—ἀτάλαντον, equal, matched with Zeus in council. The initial ἀ seems a clipped form of ἅμα, as in ἀλέγω, ἀλοχος, ἀσιτοις &c. In ἀβροος and ἀπας the

aspirate is retained.

171. ἐπεὶ κ.τ.λ. He was making no preparations to launch his ship, because he was vexed at the homeward movement.

175. πεσόντες, throwing yourselves into, i. e. not embarking in order. So xii. 107, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσῶσθαί.

179. ἐρώει (i. 303), 'do not retire,' 'do not withdraw from the task.' Hesych. ὑποχώρει. 'Do not be sluggish,' Buttman, Lexil. p. 310. The τε nearly represents τοι of later writers.

182. ξυνέηκε, he understood, viz. as Achilles in i. 199. It does not appear that the goddess presented herself visibly, in this case at least. Cf. Eur.

βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν  
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.

αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185

δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,

τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.

“δαμόνι, οὐ σε ἔοικε κακὸν ὡς δευδίσσεσθαι, 190

ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.

οὐ γάρ πω σάφα οἶσθ' οἶος νόος Ἀτρεΐωνος·

νῦν μὲν πειράται, τάχα δ' ἕψεται νῆας Ἀχαιῶν

ἐν βουλήῳ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.

μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195

θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,

τιμῆ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητιέτα Ζεὺς.”

ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,

Hipp. 86, κλύων μὲν αὐδὴν, ὅμα δ' οὐχ ὁρῶν τὸ σόν. Compare also Soph. Ajax. 16.

183. χλαῖναν, the φάρος or outer mantle, sup. 43. This was done probably for convenience, that he might move about more actively among the men.—κόμισσεν, 'took care of.' Cf. iii. 378, τὴν μὲν—κόμισαν ἐρήρες ἐταίροι.

185. ἀντίος, coming into the presence of Agamemnon, whom he knew (sup. 75) to approve of his intention.—οἱ, 'at his hands,' a locative use, as in xv. 87, Θέμιστι δὲ καλλιπαρήῳ δέκτο δέπας.—ἀφθιτον, see sup. 46.

188. ὃν τινα κ.τ.λ., 'whomsoever he found that was either a king or a man of eminence, him he endeavoured to restrain by gentle words as he stood by.' For the construction of the aorist optative followed by the imperfect, see on iii. 216. The common soldiers, the δῆμος or ὄχλος inf. 198, he treats as serfs or slaves, and strikes them if insubordinate.

190. δευδίσσεσθαι, 'to be scared,' 'to be panic-stricken,' viz. by the ill success of the war. Hesych. ἐλαβεῖσθαι, φοβεῖσθαι, φεύγειν. 'To be frightened off' would nearly represent the sense. In iv. 190, xiii. 810, xv. 196, and elsewhere, it is transitive, 'to frighten.'

192. οἶος νόος. He intimates ob-

scurely, what he knows to be the fact, that Agamemnon was not in earnest, but only sounding the feelings of the army.—Ἀτρεΐων, a less common patronymic, like Πηλείων = Πηλεΐδης.—πειράται, see sup. 73.—ἕψεται, 'he will punish,' he will do some harm to, viz. when he sees and resents their cowardice. See on i. 455. The same sentiment is represented in 195.

194. οὐ πάντες, viz. not all of us chiefs, but only the γέροντες, sup. 53.—μή τι κ.τ.λ., sc. δέδοικα μή, or ὅρα μή. 'Perhaps,' says Ulysses, 'Agamemnon is offended, and has devised this scheme as the best method of carrying out his vengeance.'

196. θυμὸς μέγας, a common combination (e.g. ix. 496), means 'pride' rather than anger. The sense then is, that the chief's pride will not brook the return without success.—τιμῆ δὲ κ.τ.λ., i. e. being, as it were, the favourite of heaven, and holding his dignity from Zeus himself, he is naturally high-minded and haughty. This latter argument Ulysses addresses also to the common soldiers, inf. 205.

198. δῆμον, of the commonalty, as contrasted with the chiefs.—ἴδοι, sup. σπεύδοντα.—σκήπτρω κ.τ.λ., cf. xxiv. 247, ἦ, καὶ σκηπανίω διέπ' ἀνέρας.

τὸν σκῆπτρῳ ἐλάσασκεν ὀμοκλήσασκέ τε μῦθῳ.  
 “δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200  
 οἷ σεο φέρτεροι εἰσὶ· σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλῇ.  
 οὐ μὴν πως πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοί.  
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,  
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω 205  
 [σκῆπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύη.]”  
 ὡς ὁ γε κοιρανέων δίεπε στρατόν· οἱ δ’ ἀγορήνδε  
 αὐτίς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων  
 ἠχῆ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210  
 ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας·  
 Θερσίτης δ’ ἔτι μούνος ἀμετροεπῆς ἐκολῶα,  
 ὃς ἔπεα φρεσὶ ἦσιν ἄκοσμά τε πολλά τε ἤδη,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐρίζεμεναι βασιλεύσιν,

201. ἀπτόλεμος. ‘Fighting-man,’ φῶς, ἦρως, κούρος &c., was a complimentary title; the negation of it was a reproach. Such men were called βάνανσοι and χερῆες, (*New Cratylus*, § 262.) These men (so to say) ‘did the fighting,’ but were allowed no credit, and were held of no account even when a victory was gained; a fact of which Euripides justly complains, *Androm.* 695—700.

203. οὐ μὴν. There is some ellipse: ‘You would like, doubtless, to decide every thing for yourselves, but that is impossible,’ &c. In the same sense οὐ μὲν occurs *inf.* 233.

206. θέμιστας, the dispensing of justice. See on *ix.* 99. This verse is rejected by Bekker. The construction ᾧ ἔδωκε Ζεὺς (βασιλέα εἶναι) was misunderstood by those who interpolated this line to supply an accusative.

207. κοιρανέων, exercising his authority as a commander. Cf. *iv.* 250, ὡς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν, and on 487 *inf.*—δίεπε, *Schol.* διὰ τοῦ στρατοῦ ἐνήργει, ‘managed the people.’ So δίεπεν πόλεμον, *i.* 166, ἕκαστα, *xi.* 706.—αὐτίς, ‘again,’ because they had suddenly and prematurely left it, *sup.* 150.—ἐπεσσεύοντο, *sup.* 86.

210. αἰγιαλῷ μεγάλῳ, a broad and spacious shingle. This line imitates

the continuous roar of the sea.—σμαραγεῖν is used of any sharp sudden noise, causing an echo or prolonged sound, as of thunder, *xxi.* 199, of the rustling of cranes as they alight, *inf.* 463. Another form of the word is σφαραγεῖν, *Od.* *ix.* 390, and so Zeus the thunderer is called βαρυσφάραγος πατήρ, *Pind. Isthm.* *vii.* 23.

212. Θερσίτης. This celebrated episode gives a sketch of one of the turbulent and insolent malcontents in an army, who use their best efforts to misrepresent the authorities and to incite sedition in others. There is a vein of comedy in the whole passage. Compare *Soph. Philoct.* 442, Θερσίτης τις ἦν, ὃς οὐκ ἂν εἴλετ εἰσάπαξ εἰπεῖν, ὅπου μῆδεις ἐσῆ.—ἀμετροεπῆς, ‘unmeasured in language,’ i.e. both as to quality and quantity.—ἐκολῶα, ‘went on chattering’ like a jackdaw. Cf. *i.* 575, ἐν δὲ θεοῖσι κολῶν ἐλαύνετον. Hence κλῶζειν for κολοῖζειν, ‘to hoot,’ in *Dem. Mid.* *p.* 586. Like κολοῖδος, the name of the bird, the word is formed from a root κολ or κελ (κέλομαι, κελεῖν &c.). *Hesych.* ἐκολῶα· ἐθούρβει, ἠτάκτει.

214. ἐρίζεμεναι. The infinitive expresses the purpose and object of the man’s abusive eloquence, viz. to dispute and argue with the kings without good cause and in mutinous language.—οὐ κατὰ κόσμον, *lit.* ‘indecorously,’ as *viii.* 12, πληγῆς οὐ κατὰ κόσμον ἔλεν·



ἀλλ' ὅτι οἱ εἴσαιτο γελόιον Ἀργείοισιν 215  
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.  
 φολκὸς ἔην, χωλὸς δ' ἕτερον πῶδα· τῷ δέ οἱ ὦμων  
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν  
 φοξὸς ἔην κεφαλῆν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ 220  
 τῷ γὰρ νεικέεσκε. τὸτ' αὐτ' Ἀγαμέμνονι δῖω  
 ὀξέα κεκληγῶς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοί  
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθω.  
 " Ἀτρείδην, τέο δὴ αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις; 225

σται Οὐλυμπόνδε, xvii. 205, τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατὸς τε καὶ ὤμων εἶλεν.

215. ἀλλὰ, sc. οὐ κατὰ κόσμον, ἀλλὰ γέλωτος χάριν. The construction might be completed by τοῦτο αἰεὶ ἔλεγε.—εἴσαιτο, *visum esset*, Schol. φανείη, δόξειε. It is the same aorist as sup. 22, τῷ μιν εἰσάμενος &c., and perhaps here also is properly transitive, 'whatever he had thought likely,' or 'made to appear to himself,' to be droll. The present tense is εἶδεται, i. 228. We have εἴσατο in Od. v. 281 and xix. 283, in both which places it may have the true medial sense, as well as inf. 791, εἴσατο δὲ φθογγὴν νῆι Πριάμοιο Πολίτῃ. Pindar has εἰδόμενος ὄψιν θεὸς ἀνέρι, Nem. x. 15. The root seems to be Fid = Fis (ισος).

216. αἰσχιστος, 'the ugliest.' The Greeks commonly associated good looks with good moral qualities, and the converse.

217. φολκός, *valgus*, 'bandy-legged.' So Buttman. The Schol. and Hesychius explain it by στραβός and ἑστραμμένος τὰ φάη, 'squint-eyed.' They supposed the word to be contracted from φάλκος. See Buttman, Lexil. p. 536—541 on this word and φοξός, who thinks an old verb φέλω = *flecto* existed, whence φολκός, 'crooked in the leg.' This, however, is the merest conjecture.—ὦμων κ.τ.λ., his shoulders were not set square, but rounded so as to be contracted over the chest. From συνέχω a perfect συνόχωχα or συνόχωκα was formed, like εἰλοχα from λέγω, and ἐπώχατο, perhaps for ἐποχώκατο, in xii. 340. Similarly in xxiii. 330, ἐν ξυνοχῆσιν ὁδοῦ seems to mean 'where the road contracts,' in *an-gustis vias*.—φοξός, 'sharp,' pos-

sibly a dialectic form of ὀξός, through the digamma. Hesychius explains it by ὀξυκέφαλος. It appears that the word was technically applied to pots or jars which had become warped in baking. The Schol. quotes from Simonides φοξίχειλος Ἀργεῖα κύλιξ. This shape of the head was thought to indicate low intellect. It is stated however that in some busts and portraits of Shakspeare a "sugar-loaf form of the cranium" prevails.—ψεδνὴ, 'thin and sparse,' not clustering or thick; or perhaps, 'dry and harsh.' By λάχνη, which is properly 'fur,' the shortness of the hair seems to be described. Inf. 743 the Φῆρες are called λαχνήεντες.—ἐπενήνοθε, 'grew upon it,' ἐπήνθει, Hesych. Apparently an aorist from ἐνέθω or ἀνέθω, connected or even identical with ἀνθέω (compare φέρω and φρέω). Cf. x. 134, χλαῖναν—οὐλη δ' ἐπενήνοθε λάχνη. xi. 266, ὄφρα οἱ αἰμ' ἐτι θερμὸν ἀνήνοθεν ἐξ ὤτειλῆς. On the personal description of Thersites, see Mr. Gladstone, 'Studies on Homer,' iii. p. 120.

220. ἔχθιστος, 'most odious to,'—τὸτ' αὐτ', *tunc autem*; a sense of αὐτε very frequent in Homer.—Ἀγαμέμνονι, the dative after ὀνειδέα.

225. τέο, i. e. τοῦ, τίνας, as τέων for τίνων, Od. vi. 119 and elsewhere. The genitive may depend on the sense of ἐνεκα implied, or on the more remote verb χατίζεις.—ἐπιμέμφεαι, 'are you dissatisfied about.' He supposes that the tributes paid by the people to the kings were thought insufficient. Indirectly, he charges Agamemnon with avarice and incontinence. The prizes given to the generals from captured cities are mentioned in i. 163 seqq.

πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξάιρετοι, ἄς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εἴτ' ἂν πτολίεθρον ἔλωμεν.  
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεδείεαι, ὃν κέ τις οἴσει  
 Τρώων ἱπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,  
 ὃν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,  
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,  
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχεαι. οὐ μὲν ἔοικεν  
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.  
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,  
 οἴκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἔωμεν  
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται  
 ἢ ῥά τί οἱ χημίεις προσαρμόνομεν ἦε καὶ οὐκί."  
 [ὃς καὶ νῦν Ἀχιλλῆα, ἔο μὲγ' ἀμείνονα φῶτα,  
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆι χόλος φρεσίν, ἀλλὰ μεθήμων  
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.]  
 ὃς φάτο νεκείων Ἀγαμέμνονα ποιμένα λαῶν  
 Θερσίτης. τῷ δ' ὄκα παρίστατο διὸς Ὀδυσσεύς,  
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ.  
 “Θεροσίτ' ἀκριτόμυθε, λιγύς περ ἔων ἀγορητῆς

230

235

240

245

230. υἱὸς ἄποινα, cf. vi. 46. x. 378. xxi. 42.—ἐγὼ, a ridiculous boast, for the speaker is virtually preferring himself in valour to all the other Greeks.

232. γυναῖκα νέην, 'a new, or fresh, concubine,' viz. Briseis, the taking of whom he considers as the cause of bringing new trouble to the Greeks (lit. 'setting them on new troubles,' κακῶν ἐπιβαίνειν). Cf. viii. 285, τὸν καὶ τηλόθ' ἔοντα ἐνκλείης ἐπίβησον.—ἦν κατίσχεαι, ὄφρα κατέχης, *quam solus detineas*.—οὐ μὲν, for *non enim*, cf. sup. 203.—ἀρχὸν, Schol. τῶν Ἀχαιῶν.

235. ὦ πέπονες, 'O soft ones,' as in xiii. 120. Here a term of reproach; perhaps also in vi. 55, ὦ πέπον, ὦ Μενέλαε, τί ἢ δὲ σὺ κήδεαι αὐτὸς ἀνδρῶν; The metaphor is from ripe fruit, opposed to ὠμός, 'crude,' then 'cruel.' ἐλέγχεα, the thing for the person, as the tragics say ὃ δύσθεον μίσσημα, ὦ μίσος &c. Elsewhere men are called ἐλεγχίεις and ἐλέγχιστοι, iv. 242. Cf. xxiv. 260, τοὺς μὲν ἀπόλεσ' Ἄρης, τὰ δ' ἐλέγχεα πάντα λείπεται.—Ἀχαιῖδες

κ.τ.λ., i. e. women and no longer men; 'O vere Phrygiae, neque enim Phryges,' Virg. Aen. ix. 617.—περ, ὅμως, viz. whether Agamemnon likes it or not.

237. αὐτοῦ, ἐνθάδε.—πεσσέμεν, 'to digest at his leisure,' i. e. to have undisturbed possession of his prizes. So ἄλγεα, χόλον, ἔλκεα πέσσειν &c.—ἢ ῥα, εἰ ἄρα, 'whether we (the commonalty) are of any assistance to him or not.'

241. χόλος κ.τ.λ., 'he has no anger in his disposition, but is forgiving' or remiss, i. e. faint-hearted. This is a poetic irony, as the μῆνις had shown him to be otherwise.

242. This line occurred i. 232.  
 244. παρίστατο, προσήθε. Cf. sup. 199 seqq.—ὑπόδρα, i. 148.—ἠνίπαπε, a reduplicated aorist, said to come from ἐνίπτω. Rather, perhaps, from ἐν and a root *Fep* (ἐπος, εἰρεῖν). See *Levi-logus*, p. 124.—ἀκριτόμυθε, 'reckless babbler,' (indiscriminate in words,) as ἀμετροπέης sup. 212, inf. 796, αἶτι τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν.

ἰσχοε, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.  
 οὐ γὰρ ἐγὼ σέο φημί χερείοτερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250  
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις,  
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
 ἢ εὖ ἦε κακῶς νοστήσομεν υἱεσ Ἀχαιῶν.  
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὡς νύ περ ὦδε,  
 μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπέιη,  
 μηδ' ἔτι Τηλεμάχοιο πατῆρ κεκλημένος εἶην, 260  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγῶς ἀγορήθην ἀεικέσσειν πληγῆσιν."'  
 ὡς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ 265  
 πλῆξεν· ὃ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,

248. χερείοτερον, 'viler.' From a positive χείριος = χερύς or χέρης (i. 80), as we have ταρφεύς, θαμείος, by the side of ταρφύς and θαμύς.

250. τῷ, 'wherefore,' i. 418. We should rather expect, for the sense, εἰ δὲ μὴ, 'were it not so, you would not talk having kings ever on your tongue.' But τῷ may imply an ellipse; 'wherefore you would not talk of kings (if you were wise).'—προφέροισ, 'bring forward reproaches,' or quote against them their foibles by way of reproaches. So iii. 64, μὴ μοι δῶρ' ἔρατὰ πρόφθερε χρυσέης Ἀφροδίτης.—νόστον φυλάσσοις, 'be ever on the watch for the return.' Schol. τὴν πρὸς τὴν φύγην εὐκαιρίαν παρατηροῖς.

252. οὐδέ, ἀλλ' οὐ, 'but we know not yet how this (the return) will be carried into effect; viz. whether we shall set out with the approval of the gods. The actual disasters of the voyage home were described in the Cyclic poem of the Νόστοι, whence Aeschylus borrowed the account in the *Agamemnon*.

258. ἀφραίνειν is formed like μαο-

γαίνειν, ἀνοηταίνειν, ἀκολασταίνειν, μωραίνειν, ἀγριαίνειν, most of them later terms. Cf. vii. 109, ἀφραίνεις, Μενέλαε διοτρεφέες.—ὡς νύ περ, ὡσπερ νῦν.—μηκέτι κ.τ.λ., 'may I lose my own head, or my only son Telemachus, if I do not take and strip you,' &c. A form of oath by imprecating evil on oneself. So in v. 214, and Od. xvi. 101, αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς, εἰ μὴ ἐγὼ κ.τ.λ. Propertius ii. 7. 7, 'Namicitus paterer caput hoc discedere collo.'

262. χλαῖναν—χιτῶνα, see sup. 42, 43.—αἰδῶ, τὰ αἰδοῖα, called by a like euphemism μήδεα φωτὸς, Od. vi. 129. Inf. xxii. 75, ἀλλ' ὅτε δὴ πολὺν τε κάρη—αἰδῶ τ' αἰσχύνωσι κύνας κταμένοιο γέροντος. He threatens to send back Thersites stark naked to the ships, having beaten him out of the assembly with ignominious (or disfiguring) blows. The perfect participle active of πλήσσω occurs v. 763, λυγρῶς πεπληγνῖα. Od. x. 319, βάρβδη πεπληγνῖα. Ar. Av. 1350, ὅς ἂν πεπληγῆ τὸν πατέρα νεοττὸς ὦν.

266. ἰδνῶθη, 'writhed,' 'bent back-

σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη  
σκήπτρου ὑπο χρυσέου. ὃ δ' ἄρ' ἔζετο τάρβησέν τε,  
ἀλγίστας δ', ἀχρεῖον ἰδῶν, ἀπομόρξατο δάκρυ.

οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἠδὺ γέλασαν.

270

ὧδε δέ τις εἶπσκε ἰδῶν ἐς πλησίον ἄλλον.

“ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν  
βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων

νῦν δὲ τὸδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρξεν,

ὃς τὸν λωβητήρα ἐπεσβόλον ἔσχ' ἀγοράων.

275

οὗ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ

νεικεῖεν βασιλῆας ὀνειδείουσι ἐπέσσων.”

ὧς φάσαν ἠ πληθὺς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς

ἔστη σκήπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,

εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει,

280

ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἴες Ἀχαιῶν

μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.

ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν

“Ἀτρείδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ

wards,' Schol. ἐπεκάμθη. Cf. xii. 205, ἰδνωθεὶς ὀπίσω, and xiii. 618, ἰδνώθη δὲ πεσῶν.—σμῶδιξ, 'a weal.' Cf. xxiii. 716, πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους αἵματι φοινικέσσαι ἀνέδραμον.—σκήπτρου, viz. Agamemnon's, cf. sup. 186, and compare i. 246.

269. ἀλγίστας, 'smarting with the pain, with an idiotic look, he wiped off a tear.' So Od. xviii. 163, ἀχρεῖον δ' ἐγέλασσε. Hesyeh. εἰς σὺδευίαν χρεῖαν ἐμβλέψας. "Inepte, inficete, contorto vultu, utpote qui dolorem dissimulare vellet." Heyne.

270. ἀχνύμενοι περ, though vexed at his abusive language, sup. 222, or perhaps, at being prevented from the return.—ὧδε δέ τις κ.τ.λ., a common Homeric formula, on which see inf. iii. 297.

272. ἔοργεν, the perfect from a root *Fery* or *Fary* (*work*), but commonly referred to ἔρδω or ῥέζω.—ἐξάρχων, 'suggesting,' 'taking the lead in,' 'suggesting.' More commonly with a genitive, as xviii. 51, Θέτις δ' ἐξήρχε γοοῖο.—κορύσσων, διακοσμών, διέπων, arranging or marshalling the fight; μάχας ἐναριμβρότον ἔργον ἐν πεδίῳ κορύσσοντα, Pind. Isthm. vii. 54.

275. τὸν, τοῦτον, see on i. 11.—ἐπεσβόλον lit. 'a putter in of words,' like

κερασβόλος, ἐγχεσπάλος, σακεσφορος. So Od. iv. 159, ἐπεσβολίας ἀναφαίνειν.—ἀγοράων, 'from harangues,' i. e. from taking part in assemblies for the future. For the genitive see sup. 97. The general unpopularity of Thersites was stated sup. 222.

276. ἀνήσει, 'incite him,' 'allow him to go.'—ἀγήνωρ, 'haughty,' as ix. 699, ὃ δ' ἀγήνωρ ἐστί καὶ ἄλλως. xii. 300, κέλεται δὲ ἔ θυμὸς ἀγήνωρ—καὶ ἐς πυκνῶν δόμον ἐλθεῖν.

278. The articles in this verse are scarcely if at all to be distinguished from the Attic use.—ἠ πληθὺς, ὁ δῆμος, οἱ πολλοί, cf. sup. 271.

281. ἅμα θ'. The τε, if not a metrical insertion, indicates a confusion between ἅμα τε πρῶτοι καὶ ὕστατοι, and ἅμα πρῶτοί τε καὶ ὕστατοι.—ἐπιφρασσαίατο, 'might mark well,' 'might duly consider, his counsel.' Cf. xiii. 741, ἐνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν. Od. xviii. 94, ἦς ἐλάσαι, ἵνα μὴ μιν ἐπιφρασσαίαι Ἀχαιοί.

284. The speech of Ulysses is craftily directed to favour the real intention of Agamemnon, viz. not to return. He addresses himself directly to the commander-in-chief, ridiculing the desire of the army to depart, and

πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285  
 οὐδέ τοι ἐκτελεύουσιν ὑπόσχεσιν ἦν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότιο,  
 Ἴλιον ἐκπέρσαντ' ἐυτείχεον ἀπονέεσθαι  
 ὧς τε γὰρ ἢ παῖδες νεαροὶ χῆραὶ τε γυναῖκες  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
 ἦ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.  
 καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι  
 χειμέρια εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.  
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν  
 ἢ ἔτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί. 300  
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτιο φέρουσαι.

encouraging them to hold out, while he affects to sympathize with their natural desire to return.

285. ἐλέγχιστον, 'most disgraced.' See on iv. 242.—μερόπεσσι, an ancient word, of which the traditional sense seems to be φωνήεσσι, 'articulate-speaking.' Probably the Μέροπες (Pind. Isthm. v. 31) were a nation, whence the word passed into a general attribute. Hesych. λέγονται δὲ καὶ Κῶοι Μέροπες.

287. ἐπι στείχοντες, i. e. πρὶν ἐλθεῖν. So Od. iv. 736, δμῶ' ἐμόν, ὃν μοι ἔδωκε πατῆρ ἔτι δεῦρο κιοῦση.—ἐκπέρσαντα, viz. σε, 'that you should return when you had sacked,' i. e. should not return till you had sacked, 'the well-built Troy.'

289. ἦ — τε is used as in Aesch. Eumen. 524, ἦ πόλις βροτός θ' ὁμοίως.

291. ἦ μὴν κ.τ.λ. 'Truly, I should say it is toil (i. e. a thing to be disliked) even to return in vexation,' or without having accomplished the object of the voyage. This is stated more fully inf. 298. The particles ἦ μὴν signify, 'but nevertheless,' 'but I can tell them that' &c. As, however, both 290 and 291, as well as 298, end with νέεσθαι, and as the γὰρ in

292 clearly explains 290, and not 291, it may be doubted if this latter verse is not in the wrong place, and was not originally a mere variety of 298, which perhaps should follow 300.

292. The order of the words is, as the Schol. points out, καὶ γὰρ τίς τε ἕνα μῆνα μένων σὺν νηὶ π. ἀπὸ ἧς ἀλόχοιο, ἀσχαλάα.—ὃν περ, i. e. εἰάνπερ, 'if wintry storms and rough sea should keep him close in port.'—εἰλεῖν, or εἰλεῖν, 'to hem in,' is a frequent epic word, well discussed in all its senses in the *Lexilogus*. See on viii. 215. Here it means κολύωσι τοῦ πλείν, ἐξείρωσι.—περιτροπέων, περιτροπᾶς ἔχων, a secondary and neuter form from τρέπω.

297, 299. It seems as if ἔμπης τλήτε was intended to be combined. See the note on 291 sup. If γὰρ were read for τοι, or if τοι could bear the same sense, then 298 might be regarded as parenthetical; and this is Doederlein's view.—ἐπὶ χρόνον, 'for a time,' as Od. xiv. 193, εἴη μὲν νῦν ἐπὶ χρόνον ἡμῶν ἐδωδὴ ἠδὲ μέθυ γλυκερόν.

300. μαντεύεται. A short way of saying, εἰ ἔτεόν ἐστιν ὁ Κάλχας ἔμαντεύσατο, viz. inf. 328.

302. οὓς μὴ, = εἰ τινὲς εἰσιν οὓς μὴ

χθιζά τε καὶ πρωΐζ' ὄτ' ἐς Αὐλῖδα νῆες Ἀχαιῶν  
 ἠγγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,— 305  
 ἡμεῖς δ' ἀμφιπερὶ κρήνην ἱεροὺς κατὰ βωμούς  
 ἔρδομεν ἀθανάτοισι τελεήσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,—  
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουῖός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώωσδε,  
 βωμοῦ ὑπαίξας πρὸς ῥα πλατανίστον ὄρουσεν. 310  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.  
 ἔνθ' ὃ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας.  
 μήτηρ δ' ἀμφεποτᾶτο ὄδυρομένη φίλα τέκνα· 315  
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.

κ.τ.λ. But this is a use of *μή* that rather resembles the more subtle idioms of a later age than the Homeric. The account that follows evidently refers to some poem, perhaps the *Cypria*, containing a more detailed account of the early history of the war.—*κῆρες*, the powers of destruction, the demon-powers, as it were, of death in any form, either by the pestilence or the war. So inf. 834, *κῆρες γὰρ ἄγον μέλανος θανάτοιο*. Od. xiv. 207, *ἀλλ' ἦτοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι*. 'Qui non funestis liquerunt lumina fatis,' Cicero, De Div. ii. 30, who translates this passage at some length. See Mr. Gladstone, 'Studies,' vol. iii. p. 440.

303. *χθιζά καὶ πρωΐζα, πρῶην, ἢ χθῆς καὶ πρῶην*, 'some time ago.' This is certainly a strange phrase for describing an event that had occurred fully nine years before. The Schol. thinks it was purposely designed to make the time appear short. In Od. vi. 170, *χθιζός ἐεκοστώ φύγον ἡματι οἰνοπα πόντον*, the sense is literally 'yesterday,' and so Od. ii. 262 and ll. i. 424.

304. *ἠγγερέθοντο*. The imperfect of *ἀγγερέω*, formed from *ἀγγεῖρω* on the analogy of *φλεγέθω*, *διακάθω*, *φθινύθω* &c.—The initial *ἠ* is made long, as in *ἠγέρονται*, and thus we have *ἠγγερέθονται* in iii. 231.—*κατὰ βωμούς*, at or throughout the various altars. Here *κατὰ* has a *distributive* sense.

307. *ὅθεν*, from under the roots of which. The *platamus orientalis* loves

to grow quite close to water. So Plat. Phaedr. p. 230, B, *ἢ τε αὖ πηγῇ χαριστάτῃ ὑπὸ τῆς πλατάνου ῥεῖ μαλα ψυχροῦ ὕδατος*.—*δαφουῖός*, perhaps 'dusky brown,' an epithet of an eagle, a lion, of a glowing brand, Aesch. Prom. 1043. Cho. 596. Eur. Alcest. 598; perhaps (mythically) 'blood-specked,' i. e. of a colour symbolical of destruction. Inf. x. 23, *δαφουῖὸν δέρμα λέοντος* seems to refer rather to colour, 'tawny.'

309. *ἦκε φώωσδε*, 'sent into light,' i. e. suddenly brought into being as a portent.

312. *ὑποπεπτηῶτες*, like *ἐμπεφυῖα* i. 513, an epic perfect from *ὑποπίπτω*. Cf. Od. xiv. 354, *κέμην πεπτηῶς*: *ibid.* xiii. 98, *ἀκταὶ ἀπορρώγες, λυμένους ποτιπεπτηνῖαι*. The sense is, 'crouching or nestling beneath the leaves.' The number of the birds, including the parent, indicates the years of the war. Cf. 327—329.

314. *ἐλεεινὰ* is to be construed with *τετριγῶτας*, 'piteously shrieking.' From *τρέξεν*, a word applied to the scream of bats, Od. xxiv. 7, and to the wail of ghosts, *ibid.* 5 and inf. xiii. 101. The perfect participle is used as in *ὄξεια κεκληγῶς* sup. 222.

316. *ἐλελιξάμενος*, lit. 'having made itself tortuous,' i. e. advancing to it with the peculiar *wriggling* or writhing motion of a snake. Thus *ἐλεξέ* and *ἐλιγμένους* are used of zig-zag lightning, the spiral form of a lock of hair, Eur. Frag. Thes. 384, and *ἐλίσειν βίον πόρον*, Pind. Isthm. vii.

αὐτὰρ ἐπεὶ κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θήκεν θεὸς ὅς περ ἔφηνεν·  
 λαῶν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἶον ἐτύχθη. 320  
 [ὡς οὖν δεινὰ πέλωρα θεῶν εἰσηλθ' ἑκατόμβας,]  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν  
 ' τίπτ' ἄνω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὴν τόδ' ἔφηνε τέρας μέγα μητιέτα Ζεὺς,  
 ὄψιμον ὄψιτέλεστον, ὄον κλέος οὐ ποτ' ὀλείται. 325  
 ὡς οὗτος κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,  
 ὡς ἡμεῖς τοσσαῦτα ἔτεα πολεμίζομεν αὐθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν·  
 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε μίμνετε πάντες, ἐκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κε ἄστυ μέγα Πριάμοιο ἔλωμεν."  
 ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν—  
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείου. 335  
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότης Νέστωρ

15, is to make the path of life complex and crooked. Elsewhere ἐλελιχθῆναι is applied to a thing or person suddenly turned round, or shaken to and fro, i. 530, and so the Schol. appears here to have understood it, explaining it by ἐπιστραφεῖς.—ἀμφιαχῆναι, as from a participle ἰαχῶς, like ἐπιπλῶς εὐρέα πόντον, vi. 291.—πτέρυγος, the genitive of the part seized, like λάβε (Ζῆνα) γούνων, i. 500.

318. ἀρίζηλον (for ἀρισ-δηλον, or ἀρι-δηλον), visible, conspicuous, i. e. a lasting record of the portent. Similarly Poseidon turns into stone the Phaeacian ship that had conveyed Ulysses, Od. xiii. 163. There was an old variant αἰδηλον, 'invisible,' which Cicero renders, De Div. ii. 30, "Qui luci ediderat genitor Saturnius, idem Abdidit, et duro firmavit tegmina saxo." Doederlein proposes to read αἰδηλον, 'always visible,' like αἰεζως, 'ever-living.'

322. θεοπροπέων, 'declaring the will of the gods,' acting as θεοπρόπος, i. 87.—ἄνω, 'silent,' see on ix. 30.

325. ὄον, a lengthened form of οὐ, like ἔης for ἦς, xvi. 208, and perhaps ἔεις for εἰς in Hesiod. The principle may be the same as in κάρη κομόωντες, ἡβῶω &c., unless perhaps the digamma (ἔφου = Φοῦ, see sup. 144) will better account for the form.

328. τοσσαῦτα, viz. nine, sup. 313. The interpretation of the omen seems derived from the successive consumption or expenditure of lives during the several years of the war. When that had ceased, the city would be taken.—αὐθι, 'there at Troy,' the words of Calchas being uttered at Aulis.

335. ἐπαινήσαντες, 'having heard with approval.' The fickleness of the people in assenting to the proposal to stay, as eagerly as they had assented to the proposal to return, is well and naturally described. Nestor (on whom, with Ulysses, it would seem, the duty had been specially imposed, sup. 75) follows with the same views, but trying the effect of banter upon the people.

“ὡ πόποι, ἧ δὴ παισὶ εἰκότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆμα ἔργα.  
 πῆ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;  
 ἐν πυρὶ δὴ βουλαὶ τε γενοῖατο μῆδεά τ’ ἀνδρῶν  
 σπονδαὶ τ’ ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν.  
 αὐτως γὰρ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.  
 Ἄτρείδῃ, σὺ δ’ ἔθ’, ὡς πρὶν, ἔχων ἀστεμφέα βουλήν  
 ἄρχεῦ Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας,  
 τούσδε δ’ ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύουσ’ (ἄνυσσι δ’ οὐκ ἔσsetαι αὐτῶν)  
 πρὶν Ἀργουσὶ ἵεναὶ πρὶν καὶ Διὸς αἰγιόχοιο  
 γνώμεναι ἧ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.  
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα  
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξῃ, ἐναίσιμα σήματα φαίνων.

340

345

350

337. ἀγοράασθε, like Ἀπόλλωνα in i. 21, ἀπονέεσθαι, ἀποδιώμαι, &c., has the initial *á* long by the *ictus* or *arsis*. See i. 45.

339. πῆ βήσεται, ποὶ τελευτήσει, ‘what will be the end now of all our compacts and our oaths?’ viz. those we made to the generals to serve them faithfully.—ἐν πυρὶ κ.τ.λ., ‘then may all the plans and designs of the generals be consumed in the fire,’ viz. if your courage and your promises are to fail you thus.—ἐπέπιθμεν, for ἐπέπιθόμεν, from a reapplicated aorist πεπιθεῖν, with the augment added, as in ἤγαγον, ἤραρον. This verse occurs also in iv. 159.

344. ἀστεμφέα, firm, unflinching, βεβαίαν. See on iii. 219. Nestor professes to urge Agamemnon to reconsider and retract the advice he had given (though insincerely) sup. 140.—ἀρχεῦ, continue to act as ἀρχός. So in v. 200, ἀρχεῦεν Τρώεσσι κατὰ κρατερὰς ὑσμῖνας.

346. φθινύθειν, ἔρρειν, κακῶς νοστήσαι, an invidious word for ἀπελθεῖν, and implying that no good would come of the return against the promises of Zeus. Cf. inf. 359.—ἓνα καὶ δύο, ‘one or two,’ meaning, perhaps, Thersites and any that might be his abettors; but indicating that the

number of recusants was very small.—Ἀχαιῶν νόσφιν, apart from the main body of the army.—ἄνυσσι κ.τ.λ., for οὐδὲν ἀνύσουσι, they will effect nothing, will not succeed in their designs.

348. πρὶν—πρὶν, *prius quam*, as in i. 97, 98. vii. 481. There is a little irony and a gentle banter conveyed. They are not to set off home till they have found by experience that the promises of Zeus are false.—ὑπόσχεσις, viz. that implied in the presage following.

350. φημὶ γὰρ οὖν, ‘for I say, whether you believe it or not.’—κατανεῦσαι, ‘nodded assent,’ viz. gave his sanction to the expedition. Cf. i. 524, εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήης. There seems an allusion here, as sup. 301 seqq., to other well-known poems on the sailing of the fleet to Troy.

353. This verse appears to have been interpolated by some one who wished to indicate what the particular portent was. Properly, ἀστράπτοντα is required; but the irregular nominative may be defended by vi. 510 and v. 135. A similar line occurs in ix. 236, Ζεὺς δέ σφῃ Κρονίδης ἐνδέξῃ σήματα φαίνων ἀστράπτει.



τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι  
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 ἀλλὰ ἀναξ αὐτός τ' εὐ μῆδεο πείθεό τ' ἄλλῳ· 360  
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω.  
 κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,  
 γνώσεται ἔπειθ' ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔησι κατὰ σφέας γὰρ μαχέονται·

354—356. τῷ κ.τ.λ. 'Wherefore let no one press to return home before he has won a wife of the Trojans for a concubine, and avenged the cares and sighs of Helen.' Two motives are here propounded, those of self-interest and of national honour. Helen's rape is specially mentioned as a justification for taking wives from the Trojans. The word ὀρμήματα is very perplexing. It is commonly interpreted μέριμναι, and it may, like ὀρμαίνειν, refer to mental emotion. There is some difficulty too in τίσασθαι, which generally means 'to execute vengeance on another for something,' and takes an accusative or a genitive of the thing. Compare Od. xv. 236, ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηληΐα. Here it seems that we must supply αὐτοῦς, viz. τοὺς Τρώας.

357. εἰ δέ τις κ.τ.λ. 'If however any one is exceedingly desirous to return home, let him lay hands on (i. e. to launch) his well-benched dark ship, that before the others he may bring upon himself death and fate,' i. e. the fate that awaits him. This seems to allude to 346 sup., τοῖσδε δ' ἕα φθινύθειν κ.τ.λ.

360. αὐτός κ.τ.λ. If others counsel badly, do you counsel well yourself, and comply with the advice of another, i. e. the present speaker. There seems to have been an ancient saying to this effect: cf. Hesiod, Opp. 293, οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ· ἐσθλὸς δ' αὐ κακείνος, ὃς εὖ εἰπὸντι πίθηται.—ἐπίσπῃ, epic aorist of ἐφέπειν, to pursue, and thence to

attain, come upon, *assequi* or *consequi* mortem. So vii. 52, οὐ γὰρ πά τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.

361. ἀπόβλητον, to be rejected, vain or futile, as iii. 65, οὗτοι ἀπόβλητ' ἐστί θεῶν ἐρικυδέα δῶρα. Plat. Phaedr. p. 260, Α, οὗτοι ἀπόβλητον ἔπος εἶναι δεῖ, ὃ Φαῖδρε, ὃ ἂν εἴπωσι σοφοί. Theocr. xvii. 136, δοκέω δ', ἔπος οὐκ ἀπόβλητον φθέγγομαι ἔσσομένοισι. The advice following, as critics have frequently remarked, comes strangely enough after nine years of the war.—κρῖνε, διάκρῖνε, διακόσμοι, arrange according to their separate tribes and families, or clans. One is here reminded of the φύλαι and the φρατρίαι of Attica; and it is hard to believe this passage is really very ancient. We have ἀφρήτωρ in ix. 63. The advice to Agamemnon is, so to dispose his army that the people of one nation may fight together, as also those of the same clan, in order that a chivalrous rivalry may exist among them. Thus too any signs of cowardice will become the more apparent, since they will fight by themselves, and be dependent, as it were, on their own resources. Doederlein well compares Tacit. Hist. iv. 23, 'Batavi Transrhenanique, quo discreta virtus manifestius spectaretur, sibi quaeque gens consistunt.'

366. μαχέονται, a form of the future analogous to μενέω, αἰνέω, ἀνύω, &c. Cf. xx. 26, εἰ γὰρ Ἀχιλλεύς οἷος ἐπὶ Τρώεσσι μαχέεται. In i. 153 μαχρόσμενος is the form used.—κατὰ σφέας, cf. i. 271.

γνώσσει δ' ἢ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις  
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων

"ἢ μὴν αὐτ' ἀγορή νικᾶς, γέρον, υἱας Ἀχαιῶν.

370

εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἄπολλον,

τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·

τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος

χερσὶν ὑφ' ἡμετέρησι ἀλοῦσά τε περθομένη τε.

ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,

375

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης

ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίων·

εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα

Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.

380

νῦν δ' ἔρχεσθ' ἐπὶ δείπνον, ἵνα ξυνάγωμεν Ἄρην.

εἷ μὲν τις δόρυ θηξάσθω, εἷ δ' ἀσπίδα θέσθω,

εἷ δέ τις ἵπποισιν δείπνον δότω ὠκυπόδεσσιν,

εἷ δέ τις ἄρματος ἀμφὶ ἰδὼν πολέμοιο μεδέσθω,

ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρην.

385

367. καὶ θεσπεσίῃ, 'even by the decree of heaven,' not only by want of valour in the army. The Scholiast compares δαίμονιά γεγάμεν, i. e. μοίρα, in Pind. Ol. ix. 110.—ἀφραδίῃ, Hesych. ἀπειρία, ἀμηχανία, ἰσχυρία, *socordia*, Heyne. Elsewhere, as in v. 649, the dative plural is used.

370. αὐτε, 'again,' i. e. as heretofore in the βουλή, so now too in the ἀγορή. See sup. 207.

371. εἰ γὰρ κ.τ.λ. The combination of the three principal Homeric gods in the formula of an oath, was also an Attic usage, e. g. Dem. Mid. p. 578. No deeper principle, perhaps, is involved, than the union of those deities to which the greatest power and sanctity were attributed.—συμφράδμονες, σύμβουλοι, Hesych.—τοιούτοι, viz. as good as Nestor.—ἠμύσειε, Schol. πορθηθείη, 'would lay its head low.' Hesych. κλιθείη πέσειεν. See sup. 148. These two lines are repeated in iv. 290, 291.

375. ἀλλὰ μοι κ.τ.λ. This is the first admission (and it is a speedy one, as Heyne observes) of Agamemnon's fault in offending Achilles. As usual, he charges it on Zeus, who sends in-

fatuation on men.—μετά, 'into un-availing strifes and disputes.'

379. ἐς μίαν, ὁμοῦ, 'with one object in view,' i. e. in harmony. The idiom appears to resemble the Attic use of the feminine adjective, ἐξ ἴσης, ἐκ ταχείας, διὰ κενῆς &c., where μερίδος is commonly supplied.—ἀνάβλησις, ἀναβολή, a putting off, xxiv. 655.—οὐδ' ἠβαιόν, perhaps resulting from a poetic pronunciation of οὐδὲ βαιόν, (i. e. χρόνον,) the formula being nearly always used negatively. But in Od. ix. 462, ἐλθόντες δ' ἠβαιὸν ἀπὸ σπέσιος τε καὶ αὐλῆς, the same explanation would hold.

382. εἰ θέσθω, let him so place or lay his shield as to have it ever ready to his hand.—ἄρματος ἀμφί, 'on both sides of his chariot,' viz. to see that the wheels are right. We have four verses beginning in the same way, and with monosyllables, in i. 436—439.

385. πανημέριοι, 'for the rest of the day.' See i. 472. This principally refers to the fighting of the men and horses just mentioned. Cf. xix. 162, οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα ἀκμῖνος σίτιοιο δυνήσεται ἄντα μάχεσθαι.—κρινώμεθα, (the pre-

οὐ γὰρ πανσῶλή γε μετέσσειται, οὐδ' ἡβαιοίον,  
 εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.  
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται·  
 ἰδρώσει δέ τευ ἵππος εὖξοον ἄρμα τιταίνων. 390  
 ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
 μμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα  
 ἄρκιον ἐσσεῖται φυγέειν κῖνας ἢ δ' οἰωνούς."

ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα  
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395  
 προβλήτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει  
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γέωνται.  
 ἀνστάντες δ' ὄρεόντο κεδασθέντες κατὰ νῆας,  
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.  
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν, 400  
 εὐχόμενος θανάτον τε φυγῆν καὶ μῶλον Ἀρης.  
 αὐτὰρ ὁ βοῶν ἱέρευσε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,  
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,

sent tense,) 'that we may contend,' 'carry on the dispute.' This also is an Attic sense of κρίνεσθαι.—πανσῶλή, a pause, respite; μεταπανσῶλή, xix. 201. 'For rest from the fight there will be none, even for a moment, unless night shall come and part the fury of the men.'

389. ἀμφιβρότης, thrown round a man to protect him.—καμείται κ.τ.λ., 'he shall be tired in his hand by grasping the spear,' or, 'his hand shall tire round the spear.' Or περὶ = μάλα, as xxiii. 63, μάλα γὰρ κάμε φαίδιμα γνῖα.

393. ἄρκιον, βέβαιον, ἀσφαλές. 'It will not be certain for him to escape' means, in our idiom, 'it is certain that he will not escape.' On the meaning of ἄρκιος see *Lexilogus* in v. —κῖνας κ.τ.λ., see i. 5.—ἐσσεῖται, a so-called Doricism, occurs also xiii. 317, αἰπύ οἱ ἐσσεῖται—νῆας ἐνιπρήσαι.

396. προβλήτι, jutting out, exposed. In xii. 259, στήλαι προβλήτες seem to mean 'pillars (or grave-stones) laid down as foundations,' προβληθείσαι, xxiii. 255. We have ἀκταὶ προβλήτες in *Od.* v. 405. x. 89.

397. This line may have been

added; but κύματα ἀνέμων may also mean waves reared by the wind, the idea implied by the meaning and derivation of κύμα (from κνεῖν) being that of *growing bulk*. Hence τρόφι κύμα, κύματα τροφόεντα, κύμα πηγόν, and such like expressions, as κύμα ἀέξετο, *Od.* x. 93.

398. ὄρεόντο, they rose and went their way, dispersed among the ships. This is an unusual form of the epic aorist; compare xxiii. 212, ἢ μὲν ἄρ' ὡς εἶποῦσ' ἀπεβήσεται, τοὶ δ' ὄρεόντο ἠχῆ θεσπεσίῃ.—κάπνισσαν, they lighted fires; a word used in Demosth. *Kata Kónovos*, p. 1257, in the sense of 'to blacken with smoke.'—ἔρεξε, more commonly ἔρρεξε, 'sacrificed;' but the single ῥ occurs in the phrase χειρὶ τέ μιν κατέρεξε, and in ἀρεκτον, xix. 150. The meaning is, that each one sacrificed to his own national gods, and according to his country's rites.

401. μῶλον, the turmoil of the war. Whereas the people (says the Scholiast) prayed only to escape death, the general (inf. 412—418) prayed for glory.

404. κίκλησκεν, he invited to the

Νέστορα μὲν πρότιστα καὶ Ἴδομενεῖα ἄνακτα,  
 αὐτὰρ ἔπειτ' Αἴαντε δῦο καὶ Τυδῆος υἱόν,  
 ἕκτον δ' αὐτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.  
 αὐτόματος δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·  
 ἦδη γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτο.  
 410  
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων  
 “Ζεῦ κῦδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἥλιον δῖναι καὶ ἐπὶ κνέφας ἐλθεῖν  
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον  
 415  
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα,  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι  
 πρηγέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαῖαν.”  
 ὡς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,  
 ἀλλ' ὃ γ' ἔδεκτο μὲν ἰρά, πόνον δ' ἀλίαστον ὄφελλεν. 420  
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὔρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσην ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοβέτησαν.

banquet, which always made a part of a sacrifice. Plato, who refers to this passage, *Sympos.* p. 174, B, rightly says *θυσίαν ποιουμένου καὶ ἐστῶντος τοῦ Ἀγαμέμνονος κ.τ.λ.*—αὐτόματος, ἀκλῆτος, Plato *ibid.*—βοῆν ἀγαθὸς, 'good at need,' i. e. brave and prompt in responding to the call for aid, which is the usual sense of *βοή* and *βοᾶν τινα*.

409. ὡς ἐπονείτο, 'how busy he was,' i. e. too busy with the sacrifice, and perhaps with other duties, expressly to summon him. Cf. v. 84, ὡς οἱ μὲν πονεῖντο κατὰ κρατερὴν ὕσμίνην, *Od.* xvi. 13, ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονείτο κίρνας αἰθοπα οἶνον.—περίσθησαν, the second aorist, 'they stood round.'—οὐλοχύτας, see i. 449.

413. δῖναι, supply δός. The ἐπι appears to anticipate the second ἐπι so as to form ἐπελθεῖν. 'Grant that the sun may not set, nor darkness succeed, till I have overthrown in headlong destruction (πρὶν καταβαλεῖν πρηγές) the palace of Priam, all blackened with smoke, and have burnt the doors with wasting fire,

and torn asunder the tunic that Hector wears on his breast, rent with the spear.'—πυρὸς, a common Homeric genitive, on which see *inf.* vi. 331.—ῥωγαλέον, cf. *inf.* 544, θώρηκας ῥήξειν δηϊῶν ἀμφὶ στήθεσσιν, So the Attics said *καταρρηγνῆναι ἱμάτια*, *Dem.* *Mid.* p. 535 *init.* Virgil imitates this, *Aen.* xii. 97, 'da sternere corpus, Loricamque manu valida lacerare revulsam Semiviri Phrygis.'

418. λαζοίατο, a change of construction sufficiently marked by the punctuation.

419. οὐπω, viz. because the prayer to capture and burn Troy before nightfall was too great a request for Zeus to grant at once, when the war had already been protracted so long. For *κραίαινε* see i. 41.—ἀλίαστον, 'incessant,' lit. from which there is no retiring. Cf. *inf.* 797. xii. 471. 'He kept up (or maintained for a time) the toil of war, so as not yet to cease.'

421—432. The whole of this passage, with the exception of 425 426, occurred *sup.* i. 458 *seqq.*

- καὶ τὰ μὲν ἄρ' σχίξῃσιν ἀφύλλοισιν κατέκαιον,  
σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπέιρεχον Ἡφαίστιοι.  
αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχνα πάσαντο,  
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελόισιν ἔπειραν,  
ᾧπτῆσιαν τε περιφραδέως, ἐρύσαντό τε πάντα.  
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
δαίνυντ', οὐδέ τι θυμὸς ἐδούετο δαιτὸς εἴσης.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖς ἄρα μύθων ἦρχε Γερῆμιος ἱππότητα Νέστωρ.  
"Ἄτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
μηκέτι δὴ νῦν ταῦτα λεγόμεθα, μηδ' ἔτι δηρὸν  
ἀμβαλλόμεθα ἔργον ὃ δὴ θεὸς ἐγγυαλίξει·  
ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα."  
ὧς ἔφατ', οὐδ' ἀπίθησε ἄναξ ἀνδρῶν Ἀγαμέμνον·  
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
κηρύσσειν παλεμόνδε κάρη κομόωντας Ἀχαιοῦς.  
οἳ μὲν ἐκηρυσσον, τοῖ δ' ἠγείροντο μάλ' ὤκτα.  
οἳ δ' ἀμφ' Ἀτρείδωνι ὑποτρεφέες βασιλῆης  
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη  
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε,

426. ὑπέιρεχον, they held them above the flame, so as to be broiled rather than roasted before it. See on ix. 213, ἀνθρακῆν στορέσας, ὀβελούς ἐφύπερθε τάνυσεν.

435. λεγόμεθα, διαλεγόμεθα, 'go on conversing about.' Cf. xiii. 275, οἷδ' ἀρετὴν οἷός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι; Od. xiii. 296, ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα.—ὃ δὴ κ.τ.λ., 'which, as you see, the god is putting into our hands.' Nestor infers the favour of heaven, it would seem, both from the readiness of the Greeks to continue the war, sup. 394, and from the acceptance of the sacrifice (sup. 420), as presumed from the omens attending it. He here encourages even Agamemnon, himself now full of hope and energy (sup. 412), to prepare immediately for an attack.

438. ἀγειρόντων, ἀγειρέτωσαν.—ἄθροοι,

assembled in a body as we now are. To the orders of the herald are now to be added the visits and the exhortations of the generals themselves.—ἴομεν, the future, perhaps, though it would stand for ἴομεν.

445. οἳ ἀμφὶ Ἄ., the kings forming the staff or personal attendants of Agamemnon.—θῦνον, 'moved rapidly about, separating the men,' viz. into clans and companies, as before suggested, 362.

447. αἰγίδα. The Homeric aegis is always the symbol or the instrument of Divine power in its highest manifestations. It is attributed only to Zeus and to his daughter Athena, who in some of her attributes is the delegate of the supreme authority. See iv. 167. xv. 230. v. 738. It was a kind of goat-skin flap or appendage to the shield, with a fringed border

τῆς ἑκατὸν θύσανοι παγχρύσει ἠερέθονται,  
 πάντες εὐπλεκέες, ἑκατόμβοις δὲ ἕκαστος.  
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν  
 ὀτρύνουσι ἔναι. ἐν δὲ σθένος ὤρσε ἑκάστῳ  
 καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι  
 ἐν νηυσὶ γλαφυρήσι φίλην ἐς πατρίδα γαῖαν.  
 [ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην  
 οὔρεος ἐν κορυφῆς. ἔκαθεν δέ τε φαίνεται αὐγῇ,  
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ  
 αἴγλη παμφανώσα δι' αἰθέρος οὐρανὸν ἴκεν.]

450

455

τῶν δ', ὡς τ' ὄρνιθων πετεηνῶν ἔθνεα πολλά,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,  
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,  
 κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν,

460

representing serpents. It is shown in works of early Greek art, and is amply illustrated in the Dictionaries of Antiquities. Whether from αἶξ, a goat, or αἴσσειν, is not material, the root (αἶκ) of both being the same.—παγχρύσει, i. e. loaded with golden bosses; but of course the description has all the hyperbole of poetry.—ἠερέθονται, αἰωροῦνται, 'dangle' or 'loosely hang.' A form of αἰεῖω, probably for ἀφερέθω. Cf. iii. 108, αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται.—εὐπλεκέες, twisted and knotted like our worked fringes and tassels.—ἑκατόμβοις, 'worth a hundred oxen' in exchange. Compare ἀλφεισίβοις, xviii. 593; also xi. 244. vi. 236, ἀμειβεν χρῖσα χαλκείων, ἑκατόμβοι ἑνεαβοίων.

450. παιφάσσουσα, with quick flashing motion, *coruscans*. The root is φα or φαφ, reduplicated as in ποιφύσσω. Compare ἐκπαιφάσσειν, v. 803, and see the note on i. 600.

455—463. Here follows a collection of similes, (three of which are now rejected by the best critics,) viz. 1. from fire in a wood; 2. from flocks of birds; 3. from flies round a milk-pail; 4. from a goatherd separating his goats; 5. from an ox surpassing the rest of the herd in size. The first refers to the far-seen brightness of the moving host; the second to the numbers and rustling sound of the

men pouring on to the plain from the ships; the third to the eagerness and pertinacity of both the leaders and the men, or perhaps to their taking up a fixed position after moving about; the fourth to the division of the host into tribes and clans or ranks; the fifth to the pre-eminent stature and dignified mien of Agamemnon.

455. ἦύτε, see sup. 87.—αἰδηλον, 'destructive,' apparently like αἰεζήλος sup. 318, from the verbal adjective ἰδηλός, and meaning that which causes to be unseen, i. e. destructive. It is used both of persons, as in v. 897, εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένεν ὡδ' αἰδηλος, and of things; the adverb αἰδηλοῖς occurs in xxi. 220. See *Lexil.* in v.—ἐπιφλέγει, transitively, 'sets ablaze.' So φλέγειν is used in xi. 13.

458. παμφανώσα. On παμφανᾶν and παμφαίνειν see v. 6.

459—464. The τῶν is repeated precisely as in xii. 278—287, the long sentence having, as it were, interrupted the syntax.—Ἀσίῳ κ.τ.λ., cf. Virg. Georg. i. 333, 'volucres—quae Asia circum Dulcibus in stagnis rimantur prata Caystri.'

463. προκαθίζειν implies that the birds settle down first from the flying flock, lit. 'sitting down ahead.'—σμαραγεῖ, 'rustles;' see sup. 210.

ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὄρη.  
 [ἥύτε μυριάων ἀδινάων ἔθνεα πολλὰ,  
 αἶ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν 470  
 ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοί  
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.]

τοὺς δ', ὡς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475  
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραίνῳ,  
 \*Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

[ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480

465. πεδίον Σκαμάνδριον, according to Sir W. Gell (Topography of Troy, p. 47), was the plain on the left bank of the Scamander, i. e. looking north, and lying between the river and the bordering highlands of Ida. "The streams" (Scamander and Simois) "united separated the plain into three portions. The central division was called the Trojan (x. 11), and sometimes the Ilieian field (xxi. 558).—Although we find no mention in the Iliad of that portion of the plain situated on the right bank of the Simois, it is a natural inference that it received its name from the neighbouring stream; and indeed we have the authority of Strabo for calling it the Simoisian Field."

468. φύλλα. *Leaves* supply Homer with similes both of infinite number (as inf. 800, Od. ix. 51) and of brief existence, as in vi. 146.

469. ἀδινάων, 'thick,' 'dense,' or perhaps 'restless,' sup. 87 (see Appendix A, p. viii, of Mr. Hayman's *Odyssey*). It seems to contain the same root as *ἀδην*, and is often used by Homer.

470. ἠλάσκουσιν is another form of ἡλαίνειν or ἀλαίνειν = ἀλάσθαι, 'to wander about.' So xiii. 104, ἑλαφοί—καθ' ἑλάν αὐτως ἠλάσκουσαι ἀνάλκιδες.—γλάγος, an old form = γάλα. Cf.

xvi. 641, ὡς ὅτε μυῖαι σταθμῶ ἐνὶ βρομέωσι περιγλαγῆας κατὰ πέλλας.—ἄγγεα, the vessels into which the milk was poured from the pails, Od. ix. 248, ἡμισὺν δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη πίνειν αἰνυμένῳ καὶ οἱ ποτιδοπιον εἶη.

473. διαρραῖσαι, sc. τοὺς Τρώας. *He-sych.* διαφθεῖραι.

474. πλατέα, a frequent epithet of goats, from their wide ranging; see xi. 673, and Od. xiv. 101.—ἐπεὶ κε κ.τ.λ., 'when they have got mixed in the pasture,' ἐπὶ μὲν μιγῶσιν (ἐμίγην). The goatherds have a well-known faculty for distinguishing every goat, and so 'easily separate' them. For the use of the subjunctive see xii. 167.—ἐνθα καὶ ἔνθα, 'on this side and on that,' viz. in carrying out the suggestion of Nestor, sup. 362.—The next three verses are probably the addition of a later rhapsodist, including perhaps 480—483, which are omitted by Bekker.

479. ζώνη seems to bear the unusual sense of 'waist,' placed as it is between two other bodily features. The exact point of the comparison however is not clear.

480. ἔξοχος, in its literal meaning, prominent among, or projecting from, viz. in respect of height. So in iii. 227, ἔξοχος Ἀργείων κεφαλὴν τε καὶ

ταῦρος (ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομήνησιν),  
τοῖον ἄρ' Ἀτρείδην θήκε Ζεὺς ἡματι κείνῳ,  
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.]

ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,  
(ὕμεις γὰρ θεαὶ ἐστε πάρεστέ τε ἴστε τε πάντα,  
ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν)  
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,  
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,  
[εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.  
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.]

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον  
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,  
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλῖδα πετρήεσσαν

εὔρας ὤμους, xii. 269, ὅς τ' ἔξοχος ὅς τε μεσῆεις, ὅς τε χειριότερος.—ἐπλετο, ἔστι, the epic aorist of πέλομαι.

484, seqq. Here follows the 'Catalogue,' or list of Grecian and Trojan forces engaged in the war. It is pre-faced by a short proemium, like that with which the first Book commences. The catalogue is not, perhaps, an original part of the poem; it may have been worked into the present Iliad by a skilful hand; but it is of itself of a venerable antiquity, and appears to give an authentic account of the principal Grecian cities as they existed before the dawn of history properly so called.

*ibid.* ἔσπετε, a sibilant form of *ἐίπετε*, resulting from the *F* contained in the root; compare *sero*, *servi*, *sermo*, &c. Buttman however (Lexil. p. 132) regards both *ἔσπω* and *ἴσπω* as radical forms. We may compare *ἐπισπείν* as the aorist of *ἐφέπω*, *ἐσπόμην* from *ἐπομαι*. See Mr. Hayman's *Odyssey*, vol. i. Append. A, § 1.

487. *ἡγεμόνες*, leaders in chief; *κοίρανοι*, officers subordinate to them. So *κοιρανέων* sup. 206. See Gladstone, 'Studies,' &c., vol. iii. p. 88.—*πληθύν*, the numbers of the hosts respectively (not, in the aggregate). The idiom *οὐκ ἂν μυθήσομαι* (= *μυθήσομαι*) has been pointed out on i. 137.

490. *φωνή κ.τ.λ.* This passage dis-

tinctly proves that the Homeric poems were composed to be recited, not to be read. Virgil imitates it, *Georg.* ii. 43, "Non, mihi si lingue centum sint, oraque centum, Ferrea vox."

492. *μνησαίατο*, 'should have mentioned,' (*narraverint*, *mentionem fecerint*.)

493. *αὖ*. This particle is not quite appropriate here, though it often has the sense of *autē* = *autem*. The verse perhaps originally belonged to a different context.—*προπάσας*, like *πρόπαν ἡμαρ*, i. 601.

494. *Βοιωτῶν*. We cannot certainly say why these people are mentioned first. The Schol. Ven. gives as a reason the fact that the forces first assembled at Aulis in Boeotia. Hence one title of this part of the poem was *Βοιωτία*.—Peneleus is mentioned in xiv. 487 seqq. xvi. 335. xvii. 597 (in the last passage as Πηνέλεως Βοιωτίας), *Leitus* in vi. 35. xiii. 91 (in conjunction with Peneleus), xvii. 601, where he is called *υἱὸς Ἀλεκτρίωνος μεγαθύμου*. But neither takes a prominent part in the action. Each of the three heroes in the next verse is mentioned once again, viz. *Arcesilaus* in xv. 329, as *ἀρχὸς Βοιωτῶν*, *Prothœnor* in xiv. 450, as *υἱὸς Ἀρηλιόκοιο*, *Clonius* in xv. 340.

496. *Ὑρίη*. Schol. *χωρίον πλησίον*

485

490

495



Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,  
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,  
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
 οἳ τ' Ἐλεῶν εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500  
 Ὠκαλέην Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,  
 Κώπας Εὐτρησίην τε πολυτρήρονά τε Θίσβην,  
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,  
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντα νέμοντο,  
 οἳ θ' Ὑποθήβας εἶχον, ἐκτίμενον πτολίεθρον, 505  
 Ὀγχηστόν θ' ἱερόν, Ποσιδήμιον ἀγλαὸν ἄλσος,  
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν  
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν.  
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη  
 κοῦροι Βοιωτῶν ἑκατὸν καὶ ἑκοσι βαῖνον. 510  
 οἳ δ' Ἀσπληδόν' ἔναιον ἰδ' Ὀρχομενὸν Μινύειον,  
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,

τῆς Δυλίδος. He cites a verse from a lost epic of Hesiod, ἢ οἴην Ὑρίη Βοιωτῆ ἔτρεφε κούρην. It was probably the same name, if it was not actually on the same site, as the later Ὑρίαι, which is often mentioned together with Ἐρύθραι, e. g. Thuc. iii. 24. Eur. Bacch. 751. They were villages near Plataeae, and under Cithaeron, as was also Eteonus, hence called πολύκνημος, full of mountain slopes and projecting crags.

498. Θεσπεία was the later Thespieae. Γραϊά, according to the Schol., was the old name of Tanagra. The supposed site of Mycalessus will be found in the classical Atlas, close to Aulis. It is called εὐρύχορος, i. e. εὐρύχωρος, perhaps as lying on a plain below the hill Messapius.—Harna was a little to the south of Mycalessus. It was so called, as the Schol. tells, from its being the spot where Amphiarus the seer was swallowed up by the earth with his chariot and horses. Of Eilesium nothing is known.

500. Ἐλεῶν, or Ελαιῶν, meant 'the olive grove.' It is supposed to have lain just to the north of Eteonus. It is mentioned in x. 266. For Ὑλη see v. 708. vii. 221, in both which places the initial υ is short, and in the former of which it is described as near the Lake Cephisis (or Copais). Copae, which probably gave name to

the Copaic lake, is on the north, and Eutresis about as near to the south confines of Boeotia.

504. Γλίσαντα, for Γλισήεντα, named perhaps from some plant. It is the town marked *Glisas* in the map, between Thebes and Mycalessus.

505. Ὑποθήβας, 'Little Thebes,' either because it had been reduced in the war with the Epigoni, as the Schol. states, or because a collection of villages near Thebes was so called to distinguish it from the larger town.—Onchestus, not far from the Copaic lake, was noted in later times for the worship of Poseidon. See Pind. Isthm. i. 33. iii. 37.

507. Arne was afterwards Chae-ronaea, on the western confines, as Anthedon was on the northern, hence called ἐσχατώσα. Thucydides, i. 12, says that the Boeotians had been expelled from Arne by the Thessalians.

510. κοῦροι, 'fighting-men,' i. e. the youths of the best family. See on i. 470.

511. Aspledon lies just to the north of Orchomenus, called *Minyean* from its famous clan or family of Minyae, who took the principal part in the Argonautic expedition. The same epithet is given to it by Theocritus, xvi. 104. Pind. Ol. xiv. 4.

οὐς τέκε Ἀστυόχη δόμῳ Ἄκτορος Ἀλείδαο,  
 παρθένος αἰδοίη, ὑπερώιον εἰσαναβάσα,  
 Ἄρηι κρατερῷ· ὃ δέ οἱ παρελέξατο λάθρη.

515

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.  
 αὐτὰρ Φωκίων Σχεδίος καὶ Ἐπίστροφος ἦρχον,  
 υἴες Ἰφίτου μεγαθύμου Ναυβολίδαο,  
 οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν  
 Κρίσαν τε λαθέην καὶ Δαυλίδα καὶ Πανοπήη,  
 οἱ τ' Ἀνεμώρειαν καὶ Ἰάμπολιν ἀμφενέμοντο,  
 οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
 οἱ τε Λίλαιαν ἔχον πηγῆς ἐπι Κηφισοῖο.

520

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 οἱ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες,  
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσοντο.

525

Δοκρῶν δ' ἠγεμόνευεν Ὀιλλῆος ταχὺς Αἴας,  
 μείων, οὐ τι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,  
 ἐγγείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοῦς·

530

514. ὑπερώιον, (from ὑπέρ, with an adjectival termination,) the upper floor or story of the house: a word common in the *Odyssey*, where it is used of Penelope's room or bower. The word is fully explained in Mr. Hayman's *Odyssey*, Append. F, § 32.

515. παρελέξατο (root λεχ), παρέλεκτο, παρεκομίματο.

518. Ἰφίτος is a dactyl in *Od.* xxi. 14, 37, Ἰφίτον inf. xvii. 306. Here the τ may have been pronounced doubled; or the long second syllable may be the result of a digamma-sound in the old genitive, as we have Ἰαίου προπάρειθε xv. 66. See i. 205. So also Ἀσκληπιῶν inf. 731. This Schedius, and his residence at Panopeus in Phocis, are again mentioned in xvii. 306, 307. The Epistrophus son of Iphitus is not elsewhere alluded to.—Cyparissus was a town close to Delphi or Pytho. By the latter name (Πυθῶ) this last is mentioned in ix. 405. Panopeus was quite close to Daulis, on the eastern confines of Phocis.

521. Anemorea is supposed to have lain a little to the east of Delphi. Hyampolis was towards the north-east, nearer to Locris. Schol. τὴν ὑπὸ Ἰάντων ἐθνους βαρβάρων οἰκισθεῖσαν πόλιν.

523. Lilaea is on the western side, close under the ridge of Parnassus, and at a short distance from one of the mountain feeders of Cephissus.

525. οἱ, i. e. οἱτοί.—ἴστασαν, διεκόσμων, marshalled, lit. brought to a stand on the field.—ἔμπλην, πλησίον Βοιωτῶν. 'Close to the Boeotians on the left they armed themselves for the fight.' The poet perhaps means to attribute the *right*, or more important position, to the Boeotians. Mr. Gladstone discusses at length the meaning of this phrase, 'Studies,' &c., vol. iii. p. 362.

528. τόσος, so huge in stature. So τόσος ἔην, ix. 546. καὶ σε τοσούτον ἔθηκα, ib. 485. *Od.* i. 207, εἰ δὲ ἐξ αὐτοῦ τόσος παῖς εἰς Ὀδυσῆος. The next verse, which is little more than a vain repetition, was perhaps inserted for the sake of an antithesis between μὲν and δέ. The Alexandrine critics rejected 528—530.

530. ἐκέκαστο, 'he surpassed.' *He-sych.* ἐνίκα. Cf. xiii. 431, πᾶσαν γὰρ ὀμῆλικήν ἐκέκαστο. xiv. 124, κέκαστο δὲ πάντας Ἀχαιοὺς ἐγγείη. From a root καθ or κας, found also in *καίνυμαι* and *κόσμος*, properly to fit or order; thence, from the notion of superiority, to surpass. See also xvi. 808.

οἱ Κύνον τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρων τε  
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς  
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο  
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Ἐυβοίης.

535

οἱ δ' Ἐυβοίαν ἔχον μένεα πνέοντες Ἄβαντες,  
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαίαν  
 Κήρινθόν τ' ἔφαλον Δίον τ' αἰπὺν ποτιέθρον,  
 οἳ τε Κάρυστον ἔχον ἠδ' οἱ Στύρα καιετιάσκειν,  
 τῶν αὖθ' ἠγεμόνευ' Ἐλεφήνωρ ὄζος Ἄρης,

540

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
 τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομῶντες,  
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν  
 θώρηκας ῥήξειν δῆϊων ἀμφὶ στήθεσσι.

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

545

οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον ποτιέθρον,  
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη

Od. ii. 158, and iii. 282, where Mr. Hayman suggests a connexion with *χάζειν*, 'to cause to retire before you,' 'to drive back.' See on viii. 353.

*ibid.* Πανέλληνας. This seems a post-Homeric term. It occurs indeed in Hesiod, Opp. 528, but probably in an interpolated passage. Thucydides, i. 3, observes that Ὀμηρος, πολλῶ ὕστερον ἐτι καὶ τῶν Τρωϊκῶν γεγόμενος οὐδαμοῦ τοὺς ξυμπαντας ὠνόμασεν (Ἕλληνας), οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνας ἦσαν. Cf. inf. 684, Μυρμιδόνες δ' ἐκαλεῦντο καὶ Ἕλληνας καὶ Ἀχαιοί. By Πανέλληνας the poet means the Pelasgic Greek races generally to the north of the Peloponnesus; by Ἀχαιοί, the islanders and the people of the Peloponnesus.

531. Cynus was on the north of Locris, just above the plain of Calliarus. Most of the other names will be found on the map. Opus was so named from ὄπος, fig-juice, which was used (v. 902) for curdling milk. Hence ὄπος was properly an adjective. Compare Κυπαρισσῆεις inf. 593. Pindar, probably for the repute of its fig-trees, calls Opus ἀγλαοδένδρον, Ol. ix. 20. It is probable that Thronium derived its name from θρόνα,

poisonous plants.—Tarphe, (ταρφῆς, -φῶς,) like Βῆσσα and Δανλῆς (δὰ, ὕλη), probably refers to a wooded site. So also ὕλη, sup. 500.

535. πέρην, on the coast or continent opposite to Euboea.

537. Ἰστίαίαν. Schol. αὕτη ἐστὶν ἡ νῦν Ὀρεὸς καλουμένη (Ar. Pac. 1047). Either the σ was dropped in pronunciation, or the word was of three syllables by *synizesis*, as *Nasidieni* in Hor. Sat. ii. 8. 1. This town was on the north, Carystus and Styra on the south of the island, Cerinthus lying on the north-eastern coast.

541. Chalcodon was a mythical king of Euboea. Cf. iv. 464, where this verse again occurs. Soph. Phil. 489, ἢ πρὸς τὰ Χαλκῶδοντος Εὐβοίας σταθμά. Eur. Ion 59, ἦν ταῖς Ἀθήναις τοῖς τε Χαλκωδοντίαις, οἱ γῆν ἔχουσ' Εὐβοίδα, πολέμιος κλύδων.—ὅπιθεν κομῶντες, having their hair combed back, or worn long only on the back part of the head: opposed to ἀκρόκομοι, iv. 533.

543. ὀρεκτῆσιν, projected by the hand, not hurled from a distance. So ἔγχει ὀρεξάσθω, iv. 307.—ῥήξειν κ.τ.λ., cf. 417 sup., χιτῶνα χαλκῶ ῥωγαλέον.

547. ὃν refers to Ἐρεχθῆος, not to δῆμος. Erechtheus or Erichthonius

θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,  
 κὰδ δ' ἐν Ἀθήνης εἴσε, ἐφ' ἐνὶ πίοιι νηφ'  
 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται  
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν  
 τῶν αὐθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.  
 τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνήρ  
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.  
 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.  
 τῷ δ' ἅμα πεντήκοντα μέλαιναί νῆες ἔποντο.

550

555

Αἴας δ' ἐκ Σαλαμίνος ἄγειν δυοκαίδεκα νῆας.  
 [στῆσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,  
 Ἐρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας,  
 Τροίξην Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδανρον,  
 οἳ τ' ἔχον Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν,  
 τῶν αὐθ' ἡγεμόνευε βοῖν ἀγαθὸς Διομήδης  
 καὶ Σθένελος Καπανῆος ἀγακλειτοῦ φίλος υἱός.

560

was said to have sprung from the Attic soil, and to have been given by Pallas to the daughters of Cecrops to rear, Eur. Ion 21.—ζείδωρος, 'life-giving,' or 'giving nourishment for life;' from a root ζεφ, found also in ζέω and ζην.—εἴσε, ἰδρυνσε, 'set him (i. e. his statue) in her own rich temple.' This seems to show that the original Erechtheum was also the Parthenon. Cf. Od. vii. 81, Ἀθήνη—δύνην Ἐρεχθῆος πυκινὸν δάμον.

550. μιν, according to the Schol., means Erechtheus, and not Athena. It is generally supposed that hero-worship was of post-Homeric introduction. Here, unless the Panathenaea are alluded to, the blood-offerings to heroes (αἱμακουρία, Pind. Ol. i. 90) seem to be meant; and hence ἰλάονται, ἰλάσκονται, 'they propitiate,' in reference to the belief that the heroes were hostile powers in Hades.—κοῦροι, the best-born, sup. 510.

552. Μενεσθεύς. He is mentioned in iv. 327. xii. 331. xiii. 195 and 690. xv. 331.

554. κοσμήσαι, 'to marshal.' Herod. vii. 161, Ἀθηναῖοι—τῶν καὶ Ὀμηρος ὁ ἐποποιὸς ἀνδρα ἄριστον ἐφήσε ἐς ἴλιον ἀπικέσθαι, τάξαι τε καὶ διακοσμήσαι στρατόν.—ὁ γὰρ, see sup. 525.

Schol. καὶ οὗτος οὐκ ἐκ πείρας, ἀλλ' ἐξ ἡλικίας.

557, 558. These two verses, or at least the latter of them, were traditionally said to have been added by Solon, in order to make it appear that Salamis was anciently the ap-panage of Athens.

559. The list now following refers to Argos proper, and to the lower part of Hellas, or the Peloponnese.—τειχιόεσσαν, 'the city of walls,' in allusion to the Cyclopean masonry still existing, and even in these early times of an unknown antiquity.

560. κατὰ. Schol. τὰς βαθὺν κατεούσας κόλπον. But we may also understand ἐχούσας, viz. ούσας, κατὰ κόλπον, situated near the Saronic (Hermionic and Argolic) gulf.—Asine is mentioned in Thucyd. iv. 13, and vi. 93.

562. Μάσητα. Schol. ὁ Μάσης ἐπίγειον Αἰγινῶν.—κοῦροι, sup. 551.

563. Diomedes was the king of the city of Argos; see on vi. 223. Unless later poems have contributed to this passage, it only remains to suppose that Agamemnon was sovereign of the entire district. Sthenelus, elsewhere the charioteer and squire of Diomedes, seems here his equal in authority.

τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίε, ἰσόθεος φώς, 565  
Μηκιστῆος υἱὸς Ταλαίωνίδαο ἀνακτος.

συμπάντων δ' ἡγείτο βοῖην ἀγαθὸς Διομήδης.

τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

οἱ δὲ Μυκήνας εἶχον, ἐκτιμένον πτολίεθρον,  
ἀφνειὸν τε Κόρινθον ἐκτιμένας τε Κλεωνάς, 570

Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἔρατεινήν  
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,

οἱ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν  
Πελλήνην τ' εἶχον, ἧδ' Αἴγιον ἀμφενέμοντο 575

Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἐλίκην εὐρείαν,

τῶν ἑκατὸν νηῶν ἦρχεν κρείων Ἀγαμέμνων

Ἀτρείδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι

λαοὶ ἔποντ'. ἐν δ' αὐτὸς ἐδύσseto νώροπα χαλκόν

κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,

οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν

570. Κόρινθον. Here only and in xiii. 664 so called: elsewhere, e. g. vi. 152, Ἐφύρη. Thucyd. i. 13, χρήμασι τε δυνατοὶ ἦσαν (οἱ Κορίνθιοι), ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται: ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον. Pindar has ἐν ἀφνειᾷ Κορίθῳ, frag. 87.—Cleonae and Orneae were near to each other, on the north of Argolis. The latter is the Ὀρνεαί of Thucyd. vi. 7.

572. Ἀδρηστος. K. O. Müller considers this verse to have been added by an Argive rhapsodist who wished to maintain the claims of Adrastus to be first king of Sicyon against the innovations of the tyrant Cleisthenes, who had put a stop to the Homeric rhapsodists in Sicyon, Herod. v. 67.

574, 575. Pellene, at the eastern extremity of Achaëa, had near it a promontory called Gouusa, according to the Schol., who defines Αἰγιαλὸν to mean the whole south shore of the Sinus Corinthiacus. Aegium and Helice were both coast towns lying somewhat westerly on this shore.

576. τῶν. Schol. ἐκ τούτων τῶν πόλεων ἑκατὸν νηῶν ἦρχεν. Cf. inf. 713, τῶν ἦρχ' Ἀδμήτωιο φίλος πάις ἔνδεκα νηῶν.

579. κυδιῶν, 'priding himself;' cf. vi. 509. Properly, κυδιᾶν is to be possessed with or affected by κύδος. The next clause seems parenthetical, so

that οὐνεκα refers to κυδιῶν. The more simple order however gives a fair sense: 'he was conspicuous among all the heroes (or fighting-men), because he was the bravest and led the most forces.'

581. κητώεσσαν, probably changed from κατ'Ἐτόεσσαν, full of καίεται or volcanic rifts. Others derived it from καίεται, said by the Schol. to be the name of a plant (calamint). But these read καιετάεσσαν, perhaps a traditional and less corrupt form of the digammated reading. Others again refer it to κῆτος = κύτος, thus making it virtually the same as κοίλη, i. e. lying in a hollow between mountains, or full of valleys and ravines (Mr. Hayman, Od. vol. i. Append. D, § 3). Both epithets occur in Od. iv. 1, οἱ δ' ἔξον κοίλην Λακεδαίμονα κητώεσσαν, where Mr. Hayman suggests that the name Λακεδαίμων involves the roots λακ (lacus, lacero, &c.) and δᾶ = γῆ. —Of the places following, Pharis, Bryseae, and Amyclae, lie close to Sparta. Messa is a coast town a little above the promontory of Taenarus, probably famed for its rock-pigeons, as Salamis is called by Aeschylus πελειοθρέμμων. Not very far north of Messa is Las or Laas, with Oetylus near it, and due west, across the Ταΰγετος range.

Φᾶρῖν τε Σπάρτην τε πολυτρήρωνά τε Μένεσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειάς ἐρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ' ἔφαλον ποτλίεθρον,  
 οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο,  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοῖν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσονται.  
 ἐν δ' αὐτὸς κίε ἦσι προθυμίησι πεποιθώς,  
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἴετο θυμῷ  
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.

585

590

οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν  
 καὶ Θυρόν Ἀλφειοῖο πόρον καὶ ἔυκτιον Αἰπύ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔλαιον  
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε μούσαι  
 ἀντόμναι Θάμνριν τὸν Θρήικα παῦσαν ἀοιδῆς,  
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος  
 (στεῦτο γὰρ εὐχόμενος νικησέμεν, εἰ περ ἂν αὐταὶ  
 μούσαι αἰδοῖεν, κοῦραι Διὸς αἰγιόχοιο  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν  
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστίν),

595

600

587. ἀπάτερθε, apart from and independently of those of Agamemnon.

588. προθυμίησι. For the *ι* made long in the *thesis*, see i. 205, ἦς ὑπεροπλήρησι τάχ' ἂν ποτε θυμὸν ὀλέσση.

590. For this verse see sup. 356.

591. Πύλον. The poet proceeds with his enumeration westward, and along the coast in a northerly direction; but few of the names here can be identified. Pylos, elsewhere called 'sandy Pylos,' probably had in its neighbourhood a district called 'the dry,' ἀρήνη, possibly identical with the Latin *harena* (ἀραιός).—ἐρατεινήν however (cf. 583), which seems to represent *amoenam*, 'rural' or 'picturesque,' may raise a doubt, unless it be a common-place, or merely poetical epithet.

592. πόρον, viz. at a spot where the Alpheus is fordable. This town is called Θρῦσσεσα, 'the rushy,' in xi. 711, where it is described as ἐπ' Ἀλφειῷ.

594. Dorium was not far from the coast, in the northern part of Messenia. Here was the scene of Thamyris the Thracian, son of Philammon, being struck blind for pre-

suming to contend with the Muses. The legend is enlarged upon in Eur. *Rhes.* 916 seqq., where he is called δεινὸς σοφιστῆς Θρηῆ.

597. στεῦτο, ἤχει, 'he confidently undertook,' 'he pledged himself in boastful words that he would conquer,' &c. Cf. iii. 83, στεῦται γὰρ τι ἔπος ἐρέειν κορυθαίολος Ἔκτωρ. v. 832, ὃς πρῶν μὲν ἐμοί τε καὶ Ἡρῆ στείτ' ἀγορεύων Τρωσὶ μαχήσεσθαι, Aesch. *Pers.* 49, στεῦται δ' ἱεροῦ Τμῶλον πέλαται ζυγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι.—εἰπερ ἂν, = εἰ καί. Cf. iii. 25, μάλα γὰρ τε κατεσθίει, εἰ περ ἂν αὐτὸν σενανταὶ ταχέες τε κύνες βαλεροί τ' αἰζύροι.

599. πηρὸν, 'lamed in hand,' or according to some, 'blind.' But probably πηρὸν is more than τυφλόν, though it may include it. The general idea of 'maimed' or 'helpless' seems expressed. Plat. *Phaedr.* p. 257, Α, ὦ φίλε Ἔρως—τὴν ἐρωτικὴν μοι τέχνην, ἣν ἔδωκας, μήτε ἀφέλη μήτε πηρώσης δι' ὀργήν.

600. ἐκλέλαθον, 'they made him forget.' It is not certain whether this is a reduplicated aorist, or the imperfect of ἐκλελάθω. In vi. 285, it is accented as an aorist, φαίην κεν φίλοι

τῶν αὐθ' ἠγεμόνευε Γερήνιος ἱππότητα Νέστωρ,  
τῷ δ' ἐνεγήκοντα γλαφυραὶ νέες ἔστιχόωντο.

οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπί,  
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχῆταί,  
οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605  
Ῥίπην τε Στρατιήν τε καὶ ἠνεμόεσσαν Ἐνίσπην,

καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,  
Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,  
τῶν ἦρχ' Ἀγκαίιοι πάις κρείων Ἀγαπήνωρ  
ἔξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610

Ἀρκαάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
αὐτὸς γάρ σφιν ἔδωκε ἄναξ ἀνδρῶν Ἀγαμέμνων  
νῆας ἑυσσέλμους περάαν ἐπὶ οἴνοπα πόντον,  
Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμῆλει.

οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔβαινον, 615  
ὄσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατόωσα  
πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔεργει,  
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ  
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.

ἦτορ διζύος ἐκλεθεῖσθαι, and inf. xv. 60, αὐτὶς δ' ἐμπνεύσῃσι μένος, λελάθη δ' ὀδυνάων, the context, as here, points the same way. But in Theocr. i. 63, Hades is called ὁ ἐκλεθάων, 'the causer of oblivion,' where it appears to be the present. In the Hymn to Aphrodite, 40, 'Ἥρης ἐκλεθάουσα (or -ούσα), it is less easy to decide. Compare λελαχεῖν τινα τινος, vii. 80. xxii. 343.

603. Ἀρκαδίην. Having, as it were, gone round the Peloponnese, beginning with the north-east, the poem now comes to the central parts.—Cyllene, and Pheneus a little to the west of it, are at the N.E. corner of Arcadia. The 'barrow of Aepytus' may perhaps still exist in the neighbourhood. For a legend about this hero (Schol. ἀρχαϊότατος ἦρως, Ἀρκὰς τὸ γένος) see Pind. Ol. vi. 33 seqq. It is probable that the mountaineers here were famed for their valour in the close fight.—Orchomenus is between Mantinea and Pheneus, and lies nearer the centre of Arcadia, Tegea being towards the south. Stymphalus is close to Cyllene.—Agapenor is not again mentioned in the Iliad.

614. Cf. Od. v. 66, κορώναι εἰνάλαι,

τῆσιν τε θαλάσσια ἔργα μεμνην. Being an inland, though martial race, Agamemnon had enlisted them in his service, on condition of supplying them with ships. The Arcadians were Pelasgic, like most of the nations of Upper Hellas.

615. Buprasium is placed near the N.W. promontory of Elis. It is mentioned in Theocr. xxv. 11, and inf. xi. 756 seqq., with the Olenian rock and the hill of Aleisium. See also xxiii.

631. The former was perhaps a fortress or acropolis; the latter is said to have been a barrow over one Aleisius, a suitor of Hippodamia.—Elis is here the town, not the territory. Hyrmina and Myrsinus are marked in the maps, in the neighbourhood of Elis. For ὄσσον ἐφ' see on iii. 12. The meaning is, 'those who lived in the territory within the limits of, or enclosed by,' the several places mentioned. Some, as Heyne, read ὄσσον ἐφ', but ὄσσον is the accusative after ἔεργει, and ἐπὶ merely means 'in extent.'

619. Ἐπειοί. These are the same as Ἥλείοι, and Augeas was their king; see xi. 701.—Amphimachus was the son of Cteatus, Thalpius of Eury-

τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην,  
 υἱὲς δ' ἄρ' Εὐρύτου, Ἀκτορίωνες,  
 τῶν δ' Ἀμαρυγκείδης ἴρχεν κρατερὸς Διώρης·  
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθένεος Αὐγιάδαο ἄνακτος.

620

οἱ δ' ἐκ Δουλιχίου Εχινάων θ' ἱεράων  
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,  
 τῶν αὖθ' ἠγεμόνευε Μίγης ἀτάλαντος Ἄρηι,  
 Φυλείδης, ὃν ἔτικτε διφίλος ἱππότης Φυλεύς,  
 ὅς ποτε Δουλιχίονδ' ἀτενάσσατο πατρὶ χολωθείς.

625

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
 οἳ τε Ζάκυνθον ἔχον ἢ οἳ Σάμον ἀμφενέμοντο,  
 οἳ τ' ἠπειρον ἔχον ἢ δ' ἰντιπέραια νέμοντο.

630

τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος,  
 τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρησι.

635

Αἰτωλῶν δ' ἠγεῖτο Θόας Ἀνδραίμονος υἱός,  
 οἱ Πλευρῶν' ἐνέμοντο καὶ Ὀλενον ἠδὲ Πυλῆην

tus; and Cteatus and Eurytus were the sons of Actor. Hence some read Ἀκτορίωνος. Compare xiii. 185, Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνοι. Also xi. 750. xxiii. 638.

622. Diore the son of Amaynceus is mentioned once again, iv. 517.

625. Ἐχινάων, the group of islands called Echinades off the east of Acarnania.—πέρην, see sup. 535.—Meges, in xiii. 692 and xv. 519, is the king of the Epeians (or Eleans). The legend here followed made Phyleus, the father of Meges, leave Eis and fly to Dulichium through a quarrel with his own father Augeas. Dulichium is supposed to have been an island since joined to the continent, and lying between Ithaca and the mainland. See Mr. Hayman's *Odyssey*, vol. i. App. D, § 7.

629. ἀτενάσσατο, lit. 'had removed himself to Dulichium.' A medial aorist from ἀπονάω, as Aeschylus has δαίμονας κατανασσαμένην, *Eun.* 889. The active ἀπονάσσει occurs inf. xvi. 86. Cf. *Od.* xv. 254, ὅς ῥ' ὕπερησίνῃδ' ἀπενάσσατο πατρὶ χολωθείς.

632. Νήριτον. According to *Od.* ix. 21 and xiii. 351, Neritus was a mountain in Ithaca. But as the group of islands are here enumerated, it might be suggested that by this name Leucas or Leucadia is mentioned; and perhaps we should even read Νήρικον, (*Od.* xxiv. 377. *Thucyd.* iii. 7.) which was a town in the north point of Leucas, and may have been the ancient name of the island. Similarly there was a town Rhodos on the northern promontory of the island of Rhodes. Crocylea and Aegilips were small outliers. *Thucyd.* mentions Κροκύλειον, iii. 96.—εἰνοσίφυλλον, *Hesych.* σύνδενδρον, κινησίφυλλον' εἰνοσί γὰρ ἡ κίνησις.

635. ἰντιπέραια, *Schol.* τὰ ἐξανατίας τῆς Ἥλιδος κείμενα χωρία.

637. μιλτοπάρησι, having sides (or sides of the bows) painted with red. So νέας φοινικοπαρήους in *Od.* xi. 124. *Herodotus* (iii. 58) remarks that τὰ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλημφέες.

639. Pleuron (*Soph.* *Trach.* init.), Chalcis, and Calydon were on or



Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν 640  
 οὐ γὰρ ἔτ' Οἰνήος μεγαλήτορος υἱέες ἦσαν,  
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος,  
 τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν.  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645  
 οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιέεσαν,  
 Λύκτον Μίλητόν τε καὶ ἀργινόντα Λύκαστον  
 Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναυταούσας,  
 ἄλλοι θ' οἱ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.  
 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650  
 Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδοειφόντη·  
 τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἧς τι μέγας τε 655  
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγέρωχων,  
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,  
 Λίνδον Ἰηλυσὸν τε καὶ ἀργινόντα Κάμειρον.  
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
 ὃν τέκε Ἀστυόχεια βίη Ἡρακληίη,  
 τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἅπο Σελλήεντος,

near the southern coast of Aetolia. The command was given to Thoas, because Oeneus and Meleager his son were both dead. Thoas was the grandson of Oeneus by his daughter Gorgo. Meleager appears to be mentioned by name as the most renowned of the sons. See ix. 530, 543.

643. τῷ δὲ κ.τ.λ. To him, Thoas, it had been committed to rule the Aetolians in all things, viz. in war as well as in politics.

645 seqq. The poet now proceeds to the islands of the Aegean, the number of which enumerated is remarkably scanty.—τειχιέεσαν, see sup. 559.

647. Λύκτον, on the north shore towards the east. Hes. Theog. 477, πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πῖονα δῆμον.

649. ἑκατόπολιν. In Od. xix. 174, Crete is described as having a very numerous population and ninety cities.

651. Ἐνναλίῳ. Here, as elsewhere, the name was pronounced Ἐναλφίῳ. It is probable that Ἐνφάλιος was the

ancient word, meaning the god who springs upon, ἐνάλλεται, the foe in the fight. See v. 592. xvii. 259. xxii. 132.

653. For the legend of Tlepolemus, who had fled from Tiryns to Rhodes in consequence of a murder, see inf. 662. Pind. Ol. vii. 29, and ibid. 73—77, for an account of the founding of the three Doric colonies in the island, Lindus Ialysus, and Cameirus, so named after the sons of Rhodos and Helios. The triple division was common in Doric states. Cf. Od. xix. 177, Δαριέες τε τριχάκες δίοι τε Πελασγοί.

654. ἀγέρωχος may be derived from ἀγείρει οὐχους, and so stand for ἀγείροχος, on the principle pointed out on i. 1; or it may come from γέρας and ἔχειν with the a prefixed in a collective sense.

656. ἀργινόντα, on white cliffs; cf. inf. 739.

659. This verse occurs also xv. 531. Another river so called is mentioned inf. 839. Whether from εἰλείν or ἐλίσσειν (Ilissus), or, as Mr. Glad-

πέρσας ἄστεα πολλὰ διοτρεφέων αἰζήων.  
 Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εὐπύκτω,  
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,  
 ἦδη γηράσκοντα, Δικύμνιον ὄζον Ἄρηος.  
 αἴψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας  
 βῆ φεύγων ἐπὶ πόντον· ἀπέλιθσαν γὰρ οἱ ἄλλοι

660

665

υἰέες υἰωνοὶ τε βίης Ἡρακληείης.  
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων  
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἦδὲ φίληθεν  
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισι ἀνάσσει.

[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.]

670

Νιρεὺς αὖ Σύμηθεν ἄγεν τρεῖς νῆας εἴσας,  
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόπου τε ἀνακτος,  
 Νιρεὺς ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός.

675

οἱ δ' ἄρα Νίσυρον τ' εἶχον Κράπαθόν τε Κάσον τε

stone thinks, from the Σελλοὶ or Ἐλληνες, we cannot certainly say. On Ephyre, a name given to three or even four cities, see Mr. Hayman's Appendix D, § 8, to vol. i. of the Odyssey. This Ephyre was probably the town so called in Elis, but of unknown site.

660. διοτρεφής is an epithet regularly applied to kings in Homer. By αἰζήοι = ἠΐθεοι men in the vigorous time of life are described. Hence Mr. Gladstone ('Studies,' vol. iii. pp. 42—44) renders the present combination 'vigorous prince-warriors.' See iii. 26, εἰ περ ἂν αὐτὸν σεύονται ταχέες τε κύνες θαλεροὶ τ' αἰζήοι. viii. 298, πάντες δ' ἐν χρόι πῆχθεν ἀρηϊθῶν αἰζήων.

661. τράφε. Both ἐτραφον and ἐτράφην are used intransitively; see v. 555. vii. 199. xxi. 279. Perhaps however the ε and the η distinguish the earlier and later forms of the same word.

662. μήτρωα. Licymnius was the bastard brother of Alcmene, the mother of Hercules, Pind. Ol. vii. 27, both being the children of Electryon. Consequently, Licymnius was great-uncle to Tlepolemus through Alcmene, or by the grandmother's side. Tlepolemus, then, slew 'his father's mother's (half) brother.'

666. υἰωνοὶ, 'grandsons.' Inf. v.

631, υἱὸς θ' υἰωνὸς τε Διὸς νεφεληγερέταο. 668. τριχθὰ, see sup. 653.—καταφυλαδόν, Hesych. κατὰ ἔθνη.—ἐκ Διός, ὑπὸ Διός. See Pind. Ol. vii. 49, where Zeus is said to have rained gold, πολὺν ὅσε χρυσόν, on the Rhodians in return for an altar they had raised to him, ib. 43, 44. It is possible, as the Schol. Ven. here observes, that Pindar interpreted literally a phrase meant to convey the idea of general prosperity, πλοῦτον κατέχευε. K. O. Müller remarks that "this account of the Rhodians, by its great length, betrays the intention of a rhapsodist."

671. Σύμηθεν, from Syme, an island a little to the north of Rhodes, and off the coast of Caria. The names of the parents, Aglaia and Charopus, are intended to show that the beauty of Nireus was hereditary. He was the handsomest man of the Greeks next after the handsome Achilles. (For this sense of ἀμύμων see on viii. 302.) Propert. iv. 18. 27, 'Nirea non facies, non vis exemit Achillem.' Hor. Od. iii. 20. 15, 'Qualis aut Nireus fuit, aut aquosa Raptus ab Ida.' He is not again mentioned in the Iliad.

675. ἀλαπαδνός, 'weak,' either in body or in warlike resources. Hesych. ἀσθεής, εὐχείρωτος, ἀνάθρος.

676. Nisyros was an island between Rhodes and Cos; Carpathus and

καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,  
τῶν αὖ Φεΐδιππός τε καὶ Ἄντιφος ἡγησάσθην,  
Θεσσαλοῦ νῆε δὴν Ἡρακλείδαο ἄνακτος.

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔβαιον,

οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῖνα νέμοντο,

οἳ τ' εἶχον Φθίην ἢ δ' Ἑλλάδα καλλιγύναικα,

Μυρμιδόνες δ' ἐκαλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,

τῶν αὖ πεντήκοντα νέων ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμου δυσηχέος ἐμύωντο·

οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.

κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,

κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,

τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690

Λυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης,

καδὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμύρους,

υἱάς Εὐηνοῖο Σεληπιάδαο ἄνακτος.

Casos islands between Rhodes and Crete.—Eurypylus, a son of Hercules, was said to have been king of Cos. Propert. v. 5. 23, 'Eurypylique placet Coae textura Minervae.' The *Calydnae* were just to the north of Cos (*Calymna* in Mr. Long's Map 18).—Neither Pheidippus nor this Antiphus is again mentioned.

681. τοὺς, scil. λέξω or ἐρέω. The poet reverts to Upper Hellas, and the Thessalian district, which he calls Pelasgic Argos, as opposed to Ἄργος Ἀἰκόν, the Peloponnese. The forces of Achilles were of such special importance, that he begins, as it were, a new list at this place. It is clear that by Hellas and Hellenes the parts of Thessaly between the Meliac and Pagasaeon gulfs are principally meant. All the places specified are to be found within these narrow limits. Mr. Hayman (Preface to the *Odyssey*, p. xcvi, note) remarks, "It is clear that the poet knew locally but little of Thessaly, as compared with many other regions which furnished his contingents. He names only three cities there, and each of those without a single descriptive epithet. The other names in this passage are those of regions and races."

683. Compare xi. 770, λαὸν ἀγέροντες κατ' Ἀχαιίδα καλλιγύναικα. Also iii. 75.—Μυρμιδόνες κ.τ.λ., not that these were three names for the same people, but that races so called inhabited those parts. Cf. Thucyd. i. 3, Ὀμηρος—οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν.

686. δυσηχέος. From ἤχη, which took the digamma, and thence δυσφηχέος was the original pronunciation. Those who (with Doederlein) derive it from ἀχος, retain the vulgate πολέμοιο δυσηχέος.—ἐμύωντο, from μύομαι (whence μνήσομαι), perhaps here only is used for ἐμμνήσκοντο. Elsewhere it means 'to woo'.—These lines seem added, in reference to the events of the first Book. Zenodotus rejected 686—694; they certainly appear out of place here.

690. ἐξείλετο. A short way of saying ἐξάϊρετον γέρας ἔλαβεν αὐτὴν ἐκ Λυρνησοῦ ἀληφθεῖσαν. For the ravage of Lyrnessus in the Troad, and the death of Mynes, the husband of Briseis, see xix. 296.—ἐγχεσιμύρους, see iv. 242. The Θήβη here meant is the Θήβη Ὑποπλακίη in the Troad, i. 366. vi. 397.

τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μῆλων,

ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν,

τῶν αὖ Πρωτεσίλαος ἀρήιος ἠγγεμόνευεν

ζωὸς ἑὼν· τότε δ' ἦδη ἔχεν κατά γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφίδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700

καὶ δόμος ἡμιτελής· τὸν δὲ κτάνε Δάρδανος ἀνὴρ

νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·

ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,

Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705

αὐτοκασίγητος μεγαθύμου Πρωτεσίλαου

ὀπλοτέρου γενεῆ· ὃ δ' ἅμα πρότερος καὶ ἀρείων

[ἦρος Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ

δεύονθ' ἠγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα.]

τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο. 710

οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,

694. κείτο, he lay idle at the ships. Cf. vii. 230.

695. Φυλάκην. This and the places mentioned in the next two lines lay around the Pagasæan gulf. Prote-silaus, called *Phylacides* by Propertius, in a very beautiful passage, i. 19. 7—10, is spoken of by Pindar, Isthm. i. 58, as having a τέμενος, viz. as a hero, at Phylace.—Πύρασον, Schol. οὐ τὸν Πύρασον λέγει Δήμητρος τέμενος, ἀλλὰ πόλις ἐστὶ Δημήτριον καλουμένη.

697. Πτελεόν. Another place in Elis had the same name, sup. 594.—λεχεποῖν, see iv. 383.

699. ἔχεν κατά, for κάτεχεν, a word often used of the dead being held by the earth, as iii. 243, τοὺς δ' ἦδη κάτεχεν φυσίφος αἶα. Od. xiii. 427, ἀλλὰ τὰ γ' οὐκ οἶω· πρὶν καὶ τινα γαῖα καθέξει.

700. ἀμφίδρυφῆς, rending both cheeks in grief, as xi. 393, τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοὶ εἰσι παρειαί. This word occurs in the oracle cited in Herod. vi. 77.—ἡμιτελής, 'unfinished,' in allusion to the custom of a newly married pair building or redecorating their house. The corrupt gloss in Hesychius, ἡμιτεύς· ἡμισεντής, has perplexed all his editors. Read, ἡμιτελής· ἡμιτελής.

701. Δάρδανος ἀνὴρ. Said by some to have been Euphorbus, who is called Δάρδανος ἀνὴρ in xvi. 807. Protesilaus was said to have been the first to leap from his ship on to the Trojan strand,—perhaps from a real or fancied derivation of his name from πρῶτος and ἐσάλλομαι.

703. οὐδὲ μὲν = οὐδὲ μὴν, οὐ μέντοι. 'Yet neither were they (οἱ εἶχον κ.τ.λ. sup. 695) without a ruler, though they regretted their (lost) leader; but Podarkes marshalled them, that scion of Ares,' &c. The Phylacus, of whom Protesilaus and Podarkes were the grandsons, seems to have been an Eponym king of Phylace. See sup. on 695.

711. Φεράς. The names Φέρης, (the father of Admetus,) Φήρης (inf. 763), Φηραί, the town in Messenia, v. 543. ix. 151, are probably all connected with φέριστος and Φήρες (i. 268), 'the fighting-men.' The Boebian lake was not far from M. Pelion in Thessaly. Cf. Eur. Alcest. 588, τοῖγ' αὖ πολυμηλοτάταν ἐστὶν οἰκίαν παρὰ κελύφην Βοιβίαν λίμναν. Eumelus is the son of Admetus and Alcestis also in the play of Euripides.

Βοίβην καὶ Γλαφύρας καὶ ἐκτιμένην Ἴαωλον  
τῶν ἦρχ' Ἀδμήτοιο φίλος πάϊς ἔνδεκα νηῶν,  
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν  
Ἄλκηστις, Πελῖαιο θυγατρῶν εἶδος ἀρίστη.

715

οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο  
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,  
τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων ἐν εἰδῶς,  
ἐπτὰ νεῶν ἑρέται δὲ ἐκάστη πεντήκοντα  
ἐμβέβασαν, τόξων ἐν εἰδότες ἴφι μάχεσθαι.

720

ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κράτερ' ἄλγεα πάσχων,  
Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἴες Ἀχαιῶν  
ἔλκει μοχθίζοντα κακῶ ὀλοόφρονος ὕδρου.

ἔνθ' ὁ γε κείτ' ἀχέων τάχα δὲ μνήσεσθαι ἐμελλον  
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταιο ἀνακτος.

725

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν'  
ἀλλὰ Μῆδων κόσμησεν, Ὀιλλῆος νόθος υἴος,  
τόν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Ὀιλλῆι πτολιπόρθῳ.

οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
οἳ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος,  
τῶν αὐθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,  
ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων.

730

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο.

οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
οἱ τ' ἔχον Ἀστέριον Τιτάνοιο τε λευκὰ κάρηνα,  
τῶν ἦρχ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἴος,

735

716. Methone was on the Sinus Pagasaicus, Thaumacia probably on the sea-coast due east of it, and Meliboea was on the coast to the east of the Boebean lake. It was famous for its sea-purple, Lucret. ii. 500.—Ὀλιζῶν, 'the lesser town,' a form of the comparative of ὀλίγος.

719. πεντήκοντα. Thucyd. i. 10, πεποίηκε—τάς Φιλοκτῆτου (ναῦς) πενήκοντα. The omission of the F in ἴφι throws a serious doubt on the great antiquity of the passage. The crews in these ships were marines;—they could both row and use the bow, αὐτερέται, Thucyd. l. c.

724. μνήσεσθαι, Schol. μνημονεύειν καὶ χρῆσειν τοῦ Φιλοκτῆτου. The Greeks had been warned by Helenus the seer that Troy could only be taken

by Philoctetes and his bow.

726, 727. Nearly identical with 703, 704 sup. In xiii. 692—695, Medon is the leader of the Phthians of Phylace, associated with Podarkes (sup. 704).

729. κλωμακόεσσαν, Schol. τὴν τρηχεῖαν καὶ ὄρη ἔχουσαν. Hesych. πολλὰ ἀποκλίματα ἔχουσαν,—κρημνώδη ἢ δύσβατον. Ithome and Tricca lay towards the western side of Thessaly. Oechalia, the site of which seems uncertain, is mentioned sup. 596.

731. On the long ε in Ἀσκληπιῶ see sup. 518.—Podaleirius is mentioned in xi. 833. The name probably meant 'light of foot.' See on iii. 152.

734. Ὑπέρειαν. See on vi. 457.—Τιτάνοιο, from τίτανος, 'gypsum,' a word used in Hes. Scut. 141.

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἱ δ' Ἄργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
 "Ὀρθὴν Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,  
 τῶν αὐτ' ἡγεμόνευε μενεπτόλεμος Πολυπόιτης,  
 υἱὸς Πειριθόοιο τὸν ἀθάνατος τέκετο Ζεὺς,  
 τὸν ῥ' ὑπὸ Πειριθῷ τέκετο κλυτὸς Ἴπποδάμεια  
 ἡματι τῷ ὅτε Φῆρας ἐτίσατο λαχνήντας,  
 τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασεν —,  
 οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄζος Ἄρηος,  
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.

740

745

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δυωκαϊεῖκοσι νῆας  
 τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,  
 οἱ περὶ Δωδώνῃν δυσχείμερον οἰκί' ἔθεντο,  
 οἱ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,  
 ὅς ῥ' ἐς Πηνεῖον προῖεῖ καλλίρροον ὕδωρ.  
 οὐδ' ὃ γε Πηνεῖῳ συμμίσγεται ἀργυροδύη,  
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἥτ' ἔλαιον  
 ὄρκου γὰρ δεινὸν Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

750

755

Μαγνήτων δ' ἦρχεν Πρόθοος Τενθρηδόου υἱός,  
 οἱ περὶ Πηνεῖον καὶ Πῆλιον εἰνοσίφυλλον  
 ναίεσκον. τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν,  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

738, 739. Ἄργισσαν κ.τ.λ. Gyrtion or Gyrtone was on the Peneius; the sites of the other cities are uncertain.

743. Φῆρας, the wild men, i. 268, commonly, but perhaps wrongly, identified with the centaurs. The opinion seems to have arisen from the epithet λαχνήντας, which may refer to their hairy limbs or shaggy chests. So λάχνα and λαχνάεις are used by Pindar, Ol. i. 68. Pyth. i. 19. They had been driven from the fastnesses of Pelion by Polypoetes, and made to retire upon the barbarous tribe of the Αἰθίκες, near Mount Pelion. For Leonteus and Polypoetes, and their exploits, see xii. 129 seqq.

745. οὐκ οἶος, scil. ἡγεμόνευε.—Καινείδης is 'a son of Caeneus,' king of the Lapithae, i. 264, as Πηλειδῆς is from Πηλεὺς.

748. Cyphus is a mountain of Thessaly, an eastern outlier of Pindus. Titaresius is a northern branch of the river Peneius, in the country of the Perrhaebi. On Dodona in Epirus, perhaps the most ancient Pelasgic settlement in Upper Hellas, see Mr. Gladstone, 'Studies,' vol. i. p. 106. The Enienses are probably the Αἰνιάες, to the west of Phthiotis. This people are mentioned in Soph. El. 706. Herod. vii. 187.

754. ἔλαιον. The river pours clear water into the chalky or muddy stream of the Peneius; or perhaps petroleum floated down it, which would more naturally be thought a proof of its connexion with the Styx, that awful or solemn oath by which the gods swear, inf. viii. 369. xv. 38. Od. iv. 185.

756. Μαγνήτων, the people extending along the east coast of Thessaly.

οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοιρανοὶ ἦσαν. 760  
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,  
 αὐτῶν ἦδ' ἵππων, οἳ ἄμ' Ἀτρείδῃσιν ἔποντο.  
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
 τὰς Εὐμήλος ἔλαυνε ποδώκεας ὄρνιθας ὡς,  
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊσας. 765  
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.  
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
 ὄφρ' Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺ φέρτατος ἦεν,  
 ἵπποι θ' οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770  
 ἀλλ' ὃ μὲν ἐν νῆεσσι κορωνίσι ποντοπόροισιν  
 κεῖτ' ἀπομνήσας Ἀγαμέμνονι ποιμένι λαῶν  
 Ἀτρείδῃ, λαοὶ δὲ παρὰ ῥήγγμῃν θαλάσσης  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
 τόξοισίν θ'. ἵπποι δὲ παρ' ἄρμασι οἷσι ἕκαστος, 775  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,  
 ἔστασαν, ἄρματα δ' εὖ πεπυκασμένα κέϊτο ἀνάκτων  
 ἐν κλισίῃς. οἳ δ' ἀρχὸν ἀρηίφιλον ποθέοντες

760. οὔτοι ἄρα κ.τ.λ. The poet makes a break (ἀφορισμός, Schol.), by a formula of recapitulation or summing up, between the Grecian and the Trojan forces. And having gone through the list, he specifies who of the former were the bravest warriors, and who drove the fleetest steeds.

761. τίς τ' ἄρ. See on i. 8, and for ὄχ' ἄριστος, i. 69.

763. Φηρητιάδης, Admetus, the son of Pheres; but the patronymic is formed as if from Pheretias. For the horses of Eumelus, son of Admetus, see xxiii. 289.

765. ὄτριχας, ὁμότριχας, as from ὄθριξ = ὁμόθριξ, 'alike in colour.' The aspirate vanishes as in ὄπατρος, xi. 257, and in many words from the cognate ἄμα.—οἰέτεας, from ὁμός and ἔτος (ἔτος), ὁμήλικας, equal in age.—σταφύλῃ κ.τ.λ., 'equal by measurement over their backs.' The level still used by masons, viz. an upright bar with a plummet affixed at right angles to a horizontal one, seems to be meant.

766. Πηρείη, a city of Thessaly, but the site seems uncertain.—Ἀπόλλων, viz. when he fed the herds of Ad-

metus, according to the legend.—φόβον Ἄρηος, the panic of war, flight and confusion. Cf. v. 223, ἵπποι ἐπιστάμενοι πεδίοιο κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἠδὲ φέβεσθαι.

768. ἀνδρῶν αὖ. This is the antithesis to ἵπποι μὲν in 763, and the two answer the question αὐτῶν ἦδ' ἵππων in 762. The addition of ἵπποι in 770, and indeed the whole passage following to 779, seems due to a later hand.

772. This verse occurs in vii. 230.

774. αἰγανέησιν, 'with javelins.' This line occurs Od. iv. 626, with which compare ib. ix. 156, αὐτίκα καμπύλῃσιν τόξα καὶ αἰγανέας δολιχαύλους εἰλόμεθ' ἐκ νηῶν.

776. λωτὸν, a kind of trefoil, whence πεδία λωτούντα (λωτόεντα) in xii. 283.—ἐρεπτόμενοι, 'chewing;' cf. v. 194—196, Od. xix. 553, χῆνας—πυρὸν ἐρεπτομένους.—ἐλεόθρεπτον, 'marsh-bred,' σέλινον being some water-plant, not 'parsley.'

777. πεπυκασμένα, covered over with clothes or carpets. So in v. 193, δῆφροι κίλοιοι—ἀμφὶ δὲ πέπλοι πέπτανται. viii. 441, ἄρματα δ' ἄμ βωμοῖσι τίθη, κατὰ λίτα πετάσσοις.

778. οἳ δὲ, the ἀνακτες, chiefs of the

φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδὲ μάχοντο.

οἱ δ' ἄρ' ἴσαν ὡς εἶ τε πυρὶ χθών πάσα νέμοιτο·

780

γαῖα δ' ὑποστενάχιζε Διὶ ὡς τερπικεραύνῳ  
χωμένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσση  
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώϊος ἔμμεναι εὐνάς.  
ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
ἐρχομένων· μάλα δ' ὄκα διέπρησον πεδίοιο.

785

Τρῶσιν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις  
πᾶρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·  
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.  
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·  
εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,  
ὅς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθώς,  
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσινήταο γέροντος,  
δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.

790

Myrmidons subject to Achilles.—  
φοίτων, 'strolled idly about.'

780. νέμοιτο, was being fed upon, or ravaged by fire. He compares the hollow sounds of many feet, the trodden and desolated ground, and perhaps the mounds and camp-trenches, to the earthquake-rumbings, the barren surface and the lava-hummocks of volcanic districts, such as the neighbouring territory of Phrygia. Arima however is placed in Cilicia, where the monster Typhoeus was said to reside, Pind. Pyth. i. 17. By the words ὅτε ἰμάσση it is clearly implied that volcanic outbreaks were still occasionally experienced. The notion of *lashing* the soil arose from the ridges and chinks in lava-fields.—ἀμφὶ Τυφώϊ, 'about the spot where Typhoeus lies,' Hes. Theog. 304—306, ἠ δ' ἔρνε' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρῇ Ἐχθόνα,—τῇ δὲ Τυφάονά φασι μεγγμέναι ἐν φιλότρητι.

786—815. Between the accounts of the Grecian and the Trojan forces is inserted a short interlude, the point of which is this: Polites, the son of Priam, who has been on the look-out for the movement of the Grecians, is supposed to arrive in haste to a Trojan council then sitting, to announce the advance against the city (801) of the countless forces of the Greeks, and to advise Hector at once to marshal his forces against them. This

affords an opportunity to the poet of enumerating the Trojan allies.

787. ἀλεγεινῇ, 'distressing,' because an instant invasion of Troy was threatened, inf. 801.

788. ἐπὶ θύρῃσιν, at, i. e. outside, the gates of the royal palace. This was the custom in heroic times. See Aesch. Ag. 502, where the royal seats of the king and queen are described as placed there: also Od. iv. 405—409. By the word ἀγορὰς, combined with the mention of *all* the citizens, young and old, in the next verse, it would seem that this was a popular assembly rather than a royal βουλῆ.

791. εἴσατο, lit. 'she had likened herself in voice to Priam's son Polites.' See sup. 215. The position of the tumulus, whence the view of the Greek forces was taken, has been well discussed by Sir W. Gell. Topography of Troy, p. 38. He supposes it to have been the barrow standing on a spur of Ida on the west bank of the Scamander, and commanding a good view of the entire Trojan plain looking northwards and eastwards. It is now called *Uđjek Tepe*. It was at that distance from Troy that a quick runner might get there first, without being intercepted, when the Grecian forces had begun to move.

794. δέγμενος, δοκεῖων, 'watching,' see on i. 23.



τῷ μιν ἔισαμενη προσέφη πόδας ὠκέα Ἴρις 795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσίν,  
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρεν.

ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,  
ἀλλ' οὐ πω τοιόνδε τοσονδέ τε λαὸν ὄπωπα

λίην γὰρ φύλλοισι ἑοικότες ἢ ψαμάθοισιν 800

ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν.

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.

πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπικούροι,

ἄλλη δ' ἄλλων γλώσσα πολυσπερέων ἀνθρώπων·

τοῖσι ἕκαστος ἀνὴρ σημαίνεται οἰσί περ ἄρχει, 805

τῶν δ' ἐξηγείσθω, κοσμησάμενος πολυήτας.”

ὣς ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,

αἶψα δ' ἔλυσ' ἀγορῆν· ἐπὶ τεύχεα δ' ἔσσεύοντο.

πᾶσαι δ' ὠίγγυντο πύλαι, ἐκ δ' ἔσσυτο λαός,

πέζοι θ' ἱππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει. 810

ἔστι δέ τις προπάρειθε πόλεος αἰπέα κολώνη,

796. ἄκριτοι μῦθοι, long and rambling, or discursive, talk. Schol. ἀναριθμητοί. Compare ἀκριτόφυλλος, inf. 868. Θεροσίτ' ἀκριτόμυθε, sup. 246. ἄχεα ἄκριτα, iii. 412.—φίλοι is the predicate. The sense is, 'You are too fond of talking when there is need of action.'

797. ἀλίσστος, 'incessant,' from which there is no retiring. See Lexil. in v., p. 406.

800. φύλλοισι, see sup. 468.—πεδίοιο, the common Homeric genitive of motion over, = διὰ πεδίου.

802. σοὶ μάλιστα, on you especially I enjoin the duty of marshalling the forces, viz. as being the chief military leader.—πολλοὶ γὰρ, i. e. ἐπειδὴ πολλοὶ κ.τ.λ.—πολυσπερεων, 'widely dispersed,' and therefore differing in dialect. Cf. iv. 437, οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γήρως, ἀλλὰ γλώσσ' ἐμέμικτο, πολὺκλήτοι δ' ἔσαν ἄνδρες.

805. σημαίνεται, 'Let each general give orders to the troops he commands, and these let him lead, after marshalling the citizens.' For ἐξηγείσθω, it is probable that ἐξηγεῖσθαι should be read, i. e. τῶν δὲ πολιτῶν αὐτὸς ἐξηγοῦ. The generals of each nation are to lead their own troops, but Hector himself is to lead the citizens. The genitive follows the verb in the sense of ἠγεμῶν εἶναι,

which is not uncommon in Attic Greek; but the dative is more usual; sometimes the accusative. See Arnold on Thucyd. vi. 85.

807. ἠγνοίησεν. The Schol. took this to mean that he did not disobey the warning. Perhaps it merely signifies, that he knew the speaker was Iris and not his brother Polites, sup. 791.—ἔσσεύοντο, they rushed at full speed, viz. to their homes first; see sup. 86.—πᾶσαι πύλαι, 'all the city gates,' or perhaps, with the Schol., 'the gate was thrown wide open.' See on viii. 58, where this verse occurs.—ἐπὶ τεύχεα, to fetch their arms.

811. κολώνη. The situation of this barrow is discussed by Sir W. Gell in p. 56 of his 'Topography.' "It was an elevation in the plain before the city, separated from all other hills, and of such easy access and ascent on every side, that part of the Trojan army could be drawn out upon it in battle array, previous to the first engagement of the Iliad." It is placed ἐν πεδίῳ (nearly all the early barrows being on headlands), about half-way between Troy and the sea, in a direction nearly north, in the plain of the Simois. Sir W. Gell adds, "The description given by Homer of this tomb is perfectly correspondent with the tumulus which now exists."

ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,  
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
ἔνθα τότε Τρῶές τε διέκριθεν ἧδ' ἐπίκουροι.

815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ  
Πριαμίδης· ἅμα τῷ γε πολλὸν πλείστοι καὶ ἄριστοι  
λαοὶ θωρήσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν εἰς πάϊς Ἀγχίσαιο  
Αἰνεΐας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ,  
Ἰδης ἐν κνημοῖσι θεὰ βροτῷ ἐνηθηΐσα,  
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,  
Ἀρχέλοχος τ' Ἀκάμας τέ, μάχης ἐν εἰδότε πάσης.

820

οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης  
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσῆπιοιο,  
Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαῶς υἱός  
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

825

οἱ δ' Ἀδρήστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ

813. Βατίειαν. Whatever the name may mean, it seems clear that this barrow was considered so ancient even in the Homeric age, that no certain tradition remained respecting it, except that it was the tomb of a woman. By some Baticia was called the daughter of Teucer, *alias* Asia or Arisbe; see Sir W. Gell, 'Topography' &c. p. 120. The 'divine dialect,' elsewhere mentioned by Homer and Hesiod (*inf.* xiv. 291. Plato, *Plaedr.* p. 252 B), has been supposed to signify the Pelasgic as opposed to the Hellenic people. Myrine (a name probably identical with the later *Μυρσίνη*) was one of the Amazons, who were said to have invaded Troy, *iii.* 189.—πολυσκάρθμοιο, 'agile, nimble,' from σκαίρειν. Schol. πολυκινήτωι, ταχειας,—σκαρθμός γάρ ἡ τῶν ποδῶν κίνησις.

815. διέκριθεν, were divided into regiments, according to their respective nations; see *sup.* 362, 805.

816. Τρωσὶ, the Trojans proper, the *πληῆται* *sup.* 806, as distinct from the Dardani, the ancient mountaineer people (*iii.* 456).—μεμαότες, 'impetuous.' We may, perhaps, suppose that *μάχεσθαι* is implied by the context. The long *a* results from the doubled *ff*.

820. Acneas and Anchises seem to

have been members of a different dynasty, and to have headed a distinct people from the true Τρῶες under Priam. See *xx.* 215 *seqq.*—κνημοῖσι, 'the slopes or shoulders; in the *Iliad* it means the wooded sides of Mount Ida. Hesych. *δασεῖς τραχεῖς καὶ εὐσβάτους τόπους.* Cf. *xxiii.* 117, ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἰδης.—οὐκ οἶος, see *sup.* 745.—Archelochus and Acamas are mentioned together in *xii.* 100. *xiv.* 464, 476.

824. Ζέλειαν. The ζ was pronounced soft, like our *j* in *jealousy* (ζῆλος). So *sup.* 634, οἱ τε Ζάκυνθον. This place is mentioned in *iv.* 103, 121. It is marked on the maps as near the mouth of the Aesopus (*iv.* 91. *xii.* 21), which falls into the Propontis. But there seems some confusion between the Troes of Mysia and the Troes (or people of Tlos) who were led by Pandarus from Lycia (*v.* 200, 211). It is difficult to see why a Lycian hero, from the very south of Asia Minor, should have by right commanded a people on the very north. There seems in other passages a confusion between the Xanthus of Lycia and the Xanthus of the Troad. See *inf.* 877.

827. τόξον, i. e. τοξικὴν. See *iv.* 119.

828. Ἀπαισοῦ. Probably the same as Παισὸς in *v.* 612, where the death

καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἄμφιος λινοθώρηξ,  
 830  
 υἱε δὴ Μέρπος Περκωσίου, ὃς περὶ πάντων  
 ἦδη μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν  
 στείχειν ἐς πόλεμον φθισήνορα. τῶ δέ οἱ οὐ τι  
 πειθέσθην κῆρες γὰρ ἄγον μέλανος θανάτοιο.

οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο  
 835  
 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,  
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,  
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,  
 840  
 τῶν οἱ Λάρισαν ἐριβόλακα καιετᾶσκον.  
 τῶν ἦρχ' Ἴππόθοός τε Πυλαῖός τ' ὄζος Ἄρης,  
 υἱε δὴ Λήθιοιο Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήκας ἦγ' Ἀκάμας καὶ Πείροος ἦρος,  
 845  
 ὄσσοις Ἑλλήσποντος ἀγάρροοι ἐντὸς ἔεργει.

Εὐφήμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶων,  
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

αὐτὰρ Πυραΐχμης ἄγε Παίονας ἀγκυλοτόξους

of Amphius by the hand of Ajax is described. See Herod. v. 177. It was a town not far from Lampsacus on the Hellespont, and in the same neighbourhood were Pityeia and Percote. Τηρείη (compare Πηρείη sup. 766) was probably a peak of Ida, near Percote.

830. λινοθώρηξ, sup. 529, wearing a linen and not a mail cuirass. The four lines next following occur also in xi. 329.

834. κῆρες θανάτοιο. See sup. 302. The fates are here said ἄγειν, to conduct them to the war, as if against their own convictions.

838, 839. This distich occurs also in xii. 96, 97. The Selleis is mentioned sup. 659 as a river in Elis. This river, the name of which seems etymologically connected with Hellespont (as the Sellis of Dodona with the Hellenes, σέλας with ἥλιος &c.), is not marked in the maps; it was probably a mountain stream that fell into the Hellespont.

840. ἐγχεσιμῶρων, see iv. 242. The Asiatic Pelasgi, to whom the Trojans themselves are thought to have be-

longed, are here distinctively described as warlike, a character which belonged also to the Pelasgic Arcadians, sup. 611, compared with vii. 134, where they are called Ἀρκάδες ἐγχεσιμῶροι.

841. Λάρισαν. A town on the river Caystrus, a little to the north of the Maeander.—Hippothöus is mentioned in xvii. 217, Lethus also ibid. 288 ἦτοι τὸν Λήθιοιο Πελασγοῦ φαίδιμος υἱός Ἴππόθοος ποδὸς ἔλκε κατὰ κρατερῇ ὑσμίνην. Pylaeus and Teutamus are names that do not recur.

845. ἐντὸς, within its own limits viz. as distinguishing the races of Thrace from the Asiatics on the Trojan side. Cf. sup. 617. The Thracians near Aenos and the Hebrus are meant mentioned also in iv. 520, as led by Peiröus, whose name is not again brought forward, though Acamas is pretty frequently spoken of.

846. Κικόνων. This Thracian race is mentioned in Od. ix. 39. Of Euphemus their leader we read nothing more.

848. Πυραΐχμης. See xvi. 287. The

τηλόθεν ἐξ Ἄμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,  
Ἄξιοῦ οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

850

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ  
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,  
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,  
Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

855

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·  
ἀλλ' οὐκ οἰωνοῖσι ἐρύσσατο κῆρα μέλαιναν,

860

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκανῖος θεοειδής  
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μηροσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἠγησάσθη,  
ὕε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη,

865

οἳ καὶ Μήονας ἦγον ὑπὸ Τρωῶφι γεγαῶτας.

Νάσσης αὖ Καρῶν ἠγήσατο βαρβαροφόνων,  
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον

Paeonians were in Macedonia, then probably a part of the large district called indefinitely Thrace.

851. Παφλαγόνων, a people on the south of the Pontus, occupying a part of the later Bithynia.—λάσιον κῆρ, the rugged or shaggy heart. See on i. 189. This hero is mentioned in v. 576 seqq. and xiii. 643.—Ἐνετῶν, said to be the original stock of the European *Veneti*. The Schol. says they were the first who bred mules by crossing the ass with the horse; but Arnold quotes the opinion of Köpper that the *Jiggetai* or *Equus Hemionus*, a creature still found in Tartary, is meant. The πῶλοι Ἐνεταὶ are mentioned in Eur. Hippol. 231.

853. Κύτωρον. The *Cytore buxifer* of Catullus, iv. 13, on the Pontus. Parthenius is a river flowing into the Pontus somewhat to the west of it. Cromna is on the coast between it and Cytorus.

857. Ἀλύβη is another form of Χαλύβη, the Chalybes being the earliest known miners. We read of Ὀδῖος

ἀρχὸς Ἀλιζώνων in v. 39; of Chromius and Eunuomus the Seer in xvii. 218.

859. ἐρύσσατο inf. iv. 186. Virgil renders this verse, Aen. ix. 328, 'Sed non augurio potuit depellere pestem.'

861. ἐν ποταμῷ, in the slaughter made by Achilles in the Scamander, xxi. 15, where however the name Eunuomus does not occur among those of the slain.—κεράϊζε, viz. Achilles. See v. 557, σταθμοὺς ἀνθρώπων κεραΐζετο.

863. Ἀσκανίης. There was a lake Ascania a little to the south of the eastern extremity of the Propontis, and another of the same name on the southern confines of Phrygia.—For Phorcys see xvii. 218, 312.

864. Μέσθλης, xvii. 216.—Γυγαίῃ, the Gygaean lake near Sardis, Herod. i. 93.

868. Hesych. Φθειρῶν ὄρος, πιτυῶδες ὄρος, διὰ τὸ πληθύνειν ἐν αὐτῷ πίτυς. τῶν γὰρ στροβίλων τὰ ἐντὸς φθειρας καλεῖσθαι. The *pinus pinaster* is said to be meant.

Μαιάνδρου τε ροὰς Μυκάλης τ' αἰπεινὰ κάρηνα.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθη, 870  
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
 ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἵεν ἤυτε κούρη,  
 νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875  
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

870. Nothing further is recorded about Amphimachus and Nastes, the leaders of the Carians.—*χρυσὸν*, Schol. *κόσμον χρυσοῦν λέγει δέ, ἤυτε κούρη, ἐνεπλέκοντο γὰρ χρυσὸν οἱ βάρβαροι* (xvii. 52), *πλοχμοὶ θ' οἱ χρυσῷ καὶ ἀργύρῳ ἐσφικῶντο*. Cf. Ovid, *Heroid.* xiii. 57, 'Venerat, ut fama est, multo spectabilis auro, Quique suo Phrygiæ corpore ferret opes.' Herodotus, viii. 83, says that the Persians led by Xerxes *χρυσὸν πολλὸν καὶ ἀφθονὸν ἔχοντες ἐνέπρεπον*.

875. *ἐκόμισσε*, recovered, rescued from the drowning body. So iii. 378, *τὴν μὲν—κόμισαν ἐρίφρες ἑταῖροι*. xiii. 579, *καὶ τις Ἀχαιῶν μαρναμένων μετὰ ποσσὶ κυλιδομένην ἐκόμισσεν*.—*δαΐφρων*, see sup. 23.

877. *δινήεντος*. The Lycian Xanthus is a turbid and rapid river, whence its name (like *flavus Tiberis*, in Horace). The epithet *δινήεις*, 'eddying,'

is often applied to the Xanthus, meaning sometimes that in the Troad, (as in xiv. 434,) which is also a considerable stream, according to Sir W. Gell, 'Topography of Troy,' p 12, who says, "We had heard so much in England of the insignificance of the Simoeis and the Xanthus, that we were amazed to find the former running with a stream that would have been called considerable even in our own country, while we had seen the latter a violent torrent almost at its source. If Homer had been accustomed, as we had, to the sight of such rivers as the Ilissus, Cephissus, Asopus,—the sources of Scamander and the floods of Simoeis must have appeared miraculous indeed.—Sarpedon and Glaucus, it is needless to add, are among the more renowned of the heroes of the Iliad, especially in books vi. and xvi.

### ARGUMENT OF BOOK III.

(Mure, vol. i. p. 243.)

ON the advance of the two armies, Paris challenges Menelaus to single combat, on condition that Helen and her property shall be awarded to the victor. Priam is sent for to ratify the agreement. He is found sitting on the ramparts with Helen, of whom he inquires the names of the Greek heroes in the distance. Allusion is made by Antenor to the embassy of Menelaus and Ulysses to claim Helen, previous to the declaration of war by the Greeks. Paris, defeated by Menelaus, is rescued by Venus, who conveys him to Helen's apartments in the city. Agamemnon claims the victory and stipulated prize for his brother.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἠγεμόνεσσι ἕκαστοι,  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὡς,  
 ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,  
 αἶ τ' ἐπεὶ οὖν χεμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5  
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
 ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείνοντες Ἀχαιοί,  
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.  
 εὗτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 10  
 ποιμέσιν οὐ τι φιλῆν, κλέπτῃ δέ τε νυκτὸς ἁμείνω·

1. ἐπεὶ κ.τ.λ., when they (both Greeks and Trojans) had been marshalled severally under their leaders, viz. according to the plans carried out in ii. 476 and 816 seqq.—ἕκαστοι, Schol. κατὰ ἔθνη καὶ φυλάς. Cf. iv. 428, κέλευε δὲ οἱσι ἕκαστος ἠγεμόνων.

2. Τρῶες μὲν. Answered by οἱ δὲ—Ἀχαιοὶ inf. 8. 'The Trojans went in a noisy and tumultuous body, the Greeks with silent but firm determination.' Heyne compares with this passage iv. 429—438.—ἐνοπῇ is any loud noise, from ἐνόηεν, root ὄπ. See x. 13. xii. 35. xvi. 246.—κλαγγῇ is applied to the loud ringing note of birds, dogs, eagles, &c. So Hes. Opp. 649, εὗτ' ἂν γεράνων φωνὴν ἐπακούης ὑψοθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖς.

3. οὐρανόθι πρό, 'in the heaven far away,' πόρρω. Or possibly, = πρό οὐρανοῦ, 'in the front or forehead of the sky' (as Milton has it). So Ἰαλοῖθι πρό, viii. 561. x. 12. ἦῶθι πρό, xi. 50. Both φη and θη are locative terminations, but often combined with prepositions, as κατ' ὄρεσφι, διὰ στήθεσφι, ἀπ' αὐτόφιν &c. See Mr. Hayman's note on Od. v. 469.

4. χεμῶνα—ὄμβρον, the region of cold and wet, Schol. τὸν χειμερινόν τόπον τῆς Θυράκης. The meaning is, 'when they are migrating from the north and flying towards the ocean streams' in the south, or Aethiopia; which latter is implied from the mention of the Pygmies (Herod. ii. 22, 32).—ἐπι ῥοάων, Schol. εἰς ῥοάς, Ἀττικῶς.—By φόνον φέρουσαι the hostile march of the Trojans against their enemies is signified.

7. ἠέριαι, Schol. ὀρθριναί, 'in early morning.' This is the sense of the word in i. 497, Od. ix. 52; but here it

might mean 'in the clouds,' i. e. first seen like a mist or cloud in the distance.—προφέρονται, *grae se ferunt*. they bring the offer or challenge of a deadly feud. So xi. 495, πολλὰς δρύς—ἔσφεραται. Od. viii. 210, ὅς τις ξεινοδόκῃ ἐριδα προφέρηται ἀέθλων, δῆμῳ ἐν ἀλλοδαπῷ. Thuc. iii. 59, προφερομένοι ὄρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν. The active is used in Od. vi. 92, στείβον δ' ἐν βόθροισι θοῶς ἐριδα προφέρουσαι. Compare inf. xi. 529, κακὴν ἐριδα προβαλόντες. In κακὴν ἐριδα there seems an allusion to the κακῆ and the ἀγαθῆ ἐρις as defined by Hesiod, Opp. 10 seqq. The epithet here shows that not mere rivalry in speed of flight, but a preconcerted quarrel with the Pygmies is meant. The legend, which it is difficult to believe as old as the ancient Epos, probably arose from some accounts of a diminutive African race that destroyed the cranes. See Juvenal xiii. 168.

10. εὗτε here seems to combine the senses of 'as' (ἥύτε) and 'when,' precisely as ὡς often does in Homer, e. g. in xii. 167. Here and in xix. 386, τῷ δ' εὗτε πτερὰ γίγνεται, it certainly introduces the comparison: 'As when on mountain-tops the south wind collects a mist—so under their feet rose the dust in volumes.' Elsewhere, as inf. xi. 735, Od. xiii. 93, and generally in Attic, εὗτε means simply 'when.'

11. κλέπτῃ κ.τ.λ. 'Better than night,' because a thick mist on the hills is more favourable for carrying off booty even than darkness. Cf. Eur. Iph. Taur. 995, κλεπτῶν γὰρ ἢ νυξί, τῆς δ' ἀληθείας τὸ φῶς. "Nam noctu inclusi servantur greges, interdum pascuntur dispersi per saltus," Heyne.

τόσσον τίς τ' ἐπὶ λεύσει ὄσον τ' ἐπὶ λᾶαν ἴησιν  
ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὄρνυτ' ἀελλῆς  
ἐρχομένων· μάλα δ' ὄκα διέπρησσον πεδίοιο.

οἶ δ' ὅτε δὴ σχαδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15

Ἰρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
παρδαλέην ὄμοισιν ἔχων καὶ καμπύλα τόξα  
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ

πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι. 20

τὸν δ' ὡς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος  
ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβάντα,  
ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,

πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν 25

σεύωνται ταχές τε κύνες θαλεροὶ τ' αἰζήροι·

ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα

12. τίς τ'. The τε here is the copula, and does not mark the apodosis, which is at 13.—ἐπι, not accented to govern τόσσον (see on ii. 616), but meaning 'over (the country),' as the following ἐπι means 'as far as he can throw a stone over (a field),' &c.

13. ἀελλῆς. This epithet, probably another form of ἀολλῆς, from α = ἄμα and εἰλεῖν, to form into a compact body (*glomerare*), is explained by the Schol. ἀελλώδης. But ἀελλα contains the root αF (ἀημι). Aristophanes wrote κοινίσσαλος—ἀελλῆς, perhaps on the analogy of ἀήτης, and Hesychius seems to have followed him: ἀελλῆς· συστροφῆ ἀνέμου. Cf. ii. 150, ποδῶν δ' ὑπένερθε κοινῆ ἴστατ' ἀερόμενη.

14. διέπρησσον contains the root of περᾶν, and hence means, in this combination, to go over or across the plain. This verse occurred also ii. 785.

15. οἶ δέ, the opposing armies. Cf. iv. 446, οἶ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἰκοντο.—προμάχιζεν, stood forth as champion for the Trojans. The word occurs again in xx. 376, but in the sense of 'to fight with.' That Paris and Menelaus, the author and the sufferer of the wrong that caused the war, should commence the contest, is a well-conceived poetic design.

18—20. These lines appear to have been added. Paris could hardly be

dressed at once as a τοξότης (i. e. ψιλὸς) and as a ὀπλίτης. The 'two lances' are an essential part of the accoutrements of the heavy-armed soldier, who carries the shield; see xii. 294—298. In Herod. vii. 69, however, the παρδαλέη, τόξα, and αἰχμή, are described as an *Ethiopian* costume.

21, 22. There are some grounds for suspecting that this distich also is an addition. In fact, 21 seems made up from 30. In that case, ὡς δὲ λέων must be read in 23,—'and as a lion rejoices when he falls in with some huge carcass,—so rejoiced Menelaus when he saw Paris,' &c.

23. ἐπικύρσας, ἐπιτυγών.—σώματι, according to Homeric use, must mean a dead body, though it is said that a lion (in his natural state) will not eat flesh that he has found dead. Compare however xi. 480, where a lion devours a stag after driving away jackals; and *ibid.* 549. Here, moreover, πεινάων may be supposed to give a reason for an unwonted act.

25. μάλα, for σφόδρα, or μάλ' ὄκα, as in xxi. 24, μάλα γάρ τε κατεσθίει ὃν κε λάβησιν.—εἴπερ ἂν κ.τ.λ., 'even though both swift dogs and vigorous churls try to drive him away.' For εἴπερ ἂν see ii. 597. For σεύωνται see on xi. 548. For αἰζήροι, ii. 660.



ὀφθαλμοῖσι ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην,  
αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμαῖζε.

τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30

ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη

οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,

ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35

ὡς αὖτις καθ' ὄμιλον ἔδου Τρώων ἀγερῶχων

δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.

τὸν δ' Ἔκτωρ νείκεσσε ἰδὼν αἰσχροῖσι ἔπεσσω.

“ Δύσπαρι εἶδος ἄριστε, γυναιμανὲς ἠπεροπευτά,  
εἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40

καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν

ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

28. ἀλείτην, 'the scoundrel,' 'the adulterer.' Such was the term applied by Menelaus to his rival. The forms ἀλειτήρ and ἀλειτηρὸς appear to be the true readings in Ar. Equit. 445 and Soph. Oed. Col. 371.—τίσασθαι, 'that he would take vengeance on;' see ii. 356. The aorist is often so used in a future sense, when the act is contemplated as complete and effectual in its accomplishment.

31. κατεπλήγη, κατεπλάγη φόβω (δείσας, inf. 37), lit. 'he was struck down in his heart,' or his heart sunk within him. The fear however was perhaps rather from consciousness that he was in the wrong, and because he thought the gods would be against him. He is easily persuaded to engage in the fight by his brother, inf. 67. Hence too the sudden appearance of Menelaus, and the pallor caused by the surprise, are well compared to a traveller coming suddenly upon a snake.—Hesych. παλίνορσος· ἀπισθόρητος· πάλιν ὑποστρέψας. Heyne however thinks that the terror of Paris arose from his being unequally armed to meet Menelaus.

35. ὦχρος, 'pallor;' compare χλωρὸν δέος, 'pallor-causing fear.' The accent of the substantive differs from that of the adjective; compare ὦμος with ὠμός, αἰσχος with αἰσχρός.—κατεδν, 'plunged into,' as inf. 241, μάχην καταδύμεναι ἀνδρῶν.—ἀγερῶχων, see ii. 654.

37. Ἀτρέος. There may be an allusion to the real or fancied etymology of the name, ἄ and τρέω. See Eur. Iph. A. 321. Plat. Crat. p. 395, C. Possibly too Ἀλέξανδρος, 'man-averting,' conveys some irony.

39. Δύσπαρι, Schol. ἐπὶ κακῷ ὀνομασμένη Πάρι, κακὴ Πάρι. This line occurs also xiii. 769. Compare xi. 385, τοξότα, λωβητήρ, κέραι ἀγλαῆ, παρθενοπίπα, which is also addressed to Paris.—εἶδος ἄριστε, 'surpassing others in beauty alone.' Cf. v. 787, κακ' ἐλέγχεα, εἶδος ἀγροῖ. xvii. 142, Ἔκτωρ εἶδος ἄριστε.—ἠπεροπευτά, 'deceiver,' 'seducer;' a lengthened form from the root απ in ἀπατᾶν. Od. xv. 419, τὴν δ' ἄρα Φοῖνικες πολυπαίπαλοι ἠπερόπενον.

40. ἄγονος κ.τ.λ. 'Would that you had never been born, or (being born) had died unmarried.' Others explain it, 'without children;' and so Hesych. ἄγονος· ἀτεκνος, ἄκαρπος, ἀσπαρος. In this sense Augustus is said to have applied the verse to his daughter Julia, Sueton. Oct. § 65.—τὸ βουλοίμην, 'I should prefer even that,' viz. either alternative. On βούλομαι ἢ see i. 117.—ὑπόψιον, ὑπόβλεπτον, an object of suspicion. So Eur. Hipp. 30, πέτραν παρ' αὐτὴν Παλλάδος κατόψιον γῆς τῆσδε. But the genitive ἄλλων seems rather to depend on λώβην, i. e. λωβητήρα, Q. Smyrnaeus however, cited by Spitzner, has δεινὸν καὶ ὑπόψιον ἐμμεναι ἄλλων, xiii. 289.

ἢ που καγαλώσι κάρη κομόωντες Ἀχαιοί  
 φάντες ἀριστήα πρόμον ἔμμεναι, οὐνεκα καλόν  
 εἶδος ἔπ· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκη. 45  
 ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι  
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
 μιχθεῖς ἀλλοδαποῖσι γυναῖκ' εὐεϊδέ' ἀήγες  
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,  
 πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δῆμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφέην δὲ σοὶ αὐτῷ;  
 οὐκ ἂν δὴ μείνεις ἀρηίφιλον Μενέλαον;  
 γνοίης χ' οὔου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμοι κίθαρὶς τά τε δῶρ' Ἀφροδίτης,  
 ἢ τε κόμη τό τε εἶδος, ὄτ' ἐν κονίησι μυγείης. 55  
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἦδη  
 λάινον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔργας.'

43. καγαλώσι, laugh you to scorn, Hesych. χαίρονσι, γελῶσι. See vi. 514. The root is καγχ, a lengthened form of καχ in *cachinno*.—φάντες κ.τ.λ., 'saying (or, 'who said') that you are foremost among the chieftains (a foremost chief) because a fair form is upon you.' The point of the ridicule consists in the association of good looks with good birth, and therefore naturally with bravery, according to the established Greek doctrine. See on vi. 156.

45. βίη here is 'resolution,' ἀλκή is 'courage to stand up in fight.'

46. ἢ τοιόσδε κ.τ.λ. 'Was it in this character (i. e. thus comely and yet unwarlike) that you sailed over the sea in sea-traversing ships, after collecting valiant companions; and forming acquaintance with men of other nations carried back home a fair woman from a distant land, the bride of warlike men?' For ἐρίηρας see on i. 572.—μιχθεῖς, προσσχῶν, touching at and having converse with, as Pind. Pyth. iv. 251, ἐν τ' Ὀκεανῷ πελάγεσσι μίγειν πόντῳ τ' ἐρυθρῷ.—ἀνάγειν is 'to bring back,' as in Pind. Pyth. v. 3, ὅταν τις—αὐτὸν ἀνάγη πολύφιλον ἐπέταν. Od. iii. 272, τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν οὐδὲ δόμονδε. See also inf. xiii. 627.

48. νυόν, ἄλοχον, Hesych. νυός· νύμφη γεγαμημένη.

50, 51. These two lines seem not to be both genuine, but ancient vari-

ants to express the same sentiment. The accusatives may agree with 'Ἐλένην, or be in general apposition to the sentence. The *δυσμενεῖς* are Paris' own enemies in Troy, of whom we are told he had many, inf. 454.—κατηφέην, a cause of shame and dejection to yourself.

52. οὐκ ἂν δὴ κ.τ.λ. 'So you will not then await the war-loving Menelaus?' So v. 32, οὐκ ἂν δὴ Τρῶας μὲν εἰσάσαιμεν καὶ Ἀχαιοὺς μάρνασθαι; Ib. 456, οὐκ ἂν δὴ τόνδ' ἀνδρα μάχης ἐρύσαιο μετελθῶν; X. 204, ὧ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθωθ' ἐῷ αὐτοῦ—ἐλθεῖν; Od. vi. 57, πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσειας ἀπήνην;

54, 55. The use of the article here, τὰ δῶρα, ἡ κόμη, τὸ εἶδος, 'those gifts,' 'that hair,' &c., is purely Attic. The use of ἔσσο, 'you would have put on,' from ἐννυμι, without the initial *ε*, throws a doubt on the antiquity of the passage.—ὄτε μυγείης is also an instance of an attraction of moods common in Attic; 'your lute would assist you not, when you were laid in the dust.'

56. δειδήμονες, too timid, too full of reverence for kings. This word does not elsewhere occur.—λάινον χιτῶνα, Schol. λιθόλευστος ἐγεγόνει, λιθοῖς βληθεῖς ὑπο πάντων ἀπωλώλεις.—ἔργας, an epic (or Ionic, Herod. i. 127) perfect inflected from the root *Ferō*, work, and originally pronounced *Fē-Ferō*. It cannot be referred to ἐρῶ.

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής  
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,  
 αἰεὶ σοὶ κραδίη πέλεκυς ὧς ἐστὶν ἀτειρής, 60  
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος ὅς ρά τε τέχνη  
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
 ὧς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν.  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·  
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
 ὅσσα κεν αὐτοὶ δῶσι, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.  
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμιζέμεν ἠδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
 ξυμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70  
 ὀπότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἔλων ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοιτε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων  
 "Ἄργος ἐς ἱππόβοτον καὶ Ἀχαΐδα καλλιγύναικα." 75

59. ἐπεὶ κ.τ.λ. 'Since you have re-  
 proached me justly and not beyond  
 right.' Some apodosis is implied, as  
 τουνεκά τοι ἐρέω. So ἐπεὶ is used in  
 xiii. 68, 775. xviii. 101.

61. ὑπ' ἀνέρος, by the force of a  
 man, i. e. wielded by a shipwright  
 who by his art cuts out a plank or  
 beam for a ship.—νήιον, supply δόρυ  
 from δουρός. Cf. xvii. 744, ἡ δοκὸν ἢ  
 δόρυ μέγα νήιον. For ἐκτέμνειν, to  
 chop out of the solid, to square or  
 dress timber, see iv. 486. xvi. 483, ἢ  
 πίτυς βλωθρῆ, τὴν τ' οὐρεσι τέκτονες  
 ἄνδρες ἐξέταμον πελέκεσσι νεηέσι νήιον  
 εἶναι. Hes. Opp. 807, ταμεῖν θαλαμῖα  
 δοῦρα, νηία τε ξύλα πολλά.—ἐρωήν,  
 ὄρμη, the force of a man. Properly,  
 the distance from which the stroke  
 falls. See on i. 303. So xiv. 488,  
 ὠμήθη δ' Ἀκάμαντος, ὃ δ' οὐχ ὑπέ-  
 ειπεν ἐρωήν Πηνελόεω ἀνακτος.

64. προφέρειν, *proferre*, in the sense  
 of *ονειδίζειν*, is used in ii. 251, καὶ  
 φων ὄνειδέα τε προφέροις νόστον τε  
 φυλάσσοις. Dem. Mid. p. 576, πῶς  
 ἐστὶ δίκαιον τούνομα τούτο (sc.  
 ῥήτορος) ὡς ὄνειδος προφέρειν ἐμοί;  
 Paris adds the endearing epithet  
 χρυσῆς, because Hector had con-  
 temptuously said τὰ δῶρ' Ἀφροδίτης

sup. 54.—ἀπόβλητα, to be rejected,  
 worthless, ii. 361.—ἐκὼν δὲ κ.τ.λ., 'for  
 a man cannot get them when he  
 chooses,' or by his own unaided exer-  
 tions. It appears to have been a  
 wise saying, that blessings were  
 meant to be enjoyed. So Eur. Hip-  
 pol. 106, τιμίσι, ὦ παῖ, δαμῶνω  
 χρῆσθαι χρεῶν.

67. νῦν αὖτε answers to *nunc autem*,  
 as repeatedly in Homer

68. κάθισον, make them sit down,  
 viz. that no unfair advantage may be  
 taken on either side.

70. ξυμβάλετε, *committite*, set us  
 to fight. Note the change from  
 κάθισον in the singular.—κτήμασι, the  
 possessions carried off with Helen  
 from Sparta. Cf. xiii. 626, οἱ μὲν  
 κουριδίην ἄλοχον καὶ κτήματα πολλὰ  
 μάψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε  
 παρ' αὐτῆ. xxii. 114, καὶ οἱ ὑπόσχωμαι  
 Ἑλένην καὶ κτήμαθ' ἄμ' αὐτῆ—δωσόμεν  
 Ἀτρεΐδῃσιν ἀγειν. Also Herod. ii. 115.

74. ναίοιτε, addressed by a Trojan  
 to Trojans, is virtually a good wish;  
 νεέσθων, addressed to the Greeks, is  
 a command and a stipulation that  
 they shall depart. Compare inf. 102,  
 406, 407. iv. 18.—καλλιγύναικα, see ii.  
 683.

ὡς ἔφαθ', Ἐκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,  
καί ῥ' ἐς μέσσοι ἰὼν Τρώων ἀνέεργε φάλαγγας,  
μέσσου δουρὸς ἔλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
τῷ δ' ἐπετοξάζοντο κάρη κομώοντες Ἀχαιοί,  
ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.

80

αὐτὰρ ὁ μακρὸν ἄνσε ἀναξ' ἀνδρῶν Ἀγαμέμνων  
"ἴσχεσθ' Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
στεύται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."

ὡς ἔφαθ'· οἱ δ' ἔσχοντο μάχης ἀνῶ τε γένοντο  
ἔστυσμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν

85

"κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

90

αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.

ὀπότερος δὲ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἔλων ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."

ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

95

τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος

"κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμαι ἦδη

76. μῦθον, the declaration that Paris was willing to fight; perhaps also, he was pleased with the terms proposed. —ἀνέεργε, ἀνέστειλε, he kept back; cf. sup. 68, and xvii. 752. ὡς αἰεὶ Δίαντε μάχην ἀνέεργον ὀπίσω Τρώων.—μέσσου δουρὸς, sc. μέρος τι. Hector grasped his spear as a staff by the middle, and did not hold it in the position for using it offensively.

79. ἐπετοξάζοντο, τόξα ἐπέειχον, aimed at with arrows and stones, &c.—τιτυσκόμενοι, Hesych. εὐστοχοῦντες, στοχαζόμενοι. The incident is introduced to show the fairness of Agamemnon, who would not allow even an enemy to be insulted; or perhaps, because he secretly wished for some agreement for honourably concluding the war. The Schol. says, the object of the Greeks in so acting was to bring on a general engagement.

83. στεύται, engages, promises; cf.

ii. 597, στεῦτο γὰρ εὐχόμενος νικήσμεν. On ἔσχοντο μάχης, = ἐπαύσαντο, see ii. 98, and on ἀνῶ, 'silent,' ix. 30.

89. ἀποθέσθαι, to lay aside, to take from their shoulders, their shields (τεύχεα), and deposit them. This is like our phrase 'to ground arms.' So inf. 114, τεύχεά τ' ἐξεδύνοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ.

95. ἀκὴν, an old accusative with the force of an adverb, σίγα. See on i. 34.

96. καί, as καὶ ἐμεῖο in the next line, viz. as well as the last speaker.

98. φρονέω, Hesych. διανοοῦμαι. 'I have it at heart that Argives and Trojans should now separate.'—πέποσθε, for πεπόνασθε, contracted, and changed to a euphonic form, like ἐπέπιθμεν. This form occurs Od. x. 465 and xxiii. 53, and always in the same combination. Dr. Donaldson (*New Cratylus*, § 353) thinks the formation is analogous to οἶσθα and ἦσθα.

Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς. 100  
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
 τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.  
 οἴσετε δ' ἄρν', ἕτερον λευκὸν ἑτέραν δὲ μέλαιναν,  
 γῆ τε καὶ ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.  
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105  
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφύαλοι καὶ ἄπιστοι,  
 μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται·  
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·  
 οἷς δ' ὁ γέρον μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110  
 ὧς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳῆς τε,  
 ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.  
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ

100. ἐμῆς ἔριδος, a quarrel of mine, viz. *ιδίας*, on my own private account. —ἀρχῆς, the commencement of it, the first fault, on the side of Paris, τοῦ εἰνεκα νεῖκος ὄρωρον, sup. 87. So xxii. 114—116, κτήματα ὅσσα τ' Ἀλεξάνδρος ἠγάγετο—ἢ τ' ἐπλετο νεῖκος ἀρχῆ. Others here read ἄτης, 'the folly,' 'the infatuated act.'

102. διακριθεῖτε. Compare the optative sup. 74.

103. οἴσετε, a peculiar aorist imperative, analogous to ἄξετε and ἄξεσθε, viii. 505. xxiv. 778, σαώσετε, xiii. 47, and to βήσεται, δύσεται, the intransitive epic aorists, in all of which the original σ of the future is retained. So οἰσέτω, in Od. viii. 255. Even the Attics use οἴσε for φέρε, e. g. Ar. Ach. 1099. Ran. 482, and Pindar has the infinitive οἰσεῖν = ἐνεγκεῖν, Pyth. iv. 102.

104. Διὶ δ' ἡμεῖς κ.τ.λ. The Trojans, (in this respect closely resembling the Persians, Herod. i. 131.) who worshipped the earth, and with it the χθόνιοι, and the sun, were to bring a black ram for the former (see Od. xi. 33), and a white one for the latter, while the Greeks were to sacrifice to their own national Ζεὺς with a white ram also. Symbolically, the two victims were made witnesses of a solemn appeal to the powers above and the powers below, to witness the treaty. Compare inf. 278—280.

105. ἄξετε (see on 103), ἄγετε, 'bring

hither Priam, that he may himself make the treaty, since his sons (i. e. Paris especially) are overbearing and not to be trusted.'—ὑπερφύαλος is probably from ὑπεριάλλειν (φιάλλειν, compare Ἐφιάλτης), to overshoot the mark. Buttman thinks it a corruption of ὑπερφύαλος, like ὑπερφύνης.

107. μὴ τις, i. e. ἵνα μὴ (in reference to ἄξετε supra), 'that no one may violate oaths made in the name of Zeus, by transgressing them.' Cf. iv. 67, ὡς κεν Τρῳῆς ὑπερκύδατας Ἀχαιοὺς ἄρξωσιν πρότεροι ὑπὲρ ὄρκια δηλήσασθαι. Others take μὴ imperatively, 'let no one violate.' See on iii. 299. The verse however seems out of place here, because the next continues the sense of 106.—ἠερέθονται, 'are flighty,' 'are fickle,' *suspensae sunt*. Cf. ii. 448. Schol. ἀβεβαιοὶ εἰσι καὶ ἀστατοί.

109. οἷς is the masculine, and ὁ γέρον, 'one who is old,' is general, though with reference to Priam in this particular case. The sense is, ὁ γέρον λεύσσει πρόσσω καὶ ὀπίσσω, ὅπως γένηται ἄριστα μετ' ἀμφοτέροις, ἐκείνοις οἷς ἂν μετέησιν, 'An old man sees at once before him and behind him how matters may be arranged between both (of two) parties, in the best manner possible for them in whose counsels he may take a part.' Cf. i. 343, οὐδε τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω, ὅπως οἱ παρὰ ἡνιοῖ σοοὶ μαχεῖντο Ἀχαιοί.

113. ἔρυσαν (ἐρύκειν), they confined

τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.

115

Ἐκτωρ δὲ προτὶ ἄστῃ δύο κήρυκας ἔπεμπεν  
καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι.  
αὐτὰρ ὁ Ταλθύβιον προΐη κρείων Ἀγαμέμνων  
νῆας ἐπι γλαφυρὰς ἰέναι, ἧδ' ἄρνα κέλευεν  
οἰσέμεναι ὃ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίω.

120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,  
εἰδομένη γαλόφῃ, Ἀητηνορίδαο δάμαρτι,  
τὴν Ἀητηνορίδης εἶχεν κρείων Ἑλικάων,  
Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

τὴν δ' εὖρ' ἐν μεγάρῳ ἧ δὲ μέγαν ἰστὸν ὕφαινει,  
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμίων.  
ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις

125

the chariots and horses to the ranks, as described inf. 326, κατὰ στίχας ἤτι ἐκάστου ἵππου κ.τ.λ., i. e. they did not allow any one to advance beyond a certain position: or ἐπὶ στίχας may be rendered 'in line.' Buttmann, Lexil. p. 101, translates it, "along the ranks of the foot-soldiers."—ἐκ δ' ἔβαν, sc. ἐξ ἀρμάτων.—τεύχεα, τὰς ἀσπίδας. Cf. sup. 89.

115. ἀλλήλων. It is not clear whether this means 'near to his next neighbour,' or 'Greeks near to Trojans.' In the latter case, ἄρουρα is the μεταίχιμον, or space between the contending armies, and ἀμφὶς will mean χωρὶς, 'apart,' or μεταξύ. So the Schol., ἡ διακεχωρισμένη γῆ μεταξὺ Τρώων καὶ Ἑλλήνων. Buttmann, Lexil. pp. 100—102, says that "those who take ἄρουρα to mean μεταίχιμον evidently mistake the passage altogether," and explains it thus:—"The heroes laid their arms down, each near those of the other, and thus formed, by seating themselves near their arms, an assembly of spectators and judges of the combat. Thus the expression of there being but little space between the arms of each individual would be quite correct; but equally correct is it to say that there was ὀλίγη ἄρουρα, 'a little space,' ἀμφὶς, 'around each pile of arms.'"

120. οἰσέμεναι is the aorist. See sup. on 103.

121—244. This part of the book gave one of its ancient titles, Τειχοσκοπία, or the survey from the walls. It fills up the interval during the absence of the heralds for the purposes of the truce, and is an episode of remarkable beauty and naturalness of description.

122. εἰδομένη, assuming the form of, as τῇ εἰσομένῃ, ii. 795.—γαλόφῃ, the sister-in-law; from γάλος, the ο being inserted before the ω of the dative. Laodice is mentioned in vi. 252 as the fairest of Hecuba's daughters.

126. δίπλακα is a substantive, as it clearly is in Aesch. Pers. 277, πλαγκτοῖς ἐν διπλάκεσσι, though the meaning is there uncertain. Here it signifies a mantle worn double, like χλαῖνα διπλή in x. 134, Od. xix. 225, and ibid. 241, δίπλακα καλὴν πορφυρέην. But we have the adjective in δίπλακα δημόν, inf. xxiii. 253. Hesych. δίπλακα διπλὴν, μεγάλην διπλοῖδα, ὥστε διπλὴ χρῆσθαι.—ἐνέπασσεν, 'she was interspersing,' interweaving. So xxii. 440, ἀλλ' ἦ γ' ἰστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο, δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἐπασσεν.

128. ἐπασχον, which they had been suffering for the preceding nine years.

“δεῦρ’ ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι  
130 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.

οἱ πρὶν ἐπ’ ἀλλήλοισι φέρον πολὺδακρυν Ἄρηα  
ἐν πεδίῳ, ὄλοοῖο λιλαιόμενοι πολέμοιο,  
οἱ δὴ νῦν ἔαται σιγῇ—πόλεμος δὲ πέπαιται—  
ἀσπίσι κεκλιμένοι, παρὰ δ’ ἔγχεα μακρὰ πέπηγεν.  
135 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος

μακρῆς ἐγχείησι μαχίσονται περὶ σείῳ  
τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις.”

ὣς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων.  
140 αὐτίκα δ’ ἀργεννήσι καλυψαμένη ὀθόνησιν

ὠρμᾶτ’ ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο,  
Αἰθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.  
αἴψα δ’ ἔπειθ’ ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν.  
145 οἱ δ’ ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην

Λάμπρον τε Κλυτίον θ’ Ἴκετάονά τ’ ὄζον Ἄρηος,

130. θέσκελα, θεῖα, for θε-ίσκελα on each side. So xxii. 449, ἡ δ’ (Ἀνδρομάχη) αὐτὶς δμῶσιν εὐπλοκάμοισι μετρηῖα, δεῦτε, δύω μοι ἔπεσθον· ἰδὼμ’ αὐτὶν ἔργα τέτυκται.

132. οἱ πρὶν, the protasis to οἱ δὴ in 134. ‘Those who before were bringing against each other grievous war in the battle-field, eager for destructive fighting, these now have taken their seats in silence, for the contest is suspended, resting upon their shields, and by them their long spears are planted.’

137. περὶ σείῳ, about the possession of you, sup. 70.

141. ὀθόνησιν, wrapped or veiled in white linen head-cloths, just as Turkish ladies are to this day when they appear in public. So Penelope appears to the suitors holding her wimple close to her face, ἄντα παρειῶν σχομένη λιπαρὰ κρήδεμνα, Od. xvi. 416 and xviii. 210. Compare *ibid.* 207, where the verse 143 also occurs.

144. Aethra, daughter of Pittheus, the reputed mother of Theseus, is here described as a captive and a slave. Her name does not again occur in Homer; but she is mentioned in Demosth. p. 1398, in reference to this passage. It was the custom for ladies of rank to be at-

tended by a servant-maid on each side. So xxii. 449, ἡ δ’ (Ἀνδρομάχη) αὐτὶς δμῶσιν εὐπλοκάμοισι μετρηῖα, δεῦτε, δύω μοι ἔπεσθον· ἰδὼμ’ αὐτὶν ἔργα τέτυκται.

145. Σκαιαὶ πύλαι. This was a principal entrance to the city of Troy at the south-western side, and therefore on the *left* to those who stood facing north, or looking towards the sea. Its position is discussed and very ably shown by Sir W. Gell, in p. 80 of his ‘Topography of Troy.’

146. οἱ ἀμφὶ κ.τ.λ. According to Doederlein, Ucalegon and Antenor were in attendance on Priam and his suite, not indeed as friends, but as representing the Dardanian interests; see on ii. 816. The persons named in 146, 147 were all relations or connexions of Priam; see xiv. 450. xx. 238. The change from the accusative to the nominative seems to favour this view. The common rendering is, ‘Priam and his suite with Antenor and Ucalegon.’ All however alike appear to be called Τρώων ἡγήτορες in 153.—On οἱ ἀμφὶ see ix. 82. The name Οὔκαλέγων (the Ucalegon of Virgil) means οὐκ ἀλέγων, ‘Care-nought.’—δημογέροντες, see ii. 21. xi. 372.

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἶατο δημογέροντες ἐπὶ Σκαίῃσι πύλῃσιν,  
 γῆραι δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ 150  
 ἐσθλοί, τεττίγεσσι εὐκότες, οἳ τε καθ' ὕλην  
 δεινδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν  
 τοίοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἳ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155  
 “ οὐ νέμεσις Τρώας καὶ ἐκνημίδας Ἀχαιοὺς  
 τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν  
 αἰνῶς ἀθανάτησι θεαῖς εἰς ὧπα ἔοικεν.  
 ἀλλὰ καὶ ὧς, τοιῆ περ' εὐοῦς, ἐν νηυσὶ νέεσθω,  
 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160  
 ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῆ.  
 “ δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,  
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοῦς τε φίλους τε

150. ἀγορηταί, speakers in council; cf. i. 248, Νέστωρ—λεγὺς Ἰυλιῶν ἀγορητής.

152. λειριόεσσαν, *exilem*, a small, shrill voice. From λειρός, which Hesych. explains ἰσχυρός, but which probably contains the root λεF (*levis*) with the termination in -ερός. Another form of it is λειρῶς, smooth and level. Hesych. λειριόεντα· ἀπαλά,—διὰ τὴν λειότητά, καὶ ὅσα λειριόεσσαν, τὴν προσηνή καὶ ἡδέϊαν. Thus a lily was called λειριον, from the lightness or delicacy of its leaves, which was proverbial (Mart. Ep. viii. 33. 14). The Latin *lilium* is the same word, by the common interchange of λ and ρ, and Ποδαλείριος in ii. 732 thus meant 'Light-foot.'—δεινδρέφ κ.τ.λ., cf. Hes. Opp. 583, ἡχέτα τέττιξ δεινδρέφ' ἐφεζόμενος λιγυρῆν καταχύνει' αἰοδῆν.

153. ἐπὶ πύργῳ seems to mean 'at' rather than 'on' the tower, though the latter position would give them a better view of Helen approaching; and so Sir W. Gell understands it, p. 80. But cf. ἐπὶ Σκαίῃσι πύλῃσι, sup. 149.—τοίοι, 'thus aged,' τῆλικοί, sc. πολέμοιο πεπανμένοι, and therefore the less likely to be struck by Helen's charms.

154. οὐ δε, according to Doederlein, means only the two δημογέροντες. The poet, he thinks, meant to show, that even those most hostile to her

(for Priam was uniformly kind) were moved by her beauty. The object of the council, we must suppose, was the surrendering of Helen, which was always the policy of Antenor. Hence the expression ἐν νηυσὶ νέεσθω, inf. 159, indicates the vote which the two elders were prepared to give in favour of this measure.

155. ἦκα, 'in a low voice,' as if they did not wish the sentiment to be heard by the others. This adverb is the positive from which ἦσσον (ἦκιον) and ἦκιστα are formed, and is perhaps connected with ἀκά (Pind. Pyth. iv. 156), ἀκῆν, and ἀκέων.

156. οὐ νέμεσις, 'no wonder if,' 'tis not to be resented that,' &c. Schol. οὐ νεμεσητόν, ὡς τὸ οὐχ ὄσῃ (Od. xxii. 412) ἀντὶ τοῦ, οὐχ ὄσιον. Cf. Od. i. 350, τοῦτ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀεῖδεν. Ib. xx. 330, τόφρ' οὐ τις νέμεσις μενέμεν τ' ἦν ἰσχυμένοι τε. Inf. xiv. 80, οὐ γὰρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνά νίκτα.

158. αἰνῶς, = δεινῶς, θαυμαστῶς. Cf. x. 547, αἰνῶς ἀκτίνεσσι εὐκότες ἠελίοιο. xxiv. 198, αἰνῶς γὰρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγεν κείσ' ἰεναί. Od. i. 208, αἰνῶς μὲν κεφαλῆν τε καὶ ὄμματα καλὰ εὐκας κείνω. Similarly Hes. Opp. 62, ἀθανάταις δὲ θεαῖς εἰς ὧπα εἰσκειν.

160. λίποιτο, 'leave behind her,' as a legacy, as it were.

163—165. ὄφρα. There is some



οὐ τί μοι αἰτή ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,  
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν 165  
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.  
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,  
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν." 170  
 τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν.  
 "αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρέ, δεινός τε  
 ὧς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο  
 υἱεὶ σῶ' ἐπόμην, θάλαμον γνωτούς τε λιποῦσα  
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175

confusion in the sentence, between 'come and sit here that you may see' &c., and 'come and sit here that you may tell me the names of' &c. (166.) Possibly 163—165 have been interpolated; although the parenthetic lines 164, 165 may have induced a repetition of the particle of purpose, and so caused a slight *anacoluthon*.—*πρότερον πόσιν*, 'him who was before your husband,' Menelaus.—*πῆρός, ἀσφίνες*, connexions by marriage. This word occurs several times in the *Odyssey*, but not elsewhere in the *Iliad*. So Hes. *Opp.* 345, *γείτονες ἀζώστοι ἔκιον, ζώσαντο δὲ πηοί*.

166. *πελώριον*, huge, vast. So *πελώριον ἄνδρα* in Pind. *Ol.* vii. 15. *Vastiducis*, Propert. v. 10. 40.

168. *καί*. This may qualify either *μείζονες* or *ἄλλοι*. In the former case, we must distinguish the phrase from *καὶ κεφαλῇ μείζονες*, 'taller even by a head.' This appears to mean, 'even taller, and that by a head.' Compare the description of Ajax *inf.* 227, *ἔξοχος Ἀργείων κεφαλῆν τε καὶ εὐρέας ὤμους*. There is an imitation of this scene in Eur. *Phoen.* 86 seqq., where the old servant points out to Antigone from the Theban rampart the several chiefs of the Argive host. That Priam should ask the names of the Grecian chiefs only in the tenth year of the war, is an anomaly that seems most readily explained on the theory of the composite nature of the present *Iliad*.

170. *γεραρόν*, 'kingly,' one who holds a *γέρας*. See *inf.* 211. Between *age* and *honour* there is an intimate connexion, so that *γέρας* and *γῆρας*, *γεραῖος* and *γηραῖος*, are related, as

*πρέσβυς, πρεσβέειν, and πρέσβιστος*. See on this word Donaldson's *New Cratylus*, § 297.

172. *αἰδοῖος δεινός τε*, an object at once of *aidos* and *deos*, reverence and fear. These were the combined sentiments which subjects felt towards kings, elsewhere (e. g. Aesch. *Cho.* 50) expressed by *σέβας* and *φόβος*. The same combination occurs in *Od.* viii. 22, *ὡς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο δεινός τ' αἰδοῖός τε*, and *ibid.* xiv. 234, *καὶ ῥα ἔπειτα δεινός τ' αἰδοῖός τε μετὰ Κρήτεσσι τετύγμην*.—*ἔκυρέ*, pronounced with a sibilant digamma, *σφεκυρέ*, whence *socer*, as *socrus* from *ἔκυρη*, Lat. *suiam* from *ἦν* in *θυγατέρα ἦν* &c.

173. *ὡς ὄφελεν κ.τ.λ.* 'Would that I had preferred even a miserable death (or, that a wretched death had pleased me) when I came here with your son, having left my home, my brethren, my tenderly-loved daughter, and the dear companions of my youth.'—*ἀδεῖν*, from *ἀνδάνω*. Here, perhaps, *Γαδεῖν* was the old reading.—*ὅππότε*, = *ὅτε*, as in i. 399.—*γνωτούς*, relations generally, but usually applied to brothers; see xv. 350. xvii. 35. Hesych. *γνωτοὶ ἀδελφοί, γνωστοί*.

175. *τηλυγέτην*. So ix. 143, *ὅς μοι τηλυγέτος τρέφεται θαλίῃ ἐνὶ πολλῇ*. v. 153, and xiii. 470. In the Hymn to Demeter, 164—163, the word seems to bear the sense of 'delicately reared' and 'born of aged parents,' which latter meaning best suits v. 153. Here, perhaps, the meaning is a secondary one, 'reared in the lap of luxury,' as we say. The derivation is variously given; by Doederlein as from *ἀταλογέτης*, by Buttman (Lexil.

ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτῃκα.  
 τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρειαι ἠδὲ μεταλλάς.  
 οὗτός γ' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων,  
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.  
 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε."

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ὡς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε  
 "ὦ μάκαρ Ἀτρείδῃ, μοιρηγενές, ὀλβιόδοαιμον,  
 ἦ ῥά νύ τοι πολλοὶ δεδμήματο κοῦροι Ἀχαιῶν.  
 ἦδῃ καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,  
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους,  
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,  
 οἳ ῥα τότε στρατόωντο παρ' ὄχθας Σαγγαρίοιο·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην

185

p. 511) as for *τελύγετος*, 'born late in life,' by Dr. Donaldson (*New Cratylus*, § 344) from *θάλλειν*, or the root *θαλ*, which meant 'nourishment.' To this last explanation Mr. Hayman inclines, on *Od.* iv. 11, *ὅς οἱ τηλύγετος γένητο κρατερός Μεγαπέδης*. There can be no doubt that *inf.* xiii. 470, *φόβος λάβε τηλύγετον ὡς*, the idea is that of physical feebleness and effeminacy. The Schol. says, *κυρίως τηλύγετοι καλοῦνται οἱ τηλοῦ τῆς γονῆς ὄντες παῖδες, ὃ ἔστιν οἱ ἐκ γερωντικῆς ἡλικίας σπαρέντες*. Hesychius, *τηλυγέτην μονογενῆ*.—*τηλύγετος*· ὁ τηλοῦ τῆς ἡλικίας τοῖς γονεῖσι γεγοῶς· ἐπὶ γῆρα παῖς μονογενής. This explanation, 'an only child,' seems to have originated from the present passage; for it is clear from *Od.* iv. 12—14, that *Hermione* was *Helen's* only child.

176. τὰ γε, viz. τὸ θανεῖν.—τὸ, δὲ ὁ, διότι.

180. αὐτε, *autem*.—δαῖρ, 'brother-in-law,' as γάλαξ is a 'sister-in-law,' sup. 122.—ἐμὸς, sc. ἐμοῦ κυνώπιδος, ἀνασχύντου, cf. vi. 344.—εἴ ποτ' ἔην γε, an obscure expression, occurring also in xi. 762, ὡς ἔον, εἴ ποτ' ἔον γε (cf. xxiii. 643, ὡς ποτ' ἔον), and xxiv. 426, ἐπεὶ οὐποτ' ἐμὸς παῖς, εἴ ποτ' ἔην γε, λῆθετ' ἐνὶ μεγάροισι θεῶν. Dr. Donaldson (*New Cratylus*, § 205) renders it, 'at least when he was so (for he is so no longer).' More simply, perhaps, 'since he was so once (but is not so now).'

181. ἠγάσσατο, Hesych. ἐξεπλάγη, 'expressed his admiration of him,'

'gazed admiringly at him.'—μοιρηγενές, 'born with a destiny,' viz. to be a great king. Hesych. ἐν ἀγαθῇ μοίρᾳ γεγεννημένε. Doederlein thinks the word has a bad sense (*exitialis*), because the epic *Μοῖρα* is commonly called *δολή*.—*δεδμήματο*, 'were subjected to you,' viz. ὅτε βασιλεὺς ἐγένου. He speaks as an eastern potentate, who views subjects rather as slaves than as free people.—*κοῦροι*, 'fighting-men,' see ii. 562.

184. Φρυγίην, the region anciently called so, lying east of the Troad. The *Sangarius*, in later times, was rather a river of *Bithynia*. It is mentioned again in xvi. 719, ὅς Φρυγίη ναῖεσκε παρ' ὄχθας Σαγγαρίοιο.—*αἰολοπῶλους*, Schol. *εὐκνήτους ἵππους ἔχοντες*. So *αἰόλος ἵππος*, xix. 404. Perhaps however 'piebald' horses are meant. Hesych. *αἰολοπῶλους ταχυπῶλους, ἢ ποικιλοπῶλους*.

187. στρατόωντο (from *στρατᾶσθαι*, see on iv. 1), *ἐστρατεύοντο*. So iv. 378, οἳ ῥα τότε στρατόωνθ' ἱερά πρὸς τεῖχρα Θήβης.

188. καὶ γὰρ κ.τ.λ., i. e. καὶ ἐγὼ γάρ.—*ἐλέχθην, ἠρέθην*, 'was chosen,' or perhaps, 'was reckoned among these.' Hesych. *ἐλέχθη· ἠρεθίσθη*.—*Ἀμαζόνες*. They were said to have invaded *Troy* from their settlements towards the east of the *Pontus*, and also to have come as allies to the Greeks. Both tales seem to have been given in the more ancient *Epos*. See ii. 814.—*ἀντιάνειραι*, an epithet of the *Amazons* also in vi. 186. Schol. *αἱ ἴσαι ἢ ἐναντία τοῖς ἀνδράσιν*. See on i. 155.

ἤματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι  
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί." 190

δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός  
 "εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὁδ' ἐστίν,  
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαιο,  
 εὐρύτερος δ' ὤμοισι ἰδὲ στέρνοισι ἰδέσθαι.

τεύχεα μὲν οἱ κέϊται ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
 αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν.  
 ἀρνεῖω μιν ἐγὼ γε εἶσκω πηγεσιμᾶλλω,  
 ὅς τ' ὄϊων μέγα πῶν διέρχεται ἀργεννάων."

τὸν δ' ἡμίβητ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα  
 "οὔτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200  
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης  
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."

τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδδα  
 "ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς εἶπες· 205  
 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς,

190. οὐδ' οἱ, viz. the πλείστοι Φρύγες  
 sup. 185.

193. κεφαλῇ. See sup. 168.—μείων, the name Ὀδυσσεύς, (of which the older form appears to be the Latin *Olixes*.) meaning 'shorter,' Ὀλίζων. See inf. 208—210. He is expressly called ὀλίγος in Od. ix. 515, though by the giant Polyphemus, who perhaps speaks of him not in reference to his companions, but to himself. See however Dr. Donaldson, *Varronianus*, § 142, and *New Cratylus*, § 167.

196. κτίλος, a tame ram (Hesych. ὁ προηγούμενος τῆς ποιμνῆς κριὸς), trained to precede and lead the flock home. Cf. xiii. 492, αὐτὰρ ἔπειτα λαοὶ ἔπονθ', ὡς εἰ τε μετὰ κτίλον ἔσπετο μῆλα πιόμεν' ἐκ βοτάνης.—ἐπιπωλεῖται, goes about amongst, or brings up the ranks. Cf. xi. 264 and 540, αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν.

197. πηγεσιμᾶλλω is probably for πηγετιμᾶλλω, and that a compound from πηγῆτι μαλλῶ, 'with thick fleece,' like ἀργῆτι δημῶ, Hes. Theog. 541, ἀργῆτα δημόν, inf. xxi. 127; cf. ἀργῆτι μαλλῶ, Aesch. Eum. 45. The root, πηγ or παγ, occurs in πηγῶς, an epithet of well-compacted horses, huge and bulky waves; see on ix. 124, and Mr. Hayman on Od. v. 388, who compares the name of the horse *Pegasus*.

198. πῶν, 'a flock,' a word altered to a post-Homeric dialect, from a root ποF or ποκ (with the q, or *korra*), pronounced ποq or ποc, whence πόκος, *pecus*, ποιμνη, ποιμῆν, and ποῖα, 'food for sheep,' i. e. grass.

201. κραναῆς περ. Alluding to the scant supply of τροφή, implied in τράφη. The Schol. cites Od. iv. 605, ἐν δ' Ἰθάκῃ οὐτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμῶν.—περ ἄν means 'though.'

205. Construe καὶ ἦδη ποτὲ ἦλυθε, 'on another occasion also.' This incident, which must have been treated of in other ancient epics, is also alluded to in xi. 140 seqq. See Herod. i. 3. ii. 118. Before commencing the war, the Greeks had sent Ulysses and Menelaus from Tenedos to negotiate for the surrender of Helen, and they had been entertained in the house of Antenor, who had advocated their views. This was the subject of a play of Sophocles, Ἑλένης ἀπαίτησις.—ἔνεκα κ.τ.λ., 'for the sake of (i. e. to bring) a message about you.' For ἀγγελία τινός, (like the Attic λόγος, or βάσις, or φάτις τινός, 'tidings of a person,') compare Thuoyd. viii. 15, ἀγγελία τῆς Χίου. In xiii. 252, ἧε τευ ἀγγελίης μετ' ἐμ' ἦλυθες, where, as in this place, some have supposed ἀγγελίης to be a masculine noun = ἀγγελος, we must

σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξεΐνισσα καὶ ἐν μεγάρουσι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210  
 ἄμφω δ' ἐζομένω γεραρότερος ἦεν Ὀδυσσεύς,  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος  
 οὐδ' ἀφαρματοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215  
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηγὲς ἐνώμα,

supply the *ἔνεκα* which is here expressed. See a discussion of this subject in *Lexilogus*, p. 16 seqq., where Buttman inclines to think ἀγγελίης is the nominative, and to construe σεῦ ἔνεκα. So also Hesych. ἀγγελίης· ἄγγελος, καὶ ἀγγελίας.—ἀγγελίην· ἀγγελον.—ἀγγελίας· ἀπαγγελίας· σημαίνει δὲ ἀγγελίην, αὐτὸν τὸν ἀγγελον. In iv. 384, ἀγγελίην ἐπι Τυδῆ στείλαν Ἀχαιοὶ, means 'the Achaeans sent Tydeus on an embassy.'

207. φίλησα, φίλους ἐποιήσαμην, made friends of, or treated in a friendly way.—φυὴν, the personal appearance.

209. ἀλλ' ὅτε κ.τ.λ. 'But when they had met the Trojans in full assembly, above them (all) as they stood Menelaus held up his broad shoulders.' Others explain it, 'when they (the two) were standing.' To show, perhaps, that στάντων refers to the whole multitude, the poet adds ἄμφω δ' ἐζομένω, 'when they both sat down.' For the nominative absolute in this latter clause the Schol. compares x. 224, σὺν τε δὴ ἔρχομένω, καὶ τε πρὸ ὃ τοῦ ἐνόσταν. See also v. 135, vi. 510.—στάντων depends on ὑπὲρ in ὑπείρεχεν.—γεραρότερος, βασιλεύτερος, see sup. 170.

212. ὕφαινον, 'when they began to weave,' devise or concert counsels. Bekker reads ἔφαινον. Compare vi. 212, τῷ δ' ἄρ' ἀνερχομένω πυκινὸν δόλον ἄλλον ὕφαινον, and so μῆτιν ὕφαινεῖν in vii. 324, Od. iv. 678, &c.

213. ἦ τοι μὲν κ.τ.λ., i. e. ἦ τοι Μενέλαος μὲν &c., 'then indeed Menelaus harangued volubly, not at great length, but with a very clear voice;

since he was not a man of many words, nor one that missed the point in his address, even though he was younger in birth.'—ἐπιτροχάδην, Hesych. ταχέως. So Od. xviii. 26, ὦ πόποι, ὡς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει. The figure seems taken from a chariot running lightly and swiftly over a course.—λιγέως, see i. 248. The root is *lig*, in *liquidus*. Plato has a playful etymology of Μοῦσαι λιγυαίαι in Phaedr. p. 237, A.—ἀφαρματοεπής, wandering from the subject, or missing the point. Cf. xiii. 824, Αἶαν ἀφαρτοεπές, βογγαίε. Od. xi. 511, αἰεὶ πρῶτος ἔβαζε, καὶ οὐχ ἡμάρτανε μύθων.—εἰ καὶ κ.τ.λ., even if he was younger, he did not fall into a fault common in young orators. The old reading was ἦ καὶ, which Bekker retains; but it is not easy to defend or even explain it.

216. ὅτε, ὅποτε, as i. 610. Inf. x. 489, and xvii. 463.—κατὰ χθονός, 'down on the ground.' This is a rare use of the genitive, which commonly means 'down from.' So however Hesiod, Theog. 498, τὸν μὲν Ζεὺς στήριξε κατὰ χθονός εὐρυδοεῖς. A use similar, but not identical, is κατὰ γῆς, 'below the earth.'

218. προπρηγὲς, Hesych. ἐμπροσθεν κατοφερές, 'held out before him and pointing to the ground;' ὀπίσω being 'backwards, over his shoulder.'—ἀστεμφές, 'fixed,' viz. as leaning on it. Cf. ii. 109, τῷ (sc. σκῆπτρῳ) ὃ γ' ἐρείσασμένος ἐπέ'. Ἀργείοισι μετῆδα. Ibid. 344, ἔχων ἀστεμφέα βουλὴν. Δτ. Eccles. 150, ἄγε νυν ὅπως ἀνδρῆσι καὶ καλῶς ἐρείς, διερεισαμένη τὸ στήμη τῆ βακτηρία.—αἰδρεῖ, a man who had no-

ἀλλ' ἄστεμφές ἔχσκεν, αἰδρεῖ φωτὶ εἰκώς·  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος ἦ  
 καὶ ἔπεα νιφάδεσσι εἰκότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειεν βροτὸς ἄλλος.  
 [οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.]"  
 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραῖός 225  
 " τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,  
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"  
 τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν,  
 " οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν.  
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς 230  
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.  
 πολλὰκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐὺ γνοίην καὶ τ' οὐνομα μυθησαίμην· 235  
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
 ἢ οὐχ ἔσπέσθην Λακεδαίμονος ἐξ ἔρατεινῆς,  
 ἢ δεύρω μὲν ἔποντο νέεσσι ἐνὶ ποντοπόροισιν, 240  
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἄ μοι ἔστιν."  
 ὧς φάτο, τοὺς δ' ἦδη κάτεχεν φυσιζοοσ αἶα

thing to say. Action, it hence appears, was thought the soul of oratory.

220. ζάκοτον, Hesych. ἄγαν ὀργίλον. Theocr. xxv. 83 applies the epithet to a surly dog. Here it seems to mean 'sulky.'—ἄφρονα, *amentem*, some half-witted creature. The passage following shows that hitherto the position of the orator, before he commenced speaking, is described.

221. μεγάλην, 'loud.'—νιφάδεσσι κ.τ.λ., coming thick and fast as snow-flakes. Cf. xii. 278—286.

226. τίς τ' ἄρ. See i. 8.—ἕξοχος, ii. 480. xii. 269.

231. Κρητῶν ἀγοὶ, see ii. 650—652, and for ἠγερέθονται ib. 304.

237. This verse occurs also in Od. xi. 300. The twin heroes are not

elsewhere mentioned in Homer. The ancient critics remarked that Helen is strangely described as missing her brothers for the first time in the ninth year of the war.—μία μήτηρ, the same mother as my own. No allusion is here made to the egg of Leda, which Euripides speaks of in *Hel.* 258.

239. ἐσπέσθην, sc. τῷ στρατῷ.—δεύρω, the ω being lengthened by the *ictus*, or the μ pronounced double, δεύρομμεν &c.—νῦν αὐτ', *nunc autem*.—καταδύμεναι, cf. sup. 36.—αἰσχεα, the taunts that I had disgraced myself. So in vi. 351, ὅς πρῆν νέμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.

243. κάτεχεν, see ii. 699. By ἐν πατρίδι γαίῃ the Spartan town oi

ἐν Λακεδαίμονι αὔθι, φίλῃ ἐν πατρίδι γαίῃ.  
 κήρυκες δ' ἀνὰ ἄστῳ θεῶν φέρον ὄρκια πιστά, 245  
 ἄρνε δύνω καὶ οἶνον εὐφρόνα, καρπὸν ἀρούρης,  
 ἀσκῶ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαεινὸν  
 κῆρυξ Ἴδαίος ἠδὲ χρύσεια κύπελλα,  
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.  
 “ ὄρσεο Λαομεδοντιάδη. καλέουσιν ἄριστοι 250  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος  
 μακρῆς ἐγχείρησι μαχήσονται ἀμφὶ γυναικί·  
 τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο. 255  
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες  
 ναίομεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
 ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”  
 ὣς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις 260  
 ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο.  
 ἀνδ' ἄρ' ἔβη Πριάμος, κατὰ δ' ἠγία τείνειν ὀπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.  
 τὼ δὲ διὰ Σκαίων πεδίοιοδ' ἔχον ὠκέας ἵππους.

Therapnae is meant. See Pind. Pyth. xi. 62. In Pindar, as in Od. xi. 299—304, the legend of the Dioscuri being alternately alive and dead is recognized: here they seem spoken of as dead, and without any allusion to deification or hero-worship; though this may result from a studied brevity.

245. The narrative now reverts to 103—106 sup., and the victims are brought on the part of the Trojans through the city to the Scaean gates, where Priam was sitting in council, sup. 145, and through which they descended (καταβῆναι, 252) to the plain to meet the Grecian envoys, inf. 266.—ἄρνε δύνω, that being the number specified by Menelaus, sup. 103. The wine is called καρπὸν ἀρούρης not merely poetically, but because it represented a fruit-offering, as the lambs did the blood-offering.

250. ὄρσεο. Both this form (for ὄρσετο, contracted to ὄρσεν, iv. 264) and ὄρσο, iv. 204, are epic aorists from ὀρνεμαι. The former may be compared with δύσето and βήσето, as

if from ὀρσόμεν. The latter probably represents ὄρσετο, from ὀρσόμεν or ὀρόμεν, whence ὠρετο, xii. 279.—καλέουσιν, see sup. 117.

254. μαχήσονται. The Latin language expresses this rather more accurately by *pugnaturi sunt*.

257. ναίομεν. The optative represents ναίετε in the similar passage sup. 74, where see the note.—νέονται, νοστήσουσι.

259. ῥίγησεν, shuddered when he heard that his son Paris was about to fight (253).—ἐκέλευσε δέ, 'but still he ordered' &c., in spite of his fear.

261. τείνειν ὀπίσσω. As he ascended the car, he took the reins, which were fastened to the ἀντιξ, or circular rim behind the car, and drew them tight, to keep the horses from starting till Antenor had ascended. Cf. inf. 311. v. 262. The latter hero accompanied Priam on account of his having entertained some of the Greeks at his house, sup. 207. He had been with Priam at the Scaean gate, sup. 148.

263. ἔχον, 'drove.' This is the re-

ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχῶντο.  
 ὠρνυτο δ' αὐτίκ' ἔπειτα ἀναξ' ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ  
 ὄρκια πιστὰ θεῶν ξύναγον, κρητῆρι δὲ οἶνον  
 μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270  
 Ἀτρεΐδης δὲ ἐρυστάμενος χεῖρεσσι μάχαιραν,  
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἀρνῶν ἐκ κεφαλῆων τάμνεν τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νέιμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο, χεῖρας ἀνασχών. 275  
 “Ζεῦ πάτερ Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
 ἠέλιός θ' ὅς πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ἡμόσση,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστὰ. 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285

gular Homeric word, meaning, properly, 'kept in hand,' as we say. See v. 240. viii. 139.—μετὰ Τρῶας, 'to the Trojans.'

266. ἐστιχῶντο, *incedebant*, they went on foot with a solemn measured step. Cf. inf. 341.

268. κήρυκες, the heralds on both sides, who now brought together the victims provided by both Greeks and Trojans.—μῖσγον, not with water (for the *σπονδαὶ* were ἀκρητοί), but the Trojan wine and the Greek wine in one common wassail-bowl.

271. μάχαιραν, a short knife or dagger, kept in a sheath for any emergency like the present.—ἄωρτο, the plup. pass. of ἀείρω. The ο is either radical, as Buttmann thinks, or euphonicly changed from the ε. Compare παρήρηθη in xvi. 341, with ἀορτήρ, xi. 31, παρήρορος, μετέρορος, ἀπήρορος &c. The present verse occurs also inf. xix. 253.

274. νέιμαν. Schol. τοῦ οἶνου ἢ τῶν

τριχῶν ἄψασθαι. The ceremony is remarkable: each chief takes a lock of hair as an equivalent to touching the head of the living victim, while he calls on Ζεὺς ὕπατος, the elements, the powers of Hades, and the avenging demon Ὀρκος (see Hesiod, Opp. 804, Theog. 400) to witness and preserve the oaths.

279. τίνυσθον, 'punish.' The first syllable is pronounced long, as if the ν was doubled. The dual signifies that Pluto and Proserpine are meant. With this passage compare xix. 258—260.—καμόντας, *tehnéōtas*. This word is an euphemism, and signifies, according to Buttmann, Lexil. in v., the state of feeble or semi-animate existence which the departed were supposed to have in Hades.—πιστὰ, sc. ὥστε εἶναι, 'guard them, so that they may be faithfully kept.'

285. ἀποδοῦναι. The infinitive depends on ὄρκια, 'the oath that they shall restore' &c.—τιμῆν, an additional

τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἕοικεν,  
 ἣ τε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς  
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχείω." 290

ἦ, καὶ ἀπὸ στομάχου ἀρνῶν τάμε νηλεὶ χαλκῷ.  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295  
 ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰεγενέτησιν.  
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.  
 "Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,  
 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὄδε οἶνος, 300  
 αὐτῶν καὶ τεκῶν, ἄλοχοι δ' ἄλλοισι δαμείεν."

fine, *τίμημα*, ἐπιτίμιον, *ποινή* inf. 290. Perhaps the repayment of the costs of the war is primarily meant.—*ἦ τε πέληται, quias sit*, 'which shall be,' or 'such as may be.' This use of the subjunctive is noticed on i. 137. Compare inf. 417. The sense is, 'such a payment as shall be accepted in all time as a full acquittance of the claim.'

290. The phrase *εἰ ἂν οὐκ ἐθέλωσιν = εἰ μὴ ἐθέλωσιν* is remarkable. We may regard *οὐκ ἐθέλω* as one word = *ἀπαρνούμαι*.

290. καὶ ἔπειτα. The *καὶ* means, that he will not give up his claims to compensation (i. e. to the *τιμῆ*, sup. 286), but will fight for it there on the spot, even though Helen is regained by Menelaus on the death of Paris.—*κιχείω*, (see i. 26,) 'till I have attained the full end and final object of the war,' viz. ample satisfaction for the wrong. Agamemnon speaks pointedly of the *ποινή* being paid to himself, as chief of the expedition, for the benefit of the army generally (*Ἀργείοις*, 286), while the recovery of Helen and her property is a personal matter for his brother Menelaus.

296. ἔκχεον. They poured out libations on the ground with their cups (*κύπελλα*, 248), drawing it from the bowl. So in vii. 480, *οἶνον δ' ἐκ δεπῶν χαμάδις χέον*. The parties

meant are not the soldiers generally, but the chiefs who solemnly ratified the oaths. The *τις* following implies the assent of the army to the terms; and it is expressed in the somewhat savage language natural to common soldiers. It is a common formula in Homer, *ὧδε δέ τις εἶπεσκεν*. See Mr. Gladstone, 'Studies' &c. vol. iii. p. 142, and compare ii. 271. Od. ii. 324. *ib.* iv. 769. viii. 328. x. 37.

299. ὀππότεροι πημήνειαν, 'whichever side may have done a wrong first in violation of the oaths,' is attracted to the optatives following, and thus is equivalent to the more usual construction *ὀππότεροι ἂν πημήνωσιν*. Cf. sup. 55. vi. 59. It may further be said, that the violation of the oaths at all is spoken of as hypothetical, rather than as a pending event.—*ὑπὲρ ὄρκια*, Schol. *ὑπερβάντες τὰ ὄρκια*. With *πημήνειαν* we must supply *ἀλλήλους*. Though sup. 107 we have *μή τις ὑπερβαστή Διὸς ὄρκια δηλήσεται*, yet in iv. 67, *ἄρῶσιν πρότεροι ὑπὲρ ὄρκια δηλήσασθαι*—*Ἀχαιοῦς*, the phrase *ὑπὲρ ὄρκια* clearly means *παρὰ δίκην*.

301. *δαμείεν*, be made subject to, viz. as captives and concubines. So sup. 183, *πολλοὶ δεδμηάτο λαοὶ* refers to the entire control over subjects. Similar imprecations of a savage kind occur *ib.* 35. vi. 58.



ὡς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραιάινε Κρονίων.  
τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπεν.

“κέκλυτέ μεν, Τρῶες καὶ ἑκνήμιδες Ἀχαιοί.

ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305

ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι

μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·

Ζεὺς μὴν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310

ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠγία τεῖνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.

τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεύς

χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315

κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,

ὅπποτέρος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.

λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·

ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

“Ζεῦ πάτερ Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320

ὅπποτέρος τὰδε ἔργα μετ' ἀμφοτέροισιν ἔθηγεν,

302. οὐ πω. Zeus did not as yet ratify the prayer, that utter destruction should come on those who first violated the truce; for, as Paris was withdrawn from the fight, the perjury of the Trojan Pandarus in shooting at Menelaus (iv. 122 seqq.) was not allowed to fall at once on the Trojan party, though Agamemnon predicts that Zeus will accomplish the vengeance due some day, καὶ ὀψέ, iv. 161.

306. οὐ πω is not here, as in 302, *pondum*, but means *ισως οὐ*, and is nearly or quite the same as *οὐ που*. So in iv. 184, *θάρασι, μηδέ τί πω δεῖσσο λαὸν Ἀχαιῶν*, xii. 270, *ἐπεὶ οὐ πω πάντες ὁμοῖοι ἀνέρες ἐν πολέμῳ*, xvii. 189, *θῆων δ' ἐκίχανεν ἑταίρους ὡκα μάλ', οὐ πω τῆλε*.

308. μὴν. Schol. *ἴσως ὁ μὲν που ἀντὶ τοῦ μέντοι, ὃς ἐστὶν ἀντὶ τοῦ δέ*. The sense seems to be, (I do not indeed know,) but Zeus does &c. This formula of resignation, a part of the fatalism which distinguishes Priam's character, may be compared with 164 sup. He does not doubt that the

combatants will fight to the death.

310. ἄρνας, the lambs slain sup. 292. Victims killed for purposes of this kind were not eaten, but were carried away and either buried or thrown into the sea. Thus in xix. 267, Talthibius flings into the sea the body of a boar killed by Agamemnon for the purpose of making an oath to Achilles.—*ἠγία τεῖνεν*, see sup. 261.—*βήσето*, here for *ἀνεβήσето*.

314. The *μονομαχία*, or third part of the book, commences here. The space was first measured, perhaps, as in modern duels, to define the distance of the throw, or, as the Schol. thinks, to assign a limit, beyond which a retreat would be a defeat.

317. ἀφείη, equivalent to ἀφήσοι of the later idiom. So Od. ix. 332, τοὺς ἄλλους κλήρω πεπαλάσθαι ἄνωγον, ὃς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας τρέψαι ἐν ὀφθαλμῷ. Inf. iv. 334, οἱ δὲ μένοντες—ἔστασαν ὀππότε—ἄρξαιαν πολέμοιο.

321. ὀππότερος. Under an appearance of fairness, they probably directed this imprecation against Paris,

τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἶσω,  
ἡμῖν δ' αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι."

ὣς ἄρ' ἔφαν, πάλιν δὲ μέγας κορυθαίολος Ἔκτωρ

ἄψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἳ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστου

ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο

αὐτὰρ ὃ γ' ἄμφ' ὤμοισιν ἐδύσето τεύχεα καλά

δίος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.

κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330

καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν

οἷο κασιγνήτιο Λυκάονος, ἤρμοσε δ' αὐτῷ.

ἄμφι δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον

χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε. 335

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν

ἵππουριν· δευδὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἳ παλάμηφιν ἀρήρει.

ὣς δ' αὐτῶς Μενέλαος ἀρήιος ἔντε' ἔδυνεν.

οἳ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο

δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας

Τρῳάας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς.

καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ

σεῖοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προῖη δολιχόσκιον ἔγχος,

whom they knew to have been the cause of the war, and who was generally disliked by his own citizens, inf. 454.

325. ἄψ ὀρώων, looking back, viz. that he might not seem to act with partiality in the matter.

326. οἳ μὲν, the men on both sides.—κατὰ στίχας, in rows; see sup. 113.—ἀερσίποδες, high-trotting, lit. 'foot-lifting.' Hesych. ταχύποδες, ελαφρόποδες. Supply ἦσαν, or ἐρύκοντο, as in x. 407, πού δέ οἱ ἔντεα κείται ἀρήια, πού δέ οἱ ἵπποι;

330. κνήμησιν, the shins, or front of the leg from ankle to knee.—ἐπισφυρίοις, hollow or concave plates protecting the ankle-bones.

333. ἤρμοσε, 'it fitted.' So xvii. 210,

Ἔκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροί.

336. κυνέην, a helmet, with horse-tail crest. Properly, as in x. 257, κυνέη is a cap of dog-skin; but it often means the metallic helm. It is to be observed that Paris, who was armed as a ψιλὸς sup. 17, here puts on heavy armour in no respect differing from that of a Grecian ὀπλίτης.

340. ἐκάτερθεν, ἐκατέρωθεν. Schol. ἐξ ἐκατέρας. So ἐκάτερθε πόλιος, Od. vi. 263. ib. xxii. 181, ἐκάτερθε παρὰ σταθμοῖσι. The sense is, 'each on his own side of the assembled host.'—ἐστιχόωντο, see sup. 266.

344. διαμετρητῷ, see sup. 315. It is likely that 343—345 are interpolated verses.

καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' εἶσθη·  
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή  
ἀσπίδ' ἐν κρατερῇ. ὃ δὲ δεύτερος ὤρνωτο χαλκῷ  
Ἀτρείδης Μενέλαος, ἐπευξάμενος Δὺ πατρί 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,  
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,  
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
ξενοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος, 355  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἶσθη.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·  
ἀντικρὺς δὲ παραὶ λαπάρην διάμησε χιτῶνα  
ἔγχος· ὃ δὲ κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360  
Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ

347. The construction seems confused between βάλεν Ἀτρείδην κατ' ἀσπίδα, and βάλεν ἀσπίδα Ἀτρείδαο. Cf. inf. 356. Three lines here occur again vii. 249, 250, 259.

351. πρότερος. An appeal to Zeus Ἐπίσιος against the party who began the wrong.—ἔοργεν, an epic perfect of a root *Fery* or *Fary*, ii. 272. sup. 56.

353. ἐρρίγησι appears to be the subjunctive of a secondary present tense ἐρρίγω, formed on the analogy of πεφύκω, δεδοίκω, δεδύκω, πεπλήγω, &c.—ξενοδόκον, a host, an entertainer of strangers. The crime of Paris was greatly increased by his violation of the sacred laws of hospitality. Hence Aesch. Ag. 392, οἶος καὶ Πάρις ἐλθὼν ἐς δόμον τὸν Ἀτρείδαν ἤσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.

355. πεπαλεῖν, from πάλλω, is one of the many reduplicated active aorists found in Homer, examples of which are πεπιθεῖν, ἀραρεῖν, κεκαμῆν, πεφραδεῖν, ἀγαγεῖν, some being participles only, as τεταγὼν, κεκαδῶν, &c. The exact meaning of ἀναπάλλειν, in reference to poisoning a spear, is not clear: perhaps the elevating the point is described, viz. in drawing back the arm to propel it.—κατ' ἀσπίδα, as if he had said either Πριαμίδαο, or ἀσπίδα Πριαμίδαο. See v. 537.

357. διὰ. On the *ι* made long by the *ictus* see on i. 205. The verses describing the spear-throw are seven

times repeated, e.g. iv. 135. vii. 251. xi. 435, &c.—φαεινῆς, because plated with brass, vii. 246.—ἠρήρειστο, 'was driven home,' from ἐρείδω, the reduplicated perfect of which is ἠρήρεισμαι, Herod. iv. 152, χαλκείους κολοσσούς—τοῖσι γούνασι ἐρηρειμένους. The notion of ἐρείδειν is that of thrust against, or support upon; thus ἐρείδειν κατὰ τινος, 'to tilt at a man,' Ar. Equit. 627. The precise sense appears to be, ('passing) through the corselet it was fixed fast.'

359. διάμησε, 'it cleared away, cut a rent in, the tunic (or frock) close to the flank,' i.e. just above the hipbone. The primary meaning of ἀμάν is 'to level,' in the middle voice some of its compounds mean, 'to scrape together something lying flat,' as Od. v. 482, ἄφαρ δ' εὐνήν ἐπαμήσατο χερσὶ φίλησιν εὐρείαν. See *New Cratylus*, § 218. In διαμάν the idea appears to be that of moving or scraping aside to get at something under the surface. So Eur. Bacch. 709, ἀκροισὶ δακτύλοισι διαμῶσαι χθόνα, γαλακτὸς ἐσμούς εἶχον. Cf. ἀπαμῆσαι in xviii. 34.

360. κλίνθη καὶ, i.e. κλινθεῖς ἀλεύατο, 'avoided by turning aside,' lit. 'had leant on one side and so avoided' &c.

362. φάλος, (from a root *φαλ*, as in φαλακρός, and our *bald*, implying a conspicuous patch, sometimes, as in ὀμφαλός, projecting from the surface.)

τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.  
Ἄτρείδης δ' ᾧμωξε ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ, οὐ τις σεῖο θεῶν ὀλοώτερος ἄλλος.

365

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος  
νῦν δέ μοι ἐν χείρεσσι ἄγη ξίφος, ἐκ δέ μοι ἔγχοσ  
ἦίχθη παλάμηφι ἐτώσιον, οὐδὲ δάμασσα.”

ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἱπποδασείης,  
ἔλκε δ' ἐπιστρέψας μετ' ἐνκνήμιδας Ἀχαιοῖς  
ἄγχε δέ μιν πολύκεστος ἰμᾶς ἀπαλὴν ὑπὸ δειρήν,  
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης  
καὶ νύ κε εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἦ οἱ ῥῆξεν ἰμάντα βοῶς Ἴφι κταμένοιο

370

375

κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.

was a raised ornament in front of the helmet, sustaining and supporting the metallic ridge which held the crest. It is very well shown in the vignette on the title-page of Bekker's Iliad, which exhibits a helmet having a double φάλος, one above the other, —probably the *κυνέη τετραφάληρος*, i. e. with two figures on each side, of v. 743, called *αμφίφαλος*. That the φάλος was on the front part of the helmet is clear from vi. 9, 10, and the reader will find it also well explained in Rich's 'Companion to the Lexicon' &c., under *galea*. See inf. iv. 135. v. 743. x. 258. xi. 41. xii. 384.—*ἀνασχόμενος*, sc. *εαυτὸν*, or τὸ ξίφος. Cf. xxiii. 660, πῆξ μάλ' ἀνασχομένοιο πεπληγέμεν.

363. This verse expresses the sound of the swords striking against each other.—*τριχθὰ*, either an adverb, like *μίνυθα*, or an adjective, = *ἐς τρία μέρη*. Cf. ii. 668. Od. ix. 71, *τριχθὰ τε καὶ τετραχθὰ δίσχοισιν ἐς ἀνέμοιο*. Compare *τριχθαῖος*, and *μινυθαῖος* with *μίνυθα*.—*διατρυφέν*, from *διαβρύπτω*, by a change in the place of the aspirate.

366. *ἐφάμην* κ.τ.λ. See sup. 23.

367. *ἄγη* (*Ἔαγη*), 'has been broken,' *ἄγνυμι*. Cf. iv. 214, *πάλιν Ἔαγεν ὀξέες ὄγχοι*.—*ἦίχθη*, *ωρμήθη*, 'was sped,' from *αἰσσεῖν*, which is properly transitive.—*παλάμηφι* may be rendered 'in my hands,' as a true locative, or construed with *ἐκ* = *ἐκ παλάμης*. See sup. 3.

369. *ἐπαίξας*, 'making a rush at him

he seized him by the horse-plumed helmet.'—*ἐπιστρέψας*, turning him towards the Achaeans and away from his own friends.

371. *ἄγχε δέ μιν* κ.τ.λ. 'But he was all but choked by the embroidered strap beneath the tender part of the throat, where it had been tied tight under his chin as the fastener of his casque.'—*πολύκεστος*, pierced with many holes, Schol. *πολυκέντητος*, *ἐκ δὲ τούτου ὁ ποικίλος δηλοῦνται διὰ τὰς ραφάς*. Compare *ἦκεστος*, 'ungoaded,' vi. 94, and see the description of the *Cestus* or girdle of Aphrodite in xiv. 214 seqq.—*ἀνθερεῶνος*, 'the chin.' See i. 501.

372. *τρυφαλείης*, as explained by Doederlein (from *τρο* = *τορ* and *φαλ*), means a cap or helmet with a projecting peak pierced for the purpose of seeing through, like the *visor* in a medieval casque. Buttman (Lexil. p. 531) defines it to be "a helmet with a hole bored in the φάλος to receive the plume." He is wrong however, as even this passage shows, in saying that *τρυφάλεια* "is never the epithet of the helmet of any distinguished personage." It is attributed to Diomedes in v. 182.

375. *Ἴφι κταμένοιο*, 'slain by violence,' and not dying by a natural death. The strength and firmness of the strap, as being made of sound leather, seems here to be described.—*κεινῇ*, i. e. *κενῇ*.

τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐνκνήμιδας Ἀχαιοῦς  
 ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρήρησ ἐταίροι  
 αὐτὰρ ὃ ἄψ ἐπόρουσε κατακτάμεναι μενεαίων  
 ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη  
 ῥεία μάλ' ὡς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῆ,  
 καδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κῶνεντι.

380

αὐτῇ δ' αὖθ' Ἑλένην καλέουσ' ἵε. τὴν δὲ κίχανεν  
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.

χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,  
 γρηὶ δέ μιν εἰκῦια παλαιγενεὶ προσείπεν,  
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταούσῃ  
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν.

385

τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτη.  
 “δευρ' ἴθ' Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.  
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῦσι λέχεσσιν,

390

378. ἐπιδινήσας, whirling it round, viz. to give impulse to the throw. Thus Pindar, Ol. xi. 72, μάκος δ' Ἐνκευς ἔδικε πέτρῳ χεῖρα κυκλώσας ὑπὲρ ἀπάντων. The ἐπί may mean ‘towards the direction of the throw,’ as also in Od. ix. 538, αὐτὰρ ὃ γ' ἐξαυτὸς πολὺν μείζονα λαῶν αἰείρας ἠέ ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον.—κόμισαν, ‘took it up.’ See ii. 183, 875.—ἐταῖροι, the friends of Menelaus. The act was perhaps intended to provoke ridicule; or it was done in the momentary vexation of losing the hold on the adversary.—ἐρήρησ, see i. 572.

380. ἔγχει. As Menelaus had discharged one spear, and is not said to have recovered it, this was perhaps the second of the two javelins (δύο δ' ὄρε, sup. 18) which a hoplite usually carried.

382. καδ δ' εἶσ', καθεῖσε δὲ, ‘and set him down in his fragrant perfumed chamber.’—κῶνεις, from the root καϜ, (καίω,) not differing from κῶδης in sense, viz. scented by burnt perfumes. See vi. 288. Hesych. κῶδει· εἰσῶδει, τεθυμιαμένῳ, ἀπὸ τοῦ καίεσθαι τῶ θυμιάματα (vi. 483).—κῶνεν, εὐόδομον, τεθυμιαμένον, (though he gives also μέλαν and καθαρὸν in explanation.) Doederlein thinks the root was the same as in an assumed word κῆς, *canum*.

385. ἑανοῦ. This obscure word, when used as a substantive, has the α always short; as an adjective, always long (see v. 734). This fact has in-

duced Buttman (Lexil. in v.) to assume two distinct roots, ἐννυμι and ἑάνω, the latter giving the sense of ‘pliant.’ This is very improbable. The root of both words (ἑανός, εἰανός, ἑάνω) appears to be *Fes* (as in *vestis*), the termination being adjectival, as in ἑδανός, σφεδανός, ἠπεδανός, ῥυγεδανός. Thus *Fes*ανός would form ἑανός by dropping the σ and converting the digamma into an aspirate. The long α would result from the doubled sound of the ν. Properly, then, the word was an adjective; but it became used as a noun, like ἐνδυτόν, and in much the same sense, viz. as a fine dress put on and over the ordinary one.

387. εἰροκόμῳ, a wool-carder, Hesych. ἐριουργῷ. For ἐριοκόμῳ, by a common hyperthesis of ι, as in εὐείρος for εὐέρως, Soph. Aj. 297. Trach. 675. The latter part of the compound involves κομῆν = κομίζειν, as in ἵπποκόμος. For the employment of women in working wool compare xii. 433.—ἦσκειν, for ἦσκειν (ἀσκέιν), an unusual form, like ἦδειν for ἦδεε.—μιν, Schol. τὴν γραῖν.

389. εἰσαμένη, see ii. 795, τῷ μιν εἰσαμένη προσεφῆ πόδας ὠκέα Ἴρις.

391. κείνος ὃ γε, ‘yonder is he,’ as if she pointed to the spot. Cf. xix. 344, κείνος ὃ γε προπάρθε νεῶν ὄρθοκραιρῶν ἦσται.—δινωτοῦσι, turned in a lathe, i. e. elegantly and richly made, Paris being always described as ὁ ἄριστος ἄνθρωπος ἑκείνου, ‘the best man of refined taste.’

κάλλει τε στίβων καὶ εἵμασιν· οὐδέ κε φαίης  
ἀνδρὶ μαχησάμενον τόν γ' ἔλθμεν, ἀλλὰ χορόνδε  
ἔρχεσθ' ἢ ἐ χοροῖο νέον λήγοντα καθίζειν."

ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν.  
καὶ ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν  
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.

“δαιμονίη, τί με ταῦτα λιλαίει ἠπεροπέυειν ;

ἢ πῆ με προτέρω πολίων ἐν ναιομενάων

ἄξεις ἢ Φρυγίης ἢ Μηρονίης ἔρατεινῆς,

εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;

οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος

νικήσας ἐθέλει στυγερῆν ἐμὲ οἰκαδ' ἄγασθαι,

τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ;

ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,

μῦθ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,

ἀλλ' αἰεὶ περὶ κείνον οἴζυε καὶ ἐ φύλασσε,

εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.

κέϊσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη—

κείνον πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω

393. χορόνδε. To go to the dance, or to practise dancing, was regarded as unwarlike. Hence in xxiv. 261, Priam calls his more effeminate sons, in contrast with Hector, ψεῦσται ὄρχησται τε χοροῖτιπῆσιν ἄριστοι.— νέον λήγοντα, with the glow of exercise and the excitement of the dance.

396. ἐνόησε, recognized, viz. through the guise of an old woman. Compare i. 199. xiii. 68.

400. προτέρω, πορρωτέρω πόλεων, yet further on into other cities. So in the formula γῆν πρὸ γῆς, the πρὸ = πόρρω, and in πρὸ ὁδοῦ γενέσθαι, 'to be far on one's journey.'

402. φίλος, some favourite youth to whom you have promised a fair bride.

403. οὐνεκα κ.τ.λ. 'Because forsooth Menelaus now has conquered god-like Paris, and wishes to take his unhappy wife back to his house, therefore have you come with crafty intentions (to draw me closer to Paris)?' She alludes to the terms of the treaty, sup. 285, that the victor was to claim her as his wife.

406. ἀπόεικε, retire from your converse with the gods. Schol. τῆς εἰς τὰς (τοὺς) θεοὺς ὁδοῦ εἶκε καὶ παραχώρει, μὴ βαδίζουσα εἰς αὐτούς.—For the optative and imperative combined see sup. 74.—παρ' αὐτὸν, viz. by Paris, to whom also περὶ κείνον refers, 408. Perhaps there is a reference to the legend of the marriage with Anchises.

408. Hesych. οἴζυε, κακοπάθει, μόχθει.—δούλην, a slave and concubine, ironically opposed to κουρία ἄλοχος, the lady wife; and said bitterly, as describing her own position, real or fancied.

410. κέϊσε, viz. to Paris, as you suggest (390). Schol. εἶει γὰρ αὐτὴν τῷ νικήσαντι ἔπεισθαι.

411. πορσυνέουσα, 'to share,' lit. to make ready or provide, εὐτρεπίζειν, Schol. Cf. Od. iii. 403, τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν. The Ionic form of the future in εω is common in Homer, e. g. κτανέω, λειανέω, παπτανέω, μενέω θανμανέω, στελέω, ὄτρυνέω, σημανέω, πλυνέω, καλέω, αἰνέω, analogues to which are ἐρύω

395

400

405

410

πάσαι μωμήσονται, ἔχω δ' ἄχε' ἄκριτα θυμῶ."'

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη

"μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,

τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλα φίλησα,

415

μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,

Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι."

ὣς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,

βῆ δὲ κατασχομένη ἑανῶ ἀργῆτι φαεινῶ

σινγῆ, πάσας δὲ Τρωὰς λάβεν· ἦρχε δὲ δαίμων.

420

αἶ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,

ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

ἣ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.

τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδίης Ἀφροδίτη

ἄντι' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·

425

ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγιόχοιο,

ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μῖθω.

and ἀνώ, κρεμῶ and δαμῶ, all being formed from the omission of an original σ.

412. ἄχεα ἄκριτα, 'endless woes.' So ἄκριτοι μῦθοι in ii. 796 are explained ἀναριθμητοί. She means, that she has enough to vex her already, without being reproached by her companions for an act which would prolong the war.

414. μὴ μ' ἔρεθε, 'provoke me not;' cf. i. 519.—μεθείω (for μεθῶ, see on i. 26), 'give you up, remit my care of you.—ἀπεχθήρω, 'cause you to be hated.' Schol. ποιήσω μισσηῖναι. So in Od. iv. 105, ὅς τέ μοι ὑπνον ἀπεχθαίρει καὶ ἔδωδῆν. But Hesychius explains it by μισήσω, which better suits the antithesis in φίλησα.

417. This line, as Doederlein observes, is perhaps spurious; for ἀμφοτέρων should rather mean, between Helen and Paris. If the verse be genuine, the word may refer primarily to Paris and Menelaus, and so indirectly to the Trojans and Greeks.—σὺ κεν ὄληαι, = ὄλοιο ἄν, see i. 137.

419. κατασχομένη, an epic aorist in a passive sense, as in xxiii. 397, θαλερῆ δέ οἱ ἔσχετο φωνῆ. Od. xiii. 2, κληθμῶ δ' ἔσχοιτο. But in Od. xxi. 65 it is transitive, ἄντα παρεϊῶν σχομένη λιπαρὰ κρήδεμνα. Here it is nearly a synonym of καλυφθεῖσα. So inf. xvii.

644, ἠέρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.—εἰανῶ, see sup. 385.

420. πάσας Τρωὰς, viz. the Trojan ladies who were attending her sup. 384, and from whom she now withdraws, without their being aware of it, to the thalamus of Paris; see sup. 382.

422. ἀμφίπολοι, the female attendants, who should have received their mistress; but the poet gets rid of them by a figment, in order that Paris and Helen may have an interview alone. The goddess, it is probable, still retains the guise of the old woman, sup. 386, and as such performs the menial office of handing the chair.

427. ἠνίπαπε, 'chided,' (ii. 245.) This passage appears to be introduced as showing that the mind of Helen was now really turned towards her former husband; perhaps also, to illustrate the influence that Paris had over her, inf. 446, 447. On this scene the student will do well to consult Mr. Hayman's remarks in Appendix E, § 9, p. ci, of his 'Odyssey,' vol. i. "The scene of hope (he observes), alarm, distrust, resistance, contemptuous defiance, and final submission and self-loathing acquiescence, is in itself a moral epic."

“ἦλυθες ἐκ πολέμου· ὡς ὄφελος αὐτόθ’ ὀλέσθαι,  
 ἀνδρὶ δαμῆϊ κρατερῷ ὃς ἐμὸς πρότερος πόσις ἦεν.  
 ἦ μὲν δὴ πρὶν γ’ εὐχέ’ ἀρηιφίλου Μενελάου 430  
 σῆ τε βίη καὶ χερσὶ καὶ ἔγχρῃ φέρτερος εἶναι  
 ἀλλ’ ἴθι νῦν προκάλεσσαι ἀρηιφίλον Μενελάου  
 ἐξ αὐτῆς μαχέσασθαι ἐναντίον. ἀλλὰ σ’ ἐγὼ γε  
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμιζέμεν ἠδὲ μάχεσθαι 435  
 ἀφραδέως, μὴ πως τάχ’ ὑπ’ αὐτοῦ δουρὶ δαμῆης.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν  
 “μὴ με, γύναι, χαλεποῖσιν ὀνειδέσει θυμὸν ἔνιπτε.  
 νῦν μὲν γὰρ Μενελάος ἐνίκησεν ξὺν Ἀθήνῃ,  
 κείνῳ δ’ αὐτῆς ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
 ἀλλ’ ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·  
 οὐ γάρ πώ ποτέ μ’ ὦδὲ γ’ ἔρος φρένας ἀμφεκάλυψεν,  
 οὐδ’ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν, 445  
 νήσῳ δ’ ἐν Κρανᾷ ἐμίγην φιλότῃτι καὶ εὐνῇ,  
 ὡς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”  
 ἦ ῥα, καὶ ἦρχε λέχοσδε κίων· ἅμα δ’ εἶπετ’ ἄκοιτις.  
 τῷ μὲν ἄρ’ ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,

430. εὐχο, ‘you used to boast.’

432. ἴθι νῦν. A formula of irony, like the Roman *I nunc*.—ἀλλὰ κ.τ.λ., ‘But no! my real advice is, that you cease to contend with one so much your superior,’ &c.

436. δαμῆης, for δαμῆς. See on ii. 33.

438. ἐνιπτε, perhaps compounded with ἵπτειν = βλάπτειν, i. 454. Hesych. ἐνιπτεν· ἐπέπλησεν, ἐλοιδόρει. We have ἐνιπτοί in xxiv. 768, ἐνίψω in vii. 447. Od. ii. 137. There is some difficulty about the relation of this word to ἐνέπειν, and the cognate aorist forms ἠνέπαιπε (sup. 427), ἐνένιπε, and ἐνισπέιν.

440. αὐτῆς, on a future occasion.—θεοί, viz. Aphrodite, who had rescued him sup. 380.

441. τραπέομεν, for τραπῶμεν. The Schol. and Hesychius explain it by τερψῶμεν. But, comparing the formula λέκτρονδε τραπέομεν εὐνηθέντες, Od. viii. 292, i. e. τραπέομεν ἐς φιλότῃτα ἐν εὐνῇ, and also inf. xiv. 314, νῶϊ δ’

ἄγ’ ἐν φιλότῃτι τραπέομεν εὐνηθέντε, we may fairly doubt if in this latter passage ἐς φιλότῃτα be not the true reading, and in the present one εὐνηθένται for εὐνηθέντε.

445. Κρανᾷ, Schol. ταύτην πρὸ Ἀτυκῆς εἶναι φασιν. οἱ δὲ τὰ Κύνθρα, οἱ δὲ ἐν τῇ νῦν λεγομένῃ Ἐλένῃ. “More probably the island Kranae (*Marathonisi*) in the Laconic gulf, before Gythium.” Arnold.—It is clear that some well-known ballad that has not come down to us is alluded to. Very probably the passage has been made up from the *Cypria*.

448. τρητοῖσι. Hesychius refers this epithet to the mortises and tenons in carpentry, or to the piercing of the sides of the bed for the sacking. In Od. x. 12 the same phrase occurs, εὐδουσ’ ἐν τε τάπησι καὶ ἐν τρητοῖσι λεχέεσσιν. Ibid. xxiii. 198, where the making of a bed is described, Ulysses says ἐπὶ στάθμῃ ἴθυνα, ἐρμῖν ἀσκήσας, τέτρηνα δὲ πάντα τρητῶν. But Doederlein supposes that it means



Ἀτρείδης δ' ἂν ὄμιλον ἐφοίτα θηρὶ ζουκός,  
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότε ἄρηφίλω Μενελάω.  
 οὐ μὴν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο  
 ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίην.  
 τοῖσι δὲ καὶ μετέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων 455  
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι.  
 νίκη μὲν δὴ φαίνεται ἄρηφίλου Μενελάου  
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,  
 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται." 460  
 ὧς ἔφατ' Ἀτρείδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

'smoothed,' 'polished,'—a sense that would rather suit *τροπῶσι*.

449. *ἂν ὄμιλον*, Schol. *τὸν Τρωικόν*.—*θηρὶ*, like a beast scenting his prey, or rather, when it has escaped from him.

452. *δεῖξαι*, 'to point him out:' for Aphrodite had concealed and removed him, sup. 380, 381.

453. *οὐ μὴν γὰρ κ.τ.λ.* Literally, 'for certainly it was not from any love for him that they were for concealing him, if any one should have seen him.' But this is virtually the same as *οὐκ ἂν ἐκεύθανον, εἰ ἴδοιτο*.—*ἀπήχθετο*, 'he had made himself detested,' see sup. 321.—*κηρὶ*, a demon of death. See i. 228.

455. Agamemnon, who had drawn up the treaty sup. 271 seqq., now announces the result, and awards the

victory to Menelaus. Had this decision been carried out, there would have been an end of the war; but the treachery of the Trojan (or Lycian) Pandarus, in the next book, in breaking the truce, gives a new turn to affairs.—*Δάρδανοι*, see on ii. 816. From xx. 216 it would appear that Dardania on the slopes of Ida was older than Ilios 'built on the plain.' In Homer, the Dardani seem generally regarded as the *περίοικοι* of the city of Troy.

457. *φαίνεται*, 'appears by the result,' viz. because Paris had vanished from the field, and his adversary still awaited him at his post.

459. *ἔκδοτε*, see sup. 282.—*τιμὴν*, sup. 286, 290.—*ἀποτινέμεν*, the infinitive for the imperative; 'forget not to pay' &c.

## ARGUMENT OF BOOK IV.

(Mure, vol. i. p. 243.)

JUPITER, in furtherance of his views relative to the future course of the war, despatches Minerva to prevent the fulfilment of the treaty. She persuades Pandarus, prince of Lycia, to shoot treacherously at Menelaus, who is slightly wounded, and the Trojans again advance to the attack. Agamemnon, in marshalling the host, reproves Diomed for want of zeal, and bids him remember the valiant exploits of his father Tydeus, under the auspices of Minerva, in the war of Thebes. Mars takes the field as champion of the Trojans, Pallas of the Greeks. The Trojans, giving way, are reminded by Apollo from their citadel, that Achilles no longer fights in the ranks of the enemy. Piroüs, chief of the Thracians, is slain.

Οἱ δὲ θεοὶ πᾶρ Ζηνὶ καθήμενοι ἡγορόοντο  
 χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη  
 νέκταρ ἔφροχόει· τοὶ δὲ χρυσοῖς δεπάεσσιν  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην  
 κερτομίους ἐπέεσσι, παραβλήδην ἀγορεύων.  
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενηῖς Ἀθήνῃ.  
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ  
 αἰὲ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,  
 καὶ νῦν ἐξέσάωσεν οἰόμενον θανέεσθαι.

5

10

1. πᾶρ Ζηνί, in the palace of Zeus.—  
 ἡγορόοντο (ἀγοράσθαι), Schol. ἐδημη-  
 γόρου, were consulting and deliberating.  
 Hesych. ἡγορόωντο· διελέγοντο. In i. 73  
 and ii. 337 this verb means ‘to harangue,’  
 ‘to take part in an ἀγορά.’ See on xii. 17.—μετὰ δέ,  
 ‘but among them.’ σφισι (= αὐτοῖς) depends  
 on ἐφροχόει. Hebe is mentioned in Od. xi.  
 604 as the wife of Hercules. Inf. v. 722 and  
 904 we find her performing almost menial  
 offices.

3. χρυσοῖς. The *v* is commonly short in  
 Homer, as not unfrequently in the tragic  
 writers.

4. δειδέχατο, ‘pledged each other.’ So ix.  
 224, πλησάμενος δ' οἰνοιο δέπας δειδεκτ'  
 Ἀχιλλῆα. There is some difficulty in this  
 word, which seems to involve meanings  
 confused from δέχομαι and δεικνυμι. Thus, in  
 ix. 196, τῷ καὶ δεικνύμενος προσέφη πόδας ὠκῆς  
 Ἀχιλλεύς, and Hymn to the Delian Apollo, 11,  
 δεικνύμενος φίλον υἱόν, as also in xv. 86,  
 οἱ δὲ ἰδόντες πάντες ἀνήξαν καὶ δεικανόωντο δέπασσιν,  
 the idea seems to be that of pointing to a  
 guest, the root being δεικ, δεκ, δακ, (as in  
 δεξιός, δάκτυλος, &c.) But in Od. vii. 71,  
 οἱ μὲν ῥα θεὸν ὡς εἰσορόωντες δειδέχαται  
 μῦθοισιν, the sense is δέχονται, *accipere*.  
 Hesych. δεδέχατο· ἐδεξιούοντο, ἐφιλοφρονούοντο.  
 Compare also ix. 671, τοὺς μὲν ἄρα χρυσοῖσι  
 κυπέλλοις υἷες Ἀχαιῶν δειδέχατ' ἄλλοθεν  
 ἄλλος ἀνασταθόν. In this plural form the  
 termination -ατο stands for -οντο, as in οἰχοῖατο  
 for οἰχοῖοντο, ἔρχατο for εἰρμύμενοι ἦσαν,  
 xvii. 354, &c. The *χ* adds somewhat to the  
 difficulty. It may be euphonic, though it  
 points rather to δέχομαι than to δεικνυμι. See *New Cratylus*,

§ 292.

6. παραβλήδην, ‘with invidious comparison,’  
 viz. between Hera’s apathy in behalf of  
 Menelaus, and Aphrodite’s zeal for Paris.  
 Hesych. ἀπατητικῶς, παραλογιστικῶς, ἐξ ἀντιβολῆς  
 παραβάλλοντες. Others render it, ‘glancing  
 at her,’ or ‘by a side-way attack.’ Compare  
 ἀμβλήδην, xxii. 476.

7. ἀρηγόνες, supporters, protectors. Cf. v. 511,  
 ἦ γὰρ ῥα πέλει Δαναοῖσιν ἀρηγῶν. There  
 is some irony in the verse: ‘we have two  
 helpers of Menelaus, and yet neither of them  
 interferes in his favour.’ This taunt meets  
 with its reply in v. 418.—Ἀλαλκομενηῖς,  
 an ancient title formed (like κραταίς, Od. xi.  
 507) from a reduplicated participle from the  
 root ἄλκ. Hesych. ἢ ἀλάλκουσα τῷ μένει,  
 ὅ ἐστι βοηθοῦσα. In v. 908 this verse is  
 repeated. There was a town in Boeotia called  
 Alalcomenae, which is said by some to have  
 given the name to the goddess; but the converse  
 is more probably the truth.

11. παρμέμβλωκε, a euphonic perfect from  
 παραμολεῖν, the β being inserted as in βλάξ  
 from the root μαλακ, μλακ, βλίττειν from μέλισσα,  
 &c. Thus μερόληκα passed into μερόληκα,  
 μέμλωκα, μέμβλωκα. Some however recognize  
 a form βλώσκω, others think μέμβλεται in  
 xix. 343, a form of μέλεται, or rather for μεμέλεται =  
 μεμέληται, analogous to μέμβλωκε.

*ibid.* αὐτοῦ. More usually αὐτῷ. Perhaps, as  
 Doederlein suggests, αὐτοῦ κῆρας means *ipsius fatum*,  
 though this is rather harsh. Schol. τινὲς ἀντὶ τοῦ αὐτόθι, τουτέστιν ἐπὶ τοῦ  
 αὐτοῦ μένουσα τόπου.

12. οἰόμενον. See iii. 322.

ἀλλ' ἦ τοι νίκη μὲν ἀρηφίλου Μενελάου  
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,  
 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν  
 ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.  
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἀνακτος,  
 αὖτις δ' Ἀργεῖν Ἑλένην Μενέλαος ἄγοιτο.”

15

ὡς ἔφαθ', αἱ δ' ἐπέμνυζαν Ἀθηναίη τε καὶ Ἥρη.  
 πλησῖαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,  
 σκυζομένη Δὺ πατρί, χόλος δέ μιν ἄγριος ἦρει·  
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα  
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

20

25

πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,  
 ἰδρῶ θ' ὄν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι  
 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τε πασίν.  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”  
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς  
 “ δαμνόνῃ, τί νύ σε Πριάμος Πριάμοιό τε παῖδες

30

14. φραζώμεθα, let us proceed to consider. As this was the critical point, and peace or war now hung, as it were, in an even balance, some manoeuvre on the part of the gods was necessary in order to thwart the natural sequence of events after the victory of Menelaus. The terms of the treaty indeed (iii. 276—291) had merely been a stipulation that Helen and her fortune should cede to the conqueror; but the armies on both sides had added a self-imposed imprecation (iii. 298—301) on the first violators of the compact. When therefore Menelaus the victor, instead of obtaining the wife he now justly claims, is wounded by a Trojan arrow, the principle, if not the very words, of the truce, was set at naught.

17. εἰ δ' αὖ κ.τ.λ. There is some obscurity here, because βαλεῖν φιλότητα μετ' ἀμφοτέροις, i. e. between Greeks and Trojans, is the same in effect as εἶν οἰκείσθαι πόλιν Πριάμου. But Zeus seems to speak of this latter as a third proposal. Probably the δὲ is copulative, not objective. 'And if, on the other hand (i. e. as

opposed to the choice of war), this alternative (φιλότης) should be pleasing to all, then let the city of king Priam once more be held by its own people, and let Menelaus take the Argive Helen back to his home.' Here πᾶσι appears emphatic; and it has some irony, because Zeus knew that this would not be pleasing to Hera and Athena. For the optative οἰκέοιτο, for which we might have expected οἰκείσθω, see on iii. 74.

20—25. These lines occur inf. viii. 457 seqq., where see the notes. The proposal of Zeus, perhaps not seriously meant, to spare Troy, is highly displeasing to the two principal goddesses on the Grecian side. Athena, though vexed, is silent and submissive; but Hera threatens open rebellion, and makes it a personal matter, viz. that all her toil in the cause of the Greeks will thus be rendered vain.—The ὄν is made long before a sibilant digamma-sound (σφιδρῶν); the root is the same in sudor and sweat.

29. ἐπαινέομεν, ἐπαινέσομεν. See on iii. 411.

τόσσα κακὰ ρέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις

Ἴλιον ἐξαλαπάξαι, ἐνκτίμενον πτολίεθρον.

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ

ὄμῶν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35

ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις, μὴ τοῦτό γε νεῖκος ὀπίσσω  
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40

τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάσιν,

μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' εἶσαι.

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.

αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

ναιετάουσι πόλῆς ἐπιχθονίων ἀνθρώπων, 45

τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή

καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.

οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,

λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς·”

τὸν δ' ἡμίβετ' ἔπειτα βοῶπις πότνια Ἥρη 50

32. ὃ τε (= ὅτι, διότι) is used like *quod*, in the idiom *quod tantopere saevīs*. So i. 244, *χωόμενος ὃ τ' ἄριστον* Ἀχαιῶν οὐδὲν ἔτισας.—*ἀσπερχὲς*, hotly, angrily, testily. From *σπέρχω*, the *a* being either euphonic or privative; Hesych. *συνεχὲς, δασιλὲς, ἀδιαλείπτως*. Schol. *ἀγαν ἐσπευσμένως, πολυσπουδάστως*.

34. εἰ δὲ κ.τ.λ. ('At present, you are full of wrath;) but if you were to get within the gates and the long walls, and eat the raw flesh of Priam and his sons, then perhaps you would find a remedy for your anger.—*βεβρώθοις*, = *βεβρώσκειοις*, a reduplicated present like *πεφύκω* &c. Compare an equally savage wish, closely allied to the cannibalism of the lowest races, in xxii. 347, *ὦμ' ἀποταμνόμενον κρέα ἐδμεναι*. Accius *Labeo* is said to have rendered this line, *crudum manduces Priamum Priamique risiñnos*.

37. τοῦτό γε, 'this dispute,' or subject of dispute. He speaks with some irony, as if the destruction of Troy were a mere trifle.—*μὴ γένηται*, to be distinguished from *μὴ γενέσθω* and *μὴ γένοιτο*, i. e. *σκεπτόν μη*, 'we must

not let this become,' &c.

40. ὅππότε κεν κ.τ.λ. The precise reference is obscure; the Schol. supposes there is an allusion to the return of the Heraclidae. The city spoken of is perhaps Argos or Mycenae, in which Hera was specially worshipped. It must be confessed (see the Preface) that the destruction of Mycenae, B.C. 568, would most clearly explain the allusion.—*διατρίβειν κ.τ.λ.*, 'remember on your part not to delay, impede, or put off my anger, but to let me have my way, since I also have now made this concession to you voluntarily, though indeed with reluctant mind.' The γὰρ following explains ἀέκοντι.

46. τάων, among all these Ilios was especially dear to my heart. The *περὶ* gives the sense of *μάλιστα* or *περισσῶς*. In 53 *inf.* it may have the same sense; but some construe *περὶ κῆρι* in both places.

47. This line may have been interpolated from vi. 449. In xx. 306, it is stated that Zeus loved the race of Dardanus, and loathed that of Priam.

50. βοῶπις. See on i. 551.

“ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φιλταταὶ εἰσι πόλῃες,  
 Ἄργος τε Σπάρτη τε καὶ εὐρύαγυια Μυκῆνη  
 τὰς διαπέρσαι, ὄτ’ ἂν τοι ἀπέχθωνται περὶ κῆρι  
 τῶν οὗ τοι ἐγὼ πρόσθ’ ἴσταμαι οὐδὲ μεγαίρω.  
 [εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι,  
 οὐκ ἀνίω φθονέουσ’, ἐπεὶ ἦ πολὺ φέρτερος ἐσσί.]  
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον  
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ’ ἐμοὶ ἔνθεν ὄθεν σοί,  
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις  
 κέκλημαι· σὺ δὲ πᾶσι μετ’ ἀθανάτοισι ἀνάσσεις.  
 ἀλλ’ ἦ τοι μὲν ταῦθ’ ὑποείξομεν ἀλλήλοισιν,  
 σοὶ μὲν ἐγὼ σὺ δ’ ἐμοί, ἐπὶ δ’ ἔφονται θεοὶ ἄλλοι  
 ἀθάνατοι· σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτέλαι  
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,  
 πειρᾶν δ’ ὡς κεν Τρῶες ὑπερκύδαντας Ἀχαιοῦς

55

60

65

54. τῶν, governed both by πρόσθε and by μεγαίρω. So in Aesch. Prom. 600, μηδέ μοι φθονήσης εὐγμάτων, ἀναξ. ‘Of these I stand not up in defence, nor grudge you the possession.’ The patron-gods of a city or house were called προστάται and προστατήριοι, from the custom of placing their statues or symbols in front of them.

55, 56. If these lines are genuine (and the Schol. says they were rejected), they may be connected by some ellipse: (‘Indeed, I may as well resign them to you:’) for even if I am jealous of them, and endeavour to prevent your sacking them, I shall gain nothing by being jealous, since assuredly you are much the stronger.’ For εἴπερ τε, ‘even if,’ see i. 81, and compare inf. 160, 261. — ἀνίω, the future, for ἀνίσω, like ἐρύω for ἐρύσω in xv. 351, ἐξανύω in xi. 365. For the phrase οὐκ ἀνύτεις, ‘to effect nothing,’ to try in vain,’ cf. Hes. Opp. 395, μη — καὶ μηδὲν ἀνύσσης, and Eur. Bacch. 1100, ἀλλ’ οὐκ ἤνυτον.

58. καὶ γὰρ ἐγὼ, i. e. καὶ ἐγὼ γάρ. — γένος, κ.τ.λ., see Hes. Theog. 454, who makes Hera not the oldest, but the youngest of three daughters of Kronos, (unless indeed he follows an order which is metrically convenient,) Ἰστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον. — πρεσβυτάτην here has the double sense of ‘eldest’ and

‘most dignified,’ like πρέσβειρα in Ar. Ach. 883, and Eur. Iph. T. 963.

61. σὺ δὲ κ.τ.λ. The colon placed at κέκλημαι indicates that this is not a further reason why Hera claims special honour, but that it is a reason why Zeus should accomplish her wishes, viz. because he can easily do it, if he chooses, as being supreme in command.

62. ὑποείξομεν, probably the subjunctive, ‘let us give in to each other in these respects,’ i. e. do you not oppose my wish in the matter of the destruction of Troy, and I will not oppose yours to save Argos, sup. 53.

66. πειρᾶν, to make trial of various expedients, to use every effort, &c. — ὡς κεν ἀρξωσιν, ὅπως ἀρξουσι, or ὅπως ἂν ἀρξείαν, as the Attic writers would have said, the sense being ‘how’ rather than ‘in order that.’ — ὑπερκύδαντας, ‘overboastful,’ is a somewhat anomalous form, apparently from ὑπερκύδας, like Δίας, Διαντος, Ποίως, Ποιάντος, &c. From ὑπερκυδέης we should have expected ὑπερκυδῆντας, like χρυσὸν τιμῆντα, xviii. 475. Pindar has the contract Doric forms αἰγλάντα and ποιάντα, Pyth. ii. 10, and Nem. v. 54. The ancients regarded it as a participle from ὑπερκυδαίνω. Hesych. ὑπερκύδαντας· ὑπερέχοντας τῇ δόξῃ, ὑπερενόδους γενομένους.

ἄρῶσιν πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.  
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.

“αἴψα μάλ' ἐς στρατὸν ἔλθε μετὰ Τρῶας καὶ Ἀχαιοῦς, 70

πειρᾶν δ' ὧς κεν Τρῶες ὑπερκύδαντας Ἀχαιοῦς  
ἄρῶσιν πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὣς εἰπὼν ὠτρυνε πάρος μεμαυῖαν Ἀθήνην,  
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰξάσα.

οἶον δ' ἀστέρ' ἔηκε Κρόνου πάϊς ἀγκυλομήτεω, 75

ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρεί λαῶν,  
λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἴενται·

τῷ εἰκυῖ ἦξιεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,

κὰδ δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόωντας

Τρῶάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς. 80

ὦδε δέ τις εἶπεσκε ἰδὼν ἐς πλησίον ἄλλον.

“ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῆ

ἔσσειται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν

Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ὣς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε. 85

ἦ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὄμιλον,

Λαοδόκῳ Ἀντηγορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζήμενῃ εἴ που ἐφεύροι.

εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε

ἔστεῶτ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶων 90

λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσῆποιο ῥοαῶν.

67. πρότεροι. It was the interest of Hera that her enemies the Trojans should begin the wrong. See inf. 235.—ὑπὲρ ὄρκια, i. e. ὑπερβαίνοντες ὄρκους, stepping beyond or over the limits of the compact, iii. 299, and ib. 107.—δηλήσασθαι, βλάψαι, ἀδικῆσαι, πημῆναι Ἀχαιοῦς.

73. πάρος μεμαυῖαν, already eager in the cause of the Greeks, sup. 20.

77. σπινθήρες, sparks, or luminous fragments from the explosion of a fire-ball. Cf. Hymn to Apollo, 262, ἀστὲρι εἰδόμενος μέσφ' ἤματι, τοῦ δ' ἀπο πολλὰ Σπινθαρίδες πωπῶντο.

81. ὦδε δέ τις. See on iii. 297. The poet means, that the people who saw the portent did not know it was the

goddess, and yet rightly interpreted it as having some bearing on the war, either for good or for evil.

87. Λαοδόκῳ. He is not again mentioned in Homer.

89. εὔρε κ.τ.λ., 'accordingly she found,' &c. So without a copula, or varied by εὔρεν ἔπειτα, this formula often occurs, e. g. ii. 169, inf. 327. v. 169, 355. xi. 197, 473. xv. 239. Compare also xxii. 295.—ἀμύμονα, generally 'handsome,' here probably means 'skilled' as an archer. See on viii. 273. So ἀμύμων ἠτήρ, iv. 194.—ἔστεῶτα, standing unemployed. See ii. 170, inf. 201, 328.—Αἰσῆποιο, ibid. 825.

ἀγχοῦ δ' ἵσταμένη ἔπεια πτερόεντα προσηύδα.  
 “ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;  
 τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν,  
 πᾶσι δέ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο,  
 95 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρω βασιλῆι.  
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,  
 εἴ κε ἴδῃ Μενέλαον ἀρήιον Ἀτρείος υἷόν  
 σῶ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγυῆς.  
 100 ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο,  
 εὐχοο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ  
 ἀρνῶν πρωτογόνων ῥέξιεν κλειτὴν ἐκατόμβην  
 οἴκαδε νοστήσας ἱερῆς ἐς ἄστυ Ζελεΐης.”

ὧς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθειν.  
 αὐτίκ' ἐσύλα τόξον εὐξοον ἰξάλου αἰγός  
 105 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας

94. τλαίης κεν, 'should you venture, —then you would win,' &c. Usually, a question is placed at the end of this verse, 'Would you venture?' &c. But the following δὲ does not well suit this. The Romans similarly say, *feceris hoc* &c.—ἐπιπροέμεν (aor. 2 from *ιέναι*), like ἐπιπροΐηλε, xi. 628.—Τρώεσσι, 'at the hands of the Trojans.' Cf. ix. 303, ἦ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο. Aesch. Theb. 306, ἄρισθε κῦδος τοῖσδε πολίταις.

100. Μενελάου. For the genitive, depending on the notion of *at* or *straight towards* an object, see xxiii. 854, ἦς ἄρ' ἀνώγει τοξεύειν. With ἐπι, singly or in compound, the dative appears to be used, as sup. 94. Aesch. Ag. 354, ἐπ' Ἀλεξάνδρω τείνοντα πάλα τόξον.

101. λυκηγενεὶ. Whatever may have been the original meaning of this word, which is uncertain, it seems likely that Apollo is so named as the patron-god of Lycia. The word may stand for *λυκογενής*, 'wolf-born,' and so, like the titles of Apol'ο *λύκειος* and *λυκοκτόνος*, his attribute of fierceness against enemies may be described. The worship of the hero Lycus at Athens (Ar. Vesp. 389) has some remarkable analogies to the cultus of Apollo as the avenging god. Compare ii. 827, Πάνδαρος, ὃ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. It is very likely too that in a country infested

by wolves, the instrument of destroying which was the bow, Apollo may have been the special patron of archers, as *νόμιος θεός*, the shepherd-god. In the present passage, the supposed derivation from *λυκ*, 'light,' has no application. It may be added, that the special offering of *lambs* to the wolf-god seems symbolical of his attributes.

103. Ζελεΐης. See ii. 824, and on v. 197.

104. ἄφροني, conceited of his art, and not foreseeing the consequences of his treachery, nor aware that Menelaus was under the protection of the gods, inf. 127.—ἐσύλα, he bared, stripped from its cover, inf. 116.—ἰξάλου αἰγός, (like *ταῦς καπρός*, *χλωπῆς*, *σίαλος*, and *βοῦς ταῦρος*,) some kind of ibex or oryx with very long horns.—ἀγρίου, cf. ἀγριον αἶγα in iii. 24, i. e. not of the domesticated species.—αὐτὸς, showing that he had not obtained the bow from another person.—τυχήσας, *τυχῶν*, as if from *τυχέω*. So *τετυχῶς* in x. vii. 748. v. 579, *κατὰ κληΐδα τυχήσας*. xv. 581, *τόν τ' ἐτύχησε βαλῶν*. The incident shows Pandarus' great skill with the bow. He had hit the animal 'under the breast,' because he shot it from below, when it had stood with its head and neck projecting over a rocky crag.—ἐκβαίνοντα, 'in the act of leaving the rock where it stood.'



πέτρης ἐκβαίνοντα, δεδεγμένοι ἐν προδοκῆσιν,  
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεισε πέτρη.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκαίδεκάδωρα πεφύκει·  
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110  
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.  
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ  
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,  
 μὴ πρὶν ἀναίξειαν ἀρήιοι νῆες Ἀχαιῶν  
 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρείος υἱόν. 115  
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν  
 ἀβλήτα πτερόντα, μελαινέων ἔρμ' ὀδυνάων·  
 αἴψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν οἰστόν,  
 εὐχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ

107. δεδεγμένοι, 'having waited for (and killed it) in a hiding-place,' or watch-post. The Romans used *excipere* in this technical sense of *δέχεσθαι*, e. g. Hor. Od. iii. 12. 10, 'fructueto excipere aprum.' So *ἡὲ σὺ τόνδε δέδεξο*, v. 228. Hesychius explains *προδοκῆσιν* by *προενέδραις*, *προόδοις*. Schol. *ταῖς ἐνέδραις*,—*πέτρη*, probably on the rock where it stood, not on that where the archer was.

109. ἐκαίδεκάδωρα, 'of sixteen palms in measure,' viz. each of them, from root to tip; about five feet; or, if this be thought longer than is natural, the sense may be, that this was the length of the two together when made into a bow.—*δῶρον* is the measure across the breadth of the hand. Hesiod has *δεκάδωρος ἄμαξα*, Opp. 424.

110. ἀσκήσας, having dressed, or perhaps, ornamented them with incised patterns, as *ἐρμῖν' ἀσκήσας*, said of the carved foot of a bed, Od. xxiii. 198.—*ἤραρε*, the transitive reduplicated aorist of a root *ἄρ* (*ἀραρίσκω*).—*εὖ λειήνας*, having carefully scraped and smoothed, perhaps so as not to show the joining, which was probably effected by inserting a stick in the two hollow ends. Cf. Herod. iv. 122, *τὰ ἐκ τῆς γῆς φύμενα λεαίνοντες*.—*κορώνην*, the hook or curved tip to receive the bow-string. Schol. *τὸ ἐπικαμπές ἄκρον τοῦ τόξου, ὅθεν καὶ ἀπήρτηται ἡ νευρά*. It is wrongly explained 'a golden ring to fasten the two horns together,' in Smith's Dict. Antiq. v. *arcus*.

112. εὖ. It is not clear whether this refers to *κατέθηκε* or to *τανυσσάμενος*. The latter, though rather against the natural order, better suits the sense, 'having carefully (or securely) strung it.' He set down one end of it on the ground, protected and concealed by the shields of his comrades, that the enemy might not see the preparations that were being made. Schol. Ven. *πρὸς τῇ γῇ ἀνέκλινεν αὐτὸ, πρότερον ἐντείνας τὴν νευράν*. There is another explanation, *πρὸς τῇ γῇ ἀπερείσας ἑαυτὸν*, and the writer of the article just referred to in Smith's Dictionary renders it 'lowering his body.'

114. ἀναίξειαν, should rise from the position they had taken during the fight between Paris and Menelaus. Cf. iii. 326, *οἱ μὲν ἐπειθ' ἵζοντο κατὰ στήχας*.—*βλήσθαι*, the epic aorist; see inf. 211.

116. σύλα πῶμα, he took off the cover or lid; cf. sup. 105.—*ἔλετο*, 'he selected;' to be distinguished from *ἔλε*, 'he took,' because there was a special object in view.—*ἀβλήτα*, 'unshot,' or never before used; cf. *προβλής*, 'projecting,' xii. 259.—*ἔρμα*, 'the cause and source of dark pains.' In its origin, this word seems connected with *σπέρμα*, and only indirectly means 'a prop,' as *ἔρμα πόλῃος* in xvi. 549, because a row of stones was placed as the foundation of a wall, or the support of a ship on shore. For *ἔρμα* in this latter sense, see on i. 486. Thus from *εἶρειν*, 'to string, or put together,' came the idea of bringing

ἀρῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην  
οἴκαδε νοστήσας ἱερῆς ἐς ἄστν Ζελεΐης.

120

ἔλκε δ' ὀμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόει  
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.  
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,  
λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός  
ὄξυβελής, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων.

125

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
ἄθανατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,  
ἧ τοι πρόσθε στᾶσα βέλος ἔχεπευκὲς ἄμυνεν.  
ἧ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ  
παιδὸς ἔεργη μῦτιαν, ὅθ' ἠδέει λέξεται ὕπνω·  
αὐτῇ δ' αὐτ' ἴθυνεν ὄθι ζωστήηρος ὀχῆς

130

something to completion, i. e. causing and effecting it.

122. γλυφίδας, the notch of the arrow, which is held upon and drawn back with the bow-string; or perhaps the side-grooves (whence the plural) into which the feathering (πτερώματα) was inserted. This would explain πτερωταὶ γλυφίδες in Eur. Orest. 274. Herod. viii. 123, τοξέυματος παρὰ τὰς γλυφίδας περιελλίξαντες καὶ πτερώσαντες τὸ βυβλίον.—τόξῳ σίδηρον, he drew the arrow so far that the iron point of it rested on the bow. The string was pulled towards him and the bow was thrust from him as far as the length of the arrow would allow.

124. κυκλοτερὲς ἔτεινεν, when he had stretched it so that it took a semi-circular shape. Schol. τείνας κυκλοτερὲς ἐποίησεν. *Donec curvata coirent Inter se capita*, Virg. Aen. xi. 860. Or it may refer to the C shape of the bow, (see Rich's 'Companion to the Dictionary,' &c., v. *arcus*.) in which case κυκλοτερὲς is an epithet, not a predicate.—λίγξε, as if from λίγγω, root λγ, as in λγύς, 'the bow twanged,' and the string gave a sharp shrill note.

126. μενεαίνων, as if the arrow were a living thing, possessing a will of its own. So in xi. 574, δοῦρα—λιταίόμενα χροός ἄσαι. See also v. 661, αἰχμῇ δὲ δεισάντο μαμώωσα.

127. οὐδὲ, ἀλλ' οὐ, 'yet not of thee, O Menelaus, were the blessed gods forgetful, even the immortals; and first of them the daughter of Zeus, leader of hosts; for she stood in front

of you and warded off the sharp-piercing arrow.'—ἀγελείη, an ancient epithet, and like γλαυκώπις, βοώπις, τριτογενής, &c., of rather uncertain meaning. The derivation from λείαν ἄγειν, to drive off booty, is supported by the title Δηΐτις, x. 460; but that from λαὸν ἄγειν, i. e. ἀγείρειν, is at least as probable. The ancients recognized both. Hesych. ἀγελείης· λαφύραγωγού, ἡ ἠγομένης τοῦ πολέμου.—ἔχεπευκὲς, see on i. 51.

130. ὡς ὅτε. There is a double comparison, between the care of the goddess and that of a mother, and the distance of the arrow from the body and the fly from the child's face. Hence ὡς is used, when we might have expected ὅσον. Doederlein compares Od. xvii. 344, καὶ κρέας, ὡς οἱ χεῖρες ἐχάνθανον.—ὅτε λέξεται, ὅταν λέξῃται, 'when he reposes in sweet sleep.' As ἠδὲς was pronounced ἤδῶς, either μῦτιαν was a monosyllable, μῦτιαν, or with Bekker we should read ὄ for ὅθ'. In xviii. 458 (unless ὕ for ὕβ be read), νείε must have sounded like *hwee*, or *hwee*.—It must however be confessed that this distich reads very like a different version of the preceding line. The αὐτε in 132 may mean 'in another way,' viz. from that which was intended; but αὐτ', i. e. αὐτό, seems to give a simpler sense.

132. ζωστήηρος. The breast-plate or cuirass consisted of two curved plates, encasing the back and the breast, and held together by the ζωστήηρ or ζώνη, an outer belt buckled

χρύσειοι σύνεχον καὶ διπλῶς ἦντετο θώρηξ.  
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός\*  
 διὰ μὲν ἄρ ζωστήρος ἐλίλατο δαιδαλέοιο, 135  
 καὶ διὰ θώρηκος πολυδαυδάλου ἡρήρειστο  
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,  
 ἧ οἱ πλείστον ἔρυντο· διαπρὸ δὲ εἶσατο καὶ τῆς.  
 ἀκρότατον δ' ἄρ οἰστός ἐπέγραψεν χροά φωτός,  
 αὐτίκα δ' ἔρρειν αἶμα κελαινεφές ἐξ ὠτειλῆς. 140  
 ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μήνην  
 Μηρονὶς ἠὲ Κάειρα, παρήμιον ἔμμεναι ἵππῳ  
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
 ἱππῆς φορέειν· βασιλῆι δὲ κείται ἀγαλμα,  
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος\* 145  
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ  
 εὐφύες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

by clasps, ὀχῆς, on the front. Compare xx. 414, 415. Herod. i. 74 has ζωστήρ τοῦ θώρηκος. Into this belt the arrow first entered, ἐπέπεσε, and at the very point where it was fastened, ἀρηρότι, going through both it and the cuirass below, and also through the μίτρα, a kind of woollen flap or apron covered with flexible plates outside (ἔσωθεν ἐριώδης, περὶ δὲ τὴν ἐπιφάνειαν χαλκῆ οὐσα, Schol.), and reaching up some little way under the cuirass, as a coat of mail; cf. inf. 187.—ἦν ἐφόρει, κ.τ.λ., which he wore to protect the skin. See xv. 530.

135, 136. See iii. 358. The sense is, διὰ θώρηκος (ἰών) ἡρήρειστο, 'through the breast-plate it went, and stuck there,' or became fast.

138. ἧ οἱ κ.τ.λ. 'This it was that chiefly protected him; yet it passed right through even this.'—ἔρυντο, Hesych. ἐρύσατο, ἔσωσεν, ἐφύλαξεν. He therefore took it for an epic aorist from ῥύσμαι. See v. 23, 538.—εἶσατο, see on v. 778.

139. ἀκρότατον, the arrow grazed the outer skin. Cf. xiii. 552, οὐδ' ἐδύναντο εἰσῶ ἐπιγράψαι τέρενα χροά νηλεῖ χαλκῷ. For this use of γράφειν see v. 138.

141. μήνην, 'as when a woman has stained ivory with red,—some one from Maconia or Caria,—to be a cheek-piece for a horse; and it lies stored in the inner chamber, and

many horsemen (or charioteers) have longed for it, that they may wear it; but it is reserved to grace a king, for both purposes, to be an ornament to the horse and a glory to the rider; such, O Menelaus, appeared your well-formed thighs all stained with blood, and your shins, and graceful ankles beneath.' The custom of staining ivory red (which we still see in the red ivory chessmen from India) is thus shown to be very ancient; but the rarity of the product is to be inferred from the way in which it is here spoken of. Virg. Aen. xii. 67, 'Indum sanguineo veluti violaverit ostro Si quis ebur.' Like *violare* and *corrumperere*, μαινεῖν does not here imply deterioration, but simply change of a natural quality.—The plurals μηροῖ, κνήμαι, σφυρὰ, perhaps imply that the wound was in the stomach or groin, and the blood trickled down both the legs; or a puncture in one thigh near the femoral artery may be meant.

143. ἡρήσαντο, ἐπεθύμησαν (ἀράσμαι). So πολυάρητος is 'much desired,' Od. vi. 280.

145. ἐλατῆρι, the driver or the rider. But it is not improbable that riding may be meant. The art was certainly not unknown; see xv. 680 seqq.

146. μιάνθην, ἀντὶ τοῦ μιανθήτην, Schol. But this may be a shortened form of the plural, like ἦν for ἦσαν.

ρίγησεν δ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὤτειλῆς.  
 150  
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφίλος Μενέλαος  
 ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,  
 ἄσφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χεῖρὸς ἔχων Μενελαον· ἐπεστενάχοντο δ' ἑταῖροι·  
 155  
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,  
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,  
 ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μὴν πῶς ἄλιον πέλει ὄρκιον αἱμὰ τε ἀρνῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.  
 160  
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,  
 ἐκ δὲ καὶ ὄψε τέλει, σὺν τε μεγάλῳ ἀπέτισαν,  
 σὺν σφῆσιν κεφαλῆσι γυναιξί τε καὶ τεκέεσσιν.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμῶν ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή  
 165  
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο,  
 Ζεὺς δὲ σφιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων,

149. μέλαν. Cf. *κελαινεφές*, sup. 140. If the blood was dark and venous, it would not come from a mere scratch, sup. 139. Besides, the comparison with the red ivory would not hold. Probably therefore these are mere epithets or common-places, generally descriptive of blood. Cf. xi. 829, 845.

151. νεῦρον, the string by which the arrow-head was tied to the shaft.—ὄγκους, 'the barbs,' inf. 214.—ἐκτὸς, outside the surface, either of the skin, on removing the belt, or outside the belt itself.

155. φίλε. See on i. 205.—ἔταμνον κ.τ.λ., 'little did I think that in making the truce I was causing your death.' Though the challenge had been made by Paris, and accepted by Menelaus, iii. 68, 100, Agamemnon himself had ratified the terms of it, ib. 275, and therefore holds himself responsible; but the death he speaks of, i. e. that apprehended from the wound, is, as he explains in 157, not that met in fair fight, for which he would not have blamed himself, but from the unforeseen rupture of the truce.—προστήσας, in putting you for-

ward as a champion. Hesych. *προαγαγών*.

157. ὡς, ἐπειδή, since the Trojans have wounded you in violation of the treaties.

158. ἄλιον, vain, unregarded by the gods. For the demon Ὀρκος was thought to punish the perjured, Hes. Opp. 804.—σπονδαί κ.τ.λ., see ii. 341.

160. εἴπερ—τε, 'for even if;' see sup. 55. The aorists in this sentence show that the sentiment is general, though the application of it is particular.—τέλει, the present rather than the future.—σὺν μεγάλῳ, a singular ellipse of *μισθῷ*, or *κακῷ*.—σφῆσιν (= ἦσιν) κεφαλῆσι, their own lives or persons, viz. as being made slaves.

164. ἔσσεται κ.τ.λ., 'well do I know that a day will come when Troy shall perish.' The ordinary idiom would be *ἦνίκα ὀλείται*, as in Theoc. xxiii. 33, *ἦξει καιρὸς ἐκείνος, ὅπῃκα καὶ τὴν φιλάσεις*, and *ibid.* xxiv. 85. But cf. inf. viii. 373, *ἔσται μὲν ὅτ' ἂν αὐτὴ φίλην γλαυκῶπιδα εἴπῃ*, and vi. 448, 449, where these lines recur.

166. ὑψίζυγος. The metaphor is from the high seat of the officer or

αὐτὸς ἐπισσεῖσιν ἐρεμνὴν αἰγίδα πᾶσιν  
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 εἴ κε θάνης καὶ πότμον ἀναπλήσῃς βιότοιο. 170  
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·  
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης,  
 καδ' δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίπομεν  
 Ἄργεῖην Ἑλένην. σέο δ' ὄστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175  
 καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορέοντων  
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο  
 'εἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,  
 ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180  
 ἐν κεινήσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·  
 ὧς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρέια χθών."

steersman raised on the ζυγὸν or cross-bit of a trireme. Compare Aesch. Ag. 1596, κρατούντων τῶν ἐπὶ ζυγῷ δορός. Hes. Opp. 18, θῆκε δέ μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων κ.τ.λ.—ἐπισσεῖσιν, i. e. ἐπισσεῖσει, but depending on ὄταν.—ἐρεμνὴν, overshadowing, σκοτοποιδόν, *nigrantem aegida*, Virg. Aen. viii. 353. See ii. 447. v. 738. xv. 230. xvii. 593. A figurative way of saying that the anger of Zeus will fall on the Trojans.

168. τὰ μὲν κ.τ.λ. 'These (judgments) indeed will certainly be fulfilled; yet to me there will be afflicting grief for you, Menelaus, if you shall die and fill up the allotted space of life.' For ἀναπλήσῃς πότμον or οἶτον, which seems to be a figure taken from serving wine, compare viii. 34, 353, 465.

171. ἐλέγχιστος. From a positive ἐλεγχῆς or ἐλεγχῆς, whence ἐλεγχέει inf. 242. So ἐλέγχιστον πολεμιστήν, xvii. 26. Many superlatives of this kind have lost their positive forms, or the latter occur very rarely, as κύνιστος, μήκιστος, ἀριστος, χειρίστος, ὑψιστος, &c.

172. γάρ. This does not explain ἐλέγχιστος, but ἰκοίμην, or rather, it explains them in combination. (I say return in disgrace,) for imme-

diately (on your death, viz. as removing any further object of the war) the Achaeans will talk about their father-land; and so we shall have to leave, as a boast to Priam and the Trojans, our Argive Helen.

174. πύσει (πύθω), Hesych. σήσει, 'will cause to decay.' In vestris ossibus arva metunt, Propert. v. 10. 30.—ἀτ. ἐπὶ ἔργῳ, 'with a work unaccomplished; so ἐπ' ἀρρήτοις λόγοις, 'with words unsaid,' Soph. Antig. 556. ἐπ' ἀδῆλοις τοῖς ἀδικήσουσιν, Dem. Mid. p. 524. The sense is, 'You will lie there in a foreign land, without leaving me even the poor consolation of having won in the cause for which you died.' Schol. ὅτι τῶν ἐπὶ ξένης τελευτώντων οὐκ ἀπεκομίζετο τὰ ὄσῃα εἰς τὰς πατρίδας.

177. ἐπιθρώσκων, *insultans*, trampling upon. Hor. 'Dum Priami Parisque busto Insultet armentum.'

178. ἐπὶ πᾶσι, in every thing, in all the schemes he undertakes. For χόλον τελέσει see i. 82.—καὶ δὴ κ.τ.λ., 'And now, as ye see, he has gone home to his own dear father-land with empty ships, leaving behind him the valiant Menelaus.'—κεινήσιν, Schol. ἐν αἰς οὐ πλεῖ ὁ Μενέλαος, τὸ δὲ ἀγαθὸν κατ' εἰρωνείαν.

182. χάνοι εὐρέια, 'gape wide to receive me.' Cf. vi. 282. viii. 150, τότε

τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος  
 “ θάρσει, μηδέ τί πω δειδίσσειο λαὸν Ἀχαιῶν.  
 οὐκ ἐν καιρίῳ ὄξυ πάγη βέλος, ἀλλὰ πάροιθεν  
 εἰρύσατο ζωστήρ τε παναίολος ἦδ' ὑπένερθεν  
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.”

185

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 “ εἰ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.  
 ἔλκος δ' ἠτήρ ἐπιμάσσεται, ἦδ' ἐπιθήσει  
 φάρμαχ' ἃ κεν παύσῃσι μελαινάων ὀδυνάων.”

190

ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα  
 “ Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
 φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἠτήρος,  
 ὄφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρέος υἱόν,  
 ὃν τις ὀιστεύσας ἔβαλεν, τόξων ἐν εἰδῶς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος.”

195

ὧς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,  
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 παπταίνων ἦρωα Μαχάονα. τὸν δὲ νόησεν  
 ἔστεῶτ' ἄμφι δέ μιν κρατερὰι στίχες ἀσπιστάων  
 λαῶν, οἳ οἱ ἔποντο Τρικής ἐξ ἵπποβότοιο.

200

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.  
 “ ὄρσ' Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,  
 ὄφρα ἴδῃς Μενέλαον ἀρήιον Ἀτρέος υἱόν,  
 ὃν τις ὀιστεύσας ἔβαλεν, τόξων ἐν εἰδῶς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος.”

205

ὧς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δῖρινεν,

μοι χάνοι εὐρεία χθών. xvii. 416, ἀλλ' αὐτοῦ γαῖα μέλαινα πάσι χάνοι. Virg. Aen. iv. 24, 'Sed mihi vel tellus optem prius ima dehiscat.' A formula of saying, 'Then I care not how soon I die and vanish from sight.'

184. μή πω, i. e. μή πως. See on iii. 306.—δειδίσσειο, see ii. 190.—ἐν καιρίῳ, in a fatal or mortal part. So τέλος κατακαίριον, xi. 439, 'death from a mortal wound.'—πάροιθεν, outside, in front, opposed to ὑπένερθεν,—εἰρύσατο, as from ἐρύω, ἐρύσσω, 'protected me.'—παναίολος, flexible in all its parts, or perhaps, spangled all over, like αἰολομήτρης. The ζῶμα was worn under the belt, and was a band or short

frock (τὸ ἀπὸ λαγόνων ἄχρι κνημῶν ζῶμα, Schol. on 133), perhaps felted.—χαλκῆς, see sup. on 133.

190. ἐπιμάσσεται, ἐπιμαίωμαι (v. 748), shall probe or manipulate. Hesych. ἐφάψεται, ψηλαφήσει.

191. παύσῃσι, = παύοι in Attic, 'such as are likely to stop,' 'such as perchance will stop.' See on i. 137. Supply ἔλκος, or τὸν βεβλημένον. For the styptics used by leeches, see xi. 846.

194. φῶτα, a warrior, a fighter, ἦρωα,—ἀμύμονος, 'skilful,' sup. 89.

201. ἔστεῶτα, see sup. 90, 91, where a similar distich occurs.—Τρικής, in ii. 729 Τρικήν.

204. ὄρσο. See on iii. 250.

- βαν δ' ἰέται καθ' ὄμιλον ἀνὰ στρατὸν εὐρὴν Ἀχαιῶν.  
 ἀλλ' ὅτε δή ῥ' ἴκανον ὅτι ξανθὸς Μενέλαος 210  
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγέραθ' ὄσσοι ἄριστοι  
 κυκλός', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,  
 αὐτίκα δ' ἐκ ζωστήηρος ἀρηρότος ἔλκεν ὀιστόν'  
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.  
 λῦσε δέ οἱ ζωστήηρα παναίολον ἠδ' ὑπένερθεν 215  
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.  
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς ὀιστός,  
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἦπια φάρμακα εἰδύς  
 πάσσε, τὰ οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.  
 ὄφρα τοὶ ἀμφεπένοντο βοῆν ἀγαθὸν Μενέλαον, 220  
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων'  
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

209. κατὰ, 'through,' as sup. 199; ἀνὰ, 'along the whole length of,' as inf. 251. The former indicates the direction, the latter the space traversed.

211. βλήμενος, see sup. 115. It is an epic aorist without reduplication, like κτάμενος, χύμενος, φθίμενος, κτίμενος &c.—ἦν, to the place where he was lying wounded, or where he had been wounded; as it does not appear that he had left the spot.—κύκλωσε, in a circle, or in the direction of a circle, ἐς κύκλον. Cf. xvii. 391, διαστάντες τανύουσι (βοὸς βοείην) κύκλωσε. A similar form is τηλόσε, inf. 455.—ὃ δὲ κ.τ.λ., the apodosis; 'at once in the middle of them the divine man (Machaon) stood by his side,' i. e. he suddenly, as it were, took his place amongst them, they being too much engaged to notice his approach.

214. πάλιν ἄγεν (Ἔγγυμι), the sharp bars were bent back and twisted. Schol. εἰς τοῦπισω ἀνεκάμφθησαν. This is added to show the force with which the arrow had stuck in the tough belt. Some of the ancients seem to have taken ἄγεν for ἤχθησαν (ἀγω). Hesychius (if he alludes to this passage) strangely explains it by a neuter participle, καταγέν, θραυσθέν. Doederlein joins ἐξελκομένοιο πάλιν, and renders ἄγεν simply 'were broken,' as in iii. 367, νῦν δέ μοι ἐν χεῖρεσσιν ἀγῆ ξίφος. Perhaps 'to break back' (refringere) may mean 'to break by drawing back.'

217. ἔμπεσε, 'had entered,' sup. 134.—ἐκμυζήσας, 'having sucked out.' Hesych. ἐκμυζῆ· ἐκπιέζει, ἐκπίνει. Compare μένειν, to close the eyes or lips, and μύζειν, to make a moaning sound.—φάρμακα, viz. those called ἐπίπαστα, powdered or sprinkled on; cf. v. 401. xi. 830, 846.—τὰ οἱ κ.τ.λ., the virtues of which Chiron had formerly imparted in kindness to his father, viz. to Asclepius, Pind. Nem. iii. 54. For οἱ—πατρὶ compare xvii. 196, ἃ οἱ θεοὶ οὐρανίανες πατρὶ φίλω ἔπορον. So v. 116, μοι πατρὶ, where the pronoun is the *dativus commodi*, or dative of reference.

220. ἀμφεπένοντο (root πην = πον), 'busied themselves about.' Hesych. ἐνήργουν. Cf. xxi. 203, τὸν μὲν ἄρ' ἐγγέλνυες τε καὶ ἰχθύες ἀμφεπένοντο.—τόφρα δέ, 'meanwhile,' the δὲ marking the apodosis.

222. κατέδυν, 'donned,' got into their armour.' The literal notion seems to be that of getting behind the shelter of their shields. So κατέδι κλυτὰ τεύχεα, vi. 504. Τρώων καταδύνασθαι ὄμιλον, x. 231. The Greeks had scarcely cared for their patient when the Trojans are seen to approach. Without a moment's hesitation they resume arms, which they had laid aside during the late *μονομαχία*, and Agamemnon, casting off his care for his brother's wound, is ready at his post. All this, the Schol. observes, draws the reader's attention to the character of Agamemnon.

ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,  
 οὐδὲ καταπτώσσοντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
 ἀλλὰ μῦλα σπεύδοντα μάχην ἐς κυδιάνειραν 225  
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ  
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιώνας  
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,  
 τῷ μάλᾳ πόλλ' ἐπέτελλε παρισχήμεν ὄππότε κέν μιν  
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα 230  
 αὐτὰρ ὁ πεζὸς εἶν ἐπεπωλείτο στίχας ἀνδρῶν.  
 καὶ ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,  
 τοὺς μάλᾳ θαρσύνεσκε παριστάμενος ἐπέεσσιν.  
 “ Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς  
 οὐ γὰρ ἐπὶ ψεύδεσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός, 235  
 ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,  
 τῶν ἢ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,  
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”  
 οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240

224. Hesych. καταπτώσσει φοβεῖται, οσειλά, ταπεινῶνται. This word, a synonym of καταπτήσσειν, occurs v. 254, 476.—οὐκ ἐθέλοντα, viz. διὰ τὸ βεβλήσθαι Μεγέλαου.

226. ἵππους. His own chariot and horses, panting and eager for the fray, he left under the care of Eurymedon, and visited the ranks on foot to exhort them.—ἔασε, ‘resigned,’ though as a general he was accustomed to that more dignified position. For the present, he acts as the foot-soldier, going in and out through his troops.

228. Eurymedon was also the name of Nestor’s charioteer, xi. 620. Compounds of μέδω, ‘to rule,’ seem to have been commonly used for the names of drivers, as Ἀντομέδων, Ἀλκιμέδων.

229. We must distinguish ἐπέτελλε παρίσχειν, i. e. παρέχειν, from ἐπέτελλε παρασχεῖν. The former describes his general injunctions on all occasions; the latter would have referred to special orders in the present case.—ὄππότε κεν λάβῃ also coincides with this view; in the other case the Attics at least would have said ὄππότε λάβοι.—κοιρανέοντα, see ii. 207.

232. οὓς μὲν κ.τ.λ. Compare with this the action of Ulysses in ii. 188.

234. μὴ πῶ τι κ.τ.λ., ‘Do not, I pray you, so soon relax your vigorous attack.’ Here πῶ might be taken = πῶς, as in iii. 306, but it equally well bears its more natural sense, especially as μὴ τι alone is a common formula of strong deprecation. Cf. xvii. 422, μὴ πῶ τις ἐρωεῖται πολέμοιο.—μεθίεσθαι often takes a genitive, e. g. inf 240, 351. xi. 841. xii. 268.

235. ἐπὶ ψεύδεσσι may be rendered ‘after lies,’ or ἐπαρωγὸς ψεύδεσσι may combine (by *tnesis*), ‘Father Zeus will not be a defender of falsehoods.’ An ancient variant was ψευδέσσι, from ψευδής, i. e. ψεύσταις, ‘liars.’ As Zeus generally inclined, on the whole, rather to the Trojan side, Agamemnon encourages him by saying he will no longer assist the perjured.—ὑπὲρ ὄρκια κ.τ.λ., see sup. 67. iii. 299. inf. 271.—τῶν αὐτῶν, *eorum ipsorum*, opp. to ἀλόχους καὶ τέκνα, see i. 4.—ἔδονται, always used in the future sense.—αὐτε, *autem*. There was an ancient reading ἡμεῖς δ’ αὐτ’, and so Heyne. In this case, αὐτε will mean ‘in retribution,’ viz. as they have carried off Helen.



τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν.

“ Ἀργεῖοι ἰόμωροι ἐλεγχείες, οὐ νυ σέβεσθε;

τίφθ’ οὕτως ἔσθητε τεθηπότες ἤυτε νεβροί,

αἱ τ’ ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
ἔστασ’, οὐδ’ ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή.”

245

ὡς ὑμεῖς ἔσθητε τεθηπότες, οὐδὲ μάχεσθε.

ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ’ εὐπρυμνοί, πολλῆς ἐπὶ θινὶ θαλάσσης,

ὄφρα ἴδῃτ’ εἰ κ’ ὑμῖν ὑπέσχη χεῖρα Κρονίων;”

ὡς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν.

250

ἦλθε δ’ ἐπὶ Κρήτεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ’ ἀμφ’ Ἰδομενῆα δαΐφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἴκελος ἀλκήν,

Μηριόνης δ’ ἄρα οἱ πυμάτας ὄτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησε ἀναξ ἀνδρῶν Ἀγαμέμνων,

255

αὐτίκα δ’ Ἰδομενῆα προσηύδα μελιχίσιον.

“ Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπόλων

242. ἰόμωροι, ‘vain brawlers,’ lit. ‘insanely shouting.’ Probably from *ιά, voz.*, with the same termination as in *ἐγχεσίμωρος, ὑλακόμωρος, σινάμωρεν*. So in *xiv. 476*, Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι.—ἐλεγχείες, ‘disgraced,’ ἀίσχροί. See *sup. 171*.—οὐ σέβεσθε, οὐκ αἰδέισθε, have you no self-respect (or no regard for your generals) left in you?

243. ἔσθητε, for *ἔσθηατε*, the perfect tense, part. *ἔσθεις* and *ἔσθως*, probably older forms than *ἔσθηκα* &c.—τεθηπότες, in stupid amaze; from a root *ταφ = θαπ*. Cf. *xxi. 64*, ὁ δὲ οἱ σχεδὸν ἦλθε τεθηπῶς.—πεδίοιο, διὰ πέδιου, as *ἔρχονται πεδίοιο*, *ii. 801*.—ἐπεὶ οὖν, *cum tandem*, *iii. 4*.

245. ἀλκή, any power of resistance; any *fight*, as we say. Cf. *v. 740*.

247. ἢ μένετε κ.τ.λ., ironical: ‘Are you waiting till the Trojans get close to your naval camp, in order to see whether Zeus will then protect you?’—εἰρύαται, Schol. *εἰλκυσμέναι εἰσίαι*. For *εἰρύνται*, perf. pass. of *εἰρύνειν*, ‘to draw.’ It has a transitive sense in *i. 239*, where it is referred to a deponent *ῥύομαι*. In *xiv. 30*, πολλὸν γὰρ ὁ ἀπάνευθε μάχης εἰρύατο νῆες, the *v* is long through the influence of the digamma-sound. So also *xiii. 682*, *ῖν’ ἐφ’ ἄλός πολλῆς εἰρύνεσθαι*.

249. ὑπέσχη, εἰ ὑπερέξει. So *v. 433*, ὑπέρεχε χεῖρας Ἀπόλλων. *ix. 419*, μάλο γὰρ ἔθεν εὐρύσπα Ζεὺς χεῖρα ἐν ὑπερέσχη.

251. ἐπὶ Κρήτεσσι, ἐπήλθε Κρ., came next upon, or to the Cretans (lit. *at* them). See *ii. 645. iii. 230. inf. 273*.—ἀνὰ οὐλαμὸν, along the close ranks. This word (which takes the initial *F*) is connected with *εἰλεῖν, οὐλος*, ‘close-felted,’ ‘crisp,’ and our ‘wool.’ *He-sych. τάξις στρατιωτικῆ, ἡ ἀβροισμα*.

252. οἱ δ’ ἀμφί, ‘they in attendance on,’ i. e. his staff; but principally meaning Meriones, his charioteer, and also his squire or lieutenant, *ii. 651*. Compare *οἱ δ’ ἀμφὶ Πριάμου, iii. 146*. The office of Meriones here is to bring up and encourage the men in the rear, while Idomeneus does the same in the front.

257. περὶ μὲν σε κ.τ.λ. The *μὲν* is answered by *ἀλλ’* in *264*. ‘I always honour you indeed before the Danaï, and on all occasions,—so bestir yourself to fight,’ &c.—ἀλλοίω ἐπὶ ἔργω, ‘in business of a different sort.’ Schol. *τῇ προεδρίῳ, τῇ συμβουλῇ*. Agamemnon reminds Idomeneus that in war, as in every thing else, and even in the banquet, he has always had the place of honour, and the privileges of a chief conduced to him. Cf. *inf. 343. xii. 311*.

ἡμὲν ἐνὶ πτολέμῳ ἦδ' ἄλλοιφ' ἐπὶ ἔργῳ  
 ἦδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον  
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κερῶνται. 260  
 εἶ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ  
 δαιτρὸν πίνωσι, σὸν δὲ πλείον δέπας αἰεὶ  
 ἔστηχ' ὡς περ ἔμοι, πῖεειν ὅτε θυμὸς ἀνώγη.  
 ἀλλ' ὄρσει πόλεμόνδ' οἶος πάρος εὔχεται εἶναι."  
 τὸν δ' αὐτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦνδα 265  
 "Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήηρος ἐταῖρος  
 ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα  
 ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοῦς,  
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι ἔχεναν  
 Τρῶες. τοῖσι δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270  
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."  
 ὡς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.  
 ἦλθε δ' ἐπ' Αἰάντεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν  
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.  
 ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνήρ 275  
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·  
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤτε πίσσα  
 φαίνεται Ἴον κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·

xvii. 250. This is virtually an appeal to his gratitude, and is intended to ensure his obedience.

259. γερούσιον οἶνον, the more costly sort of wine given to the chiefs. Schol. τὸν τοῖς ἐντίμοις διδόμενον.—ὅτε πέρ τε, = ὀπόταν.

261. εἶ περ—τε. 'For even if the other Greeks have (only) their allotted portion to drink, yet your cup stands always full, as mine does, to take a draught, whenever your humour inclines you.'—δαιτρὸν (δαίω), a measured portion of meat or drink given to the less favoured guests. Hesych. μεμετρημένον, πρὸς μέρος μὲν δαιρετόν, μεριστόν. Cf. δαιτρεῖν, to distribute booty, xi. 688.

264. ὄρσει for ὄρσεο, the epic aorist. See on iii. 250.—οἶος κ.τ.λ., with the same valour you profess to have shown on former occasions.

266. ἐρήηρος, 'valiant.' See iii. 47, and on i. 572.—τὸ πρῶτον, viz. when first I followed you to the war.—

κατένευσα, κατήνεσα, 'promised,' i. 524.

269. ἐπεὶ—γε, *siguidem*, 'now that the Trojans have violated the truce.' Idomeneus is at once indignant at the treachery, and confident in the justice of his cause.—ὑπὲρ ὄρκια, sup. 236.

274. κορυσσέσθην, were engaged in arming themselves.

275—277. νέφος—μελάντερον. The ἐρεβεννὴ ἀήρ of v. 864, which is there stated to come from heat. Here it is described as seen coming over the sea, bringing with it a storm of wind and rain (λαίλαπα). Virgil had this passage in view, *Aen.* xii. 451—455.—ἰωῆς, the rushing sound; cf. x. 139. xi. 308.—ἤντε, (unless the word = ἦ ὅτε, or in other combinations, ἦ ὅτε,) seems to imply a confusion between μέλαν ἤντε and μελάντερον ἤε. The point of the simile, it should be observed, is in the density and the darkness of the two objects compared.

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·  
τοῖαι ἄμ' Αἰάντεσσι διοτρεφῶν αἰζηῶν 280  
δῆιον ἐς πόλεμον πικιναὶ κίνυντο φάλαγγες  
κυνάειαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησε ἰδὼν κρείων Ἀγαμέμνων,  
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα. 285

“ Αἰάντ' Ἀργείων ἡγήτορε χαλκοχιτώνων,  
σφῶι μὲν—οὐ γὰρ ἔοικ' ὄτρυνόμεν—οὐ τι κελεύω·  
αὐτῷ γὰρ μάλα λαὸν ἀνώγετε ἴφι μάχεσθαι.  
εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·  
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290  
χερσὶν ὑφ' ἡμετέρησι ἀλοῦσά τε περθομένη τε.”

ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
ἐνθ' ὃ γε Νέστορ' ἔετμε, λιγὺν Πυλίων ἀγορητήν,  
οὓς ἐτάρους στέλλοντα καὶ ὄτρύνοντα μάχεσθαι,  
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295  
Αἴμονά τε κρείοντα Βιαντά τε ποιμένα λαῶν.

ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,  
πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
ἔρκος ἔμειν πολέμοιο· κακοὺς δ' ἐς μέσσοι ἐλασσειν,  
ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300  
ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει

283. τοὺς μὲν, the moving troops; σφῆας, the two Ajaxes.

286. σφῶι (accusative), 'you (two).' So τί με ταῦτα κελεύετε, Od. vii. 153.—εἰοικε, εἰκὸς ἔστι, as in xix. 79. Od. i. 278. ἐπέοικε inf. 341.—ἀνώγετε, here from a present ἀνώγω, a secondary form from ἀνώγα, perhaps. The old reading was ἀνώγετον, perhaps introduced by those who thought σφῶι was the dual; but ἴφι was pronounced *Fīphi*. The plural verb might follow even a dual, as Ar. Ran. 885, εὐχέσθε δὴ καὶ σφῶ τι. Clearly σφῶν is dual inf. 341. v. 287, and σφῶε in i. 8.

289. πᾶσιν, Schol. τοῖς ἡγεμόσιν.—ἡμύσειε, see ii. 371—373, where nearly the same lines occur, also in a speech of Agamemnon's.

293. ἀγορητήν. See on i. 248.

295. Pelago, Chromius, Haemon, and Bias are Pylian generals, not elsewhere mentioned in Homer. Alas-

tor occurs in viii. 333. xiii. 422.—ἀμφί, see sup. 252.

297. ἱππῆας. This passage was celebrated among the ancients as containing the first account of military tactics. Nestor is usually the adviser of the Greeks in military matters; examples of which are ii. 362. vii. 337. ix. 65 seqq. In this case, the suggestion is rather an obvious one, to place the war-chariots in front, the best of the infantry in the rear, forming as it were a fence to prevent the enemy from breaking in, and the less valiant troops in the middle. To this or similar passages Aristophanes seems to allude, Ran. 1034, ὁ δὲ θεῖος Ὀμηρος ἀπὸ τοῦ τιμῆν καὶ κλέος ἔσχεν, πλὴν τοῦδ', ὅτι χρηστὸν εἰδίαξεν, τάξεις, ἀρετὰς, ὀπίσσειε ἀνδρῶν;

301. ἐπετέλλετο. This, as Heyne observes, is quite a distinct matter from the marshalling of the ranks,

σφοῦς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ,  
 “μηδέ τις ἵπποσύνη τε καὶ ἡγορέηφι πεποιθῆς  
 οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,  
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε· 305  
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἔτερ' ἄρμαθ' ἵκηται,  
 ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτως.  
 ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,  
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

ὡς ὁ γέρον ὤτρυνε πάλαι πολέμων ἐν εἰδῶς. 310  
 καὶ τὸν μὲν γήθησε ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.  
 “ὦ γέρον, εἶθ' ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,  
 ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἶη.  
 ἀλλὰ σε γῆρας τείρει ὁμοίον· ὡς ὄφελέν τις 315  
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωο  
 “Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοισι καὶ αὐτός  
 ὡς ἔμεν ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.  
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. 320  
 εἰ τότε κούρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει.

Nestor now gives advice as to how the troops are to behave; the chariot-eers are to keep in a line abreast, and neither to drive forward singly, nor to hang behind, or retire at the approach of the foe; either of which would weaken the front.—ἐχέμεν κ.τ.λ., to hold in their horses, and not to get confused in the crowd of combatants. Cf. xi. 148, ὅθι πλείστοι κλονέοντο φάλαγγες.

306. ἀπὸ ὧν ὀχέων, sc. μαχόμενος. 'Whoever, fighting from his own car, shall overtake a car of the enemy's, let him thrust at him (the warrior on it) with his lance; for truly it is much better thus (to act, than to fight dismounted).' Not the javelin, but the long lance, ὀρεκτὴ μελῆ, ii. 543, is here meant.

308, 309. This distich may have been added. It implies, at least, an amount of discipline and a science of tactics in the pre-Homeric warriors, such as could hardly have been expected. We may however interpret τόνδε νόον of the spirit of obedience, and θυμὸν of impulsive courage,

310. πάλαι. For Nestor's adventures in former wars, see i. 260. vii. 134. xi. 670.

315. ὁμοίον, common to all, or which falls as heavy on one as on another; so νεῖκος ὁμοίον, πόλεμος ὁμοίος &c. Schol. τὸ πᾶσι χαλεπὸν καὶ κοινῇ ἐπερχόμενον.—ἔχειν, sc. αὐτὸ, τὸ γῆρας.—κουροτέροισι, νεωτέροισι. Κούρος, properly 'a fighting-man,' (i. 460,) came to mean 'a youth of good birth'; and the term comprehended both the time of life (ἡλικία) and the being a member of a privileged class. Like ὀπλότερος, βασιλευτέρος, the word had an adjectival sense.

319. Ἐρευθαλίωνα. See vii. 136, where this adventure is more fully described. This chief seems to have been an Arcadian, and to have quarrelled with the Pylians about their border-lands.—οὐ πῶς ἅμα κ.τ.λ. The Schol. compares xiii. 729, ἀλλ' οὐ πῶς ἅμα πάντα δυνησέαι αὐτὸς ἐλέσθαι.

321. ἔα, the uncontracted form of ἦ, with the *a* made long by the *ictus*, or before the *v* pronounced as if *dv*-ble.—ὀπάζει, *v* attends me, overtakes

ἀλλὰ καὶ ὡς ἱππεῦσι μετέσσομαι ἤδὲ κελεύσω  
 Βουλῇ καὶ μυθοῖσι· τὸ γὰρ γέρας ἔστι γερόντων.  
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμῆο  
 ὀπλότεροι γεγάασι πεποιθασίν τε βίηφιν.”

325

ὧς ἔφατ', Ἀτρείδης δὲ παρέχετο γηθόσυννος κῆρ.  
 εἶρ' υἱὸν Πετῆω Μενεσθήα πλήξιππον  
 ἔστεῶτ' ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.

αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,  
 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί

330

ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον ξυνορινόμεναι κύνντο φάλαγγες

Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες  
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθών

335

Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.

τοὺς δὲ ἰδὼν νεέκεσσε ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.

me. So v. 334, ἀλλ' ὅτε δή ῥ' ἐκίχανε  
 πολὺν καθ' ὄμιλον ὀπάων, viii. 103, σὴ  
 δὲ βίη λέλυται, χαλεπὸν δέ σέ γήρας  
 ὀπάσει.

322. ἱππεῦσι, i. e. the first ranks,  
 sup. 297.—βουλῇ κ.τ.λ., viz. if not by  
 vigour in fighting.—αἰχμάσσουσι, shall  
 wield, brandish their spears. The  
 root is the same as in αἰσσειν, αἰκ or  
 αἰχ. Transitivity, we have ἡχμασας  
 χερα, Soph. Aj. 97. αἰχμάσαι τὰδε,  
 Trach. 355. Intransitively, ἐνδον  
 αἰχμάζειν, Aesch. Pers. 752.—ὀπλότεροι,  
 more fit for bearing arms; a synonym  
 of κουρότεροι sup. 316. So ὀπλοτέρων  
 ἀνδρῶν φρένες ἠερέθονται, iii. 108. Νέ-  
 στωρος ὀπλοτάτη θυγάτηρ, Od. iii. 465,  
 and elsewhere in the Odyssey where  
 it is applied to women, which seems  
 analogous to κούρη.

327. εἶρε κ.τ.λ. See sup. 89. ii. 169,  
 and for Menestheus son of Peteos, ii.  
 552.—ἔστεῶτα, sup. 201.—μῆστωρες,  
 planners or counsellors, i. e. authors  
 of the battle-cry. Hesych. ἐργαται  
 μάχης, κραυγῆς, βοῆς. So μῆστωρ  
 φόβοιο, v. 272. xxiii. 16.

330. πὰρ—ἀμφί. 'Close to him' (or  
 perhaps, 'to them,' viz. the Atheni-  
 ans,) 'on either side of him stood the  
 ranks of the Cephallenians, not weak-  
 ened by the war; for their hosts had  
 not heard the battle-cry, but the  
 companies had recently been put in

general motion, and were just moving  
 to the war.' For the Κεφαλλῆνες see  
 ii. 631. The γὰρ in 331 appears to  
 explain ἔστασαν, and is an apology  
 for the apparent want of energy in  
 Ulysses: 'they stood, not because  
 they were weak for the fight, but  
 because they had not yet heard the  
 command to advance,' viz. as stand-  
 ing too remote.—ἀκούετο, a remark-  
 able deponent form, where we should  
 rather have expected ἤκουσε.—οἳ δὲ,  
 the Cephallenians. It seems how-  
 ever most probable that 331—333 are  
 interpolated, and that ὀππότε in 334  
 meant δέγμεναι ὀππότε κ.τ.λ.

334. πύργος, a strong compact body,  
 inf. 347. Hesych. τάξις ἐν τετραγώνῳ  
 ὀπλιτῶν. Cf. xii. 43, πυργηδὸν σφείας  
 αὐτοὺς ἀρτύναντες, ib. 333, πάπτηνεν δ'  
 ἀνὰ πύργον Ἀχαιῶν.—ὀρμήσειε, should  
 set them at the Trojans, viz. by their  
 example. For the aorist in the sense  
 of the future optative, see on iii. 317.  
 For the genitive cf. xiv. 483, ὠρμήθη  
 δ' Ἀκάμαντος.—ἄλλος, i. e. other than  
 themselves. They were ready to fol-  
 low, but unwilling to begin, on ac-  
 count of the truce.

336. νεέκεσσε, viz. for their in-  
 dolence and tardiness, as he sup-  
 posed, as they were not σπευδόντες,  
 but ἐστώτες.

“ὦ νιῆ Πετewō διοτρεφέος βασιλῆος,  
 καὶ σὺ, κακοῖσι δόλοισι κεκασμένη, κερδαλέοφρον,  
 τίπτε καταπτώσσοντες ἀφέστανε, μίμνετε δ' ἄλλους; 340  
 σφῶιν μὲν τ' ἐπέοικε μετὰ πρότοισιν εὐντας  
 ἐστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι  
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,  
 ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 ἔνθα φίλ' ὄπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345  
 οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον.  
 νῦν δὲ φίλως χ' ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμείων προπάρουθε μαχοῖατο νηλεῖ χαλκῶ.”  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς  
 “Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350  
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὁππότε Ἀχαιοί  
 Τρῳσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,  
 ὄψεαι, ἦν ἐθέλησθα καὶ εἴ κέν τοι τὰ μεμήλη,  
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μίγντα  
 Τρώων ἵπποδάμων. σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις.” 355  
 τὸν δ' ἐπιμειδῆσας προσέφη κρείων Ἀγαμέμνων,

341. μὲν τε appears to equal μέντοι or μὲν γάρ. ‘You surely ought to take your stand among the first, and to meet the hot (lit. consuming or ardent) fight’ &c.—σφῶιν, a dual dative, followed by the accusative εὐντας. See on i. 542.—ἐπέοικε, ἐπεικέες ἐστί, i. 547.—καυστειρῆς, see xii. 316. We should expect either καυστήρ, καύσσειρα, or καυστηρός, like αὐστηρός &c.

343. γάρ. A reason is now given why the two chiefs should be first, instead of last, in the fight, viz. because they were always the first and most honoured guests of Agamemnon at his public banquets. Compare sup. 257.—ἀκουάζεσθαι, a form like ἐπιτοξάζεσθαι iii. 79, and occurring also Od. ix. 7, ἀκουάζεσθαι αἰδοῦν. Hesych. ἀκουάζεσθον τιμῆς ἀξιούσθε. The sense is obscure: the most natural is, ‘you are always called by me the first guests of the banquet;’ but the Schol. says, οὐ λέγει, τῆς ἐμῆς δαιτὸς πρότοι ἀκούετε, ἀλλὰ πρώτοι μου ἀκούετε περὶ δαιτός οὕτως Ἀρίσταρχος. Heyne merely renders the words by *primi vocamini ad epulas*. Perhaps, to hear (the summons to) the feast from me.

345. φίλα, sc. ὑμῖν ἐστί. The sense is, you are pleased enough when you indulge your appetites, but you do not like fighting. There is a kind of ironical play on φίλως below; ‘and now I dare say you would be equally pleased to look on, even if ten compact bodies of Achaeans (cf. 334) were to fight in front of you with ruthless brass,’ i. e. you would not care if you entered the battle only the eleventh in order.

351. πῶς δὴ φῆς κ.τ.λ. ‘How is this, that you say that I am remiss in the fight? Only wait till we Achaeans rouse the keen god of war against the Trojans, and then you shall see, if you choose, and if this interests you, the fond father of Telemachus fighting with the first ranks of the horse-taming Trojans: I tell you it is all vain, this which you say.’ In εἰ κεν—μεμήλη he seems to throw an ironical doubt on Agamemnon’s real wish to be present in the thick of the fight. This verse occurs also ix. 359.—προμάχοισι answers the reproach at 341 sup., μετὰ πρότοισιν εὐντας.

ὡς γνῶ χωομένοιο· πάλιν δ' ὃ γε λάζετο μῦθον·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·  
 οἶδα γὰρ ὡς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360  
 ἦπια δήνεα οἶδε· τὰ γὰρ φρονεῖς ἅ τ' ἐγώ περ·  
 ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν  
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365  
 ἐστῶτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·  
 πὰρ δέ οἱ ἐστήκει Σθένελος Καπανήιος υἱός.  
 καὶ τὸν μὲν νεῖκεσσε ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370  
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;  
 οὐ μὴν Τυδεί γ' ὦδε φίλον πτωσκαζέμεν ἦεν,  
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,  
 ὡς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγώ γε  
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

357. γνῶ, ἦσθετο, with a genitive as in Od. xxi. 36. xxiii. 109, Ar. Nub. 810, ἀνδρὸς ἐκπεπληγμένον—γνοῦς ἀπολάψεις ὃ τι πλείστον δύνασαι.—πάλιν λάζετο, he retracted what he had said, or expressed his regret at it. This phrase occurs in Od. xiii. 254. So πάλιν ἐρέει, inf. ix. 56.

359. νεικεῖω, viz. 339 sup.—κελεύω, ib. 341.—περιώσιον, unreasonably, excessively; πλεόν τοῦ δέοντος. Non admodum, h. e. nequaquam, Heyne. Hesych. περιώσιον· περιωσίως, περισσῶς, περισσὸν μέγα ἢ πολὺ. From περί, with an adjectival termination, as in ἐτώσιος.

360. οἶδα γάρ. The γάρ seems rather to explain what follows than what precedes:—‘Come now, let us make friends; for I know you are good-natured and hold the same sentiments as myself.’ But he may merely mean, φίλοι γάρ ἐσμεν ἀλλήλοις.—ἦπια, mild, not resentful. So in xvi. 73, εἴ μοι κρείων Ἀγαμέμνων ἦπια εἶδει.

363. μεταμῶνια, vain and light as the winds; a shortened form, probably, from μετανεμῶνια or -λια (cf. 355). Heyne well compares Od. viii.

408, χαίρε, πάτερ ὦ ξεῖνε, ἔπος δ' εἶπερ τι βέβακται δεινόν, ἄφαρ τὸ φέροισιν ἀναρπάξασαι ἄελλαι.

366, 367. Agamemnon seems vexed with Diomedes and Sthenelus his charioteer for letting the car stand idle, especially when both were mounted and ready for action.

371. ὀπιπεύεις, ‘stare at,’ viz. without venturing among them. Hesych. περιβλέπεις, περισκοπεῖς. Or it may mean, ‘why do you survey (from your chariot) the open ways between the lines, as if you were meditating a safe retreat through them?’—γεφύρας, Schol. τὰς διόδους τῶν φαλαγγῶν.

372. οὐ μὴν, οὐ μέντοι.—Τυδεῖ, emphatic, as opposed to Τυδέος υἱέ.—‘the father did not do so, if the son does.’—φίλον, σύνθηες.—πτωσκαζέειν, ‘to skulk,’ καταπτώσσειν, sup. 340.—πρὸ φίλων κ.τ.λ., to fight with the enemy in front of his comrades. Doederlein compares πολὺ προθέσκε, xxii. 459.—πονεύμενον, πονοῦντα, ἐπείγοντα, Cf. ii. 409. v. 84, ὡς οἱ μὲν πονοῦντο κ.τ.λ.—οὐ γὰρ κ.τ.λ., i. e. the event happened before I can remember.

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσηῆλθε Μυκῆνας  
 ξείνος ἄμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων,  
 οἷ ῥα τότε στρατώνωθ' ἱερὰ πρὸς τείχεα Θήβης·  
 καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.  
 οἱ δ' ἔβηλον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον·  
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
 οἱ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ δόδου ἐγένοντο,  
 Ἄσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖον,  
 ἔνθ' αὐτ' ἀγγελίην ἐπι Τυδῆ στείλαν Ἀχαιοί.  
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχῆσατο Καδμείωνας  
 δαινυμένους κατὰ δῶμα βίης Ἐτεοκλήϊης.  
 ἔνθ' οὐδὲ ξείνός περ ἔων ἱππηλάτα Τυδεΐς

370

385

376. ἄτερ πολέμου, as a stranger, without a hostile army; and as a friend, not bringing a challenge of war. According to the Schol. Ven., Tydeus was sent as an ambassador with Polynices by their father-in-law Adrastus, and afterwards by the Argives in the same capacity to the Thebans. It is clear that this is the story which formed one of the subjects of the so-called Cyclic Thebaid; and it is alluded to in the *Supplices* of Euripides. See inf. xiv. 119.—λαὸν ἀγείρων, collecting troops for the expedition.—στρατώνωτο, compare iii. 187, οἷ ῥα τότε στρατώνωτο παρ' ὄχθας Σαγαγαρίοιο.

380. οἱ δὲ, the people of Mycenae, which was then governed by Thyestes.—ἐπήνεον, they approved of and consented to his demand.

381. ἀλλὰ Ζεὺς κ.τ.λ. Schol. Θυέστης μὲν οὖν προθύμως εἶδιδου, σημεῖα δὲ αὐτὸν ἐκόλωσε φαῖλα. Agamemnon makes an excuse for aid not having been granted to Tydeus, by saying that Zeus discouraged the people, or turned them from their purpose by bad omens. Cf. ii. 353, ἐναίσμαμα σήματα φαίνων.

382. οἱ δὲ, Polynices and Tydeus.—πρὸ δόδου, πόρρω δόδου, Schol. ἔμπροσθεν τῆς δόδου, when they had far advanced on their hostile expedition to Thebes.

384. Ἀχαιοί. When the two chiefs had advanced nearly to Thebes, the Achaeans sent Tydeus on a message to the Thebans. Cf. x. 285, σπεῖό μοι ὡς ὅτε πατρί ἄμ' ἔσπεο Τυδεῖ διῶ ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἀγγελος ἦε. Heyne thinks 'the Achaeans' mean the Argives, and that the Asopus meant was a river in the Pelopon-

nese; and he compares the negotiations made by Ulysses and Menelaus for the restoration of Helen before the Trojan war. The Asopus is doubtless the Theban river; but Ἀχαιοί may mean the people of Phthiotis, who took advantage of the presence of Tydeus to prefer through him a complaint to the Thebans. The details of the story are not sufficiently known to make this clear. Schol. πλησιάσαντες τοῖς Θηβαίοις οἱ Ἀχαιοὶ ἐπεμψαν τὸν Τυδεῖα πρὸς αὐτούς, ἐντευξόμενον δηλονότι αὐτοῖς τοῖς Θηβαίοις περὶ ὧν ἐνόμισον ἐγκαλεῖν οἱ Θηβαῖοι.—ἀγγελίην, see iii. 206; and for the details of the story, Gladstone, 'Studies' &c. vol. i. p. 350.

385. Καδμείωνας. Probably the nobles are especially meant. Cf. v. 804, Τυδεὺς—ὅτ' ἦλυθε νόσφιν Ἀχαιῶν ἀγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας.

387. ξείνος. Tydeus was at war with Thebes, and might naturally have feared treachery as a ξένος or alien. But he fearlessly challenged the Cadmeians to a wrestling-match, and though inferior in stature, he beat them all. There are many points of resemblance in the characters of Ulysses and Tydeus, and even in those of Ulysses and Diomedes. The challenge of Tydeus, so like that of Ulysses to the suitors in the *Odyssey*; the small stature of both (iii. 193. v. 801); both being patronized by Athena; both being associated in the same enterprises, e. g. in book x.; these coincidences suggest that, (like the legends of Hercules so often agreeing with the Scriptural account of Samson,) they may have been



τάρβει, μῶνος ἔων πολέσιν μετὰ Καδμειοισιν  
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 396

οἱ δὲ χολωσάμενοι Καδμῆοι, κέντορες ἵππων,  
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,  
 κούρους πεντήκοντα· δύο δ' ἡγήτορες ἦσαν,  
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν  
 υἱός τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης. 395

Τυδεὺς μὴν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν  
 πάντας ἐπεφν', ἓνα δ' οἶον ἦν οἰκόνδε νέεσθαι·  
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
 τοῖος ἔην Τυδεὺς Αἰτώλιος. ἀλλὰ τὸν υἱόν  
 γείνατο εἰο χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω." 400

ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομηδης,  
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.

τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο  
 "Ἄτρείδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπέειν.  
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405  
 ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἑπταπύλοιο,

ultimately the same, with variations of local traditions. Compare Gladstone, 'Studies,' vol. i. p. 328.

389. ἀεθλεύειν. In the heroic ages, athletic contests followed a banquet, as in later times the more effeminate amusements of dancing girls and music. So in Od. viii. 100, Alcinous says to his guests after dinner, νῦν δ' ἐξέλωμεν καὶ ἀθλων πειρηθῶμεν πάντων.

391. χολωσάμενοι, vexed at being beaten by a stranger. The Thebans appear to have respected the character of a herald and ambassador while within their city, but to have attacked him as an enemy when beyond their confines.—πυκινόν, either closely compacted, or concealed in a dense thicket.

396. μὴν, μέντοι.—καὶ τοῖσιν, viz. the fifty κούροι, besides defeating the Cadmeians in the contest.

397. ἦν, *dimittibat*: the imperfect implies not so much the act, as the will to do it. The portent alluded to is not recorded. Schol. ἡ Ἀθηναῖα γὰρ αὐτῷ εἶπεν, ἢ εἰαγῶ αὐτῷ τὸ δόρυ. Compare vi. 183, καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.

400. χέρηα. It seems certain that this word, which the ancients supposed to be shortened from *χερείονα*, is the accusative of the positive *χερεῖς*, or *χέρης*, 'a handicraftsman.' See on i. 80. In Od. xiv. 176, καὶ μιν ἐφη ἔσσεσθαι ἐν ἀνδράσιν οὐ τι χέρηα πατρός ἐοῖο φίλοιο, it is likely that the second verse is interpolated, *χέρηα* alone meaning *βάνανσον*. Here *εἰο* may be the genitive after *γείνατο*, *ex se procreavit*; in which case *χέρηα* will mean *φάυλον*.

403. υἱὸς Καπανῆος, Sthenelus, sup. 367. The inferior undertakes the reply, when the superior is silent through respect to the king. He is not so temperate in his address to Agamemnon in ix. 32, as Heyne observes.

404. μὴ ψεύδεο, μὴ ψεύδου.—σάφα, i. e. ἀληθῶς. So frequently *σαφῆς φίλος*, 'a true friend.'—ἡμεῖς, sc. Diomedes and myself.—μέγ' ἀμείνονες, not, as you imply (sup. 372, inferior. *We*, he adds, even captured Thebes, viz. in the war of the Epigoni, whereas they, the former invaders, only attacked it, and without success.

παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,  
πειθόμενοι τεράεσσι θεῶν καὶ Ζητὸς ἄρωγῆ·  
κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.  
τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῆ.”

410

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

“ τέττα, σιωπῆ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ  
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν  
ὀτρύνοντι μάχεσθαι ἐκνήμιδας Ἀχαιοὺς·  
τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ  
Τρῶας δηλώσωσιν ἔλωσί τε Ἴλιον ἱρήν,  
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.  
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

415

ἦ ῥα, καὶ ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,  
δεινὸν δὲ βράχε χαλκὸς ἐπὶ στήθεσσι ἄνακτος  
ὀρνημένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.  
ὦς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεί κῦμα θαλάσσης

420

407. ἄρειον, if it be taken to agree with λαὸν, may mean, as the Schol. Ven. explains it, 'braver than this army at Troy.' The order of the words is in favour of τείχος Ἄρειον, 'a fortress where Ares resides.' But the ancient critics rejected 407—409 as spurious.

409. κείνοι, our fathers in the former expedition were overthrown by their own acts of folly and presumption, viz. in going against the warnings of the gods. This feature of the expedition is mentioned in Eur. Suppl. 157 seqq.

410. μὴ ἐνθεο. The Attics would have said μὴ ἐνθη, but this rule of the aorist subjunctive following the μὴ in an imperative sense, does not hold in the epic. Thus we have μήπω καταδύσσο, xviii. 134.

412. τέττα, 'good friend.' Like other dissyllables with dentals or labials, as ἄττα, ix. 607, ἄββα, ράρρα, &c., this seems a word of endearment borrowed from the early speech of children. Hesych. τέττα· νεωτέρου πρὸς πρεσβύτερον τιμητικὴ προσφώνησις. This word, the same as tata (Martial, Ep. i. 100), does not again occur.

413. οὐ γὰρ ἐγὼ κ.τ.λ. 'I do not (if you do) feel vexed at Agamemnon, who is the shepherd of the host, encouraging the Greeks to fight; for

glory will attend him, if the Achaeans shall have made havoc of the Trojans and captured sacred Ilium, and him on the other hand grief, if the Achaeans be destroyed.' As Agamemnon has the chief interests at stake, he cannot be blamed for taking up the war with eagerness.

421. ὀρνημένου κ.τ.λ. Schol. Ven. ὀρμώντος αὐτοῦ καὶ τὸν ἀνδρείον φόβος κατέλαβεν.

422—423. This fine simile, which shows the closest observation of nature, has been rendered by Virgil, Georg. iii. 237, and Aen. vii. 528 &c. 'Fluctus uti primo coepit quum albescere vento, Paullatim sese tollit mare, et altius undas Erigit, inde imo consurgit ad aethera fundo.' Translate: 'and as when on the far-sounding beach a wave of the sea speeds onwards, one after the other, through the force of the west wind that set it in motion; on the open sea at first it rises in a ridge, but then, breaking on the land, it loudly roars, and past (lit. on both sides of) the headlands it goes curved, then forms a crest, and flings off it the sea-foam.' It is difficult to render ὀρνηται in 423; for, of course, the wave does not rise, but breaks and falls, on the shingle. The poet himself seems to explain his meaning more fully in the next verse, πόντῳ

ὄρνυ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·  
 πόντω μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425  
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλως ἄχνην·  
 ὡς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες  
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσι ἕκαστος  
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης  
 τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν— 430  
 σιγῇ δευδιότες σημάντορας. ἀμφὶ δὲ πᾶσιν  
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχῶντο.  
 Τρῶες δ', ὡς τ' οἶες πολυτάμονος ἀνδρὸς ἐν αὐλῇ  
 μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,  
 ἀζηχῆς μεμακῦϊαι, ἀκούουσαι ὅπα ἀρνῶν, 435  
 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὴν ὀρώρει·  
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,

μὲν τε κ.τ.λ. The wave is *formed* out as it rolls greater and greater as it rolls ashore, then curves in its head, and at last falls on the beach. Any one may observe all this by standing on a pier or jutting rock to watch the waves as they roll past: and it requires observation to appreciate the accuracy of the simile, the point of which is the regular succession of wave after wave and regiment after regiment, expressed by ἐπασσύτερον 423, 427. On this word see i. 383.

426. ἄχνην. See on v. 501.

428. νωλεμέως, unceasingly. So v. 492, νωλεμέως ἐχέμεν. The idea seems to be that of not giving in; but the etymology is uncertain.—κέλευε κ.τ.λ. Only the voice of the generals could be heard, each giving orders to his own men; the people generally moved along voicelessly, showing by their silence their respect for their commanders. The Trojans, on the other hand, advanced with a confused noise. Compare the contrast between them in iii. 5—8.

431. δευδιότες, viz. αἰδούμενοι, and fearing disobedience, like well-disciplined troops. Hesych. σημάντορες· ἐπιτάκτορες, βασιλεῖς, ἡγεμόνες, ἀπὸ τοῦ σημαίνειν (xvii. 250), ὃ ἐστὶ προστάσσειν.

433. Τρῶες δὲ κ.τ.λ. The construction is resumed in ὡς Τρώων ἀλαλητὸς inf. 436.—πολυτάμονος, wealthy, τὸ

πολλὰ πεπαμένου.—ἐν αὐλῇ, in the farmyard or enclosure in front of the house. The Greek lines *moved* and were *silent*; the Trojans *stand*, like ewes being milked, and utter loud confused cries.—ἀζηχῆς, 'incessantly;' probably a form of ἀδιεχῆς. Cf. xv. 25, ἀζηχῆς ὀδύνη, i. e. ἀλληκτος, xvii. 741, ἀζηχῆς ὀρυμαγδός. The bleating of the ewes in answer to their lambs produces at once a confused and a differently toned noise.—μεμακῦϊαι, (root μηκ or μακ, expressive of the sound,) has the short syllable of the perfect like λέλακα, Od. xii. 85. σέσᾶρα Hes. Scut. 268 &c. We have also μεμηκῶς in x. 362, λεληκῶς in xxii. 141.

436. ὡς, 'in such varied tones did the loud talk of the Trojans rise along the whole breadth of the host.'—ἀλαλητὸς, a word formed from the sounds ἀλ-λαλ, as βάρ-βαρος. Compare λαλεῖν. So in ii. 149, τοὶ δ' ἀλαλητῶ νῆας ἐπ' ἐσσεύοντο. This seems the sense also of ἀλαλάζειν in Eur. Androm. 843, πᾶν δὲ σώμ' ἄνω κάτω ἤσπαιρεν, ἠλάλαζε δυσθηήσκων φόνος.

437. οὐ γὰρ κ.τ.λ. 'For there was not one uniform speech of all, nor one voice; but their dialect was mixed, for the men had been summoned from many nations.' Hesych. πολὺκλήτοι· ἀπὸ πολλῶν ἐπικεκλημένοι τῶπων βοηθοί. Compare ii. 803, 804, πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπικούροι, ἄλλη δ' ἄλλων γλῶσσα πολυ-

ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.  
 ὄρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη  
 Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαῖα, 440  
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,  
 ἢ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπιτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.  
 ἢ σφιν καὶ τότε νείκος ὁμοίον ἔμβαλε μέσσω  
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον αἰδρῶν. 445  
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοιτο,  
 σύν ῥ' ἔβαλον ῥινοὺς σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέιντες  
 ἐς μισγάγκειαν ξυμβάλλετον ὄμβριμον ὕδωρ  
 κρουῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·  
 τῶν δέ τε τηλόσε δούπον ἐν οὐρεσιν ἔκλυε ποιμήν· 455

σπερέων ἀνθρώπων.—ια, elsewhere *ῥία*, as in ix. 319, xxi. 589; but in xiii. 354 ὁμῶν γένος ἠδ' ἰα πάτη. There were two forms, *εἰς*, *ἰα* (or *ἰα*, *Νεω Cratylus*, § 154), *ἐν*, and *μεις*, *μία*, *μὲν*. Dr. Donaldson connects *ἰα* or *ἰα* with *ἰ*, *hic*. It may be shortened from *ῥεῖα*, the oldest feminine of *ῥεῖς* = *εἰς*.

441. Ἄρεος κ.τ.λ. As Ares was the god of the Trojans, adverse to the Greeks, it seems strange that a sister of Ares should assist the latter. Hence the Schol. says, ἀδελφὴ οὐ τῆ συγγενείᾳ ἀλλὰ τοῖς τρόποις. Virgil has adapted this fine passage to his description of Fame, *Aen.* iv. 176. It may be doubted if the passage did not originally conclude at 439.

442. ὀλίγη πρῶτα. 'Small at first, she rises in stature, and then holds her head erect in the heaven, while at the same time she walks on earth.' *Ingressiturque solo, et caput inter nubila condit*, Virgil.—κορύσσεται, as sup. 424, she draws herself up, gains stature and bulk. Hesych. ὑψοῦται.

444. ὁμοίον, mutual, alike on both sides; see sup. 315.—ὀφέλλουσα, αὐξουσα, as iii. 62, ὀφέλλει δ' ἀνδρὸς ἐρωήν.—στόνον, either the hard breathing, from the exertion of fighting, or the groans of the dying.

446. οἱ δ' ὅτε δι κ.τ.λ. Compare iii. 15, and see *Ar. Pic.* 1273—1276, where these lines are parodied or differently quoted.

449. ἐπληντο, came in contact or collision with; a form of aorist as if from πλῆμι = πλάζω, like ἐβλήμην from βάλλω.

452—456. The noise and struggling (πόνος) of the contending armies are compared with two mountain torrents that unite in one common ravine, and dash furiously together at the point of confluence.—κατ' ὄρεσφι, κατ' ὄρεων. See v. 88. xi. 493. Schol. Ven. and Hesych. μισγάγκειαν, τόπον κοῖλον ἐνθα ὁμοῦ συμμίσγεται τὸ ὕδωρ ἀπὸ διαφόρων τόπων. The word does not occur elsewhere in poetry. Plat. *Phileb.* p. 62, D, αεθῶ δὴ τὰς ξυμπάσας ρεῖν εἰς τὴν τῆς Ἐμήρου καὶ μάλα ποιητικῆς μισγαγκείας ὑποδοχῆν; The dual verb naturally suggests the parallel between two streams and two armies, and the verb itself is adapted to the συμβολή or conflict of the forces mixing (456) in the fray. Virgil has rendered this fine simile, *Aen.* ii. 307, xii. 523. The noise of the Trojans is compared with river-water forced back by the tide, xvii. 263.

455. τηλόσε, like κυκλόσε sup. 212;

ὡς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν  
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον  
 τὸν ῥ' ἔβαλει πρῶτος κόρυθος φάλον ἵπποδασεῖς,  
 ἐν δὲ μετώπῳ πῆξέ, πέρησε δ' ἄρ' ὄστειον εἶσω 460  
 αἰχμῇ χαλκῆῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,  
 ἦριπε δ', ὡς ἴτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.

τὸν δὲ πεσόντα ποδῶν ἔλαβεν κρείων Ἐλεφνήωρ  
 Χαλκωδοντιόδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
 ἔλκε δ' ὑπέκ βελέων λελιημένος ὄφρα τάχιστα 465

τεύχεα συλήσειε. μίνυθα δέ οἱ γένεθ' ὄρμη'  
 νεκρὸν γὰρ ἐύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ  
 πλευρά, τὰ ἅ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,  
 οὔτησε ξυστῶ χαλκῆρεί, λῦσε δὲ γυῖα.

ὡς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὡς  
 ἀλλήλοις ἐπέρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,  
 ἦιθεον θαλερὸν Σιμοεῖσιον, ὃν ποτε μήτηρ

as if he had said, 'he sound extends so far that even the shepherd in the mountain hears it.'

457. κορυστήν, ὀλίτην, or perhaps τὸν κορύσσειον, an officer, one who marshals his troops. Cf. viii. 256. Equally ambiguous is δύω Αἴαντε κορυστά, xiii. 201.

459. πρῶτος, not repeated from 457, but meaning *first*, i. e. before a blow had been given by the adversary.—φάλον, see iii. 362.

463. Elephenor is mentioned in ii. 540, where this verse occurs.

465. The Schol. Ven. expressly joins λελιημένος ὄφρα τάχιστα, and so Bekker and Spitzner punctuate the passage. The sense seems equally good if we render 'he tried eagerly to drag away the body in order that he might forthwith despoil it of the armour.' Compare v. 690, ἀλλὰ παρήϊξεν, λελιημένος ὄφρα τάχιστα ὤσαι Ἀργείους. xii. 106, βάν ῥ' ἴθις Δαναῶν λελιημένοι. The present occurs in xi. 574, λιλαϊόμενα χροὸς ἄσαι. Hesych. λελιημένος· προθυμούμενος, καὶ ἰσθερμος ὢν.

467. Agenor, a son of Antenor, the Trojan (xi. 59), seeing Elephenor

dragging off the body of Echepolus, kills him with his lance just as he is stooping to spoil it of the armour.—παρ' ἀσπίδος, 'from one side of the shield,' ἐξω τῆς ἀσπίδος, *ita ut corpus nudatum esset*, Heyne.—ξυστῶ, *hastili*, with a brass-pointed spear-shaft.

470. ἔργον ἀργαλέον, a hard fight. Here, as in xvii. 279, ὅς περὶ μὲν εἶδος περὶ δ' ἔργα τέτυκτο, the usual digamma (Ἐργον) is wanting. It is likely that 470—472 are a later addition.—ἐδνοπάλιζεν, Hesych. ἀνῆρει, ἀνέτρεπεν, ἐφόνευεν, ἐσκύλευεν. This word occurs only here and Od. xiv. 512, where it has a somewhat different sense, τὰ σὰ ῥάκεα δνοπαλίξεις, 'you shall shake up, and put on again, your rags.' Heyne remarks that Virgil hence took *legitque virum viri*, Aen. xi. 632.

473. υἱόν. This word seems to have been anciently pronounced ἔφον, as in v. 612, vi. 130, vii. 47, &c., and it is probably an old form of the verbal of φῶν, for φεφον = φντόν.—ἦιθεον, αἰζήον, a vigorous full-grown man. See on ii. 660.—Σιμοεῖσιον, compare the name Scamandrius, v. 49. vi. 402.

\*Ἴδθηθεν κατιούσα παρ' ὄχθησιν Σιμόεντος 475  
 γείνατ', ἐπεὶ ῥα τοκεύσιν ἄμ' ἔσπετο μῆλα ιδέσθαι.  
 τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεύσιν  
 θρέπτρα φίλοις ἀπέδωκε, μιννυθάδιος δέ οἱ αἰών  
 ἐπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.  
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζόν 480  
 δεξιόν· ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος  
 ἦλθεν. ὃ δ' ἐν κονίησι χαμαὶ πέσειν, αἰγειρος ὤς,  
 ἢ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη  
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·  
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ 485  
 ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεὶ δίφρῳ·  
 ἢ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας.  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν  
 Αἴας διογενῆς. τοῦ δ' Ἄντιφος αἰολοθώρηξ  
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί. 490  
 τοῦ μὲν ἄμαρθ', ὃ δὲ Λεῦκον Ὀδυσσεὸς ἐσθλὸν ἑταῖρον  
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·  
 ἦριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ, 495  
 στήν δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ

476. μῆλα ιδέσθαι, for them, the parents, to visit their flocks.—οὐδὲ, ἀλλ' οὐ, as frequently.—These lines, as Heyne observes, are added for the sake of pathos.

483. εἰαμενῇ. Schol. ἐν καθύδρῳ καὶ βοτανῶδει τόπῳ. Hesych. εἰαμενῆ, τόπος, ὅπου πῶα φύεται ποταμοῦ ἀποβάαντος, ἢ ἔλος παραποτάμιον καθύδρον. Like δεξαμενῆ, 'a tank,' it is a participle converted into a substantive, and originally, perhaps, meant 'watered.' Buttmann thinks it is connected with ἦιον, whence ἦιόντι in v. 36, an epithet descriptive of the wide and low marshy flats of the Scamander. A similar word was *ea* or *eia*, which occurs in the names of many English fen-towns, as *Eye*, *Manea*, *Stonea*, *Whittlesea*, &c.

484. λείη, smooth from boughs or twigs, probably the result of lopping, as we sometimes see the Lombardy poplar and other trees treated in this country, and frequently, as Col. Mure

remarks, in the south of Europe.

486. ἐξέταμε, either 'fells,' 'cuts up by the roots,' or 'cuts into planks,' as in iii. 62.—ἴτυν, the rim or fellow of the wheel. So v. 724, τῶν ἢ τοι χρυσῆ ἴτυς ἀφθίτος. The segments of the wheel were perhaps bent by force, as the ἀντυγες formed of young fig-tree boughs, in xxi. 38.—ἀζομένη, 'drying,' compare ἀζαλέος, ἀζη, Od. xxii. 184, and *assus*. The tree, when cut, lies to dry near the river bank, that it may be carried down the stream. Compare xi. 495.

488. Ἀνθεμίδην, the son of Anthemion (sup. 473), as Δευκαλίδης is son of Deucalion in xii. 117.

489. τοῦ, at him, Ajax, Antiphos with the pliant or flexible cuirass took aim through the crowd, but missing him, hit Leucus. For Antiphos see xi. 101.

493. ἀμφ' αὐτῷ, sc. τῷ νεκρῷ.—ἐκπεσε κ.τ.λ., compare xvii. 298.

496. μάλ' ἐγγὺς, Schol. ἐγγὺς τοῦ

ἀμφὶ ἔ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὸς ἀκοντίσσαντος. ὃ δ' οὐχ ἄλιον βέλος ἤκεν,  
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,  
 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ᾠκειάων. 500  
 τὸν ῥ' Ὀδυσσεὺς ἑτάροιο χολωσάμενος βάλε δουρί  
 κόρσην· ἣ δ' ἑτέροιο διὰ κροτάφωιο πέρησεν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,  
 δούπησεν δὲ πεσών, ἄραβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505  
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,  
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων  
 Περγάμοιο ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας  
 " ὄρνυσθ', ἵππόδαμοι Τρῶες· μὴ εἴκετε χάριμης  
 Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σιδήρος 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.  
 οὐ μὴν οὐδ' Ἀχιλεὺς Θέτιδος πάϊς ἠγκόμοιο  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει."'  
 ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
 ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515  
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθίντας ἴδοιτο.  
 ἐνθ' Ἀμαρυγκεῖδην Διώρεα μοῖρα πέδησεν.

Λεύκου, καὶ τούτου ὑπερασπίζων.—ἀμφὶ ἔ, viz. to be sure that no part of his body was exposed: cf. sup. 468.—κεκάδοντο, retired, gave way; a reduplicated aorist of *χάζομαι*, like *ἀκαχήμενος* and *ἑσύμενος*. Compare *κεκαδησόμεθα* in viii. 353, *κεκαδῶν* in xi. 334.

500. Ἀβυδόθεν. Abydos is mentioned in ii. 836, as sending allies to Troy.—παρ' ἵππων, from the place where Priam's mares were breeding under the care of his son. To look after the royal flocks and herds was therefore a place of trust and some dignity.

502. κόρσην, τὸν κροτάφον, Schol., 'the temple.'

506. νεκρούς, Schol. τοὺς ἰδίους. The fight commenced over the body of Elephenor, sup. 463, 470; besides him, only Leucus had been killed in the fray on the Grecian side, while Echeopolus (458), Simoeisius, and Democöon had fallen on the Trojan side. The meaning perhaps is, that all these

corpses were successfully dragged out and carried off to the Grecian side.—ἴθυσαν, they made a dash, and gained a point considerably in advance of their former position.—νεμέσησε, was vexed at, or jealous of the success of the Greeks, ἐφθόνηι τῆ τῶν Ἀχαιῶν εὐπραγία, Schol.

510. λίθος χρῶς. Cf. xxi. 568, καὶ γὰρ θην τούτῳ τρωτὸς χρῶς ὀφεί χαλκῷ.

512. οὐ μὴν οὐδὲ κ.τ.λ. 'Remember, the son of fair-haired Thetis is not fighting now, but is digesting his grievous anger at the ships.' The poet keeps before his audience the absence of Achilles, as the Schol. remarks.—πέσσει, see ii. 237. ix. 565.

514. πτόλιος, the acropolis.—μεθίντας, 'remiss,' sup. 240.

517. Diorea was the leader of a body of Epeians or Eleans, ii. 622. Peirous led the Thracians, from Aenus on the Hebrus, ii. 844. Cf. inf. 537.—πέδησεν, ἐβλάψε, brought to a stand, stopped in his career. Schol. καλῶς, ἐπεὶ κατὰ τὸν πόδα ἐβλήθη.

χερμαδίῳ γὰρ βλήτῳ παρὰ σφυρὸν ὀκρίοντι  
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 Πείροος Ἴμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520  
 ἄμφοτέρῳ δὲ τένοντε καὶ ὄστέα λῆας ἀναιδῆς  
 ἄχρισ ἀπηλόισεν· ὃ δ' ὕπτιος ἐν κονίησιν  
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
 θυμὸν ἀποπνεύων. ὃ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,  
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν.  
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ  
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.  
 ἀγχιμόλον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄμβριμον ἔγχος  
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530  
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
 τεύχεα δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἐταῖροι  
 Θρήκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἳ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν  
 ὄσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμήχθη. 535

521. ἀναιδῆς, remorseless, relent-  
 less, cruel in its effects, Od. xi. 598.  
 So ἀναιδέος ἔχματα πέτρης, inf. xiii.  
 139.—καὶ ὄστέα ἄχρισ, 'even to the  
 bone,' should probably be taken to-  
 gether. More commonly καὶ ἐς ὄστέον  
 ἄχρισ, as Theocr. iii. 17. Inf. xvi. 324,  
 ἀπὸ δ' ὄστέον ἄχρισ ἀραξεν, the sense  
 seems to be, 'he knocked the flesh  
 off the shoulder even to the bone,'  
 and so in xvii. 599, γράψεν δὲ οἱ ὄστέον  
 ἄχρισ is, 'the spear-point grazed the  
 shoulder to the bone.'—ἀπηλόισεν,  
 (ἀλοιῶν) smashed off, or beat away,  
 ἀπῆραξεν. V. n. 308, ὡσε δ' ἀπὸ μῦθον  
 τρηχὺς λίθος.

524. θυμὸν ἀποπνεύων. The wound  
 could not have been immediately  
 mortal; but the sense seems to be,  
 as Lord Derby well renders it, 'gasp-  
 ing his life away.' Heyne explains it  
*deliquium passus, λιποψυχῶν*, 'faint-  
 ing away.'—Join ὅσπερ ἔβαλεν, 'the  
 same who had wounded him.'—οὔτα,  
 like ἔκτα, an irregular aorist as if from  
 οὔτημι, analogous to ἔθην from τίθημι.  
 —χύντο, like βλήτω sup. 518, an epic  
 intransitive aorist. Cf. xii. 470, ποιητὰς  
 ἐσέχυντο πύλας. xiii. 544, ἀμφὶ δὲ οἱ  
 θάνατος χυτο θυμοραϊστής.—χολάδες,  
 Schol. τὰ ἐντερα· χύντο δὲ, ὅτι μαλθακά

καὶ ὀλισθηρά.

527. τὸν δὲ, Peirous, as he was in  
 the act of rushing away after slaying  
 Diorez.—Thoas was the leader of the  
 Aetolians, ii. 638.

531. αἶνυτο. This word must here  
 have the force of an epic aorist. The  
 imperfect would be quite out of place,  
 and all the verbs in the narrative are  
 aorists, from 517 to 538, except the  
 pluperfects in 520 and 536, and (538) the  
 imperfect περικτείνοντο, which implies  
 that the slaughter continued till  
 many had fallen all around. In v.  
 155, ἐξαινυτο is the imperfect, but  
 ibid. 848 it is the aorist, if any satis-  
 factory sense is to be made of the  
 passage. Cf. ἀπῆρων in i. 430.

532. περίστησαν, περιέστασαν, ἀμφέ-  
 βαν, xvii. 4, 'stood round to protect  
 him.'—ἀκρόκομοι, Schol. ἄκρος κομών-  
 τες, ἢ οἱ μὴ κομώντες ἄγαν, μῆτε πάλιν  
 ἐψιλωμένοι τὴν κεφαλὴν. This cos-  
 tume was distinctive, and designed  
 to give the appearance of greater  
 height, for which reason it is still  
 common among warlike and savage  
 tribes. So Pind. Pyth. iv. 172, δοιοὶ  
 ὑψηλαῖται ἀνέρες.

535. πελεμήχθη. 'He, retiring, was  
 unable to regain his footing,' lit. was



ὡς τὼ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,  
ἦ τοι ὃ μὲν Θρηκῶν ὃ δ' Ἐπειῶν χαλκοχιτώνων  
ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.

ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,  
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ  
δινεύοι κατὰ μέσσον, ἄγοι δέ εἰ Παλλὰς Ἀθήνη  
χειρὸς ἑλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.  
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ  
πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

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shaken, or perhaps, was swung round with violence. The expression is obscure, and occurs again in v. 626. In xvi. 108, *πελεμίξαι* must mean 'to drive back from a position.' The Schol. and Hesychius appear to have understood by it, that Thoas in retreating shook himself to get rid of the darts that had stuck in his shield. So also the Schol. on v. 626, *δισεισθή, ἀπεσεύαστο τὰ ἐμπεπηγότα τῇ ἀσπίδι, (Hesych. πελεμίχθη' δισεισθή.)* Doederlein explains it, *animo et corpore contremuit.*

536. *τετάσθην*, the pluperfect passive dual from *τείνω*, as inf. 544, *τέταντο* = *τεταμένοι ἦσαν.*

539. *οὐκέτι*. Schol. Ven. *ὅτι πρότερον μὲν ὀνοτόν ἦν τὸ ἔργον, νῦν δὲ οὐκέτι.* 'Then no man could any longer disparage the fight, if he came in for it, who as yet unhurt by javelin or sword moved round about through the midst of the fray, and was led by Pallas Athena.' Heyne compares vi. 522, *οὐκ ἂν τις τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, ἔργον ἀτιμήσειε μάχης.* xiii. 127, *φάλαγγες καρτεραί, ἃς οὐκ ἂν κεν Ἄρης ὀνόσαιο μετελθών.* xvii. 398, *οὐδέ κ' Ἄρης λαοσσόος οὐδέ κ' Ἀθήνη τὸν γε ἰδοῦσ' ὀνόσαιο.*

542. *ἐρωήν*, the reach of the javelins. Schol. *τὰ φερόμενα ἀπέτρεπε βελη.* See on l. 303.

## ARGUMENT OF BOOK V.

(Mure, vol. i. p. 243.)

DIOMED under the patronage of Minerva signalizes himself. Minerva persuades Mars to retire from the battle. Diomed, wounded by an arrow of Pandarus, is healed by his patroness, who orders him to avoid collision with the other deities, but to attack Venus should she interfere. Pandarus, expressing mortification at the failure of his shots at Menelaus and Diomed, mounts the chariot of Aeneas, and in a joint assault on Diomed is slain. Aeneas is rescued by Apollo, but Diomed obtains possession of his horses. Mars joins Hector in a charge on the Greeks. Diomed, observing the approach of the god, advises his countrymen to retreat. Minerva reproaches him with pusillanimity, reminding him that, when Achilles fought in the Greek ranks, the Trojans ventured not so much as to quit the ranks of their city, and taunts him with inferiority to his father Tydeus her former favourite, whose exploits in the Theban war she contrasts with his own present backwardness. Diomed justifies his conduct, as in compliance with her injunctions not to oppose the gods. Commending his obedience, she takes her place by his side in his chariot, and by a thrust of the hero's spear Mars is disabled and flies.

\*Ενθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη  
 δῶκε μένος καὶ θάρσος, ἕν' ἔκδηλος μετὰ πᾶσιν  
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἔσθλον ἄροιτο.  
 δαίε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,  
 5 ἄστέρ' ὄπωρινῶ ἐναλίγκιον, ὅς τε μάλιστα  
 λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.  
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,  
 ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.  
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,  
 10 ἱεὺς Ἡφαίστιοιο· δύω δέ οἱ υἱέες ἦσθην,  
 Φηγεὺς Ἰδαίος τε, μάχης ἐν εἰδότε πάσης.  
 τῷ οἱ ἀποκρινθέντε ἐναντίω ὠρμηθήτην,  
 τὼ μὲν ἀφ' ἵππων, ὃ δ' ἀπὸ χθονὸς ὦρνυτο πεζός.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 15 Φηγεὺς ῥα πρότερος προΐη δολιχόσκιον ἔγχος·  
 Τυδείδῃ δ' ὑπὲρ ὤμων ἀριστερὸν ἦλυθ' ἀκωκῆ  
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὃ δ' ὕστερος ὦρνυτο χαλκῶ  
 Τυδείδῃς· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,

1. Διομήδῃ. This hero's exploits form the subject of this and a portion of the sixth book (119 seqq.), and were anciently comprised under the title *Διομήδους ἀριστεία*. Arrayed for the fight, and supernaturally aided by the goddess herself, who causes a star-like flame to blaze from his crest and shield, he performs prodigies of valour against the Trojan hosts.—*μένος καὶ θάρσος*, 'strength and courage,' qualities respectively bodily and mental.

4. δαίε οἱ κ.τ.λ. She, the goddess, kindled on, made to burn from, his helm and shield an unquenching flame like that of Sirius in autumn. Virgil renders this, *Aen. x. 270 seqq.*, 'Ardet apex capiti, cristisque a vertice flamma Funditur, et vastos umbo vomit aureus ignes,' &c.—*ὄπωρινῶ*, Schol. τῶ κατὰ τὸν καιρὸν τῆς ὄπρας ἀνατέλλονται ἀστέρι. See xi. 62. xxii. 26, *παμφαίνονθ' ὡς ἀστέρ'*—ὅς ῥά τ' ὄπῃς εἶσιν, ἀριζήλοι δέ οἱ ἀγαθαί φαίνονται. Hes. *Opp.* 609, εὐτ' ἂν δ' Ὀρίων καὶ Σεῖριος ἐς μέσον ἔλθῃ οὐρανὸν—τότε πάντας ἀπόδρεπε οἴκαδε βότρυς.—*μάλιστα κ.τ.λ.*, 'which shines brightest when he has risen from the ocean,' i. e. when he 'tricks his beams' after

rising fresh and pure out of the ocean stream.—*παμφαίνῃσι*, the usual epic subjunctive in comparisons. Like *παμφανᾶν* (*παμφανώντα*, v. 619), this verb contains the reduplicated root, strengthened by *μ*, *φα* or *φαϕ*, the same as in *φάος*, *φημί*, *φαίνω*, &c.—*Ὠκεανοῖο*, a common Homeric genitive, 'from,' (or 'in the waters of,' *λοετροῖς*.) 'Ocean.' Cf. vi. 508.

7. κρατὸς καὶ ὤμων, i. e. κόρυθος καὶ ἀσπίδος respectively, sup. 4.—*ὦρσε*, she incited him to go, all blazing as he was, through the midst of the enemy.

9. ἦν δέ τις κ.τ.λ. Cf. x. 314, ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός, κήρυκος θεῖοιο, πολύχρυσος πολύχαλκος. xvii. 575, ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος, ἀφνειὸς τ' ἀγαθὸς τε.—*ἀμύμων*, 'handsome,' vi. 155.

12. οἱ—ἐναντίω, to face Diomed.—*ἀποκρινθέντε*, separating themselves from the rest, Schol. *αποχωρισθέντες*, τοῦ οἰκείου πλήθους δηλονότι.—*ἀφ' ἵππων*, on or from their chariot, Diomedé himself being on foot.

15. Φηγεὺς. He appears to have been the *παραβάτης* or fighting-man, *Idaeus* the *ἡνίοχος*, whence he is said *λιπεῖν δίφρον*, v. 20.

ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἄφ' ἵππων.  
 Ἴδαίος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20  
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·  
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
 ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,  
 ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.  
 ἵππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱός 25  
 δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.  
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος  
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη  
 χειρὸς ἐλοῦσα ἐπέσσι προσηΐδα θοῦρον Ἄρηα. 30  
 “Ἄρες ἀρές, βροτολοιογὲ μαιφόνε, τειχεσιπλῆτα,  
 οὐκ ἂν δὴ Τρῶας μὲν εἴσαιμεν καὶ Ἀχαιοὺς  
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ;  
 νῶϊ δὲ χαζῶμεσθα, Διὸς δ' ἀλώμεθα μῆνιν.”  
 ὧς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἄρηα. 35

19. *στήθος*. The sternum, which forms a juncture with the ribs in front.

21. *περιβῆναι*, 'to protect,' as xvii. 4, *ἀμφὶ δ' ἀρ' αὐτῷ βαίει ὡς τις περὶ πόρτακι μήτηρ*.—*οὐδὲ γὰρ κ.τ.λ.*, 'for (if he had) he would not himself have escaped black fate' (viz. being slain by Diomedes); 'but Hephaestus' (whose priest his father was, sup. 10), 'rescued him and brought him safe out by wrapping him in mist.' Cf. vi. 130, *οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος δὴν ἦν*.—*ἔρυτο*, apparently a deponent aorist of *ρύομαι*, see iv. 138.

24. *πάγχυ*, παντελῶς, probably a lengthened and guttural pronunciation of *πάνυ*.—*ἀκοχήμενος*, a reduplicated aorist from the root *ἀχ* (*ἄχος*, *ache*, &c.). Hephaestus delivered one of the two sons that the old man, his priest, might not be wholly be-reaved.

25. *ἐξέλασας*, viz. Τρώων ὀμαδοῦ. The car, perhaps, he left; cf. *παρ' ὄχεσφιν* inf. 28.

28. *ἀλευάμενον*, having declined the contest, having shunned his adversary, sup. 20, 21. The Trojans had hoped *Idaeus* would make a stand against *Diomedes*, and therefore their minds were excited and vexed at the

result, as well as at the death of the brother.

31. *ἀρές*, here the vocative of *ἀρης*, the positive of *ἀρείων*, *ἄριστος*, (perhaps the same as *φείριστος*, root *Far*, *Fhr*.) The difference of quantity (*in arsi* and *in thesi*) was noticed by the ancients. *Martial*, Ep. ix. 11. 14, 'Graeci, quibus est nihil negatum Et quos Ἄρες Ἄρες decet sonare.' Both words are commonly taken for proper names.—*μαιφόνε*, 'blood stainer.' The accent suggests the active sense; but *Hesychius* has *μαιφόνος*: *μειμασμένος φόνη*, *μιαίνόμενος τοῖς φόνοις*, *μεμολυσμένος φονεύς*. See below, 455, 456, 844.—The presence of *Ares* and *Athena*, as leaders of the adverse armies, had been mentioned iv. 439. *Athena*, confident in the valour of her Argives if left to themselves, now endeavours to withdraw *Ares* from the fight. The pretext (says *Heyne*) is the avoiding the anger of *Zeus*, 34.

32. *οὐκ ἂν δὴ—εἴσαιμεν*, 'Should we not let Trojans and Achaeans fight on, (to see) to which side father Zeus shall give glory? But let us two retire, and so avoid the wrath of Zeus.' See on iii. 52, *οὐκ ἂν δὴ μείνειας ἀρηϊφίλων Μενέλαον*; A passage similar to the present occurs inf. 454—457.

τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠιόεντι Σκαμάνδρῳ,  
 Τρῶας δὲ κλῖναν Δαναοῖ. ἔλε δ' ἄνδρα ἕκαστος  
 ἠγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου  
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40  
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήρονος υἱὸν  
 Βώρου, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλοῦθει.  
 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχει μακρῷ 45  
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὄμων  
 ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες,  
 υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης,  
 Ἀτρείδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι, 50  
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ  
 βάλλειν ἄγρια πάντα τὰ τε τρέφει οὔρεσιν ὕλη.  
 ἄλλ' οὐ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,

36. καθεῖσεν, made to sit down, vi. 360.—ἠιόεντι, see on iv. 483. Inf. 355 Ares is accordingly found sitting apart from the fight.

37. κλῖναν, 'caused to give way,' viz. in the absence of Ares, as Athena had foreseen. Cf. xiv. 510, ἐπεὶ ῥ' ἔκλινε μάχην κλυτὸς Ἐννοσίγαιος.—ἕκαστος κ.τ.λ., each of the Grecian generals slew his man. The names of these generals are recorded in order, commencing with Agamemnon, to v. 76.—Ὀδίων, see ii. 856, αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦραθεν.

40. πρῶτῳ γάρ. The sense is, πρῶτος πρῶτον ἐπέφνε.—στρεφθέντι, sc. αὐτῷ. Cf. viii. 258.

44. Τάρνης. Schol. πόλις Λυκίας, ἣ νῦν Σάρδεϊς.

46. ἐπιβησόμενον is the aorist, not the future, participle. The form βῆσσο often occurs, e. g. i. 428, inf. 109, 221. The future in fact would not be grammatically admissible; and the Schol. is wrong in explaining it ἐφασάμενον τοῦ ἄρματος καὶ μέλλοντα τελειῶσαι τὴν βάσιν. He had mounted his chariot in order to escape, when Idomeneus struck him. What follows, ἤριπε δ' ἐξ ὀχέων, is decisive.

Nearly the same distich occurs xvi. 343, 344.

49. αἴμονα θήρης, 'skilled in hunting.' Hesych. αἴμονα· ἐπιστήμονα, ἐμπειρον. It is commonly considered as a form of δαίμων, δαήμων, but is probably from a different root. The adjective is found only here, but it occurs in the name Haemon. Perhaps, like αἶμα, it was connected with αἴσσω, root αἶκ or αἶχ (αἶχμη), the χ in the latter accounting for the aspirate, as ἔχω makes ἔξω.

50. ὀξυόεντι. This word is generally referred to ὀξύη, a kind of cornel tree, but it is perhaps a form of ὀξύς, sometimes (like φοξός in ii. 219) taking the F, as in this passage, sometimes omitting it, as in xiv. 443, Σάτιον οὐτάσε δουρὶ μετάλμενος ὀξυόεντι. The root of this, as of a good many words implying cutting, or the result of, or capability for cutting, is ξεF, pronounced like, and indeed identical with, our word shave. Thus ξέω, ξύω, ξίφος, ξόανον, ξυρὸν, ξύλον, ὀξύς, in which latter word the ὀ is merely euphonic. Hesych. ὀξυόεντι· ὀξεῖ, ἢ ὀξύνωφ. ὀξύα δὲ εἶδος δένδρου.

53. χραῖσμε, supply ὄλεθρον, and see on i. 566. So xvi. 837, ἃ δειλ', οὐδέ

οὐδὲ ἐκηβολαίαι, ἧσιν τὸ πρὶν γε κέκαστο·  
 ἀλλά μιν Ἀτρείδης δουρικλειτὸς Μενέλαος, 55  
 πρόσθε ἔθεν φεύγοντα, μετάφρονον οὔτασε δουρί  
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν.  
 ἦριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηρίωνος δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱόν  
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60  
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
 ὃς καὶ Ἀλεξάνδρω τεκτῆνατο νῆας εἴσας  
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο  
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.  
 τὸν μὲν Μηρίωνος ὅτε δὴ κατέμαρπτε διώκων, 65  
 βεβλήκει γλουτὸν κάτα δεξιόν· ἢ δὲ διαπρὸ  
 ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἦλυσ' ἄκωκῆ.  
 γυνὴ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυπεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,  
 ὃς ῥα νόθος μὲν ἦν, πύκα δὲ τρέφε διὰ Θεανῶ, 70

τοι ἐσθλὸς εἶον χραίσμησεν Ἀχιλλεύς.  
 On *ιοχαιρα*, 'pouder of arrows' (χέω),  
 see vi. 428.

59. Doederlein reads *Τέκτονος* for the vulg. *τέκτονος*, observing that *Τεκτονίδης* occurs in *Od.* viii. 114. Thus we have a name derived from a trade, as in our word *Smith*. The name of the father, Ἀρμων, or 'the Fitter,' 'Joiner,' shows that he brought up his son to follow the same craft.—ὃς, as the Schol. Ven. remarks, may refer either to *Phereclus* or to *Harmonides*.—*δαίδαλα πάντα*, all kinds of carvings and ornaments in wood.

61. ἐφίλατο, as in *φίλε*, iv. 155, has the *ι* long *in arsi*. So in xx. 304, *Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων*.—*Ἀθήνη*, viz. as the goddess of art, Ἐργάνη.

63. ἀρχεκάκους. The word, and the allusion to the building of a fleet in defiance of an oracle, were probably introduced into the Homeric text from earlier poems, e.g. the *Cypria*. Compare Herod. v. 97, *αὐται δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλληνί τε καὶ βαρβάρους*. Schol. Ven. Ἑλλάνικὸς φησι χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτίας, γεωργίᾳ δὲ προσεχειν, μὴ τῇ θαλάσῃ χρωμένοι ἀπολέσωσιν ἐαυτοῦς τε καὶ τὴν πόλιν. Some have re-

ferred the prediction to *Helemus* and *Cassandra*, but the Scholiasts attribute it to *Delphi*.

64. οἱ αὐτῷ, viz. to *Paris*, not to the shipwright. Cf. xv. 226, ἀλλὰ τὸδ' ἡμῖν ἐμοὶ πολὺ κέρδιον ἢδὲ οἱ αὐτῷ ἐπλετο. The epic *εἶ* and οἱ, *εἶ* and οἱ, *εἶθεν* and *εἶθεν*, &c., are as often *eum* as *se*, &c. The Schol. Ven. says that some rejected the verse because *εἰαυτῷ* was used where *αὐτῷ* was meant; but he shows that οἱ αὐτῷ does not always mean *sibi ipsi*. The sense, however, would be equally good, that *Harmonides*, in building the fleet for *Paris*, did not know that it would cost him the life of his son.

65. ὅτε κατέμαρπτε, just as he was overtaking him, he wounded him with a javelin from behind on the right buttock. Cf. viii. 340.

67. ὑπ' ὀστέον. He appears to mean, that the dart came out through the bones of the pelvis, piercing the bladder. Here, as elsewhere, the poet shows some ignorance of what would be a wound immediately mortal. Cf. iv. 524.

70. πύκα, 'carefully,' ἐπιμελῶς. For *Meges* the son of *Phyleus* see ii. 627. xiii. 692. For *Theano*, wife of *Antenor*, vi. 298.

ἴσα φίλοισι τέκεσσι, χαρίζομένη πόσει φ.  
 τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν  
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·  
 ἀντικρὺς δ' ἄν' ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός.  
 ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.

75

Εὐρύπυλος δ' Ἐναιμονίδης Ὑψήγορα δίον,  
 υἷον ὑπερθύμου Δολοπίνου, ὃς ῥα Σκαμάνδρου  
 ἀρητήρ ἐτέτυκτο, θεὸς δ' ὡς τίετο δῆμῳ,  
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱός,  
 πρόσθε ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον  
 φασγάνῳ αἴξας, ἀπὸ δὲ ξέσε χεῖρα βαρεῖαν.  
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

80

ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
 Τυδείδην δ' οὐκ ἄν γνοίης ποτέροισι μετείη,  
 ἧὲ μετὰ Τρώεσσιν ὀμιλέοι ἦ μετ' Ἀχαιοῖς.  
 θῦνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι εὐκῶς  
 χεϊμάρρῳ, ὃς τ' ὄκα ῥέων ἐκέδασσε γεφύρας·

85

73. *ἰνίον*, the tendon at the back of the neck. From the sibilant sound of the *F*, *Ἔνιον*, we may connect with this our word *sineu*. So in xiv. 495, *καὶ διὰ Ἔνιον ἦλθεν*,—*ἄν' ὀδόντας*, sc. *περῶν*, 'passing through, or by the way of, the teeth, the brass cut the tongue under the roots.'

76. *Εὐρύπυλος*, see ii. 736. For *Δολοπίων*, a metrical licence, see on i. 205.—*Σκαμάνδρου*, viz. as a river-god.—*ἀρητήρ*, *ιερέυς*, i. 11.

81. Construe *φασγάνῳ αἴξας*, as in viii. 88 and elsewhere. The Schol. wrongly joins *μεταδρομάδην αἴξας*. The adverb, lit. 'with the pace of a pursuer,' is equivalent to *μεταδραμών*.—*ξέσε*, 'lopped off.' See on 50 sup.

83. *πορφύρεος θάνατος*· ὁ μέλας, καὶ βαθὺς, καὶ παραχώδης, Hesychius. Schol. λέγει δὲ πορφύρεον τὸν μέλανα, ἐξ οὗ δηλοῖ τὸν χαλεπὸν. This verse occurs also xvi. 334. xx. 477. Similarly *νεφελὴ δὲ μιν ἀμφεκάλυψε κτανέη*, xx. 418. *θανάτου δὲ μελαν νέφος ἀμφεκάλυψεν*, xvi. 350.

84. *πονέοντο*. See iv. 374.

85. *μετείη*, to which side he properly belonged, i. e. which was the friend and which the enemy.—*θῦνε*, cf.

inf. 250.

88. *γεφύρα*, from *γέα* (γη) and *φύρειν*, to mix earth and water, is properly a dam or earthwork carried across low wet ground (like our railway embankments over a fen). This is the earliest record of confining rivers within their proper channels by artificial banks. The next line, in which *γεφύραι* is rather awkwardly repeated, may have been a variant reading, including perhaps 90, of the present verse; for both are certainly not required. In this case ἐλθὼν ἐξαπίνης would be the reading in 91. There is much difficulty in *εὐργμέλαι*, which Hesychius explains by *πεφραγμέναι*, ἡσφαλισμέναι. If from *εἰργεῖν*, it should have a transitive sense, 'enclosing mounds;' for 'fenced mounds' is a phrase destitute of meaning. Heyne renders it, '*pontes sublicis et tignis sibi oppositis firmati, muniti, ad undarum impetum frangendum*.' Perhaps it is a passive form from the root *εργ*, *φργ* (whence *εργα*), meaning 'artificially wrought.' But one cannot help suspecting that the verse is spurious, and with it, the form of word.—Virgil renders the simile, *Aen.* ii. 496 and x. 603 seqq.—*ισχανώσων*,

τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμένοι ἰσχανόωσιν  
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων,  
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήνων.  
 ὧς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες  
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

90

τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς  
 θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,  
 αἰψ' ἐπὶ Τυδείδῃ ἐπιταίνετο καμπύλα τόξα,  
 καὶ βάλ' ἐπαίσσοντα, τυχῶν κατὰ δεξιὸν ὄμμον,  
 θώρηκος γύαλον· διὰ δὲ πτάτο πικρὸς οἰστός,  
 ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.

95

100

τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱὸς  
 “ ὄρνυσθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·  
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἐ φημί  
 δῆθ' ἀνσχίσεσθαι κρατερὸν βέλος, εἰ ἐτέον με  
 ὦρσε ἀναξ Διὸς υἱὸς ἀπορνούμενον Λυκίθην.”

105

ὧς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασεν,  
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιν καὶ ὄχεσφιν  
 ἔστη, καὶ Σθέnelον προσέφη Καπανήμιον υἱόν  
 “ ὄρσο, πέπον Καπανημάδῃ. καταβήσαιο δίφρου,  
 ὄφρα μοι ἐξ ὦμοιο ἐρύσσης πικρὸν οἰστόν.”

110

ὧς ἄρ' ἔφη, Σθέnelος δὲ καθ' ἵππων ἄλτο χαμᾶζε,

check, stay; cf. xii. 38, on the model of which this line may have been made up, *νηυσὶν ἐπι γλαφυρῆσιν ἐεργμένοι ἰσχανόωντο*.

90. ἀλωάων ἔρκεα, the stone walls or fences (*maceriae*) round the vineyards.—ὅτ' ἐπιβρίση κ.τ.λ., see xii. 286.—ἔργα, the farms, or farm-buildings, *nitentia culta*; but κατήριπε, κατέπεσε, 'are suddenly thrown down,' suggests that houses or granaries are meant. Compare xvi. 389—392.—αἰζήνων, 'stalwart farmers,' see ii. 660.

95. Λυκάονος υἱὸς, Pandarus, iv. 89.

98. ἐπαίσσοντα, *in se irrudentem*.—τυχῶν, cf. *τυχήσας*, iv. 106.—πτάτο, ἐπτάτο, the piercing arrow sped right through, and came out on the other side. Cf. iv. 126. inf. 282. Hesych. διέσχε· διήλθε.

101. τῷ, 'at this,' a causal dative. The ἐπὶ may be construed either with

μακρὸν or with ἄνσε. See iii. 12. This verse recurs inf. 283.

104. ἀνσχίσεσθαι, *καρτερήσασθαι*, to bear up against; inf. 285.—εἰ ἐτέον κ.τ.λ. If really Apollo, the god of the bow, sped me on my way hither when I started from Lycia. See iv. 119. Pandarus seems to speak as if he had received some oracle ordering him to go to the war, and promising the aid of the god.

107. ἀναχωρήσας. Retiring from the fight, which he seems to have carried on alone and on foot (sup. 13), Diomedes now stands in front of the row of chariots, and summons the aid of his own attendant, Sthenelus. Cf. inf. 241.

109. ὄρσο (iii. 250) and καταβήσαιο are both epic aorist imperatives.—Καπανημάδης, son of Capaneus, formed like Πηληϊάδης son of Peleus. See on i. 1.



παρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον  
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

δὴ τότ' ἔπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης

“ κλυθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη.

115

εἰ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης

δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη,

δὸς δέ τέ μ' ἀνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχρους ἐλθεῖν,

ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδὲ με φησὶν

δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡλείοιο.”

120

ὡς ἔφατ' εὐχόμενος· τοῦ δὲ κλύε Παλλὰς Ἀθήνη,

γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερβεν,

ἀγχού δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα.

“ θαρσέων νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι

ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα

125

ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς.

ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἣ πρὶν ἐπήην,

ὄφρ' ἐν γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἀνδρα.

τῷ νῦν, εἰ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,

112. διαμπερὲς ἐξέρυσαι is 'to extract by pushing through and drawing out on the other side,' this being the easiest method, where possible, with a barbed arrow (iv. 214). Cf. inf. 694, ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλιον ὥσε θύραζε. Schol. αὕτη ἐστὶν ἡ κατὰ διωσμον βελουκία, ἵνα μὴ πάλιν τιτρώσκειτο ταῖς ἀκίσιν ὑποστρεφούσαις. In this case, of course, the shaft would be cut short off.

113. ἀνηκόντιζε, ἀνακήκιε, 'spirited up.' Eur. Hel. 1587, αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον οὐρῆαι ξένω, Ion 1155, κύκλος δὲ πανσέληνος ἠκόντιζ' ἄνω μηνὸς διχίρης.—στρεπτοῖο χιτῶνος, his mailed shirt. Schol. ἀλυσιδωτοῦ· οἱ μὲν ἐπὶ ἱματίου νοοῦσι, λέγοντες στρεπτόν τὸν κλωστόν· οἱ δὲ ἐπὶ θώρακος κρικωτοῦ. Hesych. τοῦ ἀλυσιδωτοῦ θώρακος· ἣ τοῦ θώρακος τοῦ ὑποδύτου (the under-shirt or hauberk of leather protected by steel rings). Cf. xxi. 30, δῆσε δ' ὀπίσσω χεῖρας ἐντμήτοισιν ἱμάσιν, τοὺς αὐτοὺς φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν. The epithet perhaps arose from the use of twisted wire in the manufacture.

116. μοι is used as in iv. 219, μοι πατρί.—ἐμὲ, emphatic, which με is not, in the next verse.

118. ἐλθεῖν. The subject is changed;

'grant that I may overtake him, and that he may come within reach of my spear.' Schol. Ven. εἰς τὴν ὄρμην τοῦ ἐμοῦ ἔγχρους ποιήσον αὐτὸν ὑπαντήσαι. This prayer to the goddess is fulfilled inf. 290.

119. φθάμενος virtually means 'before I had a chance of defending myself,' and so brings the charge of stealthy action, or, as the Schol. says, of luck rather than of valour, against Lycaon.—ἐπεύχεται, viz. sup. 103, 104.

124. μάχεσθαι, μάχου.—ἐπὶ Τρώεσσι, cf. sup. 97. inf. 244.

125. πατρώιον, cf. 116.

127. ἀχλὺν. The 'mist' meant is only the imperfection of mortal vision, which could not see through the disguise which the gods were supposed to assume when mingling with mortal men.

129. τῷ νῦν κ.τ.λ. 'Wherefore now, if a god should come this way to try your prowess, (you will be able to recognize him, and act on this precept:) do not fight openly with the other immortal gods; but if,' &c.—πειρώμενος, Schol. ἀπόπειραν ποιούμενος. Cf. inf. 220, 279.—ἀντικρὺ, ἀντίον. This seems the only Homeric passage in which the *v* is short.

μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι  
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν δ' ἐξεί χαλκῶ." 130  
ἧ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
Τυδείδης δ' ἐξαύτις ἰὼν προμάχοισιν ἐμίχθη  
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135  
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα  
ὄν ῥά τε ποιμὴν ἀγρῶ ἐπ' εἰροπόκοις οἰέσσω  
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ  
τοῦ μὲν τε σθένος ὄρσεν, ἔπειτα δέ τ' οὐ προσαμύνει 140  
ἀλλὰ κατὰ σταθμούς δύεται, τὰ δ' ἐρήμα φοβεῖται·  
αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,

131. Ἀφροδίτη. Athena is jealous of her, from the comparison drawn between them by Zeus, iv. 10. (Schol.) See Gladstone, 'Studies,' vol. ii. p. 252.

135. μεμαῶς, a nominative absolute, as if the construction was continued from Τυδείδης, and the poet intended to say τότε μάλλον ὠρμήθη. Such irregularities are not uncommon, e. g. ii. 353. iii. 211. vi. 510. xi. 833.

137. ἀγρῶ, the dative of place.—ἐπ' οἰέσσω, keeping guard over fleecy sheep, as vi. 25, ποιμαίνων ἐπ' ὄεσσι. ib. 424. xi. 106.—εἰροπόκοις, iii. 387.—χραύσῃ, 'shall have grazed,' or wounded slightly. Schol. ξύσῃ, ψαύσῃ. The root of this word, χραφ, (the same as in γράφω, χαράσσω, χραίνω,) means 'to roughen up,' 'scratch a smooth surface.' The form without the F (χράω) occurs in ἔχραε and ἐπέχραον, xvi. 352. xxi. 369. Od. v. 396, and means 'to make an assault upon;' while in Pindar, Ol. ii. 63, ἔχραον seems a synonym of ἔγραφοι, 'wrote on the tablets of the mind,' 'imparted.' Cf. Herod. vi. 75, ἐπέχρανε ἐς τὸ πρόσωπον τὸ σκήπτρον,—αὐλῆς, the courtyard or enclosure in front of the house, ix. 476. xi. 773, surrounded by a wall eight or ten feet high. See Mr. Hayman's Odyssey, vol. i. p. cxxiv, Appendix F.—ὑπεράλμενον, the epic aorist, 'when he has leapt over the wall into the fold.' So νύξ ἵππων ἐπιβησόμενον, sup. 46.—δαμάσῃ, slain, effectually overcome, sup. 106. inf. 191.

139. τοῦ μὲν τε κ.τ.λ. 'The lion's strength indeed he rouses (by the wound), but then (i. e. and so, consequently), he does not come up to aid his sheep, but slinks into the

homesteads (for safety), and they (the sheep) left alone are put to the rout.' Schol. σταθμούς, τὰς κατ' ἄγρον ἐπαυλεῖς. There is some difficulty in τὰ ἐρήμα in the neuter, since not μήλα or πρόβατα, but οἰεῖς had preceded, and αἱ μὲν immediately follows. Hence some explained it thus, καταδύεται ὁ ποιμὴν εἰς τὴν ἐπαυλιν, φοβούμενος τὴν ἐρημίαν. Doederlein makes λέων the subject of φοβεῖται, and translates *in loca aperta et immunita fugit*. In both cases, τὰ is the Attic use of the article.

141. αἱ μὲν τε κ.τ.λ. 'They accordingly closely heaped one upon the other lie huddled together (i. e. as Heyne takes it, 'lie closely packed together through fear'); but he, the lion, in eager haste leaps out of the deep (or walled) court.—ἀγχιστῖναι, laid one upon the other; but whether dead or living, is not clear. It is characteristic of sheep to pack themselves close when alarmed; on the other hand, we have τοὶ δ' ἀγχιστῖνοι ἐπιπτον νεκροὶ in xvii. 361, and χεῖν, κέχυμαι, are used of inanimate things strewn without order, e. g. ix. 215. xxiii. 775. Heyne supposes the lion to carry off a sheep with him, comparing xi. 173, βόες ὡς ἄς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ πάσας, τῇ δέ τ' ἡ ἀναφαίνεται αἰπίς δλεθρος, and the wanton and purposeless worrying of many sheep is perhaps more the act of a savage dog than of a hungry lion. The point of the simile, however, seems to be this, that the wounded and irritated Tydides acts like the wounded lion in killing more victims than he would otherwise have done.

αὐτὰρ ὃ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς.

ὦς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.

ἔνθ' ἔλε Ἀστυνοὸν καὶ Ὑπεύρονα ποιμένα λαῶν,  
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145

τὸν δ' ἕτερον ξίφει μέγῳ κληῖδα παρ' ὦμον  
πλήξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἦδ' ἀπὸ νώτου.

τοὺς μὲν ἔασ', ὃ δ' Ἀβαντα μετώχετο καὶ Πολύιδον,  
υἱέας Εὐρυδάμαντος ὄνειροπόλοιο γέροντος, 150

τοῖς οὐκ ἐρχομένοις ὃ γέρον ἐκρίνατ' ὄνειρους,

ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.

βῆ δὲ μετὰ Ξάνθον τε Θώνῳ τε Φαίνοπος υἱέ,

ἄμφω τηλυγέτω· ὃ δ' ἐτείρετο γήραϊ λυγρῷ,

υἶόν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμόν 155

ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρά

λεῖπ', ἐπεὶ οὐ ζῶντε μάχης ἐκνοστήσαντε

δέξατο· χηρωσται δὲ διὰ κτῆσιν दाτέοντο.

ἔνθ' υἱας Πριάμοιο δῶν λάβε Δαρδανίδαο,

εἶν ἐνὶ δίφρῳ ἔοντας, Ἐχήμενά τε Χρομίον τε. 160

143. μεμαῶς, repeated from 135 sup. —μῖγη, συνέβαλε.

144. The Trojan heroes named here are not elsewhere mentioned, and the same may be said of those in 143, for the Polyidus in xiii. 663 is a Corinthian seer,—the name, as here, implying more than ordinary knowledge.

147. ἐέργαθεν (apparently an aorist, εἶργαθῆναι), 'divided,' 'parted.' By breaking the collar-bone he caused the shoulder to drop, and to hang down as if detached from its usual position. Cf. xi. 437, πάντα δ' ἀπὸ πλευρῶν χροῖα ἐργαθεν.

150. ἐρχομένοις, ἰούσιν ἐς τὸν πόλεμον, as inf. 198.—οὐκ ἐκρίνατο, did not interpret their (or his) dreams; a slur upon his skill, or perhaps in ironical disparagement of the art: cf. xii. 238. Heyne explains it, 'had neglected to apply his art to determine whether his sons ought to go or to stay at home.'

152. μετὰ, in quest of, in pursuit of. Phaenops is mentioned xvii. 312, but neither of these two sons elsewhere.—τηλυγέτω, see on iii. 175.

154. λιπέσθαι, 'to leave in possession of his property.' See sup. 137.

—ἐξαίνυτο, see on iv. 531. The imperfect is justified by λέιπε, 157; otherwise ἐνάριξε, as in 151, would seem better.

158. Nearly this verse occurs in Hes. Theog. 606, which renders its occurrence here rather suspicious; and it is not unlikely that 155—158 are interpolated.—χηρωσται (connected with *heres*) are the inheritors by right of a childless man's estate. Schol. οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι. Hesych. οἱ μακρόθεν συγγενεῖς.—οἱ μακρόθεν κατὰ γένος, προσήκοντες δέ. Compare Pind. Ol. xi. 86, παῖς ἐξ ἀλόχου πατρὶ ποθεινὸς ἰκοντι νεότατος τὸ πάλιν ἦδη,—ἐπεὶ πλοῦτος ὁ λαχὼν ποιμένα ἑπακτὸν ἀλλότριον θνασκοντι στυγερῶτατος.

159. λάβε. He does not say ἔλε, 'slew,' but 'took captive;' and thus they are said to descend unwillingly from the car to be despoiled of their arms. One of the brothers was acting as παραβάτης, the other as charioteer, according to custom. It must be confessed that the simile of the lion here is faulty, unless perhaps the mere act of suddenly pouncing on the victims is meant.

ὡς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ  
 πόρτιος ἢ ἐ βούσ, ξύλοχον κάτα βοσκομενάων,  
 ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱός  
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

165

τὸν ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
 Πάνδαρον ἀντίθεον διζήμενος εἴ που ἐφεύροι.  
 εἶρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,  
 στή δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἦδα.

170

“ Πάνδαρε, ποῦ τοι τόξα ἰδὲ πτερόεντες διστοὶ  
 καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνῆρ,  
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείων.  
 ἀλλ' ἄγε τῷδ' ἄφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,  
 ὅς τις ὄδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργεν  
 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·  
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσι,  
 ἱρῶν μῆνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

175

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός  
 “ Αἰνεΐα Τρώων βουληφόρε χαλκοχιτώνων,  
 Τυδείδῃ μιν ἐγὼ γε δαΐφροني πάντα εἴσκω,  
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,

180

164. κακῶς, ignominiously; in a manner to make them appear cowards for complying.—βῆσε, κατέβησε, he made to dismount. Cf. i. 144, ἄν δ' αὐτὴν Χρυσήϊδα καλλιπάρηρον βήσομεν.—ἐσύλα, imperfect, 'proceeded to strip him,' &c.

166. ἀλαπάζοντα, Schol. κενοῦντα. Hesych. πορθοῖντα. The distich 168, 169 occurred before, iv. 88, 89.

170. μιν ἦδα, as sometimes εἶπειν τινα = προσεῖπεν, xii. 210.

172. κλέος. Aeneas uses the argument of an indirect taunt.—ἐνθάδε γε, 'here at all events,' whatever may be the case elsewhere.—ἐρίζεται, Schol. ἐρίζει, Ἀττικῶς. Pindar uses the middle form in several places.—οὐδέ τις κ.τ.λ., 'nor yet in Lycia does any one profess to be superior to you' (where γε again emphasizes the word it follows)—ἀνασχών, viz. to make a vow, as in iv. 119.

175. ὅστις κ.τ.λ., for ὅστις ἐστὶν ὁ νῦν κρατέων ὄδε, viz. Diomedes.—καὶ δῆ,

'and already has wrought much harm to the Trojans.'—έοργεν, see iii. 351.—εἰ μὴ, 'unless indeed it is some god who has conceived anger against the Trojans, being wrathful for (neglected) rites.' Cf. i. 65, ἢ τ' ἀρ' ὁ γ' εὐχολῆς ἐπιμέμφεται ἢ θ' ἑκατόμβης. He does not seem to say, 'shoot at him, unless it be a god,' but 'whoever he is, though perhaps he is a god.'—ἐπι, ἔπειτα, sc. τοῖς ἡμαρτημένοις, as in i. 515, ἐπεὶ οὐ τοι ἐπι δέος.

180. Pandarus declines to shoot again at Diomedes, on the ground that he is a god, or protected by a god. Whereupon Aeneas (inf. 218) offers to join him in the attack; which ends in the death of Pandarus, inf. 290.

182. ἀσπίδι, the dative of the mode, 'knowing him by his shield and by his open-vizored helm.' For τρυφαλεῖα see iii. 372; for αὐλώπις, xi. 353. The combination occurs also xiii. 390.

ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' ἢ θεός ἐστιν.  
 εἰ δ' ὁ γ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,  
 οὐχ ὁ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185  
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,  
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.  
 ἦδη γάρ οἱ ἐφήκα βέλος, καί μιν βάλον ὦμον  
 δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλιοι,  
 καί μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῆι προΐαψεν, 190  
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.  
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην.  
 ἀλλὰ πού ἐν μεγάροισι Λυκάωνος ἔνδεκα δίφροι  
 καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι  
 πέπτανται· παρὰ δέ σφι ἐκάστω δίζυγες ἵπποι 195  
 ἐστᾶσιν κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.  
 ἦ μὴν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων

183. *σάφα δ' οὐκ οἶδ'.* 'I think indeed he is Tydides, but I have no certain knowledge whether or not he be a god.' He guards himself against a presumptuous certainty, in case it should prove to be a god.—*εἰ δὲ κ.τ.λ.,* 'but if he is a (mortal) man, even the warlike son of Tydeus, as I say, (lit. 'but if this person is the man I say,') then it is not without a god that he thus frantically fights, but some one of the immortals stands close by him, enveloped in mist to the shoulders (i. e. so as to conceal his face), who turned aside my quick arrow just as it was reaching him.' The allusion is to the aid of Athena, sup. 8, inf. 256.—*μαίνεται,* as in viii. 111, *εἴσεται ἢ καὶ ἔμὸν δόρυ μαίνεται ἐν παλάμῃσιν.*—*εἰλυμένος,* 'wrapt as to his shoulders,' 'having his shoulders wrapt,' &c. Cf. xii. 286, *ἀλλὰ δὲ πάντα εἰλύεται καθύπερθε.* Connected with *εἰλεῖν,* 'to pack tight.'

187. *τούτου.* Doederlein would supply *ἀποστρέψας,* but we may construe, with Heyne, *τούτου κιχήμενον, quod in eo erat, ut ipsum transfigeret.* From *κιχῆμι,* a middle participle like *τιθήμενοι,* and governing the genitive like *τυγχάνων.*

190. The name of Hades or Pluto, *Ἀΐδωνεύς,* does not elsewhere occur in Homer, (except in xx. 61, a passage of doubtful antiquity,) nor in Pindar; but it is used by Aeschylus. Compare *Ἄϊδι προΐαψεν,* i. 3.

191. *κοτήεις,* cf. *ἱρῶν μηνίσας* sup. 178.

192. *ἐπιβαίην,* 'for me to mount,' viz. for the purpose of pursuing him; or, to escape if pursued by him. 'Yet,' (he adds, as if reproaching himself for having had a too great regard for his steeds,) 'surely in the palace of my father Lycaon are eleven chariots, beautiful, put together with the first skill, newly wrought; and over them cloths are spread, while by each of them a yoke-pair of horses stands eating white barley and spelt.' Compare for this passage ii. 776—778.—*πρωτοπαγεῖς,* Schol. Ven. *πρώως παγέντες, ὃ ἐστὶν ἐξόχως ἢ νέοι.* Hesychius, *οἱ πρότον πεπηγμένοι δίφροι, καινοί. Primariè compacti,* Doederlein. The word occurs again as an epithet of a chariot in xxiv. 267. Similarly *ναῦς πρωτόπλου* is 'a first-rate sailing ship' in Eur. Hel. 1531.—*πέπλοι,* coverlets to protect the chariots from dust, or injury, ii. 777. Cf. viii. 441, *ἄρματα δ' ἀμ βωμοῖσι τίθη, κατὰ λίτα πετάσσας.*

197. *ἦ μὴν κ.τ.λ.* 'And yet often and often did the old warrior Lycaon give me his commands as I was going to the war.'—*ἐρχομένῳ, ἰόντι,* sup. 150. He repeats still more strongly his self-reproach. Usually, as the Schol. observes, it is the sire who checks the ambition and expenditure of his son; here the sire offers, the son declines the horses, through fear he

ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·  
 ἵπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα 200  
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·  
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—  
 ἵππων φειδόμενος, μή μοι δενοίατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.  
 ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,  
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρα μέλλον ὀνήσειν. 205  
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,  
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν  
 ἀτρεκὲς αἶμ' ἔσσενα βαλὼν, ἦγειρα δὲ μᾶλλον.  
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
 ἦματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἔρατεινῇν 210  
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἐκτορι δίω.  
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν  
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφὲς μέγα δῶμα,  
 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς,  
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείῃν 215  
 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."

could not find them food enough.—  
 ἀρχεύειν, ἀρχὸν εἶναι, as in ii. 345.—  
 Τρώεσσι, the Lycian Trojans, perhaps,  
 or people of Tlos. See inf. 211. Schol.  
 οἱ τὴν Ζέλειαν (iv. 121) οἰκοῦντες ὑπὸ  
 τὴν Ἴδην καὶ ὑπὸ Πάνδαρον (Πανδάρω?)  
 Τρώες ἐλέγοντο. In ii. 824, οἱ δὲ Ζέλειαν  
 ἔναον ὑπαὶ πόδα νεΐατον Ἴδης, we have  
 a clear statement that the birth-town  
 of Pandarus was in the Troad; the  
 confusion therefore, if such it be, is  
 very ancient. The name of his father,  
 Lycaon, and the title of his national  
 god, Ἀπόλλων λυκηγενής, iv. 101, seems  
 to indicate at least a Lycian descent.

203. εἰλομένων, when the men began  
 to be crowded together in the city.  
 So inf. 782, ἀρστοί—ἀμφὶ βίην Διο-  
 μήδεος εἰλόμενοι. xviii. 287, ἐελμένοι  
 ἐνδοθὲ πύργων.—ἄδην, Schol. εἰς κόρον,  
 'to eat their fill,' as we say. This  
 word, and the cognate ἀδηκότες, ἀδή-  
 σεε ἄδος (xi. 88), ἀσαιμι (ix. 489), are  
 well discussed by Mr. Hayman, Ap-  
 pend. A, § 6 (Odyssey, vol. i.), who  
 shows that the root is *Fad*, which  
 appears in *adfatim*, and that *ἄδην*  
 comes from the hyperthesis of the  
 digamma, ἄFδην. There was also a  
 sibilant variety of the root, resulting

from σFad (ήδης, *suavis*, *suadeo*),  
 whence *satis*, ἄση, ἄσασθαι, ἄσαι (inf.  
 289), &c.

204. ὡς λίπον. Thus, under these  
 circumstances, I left them at home.  
 —τὰ δὲ κ.τ.λ., 'but it' (the bow, i.e.  
 bow and arrows) 'was not, it seems,  
 destined to be of use to me; οὐκ  
 ἐμελλον ὀνήσασθαι τῶν τόξων, as the  
 Attics preferred to say.

208. ἀτρεκὲς αἶμα, distinct, perceptible  
 blood: Schol. ἀντὶ τοῦ ἀτρεκέως  
 εἶδον αὐτὸ, οὐκ ἠπάτημαι.—ἔσσενα, 'I  
 made to start,' or spirit forth. Cf. vi.  
 133, ὅς ποτε μαινομένου Διωνύσου  
 τιθήνας σέυε κατ' ἠγάθειον Νυσηῖον.  
 Od. vi. 89, καὶ τὰς μὲν σέυαν ποταμῶν  
 παρὰ δινηντα.—ἦγειρα κ.τ.λ., cf. sup.  
 139.

209. Cf. i. 418, τῷ σε κακῇ αἴσῃ τέκοι  
 ἐν μεγάροισιν.

214. κάρη τάμοι. Cf. ii. 259, μηκέτ'  
 ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἔπει.—εἰ  
 μὴ κ.τ.λ., 'if I don't snap in two with  
 my own hands this bow and put it  
 on the bright fire; for it has been a  
 bootless companion in the war.' So  
 in the passage just compared, ii. 261,  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φῖλα εἶματα  
 δύσω.

τὸν δ' αὐτ' Αἰνεΐας Τρώων ἀγὸς ἀντίον ἦδα  
 “ μὴ δὴ οὕτως ἀγόρευε πάρος δ' οὐκ ἔσσεται ἄλλως  
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν  
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220  
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι  
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἦδὲ φέβεσθαι·  
 τῶ καὶ νῶι πόλινδε σαώσεται, εἴ περ ἂν αὐτε  
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225  
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἠνία σιγαλόεντα  
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ὄφρα μάχωμαι  
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”  
 τὸν δ' αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός  
 “ Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἠνία καὶ τεῶ ἵππω· 230  
 μᾶλλον ὑφ' ἠνιόχῳ εἰωθότι καμπύλον ἄρμα

218. The words *πάρος οὐκ ἔσσεται ἄλλως* are rather obscure. Heyne explains them, ‘the fortune of the war will not change, till you and I attack Diomed.’ And so most of the translators. The Scholiast has no remark. But *ἄλλως* is often a euphemism, so that the sense may be, ‘no harm shall come to your bow,’ i. e. ‘do not attempt to destroy it,’ &c. In this case, *οὕτως ἀγόρευε* must refer to the particular words in 215, 216; in the former case, ‘talk not so’ will mean, ‘do not decline to act on the conviction that action is vain against Diomed.’

219. *νῶ*. The Schol. Ven. observes that only here and in Od. xv. 475 *νῶ* is the accusative, elsewhere *νῶϊ*.—*πειρηθῆναι*, viz. *αὐτοῦ*. Cf. sup. 129.

221. *ἐπιβήσαιο*, the aorist imperative: see sup. 109.

222. *Τρώιοι*, ‘descended from Tros,’ the ancestor of Aeneas. See xx. 221—230. inf. 265.—*πεδίοιο*, διὰ *πεδίου*, the usual Homeric genitive, e. g. vi. 506, *θεῖρ πεδίοιο κραιπνῶν*.—Hesych. *φέβεσθαι*, *φεύγειν*. The sense is, ‘to give chase or retire over the plain.’ These three verses occur also viii. 105—107.

224. *τῶ καὶ κ.τ.λ.* ‘They will e’en carry us both safe to the city, if on the other hand Zeus shall have given Diomed the victory over us.’—*αὐτε*, viz. contrary to our hopes. Cf. 232. The boast, as the Schol. remarks, has its nemesis in the loss of the horses,

inf. 324.

226. *σιγαλόεντα*, Schol. *λαμπρὰ καὶ ποικίλα καὶ θαυμαστὰ τῇ κατασκευῇ*. See *New Cratylus*, § 461, where the word is derived from a root *σιφ*, seen also in *σίαλος*, ‘the fat of a hog.’ Compare the Pindaric *νεοσίγαλος*, Ol. iii. 4, ‘spick and span,’ ‘bran new, as we say. The derivation from *σιγή*, as causing *silence* through a feeling of admiration, is wrong, and was not acknowledged by the best ancient grammarians, e. g. Hesychius, who says that *σιγαλόωμα* was stuff that the curriers used for softening hides (his reading *δασύνουσιν* being corrected to *μαλακύνουσιν* from Apollon. Lex.).—*ἐγὼ δὲ κ.τ.λ.* The sense is, ‘Do you take the reins, and I will act as *παρὰβάτης*, or fighter; or else you await the approach of Diomed, and I will be driver.’ It appears therefore that Aeneas had invited Pandarus to mount at 221, while he stood himself on the ground. Aristarchus read *ἀποβήσομαι*, and so Heyne; but the former meant ‘I will resign the management of the steeds,’ *ἐκστήσομαι τῆς ἐπιμελείας αὐτῶν*, the latter, ‘I will dismount to fight on foot with Diomed.’—*δέδεξο*, *εἰσπίρ*, see iv. 107, ‘accustomed to drive them,’ Heyne.

231. *εἰωθότι*, supply *ἐλαύνειν αὐτούς*. Schol. *μᾶλλον φησιν ὑπὸ τῷ ἐθάδι καὶ συνήθει ἠνιόχῳ οἰσεῖν τοὺς ἵππους τὸ ἄρμα*. Cf. x. 493, *ἀθήσασον γὰρ εἴ αὐτῶν*, i. e. ἵπποι τῶν νεκρῶν.—*φεβώμεθα*, ‘if

οἴσεται, εἴ περ ἂν αὐτε φεβόμεθα Τυδέος υἱόν·  
 μὴ τῷ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον  
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱός  
 αὐτῷ τε κτεῖνη καὶ ἐλάσση μώνυχας ἵππους.  
 ἀλλὰ σύ γ' αὐτὸς ἔλαυε τέ' ἄρματα καὶ τεῶ ἵππω,  
 τόνδε δ' ἐγὼν ἐπίοντα δεδέξομαι ὀξεί δουρί." 235

ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240  
 τοὺς δὲ ἴδε Σθέnelος Καπανήιος ἀγλαὸς υἱός,  
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα.  
 "Τυδείδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἵν' ἀπέλεθρον ἔχοντας. ὃ μὲν τόξων ἐν εἰδῶς, 245  
 Πάνδαρος, υἱὸς δ' αὐτε Λυκάονος εὐχεται εἶναι·  
 Αἰνεΐας δ' υἱὸς μεγαλήτορος Ἀγχίσαιο  
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.  
 ἀλλ' ἄγε δὴ χαζόμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως  
 θῆνε διὰ προμάχων, μὴ πως φίλον ἦτορ ὀλέσσης." 250

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης  
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω  
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι

we should have to flee from,' &c. Cf. 223.

233. ματήσεται, 'go wrongly,' 'perform their task vainly.' Cf. xxiii. 510, οὐδ' ἐμάτησεν ἰφθίμος Σθέnelος. Aesch. Theb. 37, τοὺς πέποιθα μὴ ματᾶν ὀδῶ. Schol. ματαιοπραγήσωσι, ματαίαν ἔχουσι τὴν προθυμίαν. Hesych. ματήσεται ἀλώσιν, ἀποτύχουσιν. He fears that, if there should be need of a hasty retreat, the horses will not move till they hear the voice of their accustomed driver.—τεὸν φθόγγον, τὴν σὴν ὀμοκλήν.

240. ἐμμεμαῶτε, the nominative; 'eager they drove against Tydides the swift steeds.' So ἐμμεμαῶς, sup. 142.

245. ἀπέλεθρον, Schol. ἀμετρον, πολλήν. See xi. 354.—ὃ μὲν, 'one of them (is) an adept at the bow,' &c. Schol. ἀντι τοῦ τὸν μὲν κ.τ.λ.

249. ἐφ' ἵππων. The Scholiasts explain this, 'let us retreat towards

the horses;' but, as Diomedes appears to have been on foot (cf. sup. 13), the sense probably is, 'let us retreat on the chariot;' for this is virtually an exhortation to mount. Again, the refusal to do so, inf. 255, certainly here implies an invitation.—οὕτως θῆνε, 'do not thus madly rush,' cf. sup. 87.

252. φόβονδε, 'in the direction of flight,'—do not talk of *flying* before any enemy; though in fact the advice had been *χαζέσθαι*, to retire in time. Schol. ὡς γενναῖος, καὶ τὴν ἐπὶ τῷ ἄρμα ἀνάβασιν φυγὴν ὀρίζει.—οὐδὲ σὲ, not even *you*, my trusty squire and friend. There was another reading, preferred by Bekker in ed. 2, οὐδὲ σε π. ο. So also Heyne.

253. γενναῖον, *generosum*, 'consistent with honour,' 'worthy of one well born.' This word is not elsewhere found in Homer, and perhaps it may be thought to indicate the



οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδον ἐστίν.  
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255  
 ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.  
 τούτῳ δ' οὐ πάλιν αὐτῖς ἀποίσειτον ὠκέες ἵπποι  
 ἄμφω ἀφ' ἡμέων, εἴ γ' οὖν ἕτερός γε φύγησιν.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν,  
 εἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260  
 ἄμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
 αὐτοῦ ἐρυκακίειν, ἐξ ἄντυγος ἠγία τείνας,  
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,  
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοῦς.  
 τῆς γάρ τοι γενεῆς ἧς Τρωί περ εὐρύοπα Ζεὺς 265  
 δῶχ' υἱὸς ποιῆν Γανυμήδεος, οὐνεκ' ἄριστοι  
 ἵππων ὅσσοι ἔασιν ὑπ' ἧῶ τ' ἠέλιόν τε.  
 τῆς γενεῆς ἔκλεψε ἀναξ ἀνδρῶν Ἀγχίσις,

composition of a later period.—ἀλυσκαζόντι, by avoiding the contest, ἐκκλίνοντι, ἀποδιδράσκοντι. Cf. vi. 443, εἰ κε κακὸς ὡς νόσφιν ἀλυσκαζῶ πολέμοιο. Od. xvii. 581, ὕβριν ἀλυσκαζῶν ἀνδρῶν ὑπερηγορόντων.—καταπτώσσειν, cf. iv. 224.—μένος, 'my vigour is yet unimpaired': as if only old age or weakness would justify the use of a car.

255. ὀκνεῖω (a lengthened form of ὀκνέω, like κηχεῖω in i. 26), I hesitate, viz. as if it were beneath the credit of a warrior to take such an advantage.—καὶ αὐτως, Schol. καίπερ πεζὸς ὑπάρχων.—τρεῖν, to retire in fear from the contest. Cf. xi. 554, τὰς τε τρεῖ ἐσσύμενός περ. xiii. 515, τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. It was Athene who had armed Diomedes and sent him into the fight, sup. 8.

258. ἄμφω. 'Both, at least, even if one of them shall have fled.' The combination γ' οὖν or γοῦν is said not to be Homeric.

260. πολύβουλος also occurs in Od. xvi. 282. It has reference to Pallas as the goddess of wisdom, and of many devices, rather than as the goddess of war.—σὺ δέ, 'then do you' &c.

262. ἐξ ἄντυγος κ.τ.λ. See on iii. 261. The ἄντυξ is very often represented in ancient works of art. It was a loop or ring of wood on each side of the car behind, and served not only to fasten the reins to, so as to be

ready to the driver's hand as he ascended, but perhaps also as a handle or stay which could be grasped in getting into the car behind. Schol. on 728 inf., αἱ ἀψίδες, ὧν ἀντιλαμβάνονται οἱ ἀναβαίνοντες ἐπὶ τὸ ἄρμα. He rightly adds, ἐνθεν καὶ τὰ ἠγία ἐξάπτονται. Cf. Eur. Hipp. 1183, μάρπτει δὲ χερσὶν ἠγίας ἀπ' ἄντυγος.—τούσδε ἵππους, these horses of ours. Cf. inf. 321.

263. ἐπαῖξαι, either 'make a dash at,' 'try to secure,' (*invade currum Aeneas*, Heyne) or 'leap nimbly upon,' ἐπιθρόσκειν. So ἐπαίσουσα νεῶν in xiii. 687.—μεμνημένος, duly mindful of my orders.

264. μετὰ ἀντὶ τοῦ πρὸς, Schol. Ven. 265. τῆς γάρ τοι κ.τ.λ. 'For know that they are of that same stock which (or perhaps, 'some of which,' or 'from which,' cf. 268) Zeus gave to Tros as an equivalent for his son Ganymede; for which reason they are the best of all steeds that exist under the light of day.' See the story in xx. 232, &c.—οὐνεκα, Schol. ἀντὶ τοῦ τούνεκα. But it might mean that Zeus gave them to Tros because they were the best horses.—For ὑπ' ἧῶ τ' ἠέλιόν τε, a mere periphrasis, Heyne compares vii. 451, τοῦ δ' ἡ τοι κλέος ἐσται ὅσον τ' ἐπικιδναται ἠῶς.

268. τῆς, ταύτης (τινας) ἔκλεψεν Ἀγχίσις.—ὑποσχών, 'by putting his mares to them, without the knowledge of Laomedon.' Hesych. ὑπο-

- λάβρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους.  
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη 270  
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,  
 τῷ δὲ δὴ Διὸς δῶκεν, μῆστωρι φόβοιο.  
 εἰ τοῦτω γε λάβοιμεν, ἀροίμεθά κεν κλέος ἐσθλόν."'  
 ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275  
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός  
 "καρτερόθυμε δαΐφρον, ἀγανοῦ Τυδέος υἱέ,  
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·  
 νῦν αὖτ' ἐγγυῆ πειρήσομαι εἰ κε τύχωμι."'  
 ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος 280  
 καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
 αἰχμῆ χαλκείῃ πταμένη θώρηκι πελάσθη.  
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός  
 "βέβληαι κενεῶνα διαμπερές, οὐδέ σ' οἶω 285  
 δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας."  
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης  
 "ἦμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὴν σφῶϊ γ' οἶω  
 πρὶν ἀποπαύσεσθαι πρὶν ἢ ἕτερόν γε πεσόντα  
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν."  
 ὧς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290

σχεῖν ὑποβαλεῖν. Virgil renders this passage, Aen. vii. 280, 'quos—supposita de matre nothos furata creavit.—θήλεας, as if from ἡ θήλυς, as in θήλυς ἑέρση, Od. v. 467. Soph. Trach. 1062, γυνὴ δὲ θήλυς οὐσα κοῦκ ἀνδρὸς φύσιν.

270. γενέθλη, 'as an offspring' (*proles*), or 'stock' (*suboles*). Another reading is γενέθλης.

272. τῷ δὴ, 'these two.' The Homeric chariot had two, not four, horses, like the Pindaric, Nem. vii. 93.—μῆστωρι, see on iv. 328. The common reading, which Heyne and Spitzner retain, is μῆστωρε, and the Schol. Ven. says it was preferred by Aristarchus.

273. λάβοιμεν, 'capture,' cf. sup. 159.

277. καρτερόθυμε κ.τ.λ. Schol. εἰρωνικός ἐστὶν ὁ ἔπαινος. The irony is continued in ἦ μάλα in the next line (id.).—βέλος ὠκὺ, sup. 90.

282. πταμένη, sup. 99.

283. This verse occurred sup. 101, and the terms of the boast in both passages are very similar.—κενεῶνα, Schol. τὸν ὑπὸ τὰς πλευρὰς τόπον, τὴν λαγόναν, παρὰ τὸ κενὸν εἶναι αὐτὸν ὀστέον.

287. σφῶϊ. Here, as in iv. 236, this seems to be a dual form.

289. ἄσαι, 'to satiate,' from ἄω (ἄρω). See sup. on 203. From the root *Faδ*, as Mr. Hayman observes (Append. p. viii), the δ falls away. Cf. ἄσαιμι, ix. 489.

290. Ἀθήνη. See sup. 117. The direction of the wound, from near the eye to the chin, shows either that the dart, thrown by Diomedes on foot, descended in a curve, or that the guidance of the goddess gave it a preternatural effect. Schol. B. ῥητέον ὅτι ἡ Ἀθηναῖα μείζων οὐσα καὶ ὑψηλότερα ἄνωθεν κατενεχθήναι ἐποίησε τὸ δορυ.

ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.  
 τοῦ δ' ἀπὸ μὲν γλώσσαν πρυμνὴν τάμε χαλκὸς ἀπειρής,  
 αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.  
 ἦριπτε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ  
 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὔθι λύθη ψυχὴ τε μένος τε.

295

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,  
 δείσας μὴ πῶς οἱ ἐρυσαίαιο νεκρὸν Ἀχαιοί,  
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὡς ἀλκί πεποιθώς,  
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔισην,  
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,  
 σμερδαλέα ἰάχων. ὃ δὲ χερμάδιον λάβε χειρὶ  
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,  
 οἴοι νῦν βροτοὶ εἰσ'. ὃ δέ μιν ῥέα πάλλε καὶ οἶος.  
 τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθα τε μηρός  
 ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·  
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντες·  
 ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρως  
 ἔσθη γυνῆς ἐριπών, καὶ ἐρείσατο χειρὶ παχίῃ  
 γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νύξ ἐκάλυψεν.  
 καὶ νύ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,

300

305

310

292. γλώσσαν πρυμνὴν, the tongue at the roots; opposed to ἀκρην, at the tip. Cf. 74, 339.

293. ἐξελύθη, expended its force; or perhaps, 'was loosed,' 'set free.' Hesych. ἐπαύσατο τῆς ὀρμῆς. There was another reading ἐξεσύθη, which the Schol. appears to explain by ἐξῆλθε.

295. παρέτρεσαν, swerved, retired to one side. Similarly περιέτρεσαν, xi. 676.

297. σὺν ἀσπίδι. Above, v. 230, Aeneas was acting as charioteer: here he appears as fighter, παραβάτης. But the Scholiast learnedly shows that it was not uncommon for an armed charioteer to drive, his spear being laid ready to seize in an instant.

299. ἀμφὶ—βαῖνε, he went first on this, then on that side of the body to protect it. Cf. sup. 21, οὐδ' ἔτλη περιβῆναι ἀδελφείου. xvii. 4, ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὡς τις περὶ πόρτακι μήτηρ.

303. μέγα ἔργον. Heyne thinks this phrase equivalent to the later χερμά-

διου μέγα χρῆμα. It can hardly mean 'a wrought stone,' since τρηχὺς in 308 seems opposed to ξεστός, cut or squared. These three lines occur again xx. 285—287. In apposition to the sentence, μέγα ἔργον might mean 'a great effort,' a great feat, or toil.

306. ἰσχίῳ, the hip-joint.—κοτύλην, the cup or socket. The 'two tendons' hold the thigh-bone firmly in its place.—ὦσε κ.τ.λ., pushed away or abraded the skin. So iv. 522, ἀμφότερω δὲ τένοντες καὶ ὄστρα λαῶς ἀναΐδης ἄχρις ἀπηλοίησεν.

309. ἐρείσατο, sc. αὐτὸν ἐπὶ γαίης. The genitive perhaps depends on the idea of ἀπτεσθαι or λαβέσθαι γῆς, to grasp the earth, as it were, for support. This distich occurs also xi. 355, 356. Aeneas dropped on his knees, and so stood supported by one hand. The Schol. thinks that in ἔσθη the notion of ἐμμενεν is implied.

311. ἀπόλοιτο. ἀντί τοῦ ἀπόλετο ἄν, Schol. Ven. Cf. xvii. 70, ἔνθα κε ῥεῖα φέροι κλυτὰ τεύχεα Πανθοΐδαο Ἀτρεί-

εἰ μὴ ἄρ' ὀξὺν νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
μήτηρ ἢ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι  
ἀμφὶ δ' ἔδον φίλον υἱὸν ἐχεύατο πήχχε λευκῷ,  
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν,  
ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυπόλων  
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

315

ἢ μὲν ἔδον φίλον υἱὸν ὑπεξέφερεν πολέμοιο  
οὐδ' υἱὸς Καπανῆος ἐλήθητο συνθεσιῶν  
τάων ἄς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης,  
ἀλλ' ὃ γε τοὺς μὲν εἰὸς ἠρύκακε μώνυχας ἵππους  
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τεΐνας,  
Αἰνεΐαο δ' ἐπαΐξας καλλίτριχας ἵππους

320

ἐξέλασεν Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς,  
δῶκε δὲ Δηϊπύλῳ ἐτάρω φίλῳ, ὃν περὶ πάσης  
τίεν ὀμηλικίης ὅτι οἱ φρεσὶν ἄρτια ἦδη,  
νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως  
ὄν ἵππων ἐπιβὰς λάβεν ἠνία σιγαλόεντα,  
αἶψα δὲ Τυδείδην μέθεπεν κρατερώνυχας ἵππους  
ἐμμεμαῶς. ὃ δὲ Κύπριον ἐπώχχετο νηλεί χαλκῷ,  
γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεῶων  
τάων αἰ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,

325

330

δης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων.  
Also inf. 388—390.

315. κάλυψεν, she held before him as a covering a fold of her shining mantle, i. e. her mantle folded double. For this sense of καλύπτειν (προτείνειν, προϊσχεῖν), see viii. 331, ἀλλὰ θεῶων περίβη, καὶ οἱ σάκος ἀμφεκάλυψεν. inf. 506, ἀμφὶ δὲ νύκτα θούρος Ἄρης ἐκάλυψε μάχῃ. xxi. 321, τόσσῃν οἱ ἄσιν καθύπερθε κάλυψω. Eur. Iph. T. 312, πέπλων τε προῦκάλυπτεν εὐπῆρους ὑφάς.

318. ὑπεξέφερεν. The imperfect is used because the attempt was thwarted, inf. 343.

319. υἱὸς Καπανῆος, Sthenelus, who now proceeds to carry out the injunctions of Diomedes sup. 259—262.

323. ἐπαΐξας, scil. αὐτῶν, sup. 263.

326. ἀρτία οἱ, Hesych. προσηρμοσμένα, sentiments friendly to himself, suited to his own feelings. Hence ἀνάρσιος, 'hostile,' for ἀνάρτιος.

328. ὄν ἵππων. Returning to and remounting the chariot he had left behind, sup. 321, while he drove off

the steeds of Aeneas.—μέθεπεν, Schol. κατόπιν ἤλαυνεν. The construction with the double accusative is remarkable, and is one of many peculiarities in this episode about Diomedes wounding Aphrodite. In viii. 126, we have δ δ' ἠνίοχον μέθεπε θρασύν, 'went in quest of,' and in x. 516, ὡς ἰδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἐπούσαν. So also xvii. 189, θεῶων δ' ἐκίχανεν ἑταίρους ὄκα μάλ', οὐ πω τῆλε, ποῖ κραινοῖσι μετασπών.

330. ὃ δὲ, 'but he (Diomedes) had gone off to attack Cypris with the ruthless brass, knowing in his heart that she was an unwarlike goddess, and not one of those who control the actions of men in the fight,—neither an Athena, in sooth, nor a city-destroying Enyo (Bellona).' The real motive of the attack was, not his own conviction about the character of the goddess, but the command of Pallas, sup. 131. Schol. ἐγίνωσκεν ὅτι τούτου χάριν ἐκείνη ἐπέτρεπεν αὐτὴν τρωθῆναι.

332. κοιρανέουσιν may be used abso-

οὐτ' ἄρ' Ἀθηναίη οὔτε πολίπορθος Ἐννώ.  
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,  
 335 ἔνθ' ἔπορεξάμενος μεγαθύμου Τυδέος υἱός  
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῳ δουρί  
 ἀβληχρήν· εἶθαρ δὲ δόρῳ χροῦς ἀντετόρησεν  
 ἀμβροσίῳ διὰ πέπλον, ὃν οἱ Χάριτες κάμον αὐταί,  
 πρυμνὸν ὑπερ θέναρως. ῥέε δ' ἄμβροτον αἶμα θεοῖο,  
 310 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·  
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·  
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.  
 ἧ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.  
 καὶ τὸν μὲν μετὰ χερσὶ ἐρύσσατο Φοῖβος Ἀπόλλων  
 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπόλων  
 345 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
 τῇ δ' ἐπὶ μακρὸν ἄνσε βοῆν ἀγαθὸς Διομήδης  
 “ εἶκε, Διὸς θύγατερ, πολέμου καὶ δημοτῆτος.  
 ἧ οὐ ἄλις ὅττι γυναικας ἀνάλκιδας ἠπεροπεύεις;

tutely, as in ii. 206, ὡς ὁ γε κοιρανέων  
 δῖεπε στρατὸν, in which case ἀνδρῶν  
 πόλεμον κάτα must be joined, or κοι-  
 ρανέειν ἀνδρῶν may mean to exercise  
 such authority over men as Pallas  
 did over Diomedē. See on this pas-  
 sage Gladstone, 'Studies,' vol. ii. p.  
 252.

334. ἐκίχανε, 'just as he was coming  
 up with her in pursuit through the  
 numerous host, then making a reach  
 at her, the son of magnanimous Ty-  
 deus wounded the hand near the  
 end, springing at her, with his sharp  
 spear, in the weak part; and at once  
 the spear pierced the flesh, through  
 the immortal garment which the  
 Graces had made for her, above the  
 base of the palm' (the lower part of  
 the flat of the hand).—ὀπάζων, διώ-  
 κων, the goddess having retired to  
 convey Aeneas out of the fight, sup.  
 318.—ἀβληχρήν, Hesych. ἀσθενῆ. An-  
 other form was βληχρὸν, the ἄ being  
 euphonic. Perhaps from βληχ = βλακ  
 (μαλακός).—ἀντετόρησεν, perhaps  
 from ἀνά and τετορεῖν (root τωρ, τρο),  
 though we have ἀντιτορήσας, com-  
 pounded with ἀντί, in x. 267. Com-  
 pare ἀμ-πεπαλῶν, and the redupli-  
 cated future τετορήσω in Ar. Pac. 381.  
 —χροῦς, sc. μέρος τι.

339. θέναρ is a very rare word, oc-  
 ccurring in Pind. Pyth. iv. 206, for the

ἔσχαρὰ or hollow on the top of an  
 altar, and Isthm. iii. 74, πολιᾶς ἀλός  
 ἐξενυῖων θέναρ, 'the basin of the sea.'  
 Like the Aeschylean word ἰχώρ which  
 follows, and occurs only again inf.  
 416, θέναρ seems to point to the dia-  
 lect of a post-Homeric age. It is clear  
 from 458 inf. that the part wounded  
 was the wrist (cf. χεῖρα ἀραιήν, 425,  
 the thin or narrowed part of the  
 hand); so that ἄκρην χεῖρα, 336, may  
 mean the hand at the extremity of  
 the arm, or possibly, the lower end  
 or base of the hand.

340. ἰχώρ, the thinner and more  
 ethereal fluid that is supposed to fill  
 celestial veins, and is not produced  
 from earthly food and drink. In  
 Aesch. Ag. 1455, it is a synonym of  
 αἶμα.

343. υἱόν, viz. Aeneas, whom she  
 was carrying, sup. 318.—μετὰ χερσὶ,  
 sc. λαβῶν.—ἐρύσσατο, rescued and  
 protected by enveloping him in a  
 sable cloud. But perhaps 345, 346  
 are wrongly repeated from 316, 317  
 sup.

347. τῇ δ' ἐπὶ κ.τ.λ. See sup. 283.—  
 εἶκε, ἀποχώρει. Compare iii. 406.

349. ἠπεροπεύεις, you beguile, de-  
 ceive; cf. iii. 39. Schol. Vict. τινὲς  
 ἀναφέρουσιν ἐπὶ τὴν Ἐλέην. See Glad-  
 stone, 'Studies,' vol. ii. p. 247.—πωλή-  
 σεαι, φοιτήσεις, as inf. 788, ὄφρα μὲν ἐς

εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἣ τέ σ' ὄλω  
ρίγησιν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι." 350

ὣς ἔφαθ', ἣ δ' ἀλόουσ' ἀπεβήσεται, τείρετο δ' αἰνώσ.  
τὴν μὲν ἄρ' Ἴρις ἐλόουσα ποδὴνέμος ἕξαγ' ὀμίλον  
ἀχθομένην δδύνησι μελαίνετο δὲ χροά καλόν. 355

εὖρεν ἔπειτα μάχης ἐπ' ἄριστερὰ θδύρον Ἄρηα  
ἦμενον ἠέρι δ' ἕγχος ἐκέκλιτο καὶ ταχέ' ἵππω.  
ἣ δὲ γνῆξ ἐριποῦσα κασιγνήτοιο φιλοιο,  
πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους.  
" φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,  
ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἕδος ἔστί. 360  
λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνήρ  
Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."

ὣς φάτο, τῇ δ' ἄρ' Ἄρης δῶκεν χρυσάμπυκας ἵππους.  
ἣ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.  
πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἠνία λάζετο χερσίν, 365  
μάστιξεν δ' ἐλάαν τῶ δ' οὐκ ἄκοντε πετέσθη.  
αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἕδος, αἰπὺν Ὀλυμπον.  
ἐνθ' ἵππους ἔστησε ποδὴνέμος ὠκέα Ἴρις  
λύσσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ'

πόλεμον πωλέσκειτο διὸς Ἀχιλλεύς.—ἐτέρωθι, scil. οὔσα, 'even if you should hear of it when far away.'

352. ἀλόουσα, ἀδημονοῦσα, Hesych. 'Beside herself with the pain,' 'ill at ease.' So ἡ ἀλύεις (of the emotion of joy), Od. xviii. 333. With the *υ* long, the word belongs to the tragic vocabulary.—τείρετο, 'was sore oppressed;' so xiii. 539, οἱ τὸν γε προτὶ ἄστῃ φέρων βαρεὰ στενάχοντα, τεϊρόμενον.

353. ἄρ', ἔπειτα, 'her then Iris took and led out of the crowd.' Usually, Ἴρις (from *Feréin*, meaning 'the messenger,' as Ἴρος was so called because he was an ἄγγελος, Od. xviii. 6, 7) takes the *F*.

354. μελαίνετο, 'was darkened.' The Schol. explains it, 'turned to a livid hue.' Perhaps, as the goddess was ἀναίμων (sup. 342), this is better than to refer it to the stains from the wound.

355. εὖρεν ἔπειτα. Compare iv. 89. Ares had been led out of the fight, and seated by the Scamander, sup. 35, 36, by Athena.—ἠέρι, 'upon a mist,' viz. a supernatural mist that propped

and supported it. This is a harsh figure; but it seems safer to follow the regular construction of *κεκλίσθαι* with a dative (e. g. xi. 371, 593), than with Heyne to explain it (*ἐν* ἠέρι δὲ ἐκέκλιτο (*ἐπὶ τῇ γῆ*) τὸ ἕγχος. Perhaps the verse is spurious.—ἵππω, supply *ἴσταντο*, or perhaps *ἐκρῦφθεν* (*ἠέρι*).

357. γνῆξ ἐριποῦσα (sup. 309) here seems to mean 'falling on her knees as a suppliant,' especially in connexion with *πολλὰ λισσομένη*. Heyne prefers the sense 'dropping from exhaustion.'—*κασιγνήτοιο*, governed by *ἵππους*. She asks for the now unused steeds of her brother Ares.—*χρυσάμπυκας*, with golden frontals to their bridles. Schol. ἀμπυξ ἐκαλεῖτο χρυσή σσερὰ τὰς περὶ τὸ μέτωπον τῶν ἵππων τριγὰς συνδέουσα.

359. κόμισαι, Schol. ἐπιμελήθητι. The active is more usual in the sense of 'take care of;' the middle may perhaps be rendered, 'take me back to yourself,' 'take me to your care.'

362. νῦν γε, now that he has attacked one of the immortals. This verse occurs inf. 457.

ἦ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτην, 370  
μητρὸς ἑῆς. ἦ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,  
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν.

“ τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων  
μαψιδίως, ὡς εἶ τι κακὸν ῥέζουσιν ἐνωπῇ; ”

τὴν δ' ἡμίβητ' ἔπειτα φιλομειδῆς Ἀφροδίτη 375

“ οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,  
οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο  
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατος ἐστίν.

οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,  
ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

τὴν δ' ἡμίβητ' ἔπειτα Διώνη δία θεάων

“ τέλαθι, τέκνον ἐμόν, καὶ ἀνάσχει κηδομένη περ’

πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες

ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.

τλῆ μὲν Ἄρης, ὅτε μιν Ὀτος κρατερός τ' Ἐφιάλτης, 385

παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·

χαλκῶ δ' ἐν κεράμῳ δέδετο τρεῖσκαίδεκα μῆνας.

καὶ νύ κεν ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,

εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια

Ἑρμῆ ἐξήγγειλεν· ὃ δ' ἐξέκλειψεν Ἄρηα 390

370. ἐν γούνασι, sc. *viribus deficiens*, Heyne. Rather, perhaps, as sup. 357, in supplication for aid or sympathy.

374. μαψιδίως, *frustra, immerito*, without your deserving it.—ὡς εἰ κ.τ.λ., ‘as if you had been doing some harm openly.’ Schol. ἐνωπῇ, ἦτοι ἐν ὄψει ἀδικούσαν. She means that detection in a wrong might have justified the punishment.

376. ὑπέρθυμος. Schol. ἀλόγιστος καὶ μεστὸς θυμοῦ. Cf. xiv. 250.

383. To console her daughter for suffering harm at the hands of a mortal, Dione enumerates instances of similar wrongs. These are curious and doubtless very ancient legends, adopted, as Heyne suggests, from earlier poems, or perhaps, *ἱεροὶ λόγοι*, myths pertaining to the mysteries. Similar allusions to known tales occur i. 590. xiv. 257. The story of Otus and Ephialtes, who rebelled against the gods, is touched upon in *Od.* xi. 308—320. See also Apollodorus, i. 7, 4. They were the sons of Poseidon, but their reputed father was Alæus;

and being enraged with Ares (it would seem, from the Schol., for slaying Alæus), they enclosed him in a brass-bound crock, till he was at length liberated by Hermes, on the information of Eëriboea, the wife of Alæus. The story would seem to be of Cyprian, i. e. of Phoenician, origin.

384. ἐπὶ belongs to *τιθέντες*. Men and gods, by their mutual misconduct, impose on each other severe pains. Cf. inf. 874.

387. κεράμῳ. The Schol. says that the Cyprians called a prison *κέραμος*. But probably (as Mr. Birch suggests, ‘Ancient Pottery,’ vol. i. p. 252) a great earthenware *πίθος*, clamped with copper, is meant,—such as that in which Diogenes is said to have resided. Compare the similar legend of Danaë being enclosed in a chest, and the later one of the shepherd in Theocr. vii. 84; also the story of ‘The Fisherman’ in the Arabian Nights.

388. ἀπόλοιτο. For the optative see sup. 311.

ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.  
 τλῆ δ' Ἡρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν διστῶ τριγλώχινι  
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβειν ἄλγος.  
 τλῆ δ' Αἰδης ἐν τοῖσι πελώριος ὤκυν διστόν, 395  
 εὔτε μιν αὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,  
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.  
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἰστός  
 ὦμφ ἐν στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω  
 ἤκεσατ'· οὐ μὴν γάρ τι καταθηγὸς γε τέτυκτο.  
 [σχέτλιος, ὄμβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,  
 ὃς τόξοισιν ἔκηδε θεοὺς οἱ Ὀλυμπον ἔχουσιν.]  
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη. 405  
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,  
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχηται,  
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν  
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.  
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν, 410  
 φραζέσθω μή τις οἱ ἀμείνων σείῳ μάχηται,

392. Ἡρη. The story, as given in the Schol., is that when Hercules had applied to Neleus, the father of Nestor, to be purified from the murder of Iphitus the son of Eurytus, he was at first rejected, and in consequence invaded and ravaged Pylos. Hera received a wound in the engagement, in assisting Neleus, all of whose sons were slain, except Nestor. To this incident allusion is made in xi. 690—693.

395. Αἰδης. Hercules, in his contest with Pluto for the dog Cerberus, was said to have wounded with his arrow the god of the infernal regions. This myth, like that of Hercules rescuing Alcestis from the grip of Death, probably symbolized human strength struggling with the Destroyer. According to some, this conflict was also at Pylos, and so a part of the last mentioned. See Pindar, Ol. ix. 30—33, where however he makes the fray include also Poseidon and Apollo.—ἐν τοῖσι, among those mentioned sup. 333.

396. ὁ αὐτὸς is rarely used in Homer in the Attic sense, *idem*. See however on 391.

401, 402. This distich occurs inf. 900, 901.—ὀδυνήφατα, 'pain-slaying,' 'pain-destroying'; cf. ἀρείφατος, from φάω = φένω (inf. 531). For the φάρμακα ἐπίπαστα, see iv. 219.

403. ὃς, sc. Ἡρακλῆς.—οὐκ ὄθετο, οὐκ ὤκνει, οὐκ ἠδέϊτο. See i. 181.—αἴσυλα, Schol. ἀμαρτωλά, παράνομα. Hesych. κακά, ἀδίκα, ἀμαρτήματα. Cf. Od. ii. 232, ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι.

405. The ἐπὶ pertains to ἀνῆκε, and so does not throw back its accent. (Schol. B.)

407. μάλ' οὐ δηναῖος, Schol. οὐ μάλα χρόνιος. This adjective does not occur again in Homer. For the doctrine, cf. vi. 140, οὐδ' ἀρ' ἔτι δὴν ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πάσι θεοῖσιν.

408. παππάζουσιν, 'call him father,' does not seem a word of the early Greek dialect. παππίζειν occurs in Ar. Vesp. 609.

411. ἀμείνων. Schol. περὶ Ἄρεος



μη δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη  
 ἐξ ὕπνου γούωσα φίλους οἰκῆσας ἐγείρη,  
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,  
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.” 415

ἦ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχώ χειρὸς ὁμόργυν  
 ἄλθετο χεῖρ, ὀδύνας δὲ κατηπιόντο βαρεῖαι.  
 αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη  
 κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.  
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη. 420

“Ζεῦ πάτερ, ἦ ῥα τί μοι κεχολώσεται ὅτι κε εἶπω;  
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιάδων ἀνιείσα  
 Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,  
 τῶν τινα καρρέζουσα Ἀχαιάδων ἐνπέπλω  
 πρὸς χρυσῆν περόνη καταμύξατο χεῖρα ἀραιήν.” 425

ὧς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
 καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην  
 “οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆμα ἔργα,

προλέγει (inf. 855).—Aegialea was the youngest of the daughters of Adrastus, the wife of Diomedes, his father Tydeus having married an elder sister, Deipyle.—δὴν, Schol. ἐπὶ πολὺν, i. e. lest she should do this day after day, vainly expecting her lord's return.—οἰκῆσας, her domestics, vi. 366. The Schol. says, ὡς δοκεῖ τοῖς παλαιοῖς, οὐ τοὺς δούλους λέγει ὁ ποιητῆς, ἀλλ' ἀπλῶς τοὺς ἐν οἴκῳ. But cf. Theocr. xxiv. 50, where Amphitryon calls out in alarm, ἀνστάτε, δμῶες ταλασίφρονες· αὐτὸς αὐτεῖ.—κουρίδιον πόσιν, see on i. 114.—τὸν ἄριστον, again the later use of the article.

416. ἰχώ, as if from ἰχῶς, as ἰδρῶ for ἰδρώτα, xi. 621. With the double form ἰχῶς and ἰχώρ (sup. 340) we may compare *honos* and *honor*, *arbos* and *arbor* &c.—ἄλθετο, Schol. ἰγιούτο. Hesych. ἰγιάζετο· παρὰ τὴν ἀλθαίαν. The root is ἀλθ or ἀλθ, connected with ἀλθαίνω, ἀλδήσκω, and our *heal*.—κατηπιᾶν must here be assumed as a transitive form, 'to assuage.' The word is ἀπαξ λεγόμενον.

418. αὐτε, viz. in reply to the taunts of Zeus in iv. 7. (Schol.) Zeus had there contrasted the energy of Aphrodite with the inactivity of Hera and Athena; and these now retort, that Aphrodite has met with the fruits of

her zeal in the Trojan cause.

422. ἦ μάλα δὴ κ.τ.λ. 'Now indeed to some purpose has Cypris, in persuading some other Grecian girl to go with the Trojans (i. e. with a Trojan paramour), for whom she (viz. the goddess) has conceived such wonderful fondness,—in stroking one of them, I say,—those gracefully-attired Achaean ladies,—scratched the narrow part of her hand against a golden brooch.'—ἀνιείσα, Schol. and Hesych. ἀναπειθουσα. Properly, the word seems used in reference to female restraint, and means 'letting her have her free will in the matter.' Similarly ἀνίσει θυμὸς ἀγήνωρ νεικεῖεν βασιλῆας, in ii. 276. Soph. El. 516, ἀνεμεινῆ μὲν, ὡς εἰκας, αὐ στρέφει.—σπέσθαι, epicorist of ἐπομαι.—φίλησεν irony, in reference to iv. 11, 12.

424. καρρέζουσα, *demulcens*, as sup. 372, χειρὶ δὲ μιν κατέρεξε. The κα is the short form of κατὰ, as in κάμβαλε (or κάμβαλε) κατὰ ῥόνον &c.—ἀραιήν, the thin or narrow hand, the wrist, sup. 339.

426. μείδῃσεν, viz. he took the retort good-naturedly.

428. οὐ δέδοται, 'have not been assigned to you,' as your office, τιμὴ or γέρας. Cf. Aesch. Suppl. 1024, δέδοται δ' Ἀρμονία μοῖρ' Ἀφροδίτης, ψευδραία

ἀλλὰ σύ γ' ἱμερόεντα μετέρχαιο ἔργα γάμοιο·  
ταῦτα δ' Ἄρηι θεῷ καὶ Ἀθήνῃ πάντα μελήσει." 430

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
Αἰνεΐα δ' ἐπόρουσε βοῆν ἀγαθὸς Διομήδης,  
γινώσκων ὃ οἱ αὐτὸς ὑπέειχε χεῖρας Ἀπόλλων·  
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ  
Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,  
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.  
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
δεινὰ δ' ὀμοκλήσας προσέφη ἐκάεργος Ἀπόλλων  
" φράζεο Τυδείδῃ καὶ χάζεο, μηδὲ θεοῖσιν 440  
ἴσ' ἔθελε φρονεῖν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."

ὡς φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,  
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.  
Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445  
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.  
ἦ τοι τὸν Δητῷ τε καὶ Ἄρτεμις ἰοχέαιρα

τρίβοι τ' Ἐρώτων.—ἀλλὰ σύ γε κ.τ.λ.  
"Tis yours rather to pursue (engage  
in) the amorous acts of marriage,"  
i. e. not the savage action of war,  
(ταῦτα πάντα). Compare Aesch. *ut  
sup.*, τίεται δ' αἰολόμητις θεὸς ἔργος  
ἐπὶ σεμνοῖς.

432. Aeneas, who has just before  
(297 seqq.) been attacked and defeated  
by Diomed, rescued by Aphrodite,  
(314,) and again by Apollo, (344,) is a  
second time assailed by the same  
hero, and again delivered by Apollo.  
The courage and determination of  
Diomed, in the face of all difficulties,  
are thus brought out. But there is  
ground for suspecting that this part  
of the poem, *Διομήδους ἀριστεία*, has  
been remodelled from older ballads.  
It is pretty evident that 435, 436  
have been made up from sup. 31, 32,  
and 457 repeated from 362; while the  
distich 452, 453 occurs in xii. 425, 426.

433. *γινώσκων*, 'though with a full  
knowledge that,' &c. This is added  
to show his reckless and even impious  
daring.—οἱ, viz. over Aeneas, sup. 344.  
—ἴετο, ὤρματο, ἐπεθύμει.

437. *ἐστυφέλιξε*, pushed back, re-

pulsed his (Diomedes's) shining shield.  
So ἐξ ἐδρών στυφελίξαι, i. 581.

440. φράζεο, φυλάσσου, εὐλαβήθητι.—  
ἴσα φρονεῖν, ἰσοφερίζειν, ἰσοῦσθαι.

443. τυτθόν. The Schol. remarks  
that the retiring only a little back  
shows the valour of Diomed; whereas  
in xvi. 710, Patroclus, to whom Apollo  
had said χάζεο, retreated πολλὸν ὀπί-  
σω. The whole passage in bk. xvi.  
from 702 to 711, contains verses and  
phrases repeated from the present  
one, e. g. the distich 443, 444 occurs  
xvi. 710, 711.

446. The γε here is bad, and does  
not read like the true epic style. We  
might add that κίδαων in 448 is  
ἅπαξ εἰρημένον in the sense of 'to  
make sound,' and that the device of  
the wraith, or sham Aeneas, is more  
like the tale of the pseudo-Helen in-  
vented by Stesichorus, or the pseudo-  
Hera of Pindar, Pyth. ii. 36.—The  
Schol. explains κίδαων by λόγῳ παρε-  
μυθοῦντο. In x. 68, πάντας κίδαων,  
it has the usual sense of 'complimenting,'  
'giving credit to.' Heyne  
explains it, "oris decus ac venustatem  
ei reddiderunt."

ἐν μεγάλῳ ἀδύτῳ ἀκρόντο τε κύδαινον τε  
 αὐτὰρ ὃ εἰδῶλον τεῦξ' ἀργυρότοξος Ἀπόλλων  
 αὐτῷ τ' Αἰνεία ἕκλον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δὲ εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ  
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας  
 ἀσπίδας εὐκύκλους λαισήμια τε πτερόεντα.

δὴ τότε θεῶν Ἄρηα προσήδα Φοῖβος Ἀπόλλων  
 “Ἄρες ἀρές, βροτολογεῖ μαιφόνε, τειχεσιπλήτη, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,  
 Τυδείδην; ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

Κύπριδα μὲν πρῶτα σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρη, 460

Τρῳάας δὲ στίχας οὖλος Ἄρης ὄτρυνε μετελθών,  
 εἰδόμενος Ἀκάμαντι θοῶ ἠγήτορι Θρηγκῶν.

υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν  
 “ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,  
 ἐς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης ἐνποιήτησι μάχωνται;

κεῖται ἀνὴρ ὃν ἴσον ἐτίομεν Ἐκτορι δῖῳ,

Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο.

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.”

ὣς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου. 470

ἐνθ' αὖ Σαρπηθῶν μάλα νείκεσεν Ἐκτορα δῖον.

“Ἐκτορ, πῆ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεςκες;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων

452, 453. See on xii. 425, 426.

456. οὐκ ἂν ἐρύσαιο, 'would you not (i. e. do) withdraw (or keep away) this man from the fight?' Cf. sup. 32.

458. Κύπριδα, Schol. τὴν ἐρωμένην σοῦ.

461. οὖλος, δλοός. See on ii. 6.—'Ακάμαντι, see ii. 844. Ares, it will be remembered, supported the Trojan side.

466. The Schol. compares iv. 427, ἦ μένετε Τρῳάας σχεδὸν ἐλθέμεν, κ.τ.λ.—ἐνποιήτησι, as ποιητὰς πύλας in xii. 669, βοῶν ἐνποιητῶν xvi. 636.

467. κεῖται ἀνὴρ. Either Ares did not know that it was only the εἰδῶλον that was being fought for, (Aeneas

returning safe to his companions, inf. 514,) or he adopted the fraud in order to encourage the men to fight, by pretending that they ought to rescue the body.

471. νείκεσεν. According to the Schol., Hector had retired from the fight in consequence of the violation of the treaties.—φῆς, ἔφης, Schol. ὑπέλαβες. 'You fancied, I suppose, that without hosts and allies you would keep the city alone, supported by your relations by marriage and your brothers.' In ἐξέμεν there seems an allusion to the name Ἐκτωρ, 'the holder,' on which see vi. 403.

οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν  
 τῶν νῦν οὐ τίς ἐγὼ ἰδέειν δύναμι' οὐδὲ νοῆσαι,  
 ἀλλὰ καταπτώσσοσι, κύνες ὡς ἀμφὶ λέοντα·  
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἐνεμεν.  
 καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μάλα τηλόθεν ἴκω·  
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινηέντι,  
 ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,  
 κὰδ δὲ κτήματα πολλὰ, τὰ ἔλδεται ὅς κ' ἐπίδουής.  
 ἀλλὰ καὶ ὡς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς  
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον  
 οἶόν κ' ἤε φέροισιν Ἀχαιοὶ ἢ κεν ἄγοισιν.  
 τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσιν.  
 μὴ πως, ὡς ἀψίσι λίνου ἀλόντε πανάγρου,  
 ἀνδράσι δυσμενέεσσι ἔλωρ καὶ κῦρμα γένησθε,  
 οἳ δὲ τάχ' ἐκπέρσοσ' ἐν ναιομένην πόλιν ὑμῖν.  
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ,

475

480

485

490

476. καταπτώσσοσι, cf. iv. 422. They crouch in alarm like dogs when fighting round and besetting a lion, yet fearing to attack it. The allusion, according to the Schol., is to Paris, who has been carried away from the fight, iii. 380.

477. ἐνεμεν, ἐνεσμεν τῇ πόλει οἱ τῷ στρατῷ.—καὶ γὰρ ἐγὼν, i. e. καὶ ἐγὼ γὰρ κ.τ.λ.—τηλοῦ, he appears to distinguish the Lycian 'eddying Xanthus' (see on ii. 877) from the river of the same name and the same epithet in xiv. 434.

481. κὰδ δὲ, κατέλιπον δὲ, as if he had said κατὰ μὲν ἄλοχον ἔλιπον.—τὰ ἔλδεται, 'which he hopes to get whoever is in want of them,' viz. by the death of the owner in a distant land.—καὶ ὡς, viz. even though I am not under the necessity of fighting for a livelihood. Schol. ἔχων τὰ πρὸς ζωῆν, ὥστε μὴ μάτην ὑπὲρ ἀλλοτρίων κινδυνεύειν.

483. ἀτὰρ κ.τ.λ. 'And yet I have not, like you, any property here such as the Achaeans might plunder and carry off.' Hector, who does *not* fight, has much more reason for action than Sarpedon, who does fight.

485. ἔστηκας, stand idle, as in ii. 170. iv. 328.—ὄρεσσιν, ὄαρεσσιν, 'their wives,' viz. to prevent them being

carried off captive, iii. 301. Cf. ix. 327, ἀνδράσι μαρναμένους ὁσίων ἐνεκα σφετεράων. This seems an ancient word, and the ο (as in οἶος, οἶκος,) probably represents F, so that *Fap, hwar*, was virtually the same as *hwre, whore*, though the senses have somewhat changed. Hence also ὄαρίζειν, vi. 516.

487. ἀψίσι, Hesych. συναφαῖς, 'in the tyings (or meshes) of a net.' In this sense the word is not elsewhere used.—πανάγρου, παναλώτου, Aesch. Ag. 353.—ἀλόντε the *ā* seems to be long *in thesi* by pronouncing the *ā* double. Spitzner thinks the *ā* is naturally long in the Homeric participle, as in the Attic *εάλων*, where, however, the augment seems rather the cause of the *ā*. The Schol. explains the dual to mean ὑμεῖς καὶ αἱ γυναῖκες.—μὴ γένησθε, supply δέδοικα, or σκοπεῖτε. Usually, a fuller stop is placed at γένησθε, but μὴ will take also the future in the sense of 'lest.'

490. σοὶ δὲ χρὴ. 'To you these matters should be a constant care both by night and by day, entreating the captains of the far-famed allies to hold on staunchly; and you should (thus) remove from yourself severe reproof.' The sense, as the Schol. remarks, is, 'You ought to exhort the

ἀρχοὺς λισσομένω τηλεκλειτῶν ἐπικούρων  
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."  
 ὧς φάτο Σαρπηθῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.  
 αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντη, 495  
 ὄτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.  
 Ἄργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.  
 ὧς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλώας  
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500  
 κρίνη ἐπειγομένον ἀνέμων καρπὸν τε καὶ ἄχνας,  
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί, ὧς τότε Ἀχαιοὶ  
 λευκοὶ ὑπερθ' ἐγένοντο κοιμισάτω, ὃν ῥα δι' αὐτῶν  
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

allies, rather than the allies exhort you.' With ἀποθέσθαι he supplies *χρή*, but it is not clear, as Heyne observes, whether *σε* is the subject to ἀποθέσθαι, or ἀρχοῦς. For ἀποθέσθαι, (a metaphor from setting down a burden,) cf. Hes. Opp. 762. *φήμη—κούφη μὲν αἴερα, ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι.—νωλεμέως*, iv. 428.—*κρατερὴν*, i. 25. The 'reproach' was perhaps that to which Hector replies in xvii. 221, viz. of his having collected the allies for purposes of private ambition.

494. *ἄλτο*. The subject appears to be, not Hector, but Sarpedon; who having said *Δυκίους ὄτρύνω* sup. 482, now gives an example of his energy.—*δοῦρε*, the two spears of a hoplite, iii. 18.

497. *ἐλελίχθησαν*, 'rallied,' lit. 'were turned round' to the fight.—*ἀολλέες* (*ἄμα* and *εἰλέω*), 'in a close compact body.'

499. *ἄχνας*, the small flakes of chaff, broken spikes &c. from the corn, also the bits of white spray carried by the wind, iv. 426. Hence, probably, our word *awns*.—*ἱεράς*, because threshing-floors were under the protection of Demeter. Translate: 'and as the wind carries chaff over the sacred threshing-floor while men winnow, when the brown Demeter (or, the goddess of the ripe crops) separates, as the winds bear upon it, the grain from the refuse, and the chaff-floors (i. e. level places for holding the chaff) begin to

whiten; so did the Achaeans then become white above (viz. on heads and shoulders) with the dust-cloud, which the feet of the horses going through them stirred up to the brazen vault of heaven.' The process of winnowing is very fully and minutely described in Xenophon's *Oeconomicis*, chap. xviii. § 4—8.

501. *κρίνη*, in the primary sense, (root *κριν*, *cern*.) *βράττειν*, *διακρίνειν*, Plat. Sophist. p. 226, B.

504. *ἐπέπληγον*. Schol. Lips. *πλήττοντες ἐκίνουν. ἐκ τοῦ πέπληγα μέσου παρακειμένου ἔθει Συρακοσίων τὸ πέπληγα, ὡς πεφύκω*. The word is therefore the imperfect, not the reduplicated aorist, in which the second syllable is commonly short, as in *πεπιθεῖν*, *ἀμπεπαλῶν*, &c. But *πλήσσειν κόνιν ἐς οὐρανὸν* is a short way of saying *πλήσσοντες ἐκίνουν, ἤγειρον κ.τ.λ.*—*δι' αὐτῶν, διὰ μέσων τῶν Ἀχαιῶν*, supply *θύνοντες*. Heyne thinks we may better explain *δι' αὐτῶν ἄψ ἐπιμισγομένον*, as referring to the Trojans, *propter ipsos, per ipsos, iterum congressos*. Schol. *ἐκ δευτέρου τῶν Τρώων προσμυγνύτων τοῖς Ἀχαιοῖς*. Translate, 'as they came back to the fight (after each repulse); for the charioteers kept ever turning them round.' The sense seems to be, 'the Trojan horses, by rushing to and fro through the Grecian lines, raised a cloud of dust that covered the combatants.' Compare ii. 150, *ποδῶν δ' ὑπένερθε κονίη ἴστατ' αἰερομένη*.

ἀψ' ἐπιμισγομένων· ὑπὸ δὲ στρέφον ἥνιοχῆες. 505  
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα  
 θούρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,  
 πάντοσ' ἐποιοχόμενος· τοῦ δὲ κραιάειν ἐφετμάς  
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει  
 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην 510  
 οἰχομένην· ἧ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.  
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ' ἀδύτοιο  
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμῆνι λαῶν.  
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν  
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515  
 καὶ μένος ἐσθλὸν ἔχοντα. μετάλλησάν γε μὲν οὐ τ'  
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρει  
 Ἄρης τε βροτολοιογὸς Ἔρις τ' ἄμοτον μεμαῖα.  
 τοὺς δ' Αἶαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης  
 ὄτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520  
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,  
 ἀλλ' ἔμενον νεφέλῃσι εἰοκότες, ἅς τε Κρονίων

506. οἱ δὲ, the fighting-men in the Trojan chariots, who brought the valour of their hands to bear direct against the enemy. Schol. καὶ οἱ μὲν ἥνιοχοι ἐπιστρέφουσι τοὺς ἵππους, οἱ δὲ ἐπιβάται τὸ μένος φέρουσιν.—νύκτα ἐκάλυψεν, spread night as a covering; see sup. 315. So viii. 331, ἀλλὰ θεῶν περίβη, καὶ οἱ σάκος ἀμφεκάλυψεν. Cf. xxi. 6, ἥρα δ' Ἠρῆ πῖνα πρόσθε βαθεῖαν ἐρκεμέν. Schol. ὁ Ἄρης σκοτοῖ αὐτοὺς—ἵνα οἱ μὲν λευκανθέντες ὁρῶντο, οἱ δὲ σκέπτοντο. The Greeks were white with dust, and so rendered conspicuous to the enemy, who were themselves fighting in obscurity.—ἐποιοχόμενος, see on i. 31.

509. χρυσαόρου, the god of the golden sword, ἄορ. See xv. 256. He is χρυσάωρ in Hes. Opp. 769. As the bow, not the sword, was the weapon of Apollo, this epithet seems an early indication of the character of the sun-god.—ἀνώγει, 'had ordered,' viz. sup. 456.

511. οἰχομένην, gone from the contest, sup. 133.—ἀρηγῶν, iv. 7. The high attributes of Pallas, the patroness of the Greeks, appear in this, that even Apollo, a god second only to her in power, dares not act openly

in favour of the Trojans till she has fairly left the field.

513. ἦκε, ἀνῆκε, *remisit*. Apollo had concealed Aeneas in his *adytum* sup. 448.—πίνος, cf. ἐφ' ἐνὶ πίνου νηφ, ii. 549.

514. μεθίστατο, 'stood amongst;' cf. παρίστατο iv. 212.—τοὶ δὲ κ.τ.λ., see vii. 307.—ἀρτεμέα, sound, healed of his wound. Cf. 305.

516. μετάλλησαν, 'they asked him however no questions, for the other (i.e. the greater) care of the fight, which the god of the silver bow had revived, did not allow it.' "Ingeniose additum," observes Heyne, "ad declarandum ardorem pugnantium: mirantur conspici repente eum quem caesum putabant, nec tamen rogant, quomodo servatus fuerit."

520. τοὺς—Δαναοὺς, like τοῦ δὲ—Φοίβου, sup. 509. We now come to the other side; the Greeks too are stirred to action, and so the conflict thickens, distinguished by the exploits of Sarpedon on the Trojan, and Diomedes on the Grecian side.—οἱ δὲ κ.τ.λ., the Greeks even of themselves, and without such exhortations.—βίας, the violent assaults; ἰωκάς, *διωγμοὺς* (xi. 601), the pursuits.

νημείης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν  
ἀτρέμας, ὄφρ' εὐδῆσι μένος Βορέου καὶ ἄλλων  
ζαχρηῶν ἀέμων, οἳ τε νέφεα σκίοεντα

525

πνοιῆσιν λιγυρῆσι διασκιδῶσιν ἀέντες.  
ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.  
Ἄτρείδης δ' ἂν ὄμιλον ἐφοίτα πολλὰ κελεύων.

“ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.

530

αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,  
φειγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,  
Αἰνείω ἔταρον μεγαθύμον Δηκόωντα

Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι  
τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

535

τόν ῥα κατ' ἀσπίδα δουρὶ βάλεν κρείων Ἀγαμέμνων  
ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,

νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασεν.

δοῦπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

540

ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,

νεὶ Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,

τῶν ῥα πατῆρ μὲν ἔναιεν ἐνκτιμένη ἐνὶ Φηρῇ

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο

523. *νημείης*, 'in calm weather,' the genitive of time. A simile from a moving cloud occurred iv. 275; there the lines were in motion: here they stand firm, as mist stands motionless on a mountain-top when the winds are lulled.

525. *ζαχρηῶν*, 'violent,' xii. 347. From a root *χαρ*, explained sup. 138.

530. *αἰδεῖσθε*, have a chivalrous regard, each for his neighbour's opinion of his conduct in the fight. In the next verse *αἰδομένων* has the same sense, men who possess *αἰδώς*, 'a feeling of shame at disgraceful deeds,' *αἰσχυνομένων*. It is a common remark, that the truly brave more commonly come off unscathed from the fight than the timid.—*πέφανται*, a perfect used in a gnomic or aoristic sense, 'are wont to be slain.' From a root *φα* = *φει*, (*φόνος*, *πέφην*, *φατὸς* in *ἀρείφατος* &c.) Hence *πέφατο* in xvii. 164.—*ὄρνυται*, i. e. *γίγνεται*, *φαίνεται*.

533. ἦ, καὶ ἀκόντισε. Schol. καλῶς τοῖς ἑαυτοῦ κελεύσμασιν ὑπακοίει πρότος, τύπον ἑαυτὸν τοῖς ἄλλοις παρεχόμενος.—*Αἰνείω*, for *Αἰνεῖω*, (so Heyne,) and that for *Αἰνεῖοιο*. See on i. 1.—*ὁμῶς*, *ἴσα*, 'equally with.'

536. *θοῶς*, *acer*, *impiger*, Heyne. The word means not merely 'quick,' but 'sharp,' in the double sense, i. e. 'pointed' and 'brisk,' 'active,' as inf. 571. See *New Cratylus*, § 473.

537. *κατ' ἀσπίδα*. See iii. 356.—*οὐκ ἔρυτο*, was not proof against, did not repel, the spear. Nearly this line occurred in iv. 138.—*νειαίρῃ*, a lengthened form of *νεάρῃ*, an old comparative of *νέος*, *novissimo in ventre*. Cf. inf. 616. These lines occur also in xvii. 518, 519.—*ἔλασεν*, sc. *Ἀτρείδης*.

543. *Φηρῇ*, the town in Messenia, called *Φηραι* in ix. 151, 293. Cf. Od. iii. 488, *εἰς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα, νειὸς Ὀρσίλοχοιο, τὸν Ἀλφειὸς τέκε παῖδα*.

Ἄλφειου, ὃς τ' εὐρὺ ρέει Πυλίων διὰ γαίης,  
 ὃς τέκετ' Ορσίλοχον πολέεσσ' ἄνδρεςσι ἄνακτα·  
 Ὅρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,  
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην  
 Κρήθων Ὅρσίλοχός τε, μάχης ἐν εἰδότε πάσης.  
 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν  
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,  
 τιμὴν Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάῳ  
 ἀρτυμένω· τὼ δ' αἴθι τέλος θανάτιο κάλυψεν.  
 οἷω τὼ γε λέοντε δῶυ ὄρεος κορυφῆσιν  
 ἔτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·  
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα  
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αἰτῶ  
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὄξει χαλκῶ·  
 τοίω τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε  
 καππεσέτην, ἐλάτῃσι ἐοικότες ὑψηλῆσιν.

545

550

555

560

565

τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶ,  
 σείων ἐγχείην· τοῦ δ' ὄτρυνεν μένος Ἄρης  
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.  
 τὸν ἴδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός,  
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,  
 μὴ τι πάθοι, μέγα δὲ σφας ἀποσφήλει πόνοιο.  
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὄξυόεντα  
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,

546. The pedigree was, Alpheus, Orsilochus, Diocles, Orsilochus the younger, and Cretho,—“nomine avi in hoc repetito, ut in Glaucō videbimus factum vi. 154.” Heyne.—τιμὴν ἀρτυμένω, see on i. 159.

554. οἷω τὼ γε—τοίω τὼ inf. 559, viz. Cretho and Orsilochus. Their fall is compared to that of two lions who are slain after repeated acts of plunder on the flocks and herds.—ἐτραφέτην, see on ii. 661.

556, 557. The present tenses imply the frequency of the ravages committed.—ὄφρα, *donec ipsi quoque occisi sunt*. The Schol. distinguishes ἀνδρῶν from ἀνθρώπων, the former being the more special term (ἐπὶ τῶν κτεινόντων τὰ θηρία).

560. ἐλάτῃσι, like tall silver-firs. Cf. iv. 482, ὃ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγίερος ὄς.

564. τὰ φρονέων. Ares, being favourable to the Trojan side, thought to compass the death of Menelaus by the hands of Aeneas.

567. μέγα δὲ σφας κ.τ.λ. Antilochus feared lest, if Menelaus fell, in whose cause the war was undertaken, he would disappoint them, the Greeks, in the result of their labour. Schol. ἀποτυχεῖν ποιήσεται. Cf. iv. 172.

568. τὼ μὲν, Menelaus and Aeneas.—ὄξυόεντα, sup. 50.—ἐχέτην, Schol. Ven. ἐκράτουν, as if the poet had said χερσίν, ‘grasped in their hands.’ Rather, χεῖράς τε καὶ ἔγχεα forms one idea, ‘their spear-armed hands.’



- Ἄντιλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570  
 Αἰνεΐας δ' οὐ μείνει, θόος περ ἔων πολεμιστῆς,  
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.  
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,  
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἑταίρων,  
 αὐτῷ δὲ στρεφθέντε μετὰ πρότοισι μαχέσθην. 575  
 εἶθα Πυλαμμένα ἐλέτην ἀτάλαντον Ἄρηι,  
 ἄρχον Παφλαγόνων μεγαθύμων ἀσπιστάων.  
 τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος  
 ἔστεωτ' ἔγχρῃ νύξε, κατὰ κληῖδα τυχήσας·  
 Ἄντιλοχος δὲ Μύδωνα βάλ' ἠνίοχον θεράποντα, 580  
 ἔσθλον Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—,  
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν  
 ἠΐα λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.  
 Ἄντιλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην·  
 αὐτὰρ ὃ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου 585  
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.  
 δηθὰ μάλ' ἐστήκει (τύχε γάρ ῥ' ἀμάθιο βαθείης),

571. θόος, see sup. 536.

573. ἐπεὶ οὖν. So soon then as they had dragged the bodies to the Grecian side, the two lifeless corpses (of Crethon and Orsilochus) they put in the hands of their friends, and themselves returned to fight among the first ranks. We have the plurals, οἱ δὲ, νεκροὺς, ἔρυσαν, probably because a more general result is described; while τὼ δειλῶ and βαλέτην refer to the two slain sup. 542, and to Menelaus and Antilochus. Doederlein observes that δειλὸς is a euphemism for the dead, as in xxiii. 65, ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο, and δειλοὶ ἔταροι for θανόντες, Od. ix. 65.

576. Πυλαμμένα. See ii. 851. As this hero appears alive and sound in xiii. 658, the Schol. thinks ἐλέτην may here mean 'disabled and captured,' as ζῶων ἔλε in vi. 38, though ελεῖν is more commonly (in Homer) 'to slay,' λαβεῖν 'to capture.'

579. τυχήσας, cf. iv. 106, ὑπὸ στέρνοιο τυχήσας.

581. ὑπέστρεφε, 'was in the act of burning.' Cf. sup. 505.—τυχῶν, sup. ply αὐτοῦ. The accusative is used as in οὐτάσε νιν χεῖρα &c. Cf. 579.—ἀγκῶνα, in the middle of the bent

arm, viz. the elbow.

583. λεύκ' ἐλέφαντι. Schol. ἔχουσι γὰρ αἱ ἠνία ἐλεφαντίνους ἀστραγάλους ἐκατέρωθεν, δι' ὧν ἔλκουσιν αὐτὰς οἱ ἠνίοχοι, the meaning of which is not clear. We might suppose the reins to have been ornamented with thin laminae or studs of ivory, comparing iv. 141. Od. xxiii. 200.

586. κύμβαχος, 'head-foremost.' In xv. 536 it means the uppermost and rounded part of a helmet. Other words from the same root, e.g. κύμβη, κύβος, κυβιστῶν, imply the idea of rocking on a rounded base, like weighted figures of tumblers &c. Cf. xii. 385. Hesych. κύμβαχος· ἐπὶ κεφαλῆς.—Id. βρεχμόν· τὸ κρανίον, τὸ μέσον τῆς κεφαλῆς. Here it means 'the forehead.'

587. δηθὰ μάλ' κ.τ.λ. 'Long he stood (i. e. with head infixed), for he had fallen on a spot where the sand was deep, till the horses struck (or perhaps, kicked) and threw him flat on the ground.' Schol. ἠνέχθη γὰρ μεταξύ τῶν ἵππων καὶ τοῦ ἄρματος, καὶ ἦν ἡ μὲν κεφαλὴ βυθισθείσα, οἱ δὲ ὄμοι ἐδραῖοι ὄντες μετὰ τοῦ σώματος, οἱ δὲ πόδες τῷ ἄρματι ἐρειδόμενοι. The incident is very improbable, because a chariot-

ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κόνιῃσιν.  
 τοὺς δ' ἴμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἦλασ' Ἀχαιῶν.  
 τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς  
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591  
 καρτεραί. ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,  
 ἣ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος·  
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνόμα,  
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος ἄλλοτ' ὄπισθεν. 595  
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.  
 ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,  
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,  
 ἀφρῶ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὄπισσω,  
 ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῶ 600  
 “ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἐκτορα δῖον  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστῆν.  
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὅς λοιγὸν ἀμύνει·  
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἕοικως.

wheel would sink up to the axle in sand soft enough to yield so deeply to a man's head.

590. τοὺς, viz. Menelaus and Antilochus.—κατὰ στίχας, sc. ὦν, while fighting in the ranks.

593. How Bellona can be said ἔχειν κυδοιμὸν δημοτῆτος, is not clear. Perhaps she had with her as a companion the demon of turmoil and rout; and so perhaps Heyne rightly personifies it, Κυδοιμὸν. He compares xviii. 535, ἐν δ' Ἐρις, ἐν δὲ Κυδοιμὸς ὀμίλειον. It is thus that Pallas is sometimes said ἔχειν Νίκην. Doederlein supposes the aegis may be meant; but that object of terror and dismay is wielded only by the superior gods.

595. πρόσθε, in front so as to shield him; ὄπισθε, so as to keep the enemy in check. So xvii. 752, ὡς αἰεὶ Διαντε μάχην ἀνέεργον ὄπισσω Τρώων.

596. τὸν δέ, viz. Ares, not Hector. Diomedes was enabled by the special gift of Athena (sup. 127) to distinguish a god from a merely human combatant.

597. ἀπάλαμνος, helpless, bewildered, without help at hand, or resources of his own. So Hes. Opp. 20, ἣ τε καὶ ἀπάλαμόν περ ὅμως ἐπὶ ἔργον ἐγείρει.

599. μορμύροντα, murmurantem.

Cf. Od. xii. 238, πᾶσ' ἀνεμομύρεσκε κυκωμένη. See on i. 600.—ἀνέδραμε, 'runs back' as if in alarm at the unwonted sight of the river-water battling with the sea-water at the estuary. Schol. αἰφνιδίως ἐπιστάς τῷ ποταμῷ πλημμυροῦντί τε καὶ ὑπὸ τῆς θαλάσσης ἀνακρουομένῳ. Cf. Pliny, Ep. iv. 30, 'ut flumina, quae in mare deferuntur, adversantibus ventis obvioque aestu retorquentur.'—παλίνροσος, 'starting back,' 'recoiling.' Similarly the traveller at the sight of a snake παλίνροσος ἀπέστη, iii. 33.

600. ἀνεχάζετο. Diomedes had been ordered by Pallas not to fight with any god except Aphrodite, sup. 130. Cf. inf. 606.

601. οἶον θαυμάζομεν, sane miramur, 'how greatly we wonder that Hector is so deft at the spear and so bold a fighter.'

603. The γε conveys irony: the real reason, he says, is that some god protects him.

604. κείνος Ἄρης, 'that Ares,' viz. that Trojan ally; an expression of dislike or contempt. So in xiv. 250, ἤματι τῷ ὅτε κείνος ὑπέρβημος Διὸς υἱὸς ἐπλεεν Ἰλιόθεν. Κείνος is often used, moreover, to express the enemy's side.

ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω  
εἴκετε, μηδὲ θεοῖς μενεαίνετε ἴφι μάχεσθαι.”

ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.  
ἐνθ' Ἐκτωρ δύο φῶτε κατέκτανε εἰδότε χάρμης,  
εἰν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.  
τῷ δὲ πεσόντ' ἔλεησε μέγας Τελαμώνιος Αἴας,

στῆ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ  
ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἔ μοῖρα  
ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἴας.

τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,  
νειαιρήν δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,  
δούπησεν δὲ πεσών. ὃ δ' ἐπέδραμε φαίδιμος Αἴας  
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν  
ὄξέα παμφανόωντα, σάκος δ' ἀνεδέξατο πολλὰ.

αὐτὰρ ὃ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος  
ἔσπασατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά  
ᾧμουν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.

δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,  
οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,

605. πρὸς Τρῶας, facing the Trojans, i. e. not turning your backs upon them. He advises a slow and orderly retreat, but deprecates a hurried flight.—μηδὲ θεοῖς κ.τ.λ., in accordance with the advice of Pallas, sup. 130.

608. εἰδότε χάρμης, like τόξων εὐεῖδως, 'skilled in fight.' According to Dr. Donaldson (*New Cratylus*, § 288), χάρμη is from a root χαρ, meaning defence, protection, or alliance, and is connected with our *skirmish*. A simple and natural derivation is from χαίρειν, 'battle-glee' expressing fierce and exulting joy in fighting and slaughter. The two heroes here named are not elsewhere mentioned.

612. Amphius the son of Selagus, from Apaesus, is mentioned in ii. 830.—υἱόν, pronounced short; see iv. 473.

613. Hesych. πολυλήϊος· πολύπυρος. ἢ πολλὰ βοσκήματα ἔχων. The Schol. also gives both derivations, viz. from λεία, 'booty,' and λῆϊον, 'corn.' ('With many cornfields,' Liddell and Scott.)—ἐπικουρήσοντα, to act as ἐπικούρος. Hesych. ἐπικουρήσοντας· βοηθοῦντας,

—referring, probably, to this passage.—μετὰ Πριάμον, i. e. Πριάμῳ ἐπόμενον, 'to follow the fortunes of Priam.'

615. ζωστήρα, see iv. 134.—νειαιρήν, sup. 539.

616. δολιχόσκιον. The epithet implies rather the long lance than the shorter javelin; while ἀκόντισε sup. 611, unless it means ὠρέξατο, indicates a throw rather than a thrust. See on xi. 43.

618. ἐπὶ—ἔχευαν, *vim telorum superfuderunt*, Tac. Agric. 36.—παμφανόωντα, see sup. 6.

620. λάξ προσβὰς. Coming close up to the body and setting his foot on it.—οὐδὲ, ἀλλ' οὐκ.—ἄλλα, 'besides,' viz. over and above the recovery of his own lance.

622. ἐπείγετο, *urgebatur*, he was hard pressed by. See xii. 452.

623. ἀμφίβασιν, the standing round i. e. the protecting of the body. Cf. iv. 21.—ἐφέστασαν, a shortened form of the pluperfect. The next distich occurred iv. 534, 535.

οἷ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγαυόν  
ὄσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίσχθη.

625

ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
Τληπόλεμον δ' Ἡρακλείδην ἦν τε μέγαν τε  
ἄρσεν ἐπ' ἀντιθέω Σαρπηδόνι μοῖρα κραταίη.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
υἱὸς θ' υἱωνὸς τε Διὸς νεφεληγερέταο,  
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν.

630

“ Σαρπηδὸν Λυκίων βουληφόρε, τίς τοι ἀνάγκη  
πτώσσειν ἐνθάδ' ἔόντι μάχης ἀδαήμονι φωτὶ ;  
ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο  
εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν  
οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.  
ἄλλοῖόν τινά φασι βίην Ἡρακλήϊην  
εἶναι, ἐμὸν πατέρα θρασυμέμονα θυμολέοντα,  
ὃς ποτε δεῦρ' ἔλθὼν ἔνεχ' ἵππων Λαομέδοντος  
ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν  
Ἴλιου ξεαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.  
σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί.

635

640

628. Τληπόλεμον κ.τ.λ. This verse occurs ii. 653. Irresistible destiny is here said to bring a son and a grandson (i. e. Sarpedon and Tlepolemus, the son of Hercules, son of Zeus) of the supreme god into conflict with each other. Thus the *Μοῖρα* is here the *ἀνάγκη* which Aeschylus represents as superior even to Zeus, *Prom.* 518. All that Zeus can do in the matter is to avert from one of them actual death, *inf.* 662.

630. This verse occurred iii. 15.—*υἱωνός*, 'a grandson,' cf. ii. 666. *Od.* xxiv. 515.

633. Σαρπηδὸν. From Σαρπηδών, Σαρπηδόντος. Schol.—*ἀνάγκη*, perhaps in irony, 'why were you obliged to come and skulk here in Troas?' i. e. to come here, when you were no warrior, for the mere purpose of skulking.

635. *ψευδόμενοι*. He not only taunts him by denying his descent from Zeus, but he invents an excuse for fighting with so near a relation (Schol.).—*ἐπιδεύεαι*, *ἐλλείπετε*, you are far inferior to.—*κείνων ἀνδρῶν*, Hercules, Perseus, &c.

638. *ἄλλοιον*, 'of another stamp,'

i. e. a very different sort of person. This word occurs in *Od.* xvi. 181 (quoted by the Schol), *ἀλλοῖός μοι, ξεῖνε, φάνης νέον ἢ περὶθευ*. Many of the ancient critics read *ἀλλ' οἶον*, in exclamation or admiration, as *sup.* 601, *οἶον δὴ θαυμάζομεν Ἐκτορα δῖον*, and *Od.* iv. 242, *ἀλλ' οἶον τοῦ ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ δῆμω ἐνὶ Τρώων*. *Ibid.* xi. 519, *ἀλλ' οἶοι τὸν Τηλεφίδην κατενήρατο χαλκῷ*.

640. *ὃς ποτε κ.τ.λ.* Here, as in so many places in Homer, we have a distinct reference to still earlier ballads. Troy was traditionally said to have been captured by Hercules and Telamon (see *Pindar Ol.* viii. 45). He went thither to obtain the horses of Laomedon, which had been promised to him as a reward for delivering the daughter of Laomedon, *Hesione*. See *inf.* xx. 145—148.

642. *χήρωσε*. Schol. *ἰντὶ τοῦ ἐρήμωνος ἀνδρῶν ἐποίησεν*.—*κακός*, *ἀντὶ τοῦ δειλός*. *Id.*—*ἀποφθινύθουσι*, *ἀρ* falling off, *are degenerating*. Other explain, 'are wasting,' 'are dwindling in numbers,' viz. because they have a bad commander.

οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεθαι  
 ἐλθόντ' ἐκ Δυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645  
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."

τὸν δ' αὖ Σαρπηδὼν Δυκίων ἀγὸς ἀντίον ἦδα  
 "Τληπόλεμ', ἧ τοι κείνος ἀπώλεσε Ἴλιον ἱρήν  
 ἀνέρος ἀφραδίησιν ἀγαοῦ Λαομέδοντος,  
 ὅς ρά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650  
 οὐδ' ἀπέδοχ' ἵππους ὧν εἶνεκα τηλόθεν ἦλθεν.

σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ κῆρα μέλαιναν  
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα  
 εὖχος ἐμοὶ δώσεις, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ."

ὣς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655  
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῆ δούρατα μακρὰ  
 ἐκ χειρῶν ἦξαν. ὃ μὲν βάλεν αὐχένα μέσσον  
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγινή,

τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν  
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' ἐκάλυψε 660  
 βεβλήκει, αἰχμὴ δὲ διέσσυτο μαιμώωσα,  
 ὁστῆφ' ἐγχρὶ μφθείσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι  
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρόν  
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδὲ νόησεν, 665

648. ἦτοι κείνος. 'Tis true that he, Hercules, sacked sacred Troy, and that through the fault and folly of a man who had provoked him; but you, his descendant, so far from doing this a second time, shall yourself be slain by me.' There is an antithesis, not fully developed, between ἦτοι κείνος (= κείνος μὲν), and σοὶ δὲ in 652. Schol. δεῖ δὲ ἐπαγαγεῖν, σὺ δὲ ἀδίκως πολεμῶν ἀλώσῃ, οὐχ αἰρήσεις ἡμᾶς δικαίως πολεμοῦντας.

653. τεύξεσθαι, the passive future of τεύχω, not of τυγχάνω. Nearly these three lines occur also inf. xi. 443—445.

654. κλυτοπόλῳ. Schol. ἐνδόξους ἵππους ἔχοντι.—εἴοικε τῷ ἐπιθέτῳ κεχρησθῆναι διὰ τὴν τῆς Περσεφόνης ἀρπαγῆν.

656. ἀμαρτῆ. Schol. οὐοῦ ἢ κατὰ ἐπακολούθησιν.

661. βεβλήθειν. This reading, in which the ν φελκυστικὸν is added to the third person of the pluperfect, is

expressly attributed to Aristarchus by the Schol. Ven.—μαιμώωσα, Schol. ἐνθουσιώωσα καὶ ὀξέως ὀρμώσα. See on iv. 126. The spear passed right through the thigh, nearly touching the bone in its course.—πατὴρ, Zeus, the father of Sarpedon.—ἔτι, 'as yet,' i. e. though his death was yet to follow from the war.

664. ἐξέφερον. Sup. 318, ἡ μὲν ἐὼν φίλον νῖον ὑπέξεφερον πολέμοιο.—βάρυνε δὲ κ.τ.λ., he was *weighted*, as it were, and so was not easily removed, from the dragging or trailing of the spear in his thigh; for none had thought to draw it out, in their hurry and anxiety that he should be placed on his chariot. So the Schol. Ven., but some took σπενδόντων by itself, Schol. οἷον ταρασσομένων. According to this view (and Bekker's punctuation seems to advocate it), ὄφρ' ἐπιβαίῃ refers to ἐξέρσσαι.

μηροῦ ἐξερίσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,  
 σπειδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.  
 Τληπόλεμον δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοί  
 ἐξέφερον πολέμοιο. νόησε δὲ διὸς Ὀδυσσεύς  
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ. 670  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἦ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.  
 οὐδ' ἄρ' Ὀδυσσῆι μεγαλήτορι μόρσιμον ἦεν  
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεί χαλκῶ· 675  
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.  
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.  
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,  
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ. 680  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶ,  
 δείμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ Διὸς υἱὸς  
 Σαρπηδῶν προσιόντι, ἔπος δ' ὀλοφυδνὸν ἔειπεν.  
 “ Πριαμιδῆ, μὴ δῆ με ἔλωρ Δαναοῖσιν ἑάσῃς  
 κείσθαι, ἀλλ' ἐπάμνον. ἔπειτά με καὶ λίποι αἰὼν 685  
 ἐν πόλι ὑμετέρῃ, ἐπεὶ οὐκ ἄρα μέλλον ἐγὼ γε  
 νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαίαν,  
 εὐφρανεῖεν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”  
 ὧς φάτο. τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,

667. ἀμφιέποντες, in their attendance on the wounded hero.

670. μαίμησε, sup. 661. Schol. συνεπάθησε καὶ συνήλησε τῷ νεκρῶ. Hesych. μαίμῃν ὀρέγεσθαι, ἐπιθυμείσθαι.

672. Διὸς υἱὸν, Sarpedon.—προτέρω, προσωτέρω. Hesych. πρότερον· εἰς τοῦμπροσθεν· οὐδ' ἄρα μοι πρότερον νῆες κίον (Od. ix. 64).—τῶν πλεόνων may either mean, as Doederlein explains it, τῶν πολλῶν, τοῦ πλήθους, as opposed to the leader, Sarpedon; or 'more than those (yet slain).' The latter, of course, is more strictly the Homeric use of τῶν as the demonstrative, though the construction is rather harsh. The former is defended by κατὰ πληθὺν τράπε in 676.

674. οὐδ' ἄρα. For ἀλλ' οὐκ ἦν ἄρα μόρσιμον κ.τ.λ. 'but it was not, it

seems, destined' &c.

680. ὀξὺ νόησε, viz. the intention of Ulysses, not the fact of Sarpedon being wounded. Hector was advancing to prevent Ulysses, when Sarpedon arrests him by a piteous appeal.—ὀλοφυδνόν, from ὀλοφύω, formed like ὀλολύζω. Hesych. ὀλοφυδνόν· ὀλοφυρτικόν, λυπηρὸν, θρηνητικόν, ὀδυρτικόν. Schol. οἰκτρὸν καὶ ταπεινόν, διὰ τὸ ἐπιθυμείν ἐν τῇ σφετέρᾳ ἀποθανεῖν.—προσιόντι, sc. ὡς βοηθήσονται.

684. ἔλωρ, a prey, captive (αἰρεῖν, cf. i. 4).—ἔπειτα, 'if you do but rescue me now, I am content to die in your land of Troy, since, it seems, I was not destined to return home.' Schol. ὑπομνήσκει τῆς συμμαχικῆς χάριτος τὸν Ἔκτορα.

ἀλλὰ παρήξειν, λεληημένος ὄφρα τάχιστα  
 ὦσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 690

οἱ μὲν ἄρ' ἀντίθειον Σαρπηδόνα διοι ἐταῖροι  
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεί φηγῶ,  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέλινον ὥσε θύραζε  
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος· 695

τὸν δ' ἔλιπε ψυχῇ, κατὰ δ' ὄφθαλμῶν κέχυτ' ἀχλὺς.  
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας  
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηῖτα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἄρηι καὶ Ἑκτορι χαλκοκορυστῆ  
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700

οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω  
 χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.  
 ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξαν

Ἐκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;  
 ἀντίθειον Τεύθραντ', ἐπὶ δὲ πλῆξιππον Ὀρέστην, 705

Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,  
 Οἰνοπίδην θ' Ἐλεον, καὶ Ὀρέσβιον αἰολομίτρην,  
 ὃς ῥ' ἐν Ἰλῆι ναίεσκε μέγα πλούτοιο μεμηλώς,

690. λεληημένος ὄφρα κ.τ.λ. See on iv. 465. Hector's zeal to repel the Greeks under Ulysses (sup. 680) was so great, that he passed on, deaf to the appeal of Sarpedon.—ὦσαιτο, ἀπάσαιτο.

693. φηγῶ. Perhaps that near the Æcaean gate, vi. 237.

694. ὥσε, 'pushed it through,' θύραζε for ἔξω, as in xvi. 408. xxi. 237. The process described is the same as in 112 sup.

697. αὐτὶς δ' κ.τ.λ. 'Again however he recovered himself, for the breath of Boreas restored him, by blowing on him, when distressfully gasping for life.'—ἀμπνύνθη, Hesych. ἀνέπνευσεν. Schol. ἀνέλαβε τὴν πνοήν. Cf. xiv. 436. ὃ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν. Similarly ἀμπνυτο in xi. 359. xxii. 475. The ν seems euphonic; the υ is from the digamma (πνεF); compare ἔρρηγ from ῥέω. There may have been a form of the present ἀμπνύω or ἀμπνυμι. So ἰδρύω forms ἰδρύνθη or ἰδρύνθην.

698. ζώγρει, here for ἀνεζωπύρει, ἀνέψυχεν. Elsewhere, as vi. 46, ζωγρεῖν is 'to capture alive.'—κεκαφηῖτα, formed like πεφνῶς, τετλήως, ἐστήως, from a root καπ or καF, whence also

κάπτω, κάπη, 'a manger, and κατύσσειν, inf. xxii. 467. Hesych. κεκαφηῖτα, ἐκπεπνευκότα' κάπυς γὰρ τὸ πνεῦμα, καὶ κῆπος, ὃ περιπνεύμενος καὶ εὐνέμος τόπος. The same combination, in which θυμὸν does not agree with κεκαφηῖτα, but is the accusative after it, occurs in Od. v. 468.

699. ὑπ' Ἄρηι καὶ Ἑκτορι. Compare sup. 594, 595, and supply some participle like εἰληθέντες or διωκόμενοι. So xvii. 758, ὡς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν οὐλοῦν κεκληγῶτες ἴσαν.—προτρέποντο, Schol. προτροπᾶδην ἔφευγον. They neither retreated in haste towards their dark ships, nor faced the Trojans in fight; but they adopted a middle course in gradually retiring before them.

702. μετὰ Τρώεσσιν, sc. ὄντα, ὀμλοῦντα.—ὡς ἐπύθοντο, when they learned from Diomedes, sup. 600.

707. αἰολομίτρην, with embroidered or variegated belt, cf. iv. 216.

708. ἐν Ἰλῆι. The short υ is remarkable, especially as the name occurs with υ long in ii. 500. Zenodotus wrote ἐν Ἰδῆι, which however was a town in Lydia, not in Boeotia.—μεμηλώς, Schol. μεγάλως τῆς γεωργίας

λίμνη κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι  
ναῖον Βοιωτοί, μάλα πῖονα δῆμον ἔχοντες.

710

τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη  
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,  
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.

“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτώνη,  
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,

715

Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
εἰ οὕτω μαινέσθαι ἐάσομεν οὐλον Ἄρρη.

ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.

ἣ μὲν ἐποιομένη χρυσάμπυκας ἔντυεν ἵππουσ  
Ἥρη πρέσβα θεά, θυγάτηρ μέγалоιο Κρόνιοσ

720

Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα  
χάλκει' ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.

τῶν ἦ τοι χρυσῆ ἴτυς ἀφθιτος, αὐτὰρ ὕπερθεν

χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι

725

πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.

ἐπιμελούμενος. Hesych. ἐπιμελῶς φρον-  
τίζων.—κεκλιμένος, Schol. παρακείμενος,  
who compares Od. iv. 608, αἰθ' ἀλί  
κεκλίεται. By λίμνη Κηφίσις the Co-  
raic lake is meant. Cf. Pind. Pyth.  
xii. 27.

715. ἄλιον τὸν μῦθον. An instance  
of the Attic use of the article; ἄλιος  
ἦν ὁ μῦθος ὃν ὑπέστημεν M. The pro-  
mise here alluded to (as given to  
Menelaus) is nowhere mentioned in  
the Iliad, and may refer to some  
earlier poems on the Τρωικά.—ἀπονέ-  
εσθαι, Hesych. ἐπανελεῖν. Compare  
ii. 113, where this verse occurs, and  
where Zeus is spoken of as having  
given the same promise to Agamem-  
non. Perhaps it was given in common  
by Hera and Zeus (whence the plu-  
ral ὑπέστημεν) to the brother-kings.

717. οὐλον, δλοόν. See on ii. 6.

720. ἐποιομένη κ.τ.λ., 'went after  
the horses to get them ready.'—ἐντυεν,  
Hesych. ὀπλιζεν. Eur. Hipp. 1183,  
ἐντύνασ' ἵππουσ ἄρμασι ζυγηφόρουσ.—  
πρέσβα, a kind of quasi-substantive,  
like πότρα, which also has the α short.  
These lines, with many of those fol-  
lowing to 752, occur again viii. 381  
seqq.

722. Ἥβη. Hebe here acts in the

unwonted capacity of attendant on  
Hera in her preparations for war.  
See iv. 2. inf. 905.—ὀχέεσσι, like ὄχεα  
and ὄχεων, the neuter plural being  
regularly used in Homer. We may  
compare κύκλα from κύκλος. She did  
not put the wheels on to the axle, as  
if they were taken off every time the  
carriage was put under shelter; but  
she affixed the wheel-part, called  
ἀμαξα, to the seat or διάφος. Cf. Pind.  
Pyth. ii. 11, ξεστὸν ὅταν διάφρον ἐν θ'  
ἄρματα πεισιχάλινα καταξεννῆσθένος  
ἵππιον. Ar. Nub. 31, τρεῖσ μναὶ διφρίσ-  
κου καὶ τροχοῖν Ἄμυννῆ.

723. ὀκτάκνημα, with eight spokes.  
The ἴρον axle (unless this metal is  
here spoken of, as in xxiii. 834, as  
somewhat rare and precious) may  
mean an axle of wood tipped at the  
ends, or arms, with iron.—ἀμφίς, not  
to be construed with βάλε, but mean-  
ing 'wheels on (fixed on) the axle at  
each end.'

724. ἴτυς (Fitus, as in iv. 486), the  
felloe or circular rim of the wheel,  
τοῦ τροχοῦ περιφέρεια, on which the  
tire, (or tire-plates,) ἐπίσσωτρα, was  
fastened. It was also called κωσθός.  
—ἀφθιτος, cf. ii. 46.

726. πλήμναι, the naves or axle-



δῖφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἰμάσιν  
 ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἀντυγες εἰσὶν.  
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ  
 δῆσεν χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730  
 κάλ' ἔβαλεν, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη  
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ ἀντῆς.  
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδει,  
 ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν, 735  
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρύνοντα.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν  
 δεινήν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωνται,  
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740

boxes, called by the tragic writers *χρῶα*, the same word, probably, as our *naves*.—*περίδρομοι*, Hesych. *περιφερεῖς, στρογγύλοι*. This does not seem a very graphic account, 'the naves are of silver circular on both sides.' *ἀργύρῳ* would give a better sense; 'the naves are encircled with silver (rings) on both sides of the spokes,' viz. to hold them together.

728. *ἐντέταται*, 'is tightly strapped on' to the *ἄμαξα*. By *ἐντείνειν* the pulling tight of the straps or thongs is meant.—*δοιαὶ δὲ κ.τ.λ.*, 'and there are two circular (semicircular) handles.' On the *ἀντυξ* at the back part of the car, see sup. 262.

729. *τοῦ δ'*, viz. from the *δίφρος*, by which the whole chariot is here meant. Properly, the pole projected from the *ἄμαξα*, or wheeled part.—*ἐπ' ἄκρῳ*, at the end of the pole furthest from the car, *πέξῃ πρώτῃ*, xxiv. 272. The nearest part is *πρωτος* or *πρῶτος ῥυμὸς*, vi. 40. xvi. 371.—*δῆσεν*, cf. xxiv. 273, *τρὶς δ' ἐκάτερθεν ἔδρσαν ἐπ' ὀμφαλὸν κ.τ.λ.*

730. *ἐν δὲ*, 'and on it (the *ζυγόν*) she put the collar-straps, beautiful, golden; and under the yoke Hera (herself) brought the swift-footed steeds, eager as she was for strife and the battle-shout.' The subject to *δῆσεν* appears to be Ἥρη, sup. 722. The Schol. Ven. explains *λέπαδνα* to mean *πλατεῖς ἰμάντες οἷς ἀναδεσμονῶνται οἱ τραχηλοὶ τῶν ἵππων πρὸς τὸν ζυγόν*.

734. *κατέχευεν*, 'let fall,' Schol. *τὰς*

*περόνας λύσσα καταφέρεισθαι ἀφήκε*.—*ἑάνον*, see on iii. 385. Five verses of the present passage occur again viii. 384—388.—*πατρὸς ἐπ' οὔδει*, viz. in the hall or palace of her father Zeus, whose arms she borrows for the occasion, inf. 736.—*κάμε*, 'had worked,' cf. ii. 101, *σκήπτρον—τὸ μὲν Ἡφαιστος κάμε τεύχων*.

736. *Διός*. It is uncertain whether this depends on *χιτῶνα* (i. e. *θώρακα*) or on *τεύχεσιν*. The latter was the opinion of Aristarchus, and is approved by the Schol. Ven. The sense may be this: Athena, having put off her mantle, puts on a tunic (usually a man's attire), and arms herself with the shield, spear, and helmet of her father Zeus. The aegis, an appendage to the shield, is worn also by Athena in ii. 447, but belongs to Zeus in iv. 167.

739. *ἐστεφάνωνται*, is carried round as a border. See on xi. 36.—*φόβος*, the demon or spirit of rout, *φύξα*. Whether real figures were wrought, or that the aegis was simply suggestive of rout, does not appear. Schol. *ἄδηλον πότερον εἶδωλα ταῦτά ἐστιν ἢ διαθέσεις*, comparing xiv. 216. It may mean, 'round it was displayed a scene of rout,' or troops flying before the foe.

740. *ἀλκή*, stand-up fight, resistance.—*ἰωκή*, 'pursuit,' cf. sup. 521.—*Γοργεῖη*, the head of the Gorgon, Medusa, which in works of ancient art is seen on the aegis. Cf. Od. xi. 634,

ἐν δέ τε Γοργεῖν κεφαλῇ δεινοῖο πελώρου  
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον  
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.  
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσεται, λάζετο δ' ἔγχος 745  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἠρώων τοῖσιν τε κοτέσεται ὀμβριμοπάτρη.  
 "Ἡρῆ δὲ μάστιγι θεῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἄς ἔχον ὦραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750  
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἧδ' ἐπιθεῖναι.  
 τῇ ῥα δι' αὐτῶν κεντρηγεκάς ἔχον ἵππους.  
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι.  
 ἐνθ' ἵππους στήσασα θεὰ λευκώλεος Ἥρῆ 755  
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν  
 " Ζεῦ πάτερ, οὐ νεμεσίξῃ " Ἄρει τάδε ἔργ' αἰδέηλα ;  
 ὄσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος. οἱ δὲ ἔκηλοι  
 τέρπονται Κίπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760  
 ἄφρονα τοῦτον ἀνέντες, ὅς οὔ τινα οἶδε θέμιστα.  
 Ζεῦ πάτερ, ἧ ῥά τί μοι κεχολώσεται εἴ κεν Ἄρῃα  
 λυγρῶς πεπληγυῖα μάχης ἐξαποδώμῃ ; "

μή μοι Γοργεῖν κεφαλῇ δεινοῖο πελώρου  
 ἐξ Ἄιδου πέμψειεν ἀγαθὴ Περσεφόνηα.  
 The Schol. compares ii. 54, Νεστορέῃ  
 παρὰ τῆς Πυληγενέος βασιλῆος. Plato  
 alludes to this phrase in Sympos. p.  
 198, C, Γοργίου κεφαλῇ δεινοῦ λέγειν  
 ἐπὶ τὸν ἐμὸν λόγον πέμψας.—Διὸς τέρας,  
 cf. iv. 167.

743. τετραφάληρον. See on iii. 362.  
 This line occurs also xi. 41.

744. πρυλέεσσι. Schol. πεζοῖς ὀπλί-  
 ταις. The helmet is poetically said  
 as to contain figures of the foot-soldiers  
 of a hundred cities. Schol. εἶχεν  
 ἐν αὐτῇ (sc. ἡ κυνέη) πολίτας τετυπισ-  
 μένους πολέων ῥ' ὑποτυποῖ δὲ ἡμῖν τὸ  
 μέγεθος τῆς φοροῦσας αὐτήν.

745—752. For these lines see on viii.  
 389—396.

757. Ἄρει. 'Art thou not indig-  
 nant with Ares with respect to these

destructive deeds?' She alludes to  
 Ares as the companion of Hector in  
 the field, sup. 699, 717. The con-  
 struction is like μέμφεσθαι τί τινι, for  
 we must not suppose an ellipse of  
 ποιοῦντι. Cf. inf. 872, Ζεῦ πάτερ, οὐ  
 νεμεσίξῃ ὄρων τάδε ἔργ' αἰδέηλα.—ὄσσά-  
 τιον, i. e. ὄσον, formed from ὄσσοτος,  
 quolitus, like ἀντάτιος from ὕστατος.  
 But it seems a form very much later  
 than the genuine epic.—μάψ κ.τ.λ.,  
 this formula occurs ii. 214.

759. ἐκηλοι, leisurely, taking no part  
 in the strife.—ἀνέντες, Hesych. ἀφέντες.  
 —θέμιστα, νόμον. Here only used in  
 the singular, though θέμιστες often oc-  
 curs. Perhaps θεμιστὰ, a verbal used by  
 Aeschylus, Theb. 694.—ἀνέντες, inf.  
 880.

763. For the transitive πεπληγυῖα  
 see ii. 264. For the long α in ἀπο-  
 δώμῃ compare ἀπονέεσθαι sup. 716.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
 “ ἄγρει μὴν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν,  
 ἧ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”

765

ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,  
 μάλισταξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

ὄσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν  
 ἡμενος ἐν σκοπιῇ, λείσσωσιν ἐπὶ οἶνοπα πόντον,  
 τόσσον ἐπι θρώσκουσι θεῶν ὕψηχέες ἵπποι.

770

ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ῥέοντε,  
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,  
 ἐνθ' ἵππους ἔσθησε θεὰ λευκώλενος Ἥρη

775

λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχουεν·  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.  
 αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴσμαθ' ὁμοῖαι,  
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.

ἀλλ' ὅτε δὴ ῥ' ἴκανον ὄθι πλείστοι καὶ ἄριστοι  
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο

780

765. ἄγρει, ἔπορσον, i. e. φέρε, ἔφεσ. Such an event as the wounding of Ares could only be brought about by the express permission of Zeus. He prefers however that the war-goddess should undertake the dangerous task rather than Hera, though she was the mover in the attempt to stop Ares, sup. 711.

770. ἡεροειδές. See on i. 358. The adjective agrees with ὄσσον, which itself refers to a noun expressive of distance, like διάστημα. The sense is, 'as far as a man on a height can see over the water into the distant haze, so great was the length of each step or bound of the horses.'—ὕψηχέες, so xxiii. 27, λῦον δ' ὕψηχέας ἵππους. Hesych. ὕψηχέες ἵπποι· ἀπὸ τοῦ εἰς ὕψος ἔχειν τοὺς τραχήλους, ὁλον ὑψαύχενες, ἢ μεγαλόφωνοι. Schol. ὕψηχέες· ὑψαύχενες, ἧτοι εἰς ὕψος ἀειρούμενοι μετὰ ἧχου ('high-trotting').

774. For a description of the juncture of these rivers, the channels of which have been altered since ancient times, see Gell's Troad, p. 47. For the dual verb placed between the two substantives the Schol. well compares xx. 138, εἰ δέ κ' Ἀρης ἀρχωσὶ μάχης ἢ Φοῖβος Ἀπόλλων. Od. xiv. 216,

ἧ μὲν δὴ θάρσος μοι Ἀρης τ' ἔδοσαν καὶ Ἀθήνη, and ib. x. 513. He calls it σχῆμα Ἀλκμανικόν.

776. πουλὺν is here feminine, as in πουλὺν ἐφ' ἕγρην &c.—ἀνέτειλε, ἔφυσε, submisit, 'caused to spring up.' The Schol. compares xiv. 347, τοῖσι δ' ὑπὸ χθὼν δια φύεν νεοθηλέα ποιήν, λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἠδ' ὑάκινθον.

778. αἱ δὲ, Hera and Athena.—ἰήματα, 'steps.' Schol. τὴν ὀρμὴν καὶ τὴν πτήσιν. Hesych. ὀρμάς, βήματα, ἀπὸ τοῦ δι' αὐτῶν ἵεναι· καὶ ἴχνη. Similar words are ἰσθμὸς and εἰσὶθμη, Od. vi. 264. The comparison seems to be in the stealthy and silent steps of the dove. Cf. Ar. Bacch. 748, χωροῦσι δ' ὡστ' ὀρνίθες ἀρθείσαι δρόμῳ. Arist. Av. 575, Ἴριν δὲ γ' Ὀμηρος ἔφασκ' ἰκέλην εἶναι τρήρωι πελεῖν, where Ἥραν for Ἴριν has been proposed, as this is the only Homeric passage which seems to suit. The context however shows that flying is spoken of: consequently Aristophanes quotes a Homer differing from our own.

781. ἔστασαν, i. e. εἰσθήκεσαν.—Dionede was now absent, inf. 794.—εἰλόμενοι, conglobantes se, assembling in dense masses, packing themselves close; cf. sup. 203, ἀνδρῶν εἰλομένων.

εἰλόμενοι, λείουσι ἑοικότες ὠμοφάγοισιν  
ἢ συσι κάπρουσιν, τῶν τε σθένος οὐκ ἀλαπαδόν,  
ἔνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,  
Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,

785

ὃς τόσον ἀυδῆσασχ' ὅσον ἄλλοι πεντήκοντα.  
“αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.  
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,  
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων  
οἴχνησκον· κείνου γὰρ ἐδεΐδισαν ὄμβριμον ἔγχος·  
νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

790

ὣς εἰπούσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.  
Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη.  
εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχρσφι  
ἔλκος ἀναψύχοντα τό μιν βάλε Πάνδαρος ἰῶ.  
ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος  
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,  
ἂν δ' ἰσχων τελαμῶνα κελαινεφὲς αἰμ' ἀπομόργνυ.  
ἵππεύου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε  
“ἦ ὀλίγον οἱ παῖδα ἑοικότα γείνατο Τυδεΐς.  
Τυδεΐς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·

795

800

782. λείουσι, *leomibus*. The *ι* is due to the *F* in the root *λεF* or *λαF*, 'to seize.' Nearly the same distich occurs vii. 256, 257.

784. ἦυσε (*αἰεῖν* = *αὔτειν*), she shouted loudly. Her object was to enlist Tydides to assist her in attacking Ares. For this end she goes to the spot where he had been fighting with his chiefs, but which he would seem to have now left. Compare however *ἀλήμεναι ἐνθάδε*, inf. 823, which involves some difficulty. It is reserved for Athena to find the hero himself, inf. 794.

785. *εἰσαμένη*, see ii. 22.—*Στέντορι*, from *στένειν*, to utter a deep sound.

787. *ἀγητοί*, *θαυμαστοί*, 'admirable for comeliness alone.' Cf. iii. 39, *Δύσπαρι εἶδος ἄριστε*. Ibid. 224, *οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες*. This line occurs also viii. 228.

788. *πωλέσκετο*. So sup. 350, *εἰ δὲ σύ γ' ἐς πόλεμον πωλήσειαι*. i. 490, *οὔτε ποτ' εἰς ἀγορῆν πωλέσκετο κυδιάνειραν*,—*πρὸ πυλάων*, perhaps for *πάρρω*, far away from the gates. The Dardanian were the same as the Scaean gates,

according to the Schol. The Trojans, says the poet, are emboldened by the absence of Achilles, to venture even into the naval camp of the Greeks.

793. *ἐπόρουσε*, 'rushed off in quest of,' 'made a spring towards.' See on 822 inf.

795. *τὸ*, the cognate accusative. Schol. *ἀντὶ τοῦ βαλὼν ἔλκος ἐποίησεν*.—*Πάνδαρος*, sup. 281.

796. *ἰδρῶς*. He was cooling, refreshing, and drying the wound, the uneasiness of which was aggravated by the sweat chafing it under the shield-strap. The wound itself was in the groin or flank, *κενέῳνα*, sup. 234, and not immediately beneath the *τελαμῶν*.—*τῷ τείρετο*, probably by the *τελαμῶν*. It was from taking it in this sense that some of the ancients read *τρίβετο*, 'he was galled' (Schol.),—*κάμνε*, 'he was tired in his hand,' perhaps by supporting the weight of the shield.—*ἀνίσχων*, lifting up, so as to get at the wounded part beneath.

800. *ὀλίγον*—*εοικότα*. Schol. Ven. *ἀντὶ τοῦ οὐδὲ ὅλων ὅμοιον*.

801. *μικρὸς δέμας*. Like Ulysses,

καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμιζέμεν οὐκ εἶασκον  
οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν  
ἄγγελος ἔς Θήβας, πολέας μετὰ Καδμείωνας,  
δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισι ἐκλον· 805  
αὐτὰρ ὁ θυμὸν ἔχων ὄν καρτερόν, ὡς τὸ πάρος περ,  
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα  
[ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].  
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,  
καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι 810  
ἀλλά σευ ἦ κάματος πολυῶϊς γυῖα δέδυνκεν,  
ἦ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα  
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."  
τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης  
"γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815  
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἕς ἐπέτειλας.  
οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
τοῖς ἄλλοις, ἀτὰρ εἴ κέ Διὸς θυγάτηρ Ἀφροδίτη 820  
ἔλθῃσ' ἔς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.  
τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους

Tydeus was short in stature, a tradition alluded to by Aeschylus in *Theb.* 419. In the great versatility of his genius too, Tydeus closely resembles Ulysses.

802. οὐκ εἶασκον, 'when I recommended him not to fight nor to rush madly forth, when he went alone and unattended by the Greeks, to meet single-handed many Cadmeian nobles.' Construe, ἐκπαιφάσσειν μετὰ Κ. For παμφάσσειν see on ii. 450. The ancient grammarians regarded it as a form of φαίνω, and explained it μὴ φανεροῦν ἐαυτόν. The story here alluded to is the same as that in iv. 385 seqq.

805. δαίνυσθαι. Schol. ἐγὼ μὲν ἐκέλευον δαίνυσθαι, ὁ δὲ ἐπολέμει. This verse appears to contain the apodosis: 'when I wanted him not to fight alone with many, I urged him to feast quietly in the house; but he challenged the Cadmeian nobles to a contest, and beat them in every thing.'

807. κούρους, the young nobles. See on i. 460.—πάντα, Schol. πάντα κούρον, ἢ τὰ ἀγωνίσματα. The latter is preferable.

810. προφρονέως, with heart and soul; to be construed with μάχεσθαι.

811. ἀλλὰ κ.τ.λ. This is banter, or irony.—πολυῶϊς, as πολυαῖκος πολέμοιο, i. 165.—ἀκήριον, 'heartless,' Schol. ἄψυχον, ἀσθενές. So ἄψυχος κάκη, Aesch. *Theb.* 179.

815. γιγνώσκω σε. See sup. 128. inf. 824.—ἐρέω ἔπος, 'I will say my say,' viz. in defence of my conduct.

818. σέων, i. e. σάων, like τάων. So λέως for λαός &c., ἀρέων for ἀράων ix. 566, a common Ionicism.—οὐ μ' εἶας, sup. 130.—ἀντικρὺ, ἀντιον.

822. ἀναχάζομαι, sup. 600.—ἀλήμεναι ἐνθάδε, to muster here, *conglorari*. See 782, ἀμφὶ Διομήδεος εἰλόμενοι. It would seem by this that both Hera, sup. 780, and Athene, sup. 794, (as in fact they had gone together in quest of Diomede,) found him in the same spot, viz. amidst his attendant chiefs.

Ἀργείους ἐκέλευσα ἀλῆμεναι ἐνθάδε πάντας  
γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα."

τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη

825

“Τυδείδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ,  
μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον  
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμί.

ἀλλ' ἄγ' ἐπ' Ἄρηι πρῶτῳ ἔχε μώνυχας ἵππους,  
τύψον δὲ σχεδὴν, μῆδ' ἄζοο θούρον Ἄρηα

830

τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
ὃς πρῶν μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων  
Τρωσὶ μαχέσθαι, ἀτὰρ Ἀργείοισιν ἀρήξει,  
νῦν δὲ μετὰ Τρώεσσι ὀμιλεῖ, τῶν δὲ λέλασται."

ὡς φαμένη Σθένελον μὲν ἀφ' ἵππων ὣσε χαμᾶζε,

835

χειρὶ πάλιν ἐρύσασ'· ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν  
ἢ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα διὸν  
ἐμμεμανῖα θεά. μέγα δὲ βράχε φήγινος ἄξων

βριθοσύνη· δευὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.

But this does not quite suit the distich 793, 794, unless there we take ἐπόρουσε for the pluperfect.

824. γιγνώσκω. Diomedes had said sup. 604, καὶ νῦν οἱ πὰρ κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικός.—According to Aristarchus, the accent of ἀνὰ is not thrown back, to distinguish the preposition from ἀνα, representing both ἀνάστηθι and the vocative of ἀναξ.—For κοιρανεῖν, 'to act as commander,' see ii. 206.

826. κεχαρισμένε, 'dear to my heart.' See sup. 1—8.

827. τό γε, 'for that matter,' 'in that respect,' viz. ὡς μάχης μετέχοντα. Cf. xiv. 342, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν ὀφείσθαι. The goddess means, that he need not think too much of her general order to avoid other gods in the fight.—ἐπιτάρροθος, sup. 808, apparently a lengthened form of ἐπίρροθος, 'an assistant.'

829. ἔχε, 'drive,' 'direct,' as sup. 240. inf. 841.

830. σχεδὴν, viz. πληγὴν, deal him a blow in close fight, and do not level your lance at him from a distance.

831. τυκτὸν, lit. a created evil. Hesych. κατεσκευασμένον, τουτέστι, μέγα κακόν. Schol. οὐ μόνον φυσικὸν ἀλλὰ ἐπιτηδεντόν. So τυκτῆσι βόεσσι, 'with wrought hides,' xii. 105.—ἄλλοπρόσο-

αλλον, going first to one, then to another. A singular compound, which has hardly the stamp of a very ancient word, and is found only here and inf. 889. The derivation from ἄλλομαι seems untenable. Compare Ἄρης ἑτεραλκής, Aesch. Pers. 930. Mr. Gladstone has shown that the Homeric conception of Ares is that of a low, brutal, violent god, without either dignity or power of any high order.

832. στεῦτο, 'undertook,' 'pledged himself.' See on ii. 597. The datives appear to depend on ἀγορεύων, in talking to me and Hera the other day.—Τρωσὶ, 'with,' i. e. against 'the Trojans,' whose side Ares usually took in the war. This facility of changing sides illustrates his character of ἄλλοπρόσαλλος.

835. Σθένελον, the charioteer of Diomedes, sup. 108.—ἀφ' ἵππων, from the management of the horses, i. e. from his place in the car.—πάλιν, 'backwards,' because the car was entered from behind.—ἐμμαπέως, briskly, promptly.—ἔβαινε παραί, not however as παραβάτης, or fighter, but as charioteer, inf. 840.

839. βριθοσύνη. It was a common notion that a divine person was heavier than a mortal. The ἀρετὴ of the man could not add to his weight;

λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·  
 αὐτίκ' ἐπ' Ἄρηι πρῶτῳ ἔχε μώνυχας ἵππους·  
 ἧ τοι ὁ μὲν Περιφάντα πελώριον ἐξενάριζεν,  
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἷον.  
 τὸν μὲν Ἄρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
 δὴν Ἄϊδος κυνέην, μὴ μιν ἴδοι ὄμβριμος Ἄρης.  
 ὡς δὲ ἶδεν βροτολοιγὸς Ἄρης Διομήδεα δῖον,  
 ἧ τοι ὁ μὲν Περιφάντα πελώριον αὐτόθ' ἔασεν  
 κείσθαι, ὅθι πρῶτον κτείων ἐξάιντο θυμόν,  
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 πρόσθεν Ἄρης ὠρέεσθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχει χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·  
 καὶ τό γε χειρὶ λαβούσα θεὰ γλαυκῶπις Ἀθήνη  
 ὦσεν ὑπὲκ δίφρου ἐτώσιον ἀιχθῆναι.  
 δεύτερος αὖθ' ὠρῆατο βοῆν ἀγαθὸς Διομήδης  
 ἔγχει χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη  
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.  
 τῇ ῥά μιν οὔτα τυχόν, διὰ δὲ χροά καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὔτις. ὁ δὲ βράχε χάλκεος Ἄρης  
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι  
 ἄνερές ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δαΐσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

this therefore must be taken as a poetic hyperbole.

842. ἐξενάριζεν, 'was despoiling.' This reading, and not ἐξενάριξεν, 'he had slain,' may be retained, and gives a better sense, if we may regard ἐξάιντο in 848 as an aorist: 'he let Periphas lie on the spot where he had taken away his life,' i. e. he did not finish the work of stripping him. For this use of αἴντο see on iv. 531.

844. μαιφόνος, αἵματι μινθεις, 'all stained with blood,' cf. sup. 31.—Ἄϊδος κυνέην, 'the cap of invisibility,' a phrase used by Hesiod, Scut. 227. Ar. Ach. 390. The expression probably originated from a kind of helmet that entirely concealed the face. See Rich's Dictionary, p. 312, where an illustration is given.

850. οἱ δ' ὅτε δὴ κ.τ.λ. See sup. 630.

iii. 15.—ὠρέεσθαι, 'he made a reach at him,' leaning over the front of the car. Cf. iv. 307, ἔγχει δρεξάσθαι. From inf. 859 it would seem that the long lance rather than the javelin is here meant. The goddess, standing by Diomedes in the car, takes the lance in her hand and thrusts it aside so as to glance harmlessly, or spend its force in vain, outside the car.

856. ἐπέρεισε, she pressed it home, so as to penetrate the lower part of the flank. Cf. ἐπέρεισε δὲ ἴν' ἀπέλεθρον.—ζωννύσκετο, sc. Ἄρης.—μίτρην, see iv. 137.

859. βράχε, brayed or bellowed with the pain. Cf. iv. 420, δεινὸν δὲ βράχε χαλκός.

860. ἐπίαχον seems to be an aorist, clamare solent. This distich occurs also xiv. 148, 149.

οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται αἴρ  
καύματος ἐξ ἀνέμοιο δυσσαέος ὄρνυμένοιο, 865  
τοῖος Τυδείδῃ Διομήδῃ χάλκεος Ἄρης  
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.  
καρπαλίμως δ' ἴκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον,  
πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,  
δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870  
καὶ ῥ' ὄλοφυρόμενος ἔπεα πτερόεντα προσηύδα.  
“Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε ἔργ' αἰδήλα;  
αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμέν  
ἀλλήλων ἰότητι, χάριν δ' ἀνδρῶσσι φέροντες.  
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην 875  
οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.  
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,  
σοὶ τ' ἐπιπέιθονται καὶ δεδμημέσθα ἕκαστος·  
ταύτην δ' οὔτε ἔπει προτιβάλλεαι οὔτε τι ἔργω,

864—867. The departure of Ares from earth to heaven is compared to a black mist, such as that described in iv. 275—277. The passage is sufficiently remarkable; but the phenomenon can perhaps hardly be understood without a knowledge of local effects. See on i. 359.—The construction, as the Schol. points out, is ἀνέμου ὄρνυμένοιο ἐκ καύματος. ‘As when a dark mist is seen issuing from the clouds, when a blustering wind rises after heat.’ As αἴρ implies the appearance of the atmosphere generally, not a particular cloud, it is the more difficult to comprehend the simile.—ὁμοῦ νεφέεσσιν is variously explained by the Scholiasts, ‘like clouds,’ ‘near the clouds,’ ‘in the clouds,’ ‘enveloped in clouds.’ Schol. Ven. δύνεται ὅλος συναπτόμενος ὁ στίχος δηλοῦν, ὅτι νεφέσι κεκαλυμμένος ἀπὸ γῆς ἀνήχετο. Heyne’s version is this: ‘as a dark cloud is seen in the sky in a season of heat (καύματος ὄντος),—so Mars was seen by Diomedes (alone, cf. 127) in the clouds, in his ascent to heaven.’

869. πὰρ δὲ κ.τ.λ. Cf. i. 405, ὅς ῥα παρὰ Κρονίῳ καθέζετο κυδεὶ γαίων. Inf. 906.—ἄμβροτον αἶμα, the ἴχωρ, perhaps, sup. 339, 340.

872. οὐ νεμεσίξῃ κ.τ.λ., cf. sup. 757.—αἰεὶ τοι κ.τ.λ. sup. 383 seqq.—ῥίγιστα, Schol. κακὰ, ἄνομα. Cf. i. 325.—ἰότητι,

‘consilio, machinatione,’ Heyne. Hesych. βουλῆσει, θελήσει, αἰτία, ὄργῃ, χάριτι.—χάριν δὲ κ.τ.λ. ‘Opponuntur divinae aeruminae beneficiis in humanum genus collatis.’ The assistance rendered in war is primarily meant.

875. σοὶ. Some of the ancients explained this by διὰ σέ, but the better sense is σὺ πᾶσι πολέμιος εἶ, ταύτην ἐπιτρέπων καθ’ ἡμῶν ἀδεώς. (Schol.) Cf. xiii. 118, οὐδ’ ἂν ἔγωγε ἀνδρὶ μαχισαίμην ὅστις πολέμοιο μεθείη.—σὺ γὰρ τέκες κ.τ.λ. The argument is, ‘you are her father, and you ought to check this furious goddess; but you do not, and therefore you offend us all.’—οὐλομένην, baneful, mischievous, see i. 2.—ἀήσυλα, Hesych. παράνομα, ἀμαρτωλά, οὐ καθήκοντα. Probably a form of αἰσυλα, sup. 403.

878. δεδμημέσθα, are enslaved or subjected to you. Cf. iii. 183, ἣ ῥά νύ τοι πολλοὶ δεδμηγὰτο κούροισι Ἀχαιῶν.

879. προτιβάλλεαι, ‘verberas,’ Doederlein. ‘Coerces nec dicto nec facto,’ Heyne. Rather, ‘come into collision with.’ It is an obscure expression, not occurring elsewhere, perhaps connected with προσβολή, ‘an attack,’ as Hesychius suggests, who quotes the verse, without however explaining it. The Schol. wrongly gives ὑπερβάλλεις, νικᾷς.—ἀνίης, the Schol. supplies αὐτῇ, perhaps rightly,



- ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγέναιο παῖδ' αἰδηλον· 880  
 ἢ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα  
 μαργαίνειν ἀνήκεν ἐπ' ἀθανάτοισι θεοῖσιν.  
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἢ τέ κε δηρὸν 885  
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσι,  
 ἢ κε ζῶς ἀμενηνὸς ἕα χαλκοῖο τυτῆσιν.”  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς  
 “ μὴ τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινυρίζε.  
 ἔχθιστος δέ μοι ἔσσι θεῶν οἷ' Ὀλυμπον ἔχουσιν· 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἔστιν ἀάσχητον, οὐκ ἐπιεικτόν,  
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημι ἔπεσσι.  
 τῷ σ' οἶω κείνης τάδε πασχέμεν ἐννεσίησιν.  
 ἀλλ' οὐ μὴν σ' ἔτι δηρὸν ἀνέξομαι ἄλγέ' ἔχοντα· 895  
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ' ὧδ' αἰδηλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

and so Heyne, “incitas, indulgendo audaciorem reddis, quia ea tua filia est.” Hesych. ἀνίεις, ἀφεις (ἀφίεις?) ἐρεθίζεις. Cf. sup. 422, 761. The sense, however, may be intransitive, ‘you are remiss,’ like μεθίναί, iv. 234. vi. 523, &c.

882. μαργαίνειν, μαινεσθαι, like ἀφραίνειν, ii. 258. vii. 109. It may be doubted whether the syntax is ἀνέκεν ἐπὶ θεοῖς, or μαργαίνειν ἐπὶ θεοῖς.

886. νεκάδεσσι, Hesych. ταῖς τῶν νεκρῶν τάξεσι. A word ἀπαξ εἰρημέων. Being immortal, Ares could not be slain; but he might either have lain in pain and discomfort among the slain, or have been put *hors de combat* by a stroke of the lance. Cf. sup. 397, ἐν Πύλῳ ἐν νεκίεσσι βαλὼν ὀδύνησιν ἔδωκεν. xv. 117, εἶπερ μοι (sc. Ἄρει) καὶ μοῖρα Διὸς πληγέντι κεραυνῷ κείσθαι ὁμοῦ νεκίεσσι μεθ' αἵματι καὶ κοίτησιν.—ἀμενηνός, ἀσθεινής, ἀδύνατος, as in the combination νεκῶν ἀμενηνά κάρηνα.

889. ἀλλοπρόσαλλε, sup. 831.—μινυρίζε, ‘whine;’ Hesych. μινυρίζειν ὀλιγγ φωνῆ καὶ οἰκτρῶ χρήται. With the next distich compare i. 176, ἔχθιστος

δέ μοι ἔσσι διοτρεφέων βασιλίων, αἰεὶ γὰρ κ.τ.λ.

892. μητρός, the temper and spirit of your mother Hera.—ἀάσχητον, ‘unbearable,’ probably, as Doederlein suggests, for ἀν-ἀσχητον. Cf. xxiv. 708, πάντας γὰρ ἀάσχητον ἵκετο πένθος.—οὐκ ἐπιεικτόν, ‘not capable of yielding,’ viii. 32. xvi. 549. Hesych. ἐπιεικτά· φορητά, ὑποχωρητά.

893. σπουδῇ, μόλις. So ii. 99, σπουδῇ δ' ἔζετο λαός, and Od. iii. 297, σπουδῇ δ' ἤλυξαν ὄλεθρον. As examples of Hera's rebellious spirit Heyne cites i. 565. viii. 408.

894. τῷ, wherefore, viz. from her uncontrollable conduct, I expect that you have been thus wounded by her advice and instructions, viz. given to Athene and Diomedes. See 711—717.

898. ἐνέρτερος, Schol. ὑποχθονιώτερος. Hesych. κατώτερος. As a comparative, this is ἀπαξ εἰρημένον. ‘If,’ says Zeus, ‘you had not been my son, I would have sent you to Tartarus, lower than the rebel sons of Uranus,’ the Titans. So xiv. 279, θεοῦς—τοῦς ὑποταρταρίους οἱ Τιτῆνες καλέονται. xv. 225, οἵπερ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔοντες.

ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσων 900  
 ἠκέσατ'· οὐ μὴν γάρ τι καταθηητός γε τέτυκτο.  
 ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἑόν, μάλα δ' ὤκα περιτρέφεται κυκώωντι,  
 ὡς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ' Ἕβη λούσεν, χαρίεντα δὲ εἴματ' ἔεσσαν 905  
 πὰρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίων.

αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,  
 Ἕρη τ' Ἀργεΐη καὶ Ἀλαλκομενῆς Ἀθήνη,  
 παύσασαι βροτολογιὸν Ἄρην ἀνδροκτασιῶων.

900, 901. This distich occurred sup. 401, 402. Compare iv. 218.

902. ὀπὸς, fig-juice, used for curdling milk in making cheese. See ii. 531.—*ἐπειγόμενος*, *circumactus et agitated*, Heyne. Perhaps the sense is rather *ἐπειγομένως*, i. e. *μάλ' ὤκα*, in the next verse.—*περιτρέφεται*, 'is coagulated round,' i. e. round the hand that stirs it. For this use of *τρέφειν*, to make thick, coagulate, cf. Od. ix.

246, ἤμισιν μὲν θρέψας λευκοῦ γαλακτός. Hence 'to nourish,' i. e. to make of firm body and consistency. The common reading is *περιστρέφεται*, which Spitzner retains.

904. ὡς καρπαλίμως. The point of the simile is in the rapid granulation of the flesh from the blood, as curd is deposited from milk. For the next line see sup. 869.

908. Ἀλαλκομενῆς. See iv. 8.

## ARGUMENT OF BOOK VI.

(Mure, vol. i. p. 244.)

ACAMAS, the remaining Thracian chief, is slain by Ajax. Helenus, the Trojan augur, sends Hector to the city to propitiate Minerva, that she may restrain the valour of Diomed, which he considers "no less formidable than that of Achilles had formerly been" (99). Diomed and Glaucus, in a friendly dialogue, agree to avoid hostile collision during the remainder of the war. Hector arrives at Troy, and after performing his commission visits Paris, whom he finds still in Helen's apartment. Andromache implores Hector to moderate his valour, reminding him of her family afflictions, consequent on the destruction by Achilles of her native city Thebes. Hector returns to the field accompanied by Paris.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,  
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρηήκεσσι τέτυκτο,  
υἴον Ἐυσσώρου Ἀκάμαντ' ἦν τε μέγαν τε.  
τόν ῥ' ἔβαλεν πρῶτος κόρυθος φάλον ἱπποδασείης,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω  
αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

\*Ἄξυλον δ' ἄρ' ἔπεφνε βοῖην ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ  
ἀφνειὸς βιότιοι, φίλος δ' ἦν ἀνθρώποισιν·  
πάντας γὰρ φιλέσκεν ὀδῶ' ἐπι οἰκία ναίων.  
ἀλλὰ οἱ οὐ τις τῶν γε τὸτ' ἤρκεσε λυγρὸν ὄλεθρον

1. οἰώθη, was deserted, viz. by the gods retiring from the contest. Schol. εμονώθη δὲ ἡ μάχη τῆς τῶν θεῶν συμμεμαχίας οὕτως· Ἦρα μὲν γὰρ καὶ Ἀθηνα εἰς τὸν Ὀλυμπον ἄπιασιν, Ἀπόλλων δὲ εἰς Πέργαμον, ὃ δὲ Ἄρης καὶ ἡ Ἀφροδίτη τέτρωνται ὑπὸ Διομήδους.

2. ἴθυσε, as in xii. 443, ἴθυσαν δ' ἐπὶ τείχος ἀολλέες, rushed to and fro, this way and that, on the plain. The genitive may be used as in *θείη πεδίοιο* inf. 507, or may depend on *ἐνθα καὶ ἔνθα*, as *ἐπιστάμενοι πεδίοιο κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν.*—*ἰθυνομένων*, while they, the combatants, were levelling at each other their bronze-tipped spears. For the transitive sense of *ἰθύνεσθαι* Heyne cites *Od. v. 270*, *αὐτὰρ ὃ πηδάλιῳ ἰθύνετο*. *Ib. xxii. 8, ἦ, καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν ὀιστόν.*—The genitive depends on the sense of shooting at, as in *iv. 100*, *ὀιστεύουσι Μενελάου*. *xiii. 499*. *τιτυσκομένων καθ' ὄμιλον ἀλλήλων.*

4. *μεσσηγὺς*, see on ii. 465.

5. *πρῶτος*, viz. first on the renewal of the fight.

6. *φόως*, *φάος σωτηρίας*, as in viii. 282, *βάλλ' οὕτως, εἰ κέν τι φάος Δαναοῖσι γένηται*. The metaphor is from breaking through a wall or roof and letting in the light. The death of Acamas is so described because he was *ἄριστος* in valour and huge in

person. Cf. v. 461, *Ἄρης—εἰδόμενος Ἀκάμαντι θοῶ' ἡγήτορι Θρηκῶν*. In ii. 844 *Peirous* and *Acamas* are mentioned as the leaders of the Thracians. The former had been slain by Thoas, *iv. 527*.

9. *φάλον*. See on iii. 362.

12. Ἄξυλον. From *ἀγειν* or *ἀγνῖναι* ὕλην, or pronounced Ἄξυλλον, if from *ξύλον*. (Schol. *παρὰ τὸ ἀγειν, τινὲς δὲ τὸν ξύλα δαπανῶντά φασιν*, viz. a being intensive.)—*Τευθρανίδην*, as from *Τευθρανος*, a form of *Τεύθρας*.—*Ἀρίσβῃ*, see ii. 836.

14. *φίλος*, friendly, liberal, hospitable.—*πάντας*, Schol. *τοὺς παρατυγχάνοντας*.—*φιλέσκεν*, *ἐξέμισε*, *id.* Cf. iii. 207, *τοὺς δ' ἐγὼ ἐξέμισσα καὶ ἐν μεγάροισι φίλησα*.—*ὀδῶ' ἐπι*, Schol. *Ven. ἡ ἐπὶ ἀντὶ τῆς παρά, ὡς τὸ ἐπὶ λιμένι οἰκῶν*. But he adds another, though less probable, opinion, that *ἡ ἐπὶ* *δηλοὶ ἐν τοῦτοις τὸ ὑψηλὸν ἀπὸ τῆς γῆς*, 'on a height commanding the road.'

16. *οὔτις τῶν γε*, not one of the many he had fed. 'Ingeniose ejus munificentia utitur poeta ad miserationem movendam,' Heyne.—*ἤρκεσέ οἱ*, 'warded off for (i. e. from) him fate.' See i. 566. *xiii. 440*, *ὃς οἱ πρόσθεν ἀπὸ χροῦς ἤρκει ὄλεθρον*.—*πρόσθεν*, either 'before,' i. e. to intercept the blow from Diomedes, Schol. *πρὸ τούτου*, or 'in front of him,' Schol. ἡ

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15

πρόσθεν ὑπαντίστας, ἀλλ' ἄμφω θυμὸν ἀπήυρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων  
ἔσκειν ὑφηνίοχος· τῷ δ' ἄμφω γαίαν ἐδύτην.

Δρῆστον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν 20

βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη  
νῆϊς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.

Βουκολίῳν δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος  
πρεσβύτατος γενεῆ, σκότιον δέ ἐ γείνατο μήτηρ·  
ποιμαίνων δ' ἐπ' ὄεσσι μίγῃ φιλότῃτι καὶ εὐνῇ, 25

ἣ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.

καὶ μὴν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα

Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα·

Ἀστυάλῳν δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης,

Πιδύτην δ' Ὀδυσσεὺς Περκῳσιον ἐξενάριξεν 30

ἔγχει χαλκείῳ, Τεύκρος δ' Ἀρετάουα διῶν.

Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ

Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·

ναῖε δὲ Σατνιόεντος ἐνρρέϊταο παρ' ὄχθας

Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἦρωσ 35

φείγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

\* Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος

ὑπερασπίσας ἢ ἐναντιωθείς Διομήδει.—  
ἀπήυρα, viz. Diomede.

18. Καλήσιον. He was the vocator, who went into the high road and invited people to his master's table. Schol. Ven. ἀπὸ γὰρ τοῦ καλεῖν ἐπὶ τὰ ξένια Καλήσιος.—ὑφηνίοχος, the driver under the direction of the fighting-man, or παραβάτης. Hesychius and the Schol. explain it simply by ἡνίοχος. It is only used here.—ἐδύτην, Schol. γῆν ταφέντες ἐνεδύσαντο. Inf. 411, χθόνα δύνεσθαι.

21. μετὰ, in quest of, ἐπί.—Euryalus was a companion of Diomede and Sthenelus in leading the Argives, ii. 565.—νύμφη νῆϊς, a Naiad, from the root ναF, 'to flow.'—ἀμύμονι, 'handsome.' See inf. 155. He was called Βουκολίῳνι, 'Cowkeeper,' from tending his father's herds, "non quidem ut ipsi greges ducerent, sed ut curam haberent rei pecuariae." Heyne.—ἀγαθοῦ, Schol. τῷ γένει ἢ τῷ κάλλει.

24. σκότιον, the offspring of a secret amour; the same as παρθένιος in xvi.

180, νόθος being the son of a concubine and not a wife, illegitimate.—ἐπ' ὄεσσι, see v. 137. inf. 424. xi. 106.—μίγῃ, Bucolio with Abarbarea.

26. ὑποκυσαμένη, from κύνειν, praegnantem facere, not κύνειν, praegnantem esse. The word is therefore wrongly written with σσ in the earlier editions. The meaning of the middle is, 'having become pregnant by,' &c.—διδυμάουε, Aesepus and Pedasus.

27 καὶ μὴν, 'and yet' (i. e. handsome, and therefore, according to the Greek doctrine, by presumption brave).—Μηκιστηιάδης, Euryalus son of Mecisteus, ii. 565. See on i. 1.

30. Περκῳσιον, from Περκῳτη (xi. 229) on the Hellespont. Cf. ii. 831.

35. Πήδασον. It was a town on the high bank of the Satnioeis, a stream in the Troad. Cf. xxi. 87. Πήδασον αἰτήσσαν ἔχων ἐπὶ Σατνιόεντι.

37. Ἀδρηστον. See ii. 830.—ἀτυζομένω, flying wildly over the plain. So xviii. 7, Ἀχαιοὶ νηυσὶν ἐπὶ κλονεῖ.

ζῶν ἔλ'. ἵπῳ γάρ οἱ ἀτυζόμενῳ πεδίῳ,  
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ῥυμῶ αὐτῷ μὲν ἐβήτην 40

πρὸς πόλιν, ἧ̄ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηγῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔσθη  
 Ἄτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

Ἄδρηστος δ' ἄρ' ἔπειτα λαβῶν ἐλλίσσετο γούνων. 45

“ζῶγρει, Ἄτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,  
 χαλκός τε χρυσός τε πολύκμητός τε σῖδηρος,  
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,  
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ὧς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.

καὶ δὴ μιν τάχ' ἔμελλε θεὰς ἐπὶ νῆας Ἀχαιῶν  
 δώσειν ᾧ θεράποντι καταξέμεν' ἄλλ' Ἀγαμέμνων  
 ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤδα.

“ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως 55

οντα ἀτυζόμενοι πεδίῳ.—βλαφθέντε, caught or entangled in a bough of the tamarisk-tree; cf. xxiii. 543, τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵπῳ.

40. πρώτῳ ῥυμῶ. This is commonly explained 'the end of the pole; viz. next the yoke, the same as ἄκρῳ in v. 729. So Schol. Ven., πρώτῳ ἀντὶ τοῦ ἄκρῳ. Rather, perhaps, the end of the pole next the car. So in Propert. v. 8. 21, 'spectaclum ipsa sedens primo temone pendit.'—οἱ ἄλλοι, viz. ἵπποι, or perhaps οἱ φεύγοντες. The horses naturally took the same road as others took, lying like themselves.

43. Schol. στόμα τὸ πρόσωπον. οὕτω Λάκωνες.

45. γούνων may depend on λαβῶν, as the genitive of the part seized, or on ἐλλίσσετο, 'supplanted him by his knees,' as Aesch. Suppl. 332, τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν;

46—50. Nearly these verses occur xi. 131 seqq.—δέξαι ἄποινα, accept an equivalent ransom; cf. i. 23, ἀγλαὰ δέχθαι ἄποινα.

48. πολύκμητος, 'much wrought,' opposed to the lump of crude metal proposed as a prize in xxiii. 826.

Schol. ὁ ἦδη εἰργασμένος, ἢ ὁ πολλοὺς κάμνειν ποιῶν, ἢ ὁ εἰς πολλοὺς καμάτους ἐπιτήδειος, ἢ ὁ δυσκατέργαστος. Hesych. πολύκμητον· μετὰ πολλοῦ καμάτου γεγενημένον, ἢ πολὺν κάματον ἡμῖν παρέχοντα. Od. xiv. 323, καὶ μοι κτήματ' εἰδείξεν ὅσα ξυναγεῖρατ' Ὀδυσσεύς, χαλκὸν τε χρυσοῦν τε πολύκμητόν τε σῖδηρον. Virg. Aen. x. 526, 'Est domus alta; jacent penitus defossa talenta Caelati argenti; sunt auri pondera facti Infectique mihi.'—χαρίσαιτο, 'would gladly give.' Schol. μετὰ χαρὰς δοίη.—πεπύθοιτο, a reduplicated medial aorist (πυπύθομαι), like πεφιδέσθαι from φείδομαι.

51. ὄρινεν, 'moved to pity.' More frequently 'stirred to anger.' Heyne has ἔπειθε.

53. καταξέμεν, the epic aorist of κατάγειν. See on iii. 105. The future would here be inadmissible. The κατά, as usual, implies the carrying down to the coast. Schol. ὑψηλὴ γὰρ καὶ ἀνεμώεσσα ἡ Ἴλιος.—ὁμοκλήσας, with a sharp word of reproach.

55. ὦ πέπον. 'O soft-hearted one, O Menelaus, and pray why do you show such tender regard for these men? Truly, I should say, good services have been done to you in your

ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
πρὸς Τρώων. τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ  
κοῦρον ἔοντα φέροι· μηδ' ὄς φύγοι, ἀλλ' ἅμα πάντες  
Ἴλίου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.”

60

ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρωες,  
αἷσιμα παρεϊπῶν· ὃ δ' ἀπὸ ἔθεν ὄσατο χειρὶ  
ἦρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὃ δ' ἀνετράπετ', Ἀτρείδης δὲ  
λαῆ ἐν στήθεσι βὰς ἐξέσπασε μείλιον ἔγχος.

65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας  
“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,  
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν  
μιμνέτω, ὡς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,  
ἀλλ' ἄνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ἔκηλοι  
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

70

family by Trojans! This, of course, is irony, in reference to the rape of Helen by Paris.—κῆδεαι, οἰκτεῖρεις. So ii. 27 and xi. 665 κῆδεαι and ἐλεαίρει are combined. Similarly i. 56, κῆδετο γὰρ Δαναῶν, ὅτι ῥα θηήσκοντας ὄρατο. For ὦ πέπον see xii. 322.

58, 59. ὄντια φέροι, as part of the imprecation, and equivalent to εἰ τινα φέροι, is attracted, so to speak, to the primary optative.—κοῦρον, a child in the womb. This must here be the sense, though elsewhere κοῦροι are 'the fighting-men,' the nobles; cf. i. 470. Doederlein renders it, 'ne latentem quidem in utero matris, si generosae stirpis est.' For the savage wish here expressed, compare iii. 300.—μηδ' ὄς, μηδ' οὔτος. Od. xvii. 172, καὶ τότε δή σφιν ἔειπε Μῆδων· ὄς γὰρ ῥα μάλιστα ἠνδανε κηρύκων.

60. ἐξαπολοῖατ'. Od. xx. 356, ἡέλιος γὰρ οὐρανοῦ ἐξαπόλωλε.—ἀκήδεστοι, 'uncared for,' i. e. unburied. Schol. μὴ ἔχοντες τὸν κηδεύοντα. ἄφαντοι δὲ, ὡς μηδὲ μνημεῖον αὐτῶν καταλείψεται. 'Insepulti, et ut ne memoria quidem eorum supersit,' Heyne, who compares Od. xxiv. 186, ὄν ἐτι καὶ νῦν σώματ' ἀκήδεα κείται ἐνὶ μεγάροις, and iiii. xx. 303, ὄφρα μὴ ἀσπερμος γενεῆ καὶ ἄφαντος ὄληται Δαρδάνου. Cf. also xxii. 464, ταχέες δὲ μιν ἵπποι ἔλκον ἀκηδέστως.

61. παρέπεισεν, 'persuaded him away,' i. e. dissuaded him from his intention.—παρεϊπῶν, 'talking him over to juster views,'—quod fas erat in Trojano ab Achivis statui, Heyne. Schol. τὰ εἰμαρμένα καὶ πρέποντα τοῖς ἀδικουμένοις.

64. ἀνετράπετο, 'fell on his back,' Hesych. ἀνετράπη, ἐπεσεν ὕπιος. A metaphor from a house or a table overthrown, or an empty wine-jar turned upside down.

68. ἐπιβαλλόμενος, lit. 'in laying his hands on spoils,' i. e. in his eagerness to get them. Schol. ἐπιθυμῶν, ἀντιποιοῦντος, ἐπιβολῆν ποιῶντος. As in *caprio* and *currio*, the ideas of seizing and desiring are closely related. Compare ἐπήβολος, 'in possession of.'

70. ἄνδρας, emphatic, as in opposition to συλᾶν ἔναρα.—καὶ τὰ, καὶ ταῦτα τὰ ἔναρα συλήσετε.—συλᾶν τινά τι, like ἀφαιρεῖσθαι. xv. 428, μὴ μιν Ἀχαιοὶ τεύχεα συλήσωσι.—ἐκηλοι, 'at your leisure,' 'unmolested.' Nestor does not say συλήσωμεν, but συλήσετε, which, as the Schol. remarks, concedes the prizes of war to the captors: τὸ δὲ κέρδος ἴδιον ποιεῖται τῶν στρατιωτῶν ἐν τῷ συλήσετε.—τεθνηῶτας, not a mere epithet to νεκροῦς, but an exegetical accusative added to the verb, 'the corpses, those namely slain in war.'

ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστον.  
 ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν  
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,  
 εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἔκτορι εἶπε παραστάς  
 Πριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος,  
 "Αἰνεΐα τε καὶ Ἔκτορ, ἐπεὶ πόνος ἔμμι μάλιστα  
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι  
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,  
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων  
 πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
 φεύγοντας πεσεῖν, δηίοισι δὲ χάρμα γενέσθαι.  
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,  
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπέειπε  
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα  
 μητέρι σῆ καὶ ἐμῇ· ἧ δὲ ξυνάγουσα γεραίας

75

80

85

73. αὐτε, in their turn.—ὑπ' Ἀχαιῶν, sc. βιασθέντες.—ἀναλκείησι, by their want of ἀλκή, ignavia sua. The plural is used as in i. 205, ἧς ὑπεροπίησι.

77. ἐπεὶ κ.τ.λ. 'Since the toil of war devolves upon you more than upon the other Trojans and Lycians,' i. e. Trojans and their Lycian allies combined. Schol. Ven. ἐγκέκλιται, ἐπίκειται. ἐκ μεταφορᾶς τῶν καμνόντων ἀρρωστίας καὶ προσαναπαυομένων ἰσχυροτέροις σώμασιν. φησὶ δὲ ὅτι εἰάν ἡμεῖς ἀπόλησθε, στραφήσεται ὁ πόλεμος καὶ ἡ βουλή.

79. πᾶσαν ἐπ' ἰθὺν 'For every effort both in fighting and in giving wise counsel.' The infinitives are exegetical of the noun. Schol. ἐπὶ πᾶσαν ὁρμήν καὶ τοῦ φρονεῖν καὶ τοῦ μάχεσθαι. We have ἀν' ἰθὺν = ἰθὺν in xxi. 303.

80. πρὸ πυλάων, in front of the city gates, so as to make a last appeal to them to stand, before entering the city for safety, sup. 74.—ἐποιχόμενοι, see i. 31.—πρὶν αὐτε, 'before on the contrary they fly, and fall into the hands of the women.' This is rather obscure. The Schol. explains it as an ironical taunt, as if they were an effeminate and uxorious set, who preferred their homes to their country's glory. καλῶς οὐκ εἶπε πύλησιν ἢ οἴκοισιν, τοῦτο γὰρ εὐσχημονέστερον,

ἀλλὰ χερσὶ γυναικῶν· τοῦτο γὰρ ἀσχημονέστερον καὶ ἀτιμότερον. This would be χάρμα, a delight to the enemy, simply because they had routed their foes. Perhaps χάρμα means rather 'a laughing-stock.' As for αὐτε, which would naturally mean 'again,' as if it had happened before, it appears to mean 'on the other hand,' viz. contrary to their making a stand. For ἐμπεσεῖν with a dative cf. xii. 107, ἐν νηυσὶ μελαίνησιν πεσεῖσθαι.

83. ἐποτρύνητον, the aorist, 'when you shall have encouraged them,' viz. to return to the fight. Hector and Aeneas were to do this; Helenus was then to take the place of Hector, while the latter goes on a mission of religion to the acropolis. Schol. ἡμεῖς, ἐγὼ καὶ Αἰνεΐας.

86. Note the construction μετέρχεσθαι πόλινδε, ἐς πόλιν. Schol. πλεονάζει ἢ μετά. Perhaps the sense is, 'go to the city in quest of our mother (Hecuba), and then (viz. when you have found her) tell her' &c.

87. ξυνάγουσα ἠθόν, ξυναγείρουσα ἐς νῆον, as καλεῖν βουλῆν, x. 195.—ἧ δὲ—θεῖναι, i. e. εἰπέ ξυνάγουσαν θεῖναι κ.τ.λ. The infinitive stands for the imperative.—δόμοιο, the cella of the temple, in which the image was placed, in a sitting posture.



νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλι ἄκρη,  
 οἷξασα κληίδι θύρας ἱεροῖο δόμοιο,  
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἠδὲ μέγιστος 90  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠγκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ  
 ἦνις ἠκέστας ἱερουσέμεν, εἴ κ' ἐλεήσῃ  
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95  
 εἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἰρήης,  
 ἄγριον αἰχμητὴν, κρατερόν μῆστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.  
 οὐδ' Ἀχιλλῆά ποθ' ὠδέ γ' ἐδεΐδιμεν, ὄρχαμον ἀνδρῶν,  
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὄδε λίην 100  
 μαίνεται· οὐ τίς οἱ δύναται μένος ἀντιφερίζειν."  
 ὣς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.  
 αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὄξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντῃ,

91. ἐνὶ μεγάρῳ. The peplus, or embroidered shawl, was to be transferred from the palace of Priam as an offering to the goddess. The opening of the temple with the key (a task performed by the priestess Theano inf. 302) was therefore to afford access to the goddess.

92. ἐπὶ γούνασιν. The Scholiasts, conceiving that the antique statues of Pallas were represented as standing, explained ἐπὶ γούνασιν 'by her knees.' The natural sense, however, is clearly 'on (i. e. across) her knees.' This passage is one of great interest. It is difficult to read it without suspecting we have here a description of the Attic Pallas Athene, and the offering of the peplus at the Panathenaea. Compare ii. 549, καὶ δ' ἐν Ἀθήνῃς εἶσε, ἐφ' ἐνὶ πῖονι νηῷ. The distinct mention of a statue of the goddess, as we have her described in the Eumenides of Aeschylus, reminds us more forcibly of the acropolis of Athens than of the acropolis of Troy. The temples on the acropolis were βεβαίως κληστὰ, Thuc. ii. 17.

93. βοῦς—ἱερουσέμεν. Again we have a custom suspiciously Attic. Cf. Ar. Equit. 656, εὐαγγέλιω θύειν ἑκατὸν βοῦς τῇ θεῷ.

94. ἦνις, ἦνιας, 'yearlings.' Cf. x.

292. βοῦν ἦνιν εὐρυμέτωπον, where see the note.—ἠκέστας, 'untouched by the goad.' Hesych. ἀκεντρίστους, ἀδαμάστας. Root κενσ = κεντ. We have κένσαι in xxiii. 337, and the ν being elided left the residue κενσ, whence κενστὸς, the cestus, a pierced strap or thong, and ἀ-κεσ-τος (or possibly νήκεστος), with the first syllable metrically lengthened. The assimilation of the first syllable in both words is perhaps the real reason of the anomaly.

97. Doederlein adopts a punctuation recorded by the Schol. Ven., ἄγριον, αἰχμητὴν κρατερόν, μῆστωρα φόβοιο. For μῆστωρ see iv. 328.—κάρτιστον γενέσθαι, Schol. ὑπὸ Ἀθηναίῳ δηλονότι. Cf. sup. v. 2. In v. 193, Diomedes is called ἀριστος Ἀχαιῶν, and he appears to share this title in common with Achilles, i. 244.

100. λίην, 'too much,' viz. for any one to compete with him in strength.

104. κατὰ στρατὸν. He was first (sup. 81) to exhort the army to make a stand, and to encourage them to fight (83), and then to go off to the acropolis. The former duty he now performs (in what manner, is described 111, &c.), the latter inf. 116.—ὄξέα δοῦρε, see iii. 18.

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνίην. 105

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν

Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,

φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος

Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὡς ἐλέλιχθεν.

Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἄσυα 110

“Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,

ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,

ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἧδὲ γέρουσιν

εἶπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν

δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.” 115

ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ

ἄμφι δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,

ἄντυξ ἧ πυματή θένει ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς καὶ Τυδέος υἱός

106. ἐλελίχθησαν, rallied, turned round again.

108. φάν δέ κ.τ.λ. ‘They said some god must have come down from heaven to help them, they had rallied so.’ The ὡς virtually means *ὅτι οὕτως*, as inf. 166, τὸν δὲ ἀνακτα χόλος λάβεν, οἷον ἄκουσεν. The Schol. gives two explanations, οὕτως ἐλέλιχθεν and ὅτε ἐλ., of which he prefers the former.

113. βεῖω, i. e. βῶ, like κίχῳ in i. 26.—βουλευτῆσι, again a suspiciously Attic word. There was no mention of ‘aged councillors’ made by Helenus sup. 87, but only of the women. The Schol. thinks this was now added *ἵνα μὴ δοκῆ γυναικας μόνας ἐπὶ τοῦ στρατεύματος ὀνομάζειν*.—ἀρήσασθαι, cf. i. 11. Schol. ἐπέρωσεν αὐτοὺς χρηστῆ ἐπιβῆ· δεδίασι γὰρ ὡς παρασποιδήσαντες.

115. ἑκατόμβας. Heyne, observing that twelve oxen only are spoken of sup. 93, thinks ‘Hecatomb’ was a general term for a solemn sacrifice.

117. σφυρὰ καὶ αὐχένα are not directly governed by ἄμφι, which is rather adverbial. He carried (probably hanging from his back) the huge circular shield which in fighting protected the entire body, and which, as he walked, struck against the lower part of the leg on one side (ἄμφι) and the neck on the other. The Schol. less correctly explains it

κατὰ τὰ σφυρὰ καὶ τὸν αὐχένα ἡ δερματίνη ἄντυξ αὐτὸν ἔτυπτεν.—ἄντυξ, the rim, ἵνυς, exegetical of δέρμα, which here seems to mean a strap or border of black leather enclosing or binding the shield. This will explain the precise meaning of *μελανδετον σάκος*, Aesch. Theb. 43. Cf. Herod. vii. 89, *ἀσπίδας ἵνυς οὐκ ἐχούσας*. Heyne thinks that the leather which overlaid the shields, (hence called *ῥυνοί*,) was covered externally with a metallic plate, leaving a circle of dark leather prominent round the margin.—*πυματή*, at the outer edge or margin of the shield.

119. The celebrated episode about the meeting of Glaucus and Diomedes has been by many critics attributed to an Ionian poet or rhapsodist. According to the Schol. Ven., some of the ancients assigned it a different place in the poem, *μετατιθέασί τινες ἀλαχόσε ταύτην τὴν σύστασιν*. Pindar, in Ol. xiii. 60, has in view the legend, though he does not perhaps refer to the story precisely as we have it in Homer. Herodotus, i. 147, says of the Ionians in Asia Minor, *βασιλέας δὲ ἐστήσαντο οἱ μὲν αὐτὸν Λυκίους ἀπὸ Γλαύκου τοῦ Ἴππολόχου γεγονότας*, which would account for the insertion of the story here by an Ionic poet. It should be added that the style and diction present many marked peculiarities.

ἐς μέσον ἀμφοτέρων ξυνίτην μεμαῶτε μάχεσθαι. 120  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης  
 “ τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων ;  
 οὐ μὴν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ  
 τὸ πρὶν· ἀτὰρ μὴν νῦν γε πολὺ προβέβηκας ἀπάντων 125  
 σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.  
 δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώσιν.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανόισι μαχοίμην.  
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόεργος 130  
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν,  
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας

121. An oft-repeated verse, e.g. iii. 15. v. 630. 850.

124. οὐ πρὶν ὄπωπα. Heyne thinks that Glaucus had succeeded to Sarpedon, the leader of the Lycians in common with Glaucus, ii. 876, when the latter had retired wounded, v. 633. Schol. δευτέραν γὰρ Σαρπηδόνοσ ἐχων τὴν τάξιν οὐ προεμάχει.

127. δυστήνων παῖδες, only the sons of ill-starred fathers, viz. those doomed to lose their children. In this place only ἀντιώσιν, which is elsewhere the future from ἀντιάζω, is the present tense from ἀντιάω. See on ἀντιώσων, i. 31.

129. οὐκ ἂν ἐγὼ κ.τ.λ. This declaration might refer to the warning of Pallas to Diomedes in v. 130, not to fight with any god but Aphrodite. He had indeed wounded Mars, v. 857, though with the express permission of Pallas herself, ib. 829. It seems rather probable that the remark is an independent one (as might be expected in an inserted episode); and the more so, because no allusion is here made to the power given by Pallas (v. 127) to distinguish gods from men in the conflict.

130. υἱός. On the short syllable see iv. 473.—Λυκόεργος (or Λυκόεργος) is more naturally derived from λύκος εἶργειν, (thus corresponding to the attribute of Pan, *Lupercus*, from *lupos arcere*.) than from λύκος and ὄργη, meaning 'fierce-tempered.' He was a son of Dryas, and king of the Thracian Edoni, and was deprived of sight for having in a fit of madness

driven away Dionysus and his attendant Bacchantes (τιθήνας) when they visited his kingdom in their progress from the east. There were some varieties in the legend. Cf. Soph. Antig. 955 seqq., ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, Ἴδωνῶν βασιλεὺς, κερτομίους ὄργαις, ἐκ Διωνύσου περὶ ῥαδὶ καταφάρκτος ἐν δεσμῶ.

131. δὴν ἦν, Schol. ἐπὶ πολὺ ἐξῆ. Cf. v. 407, οὐ δηναῖός ὃς ἀθανάτοισι μάχηται.

132. τιθήνας, attendants, ἀμφιπόλους. Properly, 'nurses;' but here 'worshippers' seem to be meant. And so Oed. Col. 1050, σεμνὰ τιθνεῖσθαι τέλη, 'to be worshipped with solemn rites.'—σεῦ, ἐδίωξε, as in v. 208, Od. vi. 89, καὶ τὰς μὲν σεῦαν ποταμὸν παρὰ δινηέντα. The root is the same in σοβεῖν and σεῖεν.—Νυσηῖον, viz. ὄρος, a mountain in Thrace, probably near Pangaeus. Col. Mure (Crit. Hist. i. p. 151) supposes that Nysa, a district near Helicon, is meant, whence ἡγάθειον, 'pre-eminently sacred.' See also Gladstone, 'Studies' &c. vol. ii. p. 268. That this part of Hellas was once included in Thrace is stated by Thucydides, ii. 29.—θύσθλα, the sacrificial implements, ὄργια. Schol. πάντα κοινῶς τὰ πρὸς τελετῆν, though he explains it also, with Hesychius, to include the vine-leaves, boughs, thyrsi, &c. It was especially forbidden to reveal the orgies or sacramental mysteries of Demeter and Dionysus, or to display the sacrificial implements to mortal eyes. Theocritus appears to imitate this passage, Id. xxvi. 12, Ἀυ-

σευε κατ' ἠγάθειον Νυσηιον· αἱ δ' ἅμα πᾶσαι  
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου  
 θειόμεναι βουπλήγι. Διώνυσος δὲ φοβηθείς 135  
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
 δειδιότα· κρατερὸς γὰρ ἔχεν τρόμος ἀνδρὸς ὀμοκλή.  
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,  
 καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν 140  
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθητο πᾶσι θεοῖσιν.  
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλομι μάχεσθαι.  
 εἰ δέ τίς ἐσσι βροτῶν οἱ ἀρούρης καρπὸν ἔδουσι,  
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι."  
 τὸν δ' αὖθ' Ἴππολόχοιο προσηΐδα φαίδιμος υἱός  
 "Τυδέϊδῃ μεγάθυμῃ, τί ἦ γενεὴν ἐρεεῖνεις; 145  
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.  
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη  
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὄρη·  
 ὡς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.  
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150  
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·  
 ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἵπποβότοιο,

τοῦα πράτα νιν ἀνέκραγε δεινὸν ἰδοῦσα, Σὺν δ' ἐτάραξε ποσὶν μαινάδεος ὄργια Βάκχου.

135. βουπλήγι, 'an ox-goad,' or, according to others, 'an axe' (i. e. an 'ox-killer'). Hesych. βουπλήξ· μᾶστιξ, πέλεκυς, βουκόπος. This word is ἄπαξ εἰρημένον.

137. τρόμος. Dionysus is represented as a pusillanimous god, and as such is ridiculed by Aristophanes in the *Ranae*. In 135, φοβηθείς is better than *χολωθείς*, the reading of Zenodotus. There is some connexion between this and the artificial valour said to be given by wine.—ὀμοκλή, the scolding, or angry tone.

138. τῷ, with Lycurgus.—ὀδύσαντο, 'were enraged.' This is a word more often used in the *Odyssey*, and with allusion to the name *Odysseus*. Cf. inf. viii. 37, ὡς μὴ πάντες ὀδωνται ὀδυσαμένιοι τεεῖο.—τυφλὸν ἔθηκε, compare ii. 599.

143. ὀλέθρου πείρατα, like *θανάτου τέλος*, the end caused by death. See ii. 15. vii. 402.

145. γενεήν, 'about my family,' viz.

sup. 123. So xxi. 153, Πηλεΐδῃ μεγάθυμῃ, τί ἦ γενεὴν ἐρεεῖνεις; The emphasis is on this word, and the sense is, 'Why do you ask about that which is a perishable thing, and not rather put to the test my valour?'—οἷη περ, viz. as fickle and transient as. Cf. xxi. 464, βροτῶν—οἱ φύλλοισιν εὐκότῃς ἄλλοτε μὲν τε ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδουτες. See also ii. 468.

147. φύλλα κ.τ.λ. 'As the wind strews some leaves on the ground while others the budding wood produces, and (i. e. when) the season of spring comes on; so also the race of men, one produces, the other leaves off (producing).' With φύει in 149 supply *παῖδας* or (with Heyne) *ἄνδρας*.

150. καὶ ταῦτα, 'even these matters,' viz. about my race, trifling as they are, &c.—πολλοὶ δὲ κ.τ.λ., supply *λέξω σοι, εἰ καὶ πολλοὶ &c.*

152. Ἐφύρη, Corinth.—μυχῷ, *ἐσχατιῷ*, in the recess or extremity, the furthestmost corner, as it were, of the kingdom of Argos. Whether 'Argos' had a wider meaning, or the site of

ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιοςτος γένετ' ἀνδρῶν,  
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἷον,  
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν  
 ὤπασαν, αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,  
 ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,  
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσειν.  
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160  
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι  
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἧ δὲ ψευσαμένη Προΐτον βασιλῆα προσηΐδα  
 ' τεθναίης, ὦ Προΐτ', ἧ κάκτανε Βελλεροφόντην,  
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἔθελούση.' 165  
 ὧς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσεν.

Corinth is a little inaccurately described, we cannot say. — κέρδιοςτος, 'most crafty,' as if from a positive κερδύς.

155. ἀμύμονα, 'handsome.' This seems the general sense in Homer when applied to persons, though sometimes, when mention is made of any craft, it means 'skilful,' e. g. as a μάντις or τοξότης. Applied to things, it signifies 'well-proportioned,' 'well-looking,' as μέγαν καὶ ἀμύμονα τύμβον, Od. xxiv. 80. ἀμύμων αὐλή &c. On this principle probably, though perhaps also as a good warrior, we so often read of ἀμύμονα Πηλεΐωνα, e. g. Od. xi. 470. In fact, the Homeric ἀμύμων represented the καλὸς κάγαθος of the later Greeks, the notion being, that valour, ἡγορέη, was naturally associated with beauty, and beauty with birth. Compare sup. 22. ii. 876, where Γλαῦκος ἀμύμων is used in this sense.

156. ἐρατεινὴν. This means, perhaps, τῷ δήμῳ, acceptable to the people, who wished to retain him; but Proetus, being king, and stronger than they, determined to eject him. Otherwise, it is hard to see the point of the remark ἐπεὶ πολὺ φέρτερος ἦεν Ἀργείων.

157. Προΐτος. Proetus was king of Tiryns, to whose court Bellerophon had fled for expiation from the murder of a noble Corinthian Bellerus (whence the name *Bellerophon*tes,

like *Argeiphontes*); but Proetus had expelled him ἐκ δήμου, from the Argive state, because his wife Antea or Sthenoboea had become enamoured of him.

159. ἐδάμασσειν, had subjected the Argives to the dominion of Proetus. Cf. iii. 183, ἧ ῥά νύ τοι πολλοὶ δεδμηάτο κούροι Ἀχαιῶν, and v. 878.

160. τῷ δὲ, 'for with him,' δὲ explaining why he was banished. — ἐπεμήνατο (μαίνεσθαι), 'was madly in love.' Theocr. xx. 34, οὐκ ἔγνω δ' ὅτι Κύπρις ἐπ' ἀνέρι μῆνατο βώτα. Tac. Ann. xi. 12, 'novo et furori proximo amore distinebatur' (Messalina). This medial aorist does not seem like a form of the early epic language. The story, it need hardly be added, closely resembles the love of Phaedra for the virtuous Hippolytus, in the play of Euripides. The resemblance is the more remarkable, because both women told falsehoods to deceive their husbands. In fact, they may be but different versions of the same tale. Juvenal compares the cases, 'Nec Sthenoboea minus quam Cressa excaudit, et se Concussere ambae,' x. 328.

164. τεθναίης. The sense is, 'if you do not kill him, he will kill you, in order to get possession of me.' Schol. εἰ γὰρ ἐμε ἠθέλησε βιάσασθαι, οὐδὲ σοῦ φείσεται. *Periisti, nisi praeveneris hominem occidendo*, Heyne.

κτείναι μὲν ῥ' ἀλέεινε (σεβάσσατο γὰρ τό γε θυμῷ),  
πέμπει δέ μιν Λυκίηνδε, πόρεν δ' ὁ γε σήματα λυγρά,  
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,  
δείξει δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο. 170  
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,  
προφρονέως μιν ἔτιε ἀναξ Λυκίης εὐρείης·  
ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.  
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἥως, 175  
καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,  
ὅτι ῥά οἱ γαμβροῦ πύρα Προίτιοι φέροιο.  
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν

167. *σεβάσσατο*, viz. because *ξένοι* were *ἱεροί*. Cf. inf. 417.

168. *σήματα*, marks or characters; but whether letters or symbols cannot certainly be determined; and our judgment in the matter must be influenced materially by our opinions as to the genuine antiquity or comparative lateness of the passage. Doederlein has well observed, that *θυμοφθόρα* πολλά rather indicates the sense to be, that Proetus wrote many slanders calculated to prejudice the mind of his father-in-law against Belle-rophon. Certainly πολλά has but little force if mere symbols were meant, indicating that the bearer was to be put to death. By *πίναξ πτυκτός* it is probable that a piece of wood is meant, folded and tied over another so as to preserve and conceal letters carved on it with a knife, and not written with a pen. It does not appear certain that any better method of writing was known to the Greeks, even in the time of the tragic writers, who speak of *δέλτοι* and *πίνακες* or *πέυκη*. Compare Aesch. Suppl. 946. Prom. 789. Eur. Hipp. 856, 1254. In Arist. Thesm. 778 this method of cutting letters on wood is clearly described; *ἀγε δὴ πινάκων ξεστών δέλτοι, δέξασθε σμίλης ὀλοῦς, κήρυκας ἐμῶν μοχθῶν· οἴμοι, τουτί τὸ ῥῶ μοχθῆρόν χωρεῖ, χωρεῖ ποίαν ἀύλακα*; In Iph. Aul. 35, Euripides describes the writing and rewriting of a letter, also ib. 108, the terms for making alterations being *συγγεῖν* and *μεταγράφειν*. The former term seems to indicate

that the tablets were covered with wax (Herod. vii. 239). Heyne remarks on the present passage, "Fuit itaque tabula similis pugillarium seu diptychorum; nisi quod ligno incisae essent notae, non literis stilo inscriptae ceris."

170. *ᾧ πενθερῷ*, his (Proetus') father-in-law, viz. Iobates, or Amisodarus, xvi. 328, the father of Antea

171. *ἀμύμονι πομπῇ* merely means 'safe convoy,' as *πέμπτειν ἀμέμπτως* in Soph. Phil. 1465. This would naturally result, not merely from his innocence, but as *θεῶν γόνος*, inf. 191.

172. The Lycian Xanthus, as described by Sir Charles Fellows (Travels in Lycia, p. 434), is a powerful, rapid, and turbid river, far larger than the Thames at Richmond. Hence *ρέοντα* must mean *ῥεώδη*, flowing with a strong current. Cf. ii. 877.

174. *ἐννέα βοῦς*. He slaughtered an ox per diem for the entertainment of his guest. This was a Persian custom; see Herod. i. 133. Ar. Ach. 85, *εἰτ' ἐξένιζε, παρετίθει δ' ἡμῖν ὄλους ἐκ κριβάνου βοῦς*. It seems to have been the regular custom not to ask a guest his name or his business before the tenth day of his sojourn.

176. *σήμα*. The singular, both here and in 178, adds to the difficulty of the explanation. One Schol. explains it 'the command,' *ἐπίταγμα*, another 'the picture-writing,' *σημεία*.—*καὶ ἂν σῆμα* sounds like our phrase 'a bad mark,' *malam notam*.—*φέροιο* (177) is passive.

179. *ἀμαιμακέτην*, Schol. *τὴν ἄγαν*

πεφνήμεν. ἧ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεῖνον ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·  
 δεύτερον αὖ Σολύμοισι μαχῆσατο κυδαλίμοισιν·  
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον. τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης. 190  
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,  
 δῶκε δὲ οἱ τιμῆς βασιληίδος ἡμισυ πάσης·  
 καὶ μὴν οἱ Λύκιοι τέμενος τάμον ἕξοχον ἄλλων,

μαιώσαν. This appears the correct etymology, viz. from a reduplicated root *μαι* or *μαφ*, as in *μαιμάσσω*. See *New Cratylus*, § 472. Hes. Theog. 319, ἧ δὲ Χίμαιραν ἔτικτε πνεύσαν ἀμαι-υάκετον πῦρ.

181, 182. This distich occurs in the present text of the Theogony, 323, 324. The Schol. however seems to have had a different text, for he says *Ἡσίοδος δὲ ἠπατήθη τρικέφαλον αὐτὴν εἰπῶν*. A very ancient terra-cotta of the Chimaera, as a three-bodied monster, is engraved for the title-page of Sir Charles Fellows' *Travels in Lycia*. The legend has been plausibly explained of a volcanic mountain with goats and serpents on its sides.

183. Cf. iv. 398, *Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας*. The *τέρας* here meant may be the miraculous bit for taming Pegasus, described in Pind. Ol. xiii. 65; but it is remarkable that no distinct mention is made of Pegasus, which both Pindar and Hesiod describe.

184. *Σολύμοισι*. Hesychius calls this people *ἔθνη Σκυθῶν*. Others more correctly place them in the mountainous parts near Lycia. Tacitus, *Hist. v. 2*, speaks of the Solymi as 'carminibus Homeri celebrata gens.' Pind. Ol. xiii. 90, *σὺν δὲ κείνῳ (Πηγάσῳ) καὶ Χίμαιραν πῦρ πνεύσαν καὶ Σολύμους ἔπεφνε*. In Od. v. 283, Poseidon in his return from Aethiopia describes Ulysses near Phaeacia *τηλόθεν ἐκ Σολύμων ὄρεων*. See also Herod. i.

173, and Mr. Blakesley's note.

186. *ἀντιανείρας*, see iii. 189. Pind. Ol. xiii. 87. Schol. *αἰται γὰρ κατατρέχουσαι τὴν Ἀσίαν ἐληίζοντο*.

187. *ἀνερχομένῳ*, as he was returning victorious from the tasks imposed. —*ὑφαινε*, viz. Iobates, 'planned,' 'plotted,' as *μήδεα ὑφαινον*, iii. 212. "Similis narratio de Tydeo iv. 391 seqq. in reditu a Thebis," Heyne.

190. *κατέπεφνε*. It was regarded as a special act of courage to take part in an ambush. See i. 227.

191. *γίγνωσκε*, when Iobates discovered, or came to the conclusion, viz. from his marvellous preservation, that Bellerophon was the son of a god. See Pindar, Ol. xiii. 69, and Dr. Donaldson's note. The connexion of the hero with Poseidon, of whom he was the reputed son, and with Glaucus, the name of a sea-god, and Corinth, seems to indicate that the legend was more or less associated with maritime affairs.—*αὐτοῦ*, there in Lycia.—*δίδου*, he offered him in marriage, viz. as the terms of his remaining.

194. *τέμενος* involves the same root as *τάμον*. The Lycians, in gratitude for the services he had rendered them in killing the Chimaera &c., assigned him an allotment of land, surpassing that of all others.—*καλὸν κ.τ.λ.*, 'a fine one, of planted land and wheat-producing arable.' Compare ix. 578, *ἔνθα μιν ἠνωγον τέμενος περικαλλές ἐλέσθαι, πεπτηκοντόγρον, τὸ*

καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο. 195  
 ἢ δ' ἔτεκεν τρία τέκνα λαίφροσι Βελλεροφόντη,  
 Ἴσσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.  
 Λαοδαμείη μὲν παρελέξατο μητιέτα Ζεύς,  
 ἢ δ' ἔτεκ' ἀντίθεον Σαρτηδόνα χαλκοκορυστήν. 200  
 ἀλλ' ὅτε διὴ καὶ κείνος ἀπήχθητο πᾶσι θεοῖσιν,  
 ἢ τοι ὁ καὶ πεδίον τὸ Ἀλῆιον οἶος ἀλάτο,  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,  
 Ἴσσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρναμένον Σολύμοισι κατέκτανε κυδαλίμοισιν,  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι

αὐτὸν ἤμισυ οἰνοπέδοιο, ἤμισυ δὲ ψιλὴν ἀρουσιν πεδίοιο ταμέσθαι. Dem. Lept. p. 491, Δυσισμάχῳ δωρεᾶν, ἐνὶ τῶν τότε χρησίμων, ἑκατὸν μὲν ἐν Εὐβοίᾳ πλέθρα γῆς πεφυτευμένης ἔδοσαν, ἑκατὸν δὲ ψιλῆς. Inf. xii. 313, καὶ τέμενοι νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας, καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο. Compare also Herod. viii. 85.

199. From this verse and inf. 206, it appears that Glaucus and Sarpedon, who are mentioned together in ii. 876, were cousins. Herodotus, i. 173, following a different legend calls Sarpedon and Minos 'sons of Europa.'

200. ἀπήχθητο, became an object of aversion to. Cf. sup. 140. The καὶ appears to belong to the verb; when he became disliked, as before he had been loved. The Schol. suggests, among other explanations of καὶ κείνος, ὡς περ Λυκούργος, sup. 140, viz. according to the statement of Diomedes; and this seems plausible. It may be suggested, that the verses should be read in the following order: 199, 205, 203, 204, 200, 201, 202. In this case, καὶ κείνος would mean 'Bellerophon, as well as his son Isander.' The reason of the enmity he had incurred is not given: the tale, in fact, reads rather like the abbreviation of a longer story. Perhaps it was a pathetic tale of some king who, having lost his favourite children, was seized with melancholy madness, and became a wanderer in a barren wilderness of Cilicia. The Aleia plain is mentioned by Herodotus, vi. 95. The poet appears to derive the name from ἀλη or ἀλάσθαι, or at least to play on the etymology. It appears

to take the initial F; but the use of the article is the true Attic use, as in πεδίον τὸ Τρωικὸν in x. 11. Some read Ἀλῆιον, as if from ἄλες; Hesychius from ἀλῆιον, 'corn'; and we have ἀλῆϊος 'cornless' in ix. 125. Cicero renders these lines, which have a remarkable pathos, in Tusc. Disp. iii. 26, 'Qui miser in campis maereus errabat Aleis, Ipse suum cor edens, hominum vestigia vitans.'

202. κατέδων, 'consuming,' preying on his own thoughts. So in v. 128, σὴν ἔδεαι κραδίην. Ar. Vesp. 286, ἀνίστασο, μηδ' οὕτως σεαντὸν ἐσθιε. Ibid. 374, ποιήσω δακύν τὴν καρδίαν.

204. Σολύμοισι. They perhaps rose against the son because they had been defeated by the father, sup. 184.

205. τὴν δὲ, viz. Laodamia. This verse certainly seems naturally to follow 199. It would then mean, that she died after giving birth to Sarpedon, and thus the anger of Artemis might arise from jealousy, or from the appeal of Hera. Schol. χολωσαμένη ἴσως διὰ τὰς Ἀμαζόνιας. But here again we appear to have only a partial account.

206. ἐμὲ, viz. Glaucus; cf. sup. 144. It is remarkable that Pindar, Ol. xiii. 61, calls Bellerophon the father of Glaucus, while Homer makes him the grandfather. They seem therefore to have followed different accounts. The passage of Pindar, rightly considered, does not suit our text of Homer: ἐκ Λυκίας δὲ Γλαῦκον ἐλθόντα τρώμεον Δαναοί, τοῖσι μὲν ἐξείχεται ἐν ἀσπίϊ Πειράνας σφετέρου πατρὸς ἀρχῶν καὶ βαθὺν κλᾶρον ἔμμεν καὶ μέγαρον. Where the mention of Pegasus immediately following proves that πα-



πέμπει δέ μ' ἔς Τροίην, καί μοι μάλα πόλ' ἐπέτελλεν  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μὲγ' ἀριστοὶ  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."  
 ὧς φάτο, γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης.  
 ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μελιχίοισι προσηῦδα πομένα λαῶν.  
 "ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐστι παλαιός· 215  
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην  
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας.  
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινῆμα καλά·  
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,  
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220  
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.  
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα  
 κάλλιφ' ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω  
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν ὄημον ἴκωμαι. 225  
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δ' ὀμίλον·

τὸς must mean Bellerophon, not Hippolochus.

209. αἰσχυνέμεν, to disgrace, do discredit to, i. e. show myself to be degenerate from, ancestors who were among the foremost in bravery both in Corinth and in Lycia.

213. κατέπηξεν κ.τ.λ., viz. as a token of suspended hostilities.

216. Οἶνεὺς, the father of Tydeus, and grandfather of Diomedes. 'My grandfather,' he exclaims, 'once entertained your grandfather,' viz. in Aetolia. Bellerophon, in his wanderings, probably, after the slaughter of Bellerus, had visited Aetolia, and been entertained by Oeneus, who appears to have outlived his son Tydeus. It is not quite clear whether Diomedes describes this meeting of the grandsires as having happened in his own recollection, or, as Heyne thinks, from hearsay.

217. ἐρύξας, having detained him in his house. Cf. sup. 192.

220. ἀμφικύπελλον. A cup "with an upper and lower cup with connecting stem, of the figure of which an

hour-glass" [or a dice-box] "may give one a notion," Mr. Hayman, Append. A, § 8. (2) to vol. i. of the Odyssey.—μιν, the cup. These ξείνια were religiously preserved as heirlooms in a family.

221. οὐ μέμνημαι. We might supply ὀρών, but the accusative is defended by ii. 527, μέμνημαι τόδε ἔργον ἐγὼ πάλα, and by Thucyd. ii. 21, μεμνημένοι καὶ Πλειστοόνακτα τὸν Πausaniou Δακεδαμονίων βασιλέα. Doederlein would supply ξείνον Βελλεροφόντου γεγενησθαι.—ἀπώλετο λαός, see iv. 378, where there is also a clear reference to an epic Thebaid, or poem on the expedition against Thebes under Tydeus and Adrastus.

224. τῷ, for which reason, i. 418.—Ἄργεϊ, because Diomedes was king of Argos (Eur. Orest. 898. Od. iii. 180), which he inherited from his father Tydeus, who had married a daughter of Adrastus. See ii. 559—563.—μέσσω, a central city in the Peloponnese (i. e. poetically). Schol. τὸ Ἄργος μέσον Πελοποννήσου.

226. ἔγχεα ἀλλήλων. Let us avoid

πολλοὶ μὲν γὰρ ἔμοι Τρῶες κλειτοὶ τ' ἐπίκουροι  
κτείνειν, ὃν κε θεὸς τε πόρῃ καὶ ποσσὶ κιχείω,  
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνῃαι.  
τεύχεα δ' ἀλλήλοισ ἐπαμείβομεν, ὄφρα καὶ οἶδε 230  
γνώσῃ ὅτι ξείνοι πατρώιοι εὐχόμεθ' εἶναι."

ὡς ἄρα φωνήσαντε, καθ' ἵππων αἴξαντε,  
χειράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
ἐνθ' αὖτε Γλαυκῶ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
ὃς πρὸς Τυδείδῃν Διομήδεα τεύχε' ἄμειβεν 235  
χρῦσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατραι  
εἰρόμεναι παιδᾶς τε κασιγνήτους τε ἕτας τε  
καὶ πόσιας. ὃ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240  
πάσας ἐξείησ'· πολλῆσι δὲ κήδ' ἐφήπτο.

each other's spears, says Diomedes, not only now, but generally in the fight. Schol. τὸ δὲ ὁμίλου ἀντὶ τοῦ ἐπὶ παντὸς τοῦ πλήθους. The Schol. Ven. remarks that ἀλώμεθα may mean the two kings personally, or the two nations generally, or even that each king is to avoid killing the people of the friendly nation, e.g. Diomedes is to avoid attacking the Lycians. It must be admitted that the lines next following are in favour of the last explanation.

228. πόρῃ, viz. κτείνειν καὶ συλᾶν.—κιχείω, see i. 26.

230. ἐπαμείβομεν, 'let us give each other in exchange.' The ἐπὶ gives the sense of reciprocity, as in ἐπιγαμία, ἐπιμαχία &c. So ἐπημοίβοι ὄχηες in xii. 456, are bars to a door which cross each other. Inf. 339, νίκη δ' ἐπαμείβεται ἄνδρας.—καὶ οἶδε, the armies on both sides. Schol. δῆλον οὖν ὡς ἐν ἡσυχίᾳ εἰσὶ τὰ πλήθη παραδοκούντες τὸ τέλος.

233. πιστώσαντο, they pledged friendship with each other, or ratified a mutual compact, viz. by the form of grasping hands, which was called πίστις. Compare xxi. 286, χειρὶ δὲ χεῖρα λαβόντες ἐπιστάσαντ' ἐπέεσσιν.

234. ἐνθ' αὖτε, *tunc autem*.—ἐξέλετο, ἐξέλε, ἀφέλετο. Cf. xvii. 470, ἐξέλετο φρένας ἐσθλάς.—πρὸς Τυδείδῃν, 'with Tydides,' as Plat. Phaedr. p. 69, Δ, ἡ ὀρθὴ πρὸς ἀρετὴν ἀλλαγῆ. This passage, which appears to have a tone of

the burlesque about it, was very celebrated in antiquity. It seems to show that Diomedes at least acted on motives not wholly disinterested. Whether τεύχεα mean all the arms, or only the shields, or as some of the Scholiasts suggest, τὸν ζωστήρα μόνον καὶ τὸ ξίφος, is uncertain.—ἑκατόμβοια, see ii. 449.

237. Ἐκτωρ κ.τ.λ. The narrative is now resumed from 113 sup. The Scaean gates, and adjoining oak-tree, were close to the city; see v. 693. ix. 354. Gell's Troad, p. 110.

239. εἰρόμεναι, here used as a present, 'asking about,' as sup. 145, γενεὴν ἐρεῖνειν. Schol. Ven. ἀντὶ τοῦ περὶ παιδῶν καὶ κασιγνήτων ἐρωτῶσαι. The anxious wives and mothers crowded round Hector to ask how husbands and sons had fared in the fight.—ἕτας, καὶ τοὺς πολίτας καὶ τοὺς συγγενεῖς, Schol. This word, which is nearly the Latin *familiares*, has the same root as ἔθος, ἦθος, ἔθνος, and like those words, takes the digamma.—ἔπειτα, viz. after replying to their questions severally and in succession, he ordered each to supplicate the gods.—πολλῆσι δὲ, 'but there were many on whom griefs had fallen,' lit. 'to whom griefs had been tied fast,' or who had to mourn without hope for their lost friends. The phrase appears untranslatable; cf. ii. 15, Τρῶεσσι δὲ κήδε ἐφήπται, vii. 402, ὀλέθρον πεῖρατ' ἐφήπται.

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανεν,  
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ  
 πενήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,  
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς  
 ὄωδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθιοι,  
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί  
 κωμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν— 250  
 ἔνθα οἱ ἠπιόδωρος ἐναντίη ἦλυθε μήτηρ

243. ξεστῆς, made of cut and squared stone. The αἰθουσαι seem to have been open corridors or porticos, so arranged as to catch the heat of the sun, whence the name, 'glowing-hot.' Mr. Hayman, whose excellent article on the Homeric Palace will be in the hands of most scholars (Od. vol. . Append. F, with plan at p. cli), defines it to be 'the main portico along the palace-front.' See a more full account of it in pp. cxxv and cxxvi of his Essay.—ἐν αὐτῷ ἔνεσαν, i. e. the house contained. For the full discussion of this important passage the reader is again referred to Mr Hayman's ground-plan of an Homeric passage, (fig. 2.) He ranges the θάλαμοι of the males on both sides of the hall or μέγαρον, with some at the end, (much like the *cibicula* on each side of the Roman *atrium*.) "The whole" (he says, p. cxxxviii) "must have been on the ground; the fifty were ἐν δόμῳ, the twelve ἔνδοθεν αὐλῆς. Here ἐν δόμῳ means in the same block or pile of building as the palace, and the site of the other twelve is marked as being within the αὐλή, but distinct from that pile, to which, or to the fifty θάλαμοι which partly composed it, they stood opposite. Thus they were τέγροι, as having a roof of their own, distinct from the general palace roof. Their standing ἐτέρωθεν, 'in the other (part or space)' is vague; but may be probably interpreted by the expression τοῖχον τοῦ ἑτέρου (Od. xxiii. 90. ll. ix. 219), as being 'at the further wall from the entry to the μέγαρον.'" Accordingly, he places the twelve θάλαμοι at the end of the μέγαρον, and detached from it. He appears to understand ἐτέρωθεν ἐναντίοι

'in the other direction, opposite to the entrance;' and to make the αὐλή extend at the back as well as in the front of the house. This is a kind of description in explaining which every one will take his own view. To the present editor it appears that the poet meant, that on one side of the αὐλή were chambers for the males, on the other, a smaller number for the daughters: that αὐλή here and elsewhere is not the outer court, but the *atrium*; and that ἔνδοθεν αὐλῆς means 'having internal access from the αὐλή.' It is not altogether improbable that the strangely repeated lines 249, 250, are interpolated, and that the poet merely meant, that the married males slept on one side of the hall, the (unmarried?) girls (κούραι) on the other, who would probably sleep several together in larger rooms. By πλησίοι ἀλλήλων contiguity, or arrangement side by side, seems simply to be meant.—It should be added, that the traditional explanation of τέγροι, as given by the Scholiasts and Hesychius, is ὑπερφῶι, 'in an upper story.'

251. ἠπιόδωρος, Schol. ἦπια καὶ πρᾶα (τουτέστι πραιντικα) δωρομένη κατὰ τὴν παιδοτροφίαν. It nearly corresponds to the Latin *alma*.—ἑσάγουσα, 'as she was bringing in Laodice,' viz. into the palace. See iii. 124. Λαοδίκη Πριάμοιο θυγατρῶν εἶδος ἀρίστην. By ἐναντίη it seems to be meant, that both Hector and Hecuba his mother were coming towards the palace from opposite directions. The explanation of the Schol., accepted by Heyne, πρὸς τὴν Λαοδικὴν εἰσπορευομένη, seems inadmissible. It appears to have arisen from the notion that ἐναντίη could only mean, that Hecuba was

Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,  
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν.

“ τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας ;

ἢ μάλα δὴ τείρουσι δυσώνυμοι υἴες Ἀχαιῶν 255

μαρνάμενοι περὶ ἄστν, σὲ δ' ἐνθάδε θυμὸς ἀνήκεν

ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.

ἀλλὰ μὲν ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,

ὧς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν

πρῶτον, ἔπειτα δὲ καυτὸς ὀνήσεται, εἴ κε πῆρσθα. 260

ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,

ὧς τῆνη κέκμηκας ἀμύνων σοῖσι ἔτησιν.”

τὴν δ' ἠμείβεται ἔπειτα μέγας κορυθαίολος Ἔκτωρ

“ μή μοι οἶνον αἶερε μελίφρονα, πότνια μήτηρ,

μή μ' ἀπογυώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265

χερσὶ δ' ἀνίπτῃσιν Διὶ λειβέμεν αἴθοπα οἶνον

ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίῳ

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.

ἀλλὰ σὺ μὲν πρὸς ἱηὸν Ἀθηναίης ἀγελεύεις

ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270

coming out as Hector went in, and that so they met face to face.

255. ἢ μάλα δὴ. Hecuba in a manner answers her own question, by intimating that Hector would not have left the fight unless hard pressed, and as it were worn out, by the Greeks.—*δυσώνυμοι, abominandī*, Heyne. Schol. οὐδὲ γὰρ οὐδὲ τὸ ὄνομα αὐτῶν ὀνομάζειν θέλει, ὡς καὶ ἡ Πηνελόπη κακοῖλιον οὐκ ὀνομαστήν (Od. xix. 260). Inf. xii. 116, πρόσθεν γὰρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν.

256. ἀνήκεν, has incited or persuaded you. The Schol. remarks, that Hecuba knew her son's bravery too well to suppose he had fled from the fight. She might therefore have inferred, what she could not have known, that he had come to offer prayers from the temple on the acropolis. Heyne thinks the guess or suspicion was a strange one, only to be explained by the feeling of the age, which would naturally so interpret motives under such circumstances.

260. ὀνήσεται probably stands for ὀνήση, 'that you yourself also may receive benefit by drinking.'—ὡς τῆνη

κ τ.λ., 'as you are wearied in fighting for your friends' (sup. 239). Heyne renders *ὡς quandoquidem*.

264. αἶερε, Schol. ἀντὶ τοῦ πρόσφερε, δίδου. A common Attic use, as Δ. Pac. 1, αἶρ' αἶρε μᾶζαν ὡς τάχιστι κανθάρω.

265. ἀπογυώσης, unman, debilitate me, deprive me of the use of my limbs, viz. by being tempted through fatigue to drink too much. Hesych. ἀπογυώσης· ἀσθενῆ ἢ χυλῶν ποιήσης. He may have feared this as a penalty of neglecting the ceremony of first washing his blood-stained hands. Schol. μή ὀργῆν τινα λάβοι παρὰ θεῶν διὰ τοῦτο. The next line, however, (which occurs also in Hesiod, Opp. 724, and which can hardly be genuine in both poets,) perhaps introduces a new objection, 'besides, I have scruples' &c.—οὐδέ πη ἔστι, 'it is not a thing to be thought of, that one should offer a prayer to Zeus, all smeared with gore and filth.'

270. θύη, like ἱερά, probably expresses all the sacrificial offerings, including incense. So θύη πρὸ παιδῶν, 'sacrifices for children,' Aesch.

πέπλον δ', ὅς τις τοι χαριέστατος ἤδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,  
 τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν ἠγκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηφῶ  
 ἦνις ἠκέστας ἱερευσέμεν, εἴ κ' ἐλεήσῃ 275  
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 εἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρής,  
 ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύς  
 ἔρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι ὄφρα καλέσσω, 280  
 εἴ κ' ἐθέλῃ εἰπόντος ἀκουέμεν. ὥς δέ οἱ αἶθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῦο τε παισίν.  
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,  
 φαίην κεν φίλον ἦτορ οἴζυός ἐκλελαθέσθαι." 285  
 ὧς ἔφαθ', ἣ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν  
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.  
 αὐτὴ δ' ἐς θάλαμον κατεβήσεται κηώνετα,  
 ἐνθ' ἔσαν οἱ πέπλοι, παμποϊκίλα ἔργα γυναικῶν

Eum. 799. The next eight lines occurred before, 90—97. If the whole passage 269—278 were omitted, we should avoid the awkward repetition of 269 at 279. The *σὺ μὲν* seems an answer to Hecuba's surmise at 257.

281. εἰπόντος, "monenti, hortanti, mihi parere, ut in pugnam redeat," Heyne.—ὡς δὲ κ.τ.λ., "O that earth would open and swallow him on the spot!" Cf. iv. 182, τότε μοι χάνοι εὐρεία χθών.

282. Ὀλύμπιος ἔτρεφε. He does not say *σὺ ἔθρεψας*, lest he should hurt his mother. Schol.

285. ἐκλελαθέσθαι, 'that my heart had been made to forget its woes.' See on ii. 600. Schol. Ven. εἰ ἐκεῖνον ἴδοιμι τετελευτηκότα, δόξαιμι ἂν ἐκλελῆσθαι τῆς κακοπαθείας καὶ χωρὶς αὐτῆς γεγενέσθαι.

287. ἀόλλισσαν, convened, summoned throughout the city. Cf. sup. 270. From *ἄμα* and *εἰλεῖν*, whence *ἀολλής*.

288. κατεβήσεται. Hecuba had met Hector at the palace, sup. 242, 251. Here she *descends* into the *θάλαμος*, or store-room, which would seem therefore in this case to be under the

hall,—a kind of subterranean treasure-house. Yet the same epithet, *κηώδεις*, 'scented,' is applied to the *θάλαμος* in iii. 382, where it means a lady's bower. The Homeric *θάλαμος*, in fact, not unlike the modern French bed-rooms, seems to have been 'a room' in the most general sense, the principal idea being that of privacy, in contrast to the common *δίαίτα* in the *μέγαρον*.

289. ἔσαν οἱ, *erant ei* &c. Though *οἱ*, the dative of the personal pronoun, takes the *F*, (which it might here do if we read *ἐνθ' ἦν οἱ κ.τ.λ.*,) we cannot regard *οἱ* here as the article, unless indeed in the Attic sense, 'there she had her peplos' &c. This remarkable passage, apparently referring to other poems on the abduction of Helen, is cited by Herodotus, ii. 116, as from the *Διομήδεος ἀριστεία*, and he adds, what our present text hardly justifies, that Homer 'in the Iliad composed an account of the wandering of Paris, how he was carried by adverse winds to other places, and also to Sidon in Phoenicia.'

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδής 290  
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,  
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.  
 τῶν ἔν' αἰραμένη Ἐκάβη φέρε δῶρον Ἀθήνη,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος, 295  
 ἀστῆρ δ' ὡς ἀπέλαμπεν, ἔκειτο δὲ νεΐατος ἄλλων.  
 βῆ δ' ἰέναι, πολλὰ δὲ μετεσσεύοντο γεραιά. x  
 αἰ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλι ἄκρῃ,  
 τῆσι θύρας ὠἶξε Θεανὼ καλλιπάρῃος  
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300  
 αἰ δ' ὀλολυγῆ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.  
 ἦ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠγκόμοιο,  
 εὐχομένη δ' ἠράτο Διὸς κούρη μεγάληο.  
 “ πότνι Ἀθηναίη, ῥυσίπτολι, δία θεάων, 305  
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτόν

291. ἤγαγε. Paris would seem to have carried away to Troy, either as captives, or by persuasion, or by purchase, work-women skilled in embroidery.—ἐπιπλὼς, a second aorist participle, like ἰαχῶς in ii. 316, and following the analogy of δοῦς, γρούς, &c. The aorist would be ἐπλων, as if from πλώμι = πλέω.

292. Schol. Ven. τὸν ἐκ Πελοποννήσου ἐπὶ Ἴλιον πλοῦν ἀναγαγῆν λέγει.

294. ποικίλμασιν, with patterns worked in colours. So Aesch. Cho. 1013, πολλὰς βαφὰς φθειράσα τοῦ ποικίλματος.—ἀπέλαμπεν, because made of a glossy material, or perhaps worked with gold thread.—νεΐατος ἄλλων, lowest of all, viz. as the most choice, and the least used. Cf. Ar. Ach. 433, κείται δ' ἄνωθεν τῶν Θεουστειῶν ῥακῶν.

296. μετεσσεύοντο, followed with quick step. Cf. ii. 86, ἐπεσσεύοντο δὲ λαοί.

297. The narrative reverts to 89 sup.—Theano (v. 70), wife of Antenor, was sister of Hecuba, who was herself called *Cisseis* (Virg. Aen. vii. 320), as the daughter of Cisseus, or Cissees (xi. 223 inf.).—ἔθηκαν, had appointed, perhaps in compliment to the queen.

301. ὀλολυγῆ. This technically meant the joyful cry of women at

a sacrifice, at the moment when the victim was struck. Here, perhaps, (unless the *θύη* are alluded to, sup. 270,) it was at the offering of the peplos.

302. ἐλοῦσα, viz. out of the hands of Hecuba. It was the custom to make offerings and prayers only through the priest, as Chryses in behalf of the Greeks, i. 450. So in Eur. Androm. 1104, ὦ νεανία, τί σοι θεῶ προσευξώμεσθα; is the question put by one of the priests of Apollo to Neoptolemus.—ἐπὶ γούνασιν, on the knees of the sitting statue, sup. 92.

304. εὐχομένη, lit. 'speaking aloud, she uttered a prayer.' Cf. μεγάλ' εὐχετο, i. 450. The phrase may however be a redundancy, as Aesch. Theb. 630, οἷας ἀράται καὶ κατεύχεται τύχας.—ῥυσίπτολι, protectress of the city (or acropolis), an epithet applied under similar circumstances to Pallas in Aesch. Theb. 121.

306. ἄξον δὴ. 'Break now the lance of Diomedes, and grant that he may himself fall prostrate (lit. on his face) before the Scaean gate.' Virg. Aen. xi. 483, 'Armipotens belli praeses, Tritonia Virgo, Frange manu telum Phrygii praedonis, et ipsum Pronum sterne solo, portisque effunde sub altis.' It will be observed, that the

πρηνέα δὸς πεσέειν Σκαιῶν προπάρουθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἠκέστας ἱερεύσομεν, εἴ κ' ἐλεήσῃς  
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310  
 [ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.]  
 ὡς αἰ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο,  
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει  
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τὸτ' ἄριστοι  
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315  
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν  
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλι ἄκρη.  
 ἐνθ' Ἔκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ  
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάρουθε δὲ λάμπετο δουρὸς  
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320  
 τὸν δ' εὐρ' ἐν θαλάμῳ περὶ κάλλιμα τεύχε' ἔποντα,  
 ἄσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφύοντα·  
 Ἀργεῖη δ' Ἐλένη μετ' ἄρα δμῶῃσι γυναιξίν  
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν. 325  
 τὸν δ' Ἔκτωρ νείκεσσε ἰδὼν αἰσχροῖσι ἐπέεσσιν.  
 "δαιμόνι, οὐ μὴν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

Trojans petition the same goddess to check the career of Diomedes, who had herself given him strength for the fight, v. 1 seqq.

308. αὐτίκα. The twelve oxen were offered on condition that Pallas pitied the Trojans, sup. 94. Here therefore the sacrifice is promised on the event of Diomedes's overthrow. For the next distich see sup. 94.

313. Ἔκτωρ δὲ, 'but Hector meanwhile had gone' &c. See sup. 280. The palace of Paris, with its private room (sup. 288) and court, had been built by himself, with the aid of the best artists that Troy produced. It stood on the high-town or acropolis, near the palace of Priam himself.—This with other passages shows the poet's conception of Paris as the man of taste; he had a fine house, fine clothes (sup. 290), beautiful arms, and a beautiful wife.

319. παρούθε. Probably this means at the top of the spear, which in action is projected in front.—δουρὸς αἰχμῆ, the point of the spear-shaft.—πόρκης, a ring or hoop securing the

head to the shaft. Schol. ὁ κρίκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξυλον τοῦ δόρατος. This distich is repeated in viii. 495.

321. περὶ τεύχεα ἔποντα, lit. busied about his arms, i. e. cleaning or burnishing them. Though the man of taste, his occupation showed that he was also the warrior, as Heyne remarks. He appears however to have been instigated by his wife, inf. 337.—ἀφύοντα, Schol. ἐρευνῶντα, ψηλαφῶντα. The verb ἀφᾶν, a by-form of ἀπτομαι, does not elsewhere occur.

324. κέλευεν ἔργα is a singular phrase for ἐπιτάσσειν. The ἔργα meant are the tasks of wool-work, which are περικλυτὰ, renowned for their beauty.

326. οὐ καλὰ, Schol. οὐ καλῶς τὴν ὀργὴν κατὰ τῶν Τρώων ἔχεις. The cause of his anger (if real, though perhaps Hector only banters him) seems to have been the conviction that the Trojans would surrender him. Inf. 335 he denies that he had any such motive. Schol. Ven. μήποτε (fortasse) ἀκούων τοὺς Τρῶας

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
μαρνάμενοι, σέο δ' εἵνεκ' ἀυτὴ τε πτόλεμός τε  
ἄστῃ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,  
ὄν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330  
ἀλλ' ἄνα, μὴ τάχα ἄστῃ πυρὸς δηϊοῦ θέρηται."

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής  
"Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,  
[τοῖνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον.]

οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335  
ἤμην ἐν θαλάμῳ, ἔβελον δ' ἄχῃ προτραπέσθαι.  
νῦν δέ με παρεμποῦς ἄλοχος μαλακοῖσι ἐπέεσσιν  
ὄρμησ' ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῷ  
λώιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.

ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δῶ· 340  
ἣ ἴθ', ἐγὼ δὲ μέτειμι, κιχῆσεσθαι δέ σ' οἴω."

ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ.

τὸν δ' Ἑλένη μύθοισι προσηῦδα μελιχίοισιν.

"δάερ ἐμείο κυνὸς κακομηχάνου ὀκρυόεσσης,

καταρᾶσθαι αὐτῷ ἐχολούτο. In iii. 454 we read how Paris was detested by the citizens.

328. σέο δ' εἵνεκα, 'and it is on your account that the battle-shout and the fighting is raging round the city.' So ii. 93, μετὰ δὲ σφισιν ὅσσα δεδήει.—σὺ δ' ἂν κ.τ.λ., 'and you yourself would even fight with another whom you saw remiss in this fearful war,' i. e. and yet you are yourself inactive. For μεθιέναι τινός see iv. 234.

331. θέρηται, 'be warmed with,' i. e. consumed by. See ii. 415, πῆσαι δὲ πυρὸς δηϊοῦ θύρετρα. Inf. xi. 667. The Schol. supplies ὑπὸ, but this class of genitives has a wide use in Homer, indicating, apparently, the source and cause from which an effect proceeds. So κονιόντες πεδίοιο, πυρὸς μελιχίοσμεν, vii. 410, λελομένους ὠκεανοῖο &c.

333. This line occurred iii. 59.

335. νεμέσσι (νεμέσει), through grudge towards, or invidious feeling against.—προτραπέσθαι, Hesych. ἀποτραπήναι, ὑποείλαι. (The remainder of the gloss, after the quotation of this verse, is corrupt.) Schol. Ven. εἴξαι ταῖς συμφοραῖς καὶ σχολάσαι τῇ μάχῃ. It seems rather to mean 'to turn towards,' 'to yield to the dictates of my emotion.'

337. παρεμποῦσα, having talked me over.—νῦν δέ, 'now, as you see,' viz. by my burnishing these arms. Paris appears to say, (with a marked absence of enthusiasm in the cause,) that both he and his wife had thought it advisable that he should try his fortune in fighting again, though defeated once, viz. in the duel with Menelaus. He thus gives little heed to his brother; who accordingly turns from him without a reply.—μαλακοῖς κ.τ.λ. That Helen could scold her paramour, is shown by iii. 428. Cf. inf. 352.

339. ἐπαμείβεται, comes alternately to men, lit. 'takes up new men in turn.' The Schol. compares iii. 439, νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ, κείνον δ' αὖθις ἐγώ. So sup. 230, τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν. Inf. xii. 456, ὄχῃες ἐπημοῖβοι, 'cross bars.'

340. δῶ, the hortative conjunctive, but equivalent in sense to εἰς ἂν δυνασμαι. Cf. xxiii. 71, θάπτε με ὅτι τάχιστα, πύλας Ἀΐδαο περήσω.—ἣ ἴθι, 'or go, and I will follow you, and I think I shall overtake you: which he does accordingly inf. 515.

344. δάερ, 'brother-in-law of me, shameless, hateful mischief-plotter that I have been, I would that on that



ὡς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345  
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα  
 εἰς ὄρος ἢ ἐς κύμα πολυφλοίσβοιο θαλάσσης,  
 ἔνθα με κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,  
 ἀνδρὸς ἔπειτ' ὦφελλον ἀμείνονος εἶναι ἄκοιτις, 350  
 ὃς ἦδ' ἄνεμσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.  
 τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω  
 ἔσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.  
 ἀλλ' ἄγε νῦν εἰσελθε καὶ ἕξο τῷδ' ἐπὶ δίφρῳ,  
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
 εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,

day, when first my mother bore me, a dire gust of wind had carried me far away into some mountain, or into the surge of the roaring sea, where the wave might have swept me off, ere these deeds had ever been done.' Helen repeats the pathetic self-reproaches she had heaped on herself iii. 173 seqq.—ὄκρυόσσης, Schol. τραχείας καὶ φρικτῆς, *aversandae*, Heyne.—προφέρουσα, πόρρω φέρουσα. Cf. Hes. Theog. 742, ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλη. Sudden deaths, or any sudden disappearance, were commonly so described. (Compare the legend of Boreas carrying off Orithyia, Plat. Phaedr. p. 229, C.) Thus in Od. i. 241, the Harpies are said to catch away people, as did the Cadmean Sphinx. Compare also Od. xx. 63, ἐπειτὰ μ' ἀναρπάξασα θύελλα οἴχοιτο προφέρουσα κατ' ἠεροέντα κέλευθα. Thus any one lost was said ἀνηρπάσθαι or ἀναρπαστὸν γεγονέναι, and hence ἀναίρειν, 'to make away with,' i. e. kill.—εἰς ὄρος, viz. to be exposed, like the infant Oedipus.

348. Hesych. ἀπόερσε, ἀπέπνιξε, τουτέστι ποταμοφόρητον ἐποίησεν. Buttman derives this verb from ἀποάρδω, but ἄρσαι, not ἔρσαι, is the aorist of ἄρδειν. Hence he invents a form, ἀποέρδω. It is cl-ar from xxi. 283, ὄν βὰ τ' ἐνανλος ἀποφέρσῃ χεῖμωνι περῶντα, that it took the digamma. Perhaps it is a form of ἀποσιῶω, root σFer, (= σFer, *siuep*).—The indicative follows the mood of the primary verb ὄφελε, and therefore does not require the addition of ἄν to denote a condition. So ὃς ἦδ' inf. 351.

349. τεκμήραντο, have appointed, ordained. Schol. εἰς τέλος ἤγαγον. So

vii. 70, ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι. Hes. Opp. 229, πόλεμον τεκμαίρεται εὐρύσπα Ζεύς. The sense is, 'however, as the gods have so ordained these evils, the next best thing would have been, that I had been the wife of a braver man, who had been sensible to the indignant feelings and many reproaches of men.'—αἴσχεα, see iii. 242. *Probra Trojanorum in se facta*, Heyne.

352. τούτῳ δὲ κ.τ.λ. 'But this spouse of mine has neither any sense left in him, nor will he show any in his conduct for the future; and therefore I expect that he will suffer the consequences,' viz. φρενῶν οὐκ ἐμπέδων. Cf. i. 410, ἵνα πάντες ἐπαύρωνται βασιλῆος.

354. ἀλλὰ, as if she had said, 'But never mind reproaches now; enter and rest,' &c.—σὲ μάλιστα, 'tu omnium maxime—curis conficereis,' Heyne. The accent, even when some emphasis is on the person, is still enclitic in the formula ἐπεὶ σε αἶδ' ἐπεὶ με κ.τ.λ., as the Schol. Ven. shows, in a learned note, by many examples. The sense of μάλιστα however perhaps rather belongs to εἶνεκ' ἐμεῖο κ.τ.λ. 'Come in, and receive hospitality with us, who are the principal cause of your care.'—ἄτης, the infatuated act. The ἄτη, or mental delusion, was thought to be sent by the gods; hence Zeus is spoken of as the author of it in the next line.—ἀοιδίμοι, 'famous,' or literally, 'the subjects of song.' So Theoc. xii. 11, ἐπεσομένοις δὲ γενοίμεθα πᾶσιν αἰοῦά. Heyne however says, "non est de carminibus cogitandum; sed de infamia, quae ad omnem posteritatem eos manebit."

οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόνον, ὡς καὶ ὀπίσσω  
ἀνθρώποισι πελώμεθ' αὐοῖδιμοι ἐστομένοισιν."

τὴν δ' ἡμίβειετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ  
" μὴ με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις" 360  
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω  
Τρώεσσ', οἱ μὲγ' ἐμῆο ποθὴν ἀπεόντος ἔχουσιν.  
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
ὥς κεν ἐμ' ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.  
καὶ γὰρ ἐγὼ οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365  
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·  
οὐ γὰρ οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴζομαι αὐτίς  
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμώσωιν Ἀχαιῶν."

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.  
αἶψα δ' ἔπειθ' ἴκανε δόμους ἐν ναιετάοντας, 370  
οὐδ' εὐρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
ἀλλ' ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐπέπλω  
πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε

360. μὴ με κάθιζε. 'Ask me not to sit down, though desirous to entertain me; for you will not prevail on me. For at present my mind is bent on action, that I may bring aid to the Trojans, who greatly feel the want of me in my absence.' Cf. ix. 42, εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥστε νέεσθαι. Heyne remarks that Hector's words have a fatal import, since this was the last time he entered his native city. He himself seems to bode evil inf. 367.

363. ὄρνυθι, rouse to action this spouse of yours. Hector leaves him, with a scarce perceptible irony, in the hands of his wife, whose persuasions had already moved him to return to the fight, sup. 337. — ἐπειγέσθω, cf. 341. — καταμάρψῃ, καταλάβῃ, what he may catch, or overtake me before I get beyond the city.

365. καὶ γάρ, ('and he will have time to do so,) for' &c.—οἰκῆας, 'the inmates' generally, Schol. τοὺς ἐν τῷ οἴκῳ.

368. δαμώσωιν, for δαμάσουσιν, as κρεμῶω for κρεμάσω, vii. 83, ἀντιώω for ἀντιάσω, &c. See i. 61.

371. οὐδ' εὐρεν, for ἀλλ' οὐκ. Here follows the most beautiful episode in the Iliad, and perhaps the most touching and exquisite sketch of

domestic affection and brave-heartedness that poetry ever produced. We may well ask, with wonder, if this passage really has the antiquity commonly claimed for it, why there should be such total silence respecting it in all those Greek poets, who, like Pindar and the tragic writers, have taken the Τρωϊκά so extensively for their subjects.

373. πύργῳ, the tower, viz. in the rampart, whence she could command a view of the camps, as Helen had done, iii. 154. Schol. on 394, ἀναβέβηκεν ἐπὶ τὸ τεῖχος ὡς ἐκεῖθεν ὀφρομένη τὸν Ἔκτορα. Probably it was from this position that Priam saw Hector near the Scaean gate awaiting the conflict with Achilles, xxii. 6, 25, and also the approach of Achilles in xxi. 526. According to Sir W. Gell (Troad, p. 80), it was the same tower in both cases, viz. a large and lofty one near the Scaean gate, so constructed as to cover the natural weakness of the ground in that part. "This tower," he adds, "was in the wall, and made a part of it, and was at a somewhat greater distance from the Pergama than was the Scaean gate; for Hector, having entered at that point (sup. 237), and visited the Acropolis, where he had heard that Andromache

- Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δρωῆσιν ἔειπεν 375  
 “ εἰ δ' ἄγε μοι, δρωαί, νημερτέα μυθήσασθε.  
 πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάρου;  
 ἢ ἐπὶ γαλῶν ἢ εἰνατέρων ἐπέπλων  
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρωαὶ ἐνπλόκαμοι δεῖνῃ θεὸν ἰλάσκονται.” 380  
 τὸν δ' αὖτ' ὄτρηρῆ ταμὶν πρὸς μῦθον ἔειπεν.  
 “Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,  
 οὔτε πη ἐς γαλῶν ἢ εἰνατέρων ἐπέπλων  
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρωαὶ ἐνπλόκαμοι δεῖνῃ θεὸν ἰλάσκονται, 385  
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν  
 τεύρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
 ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,  
 μαινομένη εἰκῦια· φέρει δ' ἅμα παῖδα τιθήνη.”  
 ἢ ῥα γυνὴ ταμὶν, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390  
 τὴν αὐτὴν ὁδὸν αὖτις ἐυκτιμένας κατ' ἀγυιάς.  
 εἶτε πύλας ἵκανε διερχόμενος μέγα ἄστυ

was at the great tower of Πιον, retraced his way through the whole extent of the city to find her, and met her returning home when he arrived at the gate” (cf. 393).—*ἔφαστήκει*, ‘had taken her post there,’ i. e. had gone to do so. For inf. 388 she is described as just about arriving there.

374. *ἔνδον*, in the palace on the Pergama.—*ἀμύμονα*, ‘his fair wife,’ sup. 155. “*Tenue hoc, suave tamen, quod animum legentis sollicitum reddit, quod Andromachen domi non reperit.*” Heyne.

376. *εἰ δ' ἄγε*, a colloquial formula used equally for the singular and the plural, = *εἴα, ἄγετε*. So in Aesch. Pers. 142. *ἀλλ' ἄγε, Πέρσαι*.

378. *εἰνατέρων*, my brothers' wives.—*γαλῶς*, Lat. *glos*, a sister-in-law. Cf. iii. 122, *εἰδομένη γαλόφ*. Ἀντηροῖδαο δάμαρτι. xxii. 473, *ἀμφὶ δὲ μιν γαλόφ τε καὶ εἰνατέρες ἅλις ἔσταν*.—*ἐς Ἀθηναίης*, viz. to attend the procession to the acropolis, sup. 297.

386. *οὐνεκ' ἄκουσεν*, viz. in anxious solicitude for her husband's safety.—*μέγα κράτος κ.τ.λ.*, i. e. *μέγα οὐ πολὺ κράτειν, ἰκανὸν, Ἀχαιοῦς*

388. *ἢ μὲν δὴ*. ‘She then, going with hasty step, is just about arriving at the wall.’ We should expect *ἠρμήθη*, ‘set out,’ rather than *ἀφικάνει*. Heyne renders it, ‘*illa, inquam, in via ad muros est.*’—*μαινομένη*, like to one distraught with grief. This is one of the many touches in this exquisite passage, one of the chief graces of which is its artless and natural simplicity.

390. *ἀπέσσυτο*, ‘started off,’ viz. to the battle. Schol. *οὐ πρὸς τὴν Ἀνδρομάχην, ἀλλ' εἰς τὸν πόλεμον*. If this be the right view, and Hector did not set off on the information received on purpose to find his wife, there is an admirable contrast of character between the two brothers. Hector will not wait to find his Andromache, while Paris has been sitting at home with his Helen.

391. *τὴν αὐτὴν*, the same way by which he had entered, viz. by the Scaean gates. The usual epic phrase is *αὐτὴν ὁδὸν*, as in Od. viii. 107. xvi. 138. See sup. on v. 396.

392. *ἵκανε*, the imperfect; ‘as he was coming to the gate in his progress through the great city.’

Σκαιάς (τῆ γὰρ ἔμελλε διεξιμεναι πεδίοινε),  
 ἐνθ' ἄλοχος πολυδώρος ἐναντίη ἦλθε θεούσα  
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395  
 Ἡετίων ὃς ἔβαιεν ὑπὸ Πλάκῳ ἕλησση,  
 Θήβη ὑποπλακίη, Κιλίκεσσ' ἀνδρῶσσι ἀνάστων  
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῆ.  
 ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῆ  
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400  
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ,  
 τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
 Ἀστυνάκτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.  
 ἦ τοι ὃ μὲν μείδιχε ἰδὼν ἐς παῖδα σιωπῆ  
 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405  
 ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.  
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλαίρεις  
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χίρη  
 σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοί

394. *θεούσα*. Here also is a happy touch of pathos. Andromache had probably been told, by some one who had seen him enter, that Hector was in the palace.—*πολυδώρος*, 'of ample dower,' see xxii. 471, 472. Similarly *ἠπιόδωρος*, sup. 251. The phrase occurs also xxii. 88. Od. xxiv. 294, οὐδ' ἄλοχος πολυδώρος, ἐχέφρων Πηλεόπεια.

396, 397. *Ἡετίων*, as a nominative, is irregular, and it is a harsh syntax to construe it with *ὃς*, = *ὃς Ἡετίων*. Perhaps this distich is an addition, adapted from *xx* 479, 480.—*Placus* was a flat-topped mountain (Πλακάδες ὄρος Schol.) near the Cilician Thebes. See i. 366. ii. 691.

398. *ἔχετο*, *habebatur*, was held as a wife by Hector. Schol. Ven. ἀντὶ τοῦ εἶχετο ὑφ' Ἐκτορος. This is a notable expression, especially for the use of the dative.

399. *ἔπειτα*, 'Ea igitur, ut dixi, ei obvia fit.' Heyne.

401. *Ἐκτορίδην*. This patronymic does not elsewhere occur, and the name Ἀστυνάξ only in xxii. 500 and 506, Ἀστυνάξ ὃν Τρώες ἐπικλήσιν καλέουσιν, οἷος γὰρ σφιν ἔρυσσιν πύλας καὶ τεῖχεα μακρά. To this name perhaps the prayer of Hector refers inf. 478, that his son may live Ἰλίου ἴφι

*ἀνάσσειν*. The logic of the passage is not very clear: 'They called the son *Prince-of-the-city* because his father alone protected Troy.' In the name *Ἐκτωρ* here, as elsewhere, there seems an allusion to the etymology from *ἔχειν*, 'the Holder,' or 'Keeper.' Cf. Plat. Cratyl. p. 393, Α, ὁ γὰρ ἀναξ καὶ ὁ ἔκτωρ σχεδόν τι ταῦτον σημαίνει. Cf. inf. xxiv. 729, ἣ γὰρ ὀλωλας ἐπίσκοπος, ὅς τε μὲν αὐτὴν ρύσκει, ἔχει δ' ἄλοχος κενῶς καὶ νήπια τέκνα. The name *Σκαμάνδριον*, whether adjective or diminutive substantive, may be compared with *Σιμοείσιον*, iv. 474. Euripides recognizes the name *Astyanax*, and also alludes to the fate of the child in being thrown from the walls of Troy, *Androm.* 10; a fate also alluded to inf. xxiv. 735.

403. *ἐρύετο* is the imperfect of *ρύομαι* (*ῥ*), the primary notion of which, like *ἔρῳ*, *ἐρύεσθαι* (*ῥ*), is that of dragging out of danger, and so rescuing and delivering.

408. *ἄμμορον* appears to be used in this passage only in the sense of *δύσμορον*. Doederlein would supply *σεῦ*.

409. *κατακτανέουσιν*. For the epic or Ionic future in *-έω*, see on iii. 411.—*πάντες*, 'in a body,' Schol.

πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410  
 σὺ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,  
 ἀλλ' ἄχρ'. οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.  
 ἧ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,  
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν ἐν ναιετάουσαν, 415  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 οὐδέ μιν ἐξενάριξε (σεβάσσατο γὰρ τό γε θυμῷ),  
 ἀλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν  
 ἧδ' ἐπὶ σῆμ' ἔχρεν· περὶ δὲ πτελέας ἐφύτευσαν  
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420  
 οἳ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἳ μὲν πάντες ἰφ' κίον ἡματι Ἄϊδος εἶσω  
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργενῆς ὀίεσσι.  
 μητέρα δ' ἧ βασιλευεν ὑπὸ Πλάκῳ ὕλησση, 425  
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισιν κτεάτεσσιν,  
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,  
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.  
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ  
 ἧδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430

ἐνα γὰρ ἕκαστον αὐτοῦ ἦτονα ἡγεῖται αὐτή.

411. χθόνα δύμεναι. So γαῖαν ἐδύτην, sup. 10.

414. ἄμὸν, viz. ἡμέτερον, as in x. 418, ἐπεὶ ἴκεο χεῖρας ἐς ἄμας.

419. σῆμα, a barrow. See on vii. 86. This distinct mention of a burnt body buried with the armour under a tumulus is of considerable interest. Compare xxiv. 795, and Od. xxiv. 80. It is a beautiful idea, the nymphs adorning the barrow with a circle of trees, which appears to mean, that they grew there naturally. The whole passage indeed has a wonderful pathos, only equalled by the speech of Andromache over the dead body of Hector inf. xxiv. 723 seqq.

422. ἰφ', i. e. ἐνί. The feminine also occurs, evidently as a variety of μῖα, as *ια γήρως*, iv. 437, *ιῆ αἴση*, xxii. 477. In ix. 319, ἐν δὲ ἰῆ τιμῆ, it takes the F.

424. ἐπι, in custody of. See sup. 25. Achilles had perhaps made his raid

upon Thebes for the purpose of obtaining supplies, and thus slew those who had charge of the herds.—*εἰλιπόδες*, an epithet said to express the rolling and shambling gait of the ox.

425. βασιλευεν, was queen of; so ἧ δὲ Πύλον βασιλευεν, Od. xi. 285.—*δεῦρο*, viz. into the Grecian camp at Troy.—*ἤγαγε*, viz. Achilles. The 'other properties' are the slaves or captives, and the money, &c. taken as booty.

428. πατρὸς, viz. her father, since Eëtion, Andromache's father, had been slain. Sudden deaths of women (especially in childbirth, which does not seem here meant) were commonly attributed to Artemis.

429, 430. Very beautiful lines. 'You fill the place of those I have lost, for you are my cherished spouse.' The last and dearest relation includes the others. The Schol. explains θαλερὸς by ἀγαπητός. Rather, perhaps, 'stalwart,' 'vigorous.'

ἀλλ' ἄγε νῦν ἐλάειρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
μὴ παῖδ' ὄρφανικὸν θήγης χήρην τε γυναιῖκα.

[λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα  
ἀμβρατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.

τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι  
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενεῖα  
ἦδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·  
ἦ πού τίς σφιν ἐνισπε θεοπροπίων ἐν εἰδώς,  
ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”]

435

τῆν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ

440

“ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,

εἴ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο.

οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλός

αἰεὶ καὶ πρότωισι μετὰ Τρώεσσι μάχεσθαι,

445

ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.

εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·

ἔσσεται ἡμῶν ὄτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή

καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.

431. ἐπὶ πύργῳ. Schol. καλῶς οὐ μένει οἰκοὶ ἀξιοὶ (οἶδε γὰρ ὅτι οὐ πείσει), ἀλλ' ἐπὶ τοῦ τείχους μένει, ὅθεν καὶ αμυνεῖται τοὺς πολεμίους, ὅθεν καὶ σωθήσεται.—θήγης, i. e. θῆγς (θήγης).

433. παρ' ἐρινεόν. Sir W. Gell (Troas, pp. 81, 82) shows that the fig-tree grew in a direct line between the fords of Xanthus and the Scaean gate. It was close to the city, and also near the hot springs of the Scamander. He fixes the site on a hill now occupied by a Turkish cemetery, of which he gives a view. “The ground here,” he says, “affords but little defence to a fortification, the slope being too gradual to be of any material advantage; while the elevation of the Turkish burial-ground or Erineos would contribute to render strong towers absolutely necessary in that part of the wall.”

434. ἐπίδρομον, assailable, open to an incursion.—ἐπλετο, the epic aor. of πέλομαι, = ἐστὶ. Cf. ii. 480.

438. θεοπροπίων, see i. 85. There was an ancient prophecy, alluded to in Pindar, Ol. viii. 42, that Troy would be taken at the third assault, by a descendant of Aeacus,—a prediction

fulfilled in the capture of Troy by Neoptolemus, son of Achilles. The Schol. Ven. however says these lines were rejected by the critics.

441. If the lines supposed to be spurious are really genuine, τάδε πάντα will refer to the danger of the city's being taken by assault. If omitted, it must reply to 432. And certainly, Hector's fear of being thought to skulk (ἀλυσκάζειν) well suits as an answer to his wife's request αὐτοῦ μίμνειν ἐπὶ πύργῳ. See v. 253, οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι.

444. οὐκ ἄνωγεν, sc. ἀλυσκάζειν, ‘such are not the impulses of my mind.’ A phrase similar to οὐκ εἶν.—μάθον, Schol. εἴωθα. This may be called the ground of the philosophical inquiry εἰ διδακτὸν ἀρετῆ.

446. ἀρνύμενος. The sense is, ‘endeavouring to maintain my father's great renown, and to win fresh renown for myself.’ Studio *tuendi paternam gloriam*, Heyne. Compare τμηὴν ἀρνύμενος, i. 159.

448, 449. See iv. 164. viii. 373. In the preceding verse there is a rather harsh ellipse to this effect: ‘(Though

ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450  
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος  
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἔσθλοί  
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,  
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων 455  
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἦμαρ ἀπούρας.  
 καί κεν ἐν Ἄργει εἴουσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,  
 καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερῇ δ' ἐπικείσεται ἀνάγκη  
 καὶ ποτέ τις εἶπησι ἰδὼν κατὰ δάκρυ χέουσαν 460  
 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι  
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 ὃς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.  
 ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει

indeed all *my* efforts will prove vain in the end;) for' &c.

450. ἄλγος Τρώων, *mala quae Trojanis experturi sunt*, Heyne. Hence ὀπίσσω, 'in times yet to come.' Otherwise it might mean 'grief for the Trojans,' like ἡδονὴ λόγων, τέκνων, 'pleasure in' &c.

452. οἳ κεν πέσοιεν, 'who may be destined to fall,' 'who may perchance fall.'

454. σεῦ. Supply either μέλει, or ἄλγος μέλει.

455. ἀγῃται, 'take you to wife,' having made you a captive slave. Captives, of course, were in the position of concubines. Andromache's forced union with Neoptolemus, the son of Achilles, was described in one of the Cyclic poems, whence Euripides derived the subject of his play of that name. Her menial employments in his service are described in Androm. 166 seqq.

456. καί κεν κ.τ.λ. 'Perhaps too, living in Argos (i. e. upper Hellas), at the beck of some other woman (e. g. Hermione, the wife of Neoptolemus), you will have to ply the loom, or you will bring water from the springs, sorely against your will, but stern necessity will be laid upon you.'—πρὸς ἄλλης, Schol. *κελευομένη*. Messeis was a fountain near Therapnae in Laconia; Hypereia one near Phrae in Thessaly. See ii. 734. Pind. Pyth. 125, ἐγγὺς μὲν Φέρης κρᾶναν Ὑπερῆα λιπών. It is

hard to say whether Neoptolemus is specially alluded to in this passage, or, as Doederlein thinks, Agamemnon, Menelaus, and Achilles are severally meant, as likely to become possessed of Andromache. Heyne does not see how the poet could be supposed to allude to Neoptolemus. But this is by no means the only passage in the Iliad in which the so-called Cyclic poems seem referred to.

459. εἶπησι, the epic subjunctive, = ἴσως ἐρεῖ. See on i. 137. So inf. 479. vii. 87.

460. ἀριστεύεσκε, ἄριστος ἦν Τρώων. The Schol., in observing that this verse has an epigrammatic form, does not seem to recognize the next, which may have been interpolated.—The remark would convey a taunt to Andromache, as if her brave husband had not been brave enough to save his wife from bondage. Hence the νέον ἄλγος, because it would remind her of the aid she had lost.

463. χήτει, 'through want of.' So xix. 324, χήτει τοιοῦδ' υἱος. Od. xvi. 35, χήτει ἐνευναίων. Plat. Phaedr. p. 239, D, ἄλλοτρίοις χρώμασι καὶ κόσμοις χήτει οἰκεῖον κοσμοῦμενον. The Homeric word appears to be χῆτος, but Herodotus has χῆτι *συμμάχων*, as from χῆτις, ix. 11.—ἀμύνειν, i. e. τοιοῦδε ὥστε ἀμύνειν.

464. χυτὴ γαῖα, a barrow, such as a prince-chief would have, sup. 419. Schol. ἢ τοῖς νεκροῖς ἐπιχειομένη.—πρίν

πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι." 465

ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.  
 ἄψ δ' ὁ πάις πρὸς κόλπον ἐνζώνιοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,  
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἵπποχαίτην,  
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470

ἐκ δ' ἐγέλασσε πατῆρ τε φίλος καὶ πότνια μήτηρ.  
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,  
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσασαν,  
 αὐτὰρ ὁ ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,  
 εἶπεν ἐπευξάμενος Δίι τ' ἄλλοισίν τε θεοῖσιν 475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
 παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,  
 ὠδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἴφι ἀνάσσειν.  
 καὶ ποτέ τις εἴπησι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’  
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480  
 κτεῖνας δῆμιον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν  
 παῖδ' ἑόν· ἦ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπω  
 δακρύνειν γελάσασα. πόσις δ' ἐλέγησε νοήσας,  
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν. 485

γ' ἔτι, 'before it comes to this that,' 'before ever' &c. The *ἔτι* contemplates a future event, which Hector hopes he shall not live to see.—*σῆς βοῆς*, your cry for aid, or summons to the rescue; the true meaning of the word, whence *βοῆν ἀγαθὸς*, 'good at need.'—*ἐλκηθμοῖο*, your being haled or dragged away; a term used, like *ἐλκυστάζειν*, of the forcible abduction of women.

466. *ὀρέξατο*, reached out his arms for his boy. The genitive depends on the notion of *ἐπίεσθαι*. Cf. iv. 307, *ἔγχει ὀρεξάσθω (αὐτοῦ)*. xxi. 593, *Πηλεΐδης δ' ὀρμήσασ' Ἀγήνορος ἀντιθέοιο*.—*ὁ πάις*, another instance of the Attic article.

468. *ἀτυχθεῖς*, Schol. *ταραχθεῖς*, 'dismayed by;' 'alarmed at.' So *ἵπῳ ἀτυχομένῳ πεδίοιο*, 'flying in alarm,' sup. 38.

474. *πῆλε*. This aorist of *πάλλειν* perhaps indicates a later development of the language than the genuine old epic form *πεπαλεῖν*. Cf.

xvi. 142.

477. *ὡς καὶ ἐγὼ περ*, for *ὡσπερ καὶ ἐγὼ*. Schol. *φιλότιμος ἢ εὐχῆ*. Hector's character shows in other passages a tendency to vaunt. There is however nothing arrogant in this wish, which was natural in a soldier.—*ἴφι ἀνάσσειν*, may he live to be in fact as in name *Ἄστυάναξ*. See on 401 sup.

479. *εἴπησι*, as sup. 459, = *εἶρεῖ*. Note the syntax, *εἰπεῖν τινα*, as *λέγειν τινα*. As the text stands, *ἀνιόντα* must depend on *εἴπησι*, 'say of him as he returns.' It must be confessed that 478, 479 might well have been omitted.

483. *κηῶδεῖ*, 'fragrant,' either a merely poetical epithet, or in reference to the scented tunic. See sup. 238 and iii. 382. It is from *κῆω*, in respect of burning incense, not from *κῆω* or *κείω* = *κείμαι*, as the Schol. thought (*ἐν ψ τὰ βρέφη κοιμίζεται*).



“δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ  
 οὐ γάρ τίς μ’ ὑπὲρ αἶσαν ἀνήρ Ἄϊδι προΐαψει,  
 μοῖραν δ’ οὐ τίνα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
 ἀλλ’ ἐς οἶκον ἰούσα τὰ σ’ αὐτῆς ἔργα κόμιζε, 490  
 ἴστον τ’ ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι. πόλεμος δ’ ἀνδρεσσι μελήσει  
 πᾶσι, μάλιστα δ’ ἐμοί, τοῖ Ἰλίῳ ἐγγεγάασιν.”  
 ὣς ἄρα φωνήσας κόρυθ’ εἶλετο φαίδιμος Ἔκτωρ  
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495  
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.  
 αἶψα δ’ ἔπειθ’ ἴκανε δόμους ἐν ναιετάοντας  
 Ἔκτορος ἀνδροφόνοιο, κιχῆσατο δ’ ἐνδοθι πολλὰς  
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνώρσεν.  
 αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ. 500  
 οὐ γάρ μιν ἔτ’ ἔφαντο ὑπότροπον ἐκ πολέμοιο  
 ἴξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.  
 οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,

487. ὑπὲρ αἶσαν, beyond the destiny for good or for evil which was assigned me at my birth. Cf. ii. 155, ὑπέρμωρα νόστος ἐτύχθη. The fatalism of eastern nations is still a marked doctrine. The Schol. on this passage cites a great many Homeric passages where the same views are propounded, e. g. v. 613. xv. 117. xvi. 441.—προΐαψει, cf. i. 3.—πεφυγμένον εἶναι, evasisse, as πεφυλαγμένους εἶναι, xxiii. 343.

490—493. These four verses, with some variations, occur also in Od. i. 356—359, and ib. xxi. 350—353. Compare also inf. xx. 137. Their great antiquity may be doubted, for τὰ σ’ αὐτῆς or τὰ σαυτῆς (the common reading) seems an Attic rather than an epic combination. Aristophanes however, Lysist. 520, cites the latter half of 492. The Schol. compares Od. xxi. 352, τόσον δ’ ἀνδρεσσι μελήσει.—ἐποίχεσθαι, see i. 31.

493. Ἰλιῷ. The Ἰλιεῖς or Trojan nobles are meant, probably as distinct from the Δαρδανοί. See xii. 196, οἱ Πουλυδάμαντι καὶ Ἐκτορι κούροιο ἔποντο, οἱ πλείστοι καὶ ἄριστοι ἔσαν.

494. εἶλετο, ‘resumed’: cf. 472.—ἐντροπαλιζομένη, Schol. κατ’ ὀλίγον καὶ συνεχῶς ἐπιστρεφομένη. The word is

used in xi. 547. xvii. 109, in comparison with a beast at bay that keeps turning to look at his pursuers. She ever and anon looked back at the husband whom she feared, too truly, she should never see alive again. It was with these feelings that she set up in the house that κλαυθμῶς which was always regarded as a most solemn and necessary rite of sepulture, and which, as repeatedly described in Aeschylus, was performed by female mourners. With the sentiment in 500 compare Aesch. Suppl. 108, ζῶσα γόοις με τιμῶ.—ἐνώρσεν, ἐξήρχε, she set them wailing by her orders or her example; Schol. ἡ διηγησαμένη, ἡ ἀπὸ τῶν ἰδίων δακρῶν.

500. γόον. This form of the verb is ἀπαξ εἰρημένον, as from γῶω = γοῶω.

503. δῆθυνεν (i. 27), ‘loitered,’ ‘waited long at home,’ viz. to arm himself. He had promised to follow his brother closely, sup. 341.—κατέδω, ‘had donned,’ lit. put himself into. See iv. 222, οἱ δ’ αὐθις κατὰ τεύχε’ ἔδυν.—σεύατο, ‘he started to run,’ ὠρμήθη. Cf. Od. v. 51, σεύατ’ ἔπειτ’ ἐπὶ κύμα, λάρῃ ὀρνυθὶ ἐοικώς. Inf. xiv. 227, Ἥρη—σεύατ’ ἐφ’ ἵπποπόλων Ἑρρηκῶν ὄρεα νιφόνετα.

ἀλλ' ὃ γ' ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῶ,  
 σείατ' ἔπειτ' ἀνὰ ἄστν, ποσὶν κραιπνοῖσι πεπορθῶς. 505  
 ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,  
 δεσμὸν ἀπορρήξας θείῃ πεδίῳο κροαίνων,  
 εἰθῶς λούεσθαι ἑρρέϊος ποταμοῖο,  
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
 ὄμοις αἴσσονται· ὃ δ' ἀγλαΐτῃσι πεπορθῶς, 510  
 ῥίμφα ἔ γούνα φέρεῖ μετὰ ἦθεα καὶ νομὸν ἵππων·  
 ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,  
 τεύχεσι παμφαίνων ὡς τ' ἠλέκτωρ, ἐβεβήκει  
 καρχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα  
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν 515  
 στρέψεσθ' ἐκ χώρας ὅθι ἦ δούριζε γυναικί.  
 τὸν πρότερος προσείπεν Ἀλέξανδρος θεοειδής

506—510. This fine simile is repeated in xv. 263—268, and is rendered by Virgil in an equal number of lines in *Aen.* xi. 492 seqq.—στατὸς, 'a stall-horse,' Schol. ὁ τῆς ἀγέλης ἀποσπασθεὶς καὶ ἐπὶ φάτνης ἐστῶς. οὗτω γὰρ ποθεὶ τὴν συνήθη διάταν.—ἀκοστήσας, barley-fed, κριθιάσας. Schol. κυρίως αἱ πάσα τροφαὶ ἀκοσταὶ καλοῦνται παρὰ Θεσσαλοῖς. Others, as Hesychius, say it was a Cyprian word. Buttmann, *Lexil.* p. 75, is inclined to derive it from ἀκῆ, 'a point,' or awn (rather, from a root *ac*, Lat. *acus*). The comparison is peculiarly fine, because it suggests that Paris left the luxuries of his home for the freer and nobler service of the field.

507. θείῃ, (θεῶ, θεύσομαι,) 'runs through the plain,' as sup. 2. v. 222, &c.—κροαίνων, Schol. ἐπικροτῶν τοῖς ποσὶ διὰ τοῦ πεδίου. Like κραιναίνων from κραινεῖν, (i. 41,) this is a lengthened form of κρονεῖν, the root being κροF = κροτ.—λούεσθαι ποταμοῦ, as λελουμένος Ὀκεανοῖο, v. 8.—κυδιῶν (κυδιάν), *ferociens*, Heyne; cf. κυδέει γαῖων, i. 405; 'glorying in his strength.'

510. The *αἰ* in αἴσσω seems properly long; if it is short (as in *Eur. Hec.* 31), it is so by position. The passive is properly used, as the active verb means 'to set in quick motion in a direction at some object,' Cf. *Soph. Oed. Col.* 1261, κόμη δὲ αὔρας ἀκτέμιστος ἄσσεται.—πεπορθῶς, a nominative absolute; cf. v. 135. xi. 833.

It is used as if φέρεται γούνασιν had followed. "Efferens se τῷ κάλλει τοῦ σώματος, tanquam pulchritudinis suae sensum aliquem habens," Heyne.—ἔ, Schol. ἀντὶ τοῦ αὐτόν.—μετὰ ἦθεο (Fῆθεα), to the haunts. See on vii. 115.

512. κατὰ Περγάμου, down from his palace in the citadel.

513. ἠλέκτωρ, probably for ἐλέκτωρ the drawing or attracting sun, as ἠλεκτρον meant amber from its attracting property. This verse occurs also xix. 398.—καρχαλῶν, 'with a gay smile.' This appears to carry out the simile of the horse, κυδιῶν. Cf. iii. 43, where καρχαλῶν is 'to chuckle,' or ironically laugh.

515. ἔτετμεν, he overtook his brother just as he was leaving the spot where he had been conversing with Andromache, sup. 495. His brief delay had given Paris time to overtake him: but Paris seems to think that Hector had been waiting for him, and accordingly he offers an apology. For ἡ μάλα δὴ compare sup. 255. The Schol., whom Doederlein follows, says the phrase is πευστικόν, interrogative. It may, perhaps, be ironical; 'You cannot say that I have detained you by loitering.' For Paris is said 'not to have loitered,' sup. 503.

516. δούριζε, from δούρα, 'a wife,' v. 486. Hence δούρισμός, 'love-talk.' See xxii. 127, τῷ δούριζόμεναι, ἅτε παρθένος ἠιδεός τε. Also xxiii. 6.

“ ἤθεῖ, ἢ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω  
δηθύνων, οὐδ’ ἦλλον ἐναίσιμον ὡς ἐκέλευς.”

τὸν δ’ ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ 520

“ δαιμόνι, οὐκ ἄν τις τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,  
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμος ἐσσί.

ἀλλὰ ἐκὼν μεθίης τε καὶ οὐκ ἐθέλεις· τὸ δ’ ἐμὸν κῆρ

ἄχνηται ἐν θυμῷ, ὅθ’ ὑπὲρ σέθεν αἴσχε’ ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σείο. 525

ἀλλ’ ἴομεν· τὰ δ’ ὄπισθεν ἀρεσσόμεθ’, εἴ κέ ποθι Ζεὺς

δώη ἐπουρανίοισι θεοῖς αἰεγενέτησιν

κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας ἐνκνήμιδας Ἀχαιοῦς.”

519. ἐναίσιμον, adverbially, *καθηκόντως, καιρίως*, ‘in reasonable time.’ So *καιρὸν δ’ ἐφήκεις*, Soph. Aj. 34. Inf. 521 it means *ἐπεικῆς, μέτριος*.

522. ἀτιμήσειε, *μέμφαιτο*, ‘would disparage your action in the fight,’ i. e. your present promptitude for action. Compare iv. 539, *ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελλών*. Hector wishes, says the Schol., to encourage in his brother the little spark of energy he displays.

523. ἐκὼν μεθίης, you are purposely and intentionally remiss. We may supply *ἔργου*, as in iv. 234. xi. 841, *μεθιέναι τινός* is used. Schol. *μεθίεις τὸ ἔργον τῆς μάχης*. But in x. 121 we have *μεθίεις* (so Bekker, as from *μεθιέω* = *μεθήμεων εἶναι*) absolutely, *πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει*

*πυθέσθαι*.—τὸ, perhaps the accusative after *ἄχνηται*, ‘my heart is grieved at this,’ rather than the article.—*εἴνεκα σείο*, ‘on your account,’ for the purpose of retaining Helen.

526. ἀρεσσόμεθα, ‘we will make up our quarrels,’ ‘make friends with each other.’ Schol. *ἀρροσσόμεθα ἢ πρὸς Τρώας ἢ πρὸς ἀλλήλους*.

528. ἐλεύθερον. Schol. *τὸν ἐπὶ ἐλευθερίᾳ ἰστάμενον*. Cf. ix. 202, *μεῖζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα*. Theocr. vii. 150, *κρητῆρ’ Ἡρακλῆϊ γέρον ἐστάσατο Χείρων*. The sense is, ‘to offer a wassail-bowl (i. e. libations from it) to the gods in thanksgiving for freedom.’—*ἐλάσαντας*, agreeing, by a common idiom, with *ἡμᾶς* implied as the subject to *ἰστάσθαι*.

## ARGUMENT OF BOOK VII.

(Mure, vol. i. p. 244.)

THE havoc committed by the two Trojan chiefs on rejoining the battle induces Minerva to accept Apollo's proposal of a single combat between Hector and one of the Greek heroes. Hector accordingly challenges the best among them, apologizing at the same time for the violation of the late treaty on the plea of its having been so ordained by Jupiter. The lot falls upon Ajax, who boasts that "Hector will find the Greek camp contains other notable warriors besides the deserter Achilles" (229). The combatants are separated by nightfall. In the Trojan council, Antenor recommends the restoration of Helen, in fulfilment of the late treaty, auguring nothing but disaster in a cause where they fight under perjured vows. Paris refuses to part with his mistress. A day's truce is agreed on for the burial of the slain. The Greeks construct a rampart for the protection of the camp; but, owing to the just inaugural rites having been neglected, the gods decree the destruction of the work at the close of the war. Euneus, king of Lemnos, sends a present of a thousand measures of wine to Aganemnon.

ὣς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἴκτωρ,  
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ  
 ἀμφότεροι μέμασαν πολεμιζέμεν ἠδὲ μάχασθαι.  
 ὡς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν  
 οὔρον, ἐπεὶ κε κάμωσιν ἐυξέστης ἐλάτησιν  
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,  
 ὡς ἄρα τὼ Τρώεσσιν ἐελδομένοισι φανήτην.

5

ἔνθ' ἐλέτην ὃ μὲν υἱὸν Ἀρηιθόοιο ἄνακτος,  
 Ἀρνη ναιετάοντα Μενέσθιον, ὃν κορυνήτης  
 γείνατ' Ἀρηιθόος καὶ Φυλομέδουσα βοῶπις·

10

Ἴκτωρ δ' Ἴχιον ἠγάθη βάλ' ἔγχρῃ δέξυοντι  
 αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λύσε δὲ γυῖα.  
 Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,  
 Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην  
 Δεξιιάδην, ἵππων ἐπιάλμενον ὠκείων,  
 ὦμον· ὃ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

15

τοὺς δ' ὡς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη  
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,

1. πυλέων is here a trisyllable, as in xii. 340. It is generally a dissyllable by *synizesis*. The narrative is continued from the preceding book, in which (see 341, 515) the two brothers had set out together arrayed for the fight. Both, says the poet, were eager in their hearts to engage in the conflict; and their appearance inspired the Trojans with new courage, even as a sudden breeze cheers sailors who are wearied with the oar.

5. Note the phrase ἐλαύνειν πόντον ἐλάταις, to ply the sea (or, row over it) with oars made of fir. Buttman takes ἐλαύνειν actively, 'to set the sea in motion.' It may mean ἐλαύνειν ναῦν διὰ πόντον, as in πλεῖν πόντον &c. There was a variant ἐρέσσοντες.

7. ὡς ἄρα. It appears from vi. 85 that the Trojans were very hard pressed by the Greeks when Hector left the camp.

9. Ἄρνη, a town in Boeotia; cf. ii. 507.—κορυνήτης, 'mace-bearer,' or armed with a truncheon, such as Theseus was said to carry, Eur. Suppl. 715. Such too were the body-guards of Peisistratus, Herod. i. 59, οἱ δορυφόροι μὲν οὐκ ἐγένοντο, κορυνήφοροι δέ· ξυλῶν γὰρ κορινίας ἔχοντες εἰποντό οἱ ὄπισθε. Ibid. vii. 63, part of the accoutrements

of the Ethiopian army of Xerxes was ῥόπαλα τυλωτά, 'knobbed clubs.' See inf. 138.

11. δέξονται, see on v. 50.—στεφάνης, the lower projecting rim of the helmet; see x. 30. xi. 96.

13. Γλαῦκος. The Schol. explains the mention of this third hero in the present place, by reminding us that he had intended in vi. 120 to do deeds of valour, but had been stopped for a time by the recognition of Diomedes as a family friend.

15. ἐπιάλμενον. Schol. ἐπιβαίοντα, 'in the act of ascending.' Like δέγμενος, it is possible that this participle may have a present sense, or even be a contracted form of an ancient present participle in -έμενος. But it is safer to regard it as a true epic aorist, and explain it 'when he had sprung upon his chariot,' like ἵππων ἐπιβησόμενον in v. 46.

17, 18. This distich occurred v. 711, 712. The gods on either side, who have for some time withdrawn from the fight (vi. 1), now rejoin it; and the two principals on either side meet face to face. Apollo, from his watch-post on Pergamus, had seen Athena descend, and now hastens to oppose her.

βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀίεσσα  
 Ἴλιον εἰς ἱεράην. τῇ δ' ἀντίος ὄρνυτ' Ἀπόλλων 20  
 Περγάμου ἑκκατιδῶν, Τρώεσσι δὲ βούλετο νίκην.  
 ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.  
 τὴν πρότερος προσέειπε ἀναξ Διὸς υἱὸς Ἀπόλλων  
 "τίπτε σὺ δὴ αὖ μεμανία, Διὸς θύγατερ μέγαλοιο, 25  
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνήκεν;  
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκία νίκην  
 δῶς, ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλαίρεις.  
 ἀλλ' εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἶη.  
 νῦν μὲν παύσωμεν πόλεμον καὶ διοιτῆτα,  
 σήμερον ὕστερον αὐτε μαχήσονται, εἰς ὃ κε τέκμων 30  
 Ἴλιον εὖρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ  
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ."  
 τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 "ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτῇ  
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοῦς. 35  
 ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;  
 τὴν δ' αὐτε προσέειπε ἀναξ Διὸς υἱὸς Ἀπόλλων  
 "Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,

22. φηγῷ, the Διὸς φηγὸς or sacred oak-tree near the Scaean gates: cf. v. 693. vi. 237. inf. 60.

24. αὖ. 'What has brought you again in eager haste from Olympus?' Her former appearance, says the Schol., had been of signal service to the Greeks.—ἀνήκεν, 'has incited you.' See v. 880.—μέγας θυμὸς, a bold, high spirit; see ix. 496.

26. ἑτεραλκία, bringing courage, or giving might, to the other side. The Schol. says a victory was so called, when the conquering party is conquered, or conversely. See viii. 171. xvii. 627. Aeschylus has ἑτεραλκίης Ἀρης, Pers. 930, and Ζεὺς ἑτερορρηπῆς, Suppl. 397; Herodotus ἑτεραλκία μάχην, ix. 103.

29. πόλεμον, the war between the two nations. Afterwards, says Apollo, since you and Hera have so willed it, they shall fight till the fate of Troy be decided. The nominative to μαχήσονται and εὖρωσιν is Ἀχαιοί.

30. τέκμων, the end, i.e. the final destruction of Troy. In xiii. 20 it

means a 'destination' or end of a journey. The poetic device of the two gods being desirous that the war for a time should surcease, has for its object the bringing forward Hector to perform special deeds of valour; and for this end a *μονομαχία* was the most effective contrivance. But the poet so puts it, that the duel is the cause of stopping the general fight, instead of the fight being stopped for the introduction of the duel. Athena asks (36), 'How do you propose to stay the fight?' And Apollo replies (38), 'By our inciting Hector to challenge some one to fight single-handed.'

34. τὰ φρονέουσα, with these sentiments, viz. the same as yours. This however is insincere; she came, as the Schol. says, πρὸς τὸ μηδὲν βλαβῆναι τὸ Ἑλληνικόν, and not to stop the fighting.

36. μέμονας, ἐν νῷ ἔχεις, ἐλπίζεις. Hence the future καταπαυσέμεν, *finem te facturam esse* (Heyne).

ἦν τινά που Δαναῶν προκαλέσεται οἴοθεν οἶος  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι, 40  
 οἳ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοί  
 οἶον ἐπόρσειαν πολεμιζέμεν Ἐκτορι δίῳ."  
 ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
 τῶν δ' Ἑλένος Πριάμοιο φίλος παῖς σύνθετο θυμῷ  
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιώσων. 45  
 στή δέ παρ' Ἐκτορ' ἰών, καί μιν πρὸς μῦθον ἔειπεν.  
 "Ἐκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,  
 ἦ ῥά νύ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμί.  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,  
 αὐτὸς δὲ προκαλέσσαι Ἀχαιῶν ὅς τις ἄριστος 50  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι  
 οὐ γὰρ πῶ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.  
 ὧς γὰρ ἐγὼ ὄπ' ἄκουσα θεῶν αἰεγενετῶν."  
 ὧς ἔφαθ', Ἐκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55  
 μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
 καδ' δ' Ἀγαμέμνων εἴσεν ἐυκνήμιδας Ἀχαιούς.

39. προκαλέσεται, for the subjunctive. See on i. 137.—οἴοθεν οἶος, Schol. μόνον μόνος ἀντὶ τοῦ μόνος πρὸς μόνον. It is not easy to explain οἴοθεν. Doederlein suggests οἴοθεν οἴῳ, comparing ἐμοὶ μαχέσασθαι inf. 74, Ἐκτορι μάχεσθαι xiii. 80. He thinks the present reading may have been introduced from 226 inf., where εἴσαι οἴοθεν οἶος means, 'you shall know from yourself alone,' i. e. οὐ παρ' ἄλλων μαθὼν. Perhaps we may here render it, 'if perchance he will challenge some one of the Greeks of his own accord (*ultro*) to fight with him hand to hand in the dread conflict.' A similar combination is αἰνόθεν αἰνῶς, inf. 97.

41. οἳ δέ κε κ.τ.λ. 'And perhaps they, in admiration of his bravery, may incite some one (of their number) to fight single-handed with god-like Hector.' The common interpretation is 'indignant at the challenge.' See however iii. 181, 224. inf. 404. Both ἀγαμαι, aor. ἠγασάμην, and ἀγαιομαι occur, the latter only in a bad sense, the former in both senses, the primary idea being 'strong mental emotion.' The Schol. Ven. rightly observes ὅτι

τὸ ἀγασσασθαι ποτὲ μὲν ἐπὶ τοῦ ἀποδέχεσθαι (*probare*), ποτὲ δὲ ἐπὶ τοῦ φθονεῖν τίθησι. See also viii. 29.

44. Ἑλένος. As the seer of the family, he was also the adviser of the mission to Athena in the acropolis, vi. 76 seqq. As a μάντις, he now is aware of the secret designs of Apollo and Athena (cf. inf. 53); and he assists in carrying out those designs by encouraging Hector to fight.

47. υἱέ. On the short syllable see iv. 473.—ἀτάλαντε, ii. 169.

49. ἄλλους μὲν κ.τ.λ. See iii. 68.

52. οὐ γὰρ πῶ κ.τ.λ. See ii. 359, θάνατον καὶ πότμον ἐπισπεῖν. Heyne remarks, in answer to those who disparage Hector's bravery in fighting under such an assurance, that the poet was not so much concerned to make Hector appear brave, as to supply Helenus with a cogent argument for inducing him to fight; and this is a just remark.

54—56. These three lines occurred iii. 76—78.

57. καδ' (κατὰ) δέ. 'Down too did Agamemnon set' &c. The forces on each side retire back, and leave a

κὰδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων  
 ἐξέσθην, ὄρνισι εὐικότες αἰγυπιούσιν, 60  
 φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγίόχοιο,  
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,  
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυία.  
 οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπι φρίξ  
 ὄρνυμένοιο νέον, μελανεῖ δέ τε πόντος ὑπ' αὐτῆς,  
 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65  
 ἐν πεδίῳ. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν εἶπειν  
 “ κέκλυτέ μεν, Τρῶες καὶ ἐκνήμιδες Ἀχαιοί,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσει,  
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70  
 εἰς ὃ κεν ἢ ὑμεῖς Τροίην εὐπυργον ἔλητε  
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.  
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν  
 τῶν νῦν ὄν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,  
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δῶ. 75  
 ὠδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω.

space ἐν μεταχειμῶν, sufficient for the single combatants.

59. εὐικότες, 'even as birds perch;' not, (according to Heyne and Doederlein, supported by the Schol.,) 'in the form of birds.' The words φηγῶ ἐφ' ὑψηλῇ are also ambiguous; meaning either, 'as birds perch on an oak,' or 'sat down by the oak,' perhaps that near the Scaean gate, vi. 237.

61. ἀνδράσι, viz. each pleased by contemplating his or her respective troops.

63. ἐχεύατο ἐπὶ πόντον, *diffundit se super aequor*, Heyne. By φρίξ the ripple of the surface, the first effect of a wind, is meant. In Od. iv. 402, Proteus comes forth from the sea μελαίνῃ φρικὴ καλνύθεισ.—μελανεῖ, *nigrescit*, μέλας γίγνεται. Commonly, μελάνει, but the termination in *ew* seems more consistent with analogy. The comparison consists in the combined blackness and fluctuating movements of the troops.

69. οὐκ ἐτέλεσσει, viz. he has not allowed them to have their full effect and accomplishment, through the

treachery of Pandarus, iv. 105 seqq. Himself a Trojan, Hector lays the blame, not on his countrymen, but on Zeus; and in fact it was Zeus who through Athena had instigated Pandarus, iv. 68 seqq. That the Greeks should listen patiently to these new terms for a truce seems strange enough.

70. κακὰ φρονέων. Supply κακὰ also with τεκμαίρεται. Similarly vi. 349, αὐτὰρ ἐπεὶ τὰδε γ' ὠδε θεοὶ κακὰ τεκμήραντο.

72. δαμήετε, by an interchange of long and short syllables for δαμήετε = δαμήτε. See on i. 13.

73. ὑμῖν δέ. He here turns to the Achaean host, 'But since among you there are chieftains the bravest of the whole army, now therefore let any one of them whose spirit prompts him to fight with me, come hither from out of all to be a champion to (or to fight with) godlike Hector.' Doederlein makes ὑμῖν δὲ virtually depend on μυθέομαι in 76.—The γὰρ, standing in the first clause, represents ἐπεὶ, 'as' or 'since' &c.



εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκει χαλκῶ,  
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,  
 σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80

εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,  
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρήν  
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,  
 τὸν δὲ νέκυν ἐπὶ νῆας εὐστέλμους ἀποδώσω,  
 ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85  
 σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.

καὶ ποτέ τις εἶπησι καὶ ὀψιγόνων ἀνθρώπων,  
 νηὶ πολυκλήιδι πλέων ἐπὶ οἴνοπα πόντον,  
 ἄνδρὸς μὴν τόδε σῆμα πάλαι κατατεθνηῶτος,  
 ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.' 90  
 ὡς ποτέ τις ἐρέει, τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται."

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ·  
 αἰδέσθην μὲν ἀνήρασθαι, δεῖσαν δ' ὑποδέχθαι.

77. ἔλη, i. e. κτείνῃ. As Hector knew (sup. 52) that this would not happen, his words are insincere, and discreditably false.

80. λελάχωσι, Schol. ἀντὶ τοῦ λαχεῖν ποιήσωσιν. See xxii. 343, where this distich again occurs, and xxiii. 76, οὐ γὰρ ἐτ' αὐτίς νίσσομαι ἐξ Ἀΐδαο, ἐπὶν με πυρός λελάχῃτε.

83. κρεμόω, for κρεμῶ, i. e. κρεμάσω. See on i. 61. vi. 368, ἢ ἦδη ὑπὸ χερσὶ θεοῦ δαμώωσιν Ἀχαιῶν. The terms, it will be observed, are strictly the same for both sides; the bodies are to be restored, the arms carried off as a monument of the victory.—ἐπὶ νῆας, viz. φέρεσθαι.

85. ταρχύωσι. Schol. θάψωσι. Hesyech. ταρχύνειν, θάπτειν, ἐνταφιάζειν. Properly, 'to embalm,' for the word is only a form of ταριχεύειν. It included however all the rites of sepulture, and perhaps extended even to the burning on the pile. Cf. xvi. 456, εἶθα ἐταρχύωσι κασίγνητοὶ τε ἔται τε τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.

86. σῆμα, a barrow, or 'mark,' i. e. land-mark; for the ancient tumuli in the Troad are nearly all placed on headlands, so as to be seen from a great distance. The phrase for raising such a barrow artificially was

χεῖν or χῶσαι τύμβον or σῆμα, i. e. to carry earth and *pour* it over the remains. See vi. 419.—πλατεῖ Ἑλλησπόντῳ, according to Mr. Gladstone, (and also Heyne,) means the north Aegean shores generally. See xvii. 432.

87. εἶπησι, ἐρεῖ or εἶποι ἂν, 'may perchance say.' So in vi. 459, καὶ ποτέ τις εἶπησι ἰδὼν κατὰ δάκρυ χέουσαν, κ.τ.λ. Here the subjunctive might depend on ὄφρα preceding.

89. ἀνδρὸς μὴν. 'Surely yonder is the barrow of the man, long since dead, whom Hector slew' &c. Cf. xxiii. 331, ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος.

90. ἀριστεύοντα. There is, of course, an intentional boast in this verse, which is suited to the character of Hector. We must presume that certain traditions would long attach to these tumuli, in the absence of any written record; otherwise none would know in after times that the man had met his death in bravely fighting with Hector.

91. τὸ δ' ἐμὸν. Perhaps we should rather read τὸ δέ οἱ κλέος.

93. αἰδέσθην. A feeling of shame made them dislike to refuse, while fear of so doughty a champion as Hector made them hesitate to ac-

ὄψε δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν  
 νείκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ,  
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί.  
 ἦ μὴν δὴ λώβῃ τάδε γ’ ἔσσεται αἰνόθεν αἰνώσ,  
 εἰ μὴ τις Δαναῶν νῦν Ἐκτορος ἀντίος εἴσιν.  
 ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,  
 ἡμενοὶ αὖθι ἕκαστοι ἀκῆριοι, ἀκλεῆς αὐτῶσ·  
 τῶδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθεν  
 νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

ὡς ἄρα φωνήσας κατεδύσето τεύχεα καλά.  
 ἔνθα κέ τοι Μενέλαε φάνη βιότοιο τελευτή  
 Ἐκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν,  
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,  
 αὐτὸς τ’ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων  
 δεξιτερὴν ἔλε χεῖρα, ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζεν.  
 “ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρῆ

cept a challenge.—*ὑποδέχθαι*, to undertake the task; the epic aorist (*ἔδεγμα*). Cf. i. 23, *αἰδείσθαι θ’ ἱερῆα καὶ ἀγλαὰ δεχθαι ἄποινα*.

94. *ὄψε*, viz. after a long interval, and waiting to see if any would offer.—*νείκει*, with reproachful words.—*στεναχίζετο*, viz. either at the danger he knew they would be exposed to, or at the apparent cowardice of the Greeks.

96. *ἀπειλητῆρες*, ‘vain boasters,’ i.e. talkers but not doers. Schol. Ven. *καυχῆται, ἀπειλεῖν εἰδότες καὶ ἐπαγγέλλεσθαι*.—*Ἀχαιῖδες κ.τ.λ.*, see ii. 235.

97. *ἦ μὴν δὴ*. ‘Assuredly, this will be felt as a disgrace terribly indeed, if not one of you Greeks on this occasion will go to meet Hector.’—*αἰνόθεν αἰνώσ*, like *οἰόθεν οἶος* sup. 39, i.e. *αἰνότατα*, as *κακὸν ἐκ κακοῦ* means ‘evil on evil,’ (lit. produced from, or following.)

99. *γαῖα γένοισθε*. Schol. *ἀναλυθείητε εἰς ὕδωρ καὶ γῆν, διαλυθείητε καὶ ἀποθάνοιτε*. Heyne regards the phrase as a synonym of *ἔρρετε*, ‘perish ye!’ Doederlein thinks this is not so much an imprecation, as a taunt, ‘may you, who pretend to strength and aspire to fame, turn to senseless earth and water!’ The sense might also be, ‘You might as well become all of you earth and water,’ i.e. the elements out of which you were composed,

‘sitting here as you severally do without heart, vainly inglorious.’ See Gladstone, ‘Studies,’ &c. vol. ii. p. 275.—*ἀκῆριοι*, from *κῆρ*, *vecordes*. Cf. v. 812, *ἦ νῦν σέ που θεὸς ἴσχει ἀκῆριον*, and xiii. 224. In Hesiod, *Opp.* 823, it means ‘fateless,’ from *κῆρ*,—*ἀκλεῆς*, for *ἀκλεῶς*. Heyne has *ἀκλεῆς*, which Buttman regards as shortened from *ἀκλεῆς* (*ἀκλεῆς*), but which might be referred to a form *ἀκλής*.

101. *τῶδε*, lit. ‘for him,’ i.e. *ἀντίος*, ‘against him.’—*νίκης πείρατα*, the issue of the victory depends on the gods above. Lit. ‘the ends are fastened,’ or ‘are held from above.’ Compare *ὀλέθρον πείρατα*, vi. 143, *ὀλέθρον πείρατ’ ἐφήπται*, inf. 402 and xii. 79.

103. *κατεδύσето* (see i. 428), an epic aorist formed like *βήσето*. This then is the second *μονομαχία* in which Menelaus has engaged; the former was with Paris, iii. 21. His amiable, but not very warlike character, has been well drawn, and at some length, by Mr. Hayman, *Od.* vol. i. App. E, § 8.

106. *ἔλον*, ‘seized and held.’ This is a less common use: in Homer *ἔλεῖν* generally means *κρατεῖν*. Doederlein suggests *ἔχον*, i.e. *κατεῖχον*, ‘detained.’

109. *ἀφραίνεις*, ‘you are crazed.’ Cf. ii. 258. So *μαργαίνειν*, v. 882.—*χρῆ σε ταύτης κ.τ.λ.*, like *χρεω βουλῆς ἐμέ καὶ*

ταύτης ἀφροσύνης· ἀνὰ δ' ἰσχεο κηδόμενός περ, 110  
 μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνωνι φωτὶ μάχεσθαι,  
 Ἐκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.  
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ  
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.  
 ἀλλὰ σὺ μὲν νῦν ἕξεν ἰὼν μετὰ ἔθνος ἐταίρων, 115  
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.  
 εἰ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,  
 φημί μιν ἀσπασίως γόνυ καμψέμεν, εἴ κε φύγησιν  
 δηίου ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος."

ὧς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρωσ, 120  
 αἴσιμα παρειπών· ὃ δ' ἐπέιθετο. τοῦ μὲν ἔπειτα  
 γηθόσσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·  
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν

σέ, &c. ix. 75, 608. Though often in the *Odyssey*, here only in the *Iliad* *χρή* is so used. Both expressions seem elliptical, *χρή σε (μετασχεῖν) βουλῆς*, or *χρῆω (ἔχει) σε βουλῆς*.—ἀνὰ δ' ἰσχεο, ἀνέχου, bear the disappointment, viz. of not being allowed to fight, though vexed at it.

111. ἐξ ἔριδος, ἐκ φιλοτιμίας, φιλονεικίας, from a spirit of contention, or love of strife. Heyne renders it *ira abreptus*, comparing *Od. iv. 343*, ἐξ ἔριδος Φιλομηλείδῃ ἐπάλασεν ἀναστάς. Schol. τῆς πρὸς Ἀχαιοὺς ἔριδος, 'in emulation of the Greeks.'—στυγέουσι, cf. i. 112.

113. καὶ δὲ, i. e. καὶ δὴ, as inf. 173. 'Why, even Achilles dreads to meet him in the glorious (lit. man-ennobling) fight; yet he is a far better man than you.' The Schol. remarks, 'he selects Achilles, as one to whom not even Menelaus is ashamed to allow himself inferior.' Of course, Agamemnon chooses to put this construction on the conduct of the man he has offended, and so kept from the fight.—ἔρριγε, a perfect in the present sense. Another form, ἔρριγω, as a secondary present, is used iii. 353.

115. μετὰ ἔθνος, εἰς τοὺς συνήθεος φίλους. Like ἔθος, ἦθος, ἔτης, this word takes the digamma, as in ii. 87. xvii. 680, the root being *Feth*. Thus ἔθνος came to mean 'nation,' as ἦθος came to mean 'character,' though ἦθεα are properly 'haunts,' 'familiar places,' as in vi. 511, the idea of both

being a people or thing that has become familiar. Hence also ἠθαῖος, for *συνήθης*, *Pind. Isthm. ii. 48*, and ἠθεῖος, a term of respect to a senior, ii. 286, &c.

117. εἰ περ—τε = εἰ καὶ, 'even if,' as in iv. 55. x. 115.—ἀδειῆς, ἀδεῆς, 'fearless.' The subject appears to be Hector. *Hectori objicietur talis adversarius, ut ille bene secum actum putaturus sit, si ex pugna incolumis evaserit*, Heyne. Schol. Ven. εἰ καὶ πάνν ἀφοβος καὶ ἀπλήρωτος πολέμου ἐστίν, ἀγαπητῶς ὑπολαμβάνω αὐτὸν φεύξεσθαι. The sense is, 'However brave Hector may be, we will find him an adversary that will give him some trouble.' Some, however, take ἀδειῆς to mean the πρόμος, in this sense; 'however fearless he may be, Hector will prove a match for him,' i. e. and therefore you, Menelaus, had better avoid the contest.

118. γόνυ κάμπτει, 'to rest,' 'sit down from fatigue,' is illustrated in *Blomfield's Gloss. ad Aesch. Prom. 32*. So xix. 71, ἀλλὰ τιν' οἶω ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησιν δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέρου.

120. ὧς εἰπὼν κ.τ.λ. This passage occurred vi. 62.

122. γηθόσσυνοι, rejoicing that their lord had declined the unequal conflict. Cf. xiii. 82, χάριμν γηθόσσυνοι. Herodotus uses a similar form *χαρόσσυνος*, iii. 27.—ἀπ' ὤμων τεύχεα, *clipeum cum balteo*, Heyne.

123. Nestor rises, and declares that

“ὡ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.  
 ἦ κε μέγ' οἰμώξειε γέρων ἱππηλάτα Πηλεῖς,  
 ἔσθλος Μυρμιδόνων βουλευφόρος ἦδ' ἀγορητής,  
 ὃς ποτέ μ' εἰρόμενος μέγ' ἐγήθεε φ' ἐνὶ οἴκῳ,  
 πάντων Ἀργείων ἐρέων γενεῖν τε τόκον τε.  
 τοὺς νῦν εἰ πτώσσοντας ὕφ' Ἐκτορι πάντα ἀκούσαι,  
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰείραι  
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄϊδος εἴσω.  
 εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 ἠβῶμ' ὡς ὄτ' ἐπ' ὠκυρῶ Κελάδοντι μάχοντο  
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,  
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 τοῖσι δ' Ἐρευθαλίην πρόμος ἴστατο, ἰσόθεος φῶς,  
 τεύχε' ἔχων ὤμοισιν Ἀρηιθόοιο ἀνακτος,  
 δίου Ἀρηιθόου, τὸν ἐπὶ κλησιν Κορυνήτην

old Peleus would have been ashamed to send his son to fight with such a set of cowards as the Greeks; and he tells a story, in his usual garrulous fashion, how *he* once accepted a challenge to fight a giant, and killed him; lamenting at the same time that he is too old to do the same thing now.

124. This verse occurred i. 254, where the context closely resembles the present passage. Herodotus (vii. 159) cites a verse which may be a parody on this, ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης Ἀγαμέμνων. It is clear that allusion is made here to ballads existing before—and perhaps out of which in part—the Iliad was composed. The same story is told more at length in ix. 252 seqq. Nestor, Ulysses, and Phoenix, (some add Palamedes,) had visited Peleus in Phthia, as a deputation to request that he would allow Achilles to join the expedition against Troy. Before giving his consent, Peleus had asked many questions as to the birth and family of the chiefs; and the replies of Nestor had been so satisfactory, that Peleus had been delighted at the prospect. The inference the Greeks are to draw from all this is, that those favourable replies are not borne out by their present cowardice.

128. ἐρέων, here for ἐρεείνων.

129. τοὺς νῦν κ.τ.λ. If now he were

to hear that all were afraid of Hector, he would pray to die at once, for having allowed his son to join such an army; ὅτι τοιοῦτοις ἀγενέσι καὶ δειλοῖς τὸν ἴδιον υἱὸν πεπίστευκεν. (Schol.)

122. εἰ γάρ κ.τ.λ. It is worthy of notice, that this formula was an Attic oath, e. g. Dem. Mid. p. 578, ἐμοὶ μὲν νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Ἀθηναίην—ἐνδηλοὶ τυτες ἦσαν ἀχθόμενοι κ.τ.λ.

133. Κελάδοντι, i. e. 'the sounding,' is probably a descriptive epithet of the Iardanus, v. 135. Schol. Κελάδων ποταμὸς Ἀρκαδίας, σημαίνει δὲ ἡ λέξις καὶ τὸν μετὰ ἤχου ῥέοντα. So Aeschylus speaks of Ὑβριστῆς ποταμὸς, Prom. 736, and so Ξανθός, 'muddy,' was an epithet of the Scamander. A river Iardanus in Crete is mentioned in Od. iii. 292.—μάχοντο, i. e. fought with each other, Nestor being a Pylian.

134. ἐγχεσίμωροι. See on iv. 242.—Φειᾶς, a town of Elis; Od. xv. 297, ἦ δὲ Φεᾶς ἐπέβαλλεν ἐπειγομένη Διὸς οὐρανῷ, ἠδὲ παρ' Ἠλιδα διαν, ὅθι κρατέουσιν Ἐπειοί. Thuc. ii. 25, καὶ σχόντες τῆς Ἠλείας ἐς Φειᾶν ἐδῆσαν τὴν γῆν ἐπὶ δύο ἡμέρας.

136. τοῖσι, viz. as a champion on the Arcadian side.—This story (which is very like the Scripture narrative of David and Goliath) was slightly touched on in iv. 319.—Ἀρηιθόου, see sup. 10.

ἄνδρες κίκλησκον καλλιζώνοι τε γυναικες,  
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῶ, 140  
 ἀλλὰ σιδηρεῖη κορύνη ῥήγνυσκε φάλαγγας.  
 τὸν Λυκόεργος ἔπεφνε δόλω, οὐ τι κράτεί γε,  
 στενωπῶ ἐν ὄδῳ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον  
 χραίσμε σιδηρεῖη· πρὶν γὰρ Λυκόεργος ὑποφθᾶς  
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδει ἐρείσθη. 145  
 τεύχεα δ' ἑξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.  
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρηος·  
 αὐτὰρ ἐπεὶ Λυκόεργος ἐνὶ μεγάροισιν ἐγήρα,  
 δῶκε δ' Ἐρευθαλίωφι φίλῳ θεράποντι φορῆναι.  
 τοῦ ὅ γε τεύχε' ἔχων προκαλιζέτο πάντας ἀρίστους\* 150  
 οἳ δὲ μάλα τρόμεον καὶ ἐδειδίσαν, οὔδ' ἐτι ἔτλη.  
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίξειν  
 θάρσει φ'· γενεῇ δὲ νεώτατος ἔσκειν ἀπάντων.  
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.  
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155

142. Λυκόεργος. Who or what he was does not appear; but it is probable that he attacked Ereuthalion in an ambush. He is not the Λυκόεργος of vi. 130.—οὐ τι κράτεί, i. e. κράτει γὰρ οὐκ ἂν ἐνίκησεν αὐτόν.

144. χραίσμε, the aorist. See on i. 28.—ὅθ', for ὅθε, i. e. οὐ, 'where.'—πρὶν γὰρ κ.τ.λ. This gives the reason why his club was of no avail, viz. not because the way was narrow, but because his adversary was too quick. Schol. οὐ διὰ τὸ στενὸν οὐκ ἐχραίσμησεν, ἀλλὰ διὰ τὴν πρόληψιν.—περόνησεν, 'pinned him,' fixed him fast.

146. Ἄρης. The arms were perhaps given to Areithous as a relation, or at least a namesake. Heyne thinks this a common-place, "quo arma praeclara a diis fere heroibus donata ferri solent."

147. αὐτός. Lycurgus himself now bore the arms that Areithous had worn.—μετὰ μῶλον, 'to the turmoil of the fight.'

149. δῶκε δὲ, 'then he gave it to his favourite squire to wear.'—φορῆναι = φορεῖν. See ii. 107.

150. τοῦ ὅ γε κ.τ.λ., Ereuthalion bearing the shield of Areithous. It does not clearly appear that the word τεύχεα includes the club, though it may include the breastplate and

other accoutrements. Cf. 137. Heyne however says, "Areithoum Lycurgus spoliavit, ejusque clavam ferream ipse gestavit cum ceteris ejus armis."

151. ἔτλη, sc. ἀντίον μάχεσθαι.—ἀνῆκε, 'incited me;' see sup. 27.—θάρσει φ', 'by its (my mind's) confidence.' Schol. νεώτερος δὲ ἡμῶν, φησὶ, διὸ καὶ ἐθάροσεν. Heyne explains it differently: "tametsi eram inter omnes minimus natu."

155. μήκιστον, 'longest,' i. e. tallest, as if from a positive μηκός.—πολλὸς, 'huge,' as in the phrase πολλή γῆ or πολλή χώρα.—παρήσος, 'sprawling'; "ab utraque parte excedens spatium solitum, quod corporis humani modulus et mensura sibi vindicat," Heyne. Schol. παρηωρημένος τῷ σώματι, τούτεστιν ἐκλελυμένος. Aesch. Prom. 371, ἀχρεῖον καὶ παρήσος δέμας.—ἐνθα καὶ ἐνθα, viz. in the direction both of width and length. Schol. ἦτοι εἰς μήκος καὶ πλάτος παρηρτημένος. Doederlein renders it *otiosus, iners*, as if from παρείρειν, 'to fasten a side-horse to the trace;' but the word is rather from παραείρειν. Hesych. παραιωρούμενος. See viii. 87. xvi. 471, and xxiii. 603, ἐπεὶ οὐ τι παρήσος οὐδ' ἀσιφρων ἦσθα πάρος, in which last passage the sense is ἀφρων, μετέωρος. The ori-

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πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.  
 εἴθ' ὧς ἠβῶοιμι, βίη δέ μοι ἔμπεδος εἶη  
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.  
 ὑμέων δ' οἱ περ ἔασιν ἀριστῆες Παναχαιῶν,  
 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160  
 ὧς νεέκεσ' ὁ γέρων, οἱ δ' ἔννεα πάντες ἀνέστησαν.  
 ὦρτο πολὺν πρόωιστα ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 τῷ δ' ἐπι Τυδείδης ὦρτο κρατερὸς Διομήδης,  
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπειμένιοι ἀλκήν,  
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος 165  
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρείφοντι,  
 τοῖσι δ' ἐπ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱός,  
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ διὸς Ὀδυσσεύς.  
 πάντες ἄρ' οἱ γ' ἔθελον πολεμιζέμεν Ἔκτορι δῖω.  
 τοῖς δ' αὖτις μετέειπε Γεγήνιος ἱππότης Νέστωρ 170  
 " κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν  
 οἶτος γὰρ δὴ δῆσει ἐκνήμιδας Ἀχαιοὺς,  
 καὶ δ' αὐτὸς ὄν θυμὸν ὀνήσεται, εἴ κε φύγησιν  
 δῆϊον ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος."

ginal meaning was 'hanging loose on one side,' (as in xvi. 341, *παρήρηθη δὲ κάρη*), and thus 'extending beyond the proper limit.'

158. *ἀντήσειε μάχης*, i. e. *τοῦ μαχησομένου*, 'soon would Hector meet with one to fight him.' So in Pindar this verb takes a genitive, *Ol. xi. 42*, *ἀλώσιος ἀντήσας*. *Inf. xx. 125*, *ἀντιώωντες τῆσδε μάχης*.

159. *ἔασιν*, more correctly, would have been *ἔστέ*. 'But of you, not even those who are famed for bravery among all the Greeks, are heartily desirous to go to meet Hector.'—*οὐδ' οἱ*, i. e. *οὐδ' οὗτοι ὑμῶν οἵπερ κ.τ.λ.* Heyne prefers to construe *προφρονέως* with *ἐλθεῖν*.

161. *ἔννεα πάντες*, 'as many as nine,' 'nine in all.' They are enumerated in the following lines, perhaps in the order of rising. Cf. 179.—*πολὺν πρόωιστα*, *Schol. καὶ ὡς βασιλεὺς προτρέπων, καὶ ὡς ἀχθόμενος τῇ μελλήσει αὐτῶν*.—*τῷ δ' ἐπι*, 'next after him.'

164. *ἐπειμένιοι*, 'clothed with,' as i. 149, *ἀναιδείην ἐπειμένε*.

166. This verse occurred ii. 651.

167. *Εὐρύπυλος*, see ii. 736.—*Θόας*,

*ibid.* 638. xv. 282.

171. *πεπάλασθε*, the reading of Aris tarchus, is preferred by Bekker to the vulg. *πεπάλασθε*, which is the perfect of *παλάσσω*, 'to sprinkle,' i. e. scatter the lots. Doederlein suggests as the true reading *πεπάλασθε*, a reduplicated epic aorist of *πάλλω*, and *πεπαλέσθαι* for *πεπαλάσθαι* in *Od. ix. 331*. Compare the active *ἀμπεπαλώω*. *Schol. Ven. οὖν κλήρω διακληρώσασθε ἀπὸ τοῦ ἀναπάλλεσθαι τοὺς κλήρους πεπάλασθε λέγει*.—*διαμπερές*, 'going through the whole number (to see) who will obtain the lot.' *Schol. δεηνεκῶς, οὖν πάντες*.—*ὅς κε κ.τ.λ.*, i. e. *ὅστις ἂν λάχοι, ὅστις λήξεται*, the epic use of the subjunctive.

172, 173. *ὀνήσει—ὀνήσεται*, "*Rem gratam et laetam faciet et Achivis et sibi, si vicerit*," Heyne. The last distich seems rather weak; but the sense appears to be, 'that man will be glad that the lot has fallen to him, if he gets safe out of the fight; it will be a boast to him, that he fought with Hector. But *ὄνασθαι* in the sense of *ἠδέσθαι* is unusual. Cf. *χαίρω καὶ αὐτὸς θυμῷ*, *inf. 191*.

ὧς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175

ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρείδαιο.

λαοὶ δ' ἠρήσαντο θεοῖσι δὲ χεῖρας ἀνέσχον.

ὦδε δέ τις εἶπεσκε ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἦ Τυδέος υἱόν

ἦ αὐτὸν βασιλῆα πολυχρῦσιο Μυκίηνης.” 180

ὧς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότα Νεστωρ,

ἐκ δ' ἔθορεν κλήρος κυνέης ὃν ἄρ' ἠθέλον αὐτοῖ,

Αἴαντος. κήρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη

δειξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν

οἳ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος. 185

ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἄν' ὄμιλον ἀπάντη

ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,

ἦ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,

γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.

τὸν μὲν πὰρ πόδ' ἐὼν χαμάδις βάλε, φώνησέν τε 190

“ὦ φίλοι, ἦ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτός

θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἐκτορα δῖον.

ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμῆα τεύχεα δύω,

τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳνι ἄνακτι

σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται, 195

175. ἐσημήναντο, 'put their own mark upon their ballot.' A piece of wood or stick, scratched with some private mark, would serve every purpose.

177, 178. Nearly this distich occurred iii. 318, 319.

179. Ajax, Diomedes, and Agamemnon, were the three first mentioned of the nine (162—164), but in the inverse order.

181. πάλλεν, shook them in the helmet. The custom was to move them rapidly round, till one ballot fell out. Schol. ἀρέσειον τοὺς κλήρους, οὐκ ἐξηροῦντο, ὡς ἡμεῖς νῦν. To this drawing of lots Sophocles alludes, Aj. 1285, κλήρον,—ὃς εὐλόφου κυνέης ἐμελλε πρώτος ἄλμα κουφιεῖν, and to this fight, or that in xiv. 402, Pindar, Nem. ii. 14, ἐν Τρῳαίᾳ μὲν Ἐκτωρ Αἴαντος ἀκουσεν, i. e. ὑπήκουσεν, responded to his challenge.

182. ἠθέλον, viz. that very lot which they had prayed to the gods for, sup. 177.

184. ἐνδέξια. See on i. 597.

185. ἀπηνήναντο (ἀναίνομαι), disowned, ἀπειπον.

187. ἐπιγράψας, having scratched his mark on it, sup. 175.—ὑπέσχεθε, he held his hand underneath for the herald to drop the ballot into it. The Attics often use ὑπέχειν χεῖρα, generally in the sense of taking a bribe, e. g. Ar. Pac. 908.—ὃ δὲ, the herald. As he had shown the ballots πᾶσιν (184), it follows that he came to Ajax last.—κλήρου σῆμα, cf. vi. 176.

190. χαμάδις βάλε, viz. as no longer of any use.

192. δοκέω νικησέμεν. He uses a more moderate expression than the usually boastful language of Hector. (Schol.)

195. σιγῇ ἐφ' ὑμείων, 'in silence by yourselves.' Schol. ἵνα μὴ δόξωσι δεδοικότες τὸν Ἐκτορα ἐπ' εὐχὰς τρέπασθαι,—Τρῳῆς γε, 'the Trojans at all events,' i. e. whether our friends the Greeks hear it or not. He retracts however

236

καδ  
εξε  
φη  
αν  
ασ  
οι  
ορ  
το  
εν  
“  
οι  
οι  
α  
εις  
η  
υμ  
το  
ε  
ο

ἤε καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δεῖδιμεν ἔμπης·  
οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δῆται,  
οὐδὲ τι ἰδρείη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως  
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”

ὣς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίωνι ἄνακτι.

200

ὦδε δέ τις εἶπεν εἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ Ἰδθην μεδέων, κύνιστε μέγιστε,

δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὐχος ἀρέσθαι.

εἰ δὲ καὶ Ἐκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,

ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.”

205

ὣς ἄρ' ἔφαν, Αἴας δὲ κορύσσετε νόροπι χαλκῷ.

αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσστατο τεύχεα,

σεύατ' ἐπειθ' οἴος τε πελώριος ἔρχεται Ἄρης,

ὅς τ' εἶσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων

θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι.

210

τοῖος ἄρ' Αἴας ὄρωτο πελώριος, ἔρκος Ἀχαιῶν,

μειδιῶν βλοσυροῖσι προσώπασσι· νέρθε δὲ ποσὶν

ἦμε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.

τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθηον εἰσορόωντες,

Τρῶας δὲ τρώμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,

215

Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·

his words in the next line, which admirably expresses the blunt and matter-of-fact character of Ajax,—‘Or indeed even openly; for we fear none, however valiant.’—*ἔμπης*, i. e. *καίπερ μάχιμον ὄντα*.

197. *βίη γε*. He alludes, somewhat playfully, to his own huge stature: ‘for certainly by his own might no one is likely, though he wish it, to make me move from my place against my will.’ So in xii. 276, *δηῖους ποτὶ ἄστυ δέσθαι*. The epic subjunctive represents the contingent future. The Attic idiom would be *οὐ μὴ δῆται*.—*οὐδὲ τι κ.τ.λ.*, ‘nor indeed by skill, or science in arms, *ἐμπειρία τοῦ πολεμῆν*. There is a kind of play on this word in *νῆϊδα*, ‘for neither was I born or bred unskilled’ &c. The root is *Fiδ* or *Fiσ* (our *wise*). Cf. *Od.* viii. 179, *ἐγὼ δ' οὐ νῆϊς ἀέθλων*.—*ἐν Σαλαμῖνι*, cf. ii. 557.—*τραφέμεν*, the active aorist, = *τραφήναι*. See on v. 555.

202. This verse occurred iii. 276.—*ἀρέσθαι*, sc. *ὥστε ἀρέσθαι αὐτό*, accord-

ing to Doederlein.

204. The *περ* seems properly to belong to *εἰ δέ*, = *ἀλλ' εἶπερ φιλέεις κ.τ.λ.* ‘Or, if you love Hector and are concerned for him, grant equal might and glory to both,’ i. e. grant at least that Ajax may not be defeated.

206. *νόροπι*, ‘dazzling bright.’ See ii. 578.

208. *σεύατο, ὠρμήθη*, he set forth, or rushed eagerly to the fight. Cf. vi. 505.

210. Cf. i. 8, *τίς τ' ἄρ σφωε θεῶν ἐριδι ξυνέηκε μάχεσθαι*;

212. *προσώπασσι* seems a dialectic form, as if from a nominative *πρόσωπαρ*. It occurs also in *Od.* xviii. 192.

—*βλοσυροῖσι*, ‘grim,’ ‘stern,’ as in xv. 607, *τῷ δέ οἱ ὄσσε λαμπέσθην βλοσυρῆσιν ὑπ' ὀφρύσιν*.—*νέρθε*, at the lower extremity, as opposed to the brow.

215. *ὑπελθεῖν* here takes three accusatives, one of which, viz. *ἕκαστον*, is merely exegetical of the first. Schol. *οὐ μόνος ὁ κινδυνεύων ἐπρεμεν, ἀλλὰ καὶ οἱ ἄλλοι*.

216. *πάτασεν*, supply *τὰς φρένας*,

spa  
sing  
5  
not  
lei  
for  
ὕψ  
eit  
'se  
ne  
co  
tra  
6  
su  
rip  
of  
Pr  
μ  
μ  
s  
l  
c  
r  
ε  
ε



ἄλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι  
 ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.  
 Αἶας δ' ἐγγύθεν ἦλθε φέρων σάκος ἤντε πύργον,  
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220  
 σκυτοτόμων ὃχ' ἄριστος, ὕλη ἐνὶ οἰκίᾳ ναίων,  
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον  
 ταύρων ζατρεφῶν, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.  
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἶας  
 στῆ ῥα μάλ' Ἐκτορος ἐγγύς, ἀπειλήσας δὲ προσηίδα 225  
 "Ἐκτορ, νῦν μὲν δὴ σάφα εἶσαι οἴσθην οἶος  
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,  
 καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.  
 ἄλλ' ὃ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν  
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν, 230  
 ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν,  
 καὶ πολέες. ἄλλ' ἄρχε μάχης ἧδὲ πτολέμοιο."  
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ  
 "Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 μὴ τί μεν ἤντε παιδὸς ἀφανροῦ πειρηγίζε 235

'his heart in his breast beat quickly (against the side).' So xiii. 282, ἐν δὲ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει. Cicero, *Tusc. Disp.* iv. 22, alludes to this passage, and renders it "*Hec-torem toto pectore trementem.*"

218. ἐπεὶ προκαλέσσατο, since he had made the challenge, viz. sup. 75.—*χάρμη*, 'for the fight.' See inf. 285. v. 608.

221. ὕλη. Mentioned also in ii. 500 and v. 708.—*σάκος αἰόλον*, either 'easily-wielded,' as Buttmann explains it, or, as Doederlein, 'of varied workmanship.'—ἐπὶ δ' ἦλασε, 'he had forged besides,' or perhaps, 'had put over it, a plate of brass (or copper) as an eighth layer.'

226. οἴσθην οἶος. See sup. 39. 'Hector, now indeed you alone of all shall know plainly (i. e. and not merely by hearsay) what sort of chiefs there are also among the Danaï (i. e. as well as among the Trojans), even after Achilles the breaker of the ranks, the lion-hearted.' Hector had said sup. 73, ὑμῖν δ' ἐν γὰρ ἕασιν ἀριστῆες Παναχαιῶν, κ.τ.λ.—*σάφα εἶσαι*, like the formula *τάχα γνώση*, is used in

threatening. Compare ὄφρ' εἰδῆ, viii. 406. Also ib. 18 and i. 185.

230. ἀπομηνίσας, Hesych. *χολωθεῖς*. Heyne thinks it means rather ἐπιμό-*τως χολωθεῖς*. A better explanation would be, ἀποστάς πολέμου διὰ μῆνιν. See ii. 772, where the same distich occurs. In *Od.* xvi. 378, ἀπομηνίσσει seems to have nearly the same force as the simple verb.

231. ἡμεῖς δὲ, viz. οἱ Ἕλληνες, or rather, οἱ λοιποὶ μετὰ Ἀχιλλεῖα. 'We however are fit persons to meet you in fight, even numbers of us; so commence at once the fight and the fray.'

235. μὴ τί μεν. Schol. συνοῖδε καὶ ὁ Ἐκτωρ ὅτι μεμφόμενος καὶ καταπλήττων αὐτὸν ἀρχειν κελεύει τῆς μάχης.—In fact, ἀρχειν μάχης was a sort of concession to the weaker, as in *xxi.* 439, ἀρχε, σὺ γὰρ γενεῆφι νεώτερος.—ἀφανροῦ, 'weak,' 'puny.' (A lengthened form of *φλαῦρος* or *φαῦλος*, the adjectival terminations in -λος and -ρος being convertible). Compare the address of Aeneas to Achilles in *xx.* 200, Πηλεΐδη, μὴ δὴ με ἐπεσσί γε, νηπύτιον ὦς, ἔλπεο δευδίζεσθαι, ἐπεὶ σάφα οἶδα καὶ

ἢ ἔ γυναικός, ἢ οὐ οἶδεν πολεμήμα ἔργα.

αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε.

οἶδ' ἐπὶ δεξιά, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν

ἄζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν

οἶδα δ' ἐπάϊξαι μόθον ἵππων ὠκειάων,

240

οἶδα δ' ἐνὶ σταδίῃ δηῖω μέλπεσθαι Ἄρηι.

ἄλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἐόντα

λάβρη ὀπιπέυσας, ἄλλ' ἀμφαδόν, εἴ κε τύχωμι."

ἢ ῥα, καὶ ἀμπεπαλὼν προῖη δολιχόσκιον ἔγχος,

καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον

245

ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.

αὐτὸς κ.τ.λ. — περήτιζε, 'do not try me,' or put my courage to the test, as if that were questionable.

238. οἶδ' ἐπὶ κ.τ.λ. 'I know how to shift, now to the right, now to the left, the buckler of dry ox-hide, which I have here, made tough for standing the fight.' Hesych. βῶν βούν' ὄπλον. Compare βῶες αἶα in xii. 137. Schol. τὴν ἀσπίδα ἔτηρὰν λέγει βῶν διὰ τὸ ἐκ βοείων εἶναι δερμάτων. Heyne insists that the meaning is, 'I can carry my shield, and use it too, either in my right hand or my left,' adding, "nimis tenue esset, si diceret, se scutum movere posse manu modo in hanc, modo in illam partem." — τό μοι ἔστι, Schol. πρὸς τὸ σημαίνον, ὡς τὸ, νεφέλη δέ μιν, τὸ μὲν οὔποτε (Od. xii. 74). So also Doederlein explains the change from the feminine to the neuter, viz. as if σάκος and not βῶν had preceded. Heyne regards it as causal, δι' ὃ μοι πάρεστι κ.τ.λ., quo ipso mihi facultas est pugnandi viribus non exhaustis. And so also Clarke, *ita ut possim indefessus bellare*. But ταλαύρινος is probably from τάλας (ταλαφ, ταλαίπορος) and ρινός (ῤρινός, ἀριγός is frigus), and means simply 'made of enduring leather.' Thus πόλεμος is called ταλαύρινος (Ar. Pac. 241), and Ἄρης is ταλαύριμος πολεμιστής. It may be that Hector points to his shield, and says, 'This will bear tough blows in the fight,' viz. as well as your ἑπταβόειον, sup. 220.

240. The words ἐπάϊξαι μόθον are rather ambiguous. They may mean, 'to make a charge on, or a dash at, the turmoil of an equestrian (i. e. chariot) fight,' or, 'to direct a furious charge of horses.' Cf. xviii. 159, ἄλλοτ' ἐπάϊξασκε κατὰ μόθον, ἄλλοτε δ' αὐτε

στάσκε μέγα ἰάχων. xxiii. 64, μάλα γὰρ κάμε φαίδιμα γυῖα Ἐκτορ' ἐπαίστων προτὶ Ἴλιον. Heyne renders it *curre in hostem inveli*, but he makes μόθον depend on Iris favourite ellipse of κατά.

241. ἐνὶ σταδίῃ, 'in the stand-up fight,' μάχη σταδαίη, viz. as πεζός, *in pugnatataria cominus facta*, Heyne. Cf. Thuc. iv. 38, fin. ἡ γὰρ μάχη οὐ σταδία ἦν. — μέλπεσθαι, 'to dance and sing to the war-god Ares.' Schol. τὸ μέλπεσθαι κυρίως μὲν παίζειν καὶ τέρπεσθαι, γυν δὲ οἶον κινεῖσθαι εὐχερῶς καὶ ἐμπείρωσ κατὰ τὴν μάχην. The barbaric custom of war-dances and war-songs is well known, and is still common among savage tribes. Hence the name Ἐννάλιος, for ἐν-ῤάλιος (ἄλλεσθαι, ii. 651).

242. ἄλλ' οὐ γάρ. 'However (well skilled as I am in all the arts of war) I do not desire to strike you, though you are such a formidable foe, by watching for a stealthy opportunity, but (to aim at you) openly, if perchance I may hit you.' Schol. τοιοῦτον, οἰονεῖ μέγαν καὶ θαυμαστόν. Hector seems to mean, 'You are an adversary who are worth the credit of slaying openly;' and he says he will not take advantage of any underhanded means to rid himself of a powerful adversary. Schol. καίτοι πάντα τρόπον μάχης εἰδώς, φησὶν, οὐ θέλω σε λάθρα βαλεῖν ἢ γὰρ μετὰ ἀπάτης ἀριστεία εἰσγρά.

244. ἀμπεπαλὼν, the reduplicated aorist of ἀναπάλλω. The exact sense perhaps is, 'having elevated (or jerked up) the point' in poising for the throw (iii. 355).

246. κατὰ χαλκόν, on the brass (or

ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,  
 ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σχέτο. δεύτερος αὐτε  
 Αἴας διογενῆς προΐη δολιχόσκιον ἔγχος,  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην. 250  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρευστο  
 ἀντικρὺς δὲ παραὶ λαπάρην διάμησε χιτῶνα  
 ἔγχος· ὃ δὲ κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.  
 τῷ δ' ἐκσπασαμένω δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255  
 σὺν ῥ' ἔπεσον, λείουσι εἰκότες ὠμοφάγοισιν  
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδόν.  
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,  
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ  
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, ἣ δὲ διαπρό 260  
 ἦλυθεν ἔγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,  
 τμηδὸν δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκκειν αἷμα.  
 ἀλλ' οὐδ' ὡς ἀπέληγε μάχης κορυθαίολος Ἴκτωρ,  
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ  
 κείμενον ἐν πεδίῳ, μέλινα, τρηχύν τε μέγαν τε 265  
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπαβόειον  
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.  
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν αἰέρας  
 ἦκ' ἐπιδινήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,  
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270

copper) plate which formed the outermost surface. Hence too the shield is called *φαεινῆ*, inf. 251.—*ἐξ δὲ κ.τ.λ.*, 'and through six folds the unyielding bronze (point) went tearing, but in the seventh hide it stopped.'—*ἀτειρής*, opposed to *ἀνεγνάμφθη* *αἰχμῇ* inf. 259.

250—254. This passage occurred iii. 355—361.

255. *ἐκσπασαμένω*. Schol. ἀπὸ τῆς τοῦ ἐτέρου ἀσπίδος, τὸ ἴδιον ἕκαστος. *Hastis mutuo retractis*, Heyne. Properly, the *δολιχὸν ἔγχος* is the long thrusting lance, not the short missile javelin, commonly called *δόρυ*. But the use of these words is not constant.

256. *συνέπεσον*, 'fell to' again, viz. for a thrust, not for a throw.—*λείουσι*, see on v. 782.—*σθένος κ.τ.λ.* (animals, i. e. both boar and lion), 'of which

the strength is not feeble.'

258. *μέσον σάκος* perhaps indicates the accuracy of the thrust.—*οὔτασε*, a word always used of hand-to-hand fights, and opposed to *βάλεν*, the blow of a missile, inf. 266.—The next verse occurs iii. 348.

260. *νύξε*, pricked, i. e. dented with the spear-point. Cf. xvi. 704, *χειρὸσ' ἀθανάτησι φαεινῆν ἀσπίδα νύσσων*.—*στυφέλιξε*, *retudit, ut retrocederet*, Heyne. Schol. εἰς τοῦμπροσθεν ὀρμῶντα ἔστησε καὶ ἐπέσχευ.—*ἐπῆλθε*, it reached the neck so as to cause a gash, from which the dark blood spirted up. Cf. xxi. 166, *πῆχυν ἐπιγράβδην βάλε χειρός*.

269. *ἐπιδινήσας*, see iii. 378.—*ἐπέρισε*, threw his immense force into the blow, v. 856.—*ἀπέλεθρον*, v. 245.

270. *μυλοειδέϊ*, like a mill-stone. So

βλάβει δέ οἱ φιλα γούναθ'. ὁ δ' ὕπτιος ἐξετανύσθη  
 ἄσπιδ' ἐνιχιρμφθείς· τὸν δ' αἰψ' ὄρθωσεν Ἀπόλλων.  
 καὶ νύ κε δὴ ξιφέεσσο' αὐτοσχεδὸν οὐτάζοντο,  
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἦδ' ἐκαὶ ἀνδρῶν,  
 ἦλθον, ὁ μὲν Τρώων ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275  
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.  
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον  
 κήρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς.  
 "μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον"  
 ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεύς, 280  
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.  
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι."  
 τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας  
 "Ἰδαῖ', Ἐκτορα ταῦτα κελεύετε μυθήσασθαι  
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285  
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος."  
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ  
 "Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε  
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατος ἐσσί,  
 νῦν μὲν παυσώμεσθα μάχης καὶ δημοτῆτος, 290  
 σήμερον· ὕστερον αὖτε μαχησόμεθ' εἰς ὃ κε δαίμων

in xii. 161, βαλλομένων μυλάκεσσι, Heyne thinks that a round stone more like a mortar (the ancient *quern*) is meant.—εἰσω, on the under side, viz. by driving inwards the plates.—βλάβει, he impeded, or prevented from advancing.

272. ἀσπίδι, brought into close collision with his shield; lit. dashed against, or brought into contact with it. Schol. συνώσε γὰρ αὐτὴν ἐπ' αὐτὸν ἢ βολή. The blow was so violent, that he was knocked backwards by his own shield pressing against himself.

277. σκῆπτρα, their staves of office, to which a religious respect was due.

280. φιλεῖ. See sup. 204, and compare i. 196. x. 552.—τό γε δὴ, 'that, indeed,' i. e. which is more visible to us than the mind of Zeus in the matter. These are conciliatory words, intended to satisfy the honour of both; and as Heyne observes, this result is that prayed for by the people sup.

205, ἴσθη ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.

282. καὶ νυκτί. Even the fact of night coming on is an omen not to be disregarded. Cf. viii. 502, ἀλλ' ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ.

284. ταῦτα, viz. to propose terms for laying down our arms. As he was the challenger, so it is for him to offer peace. Cf. sup. 218.—ἀρχέτω, 'let him make the first advance, and I will readily comply, in whatever way (he leads).'

289. Hesych. πινυτήν· ἀσφοροσύνην.—πινυτή, σύνεσις, φρόνησις. The word only occurs here and in Od. xx. 71. ἀπινύσσειν in Od. v. 342. Hector accepts the suggestion, that he should make the offer of peace, which he does, on the ground that Ajax can afford to accept it, because he has every physical and mental advantage, and it is the superior who should make the concession.

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ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην.  
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,  
 ὡς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,  
 [σούς τε μάλιστα ἔτας καὶ ἑταίρους, οἳ τοι ἕασιν.] 295  
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος  
 Τρῶας εὐφρανέω καὶ Τρωάδας ἑλκεσιπέπλους,  
 αἵ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.  
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δῶομεν ἄμφω,  
 ὄφρα τις ὡς εἶπυσιν Ἀχαιῶν τε Τρώων τε 300  
 ' ἦ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,  
 ἦ δ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.' ”  
 ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,  
 ξὺν κολεῷ τε φέρων καὶ ἐντμήτῳ τελαμῶνι·  
 Αἴας δὲ ζωστήρηα δίδου φοίνικι φαεινόν. 305  
 τῷ δὲ διακρινθέντε ὃ μὲν μετὰ λαὸν Ἀχαιῶν  
 ἦι, ὃ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δὲ χάρησαν  
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,

292. ἐτέροισι, viz. either to the Greeks or the Trojans, νίκην here, according to Doederlein, meaning the final victory.

293. The ancient critics perceived that this verse was probably interpolated from 282 sup.

294. εὐφρήνης. Cf. v. 685—688, οὐκ ἄρα μέλλον ἐγωγε νοστήσας—εὐφρανεῖν ἀλοχον κ.τ.λ.

298. δύσονται appears to represent δύσονται, 'who may have entered the sacred company (i.e. the temples of Zeus, or Apollo, or Pallas in the Trojan acropolis) with prayers for my safety.' By θεῖος ἀγῶν the united company of the θεοὶ σωτήρες seem to be meant. Thus Aesch. Theb. 251, ὦ ξυντέλεια, μὴ προδοῖς πυργώματα. The phrase θεῖον δυσαιάτ' ἀγῶνα occurs also xviii. 376. Heyne says δύσονται is for ἐδύσαντο, and refers to the procession of the women to the temple in vi. 297 seqq.; but this does not appear possible: the epic aorist would be δύσαντο. He rightly renders μοι μεῖ causa. Doederlein however takes a different view of this obscure passage: 'who, being in the habit of praying to me as a god, will, on my safe return, approach the company of the gods.' He urges that Hector θεὸς ὡς τίετο δήμῳ, and that εὐχεσθαι

τινι only means 'to pray to,' comparing Od. xiii. 230, σοὶ γὰρ ἐγωγε εὐχομαι ὥστε θεῷ.

300. ὄφρα, viz. in order that, as the gifts would be worn openly, they might remind all who saw them of the reasons for which they were given.—ἐμαρνάσθην, the third person dual imperfect (μάρναμαι).—ἔριδος πέρι, 'about a subject of dispute,' meaning perhaps Helen. Heyne interprets it ἐξ or ὑπὸ ἔριδος, referring to the same expression in xvi. 476. xx. 253.

302. διέτμαγεν, 'separated,' i. 531.—ἀρθμήσαντε, ἀρροσασμένο, Schol. ἀρροσθέντες καὶ συμβιβασθέντες. So Aesch. Prom. 199, εἰς ἀρβῶν ἐμοὶ καὶ φιλότητα Σπεύδων σπενδογῆ ποθ' ἦξει.

304. σὺν κολεῷ, with the scabbard and the well-cut sword-belt.—φοίνικι φαεινόν, cf. vi. 219. Some of the old epics (of the so-called Cycclus) represented these gifts as mutually fatal. So Soph. Ajax. 1029, Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα, ζωστήρη πρῆσθεις ἱππικῶν ἐξ ἀντίγων ἐκνάπτει αἰὲν, ἐς τ' ἀπέψυχεν βίον· οὗτος δ' ἐκείνου τήνδε δωρεάν ἔχων, πρὸς τοῦδ' ὄλωλε θανάσιμῳ πεισματι.

307, 308. The same words occur at v. 514, 515.

Αἶαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·  
 καὶ ῥ' ἦγον προτὶ ἄστν, ἀελλπτεύοντες σόον εἶναι. 310  
 Αἶαντ' αὖθ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ  
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.  
 οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γέγοντο,  
 τοῖσι δὲ βούν ἰέρευσε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315  
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,  
 μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὄβελοιοῖν,  
 ὄπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἴσης. 320  
 νῶτοισιν δ' Αἶαντα διηνεκέεσσι γέραιρεν  
 ἦρος Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325  
 ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν

310. ἀελλπτεῖν = ἀελλπος οἱ ἀνελλπς  
 εἶναι does not seem an ancient form.  
 It occurs in Herod. vii. 168, ἀελλπτεύον-  
 τες μὲν τοὺς Ἕλληνας ὑπερβαλέεσθαι,  
 δοκούντες δὲ τὸν Πέρσην κατακρατήσαντα  
 πολλὸν ἄρξεν πάσης τῆς Ἑλλάδος. The  
 same remark applies to κεχαρηκῶς  
 (312), an Ionic form occurring in He-  
 rodotus, and also in Ar. Vesp. 764, οὐ  
 δ' οὖν, ἐπεὶδὴ τοῦτο κεχαρηκῶς ποιῶν.  
 Ibid. 389 and Eur. Iph. A. 200 the  
 passive κεχαρημαι is used.

312. νίκη. Properly speaking, nei-  
 ther party had won; but Hector had  
 been thrown, sup. 271, so that the  
 advantage was on the side of Ajax.

314. τοῖσι, for their entertainment.  
 The next line, perhaps, has been  
 added; Κρονίωνι rather awkwardly  
 forms a second dative in a different  
 sense. Schol. ἡ μὲν τιμὴ εἰς Δία γίνε-  
 ται, ἡ δὲ χρεια τῶν κρέων εἰς τοὺς στρα-  
 τιώτας.

316. ἀμφίεπον, they busied them-  
 selves about.—διέχευαν. Schol. διεμέρι-  
 σαν, ἡ κατὰ μέρη διεῖλον· τὸ γὰρ ἐς  
 μικρὰ διελεῖν μιστύλλειν λέγεται. The  
 former process was called ἀρταμεῖν  
 (Eur. Electr. 816) or διαρταμεῖν  
 (Aesch. Prom. 1023), and was the  
 cutting up the animal into joints,

while μιστύλλειν was to divide it into  
 small pieces for the spits, or skewers.  
 Herodotus has διαμιστύλλειν, i. 132.  
 For the verses next following see i.  
 465 seqq.

321. διηνεκέεσσι νῶτοις, *perpetui  
 tergo bovis*, Virg. Aen. viii. 183, i.e.  
 slices cut from the long chine, or  
 saddle, along the back-bone. The  
 word γέραιρεν implies that this was  
 meant as a compliment from the  
 chief himself. Nearly the same verse  
 is read Od. xiv. 437. Plato also alludes  
 to it, Resp. v. p. 468, D.

324. ὁ γέρων. See i. 33.—ὑφαίνειν,  
*nectere*, to plan, or put together  
 words of advice. Cf. iii. 212. The  
 plan was a sufficiently deep one.  
 Nestor feared that the Trojans would  
 make a successful attack on the  
 ships, and therefore, under the plea  
 of a mutual truce for burying the  
 dead, he suggests the erection of a  
 huge earthwork or barrow, avowedly  
 as a tomb, but really as part of the  
 fortification to the Greek camp, inf.  
 337. Sir W. Gell (Troad, p. 46) be-  
 lieves that he has identified this very  
 tumulus, which is now a Turkish  
 burial-ground, close to a bridge over  
 the Sinnois.

“ Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,  
 πολλοὶ γὰρ τεθνήασι κάρη κομόωντες Ἀχαιοί,  
 τῶν νῦν αἶμα κελαϊνὸν ἔρροον ἀμφὶ Σκάμανδρον  
 ἐσκέδασ’ ὄξυς Ἄρης, ψυχαὶ δ’ Αἰδούσδε κατῆλθον” 330  
 τῷ σε χρὴ πόλεμον μὲν ἄμ’ ἡοὶ παῦσαι Ἀχαιῶν,  
 αὐτοὶ δ’ ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκρούς  
 βουσι καὶ ἡμίονοισιν· ἀτὰρ κατακόμεν αὐτούς  
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ’ ὄστέα παισὶ ἕκαστος  
 οἴκαδ’ ἄγῃ, ὅτ’ ἂν αὐτε νεώμεθα πατριδα γαίαν. 335  
 τύμβον δ’ ἀμφὶ πυρῆν ἕνα χεύομεν ἐξαγαγόντες  
 ἄκριτον ἐκ πεδίου· ποτὶ δ’ αὐτὸν δείμομεν ὄκα  
 πύργους ὑψηλοῦς, εἴλαρ νηῶν τε καὶ αὐτῶν.  
 ἐν δ’ αὐτοῖσι πύλας ποιήσομεν εἷ ἀραρυίας,  
 ὄφρα δι’ αὐτῶν ἱππηλασίῃ ὁδὸς εἴη. 340  
 ἕκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,

328. πολλοὶ γὰρ, i. e. ἐπειδὴ πολλοί, answered by τῷ = τούνεκα inf. 331.—ἐσκέδασε, has dispersed and dissipated, or scattered over the plain, while the spirits (cf. i. 3) have descended to Hades, asking, as it were, for funeral rites to be paid. Hence Nestor uses the word χρὴ (331), ‘it is your duty’ &c.

332. κυκλήσομεν, viz. ἀμάξαις, inf. 426. It is not quite clear whether this is the future or the epic subjunctive (hortative); probably the latter, as κῆαι, δείμαι, χεύαι, are aorists. Even as subjunctives however they will bear a future sense. See on viii. 375.

334. τυτθὸν ἀποπρὸ νεῶν, because the barrow was always raised (see xxiii. 256) over the actual place of the pyre (which is the reason why charcoal is often found in opened tumuli), and the mound was required in this place to protect the ships. The Schol. Ven. says that 334, 335 were rejected by some critics, because the removal of the bones in urns (see Aesch. Agam. 425) was inconsistent with the raising of the tumulus.

336. ἐξαγαγόντες, Schol. ἦτοι ὕλην πρὸς τὴν τειχοποιίαν, ἢ ἀπὸ τοῦ προελθόντες πολὺ εἰς τὸ πεδίου. It may mean (1) ‘bringing the earth out of the plain;’ or (2) ‘rearing it to a height above the plain,’ like the Latin *educere*; or (3) ‘leading out

our forces,’ (*egressi*, Spitzner, who renders ἐκ πεδίου *ex sive in campo*), or (4) ‘carrying out far the lines,’ or ground-plan, of the barrow. In this last sense compare Thuc. i. 93, μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως. Doederlein adheres to the first interpretation, and it is perhaps the best.

337. ἀκριτον, for all without distinction: “sine nationum discrimine,” Doederlein.—ποτὶ αὐτὸν, i. e. ‘reaching up to,’ ‘joining it.’ Cf. xii. 64, σκόλοπες γὰρ ἐν αὐτῇ ὄξεις ἐστάσιν, ποτὶ δ’ αὐτοὺς τείχος Ἀχαιῶν.—ὄκα, with all speed, i. e. with such materials as can be had at hand. See on xii. 259.

338. εἴλαρ, as a protection to the ships and to the Greeks themselves. So in Od. v. 257, κύματος εἴλαρ ἔμεν. The absence of Achilles had made the attacks of the Trojans more frequent, and therefore a protection for the ships, and, if need were, a camp of refuge, had now become urgent wants. See xii. 123.

339. πύλας. It does not appear that more than one gate is meant; see the Schol. Ven. It is that assailed unsuccessfully by the Trojans under Asiuss in xii. 120 seqq.—ἱππηλασίῃ ὁδῶς, a road wide enough to drive chariots in or out, viz. either for refuge or for making sallies.—εἴη, for εἴη or ἦ.

ἢ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς εὐῶσα,  
μή ποτ' ἐπιβρίση πόλεμος Τρώων ἀγερώχων."

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.

Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλι ἄκρη,

345

δεινὴ τετρηχυία, παρὰ Πριάμοιο θύρῃσιν.

τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν.

“κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι,  
ᾧφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

δεῦτ' ἄγετ', Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ

350

δώομεν Ἀτρείδησιν ἄγειν. νῦν δ' ὄρκια πιστά

ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἦμιν

[ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.]”

ἦ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠγκόμοιο,

355

ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα.

342. ἀμφὶς εὐῶσα, 'extending round the rampart,' or perhaps, 'on each side of the roadway.' Cf. inf. 449. xii. 5, where ἀμφὶ is used, with which however ἀμφὶς is identical, as μέχρι with μέχρις.—πόλεμος, for μάχη, as frequently.

345. The council of the Greeks just described partook of the character of a βουλή, as the chiefs were the guests of Agamemnon. Now the Trojans, wearied by the war, and anxious *belli praecidere causam* (Hor. Epist. i. 2. 9), meet in a popular assembly, ἀγορὴ, of a turbulent and noisy character. It is held, not in the camp, but in the acropolis, near the palace of Priam, who himself takes part in it, as does his son Paris. It seems remarkable, but perhaps designed as a poetical coincidence, that the very same suggestion should independently occur to Priam, that had just been propounded to the Greeks by Nestor, viz. the making of a truce in order to bury the dead, inf. 376. (See on ix. 65.) The poet however is careful to make Priam ask for the truce, while Agamemnon has authority to make it, sup. 331.—The subject of the restoration of Helen and her stolen property is discussed at length by Herodotus, ii. 118—120, who considers it incredible that if Helen had been really at Troy (which was denied by the Egyptians), the Trojans

would have refused to surrender her in spite of Paris; for that Priam and Hector would have insisted on it, at all events after the loss of so many of their citizens in the war. There was a tragedy of Sophocles entitled Ἑλένης ἀπαίτησις.

346. τετρηχυία, see ii. 95, τετρήχει δ' ἀγορῆ.—Ἀντήνωρ, iii. 148.

350. δεῦτε occurs only here and Od. viii. 133. It appears to represent δεῦρ' ἴτε, and is a form of earnest entreaty, 'come now, do let us give up Helen and her wealth to the Atridae to carry off.'—νῦν δὲ κ.τ.λ., at present we fight at a disadvantage, because Pandarus has broken the truce (iv. 116 seqq.), and the gods are against us. This fear, in fact, appears to be the real ground of Antenor's advice. He perhaps attributed the successes of Diomed in Book v. to the anger of the gods against Troy.

352. κέρδιον ἦμιν. Spitzner explains this, 'nothing advantageous will happen to us, unless we restore Helen and act honourably by our treaties.' Heyne, 'quare metuo, ut quicquam salubre et proficuum a nobis perficiatur.' Perhaps the meaning is rather, 'wherefore it will be the worse for us.' Supply ἔσται. The following verse appears to have been added by some one who did not relish the ellipse. It was rejected by the ancient critics.



“ Ἀντήνορ, σὺ μὲν οὐκέτ’ ἐμοὶ φίλα ταῦτ’ ἀγορεύεις·  
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.  
εἰ δ’ ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί.  
αὐτὰρ ἐγὼ Τρώεσσι μεθ’ ἵπποδάμοις ἀγορεύσω.  
ἀντικρὺς δ’ ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω,  
κτῆματα δ’ ὅσσο’ ἀγόμεν ἔξ’ Ἀργεῖος ἡμέτερον δῶ,  
πάντ’ ἐθέλω δόμεναι, καὶ οἴκοθεν ἄλλ’ ἐπιθεῖναι.”

360

ἦ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη  
Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος,  
ὃ σφιν εὐ φρονέων ἀγορήσατο καὶ μετέειπεν

365

“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ’ ἐπίκουροι,  
ὄφρ’ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν ὡς τὸ πάρος περ,  
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·  
ἦῶθεν δ’ Ἰδαίος ἴτω κοίλας ἐπὶ νῆας  
εἰπεῖν Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάῳ  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν,  
καὶ δὲ τὸ εἰπέμεναι πυκινὸν ἔπος, εἴ κ’ ἐθέλωσιν  
παύσασθαι πολέμου δυσσχέος εἰς ὃ κε νεκρούς

370

375

358. οἶσθα κ.τ.λ. This and the two next verses occur also xii. 232. The sense is, ‘You know how to say something better than that,’ i. e. something more palatable to me.—νοῆσαι, to think about, to entertain in your mind, depends, perhaps, on ἀμείνονα.

359. ἀπὸ σπουδῆς, in earnest. ‘If,’ he says, ‘you really expect that I will surrender Helen, the gods must have infatuated you.’ Heyne compares vi. 234, φρένας ἐξέλετο Ζεὺς.

361. ἀγορεύσω, ‘I will harangue or discuss the question before the assembled Trojans generally.’ He braves the resentment of the people by openly stating his refusal.—ἀπόφημι, I speak out, declare plainly. Others explain, ‘I flatly refuse.’ Cf. inf. 416. ix. 422, ἀγγελίην ἀπόφασθε.—ἀντικρὺν, Schol. κατὰ πρόσωπον καὶ ἐξ ἐναντίας πάντων.

364. ἄλλ’ ἐπιθεῖναι. Either with the view and intention of paying double, διπλάσιον ἀποτίσαι, or of purchasing the wife at the cost of the goods. This, perhaps, was some concession from the terms offered in iii. 71, 72, by Paris to Menelaus, ὁπότερος δέ κε νίκησῃ κρείσσων τε γένηται, κτήμαθ’ ἑλὼν

εὐ πάντα γυναῖκά τε οἰκάδ’ ἀγέσθω. As Paris was not defeated, he was entitled by the conditions to retain both, as being in possession.

371. φυλακῆς μνήσασθε, appoint the picquets duly, as before, in case of surprise; but to-morrow report our answer, and endeavour to obtain a truce. The speech of Priam touches very lightly on what seems to have been the object of the meeting. Perhaps he thought it hopeless to persuade Paris to the opposite course, and wished to divert the minds of the people by a new proposal, and one that would be welcome to them.

375. πυκινὸν, sensible, reasonable, Hesych. συντόν. The request for a brief truce, and for such a purpose, was wise, and one likely to be accepted.—The punctuation of Doederlein is here followed, in preference to the ordinary one, which places a colon at κήομεν. ‘If they will consent to cease from noisy war till we shall have burned our dead, afterwards we will fight till fortune decides between us.’—δυσσχέος, see on ii. 686.

κῆροιν, ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,  
[δόρπον ἔπειθ' εἶλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380

ἠῶθεν δ' Ἰδαίος ἔβη κοίλας ἐπὶ νῆας.

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοῦς, θεράποντας Ἄρηος,  
νῆϊ πάρα πρυμνῇ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν  
στὰς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κῆρυξ

" Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν, 385

ἠνώγει Πριάμος τε καὶ ἄλλοι Τρῶες ἀγανοί  
εἰπεῖν, εἰ κέ περ ὕμμι φίλον καὶ ἠδὸν γένοιτο,  
μῦθον Ἀλεξάνδρου, τοῦ εἵνεκα νεῖκος ὄρωρεν.

κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν  
ἠγάγετο Τροίηνδ'—ὡς πρὶν ὄφελ' ἀπολέσθαι—, 390

πάντ' ἐθέλει δόμεναι, καὶ οἴκοθεν ἄλλ' ἐπιθέιναι·

κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο  
οὐ φησιν δώσειν· ἦ μὲν Τρῶές γε κέλονται.

καὶ δὲ τὸδ' ἠνώγει εἰπεῖν ἔπος, εἰ κ' ἐθέλητε  
παύσασθαι πολέμου δυσηχέος εἰς ὃ κε νεκροῦς 395

κῆροιν. ὕστερον αὐτε μαχησόμεθ' εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

380. *δόρπον*, cf. 370.—*ἐν τελέεσσιν*, 'in ranks.' This line, which occurs also xi. 730. xviii. 298, was omitted in some ancient copies, and is generally rejected; for the words of Priam were *κατὰ πτόλιν*, not *κατὰ στρατόν*.

382. *ἐν ἀγορῇ*, engaged in holding a meeting; whence the herald is enabled to address his message to the assembled chiefs. Sup. 324 Nestor had addressed the chiefs in a *βουλή* or royal council at Agamemnon's tent. By this time they appear to have passed into a popular meeting.

384. *ἠπύτα*, 'loud-voiced;' Hesych. *φωνητής, βοητής, κῆρυξ μεγαλόφωνος*. The word only occurs in this place.

386. *ἠνώγει*, the imperfect of *ἀνώγει*, as *ἦδειν* of *οἶδα*. Sup. 74. *ἀνώγει* is from a present *ἀνώγω*. There is a courtesy about the message which should be noticed: 'Sirs, Priam and the rest of the Trojans who distinction bade me tell you (if it should be

your pleasure that I should do so) the terms offered by Paris, on whose account this strife has arisen.'

390. *ὡς πρὶν κ.τ.λ.*, 'would that he had perished first!' The herald parenthetically gives utterance to his own sentiments on the subject, which represented that of the people generally; cf. iii. 454.

392. *κουριδίην ἄλοχον*, 'the lady-wife.' Cf. i. 114.

393. *ἦ μὲν—γε*. Schol. *βούλεται λέγειν, Τρῶες γε μὲν ἔλωται*. 'Be assured however that the Trojan people at least urge him to do it.' The herald wishes to show that the fault does not lie with them. The Schol. Ven. compares *ἦ μὲν καὶ πόνος ἐστίν*, in ii. 291.

394. *εἰ κ' ἐθέλητε, an velitis*, or *sí forte velitis*, &c.

398, 399. Compare ix. 29, 31, 698, 696.

ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης  
 “μήτ’ ἄρ τις νῦν κτήματ’ Ἀλεξάνδροιο δεχέσθω 400  
 μήθ’ Ἑλένην· γνωτὸν δέ, καὶ ὃς μάλα νήπιος ἐστίν,  
 ὡς ἦδη Τρώεσσιν ὀλέθρον πείρατ’ ἐφήπται.”

ὣς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπίαχον υἱὲς Ἀχαιῶν,  
 μῦθον ἀγασσάμενοι Διομήδεος ἱποδάμοιο.  
 καὶ τότε ἄρ’ Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405

“Ἰδαῖ, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,  
 ὡς τοι ὑποκρίνονται· ἐμοὶ δ’ ἐπιανδάνει οὕτως.  
 ἀμφὶ δὲ νεκροῖσιν κατακαίεμεν οὔ τι μεγαίρω  
 οὐ γάρ τις φειδῶ νεκῶν κατατεθνηῶτων  
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μελισσέμεν ὤκα. 410  
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης.”

ὣς εἰπὼν τὸ σκήπτρον ἀνέσχεθε πᾶσι θεοῖσιν,  
 ἄψορρον δ’ Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.  
 οἱ δ’ ἔατ’ εἰν ἀγορῇ Τρώες καὶ Δαρδανίονες,  
 πάντες ὀμηγερέες, ποτιδέγμενοι ὀππότε ἄρ’ ἔλθοι 415

401. μήθ’ Ἑλένην, i.e. even if he were to offer to restore her.—γνωτὸν, it is clear, lit. ‘knowable,’ even to him who has but small sense, that now the Trojans are doomed to destruction. See ii. 15. vi. 143. sup. 102. Properly, ‘the ends of destruction are fixed fast,’ so as not to be altered.—γνωτὸν, Schol. καὶ διὰ τὴν παράβασιν καὶ διὰ τὸ σπεύδειν αὐτοὺς ἐπὶ τὴν τῆς μάχης διάλυσιν.—ὁ δὲ ἀντὶ τοῦ γάρ.

403. ἐπίαχον is probably an aorist. The ἐπὶ implies the acclamation of hearty assent, as ἐπεφήμησαν in i. 22. Compare also viii. 403, 404. ix. 430, 710, 711. sup. 41. They approved of Diomedes’ proposal, which was virtually to continue the war. Agamemnon prefers that the herald should take the answer from the people, whose shouts he now heard; but he gives a distinct ratification to their will, by saying that he also desires the same. See Mr. Hayman, Append. p. iv, to vol. i. of the *Odyssey*.

407. ὑποκρίνονται, Schol. ἀντὶ τοῦ ἀποκρίνονται.—οὕτως οἱ Ἀττικοὶ λέγουσιν.

408. ἀμφὶ δὲ κ.τ.λ. ‘But, with regard to the dead, for you to burn them I have no objection; for there is no sparing about dead corpses,

when men have departed, forthwith to propitiate them with fire.’ Whatever φειδῶ, reserve or scruple, there may be in making other concessions, there is none in the case of the dead. Agamemnon means, that it would be an act of impiety to deny those rites which were thought essential to the repose of the soul. Cf. xxiii. 71, where Patroclus’ ghost says to Achilles, θάπτε με ὅτι τάχιστα, πύλας Ἀΐδαο περιήσω.

410. πυρὸς μελισσέμεν. Doederlein thinks the genitive depends on an ellipse of μελίγματι. Compare πρῆσαι πυρὸς θύρετρα, ii. 415, πυρὸς θέρηται vi. 331. The subject to μελισσέμεν is ὑμᾶς, as the Schol. Ven. observes.

411. ὄρκια, let Zeus attest, be witness of, the solemn oath of the truce now granted.—τὸ σκήπτρον, see on i. 11. The staff itself is exhibited to the gods as the object by which the oath of truce is taken, as in i. 234. Cf. x. 321, ἀλλ’ ἄγε μοι τὸ σκήπτρον ἀνάσχοε καὶ μοι ὁμοσσον.

414. ἔατο, ἦντο, had taken their seats in assembly to receive the expected answer of the herald. The Trojan council by authority of which he was sent had met the day before—cf. 372.—ποτιδέγμενοι, προσδοκῶντες, *reditum expectantes*.

23

Ἴδαίους· ὃ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν  
στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὄκα,  
ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.

Ἀργεῖοι δ' ἐτέρωθεν ἐυσσέλμων ἀπὸ νηῶν  
ὠτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

ἥλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,  
ἐξ ἀκαλαρρείταιο βαθυρρούου Ὀκeanοῖο  
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.

ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·

ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεντα, 425

δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.

οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ

νεκροὺς πυρκαϊῆς ἐπενήεον ἀχνύμενοι κῆρ,

ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.

ὥς δ' αὐτῶς ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ 430

416. ἀπέειπεν, ἀπήγγελε, reported. This is a peculiar use. Schol. ἀπεδοκίμασε καὶ ὡς ἀνοφελῆ ἀνήγγειλεν. Heyne also thinks the sense may be, *mutatis conditiones praeis non esse acceptas*.

418. This is a very elliptical verse, meaning that the Trojans prepared themselves for both purposes, (some) to get in, or bring up, the corpses, and others (to go) for wood. By reading ἀμφότεροι we should avoid the rather awkward repetition of the next two lines, and also of 430—432; for it would then be implied, that what the Trojans did, that the Greeks did also.

420. ὠτρύνοντο, were urged, or incited, viz. by their commanders.—νέκυσ, νέκυας, as in Od. xxiv. 417, ἐκ δὲ νέκυσ οἶκον φόρου, καὶ θάπτου ἕκαστοι.

421, 422. These two verses occur also in Od. xix. 433, 434.—ἀκαλαρρείτης, 'gently-flowing,' is from ἀκαλός = ἐκηλός, ἡσυχός ρεῖν.—ἦντεον, a poetic form = ἄνταον, as κνυδοίμεον in xi. 324. So Herodotus has ἐκπηδέειν for ἐκπηδᾶν, viii. 118, καταμαργέειν, ibid. 125, ἐφοίτεον, ix. 49. Both parties, now at peace, met each other while engaged in the work of removing their dead.

424. ἦν, ἐξῆν, διαγνῶναι χαλεπῶς, one might have distinguished with difficulty, i. e. had difficulty in distinguishing, each Trojan corpse from an Achaean, viz. because of their blood-stained appearance.

427. κλαίειν, to continue wailing for them. Some expressions of regret, and some tears shed over the remains, were considered an essential part of the rite. Thus Aeschylus speaks of remains as *δυσδάκρυτα* and *εὐ κεκλαυμένα*, Ag. 430 and Cho. 674; and *ibid.* 424 Clytemnestra is said to have buried her husband *ἀνευ πενθημάτων ἀνοίμωκτον*. In Soph. Antig. 28 and 204, Creon makes a proclamation that no wailing (*κωκυτός*) shall be allowed over those who have died in arms against their country. Priam, perhaps, was anxious that no time should be wasted. The Schol. however says, *ἵνα μὴ κατάδηλοι τοῖς πολεμίοις εἶεν ὡς μαλακισόμενοι*. Compare the advice given by Achilles to Agamemnon in xxiii. 156 seqq.

428. ἐπενήεον. This is the imperfect, from the Ionic *νῆω, νῆσαι* (Herod. i. 50), = *νέω*, 'to hear up.' Most texts have *ἐπενήεον*, which Doederlein takes for a reduplicated aorist of *ἐπινέω*, formed like *ἐρύκακον* and *ἠρίπαπον*.

429. προτὶ Ἴλιον. Hence the burning of the bodies took place in the camp, or at least outside the city.

430. ἐτέρωθεν, on the other side, i. e. on their parts. As remarked above (on 418), we could well spare this distich. A similar repetition occurs in vi. 245, 249, if the passage be genuine.

νεκρούς πυρκαϊῆς ἐπενήεον ἀχνύμενοι κῆρ,  
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

ἦμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,  
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,  
τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες  
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν  
πύργους θ' ὑψηλούς, εἶλαρ νηῶν τε καὶ αὐτῶν.

ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,  
ὄφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη.  
ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν  
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ὣς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοὶ  
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἄστεροπητῆ  
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτῶνων.  
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων.  
“Ζεῦ πάτερ, ἦ ρά τις ἔστι βροτῶν ἐπ' ἀπείρονα γαίαν  
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;

433. ἀμφιλύκη, 'half-light,' *sublustris*. Schol. τὸ καλούμενον λυκόφως, τὸ πρὸς ὄρθρον, τουτέστιν ὁ βαθὺς ὄρθρος, παρὰ τὴν λύκην. Thuc. ii. 3, φυλάξαντες ἐν νύκτι καὶ αὐτὸ τὸ περιορθρον. Heyne observes that bodies were usually burnt after midnight, citing xxiii. 217. xxiv. 789.—ἔγρετο, (the epic aorist of ἐγείρειν, like ἄγρετο from ἀγείρειν,) 'was awake for action.'—κριτὸς, Schol. εἰς αὐτὸ τοῦτο προκρίθεισ τὸ τὰ περὶ τὴν πυρκαϊῶν ἐκποιῆσαι. Cf. xxiv. 790, τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός.

435 seqq. See sup. 336 seqq. The erecting of the fortification to the camp in the ninth year of the war, added to many symptoms of lateness in the style, suggests doubts if this part of the poem, and the commencement of the twelfth book, are not the additions of some more recent poet. Even the passage next following, from 443 to 464, was rejected by the Alexandrine critics, as the Schol. Ven. expressly says.

440. ἐπ' αὐτῷ, viz. τῷ τείχει, near to the wall. From ix. 67 it would seem that space enough was left between the wall and the inner margin of the trench, for guards to be posted there. Sup. 341, ὀρύξομεν ἐγγυθὶ τάφρον.—ἐν

δὲ, either in it, or perhaps *on* it, viz. on the mound, as a palisade, they planted stakes.

443. The gods in council discuss the propriety of allowing an earth-work to remain, which seemed to rival in magnitude the divinely-built wall of Troy. Zeus decides that so soon as the Achaeans have left the land, it shall be levelled with the shore.

444. θηεῦντο. This is an Ionic form, used also by Herodotus, the Attic being ἐθεῶντο, *spectabant*. So x. 524, θηεῦντο δὲ μέρμερα ἔργα. Here the sense is, 'looked with wonder on the mighty work.'

446. ἦ ρά κ.τ.λ. 'Is there a mortal on the boundless earth who will henceforth communicate to the gods his intention and counsel?' i.e. 'is not this conduct of the Greeks, in building a rampart without consulting the gods, a precedent that all will follow?'—ἐνίψει, future of ἐνέπω, as in Od. ii. 137, ὡς οὐ τοῦτον ἐγὼ ποτε μύθον ἐνίψω. It is different from ἐνίπτειν in iii. 438. Hesych. ἐνίψει λέξει, ἐπιπλήξει, καὶ ἐρεί. Schol. Ven. ἀρα ἐτι τις τῶν ἀνθρώπων κοινώσεται διὰ τῶν θυσιῶν ἃ βούλεται τοῖς θεοῖς;

οὐχ ὄρας ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοί  
 τείχος ἐτειχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον  
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450  
 τοῦ δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπὶ κίδναται ἧώς  
 τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων  
 ἦρω Λαομέδοντι πολίσσαμεν ἀθλήσαντες."

τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς  
 "ὦ πόποι, εἰνοσίγαι' εὐρυσθενές, οἶον ἔειπες. 455

ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,  
 ὃς σέο πολλὸν ἀφανρότερος χεῖράς τε μένος τε  
 σὸν δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπὶ κίδναται ἧώς.  
 ἄγρει μὴν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοί  
 οἴχωνται σὺν νησιὶ φίλην ἐς πατρίδα γαίαν, 460  
 τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεύαι,  
 αὐτίς δ' ἠίονα μεγάλην ψαμάθοισι καλύψαι,  
 ὧς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν."

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465  
 βουφύνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.

448. By αὐτε he means 'this new wall,' viz. as a kind of rival to Troy.

449. νεῶν ὑπερ, either 'in defence of the ships,' or, as Heyne renders it, "in fronte ordinum classis, ante naves puppibus in campum versas."

450. οὐδὲ δόσαν, οὐ δόντες, without offering to the gods the solemn rites and sacrifices customary on commencing a great work. Compare xii. 5, 6.

452. ἐγὼ καὶ Φοῖβος. The story is alluded to in xxi. 443. Pind. Ol. viii. 31. Poseidon and Apollo performed this service for Laomedon, as a penalty imposed on them by Zeus.—ἦρω, a dative more resembling the Attic: cf. Od. viii. 483, ἦρω Διμοδόκῳ.—πολίσσαμεν, so in xx. 216, οὐπω Ἴλιος ἰρὴ ἐν πεδίῳ πεπόλιστο.—ἀθλήσαντες, after much toil and trouble. Hesych. ἀθλήσαι· κακοπαθῆσαι, καμῆν, ἀγωνίσασθαι.

456. τοῦτο νόημα, this design of the Greeks to protect their ships by a rampart.

458. σὸν, i. e. τοῦ σοῦ ἔργου κλέος, as sup. 451.

459. ἄγρει μὴν, as in v. 765, is a formula of encouragement to action.

Hesych. ἄγρει μάν' ἄγε δὴ, ὅπως δὴ. The derivation of the word appears very uncertain. Buttman regards it as the imperative of an old word ἄγρειν, 'to take;' but he does not show how 'cape' came to mean 'age.'

461. καταχεύαι εἰς ἅλα is a short expression for (βαλὼν) εἰς ἅλα (γῆν) καταχεύαι, to throw the wall into the sea, and level, or spread smooth, the earth over the spot where it stood.

463. ἀμαλδύνηται, be laid low, obliterated, as in xii. 18. Cf. Ar. Pac. 380, ἀλλ' ὦ μέλ' ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι. The word seems connected with μέλδεν and melt, in reference to the reducing of fat or wax by heat.

465. ἔργον. The work of burying and burning the dead, and, more especially, of making the rampart, which would seem to have been completed in one day.

466. βουφονεῖν occurs only in this passage, which has several indications of lateness, as in the omission of the F in οἶνος, 467 and 472, and the mention of ἀνδράποδα in 475, a word not elsewhere found in Homer. It is remarkable too, as the Schol. has observed, that reference seems made

νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι  
 πολλαί, τὰς προέηκεν Ἴησονίδης Ἐύνηος,  
 τὸν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἴήσωνι ποιμένι λαῶν.  
 χωρὶς δ' Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάῳ 470  
 δῶκεν Ἴησονίδης ἀγέμεν μέθην, χίλια μέτρα.  
 εἴθεν ἄρ' οἰνίζοντο κάρη κορόωντες Ἀχαιοί,  
 ἄλλοι μὲν χαλκῶ, ἄλλοι δ' αἶθωνι σιδήρῳ,  
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῆσι βόεσσιν,  
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475  
 παννύχιοι μὲν ἔπειτα κάρη κορόωντες Ἀχαιοί  
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ' ἐπικούροι·  
 παννύχιος δὲ σφιν κακὰ μῆδετο μητιέτα Ζεὺς  
 σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἦρει,  
 οἶνον δ' ἐκ δεπῶων χαμάδις χέον, οὐδέ τις ἔτλη 480  
 πρὶν πῖεειν πρὶν λεῖψαι ὑπερμενέει Κρονίωνι.  
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

to the Argonautic expedition in 469. There appears however to have been a legend that the Trojan fleet had touched at and been entertained in Lemnos; see viii. 230. Compare also Mr. Gladstone's 'Studies on Homer,' vol. iii. p. 60. As no sacrifice was offered on the occasion (sup. 450), the slaying of oxen here was merely for a banquet, as the Schol. observes.

467. *παρίστασαν, aderant.* He seems to speak of the arrival of ships with wine from Lemnos, as accidental, but opportune to the occasion. Perhaps the wine was sent in the way of traffic, as the Greeks are said *οἰνίζεσθαι*, to supply themselves with wine by barter. The *χίλια μέτρα* sent specially to the Atreidae may have been in the way of a friendly present, or to obtain their permission for the disposal of the rest of the wine to the troops. In ix. 72 Agamemnon is said to procure his wine from Thrace.

468. *προέηκεν, praemiserat,* as if other supplies were to follow.—Euneus the son of Jason is mentioned also in xxiii. 747.

471. *χωρὶς δῶκε, viz. ταῖς ναυσίν, ἄγειν Ἀγαμέμνονι κ.τ.λ.*

472. *οἰνίζεσθαι,* 'to procure wine,' occurs also in viii. 506, 546. The Schol. compares *ὕδρευέσθαι, aquari.*

474. *αὐτῆσι βόεσσι,* with live oxen, as opposed to the hides of those they had slain. The next verse was rejected by the critics, partly from the too frequent repetition of *ἄλλοι*, partly from the use of *ἀνδραπόδα* (see sup. on 466). Aristarchus read *ἀνδραπόδοισι*. The form in the text comes either from the irregular *ἀνδράπους* (like *Οἰδίπους*), or from *ἀνδραπόδης*.

477. *δαίνυντο.* As both Greeks and Trojans feasted on this occasion, we must conclude that it formed a part of the funeral rites,—a *silicernium*, as it were.

478. *σφιν, viz. the Greeks only.* This prepares us, the Schol. observes, for the disasters which are soon to fall on the Greeks.

480. *χέον,* 'they kept on pouring.' So iii. 296, *οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν ἔκχεον*. So also x. 579.

—*ἔτλη,* no one presumed, or dared, to drink till he had poured a libation &c. This resembles the third libation to Ζεὺς *σωτήρ* in the Attic feasts. —For the repetition of *πρὶν* compare i. 97. ii. 348. xiv. 46

## ARGUMENT OF BOOK VIII.

(Mure, vol. i. p. 245.)

THE next morning Jove issues an order to the deities to abstain from all part in the action, which he views seated on Mount Ida, and turns the tide of success against the Greeks. Nestor is saved by Diomed, through the fleetness of the horses he had captured from Aeneas. The Greeks, driven back on their camp, are rallied by Agamemnon from the deck of the ship of Ulysses in the centre of the line, the extremities of which are flanked by the ships of Achilles and Ajax. Neptune, pressed by Juno to succour the Greeks, refuses to disobey the order of Jove. Juno and Pallas complain bitterly of Jupiter for yielding to the prayers of Thetis on behalf of Achilles, and determine, in the face of the divine order, to proceed to the field. They are however deterred by a threatening message from Jupiter, who then returns from Ida to Olympus. He there announces his intention of reducing the Greeks to still greater straits the next day, until the death of Patroclus shall restore Achilles to their ranks. Darkness interrupts the assault of the Trojans on the camp. Hector takes up his quarters on the plain, kindling watch-fires, and bent on renewing the attack next morning.



Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,  
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέρανος  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι.  
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον.  
 “ κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι,  
 ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην  
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες  
 αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.  
 ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω  
 ἐλθόντ' ἢ Τρώεσσι ἀρηγέμεν ἢ Δαναοῖσιν,  
 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε,  
 ἢ μιν ἐλὼν ρίψω ἐς Τάρταρον ἠερόντα,  
 τῆλε μάλ', ἤχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,

5

10

1. As the fifth book related the exploits of Diomedes, and the successes of the Greeks generally, so the eighth describes their defeat. In compliance with the request of Thetis (i. 524), Zeus gives notice, in a council of the gods, that a strict neutrality is to be observed; for thus, under the appearance of impartiality, he designs to give superiority to the Trojan arms, and to make Agamemnon feel and know the value of Achilles' aid.

ἰδ. ἠῶς. The events of the preceding night had been described just before.—κροκόπεπλος, 'in russet mantle clad' (Hamlet, i. 1), 'aurora lutea,' Virg. Aen. vii. 26.

4. ὑπὸ—ἄκουον, listened to and obeyed his words. Schol. οἱ θεοὶ ὑπήκουον τῷ Διὶ ὡς ὑποταγμένοι. Literally, 'the gods subjected to (or sitting under) him listened to him.' Heyne explains it, "dii obsequi sunt ut convocati convenient."

5. θέαιναι, as the Schol. observes, is directed at Hera and Athena. Zeus addresses himself to all, that he may not seem to be advocating one side.

7. τό γε is the accusative after πειράτω, and διακέρσαι is in apposition to it, 'Let no inferior deity, male or female, attempt this, (namely) to frustrate, or cut short, my order.' Hesych. διακέρσαι' διακόψαι, παραβῆναι. Cf. inf. 408, αἰεὶ γὰρ μοι ἔωθεν ἐνκλᾶν ὅτι κε εἶπω. XVI. 120, μάχης ἐπὶ μῆδεα κείρεν Ζεὺς. The Schol. ex-

plains ἐμὸν ἔπος by τὴν ἐμὴν ἐπαγγελίαν ἢν ὑπεσχόμην Θετίδι. The sense seems rather, ὅτι κε εἶπω.

9. αἰνεῖτε, sc. αὐτὸ, assent to it.—τάδε ἔργα, ἃ ἐν τῷ ἔχω, the scheme for destroying many of the Greeks by the hand of Hector; whereby glory will accrue to him, and ultimately to Achilles.

10. The Schol. gives the order of the words thus: ὃν ἂν ἐγὼ ἴδω τῶν θεῶν χωρὶς ἐμοῦ καὶ δίχα τῆς ἐμῆς ἐπιτροπῆς ἐλθόντα εἰς τὴν μάχην καὶ θέλοντα τοῖς Τρωσὶν ἢ τοῖς Ἑλλήσι βοηθῆσαι. Thus ἀπάνευθε means 'apart from the rest;' but Heyne, perhaps better, construes ἐθέλοντα ἐλθόντα ἀρηγέμεν, 'wishing to go and succour' &c.

12. πληγεῖς οὐ κατὰ κόσμον, beaten in unseemly or servile fashion. See ii. 214. Some render πληγεῖς 'struck with my thunderbolts,' and construe οὐ κατὰ κόσμον ἐλεύσεται, 'he shall return in disgrace to his home in Olympus.'

14. ἤχι, see on i. 607. This verse is quoted by Plato, Phaedo, p. 112, A; and the next seems adapted from Hesiod, Theog. 811, ἐνθα δὲ μαρμάρει τε πύλαι καὶ χάλκεος οὐδός, and the next from 720 *ibid.*, τόσσον ἐνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. The ancient notion was that earth held the central region of space, and thus the remotest abodes above and below were placed at equidistant points. The penalty here threatened by Zeus

[ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός,] 15  
 τόσσον ἔνερθ' Ἄϊδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·  
 γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.  
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες.  
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες  
 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι 20  
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδιόνδε  
 Ζῆν' ὕπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.  
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλομι ἐρύσσαι,  
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ δὲ θαλάσση.  
 σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμπιοι 25  
 δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.  
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἴμ' ἀνθρώπων."  
 [ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.  
 ὁψέ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη 30  
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,

is the same as that which he had already inflicted on the rebel Titans; cf. v. 898. xiv. 279.

18. Compare i. 302, εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνώωσι καὶ οἶδε. Also *ibid.* 185, ὄφρ' εὐ εἰδῆς ὅσον φέρτερός εἰμι σέθεν. By the trial of the rope a contest of strength is described. 'Let down a golden chair from heaven, and hang to it all, gods and goddesses; yet you will not drag Zeus from heaven down to earth, even if you weary yourselves with the effort. But if Zeus tries in earnest to pull you up, he could do so, earth, sea, and all. Nay, he could tie the chain round a promontory of Olympus (i. e. fix it fast to some object on earth), and so all would hang suspended in air.' It seems best to take this passage in its simple and natural sense, viz. as describing a test of strength. Even in Plato's time however there was a school of mystical or allegorical interpreters, who thought that the union of the earth with the sun was meant, Theaetet. p. 153, C, τὴν χρυσὴν σειρᾶν ὡς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὀμηρος λέγει. The same doctrine seems alluded to in Eur. Orest. 982, μόλοισι τὰν οὐρανοῦ μέσον χθονός τε τεταμέναν αἰωρήμισι πέτραι, ἀλύσεισι χρυσεῖαισι φερομένην δίαισιν βῶλον ἐξ' Ὀλύμπου.

23. ὅτε ἐθέλομι, = εἰ ποτε.—*πρόφρων*, in good earnest, not merely in sport, or pretence.

25. *ρίον*, a peak or horn of Olympus. It is not quite clear whether the poet speaks of Olympus here as above or below. Heyne supposes the former, and thinks it was mentioned as a synonym of οὐρανός, because the council was then held upon it, sup. 3. But this involves inconsistencies that no explanation can remove. Rather we must suppose Zeus to be enthroned on the *ἔδος ἀσφαλές*, or firmament of heaven, and to draw up the earth by the chain fastened to the mountain. And so one of the Scholiasts, ἵνα αὐτὸ δεσμεύσας καὶ τὰ λοιπὰ ἐπάρη, *συνερισζωμένης αὐτῆς μὲν τῆς γῆς, τῇ δὲ γῆ τῆς θαλάττης*.

26. πάντα, viz. earth, sea, Olympus, and all the gods (Zeus excepted) upon it.

28—40. The Schol. Ven. says that these verses were rejected by the critics, as having been interpolated from other passages. See inf. 463—468.

29. ἀγασσάμενοι, 'surprised at,' ἐκπλαγέντες. See on vii. 41 and 404.—*κρατερῶς*, 'sternly'; cf. i. 25, *κρατερόν δ' ἐπὶ μῦθον ἔτελλεν*. Nearly the same three verses occur ix. 430—432.

εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.  
 ἀλλ' ἣ τοι πολέμου μὲν ἀφεξόμεθ' ὡς σὺ κελεύεις, 35  
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,  
 ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεεῖο."

τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς  
 "θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ  
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι." ] 40

ὡς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω  
 ὠκυπέτα, χρυσέησιν εἰρήρησιν κομῶοντε,  
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην  
 χρυσεῖην ἔτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,

32. οὐκ ἐπιεικτόν, 'unyielding.' Cf. v. 892, μητρός τοι μένος ἔστιν ἀσχετον, οὐκ ἐπιεικτόν. Also inf. 463, where this passage is repeated.—δ, i. e. ὄτι.

34. οἳ κεν δὴ κ.τ.λ., 'who are now about (or likely) to perish, having fulfilled a wretched fate.' Compare iv. 170. inf. 354, 465, and for the use of the epic subjunctive, i. 137.—The forced and reluctant obedience of Pallas is well expressed. She will not openly rebel against the positive order of Zeus, but she retains her sympathy for the Greeks, and thinks them hardly treated. To offer advice, such as may benefit them, will not, she considers, be a direct violation of the command; and this she avows her intention of doing. Schol. τὸ μὲν ἐπαμύναι ἔργω ἐναντίωσιν ἔχει τοῦ Διός· τὸ δὲ λόγῳ, πρὸς τὸ μὴ πάντα ὀλέσθαι, ἀλλὰ δεηθῆναι Ἀχιλλέως, καὶ αὐτὸς θέλει. Compare a very similar passage, Od. v. 143.

37. ὀδυσσαμένοιο, ὀργιζομένου σου. See on vi. 138.—τεεῖο, a form like ἐμείο and σεῖο, and analogous to the termination in -οιο, ε and ο being convertible.

38—40. These three lines occur also in xxii. 182—184. They are not very appropriate here, as the Schol. Ven. remarks.—θυμῷ πρόφρονι, *infesto animo*, Heyne; a sense derived, as he allows, rather from the context than from the word itself. Perhaps 'earnest,' 'serious,' as sup. 23; or again, 'with willing mind,' i. e. what I have said, I have said reluctantly.

It might mean 'with a biassed mind,' viz. towards either side; and thus ἐθέλω ἥπιος εἶναι will imply, that Zeus does not desire the destruction of the Greeks.

41. ὡς εἰπὼν. Zeus now returns from Olympus, where the council had been held, to Mount Ida, whence he has a view of the fight in the Troad.—τιτύσκετο, like ἐτίτανε inf. 69, seems referable to τεῖνεν, 'to put to the yoke,' lit. 'to fix tightly in harness.' In the common sense of 'aiming at,' we have the same idea as in *tendere* or *intendere hastam* &c. Hesych. τιτύσκετο ἤτομάζετο, παρεσκευάζετο, κατεστοιχάζετο (i. κατεστοχάζετο). Commonly, it is referred to τεῖχεῖ and τυγχάνω.—χαλκόποδε, the same perhaps as κρατερώνυχε, 'strong-hoofed;' or literally, 'copper-shod.'—These four lines occur also in xiii. 23—26. It may be doubted if 43—46 are genuine here; for the flight between heaven and earth (46) hardly suits the transit from one mountain to another.

43. αὐτὸς, he himself, as well as the horses, shone with gold.—χρυσόν, "arma aurea, lorica cum clypeo," Heyne. Schol. Ven. ἀντὶ τοῦ χρυσῶν παροπλῖαν. Schol. Lips. τὴν αἰγίδα φησὶν, ὡς καὶ ἀλλαχοῦ, περὶ δ' αἰγίδι πάντα κάλυψε χρυσεῖη (xxiv. 20).—γέντο, 'he took,' a dialectic form of ἔλετο, in which the γ represents the digamma, and the λ passes into ν, as in ἤνθε for ἤθε. See *New Cratylus*: § 162, 472.

μάστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἀέκοντε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος. 45  
 Ἴδην δ' ἴκανε πολυπίδακα, μητέρα θηρῶν,  
 Γάργαρον, ἔνθα τέ οἱ τέμενος βωμός τε θηήεις.  
 ἔνθ' ἵππους ἔστησε πατήρ ἀνδρῶν τε θεῶν τε  
 λύσας ἐξ ὀχέων, κατὰ δ' ἠέρα πουλὺν ἔχευεν, 50  
 αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίων,  
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.  
 οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοί  
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσαντο.  
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55  
 παυρότεροι· μέμασαν δὲ καὶ ὡς ὑσμῖνι μάχεσθαι,  
 χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρό γυναικῶν.  
 πᾶσαι δ' ὠγύνντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πεξοί θ' ἱππῆές τε· πολὺς δ' ὄρυμαγδὸς ὄρώρει.  
 οἱ δ' ὅτε δῆ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο, 60  
 σὺν ῥ' ἔβαλον ῥίνους, σὺν δ' ἔγχεα καὶ μένέ' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὄρυμαγδὸς ὄρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65  
 ὄφρα μὲν ἧὼς ἦν καὶ ἀέζετο ἱερὸν ἦμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·

45. ἐλάαν, the infinitive of ἐλάω (whence ἐλάσω, the future of ἐλαίνω), for ἐλάν, as ἠβώωσα for ἠβώσα &c.

48. Γάργαρον. "The most lofty point of this celebrated mountain (Ida) is distinguished in the Iliad by the name of Gargarus, and according to the best observations, has 4650 feet of perpendicular elevation above the level of the sea." (Sir W. Gell, Troad, p. 19.) Cf. xiv. 292, Γάργαρον ἄκρον Ἰδῆς ὑψηλῆς.

50. κατέχευεν, he shed down them, i. e. diffused around them, a dense mist, so as to hide both himself and them from mortal ken. This idea naturally arose from the clouds that conceal mountain-tops.

54. ῥίμφα, 'with all speed,' Schol. ταχέως καὶ ελαφρῶς.—ἀπ' αὐτοῦ, 'after it,' viz. τοῦ δεῖπνου.—ἀνὰ πτόλιν, see vii. 370, 477.—ἐτέρωθεν, *ibid.* 419.

57. χρειοὶ ἀναγκαίῃ, δι' ἀνάγκην, through stern necessity, χρεῖα βοηθείας. See i. 341.

58. πᾶσαι πύλαι, the (Scaean) gate was opened wide, to let the Trojan forces into the field. So *toto poste*, Mart. Ep. i. 70. 14, *totas valvas*, Propert. v. 8. 51. Some think that both the Trojan and the Grecian (vii. 339) gates are meant. The plural however may be used of one gate, i. e. the double doors of it, as in Thuc. ii. 4, τὰς πύλας—αἵπερ ἦσαν ἀνεωγμέναι μόνα.—This distich occurred before at ii. 809.

60—65. These verses are also read in iv. 446 seqq.

66, 67. This distich is repeated in xi. 84, 85.—ἀέζετο, Schol. Ven. *vῦν τὴν πρό μεσημβρίας ὥραν ἠὼ λέγει*.—*ιερὸν*, a poetical epithet, like *νῆξ ἀβρότη*, *δία χθων* &c.—τόφρα μάλ', 'then indeed,'

ἦμος δ' ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει,  
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,  
ἐν δ' ἐτίθη δύο κῆρε ταηλεγέος θανάτοιο, 70  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν.  
[αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ  
ἐξέστην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄεθρην.]  
αὐτὸς δ' ἐξ Ἰδης μεγάλα κτύπε, δαιόμενον δέ 75  
ἦκε σέλας μετὰ λαὸν Ἀχαιῶν. οἱ δὲ ἰδόντες  
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.  
ἔνθ' οὐτ' Ἰδομενεὺς τλῆ μιμνήμεν οὐτ' Ἀγαμέμνων,  
οὔτε δὺ Αἴαντες μενέτην, θεράποντες Ἄρηος.  
Νέστωρ οἶος ἔμμινε Γερήνιος, οὔρος Ἀχαιῶν, 80  
οὐ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶ  
δίος Ἀλέξανδρος, Ἑλένης πόσις ἠγκόμοιο,  
ἄκρην κὰκ κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων  
κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριον ἐστίν.  
ἀλγῆσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85

then greatly.'—ἦπτεο, sc. τῶν βαλομένων, 'took effect.'

69. ἐτίταινε, 'poised,' lit. 'stretched apart,' by lifting the beam.—ταηλεγέος, 'causing men to lie extended' as corpses, from the roots ταν (ταναός, τείνω), and λεχ, perhaps lengthened to ἀλεχ, whence also δυσηλεγής, 'hard to lie on,' Hes. Opp. 506. inf. xx. 154, where it is an epithet of war, apparently in the sense 'causing discomfort.'

72. ἔλκε, he raised, or drew (towards himself). Compare ἀμφὶς ἀνέλκει σταθμὸν in xii. 434. Each scale was loaded with fate; the question was, which should prevail over the other, or outweigh it. In this action there is an appearance of perfect impartiality, suited to the general character of Zeus in the Iliad, where he is uniformly represented rather as the ruler of events than as a mere partisan. At the same time, he must have intended the Trojan cause to prevail, because he was thus to fulfil his promise to Thetis.

73, 74. This distich was condemned by the ancient critics, as the Schol. Ven. informs us.

75. αὐτὸς δὲ κ.τ.λ. Zeus, seated as

he then was on Ida (sup. 51), sends a blazing bolt in order to cause the dispersion of the Greeks. "Describit daimoniam φυγὴν· ἐν γὰρ δαιμονίους φόβοις φεύγοντι καὶ παῖδες θεῶν, Pind. N. ix. 63." Heyne.

81. ἵππος, the trace-horse (inf. 87) had been wounded, and was lagging, so that Nestor could not retreat with the rest. He is assisted by Diomedes, whose courage in remaining alone to render aid is contrasted with the precipitate flight of the rest.—βάλεν, 'had hit.'

83. πρῶται τρίχες, where the hair of the forelock, or end of the mane in horses grows upon the head, or above the forehead.—ἐμπεφύασι, see i. 513, and on the form κὰκ (κά) = κατὰ, ibid. 606.

84. καίριον, 'fatal.' Supply τραῦμα or βλήμα, or, with the Scholiasts, τὸ μέρος τοῦτο.

85. ἀλγῆσας, through the pain of the wound. Compare ii. 269, ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ. Herod. ix. 22, ὁ Μασιστίου προέχων τῶν ἄλλων ἵππος βάλλεται τοξενύματι τὰ πλευρά· ἀλγῆσας δὲ, ἴσταται τε ὀρθός καὶ ἀποσείεται τὸν Μασιστίον.—ἀνέπαλτο, 'sprang up,' 'reared,' (which is said

σὶν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῶ.  
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνεν  
 φασγάνῳ αἴσσω, τόφρ' Ἐκτορος ὠκέες ἵπποι  
 ἦλθον ἀν' ἰωχμόν, θρασὺν ἠνίοχον φορέοντες  
 Ἐκτορα. καὶ νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσει, 90  
 εἰ μὴ ἄρ' ὀξὺ νόησε βοῖην ἀγαθὸς Διομήδης.  
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα  
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,  
 πῆ φεύγεις μετὰ νῶτα βαλὼν, κακὸς ὧς ἐν ὀμίλῳ;

to be a common effect of a head-wound.) Hesych. ἀνήλατο. It is not improbable that the true reading was ἀνέφαλτο, from ἀνά and ἄλλεσθαι (i. 532), for there seems no force in ἐπί, if we regard the compound as ἀν-ἐπαλτο. Others regard ἐπαλτο as an epic aorist from πάλλεσθαι. This is defended by xxiii. 692, ὡς δ' ὄθ' ὑπὸ φρικῶς Βορέω ἀναπάλλεται ἰχθύς,—ὡς πληγὴς ἀνέπαλτο. Herod. ix. 120, οἱ τάρχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἡσπαιον, where Mr. Blakesley remarks, “This word has nothing to do with ἄλλεσθαι, but is the imperfect passive of πάλλω.” On the other hand, Pindar, Ol. xiii. 72, has ἀνά δ' ἐπάλτ' ὀρθῶ ποδί, which appears to come from ἄλλεσθαι. Inf. xx. 424, ὡς εἶδ', ὡς ἀνέπαλτο, where the ἐπί would bear a very appropriate sense, ‘sprang up against him.’ See Liddell and Scott, Lex. in v. ἀναπάλλω. Virgil renders this passage, Aen. x. 892 and xi. 638.

*ibid.* βέλος δέ. Schol. Ven. ὁ δὲ ἀντί τοῦ γάρ. The horse reared because the arrow had penetrated to the brain; and in rearing he threw the other horses into confusion, viz. the two under the yoke. The words κυλινδόμενος περὶ χαλκῶ are difficult. The Schol. explains χαλκῶ of the wheel-tire, ἐπισώτρων. Thus it will mean ‘by plunging against the wheel.’ Others render it ‘writhing through (the pain of) the arrow,’ which is very forced. Or again, ‘to writhe on the brass’ may be a figure taken from the torture of impaling. Perhaps the horse first reared, then fell and rolled on the ground as if to get rid of the arrow: and so ‘to roll round the brass (arrow)’ meant that the arrow was as it were the pivot or centre round which he turned, as if to rid himself of it; a poetical figure, of

course.

87. παρηγορίας, the side-traces. Cf. xvi. 152, ἐν δὲ παρηγορίῃσιν ἀμύμονα Πηδάσον ἰεῖ. From παραιοῖρεν, (αἰρεῖν, not εἰρεῖν,) to hang loose on one side.—αἴσσω, plying, or working at it, with his sword. So in v. 81, and x. 456.

89. ἠνίοχον. Hector himself is here the ἠνίοχος, but inf. 120 Eniopeus acts as Hector's charioteer. This is an inconsistency not easily explained. The text may have been altered from an original reading Ἐκτορος. It is very remarkable that this story about the rescue of Nestor and his wounded horse is told differently in Pindar, Pyth. vi. 30 seqq., where Nestor's own son Antilochus is made to save his father's life and to have lost his own at the hands of Memnon in that filial and heroic act. The wounding of the horse by Paris is thus described, Νεστώρειον γάρ ἄρμ' ἐπέδα Πάριος ἐκ βελῶν δαίχθεις.

90. ἀπόλεσσει, scil. ὑφ' Ἐκτορος.

92. ἐβόησεν, ‘raised a cry to the rescue.’ (In Pindar, ut sup., Μεσσωνίην δὲ γέροντος δοναθείσα φῆρν βόασε παῖδα ὄν.) Both Diomedes and Ulysses were the special friends of Nestor, as the Schol. observes.—Ὀδυσσεῖα καλεῖ ὡς φίλον καὶ ἑταῖρον Νέστορος. Νέστορ γοῦν φησὶν, Ἐνθ' ἦτοι μὲν ἐγὼ καὶ διὸς Ὀδυσσεύς οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν (Od. iii. 126).

94. πῆ φεύγεις; By implication, as the Schol. observes, the poet represents even Ulysses as flying with the other Greeks, though he was not specially mentioned sup. 78, 79.—μεταβαλεῖν νῶτα is an unusual phrase for ‘to turn one's back.’ Perhaps it refers to altering its former relative position to the enemy.—κακὸς ὧς, Schol. Ven. ὡς δειλὸς ἐν πλήθει, ‘as a coward (flies even) in a company,’ where others stand their ground.

μή τις τοι φεύγοντι μεταφρένω ἐν δόρυ πήξῃ· 95

ἀλλὰ μὲν, ὄφρα γέροντος ἀπόσωμεν ἄγριον ἄνδρα."

ὧς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,  
ἀλλὰ παρήξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.

Τυδείδης δ' αὐτός περ ἔων προμάχοισιν ἐμίχθη,  
στῆ δὲ πρόσθ' ἵππων Νηληιάδαο γέροντος, 100

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

"ὦ γέρον, ἦ μάλα δὴ σε νέοι τεύρουσι μαχηταί,  
σῆ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει,  
ἠπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσσο, ὄφρα ἴδῃαι 105

οἶοι Τρῳῖοι ἵπποι, ἐπιστάμενοι πεδίοιο

κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι,

οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστωρα φόβοιο.

τούτω μὲν θεράποντε κομείτων, τῶδε δὲ νῶϊ

Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἔκτωρ 110

95. μή τις, i. e. ὄρα, or δέδοικα μὴ κ.τ.λ.

97. οὐδ' ἐσάκουσε, 'but the voice did not reach him.' This seems better than to suppose that Ulysses, through the panic, intentionally disregarded Diomedes' appeal. This question was much discussed by the ancient commentators.—παρήξεν, he rushed past them at full speed in his flight towards the hollow ships.

99. αὐτός περ ἔων, though all alone he engaged with the front Trojan ranks, and fought his way to Nestor. Or perhaps, he went along the first ranks of the Greeks, where Nestor had been fighting.

103. λέλυται, is relaxed, is unstrung, as it were, by age. Compare λυτο γούρατα, γυία &c.—ὀπάζει, 'attends you,' iv. 321. v. 334.

104. ἠπεδανός, weak, helpless. In Od. viii. 311 it is applied to the lame Hephaestus. The etymology is quite uncertain: the grammarians derived it from ἀ privative and πούς or πέδον. The termination is the same as in οὔτιδανός, ῥιγεδανός. The squire or attendant of Nestor, and perhaps either his charioteer or παραβάτης, was Eurymedon, inf. 114. xi. 620.

105—107. These lines occurred v. 221. Diomedes induces old Nestor to mount his car, not professing flight, but under the plea of showing how

quickly the steeds of Tros can 'pursue or retire in flight through the plain.' His real object is, not to escape from Hector, but to attack him.

108. ἀπ'—ἐλόμην, ἀφελόμην Αἰνείαν. See v. 323.—μῆστωρα, cf. iv. 328.

109. τούτω, 'your (Nestor's) two horses.'—κομείν, the technical term for the general management or 'grooming' of a horse, whence grooms were called ἵππόκομοι.—θεράποντε, the two squires, Sthenelus of Diomedes, Eurymedon, inf. 114.—τῶδε, 'these of mine.'—ἰθύνομεν, the aorist, perhaps.—ἐπὶ Τρωσίν, ἐπὶ Τρῳάσιν. The dative is used as in τεύειν τόξον ἐπὶ τινι, the notion of which is rather taking an aim at, than hostile motion against.

110. ὄφρα εἴσεται, ἵνα εἰδῇ, 'that even Hector may know (i. e. to his cost) whether my spear too' (as well as that of Ajax, who had fought with Hector unsuccessfully) 'is furiously wielded in my hands.' Cf. v. 185, οὐχ ὄ γ' ἀνευθε θεοῦ τὰδε μαινεται. xvi. 74, οὐ γὰρ Τυδείδης Διομήδης ἐν παλάμῃσιν μαινεται ἐγχείη. Ibid. 244, ὄφρα καὶ Ἔκτωρ εἴσεται ἢ ῥα καὶ οἷος ἐπιστηται πολεμίζειν ἡμέτερος θεράπων, ἢ οἱ τότε χεῖρες ἅπτοι μαινόνθ', κ.τ.λ. Οἱ ὄφρα with the future, like the Attic ὅπως, and on the indicative ἢ μαινεται (which however may stand for μαινεται), the student may consult Mr. Hayman's

εἴσεται ἢ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

ὧς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἵπποτα Νέστωρ.  
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην  
 ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ  
 τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματ' ἐβήτην. 115  
 Νέστωρ δ' ἐν χείρεσσι λάβ' ἠνία σιγαλόεντα,  
 μάστιξεν δ' ἵππους· τάχα δ' Ἐκτορος ἄγχι γέγοντο.  
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός.

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ἠνίοχον θεράποντα,  
 υἷον ὑπερθύμου Θηβαίου Ἠνιοπῆα, 120  
 ἵππων ἠνί' ἔχοντα βάλε στήθος παρὰ μαζόν.  
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Ἐκτορα δ' αἰνὸν ἄχος πύκασεν φρένας ἠνίοχοιο.  
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ εταίρου, 125  
 κείσθαι, ὃ δ' ἠνίοχον μέθεπεν θρασύν. οὐδ' ἄρ' ἔτι δῆν  
 ἵππῳ δευέσθην σημάντορος· αἴψα γὰρ εὗρεν  
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων  
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἠνία χερσίν.

ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 130  
 καὶ νύ κ' ἐσήκασθεν κατὰ Ἴλιον ἦτε ἄρνες,

Essay on the Homeric moods, Od. vol. i. Append. pp. xv, xvi. See, however, inf. on 375.

116. σιγαλόεντα, see v. 226.—Ἐκτορος ἄγχι, ἐγγύς, i. e. not by a chance meeting, but because they drove to meet him, sup. 110.

118. τοῦ, 'at him,' Hector, 'pressing straight towards him' &c. See sup. 88. Schol. Ven. ἀντικρως βουλευομένου ὀρμῶν.

120. Θηβαίου, 'of Thebaeus;' a proper, not a gentile name. (Schol.)

122. ὑπερώησαν, (ὑπὸ and ἐρωεῖν, i. 303,) swerved, or withdrew out of the way, viz. to avoid treading on the body; or perhaps, because they had no longer a guiding hand.—These four lines (122—125) are repeated inf. 314—317.

124. πύκασεν, contracted, closed up with grief; the contrary emotion is διαχεῖσθαι, when the mind expands with joy. So the Greeks say λύπη παχρῶσθαι.—ἄχος ἠνίοχοιο, 'grief for his charioteer,' the objective geni-

tive.

126. μέθεπε, he went in quest of a bold charioteer. See v. 329, and for the epithet compare 89, 128, 312.

127. δευέσθην, 'were without.' Cf. ii. 708, οὐδέ τι λαοὶ δευούσθ' ἡγεμόνος.—σημάντορος, ἠνίοχου. So iv. 431, σιγῆ δειδιότες σημάντορας,

129. ἐπέβησε. He, Hector, made him mount, or took him on to his car, and gave him the reins. Cf. i. 309, εἰς δ' ἐκατόμβην βῆσε θεῶ. v. 164, ἐξ ἵππων βῆσε.

130. λοιγός, havoc made by Diomedes. i. 518, ἢ δὴ λοιγία ἔργα.—ἀμήχανα, ἀνήκεστα, δεινὰ, deeds not to be withstood. The sense is, that the Trojans would have been defeated again by the prowess of Diomedes, had not Zeus, who now willed that they should prove superior, deterred Diomedes by sending a second flash of lightning; cf. sup. 76.—ἐσήκασθεν, they would have been enclosed, like lambs, and cooped up in the city. Schol. εἰς σηκὸν κατεκλείσθησαν.



- εἰ μὴ ἄρ' ὄξυν νόησε πατήρ ἀνδρῶν τε θεῶν τε.  
βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργῆτα κεραυνόν,  
καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμάζε·  
δεινὴ δὲ φλόξ ὤρτο θεείου καιομένοιου, 135  
τὼ δ' ἵππω δείσαντε καταπτῆτην ὑπ' ὄχεσφιν.  
Νέστορα δ' ἐκ χειρῶν φύγον ἠνία σιγαλόεντα·  
δεῖσε δ' ὁ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπεν  
“ Τυδείδη, ἄγε δὴ αὐτε φόβονδ' ἔχε μώνυχας ἵππους.  
ἧ οὐ γινώσκεις ὅ τοι ἐκ Διὸς οὐχ' ἔπετ' ἀλκή; 140  
νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει,  
σήμερον ὕστερον αὐτε καὶ ἡμῖν, εἴ κ' ἐθέλησιν,  
δώσει. ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο,  
οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἧ πολὺ φέρτερος ἐστίν.”  
τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Διομήδης 145  
“ ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
ἀλλὰ τόδ' αἰὼν ἄχος κραδίην καὶ θυμὸν ἰκάνει·  
Ἐκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων  
‘ Τυδείδης ὑπ' ἐμείῳ φοβεύμενος ἵκετο νῆας.’  
ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρέϊα χθῶν.” 150

133. δεινὸν, to be construed with βροντήσας.—καὶ δὲ κ.τ.λ., ‘and down in front of Diomedes’s steeds he hurled it on the ground; and strong was the flame that arose from the burning sulphur.’ It was not to injure him, but to frighten him, that the portent was sent. Schol. ἐκδειματοῦν μόνον αὐτὸν βούλεται.

136. καταπτῆτην, an aorist (ἔπτην) from a root πτη or πτα, seen in πτήσσω and ἔπτακον (Aesch. Eum. 243).—ὑπ' ὄχεσφιν, close under, close to, the car.

139. φόβονδ' ἔχε, drive back, turn to flight. Cf. φύγαδε τράπε, inf. 157.—πεδιόνδ' ἔχον ὠκείας ἵππους, iii. 263. For ἔχων ἵππους, i. e. ἐλαύνειν, see v. 240.

140. ὁ, ὅτι, cf. vii. 448.—ἀλκή, βοήθεια.

141. τούτῳ, to Hector, i. e. to the Trojan cause. Nestor’s age and prudence enable him to expound rightly a portent, which the younger and more impetuous Diomedes is inclined to despise.

143. εἰρύσσαιτο, ‘may ward off,’ ‘parry from himself,’ ‘impede.’ For this sense of εἰρύσθαι, derived from the primary one of rescuing or de-

fending, see Lexil. p. 306. Buttmann compares ii. 859, ἀλλ' οὐκ οἰωνοῖσιν εἰρύσσαιτο κῆρα μέλαιναν. Reprimet, retardabit, Heyne. The word has almost a contrary sense in i. 216, κρή μῆν σφωίτερον γε, θεᾶ, ἔπος εἰρύσσαιτο, ‘to observe,’ and in xxi. 230, οὐ σὺ γε βουλὰς εἰρύσαιτο Κρονίωτος.—Διὸς νόον, viz. as shown by the portent.

146. κατὰ μοῖραν. ‘What you say is very true, that we ought to consider the will of Zeus: but the dread of ignominy is stronger in me; for now Hector will boast that he drove me back to the ships.’ The prudent counsel of Nestor however prevails, who, as charioteer (sup. 116), drives back the steeds inf. 157, and Diomedes withdraws from the unequal contest.

147. τόδε, ‘in respect of this,’ viz. Ἐκτωρ γάρ, &c. Equivalent to ἀλλὰ τόδε αἰῶνος ἀγθομαί.

149. φοβεύμενος, a remarkable Ionism. Schol. Ven. σαφῶς ἀντὶ τοῦ φεύγων.

150. ἀπειλήσει, ‘will vauntingly say.’ Schol. κανχήσεται, κομπάσει.—τότε μοι κ.τ.λ., see iv. 182. vi. 281, ὡς δὲ οἱ αὐθιγαία χάνοι.

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἵπποτα Νέστωρ  
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.  
 εἶ περ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,  
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνας  
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,  
 τῶν ἐν κονίῃσι βάλες θαλεροῦς παρακοίτας.”

155

ὣς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους  
 αὐτίς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ  
 ἦχῃ θεσπεσίῃ βέλεα στονόνετα χέοντο.

τῷ δ' ἐπὶ μακρὸν ἄνσε μέγας κορυθαίολος Ἔκτωρ  
 “Τυδείδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι  
 ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν·  
 νῦν δέ σ' ἀτιμήσουσι γυναϊκὸς ἄρ' ἀντὶ τέτυξο.

160

[Ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμεῖο  
 πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας  
 ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.]”

165

ὣς φάτο, Τυδείδης δὲ διάνδιχα μερμήριξεν,

153. εἶ περ γάρ, ‘for even though.’ See on i. 81.—φήσει, i. e. ἐνὶ Τρώεσσ' ἀγορεύων, sup. 148. Not even Hector, with all his influence, will make the Trojans believe that the Diomedes who laid low their bravest heroes was himself a coward.—Δαρδανίωνας, see vii. 414.

157. φύγαδε, cf. inf. 257. φύγαδ' αὐτίς ὑποστρέψας, xi. 446.—ἀν' ἰωχμόν, ‘back through the rout.’—ἐπὶ δέ, ‘and on (or after) them the Trojans and Hector with an unearthly shout kept pouring the whirring darts.’—στονόνετα, Hesych. στεναγμὸν ποιῶντα, στενάζοντα. As in στονόνετες οἰστοί, the deep sound or hum of flying darts appears to be meant.

160. τῷ, at him, or to him, Hector shouted so as to be heard afar. The speech is in character with the boastful disposition of Hector.—περὶ, περισσῶς, περὶ πάντων.—ἔδρη, προεδρία, the seat of honour at the banquet.—κρέασιν, select portions of the meat; cf. vii. 321.—πλείους, ‘full,’ while to the others a less quantity was served, δαιτὸν πίνευ, iv. 262. Compare xii. 310, Γλαῦκε, τί ἦ δὴ νῶϊ τετιμῆμεσθα μάλιστα ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν; Herod. vi. 57, ἦν θυσίην τις δημοτελεῖ ποιήηται, πρώτους ἐπὶ τὸ δεῖπνον ἰζειν τοὺς βασιλέας· καὶ ἀπὸ τούτων

πρῶτον ἄρχεσθαι διπλήσια νέμοντας ἐκτέρω τὰ πάντα ἢ τοιοῖ ἀλλοιοῖ δαιτυμόνεσι.

163. ἀντί, ‘no better than.’ Schol. γυναϊκὸς ἄρα ἴσος ἦσθα. So ἀντίπαις, ἀντίδουλος. Cf. xxi. 75, ἀντί τοῖ ἐμῖ κέταο.

164. κακὴ γλήνη, ‘timid doll.’ Like *ryra* and *ryrillus*, γλήνη is properly the pupil of the eye, as in xiv. 494, ἐκ δ' ὠσε γλήνην.—ἐπεὶ οὐκ κ.τ.λ., ‘for you shall not, through my retreating before you, set foot on our walls, nor carry off our women captive in your ships; sooner than that I will give you your fate.’ It is a strange expression, δοῦναί τινι δαίμονα, for μόρον. Hesychius supplies κακὸν δαίμονα. Schol. τὴν δαίμονα, ἦτοι τὴν τοῦ θανάτου ψῆφον. These three verses were however rejected by the Alexandrine critics.

167. διάνδιχα. He doubted between two opinions, whether to turn his horses and fight Hector face to face, (i. e. being irritated at the taunt,) or not to do so. Thrice did he entertain the idea, but thrice, says the poet, did Zeus thunder, giving a signal to the Trojans that the victory in the fight was turned to the other, i. e. to their side. This repeated device of the thunder, viz. sup. 76 and 133

- ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.  
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,  
 τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὄρέων κτύπε μητιέτα Ζεὺς  
 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκεία νίκην. 170
- Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας  
 “ Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
 γινώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων 175  
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα.  
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόοντο  
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἄμὸν ἐρύξει,  
 ἵπποι δὲ βέα τάφρον ὑπερθορόνται ὀρυκτῆν.  
 ἀλλ' ὅτε κεν δὴ νησὶν ἐπι γλαφυρῆσι γένωμαι, 180  
 μνημοσύνη τις ἔπειτα πυρὸς δηίοιο γενέσθω,  
 ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς  
 [Ἄργείους παρὰ νησίν, ἀτυζομένους ὑπὸ καπνοῦ.]”  
 ὧς εἰπὼν ἵπποισιν ἐκέκλετο, φώνησέν τε  
 [Ξάνθε τε καὶ σὺ Πόδαργε καὶ Αἴθων Λάμπε τε δῖε,] 185  
 “ νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλῆν

seems a little weak, from its very monotony. Besides, how were the Trojans to know that the portent was in their favour, and against the Greeks? Heyne tries to solve the difficulty by saying that sup. 75 the bolt was directed at the Achaeans. It was more to the point, that the second flash had fallen close to Diomedes, sup. 134.—*ἑτεραλκεία*, see vii. 26.

177. *τάδε τείχεα*, 'you fortress,' i. e. the earthwork round the naval camp, vii. 448.—*οἳ ἄρα δὴ*, contemptuously, 'who, it seems' &c.—*ἀβλήχρᾶ*, 'weak,' v. 337.—*οὐδενόσωρα*, a strange compound, from *ἴωρα*, *cura*, not elsewhere used by Homer. Hesych. *οὐδὲ μιᾶς φροντίδος ἄξια*.

179. *ἵπποι δὲ κ.τ.λ.* 'Why, my horses will easily leap over a spade-dug ditch.' Here also contempt is implied. But the speech is well devised to bring out the vaunting character of the man. The future of *ὑπερθρόσκειν* (root *θρο* = *θρο*) is used by Aeschylus, Suppl. 851, *Αἰγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορεῖ*.

181. *μνημοσύνη τις*. 'Be duly mindful of hostile fire, that I may burn the ships.'

183. *ἀτυζομένους*, stifled, bewildered, baffled by the smoke. Bekker omits this verse, which certainly appears needless.

185. This line is patched up, as the Schol. remarks, from the names of horses in xix. 400 and xxiii. 295, Od. xxiii. 246. The Homeric chariot nowhere is drawn by four steeds.—*τὴν κομιδὴν*, that care which Andromache so studiously devoted to you, in giving you corn (and wine) even before she gave it (i. e. food, *σίτον*) to me, her husband. The whole passage reads suspiciously; it is explained however to illustrate the care which wives took to relieve their lords of all trouble on their return; and as for horses drinking wine, 'whenever their fancy bade them,' though the Scholiasts think the statement very ridiculous (*γελοῖότατον*), and testify that Aristophanes rejected the verse, Heyne observes, "id, quia prater morem nostrum fit, nusquam factum argui non potest." The strange construction of *ἣν μάλα πολλῆν*, as if *ἠμὸν ἐπιήσαστο* had followed, tends to show that the passage has been tampered with.

Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,  
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν  
 [οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,]  
 ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190  
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται, ὄφρα λάβωμεν  
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,  
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτήν,  
 αὐτὰρ ἀπ' ὤμου Διομήδεος ἱπποδάμοιο  
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195  
 εἰ τούτω γε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς  
 αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκειάων."

ὡς ἔφατ' εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,  
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,  
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἦῤα 200  
 "ὦ πόποι, εἰνοσίγαι' εὐρυσθενές, οὐδέ νυ σοὶ περ  
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμὸς.  
 οἱ δέ τοι εἰς Ἐλίκην τε καὶ Αἰγᾶς δῶρ' ἀνάγουσιν  
 πολλὰ τε καὶ χαρίεντα. σὺ δὲ σφισι βούλεο νίκην.

192–194. One can hardly doubt, from the context, that the shield of Nestor and the breastplate of Diomedes had been enlarged upon in some poem from which the present account was made up. The Schol. suggests that Nestor had taken and worn the armour of Ereuthalion, which had been made by Ares for Areithōus; see vii. 137, 146, 155. The θώρηξ of Diomedes may have been part of the golden armour made by Hephaestus, which Diomedes had received in exchange from Glaucus, vi. 235.

193. κανόνας. These were straight metallic bars stretched across the shield, perhaps to serve as the ὄχανον or support for the arm, and also to preserve the concave shape (κύτος) from flattening or collapsing. They are seen in the Greek vase No. 428 in the British Museum, and are mentioned in Arist. Thesm. 825, ἀπόλωλεν μὲν πολλοῖς ὁ κανὼν ἐκ τῶν οἰκῶν αὐτῆς λόγχῃ. Hesych. αἰ τῆς ἀσπίδος ῥάβδος, ἀφ' ἧν ὀτελαμῶν ἐξήπτο. Inf. xiii. 407, ἀσπίδα—δύω κανόνεσσ' ἀραρυῖαν. Schol. ῥάβδους οἷς ἑκράτουν τὰς ἀσπίδας· οὕτω γὰρ ἐχρῶντο τοῖς πόρπαξι, οἷς ὄχανα ἐκάλουν.

195. κάμε τεύχων. See ii. 101.

197. αὐτονυχί, τῇ αὐτῇ νυκτί, this very night.—ἐπιβησέμεν, 'that I shall make them embark.' The Schol. observes, that Hector had just before (182) threatened to burn the fleet, a purpose which he had nearly effected, inf. 217.

198. εὐχόμενος, in a loud boastful voice.—νεμέσησε, was indignant at Hector's boastful speech, which threatened evil to the Argives. Schol. ὀργίσθη ἐφ' οἷς ἀναξίως εἶπεν. The statement prepares us (Heyne remarks) for the part taken by Hera in favour of the Greeks inf. 350, 381.

203. Ἐλίκην καὶ Αἰγᾶς, two cities in Achaea, where Poseidon was worshipped with special honours, as at the neighbouring locality of the Isthmus. They are mentioned together in Herod. i. 145. See ii. 574, 575, xiii. 21, Αἰγᾶς, ἐνθα τέ οἱ κλυτὰ δῶματα βένθεσι λίμνης χρύσεια μαρμαίροντα τεύχεσσι. Gladstone, 'Studies,' vol. ii. p. 83. Probably offerings were sent from a distance to these places, as to Apollo at Delos. In consideration of such gifts, and to ensure their continuance, he is asked to 'will victory' for the Greeks, viz. if Zeus refuses his aid in their cause.

εἶ περ γάρ κ' ἐθέλομεν, ὅσοι Δαναοῖσιν ἄρωγοί,  
 Τρῶας ἀπώσασθαι καὶ ἐρुकέμεν εὐρύοπα Ζῆν,  
 αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἴδῃ."

τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐνοσίχθων  
 "Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον εἶπες.

οὐκ ἂν ἐγὼ γ' ἐθέλομι Διὶ Κρονίῳνι μάχεσθαι  
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺ φέρτερος ἐστίν."

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον  
 τῶν δ' ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργεν,  
 πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν  
 εἰλομένων· εἶλει δὲ θοῶ ἀτάλαντος Ἄρηι

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.

καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέω νῆας εἴσας,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη

205. γὰρ introduces a reason why such aid should be rendered, even in spite of Zeus: 'for if we chose,—we who are the supporters of the Danaï,—to cause the defeat of the Trojans, and to keep far-seeing Zeus away from the fight, he might e'en indulge his vexation sitting all alone there on Ida.'—Ζῆν, an old form of the accusative, also written Ζεῦν. Some elided the final α, others placed the comma at ἐρुकέμεν, and took Ζῆν for the nominative.

209. ἀπτοεπές, 'fearless in speech' (πτοέω). Hesych. ἀπτόητον τοῖς ἐπεσὶν οὐ σκάζων. ἢ κακόλογε, ἢ ἀνόητε. The gloss κακόλογε explains another reading ἀπτοεπές, Schol. καθαπτομένη τοῖς ἐπεσὶν. Neither word occurs elsewhere. We should expect ἀπιεπῆς rather than ἀπτοεπῆς.—The proposal of Hera was plainly seditious, and therefore brought upon her a reproachful reply. It appears from i. 400 seq. that Poseidon in a former rebellion had felt the power of Zeus.

213. The Greeks are now beaten back, and compelled to retire within their rampart. Translate: 'But with the horses and shielded men of the Achaeans, close packed together, the entire space which the moat (externally) enclosed between the ships and the rampart, was filled.' There is some difficulty in understanding the space meant; but probably all the inner camp between the sea and the outer trench (see vii.

440) is described. Some explain ἐκ νηῶν 'in the direction of the ships,' and understand the narrow strip to be meant between an *inner* foss and the wall. Zenodotus read ἀπὸ τάφρου πύργου, which gives a good sense.—πλήθην, imperfect of the intransitive πλήθω, used by Aeschylus in Pers. 274, πλήθουσι νεκρῶν δυσπότησος ἐφθαρμένων Σαλαμῖνος ἀκταί.

215. Here (see on ii. 294) we have the double form εἶλειν and εἰλεῖν, elsewhere εἰλεῖν. The aspirate results from the F. The meaning of the word is to pack close, or compress into a small compass. Arnold (on Thuc. ii. 76) observes that "in εἰλεῖν, and in all the words of the same family, there appears to be contained the notion of 'circular movement,' rolling, in plain English, as well as, or even perhaps more properly than that of squeezing or compressing. The notions of twisting and screwing, and of squeezing tight, are, as he says, closely connected. Hence (through the initial F) we have *pileus* (πίλος) and *flum*, besides εἶλη, σοί, ἥλιος, &c., and *filum solis* (or *lunae*), 'the circular outline,' in Lucretius.

216. ὅτε, ἐπεὶ, 'Now that Zeus had given to him the (promised) glory.'

217. κηλέω, 'brightly-burning,' from the root καF (καίω), whence perhaps, κῆλα, 'arrows,' κάλον, 'wood,' περίκηλος (Od. v. 240), 'dry all round,' applied to a felled tree.—ἐνέπρησεν according to his threat, sup. 182.

αὐτῷ ποιπνύσαντι θοῶς ὀτρύναι Ἀχαιοῦς.  
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,  
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,  
 στή δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,  
 ἧ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνόμεν ἀμφοτέρωσε  
 [ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
 ἧδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας  
 εἶρυσαν ἠγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.]  
 ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνῶς,  
 “αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί.  
 πῆ ἔβαν εὐχολαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,  
 ᾤς, ὅπῳτ' ἐν Δήμῳ, κενεαυχέες ἠγοράσθε,  
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,  
 πίνοντες κρητῆρας ἐπιστεφείας οἴνιοι,  
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος

221

225

230

219. αὐτῷ ποιπνύσαντι, by his own exertions; by bustling about personally among the troops. See on i. 600.

221. πορφύρεον φᾶρος, probably a military scarf or *chlamys*. The colour was held to denote dignity; or it may have been the military red, called φοινικίς (Ar. Pac. 1175). Thus the Persian general Masistius wore a κινθῶν φοινικέος, Herod. ix. 22, and *ibid.* i. 152. Pythermus, (an ambassador to the Spartans on behalf of the peoples of Lesbos and Tenedos,) πορφύρεον εἶμα περιβαλόμενος ὡς ἀν πυνθανόμενοι πλείστοι συνέλθοιεν Σπαρτιτῆων, καὶ καταστάς, ἔλεγε πολλὰ τιμωρέειν ἐνωτοῖσι χρήζων. Here the king took it in his hand and waved it, using it as a flag to direct attention and command a hearing.

222. μεγακῆτεϊ, capacious, with a large hold (κῆτος or κύτος), i. e. roomy and of superior size. See on ii. 581. xi. 5.

223. γεγωνόμεν, 'so as to speak audibly in both directions,' right and left. Schol. Ven. οὐ ψιλῶς ἐστι φωνεῖν, ἀλλ' ἀκουστόν φθέγγεσθαι.—This and the preceding verse occur also xi. 5, 6, the three next (omitted here by Bekker) being a continuation of the latter passage.

225. ἔσχατα, at the two extremities. Thus Ajax τάξιν ἐσχάτην ἔχει, Soph. Aj. 4, Achilles and his Myrmidons occupying the other end, Achilles at

the promontory of Sigeum, Ajax at that of Rhoeeteum.—εἶρυσαν, in the simple and primary sense of ἐρίω, 'had drawn up on shore.'—ἠγορέῃ πίσυνοι, viz. as being of superior valour, and therefore willing and able to take the posts most open to assault.

227. διαπρύσιον, from διαπερᾶν (*New Cratylus*, § 460), 'far-extending,' 'loud.' Schol. διαπορεύσιμον, καὶ μέγα καὶ ἐς πάντας ἦκον. This verse is also read in xi. 275. xiii. 149, and the next in v. 787.

230. ὅπῳτ', ὅτε ἦμεν ἐν Δήμῳ, an event doubtless described in the ballads treating of the early history of the war. Probably Agamemnon had given a banquet to the chiefs in that island, at which great professions of valour and allegiance had been made over the wine. There is an allusion to the same event in vii. 467, in the present of wine sent from Lemnos to the Atridae.—For ὅπῳτ' = ὅτε see i. 399. iii. 173.

232. κρητῆρας κ.τ.λ., bowls crowned with foaming wine. So κρητῆρας ἐπιστέψαντο ποτόιο, i. 470.

233. Those who, with the Schol. Ven., regard ἄνθ' as elided from ἀντα, not ἀντι (which does not usually take the elision), will render στήσασθαι 'that you would stand.' Otherwise, the metaphor, as also in ἀξιοί, is from weighing in the scale. Schol. ὡς εἰ ἔλεγεν ἀντίσταθμοι καὶ ἀντιβαρεῖς ἑκατόν

στῆσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοι εἰμέν  
[“Εκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ.”] 235

Ζεῦ πάτερ, ἧ ρά τιν' ἤδη ὑπερμενέων βασιλῆων  
τῆδ' ἄτη ἄσασας καὶ μιν μέγα κῦδος ἀπηήρας;  
οὐ μὴν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν  
νῆι πολυκλήιδι παρελθέμεν ἐνθάδε ἔρρων,  
ἀλλ' ἐπὶ πᾶσι βωῶν δημόν καὶ μηρὶ ἔκρη, 240  
ἴεμενος Τροίην ἐντείχεον ἐξαλαπάξαι.

ἀλλὰ Ζεῦ τόδε πέρ μοι ἐπικρήρηνον ἐέλδωρ.  
αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,  
μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοῦς.”

ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245  
νεύσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολείσθαι.

αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,  
νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·  
παρ δὲ Διὸς βωμῷ περικαλλεῖ κάμβαλα νεβρόν,  
ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250

οἱ δ' ὡς οὖν εἶδονθ' ὁ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,

καὶ δικασίων ἕκαστος ἠπείλει γενέσθαι  
ἐν τῷ πολέμῳ. So also Heyne: “jact-  
abatis centum ducentosve Trojanos  
unumquemque virtute aequiparaturum  
esse; ita ut unus pro centenis  
numerari posset.”—ἄξιοι, ‘equivalent,’  
as ἰητρὸς πολλῶν ἀντάξιος, xi. 514.

237. τῆδ' ἄτη, for τοιαῦδε, ‘hast thou  
ever beguiled any mighty king with  
such infatuation as this?’ viz. which  
has seized me in conducting the pre-  
sent expedition, viz. without the aid  
of Achilles. This ἄτη is the usual  
topic of Agamemnon’s self-reproach;  
see ii. 111. The *a* in ἄτη (ἄφατη,  
ἀνάτα, Pind. Pyth. ii. 28) is naturally  
short. See Buttman, Lexil. p. 6.  
We find also ἄσασας and ἀάται (xix.  
91), probably for ἀφασαι, like ἀδην  
for ἀφδην.

238. οὐ μὴν κ.τ.λ. ‘Yet I can say  
that in bygone days (δὴ ποτε) I never  
passed by any beauteous altar of  
thine, in coming here to my misfor-  
tune.’ For this sense of παρελθεῖν  
compare Hesiod, Opp. 493, παρ δ' ἴθι  
χαλκεῖον θῶκον, ‘pass by without en-  
tering,’ and παρελθὼν νόμοις in De-  
mosth. p. 977.—ἔρρων, Schol. παρα-  
γινόμενος μετὰ φθορᾶς. See ix. 364.  
So ἐκφθαρεῖς οὐκ οἶδ' ὅποι, Ar. Pac. 72.  
—δημόν καὶ μηρία, see i. 460.

242. τόδε περ, hoc saltem. And so  
αὐτοὺς δὴ περ in the next line, ‘them  
at all events (if not myself, who am,  
as it were, under a ban) allow to get  
safe out of the danger.’ Thus the  
assent of Zeus in 246 seems limited  
to the people being safe.

247. τελειότατον, the most effective,  
having the most authority, of all  
birds of omen. Schol. μέγιστον, ἢ  
ἐντελὴ σημεῖα φαίνοντα, ἐπιτελεστικώ-  
τατον. This verse occurs also in xxiv.  
315.

249. Hesych. κάμβαλεν' κατέβαλεν.  
The common reading is κάββαλε (κά  
= κατά, i. 606).

250. πανομφαίῳ, the god of ὄμφαι or  
ominous sounds generally. Hesych.  
ὄ πᾶσα φήμη καὶ μαντεῖα ἀναφέρειται.  
Of. Hymn. ad Merc. 473, καὶ νῦν αὐτὸς  
ἐγὼ σε πανομφαῖον δεδάγκα.—ῥέζεσκον,  
‘used to sacrifice.’

251. ὄρνις, the omen. As it fol-  
lowed close upon the prayer of Aga-  
memnon, the Greeks knew that he  
had moved the compassion of Zeus.  
(Schol.) Heyne, from Eustathius,  
supposes the inference to have been  
derived from the fawn being dropped  
unhurt by the eagle, and taking re-  
fuge, as it were, at the altar of Zeus.

μάλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.  
 ἔνθ' οὐ τις πρότερος Δαναῶν, πολλῶν περ εόντων,  
 εὔξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους  
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255  
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,  
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·  
 τῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρῳ πῆξεν  
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.  
 ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260  
 τὸν δὲ μετ' Ἀτρείδαι Ἀγαμέμνων καὶ Μενέλαος,  
 τοῖσι δ' ἐπ' Αἴαντες θούριον ἐπιειμένοι ἀλκήν,  
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος  
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντῆρ,  
 τοῖσι δ' ἐπ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς υἱός. 265  
 Τεῦκρος δ' εἵματος ἦλθε, παλίντονα τόξα τιταίνων,  
 στή δ' ἄρ' ὑπ' Αἴαντος σάκει Τελαμωνιάδαο.  
 ἔνθ' Αἴας μὲν ὑπεξέφερον σάκος· αὐτὰρ ὁ γ' ἦρως  
 παπτήνας, ἐπεὶ ἄρ τιν' οἰστεύσας ἐν ὀμίλῳ  
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκεν, 270  
 αὐτὰρ ὁ αὖτις ἰών, πάις δ' ὑπὸ μητέρα, δύσκεν

254. The prayer of Agamemnon causes a brief reaction in favour of the Greeks, till the scale again turns against them inf. 335.—εὔξατο, like ἠγχεῖ, 'could boast,' or aver, that he held in hand (drove) his horses before those of Diomedes.—σχέμεν, σχεῖν, see iii. 263.

256. κορυστήν, see iv. 457.—φύγαδε ἔτραπεν (sup. 157), 'had turned for flight.'—τῷ δὲ, 'in him after he had turned round he (Diomedes) infixed a spear in his back.' Cf. v. 40.

261. τὸν δὲ μετὰ, supply ἔσχον ἵππους from 254 sup.

264. Ἐνναλίῳ. See on v. 592.

266. τιταίνων, τείνων, i.e. using in the fight, the particular kind of bow called παλίντονα, "which when unstrung assumed a curved form, sometimes approaching nearly to circularity, with the convex side in the opposite side to that on which it shows itself when the bow is strung." (Mr. Blakesley on Herod. vii. 69.) The form of bow called ἀγκύλα or καμπύλα is probably different from this, viz. of a double curvature or S

shape. Heyne however considers that they were the same, comparing x. 459. xv. 443.

268. ὑπεξέφερον, would stealthily withdraw his shield, viz. from before Teucer, to give the little Bowman whom he was sheltering a momentary occasion for sight and action. This method of warfare was equivalent to our firing from masked batteries, or from rifle-pits. No one could see whence the weapon proceeded. For the compound cf. v. 318, ἡ μὲν ἐν φίλον νῖον ὑπεξέφερον πολέμοιο.

269. ἐπεὶ ἄρ κ.τ.λ. The sense is, when the hero, taking sight, had wounded any one in the crowd, he again crept under shelter of the huge shield, while in every instance his arrow proved fatal. Cf. inf. 298.—βεβλήκοι, either from a reduplicated present βεβλήκω, or the optative of the perfect; but the former is more probable, in the sense of quotiens feriret.

271. δύσκεν, ἔδν, slunk back to and crept under the shield, as a child under the shelter of its mother's



εἰς Αἴανθ· ὃ δέ μιν σάκει κρύπτασκε φαεινῶ.  
 ἔνθα τίνα πρῶτον Τρώων ἔλε Τεύκρος ἀμύμων ;  
 Ὀρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἦδ' Ὀφελέστην  
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275  
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνικπον  
 [πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.]  
 τὸν δὲ ἰδὼν γήθησε ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 τόξου ἅπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·  
 στῆ δὲ παρ' αὐτὸν ἰὼν, καί μιν πρὸς μῦθον ἔειπεν. 280  
 “ Τεύκρε, φίλη κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,  
 βάλλ' οὕτως, εἴ κέν τι φόως Δαναοῖσι γένηαι  
 πατρί τε σῶ Τελαμῶνι, ὃ σε τρέφε τυτθὸν ἔοντα  
 καί σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ·  
 τὸν καὶ τηλόθ' ἔοντα ἐυκλείης ἐπίβησον. 285  
 σοὶ δ' ἐγὼ ἐξερῶ ὡς καὶ τετελεσμένον ἔσται.  
 εἴ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη  
 Ἰλίον ἐξαλαπάξαι, ἐυκτίμενον πτολίεθρον,  
 πρώτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χερὶ θήσω,  
 ἢ τρίποδ' ἢ ἐὶ δῶν ἵππους αὐτοῖσιν ὄχεσφιν 290  
 ἢ ἐ γυναιχ', ἢ κέν τοι ὄμον λέχος εἰσαναβαίνοι.”

dress, ἐς πέπλους μητρὸς, Eur. Herc. F. 972. The comparative size of Teucer and Ajax seems principally indicated by this “suavis comparatio, multis laudata,” as Heyne calls it.—The terminations in -εσκε, -ασκε, are frequentative. See on x. 489.

273. An episode on the exploits of Teucer here follows, as in iv. 105 on those of Pandarus. He is called ἀμύμων, ‘skilful,’ or irreproachable in his art, as Pandarus is ἀμύμονά τε κρατερόν τε, iv. 89. Od. viii. 246, οὐ γὰρ πυγμαῖοι εἰμὲν ἀμύμονες οὐδὲ παλαιστοί.

279. ὀλέκοντα, destroying, i. e. causing havoc in the Trojan ranks (by arrows sped) from his bow, ἰοῖς ἀπὸ τόξου. Cf. xi. 475, ὄν τ' ἔβαλ' ἀνὴρ ἰὼ ἀπὸ νευρῆς. xxiv. 605, τοὺς μὲν Ἀπόλλων πέφηνε ἀπ' ἀργυρέοιο βιοῖο.

282. βάλλ' οὕτως, ‘go on shooting as you now do,’ viz. unseem by the enemy.—φόως, viz. σωτηρίας, as vi. 6, φόως δ' ἐτάροισιν ἔθηκεν. xvii. 615, καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἡμᾶρ. Heyne thinks *glory* rather than *safety*

is meant, from the mention of ἐυκλείης following.

284. κομίσσατο, like ἐθρέψατο, ‘reared and educated at home.’—νόθον περ, because, according to some accounts, Teucer was the son of Telamon by a captive concubine, Hecione, daughter of Laomedon, Hercules having given her to his companion in arms, Telamon, after the capture of Troy.

285. τηλόθ' ἔοντα, far away from Troy, whether alive or dead.—ἐπίβησον, ‘set him on glory.’ ‘put him in possession of;’ cf. κακῶν ἐπιβασκέμεν, ii. 234. ὀσίης ἐπέβη, Hymn. ad Merc. 173.

289. μετ' ἐμὲ, ‘next after myself,’ i. e. you shall have the next choice out of the spoils, the general himself always taking the first.—πρεσβήιον, πρεσβεῖον, like ἀριστέιον, the prize for being the best man, ξεινήιον, a present to a guest, xi. 20. Schol. τὸ ὑπὲρ τιμῆς δίδόμενον δῶρον.—A captive woman, a tripod, and a horse, are also offered (as prizes for racing) in xxiii. 263—265.

τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεύκρος ἀμύμων  
 "Ἀτρείδῃ κῦδιστε, τί με σπεύδοντα καὶ αὐτὸν  
 ὀτρύνεις; οὐ μὴν τοι, ὅση δύναμίς γε πάρεστίν,  
 παύομαι, ἀλλ' ἐξ οὐ προτὶ Ἴλιον ὠσάμεθ' αὐτούς,  
 295 ἐκ τοῦ δὴ τόξοισι δεδεγμένους ἄνδρας ἐναίρω.  
 ὀκτῶ δὴ προέηκα ταυγγλώχινια ὀιστούς,  
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηιθίων αἰζήνων  
 τοῦτον δ' οὐ δύναμαι βαλέειν κίνα λυσσητήρα."

ἦ ῥα, καὶ ἄλλον ὀιστὸν ἀπὸ νευρήφιν ἴαλλεν  
 300 "Ἐκτορος ἀντικρὺς, βαλέειν δέ ἐἴτο θυμός.  
 καὶ τοῦ μὲν ῥ' ἀφάμαρτ', ὃ δ' ἀμύμονα Γοργυθίωνα,  
 υἷὸν ἐν Πριάμοιο, κατὰ στήθος βάλεν ἰφῶ,  
 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,  
 305 καλῆ Καστιάνειρα, δέμας εἰκῦα θεῆσιν.  
 μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἣ τ' ἐνὶ κήπῳ  
 καρπῷ βριθομένη νοτίησι τε εἰαρωήσιν  
 ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεύκρος δ' ἄλλον ὀιστὸν ἀπὸ νευρήφιν ἴαλλεν  
 "Ἐκτορος ἀντικρὺς, βαλέειν δέ ἐἴτο θυμός.  
 310 ἀλλ' ὃ γε καὶ τότ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων  
 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἠνιοχῆα,

294. ὀτρύνεις, viz. by saying βάλλε, 'shoot away' (282), which, says Teucer, he has not ceased doing for some time.—σπεύδοντα, Schol. Ven. ἀντὶ τοῦ προθύμιος ἐνεργούντα.

296. δεδεγμένους, *excipiens*. See on iv. 107.

297. ὀκτῶ, viz. at the eight heroes enumerated sup. 274—276.—αἰζήνων, see ii. 660. Teucer alludes to the important service he has rendered in shooting down some of the best fighters of the Trojans.

299. τοῦτον, viz. Hector, who is compared to a mad dog that goes straight forward and attacks every thing in its way. Or, with the Schol., διὰ τὸ θρασὺ καὶ πολὺλάλον. Agamemnon is called by Achilles κινώπης in i. 158, viz. as ἀναίδης. Cf. xiii. 53, ὁ λυσσαώδης φλογὶ εἰκελὸς ἠγεμονεύει Ἐκτωρ.

300. ἀπὸ νευρήφιν, ἀπὸ νευρῆς. See on xii. 225.

301. ἀντικρὺς, right in front of him. Those he had discharged before (not specially mentioned) were perhaps

ἐκ πλαγίου, sideways.

302. ἀμύμονα, 'handsome'; see on vi. 155. He was the fair son of a fair (305) mother.

304. Aesymne was a town of Thrace; perhaps the same as Syme, ii. 671, as the Schol. suggests; perhaps too the Οἰσῦμη of Thucyd. iv. 107.

307. καρπῷ. The weight of the large circular seed-vessel, together with the rain-drops on the petals, makes the flower to droop on one side, as the wounded hero's head bent beneath the weight of the helmet. A beautiful and appropriate simile. Cf. Virg. Aen. ix. 436, 'lassove papavera collo Demisere caput, pluvia cum forte gravantur.'—ἦτε, sup-  
ply κάρη βάλλει.

308. ἤμυσε, sank, dropped down. See ii. 148, Ζεφύρος—ἤμυσε ἀσταχῶ-  
εσσιν. xix. 405, ἀφάρ δ' ἤμυσε κερῆται.

311. καὶ τότε. See 302.—παρέσφηλεν, Schol. ἦ τὸν Τεύκρον ἦ τὸ τόξον. He-  
sych. παρέσφηλεν' ἀποτιχεῖν ἐπίσπιν.

ἰέμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν.  
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αἰθι λύθη ψυχὴ τε μένος τε. 315  
 Ἔκτορα δ' αἰὼν ἄχος πύκασεν φρένας ἠνιόχοιο.  
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,  
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγυς ἔοντα  
 ἵππων ἠνί' ἐλείν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.  
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320  
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ,  
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.  
 ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἰστόν,  
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ  
 αὐερόντα παρ' ὄμων, ὅθι κληῖς ἀποέργει 325  
 αὐχένα τε στήθός τε, μάλιστα δὲ καίριον ἐστίν,  
 τῆ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκρούοντι,  
 ὄηξε δέ οἱ νευρὴν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,  
 πτῆ δὲ γνυῖς ἐριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.  
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτιο πεσόντος, 330  
 ἰλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψεν.  
 γὼν μὲν ἔπειθ' ὑποδύντε δύω ἐρήρηες ἑταῖροι,  
 Μηκιστεὺς Ἐχίοιο πάις καὶ δῖος Ἀλάστωρ,

314—317. These four lines occurred sup. 122—125.

318. Κεβριόνην. See xi. 521.—ἀδελφεόν, viz. Ἀρχεπολέμου.—ἐγγυς ἔοντα, who chanced at the time to be near.

323. ἐξείλετο—θῆκε, in the pluperfect sense. Schol. ἐξείλετο, ἐξήγαγε.—τὸν δ' αὖ, 'but him Hector in his turn struck, as he was in the act of drawing back the bow, on the part near the shoulder, and just where the collar-bone separates the neck and the chest, and where it is most fatal; on that part Hector struck him, I say, with the rough stone, as he was striving against (i. e. to hit) him, and broke his bow-string.' For αὐερόντων see i. 459.—καίριον, sup. 84. By κληῖς the end of the collar-bone, where it is affixed by a ligament to the sternum, appears to be described. Lying just below the neck, it is said to separate, or part off, the neck from the breast. Cf. xxii. 324, φαίνεται δ' ἢ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι, λαυανίην, ἵνα τέ ψυχῆς ὠκιστος ὀλεθρος.

328. νευρὴν, cf. xv. 462, Τεύκρου Τελαμώνιον εὐχος ἀπήνρα, ὅς οἱ εὐστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ ῥῆξ' ἐπὶ τῷ ἐρόντων. Heyne renders νευρὴν 'the tendon,' i. e. of the left arm.—νάρκησε, 'was numbed,' viz. either by the blow of the stone, or the sudden recoil of the bow. Ar. Vesp. 713, ὥσπερ νάρκη κατὰ τῆς χειρός καταχέεται.

329. στῆ κ.τ.λ. He fell on his knee and stood (remained) in that position, unable to rise.—κασιγνήτιο, Teucer. Cf. 283.—θέων περίβη, he ran up and strode round, or over him, to protect him. Ὁν καλύψαι, 'to throw over as a cover,' see v. 315, 507.—These four lines (331—334) are repeated in xiii. 420 seqq., where they are applied to aid rendered by Antilochus, the son of Nestor, and where they are more likely to be genuine, because Alastor (iv. 295) was one of Nestor's staff.

332. ὑποδύντε, *subeuntes*, placing themselves beneath, i. e. raising him upon their shoulders.

νῆας ἐπι γλαφυρὰς φέρετῃν βαρέα στενάχοντα·  
 ἄψ δ' αὖτις Τρώεσσι Ὀλύμπιος ἐν μένος ὤρσειν. 335  
 οἱ δ' ἴθυσ τάφροιο βαθείης ὤσαν Ἀχαιοῦς,  
 Ἐκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμειῶνων.  
 ὡς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ ἑ λέοντος  
 ἀπτηται κατόπισθε, πῶσιν ταχέεσσι διώκων,  
 ἰσχία τε γλουτοῦς τε, ἐλισσόμενον τε δοκεῖναι, 340  
 ὃς Ἐκτωρ ὠπαζε κάρη κομόωντας Ἀχαιοῦς,  
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οὐ δὲ φέβοντο·  
 αὐτὰρ ἐπεὶ διά τε σκόλοπας καὶ τάφρον ἐβησαν  
 φεύγοντες, πολλοὶ δὲ δάμην Τρώων ὑπὸ χερσίν,  
 οἳ μὲν δὴ παρὰ νησὶν ἐρητύοντο μένοντες, 345  
 ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν  
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·  
 Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,  
 Γοργοῦς ὄμματ' ἔχων ἢ βροτολογιοῦ Ἄρηος.  
 τοὺς δὲ ἰδοῦς ἔλεησε θεὰ λευκώλενος Ἥρη, 350  
 αἶψα δ' Ἀθηναίην ἔπεια πετερόεντα προσηΐδα.  
 “ὦ πόποι, αἰγύχοιο Διὸς τέκος, οὐκέτι νῶϊ  
 ὄλλυμένων Δαυαῶν κεκαδησόμεθ' ὑστάτιόν περ ;

336. ἴθυσ τάφροιο, right back towards the moat whence they had lately started, sup. 255.—βλεμειῶνων, looking fiercely; cf. xii. 42. xvii. 22.

339. ἀπτηται, tries to lay hold of him behind, as it pursues him with swift feet, on his thighs and buttocks, and watches him closely as he turns round (to attack); Schol. οὐ γὰρ ἐπιλαμβάνεται, ἐπιπτηθῆ δὲ ὑλακτών.—δοκεῖναι, Schol. ἐπιστρεφόμενον παρατηρεῖ. Both actions take place while the chase is going on, for the animal is not yet at bay.

341. ὠπαζε, urged, pressed him close behind, viz. as the dog does the boar or lion. The next line occurs also xi. 150.—Hesych. ὀπίστατος, τελευταῖος, ὑστάτος, ὁπίσω τὸν φεγγόντων. The sense is, 'ever killing off the hindmost.' But the simile is not quite true, because in the case of the wild animal it is the pursued, not the pursuer, that keeps slaying, by turning upon the dogs.

343. τάφρον ἐβησαν. When they had retired within the rampart, and on the side of it furthest from the

Trojans, where the ships were drawn up. Their extreme fear is shown by each one exhorting his neighbour to act, and by their making great vows (or perhaps, loud prayers) to all the gods.—ἐρητύοντο, they halted and stood, as if feeling safe from the pursuit of Hector, who, baffled by the staked trench, and unable to enter the gate, which would of course be closed against him, kept driving round and about his sleek-skinned steeds, as if to find some way to enter into the Grecian camp. For εὐχετάσθαι see vi. 268.

349. Γοργοῦς, from Γοργῶ = Γοργών. The Schol. Ven. compares Γοργῶ βλοσυρώπις in xi. 36.

350. Though forbidden by Zeus to interfere in favour of the Greeks (sup. 30 seqq.), Athena and Hera devise a scheme for rendering effective aid, and actually harness their war-chariot (389 seqq.), but are stopped by a threat from Zeus sent by Iris (409 seqq.).

353. κεκαδησόμεθα, from a root καδ (κηδω), to be concerned for, or pity.

οἱ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται  
 ἀνδρὸς ἐνὸς ῥιπῆ· ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355  
 Ἐκτῶρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν."  
 τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 "καὶ λίην οὐτός γε μένος θυμόν τ' ὀλέσειεν,  
 χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·  
 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσιν, 366  
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς.  
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἱὸν  
 τειρόμενον σώεσκον ὑπ' Εὐρυσθήος ἀέθλων.  
 ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς  
 τῷ ἔπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλον. 365  
 εἰ γὰρ ἐγὼ τάδε ᾗδ' ἐνὶ φρεσὶ πευκαλίμησιν,

Hesych. κεκαδέσθαι· φεῖδεσθαι, ἐντραπήαι. Perhaps in iv. 497, ὑπὸ δὲ Τρῶες κεκαδοντο (not κεκάδοντο) is the true reading, as from χάσσω, and also in Hesych. κεκαδησόμεθα (i. κεκαδησόμεθα)· διασκορησόμεθα· χωρισθησόμεθα. Schol. τὸ κεκαδησόμεθα ἀντὶ τοῦ φροντισόμεν, ἀπὸ τοῦ κήδεσθαι. The Schol. Ven. gives an explanation which points to κεκαδησόμεθα, οὐκέτ' ἡμεῖς τῶν Ἑλλήνων ἀποστησόμεθα τό γε πανύστατον νῦν. It is possible (see on ii. 530) that the roots καδ or καζ and χαδ or χαζ were ultimately identical. See xi. 334. The περ means, 'at least for this last effort,' as sup. 242.

354. See sup. 34.—κεν ὄλωνται, *perituri sunt*, 'are likely to perish;' see i. 137.—ῥιπῆ, the furious rush, ῥύμη, βία. Schol. ἡ μεταφορὰ—ἐπι ἀνέμου καὶ πυρὸς τάττεται. So in xv. 171, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας.—οὐκέτ' ἀνεκτῶς, in a manner and to a degree that can no longer be tolerated by us, the friends of the Greeks. Cf. οὐκέτ' ἀνεκτά, i. 573.

358. ὀλέσειεν, Heyne, "utique Hector dudum ab Achivis caesus fuisset, nisi Jupiter id impediret." According to this, the sentence is equivalent to ὀλέσειεν ἂν, εἰ μὴ ἐμαίνοτο κ.τ.λ., as in v. 311, καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὄξεν νόησε Διὸς θυγάτηρ Ἀφροδίτη, and *ibid.* 388, καὶ νῦ κεν ἐθ' ἀπόλοιτο Ἀρης—εἰ μὴ μητρονὴ περικαλλῆς Ἡερίβουα Ἑρμῆ ἐξηγήλαεν. Doederlein however takes ὀλέσειεν for a trope optative, 'may he indeed, as with all my heart I wish, lose his might and his life, slain by

the hands of the Argives in his own land; but there is another who rages with no right mind (cf. 355), even my sire, wretch that he is, always doing mischief, a thwart of my designs.' The Schol. appears to have taken ὀλέσειεν = ὀλέσει. His note is, καὶ μὴν περὶ τοῦτου μὲν οὐδὲν μοι μέλει, φησὶν ἀπολείπει γὰρ ὅσον οὐδέπω· ὃ δὲ πατὴρ ὁ ἐμὸς ἔστιν αἰτίος. He explains λίην by ὅσον οὐδέπω, comparing μάλα γὰρ νῦν ἄνεται, x. 251.

362. τῶν, the several occasions on which &c. The plural is explained by μάλα πολλάκις, and the ὃ makes the clause virtually equivalent to ὁσάκις κ.τ.λ. The legend here alluded to, like those in i. 396. xv. 18. xix. 95 seqq., must have been derived from religious ballads, such as those of Orpheus or Musaeus. Pallas is universally represented as the friend and assistant of Hercules in all his trials.

366. εἰ γὰρ κ.τ.λ. If I had known or foreseen the present conduct of Zeus in allowing my Grecian hosts to be slain by the Trojans, when Eurystheus sent Hercules to fetch the dog Cerberus from Hades, he never should have escaped (by my aid) from the infernal stream.—*πυλάρταο*, 'the door-closer,' because 'panditur ad nullas janua nigra preces,' Propert. v. 11. 2.—*αἰπὰ βέεθρα*, as Mr. Hayman has shown (Append. D, § 14, to Od. vol. i.), alludes to the precipice down which the river Styx in Arcadia falls, and from the physical features of which the characteristics of the my-

εὔτε μιν εἰς Ἄϊδαο πυλάρταο προὔπεμψεν  
 ἐξ ἐρέβους ἄξοντα κύνα στυγεροῦ Ἄϊδαο,  
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰτὰ ρέεθρα.  
 νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς, 370  
 ἧ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου  
 λισομένη τιμῆσαι Ἀχιλλῆα πολίπορθον.  
 ἔσται μὲν ὅτ' ἂν αὔτε φίλην γλαυκώπιδα εἶπη,  
 ἀλλὰ σὺ μὲν νῦν νῶν ἐπέντυε μώνυχας ἵππους,  
 ὄφρ' ἂν ἐγὼ καταδύσα Διὸς δόμον αἰγιόχοιο 375  
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι  
 ἢ νῶι Πριάμοιο πάϊς κορυθαίολος Ἔκτωρ  
 γηθήσει προφανέντε ἀνὰ πολέμοιο γεφύρας,  
 ἦ τις καὶ Τρώων κορέει κύνας ἦδ' οἰωνοῦς  
 δημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν." 380  
 ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.  
 ἣ μὲν ἐποιομένη χρυσάμπυκας ἔντυεν ἵππους  
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·  
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 πέπλον μὲν κατέχευεν ἐάνδρ' πατρός ἐπ' οὔδει, 385

thical river in Hades were derived. Herod. vi. 74, τὸ Στυγὸς ὕδωρ—ἐστὶ τοιαῦτε τι ὕδωρ ὀλίγον φαιόμενον ἐκ πέτρης στάζει ἐς ἄγκος—ἡ δὲ Νῶακρες, ἐν τῇ ἢ πηγῇ αὐτῇ τυχαίαι εὐστα, πόλις ἐστὶ τῆς Ἀρκαδίας πρὸς Φενεῶ. Hesych. αἰτὰ ὑψηλά, χαλεπά. Schol. προσάντη, καὶ ἄνωθεν καταρροῦσα.

370. Θέτιδος βουλάς, the designs of Thetis to aggrandize her son, as shown in her petition to Zeus, i. 512. The Schol. well observes that the services of Athena in preserving Hercules are not very appropriately spoken of to Hera, who was his bitterest enemy and persecutor.

373. ἔσται μὲν κ.τ.λ. For ἔσται—ὄταν see iv. 164. 'The time however will come, when he will once more call the fierce-eyed goddess dear' (i. e. not *στυγερὴν*, sup. 370). It is not certain to what occasion she alludes, or whether this is meant to be a threat. Perhaps she intimates that Zeus will try to appease her when he finds what mischief she can do to the Trojans.

375. ὄφρ' ἂν—θωρήξομαι, like ἴνα εἶδετε sup. 18, ὄφρα καὶ Ἔκτωρ εἴσεται,

sup. 110, and ὄφρα ἴδωμαι just below, really show that the epic future and aorist subjunctive are, generally at least, synonyms, and that the question is merely between ε or η, ο or ω, and not of a subtle distinction of sense. Similarly ii. 488, πληθὺν δ' οὐκ ἂν ἐγὼ μνήσομαι οὐδ' ὀνομήσω. ix. 61, εἴεπω καὶ πάντα διέξομαι. Ibid. 167, τοὺς ἂν ἐγὼν ἐπιόψομαι.—τεύχεσιν, vi2. αὐτοῦ, inf. 387.

378. γηθήσει here takes the accusative of the person, as verbs of mental emotion often do of the thing, e. g. χαίρειν τι, ἡδεσθαί τι.—προφανέντε, as inf. πληγέντε, = νῶι πληγείσα, sc. Hera and Athena. The sense is, 'whether he will be pleased at our appearance in the spaces between the ranks, or some of the Trojans too (i. e. as well as the Greeks slain by Hector) shall satiate dogs and vultures with fat and flesh, when he has fallen by the ships' (sup. 213 seqq.).—γεφύρας, see iv. 371. Hesych. διόσους, ταφεῖς, ὑπεροχάς, τὰ μέσα τῆς φάλαγγος.

381—383 occurred before at v. 719—721, 384—388 at v. 733—737, and 389—396 at v. 745—752.

ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,  
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἐς δ' ὄχρα φλόγεια ποσὶ βήσето, λάζετο δ' ἔγχος  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390  
 ἠρώων τοῖσιν τε κοτέσσεται ὄμβριμοπάτρη.  
 Ἥρη δὲ μάλιστα θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε,  
 ἡμὲν ἀνακλῖναι πικινὸν νέφος ἠδ' ἐπιθεῖναι. 395  
 τῇ ῥα δι' αὐτῶων κεντρηνεκέας ἔχον ἵππους.  
 Ζεὺς δὲ πατὴρ Ἰδηθεν ἐπεὶ ἴδε, χώσατ' ἄρ' αἰνῶς,  
 Ἵριν δ' ὤτρυνεν χρυσόπτερον ἀγγελέουσαν.  
 “βάσκ' ἴθι, Ἵρι ταχεία, πάλιν τρέπε μηδ' εἶ ἀντην  
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400  
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 γυῖώσω μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 αὐτὰς δ' ἐκ δίφρου βαλέω, κατὰ θ' ἄρματα ἄξω,  
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοῦς  
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτῃσι κεραυνός, 405  
 ὄφρ' εἰδῆ γλαυκῶπις ὄτ' ἂν ᾤ πατρὶ μάχῃται.

396. κεντρηνεκέας, Hesych. εὐπειθεῖς, ταχεῖς, καὶ διηλεκτῶς κεντριζομένους, καὶ τοῖς κέντροις εἰκοντάς καὶ πειθομένους. Compare διηλεκτός. The meaning of this word (lit. 'long-roaded,' i.e. roaded at arm's length) is illustrated by many paintings on the ancient Greek vases, in which the driver is represented as holding a long straight wand, doubtless with a point or prick at the end.

397. εἶδε ἴθι, when he had seen the goddesses arming for the fight, their movement being against his express command, sup. 10.

399. βάσκ' ἴθι, see ii. 8.—πάλιν τρέπε, supply αὐτάς.—ἀντην, Schol. ἐξ ἐναντίας τῆς ἐμῆς κελεύσεως.—οὐ γὰρ καλὰ, οὐ καλῶς, “cum malo eorum congregiemur pugna,” Heyne. Here συμφέρεσθαι = συμβάλλειν. For the neuter adjective cf. vi. 326, δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ. Zeus threatens, as sup. 12, to blast the recusants with his thunderbolts.

402. γυῖώσω, 'I will maim,' Schol.

βλάβω, χλωανῶ, as μή μ' ἀπογνώσῃς, vi. 265. Hes. Theog. 858, ἦριπε γυῖω-θεῖς, στενάχιζε δὲ γαῖα πελώρη.—σφῶιν, 'for them two.' The Schol. Ven. distinguishes between σφῶιν, the third, and σφῶιν (inf. 413) the second person of the dual (iv. 286).—ἄξω (F), from ἄγνυμι. Hes. Opp. 439, κάμ μὲν ἄοτρον ἄξεια, and ibid. 665, οὔτε κε νῆα κανάξαι.

404. δεκάτους seems a confusion between ἐς δέκα ἐνιαυτοῦς and ἐς δέκατον ἐνιαυτόν.

405. ἀπαλθήσεσθον, 'they shall be healed of the wounds (sores) with which the thunderbolt shall strike them.' A double accusative, like τι τρώσκειν τινα τραύματα &c. Hesych. ἀπαλθήσεσθον δυνίως ἀποθεραπεύονται. Cf. ἄλθετο χεῖρ, v. 417. For the future and present subjunctive with κεν, see sup. 375. i. 137.

406. ὄφρ' εἰδῆ depends on ἐξερῶ sup. 401. See on vii. 226. The sense is, 'that she may learn the consequences when she attempts to fight

Ἦρη δ' οὐ τι τόσον νημεσίζομαι οὐδὲ χολοῦμαι  
αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κε εἶπω."

ὣς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,  
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλύμπου.

410

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμπου  
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον.  
ἦ πῆ μέματον; τί σφῶιν ἐνὶ φρεσὶ μαίνεται ἦτορ;  
οὐκ ἔαα Κρονίδης ἐπαμνύμεν Ἀργείοισιν.

415

ὦδε γὰρ ἠπέλιγσε Κρόνου πάις, ἣ τέλεε περ,  
γυῖωσεν μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,  
αὐτὰς δ' ἐκ δίφρου βαλέειν, κατὰ θ' ἄρματα ἄξειν.  
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἑνιαυτοῦς  
ἔλκε ἀπαλθήσεσθον ἃ κεν μάρπτῃσι κεραυνός."

[ὄφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σῶ πατρὶ μάχηαι.

420

Ἦρη δ' οὐ τι τόσον νημεσίζεται οὐδὲ χολοῦται  
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κε εἶπη.

ἀλλὰ σύ γ' αἰνοτάτη, κύν ἀδεές, εἰ ἔτεόν γε  
τολμήσεις Διὸς ἅντα πελώριον ἔγχος αἰεραί.]

ἣ μὲν ἄρ' ὡς εἶποδ' ἀπέβη πόδας ὠκέα Ἴρις,  
αὐτὰρ Ἀθηναίην Ἦρη πρὸς μῦθον ἔειπεν.

425

“ὦ πόποι, αἰγμόχοιο Διὸς τέκος, οὐκέτ' ἐγὼ γε  
νῶι ἐῷ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.

τῶν ἄλλος μὲν ἀποφθίσθω ἄλλος δὲ βιώτω,  
ὅς κε τύχη· κείνος δὲ τὰ ἄφρονέων ἐνὶ θυμῷ

430

with her sire.' The Schol. remarks that Zeus makes the crime to consist rather in filial disobedience than in disloyalty or in contempt for his superior strength.

407. τόσον, i. e. ὅσον σοι.—ἐνικλᾶν, *infringere*, to break off, a metaphor (the Schol. says) from javelins that break short off in a shield. Hesych. ἐμποδίζειν, ἐγκόπτειν. Compare διακέραι ἐνὸν ἔπος, sup. 8. Here therefore 'to thwart,' 'intercept.' Cf. i. 520, ἣ δὲ (Ἦρα) καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσι νεκεί, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρῆγειν.

410. Iris descends from Ida, where she had received the orders of Zeus (sup. 47), the other gods being left on Olympus, where the council had been held (sup. 3). She meets the two god-

desses at the first or outer gate of Olympus, about to join the war in their car; and according to the commands of Zeus (sup. 389) she stops them and bids them go back.

412. σφ', i. e. σφί, αὐταῖς.—σφῶιν, see sup. on 402.

415. ἣ τέλεε περ, ἦ περ τέλεε, 'as he will (also) accomplish it.' In the next line σφῶιν (σφῶϊν Heyne) is the same as sup. 402, i. e. the third person, which is rather an awkward transition from the second person in 413.

427. οὐκέτι—ἐῷ. 'My advice is, that we no longer war against Zeus to serve mortals.'—ἄλλος μὲν—ἄλλος δε, i. e. Greeks and Trojans. This seems said with some bitterness.—ὅς κε τύχη, viz. ἀποφθίμενος ἢ βιώσις.



Τρωσί τε καὶ Δαναοῖσι δικάζέτω, ὡς ἐπιεικές.”

ὣς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.

τῆσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,

καὶ τοὺς μὲν κατέδησαν ἐπ' ἄμβροσίησι κἀπησιν,

ἄρματα δὲ κλίνας πρὸς ἐνώπια παμφανόοντα

435

αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον

μίγδ' ἄλλοισι θεοῖσι, φίλον τετιμημένοι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδῆθεν εὐτροχον ἄρμα καὶ ἵππους

Οὐλυμπόνδ' ἐδίωκε, θεῶν δ' ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσειν κλυτὸς εἰνοσίγαιος,

440

ἄρματα δ' ἄμ βωμοῖσι τίθη, κατὰ λίτα πετάσσας·

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς

ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.

αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη

ἦσθην, οὐδὲ τί μιν προσεφώνεον οὐδ' ἐρέοντο.

445

αὐτὰρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε

“τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;

431. δικάζέτω, act as supreme arbiter. Cf. i. 542, αἰεὶ τοι φίλον ἐστίν—κрупτάδια φρονόοντα δικάζέμεν.

434. κἀπησιν, 'at their stalls,' *praesepidiis*. From a root *καF*, as in *κεκαφῆος*, v. 698.

435. ἐνώπια, the inner and opposite wall of the entrance-porch (*αἶθουσα* or *πρόδομος*), which reflected the light, and is thence called 'shining.' (Mr. Hayman, Append. F to *Od.* vol. i. p. cxxvi, suggests that 'a facing of polished stone or woodwork, or stones faced with metallic plate, forming the lower course of front masonry along the *αἶθουσαι* and in the vestibule,' may be meant. See also his plan of the Homeric palace, p. cli, where he thinks that the mangers, *κάπαι*, were set up at either end of the *αἶθουσα*.) Schol. τοὺς ἐξ ἐναντίας τῶν εἰσόδων τοίχους, διὰ τὸ φωτίζεσθαι ὑπὸ τῶν θυρῶν. Hesych. ἐνώπια· τὰ κατ' ἀντικρὺ τοῦ πυλῶνος φαινόμενα μέρη. Aeschylus uses the word in reference to a statue placed against an inner wall, *Suppl.* 137, ἐχουσα σέμν' ἐνώπι' ἀσφαλές.

437. μίγδα, μετά. Though vexed in heart, they did not sulk alone.

438. Zeus now returns to Olympus from Ida, whither he had retired alone sup. 47.—ἐδίωκε, ἤπειγεν, ἤλαυνε.

So Aesch. *Theb.* 366, σπουδῇ διώκων πομπίμων χρυῶς ποδῶν.

440. τῷ δὲ καί, i. e. καὶ τούτῳ δὲ, for Zeus also, as had been done for Hera and Athena by the Hours, sup. 433. The services of Poseidon (compare those of Hebe to Hera, v. 722) are mentioned, on account of his title of Ἴππιος θεός, according to Doederlein (from the Schol.).

441. Hesych. βωμοῖσι· βάσσει. A kind of raised platform is meant, on which the upper part of the car was placed, when taken off from the wheeled frame (v. 722), and a carpet or coverlet was spread over it, here called *λίτα*, in v. 194 *πέπλοι*. Cf. ii. 777, ἄρματα δ' εὖ πετυκασμένα κείτο ἀνάκτων ἐν κλισίῃς. Of the word *λίτα* there is no nominative in use; we have the dative in the combination *εἰς ἀνὸς λιτῶν*. See xviii. 352. The root is *λι* or *λεF*, 'smooth,' whence *λιτὰ χρίματα*, Callim. *Lav. Pall.* 25, *λις πέτρῃ* *Od.* xii. 64. Schol. ἐστὶ δὲ ἀπαλὸν καὶ τρυφερὸν λινοῦν ἱμάτιον.

444. Διὸς ἀμφίς, χωρὶς, apart from, viz. as offended by his recent interference with their plans. So *Od.* xvi. 267, οὐ μὲν θῆν κείνω γε πολλὸν χρόνον ὀμφίς ἐσσεσθον φυλοπίτιδος κρατερῆς.

447. τετίησθον, the dual of *τετίημα*, 'why are you thus vexed?' See on

οὐ μὴν θην κάμετόν γε μάχῃ ἐνι κωδιανείρῃ  
 ὀλλύσαι Τρώας, τοῖσι κόντον αἰνὸν ἔθεσθε.  
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄπτοι,  
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ.  
 σφῶν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα  
 πρὶν πόλεμον ἰδέειν πολέμοιο τε μέγμερα ἔργα.  
 ὦδε γὰρ ἐξέρεω, τὸ δέ κεν τετελεσμένον ἦεν·  
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ,  
 ἄψ ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν."  
 ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρῃ  
 πλησῖαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀέκων ἦν οὐδέ τι εἶπεν,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·  
 Ἥρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσήυδα  
 " αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·  
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδόν·  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.  
 [ἀλλ' ἦ τοι πολέμοιο μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·  
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,  
 ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεῖο.]"  
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
 " ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα

xi. 555. In the next verse *κάμετον* is the dual of *έκαμον*, 'certainly you were not wearied in destroying the Trojans,' i. e. I have sufficiently stopped you from that. The taunt seems to convey irony, as inf. 452.—*ὀλλύσαι*, the plural feminine of *ὀλλύς*.—*ἔθεσθε*, viz. *ἐν θυμῷ*, 'against whom you have taken up, or conceived, such terrible anger.'

450. *πάντως*, 'under any circumstances,' 'do what they may.' Zeus continues the taunt: 'None of you could turn *me* from *my* purpose; but you two have turned timid even before you saw the deeds of war.'—*φαίδιμα γυῖα*, 'those fine limbs,' ironically.—*μέγμερα*, baneful, destructive, xi. 502.

455. An ellipse may be supplied of this kind: '(It is well however that you *did* turn back;) for I tell you

this, and it should also have been accomplished, that you would not have returned to Olympus on your car, for I would have blasted you with my thunderbolt.' See sup. 416, and for the feminine dual *πληγέντε*, sup. 378. The Schol. Vict. would seem not to have read 451—454, for he explains the context thus, *ὡς ἔχω χεῖρὸς καὶ δυνάμεις, οὐκ ἂν ἐπανήλθετε*.

457—468. The whole of this passage is made up of verses repeated, viz. from iv. 20—25, and sup. 32—37, with the variant *ἐπεικτόν* for *ἀλαπαδόν* in 463.

470. *ἦοὺς*, the genitive of time. Schol. *ἅμα ἡμέρα, οἷονεὶ ὄρθρον σημαίνει δὲ τὸ αὐριον.*—*ὄψεται κ.τ.λ.*, cf. ix. 359, *ὄψεται, ἦν ἐθέλησθα, καὶ εἰ κεν τοι τὰ μεμῆλη*. The sentence is ironical: 'To-morrow you shall, if you please, even more than now, my large-eyed

ὄψαι, εἴ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,  
 ὀλλύντ' Ἀργείων πολὺν στρατὸν αἰχμητῶν  
 οὐ γὰρ πρὶν πολέμον ἀποπαύσεται ὄμβριμος Ἔκτωρ  
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεια Πηλείωνα  
 [ἤματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρῦμνησι μάχωνται, 475  
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο πεσόντος.]  
 ὧς γὰρ θέσφατον ἐστί. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
 χωρομένης, οὐδ' εἴ κε τὰ νεῖατα πείραθ' ἱκηαι  
 γαίης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε  
 ἤμενοι οὐτ' αὐγῆς Ὑπερίονος Ἥελίοιο 480  
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.  
 οὐδ' ἦν ἐνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε  
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."  
 ὧς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.  
 ἐν δ' ἔπεσ' Ὀκεανῶ λαμπρὸν φάος ἡελίοιο, 485  
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.  
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς

lady Hera, see the all-powerful son of Cronus making havoc of the great host of the shield-bearing Argives.' The poet alludes, as Heyne observes, to the events in the eleventh and following books.

473. οὐ γὰρ κ.τ.λ. Here Zeus openly avows the purport of the promise he had made to Thetis, i. 524, vexed, perhaps, at Hera's reproaches, which he had at first foreseen, i. 518.—ὄρθαι, the epic aorist, like δέχθαι, i. 23, the participle being ὄρμενος, like δέγμενος.

476. στείνει. This must refer to some other tale of the war which has not come down to us. On this account, perhaps, the ancient critics rejected 475, 476.

477. θέσφατον, decreed by fate. Here, as in Aeschylus, Zeus is represented as inferior to destiny. But there is perhaps an allusion to some legend which has not come down to us, as also in ii. 694, τάχα δ' ἀνοστήσασθαι ἐμελλεν (Ἀχιλλεύς). Heyne takes θέσφατον to refer to the βουλή of Zeus, i. 5. But the Schol. observes, 'he makes destiny (τὸ μοριδίον) an excuse, that he may not seem to play the tyrant.' Cf. Od. iv. 561, σοὶ δ' οὐ θέσφατόν ἐστι—θανείν.—σέθεν δὲ κ.τ.λ., compare i. 180.

479. Iapetus, a Titan, was father of Atlas, and elder brother of Cronus, Hes. Theog. 134, 137, 746. Ibid. 729, ἐνθα θεοὶ Τιτῆνες ὑπὸ ζῳφῷ ἡρόεντι κεκρύφαται. Compare sup. v. 899. xiv. 274. xv. 225. Pindar places Cronus in a castle (τύρσις) in the μακάρων νῆσοι, Ol. ii. 70, and so also Hesiod, Opp. 167. His abode, in one of the old myths, was penal, in another it was in Elysium, with the heroes. Homer follows the former. The meaning appears to be, that Zeus would not care if Hera paid a visit to the furthest limits (i.e. in the far west) of land and sea, to revive the stifled rebellion of the Titans against Zeus. But the two lines 482, 483 rather imply that, for aught he cares, she may wander away in a sulky fit, and leave him for ever.

483. κύντερον, ἀναιδέστερον. See on x. 503.

486. ἔλκον, ἐφέλκον, ἐπάγον, bringing after it, and as if dragged along by the chariot of day. Cf. Eur. Ion 1149, ἥλιος ἐφέλκων λαμπρὸν Ἑσπέρου σέλας.

487. ἀέκουσιν, viz. because they had hoped still further to carry out their successes. See inf. 500. But to the Greeks, hard pressed in the fight, the darkness came τριλιπλοῦς. 'thrice-

ἀσπασίη τρίλλιτος ἐπήλυθε νύξ ἐρεβενή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἴκτωρ,

νόσφι νεῶν ἀγαγών, ποταμῷ ἐπι δινήεντι,  
ἐν καθαρώ, ὅθι δὴ νεκῶν διεφαίνετο χώρος.

ἔξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον

τόν ῥ' Ἴκτωρ ἀγόρευε δίφιλος· ἐν δ' ἄρα χειρὶ  
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρός  
αἰχμῇ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης.

τῷ ὃ γ' ἐρυσάμενος ἔπεα Τρώεσσι μετηνύδα.

“ κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἦδ' ἐπικούροι.

νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς  
ἀψ' ἀπονοστήσειν προτὶ Ἴλιον ἡμερόεσσαν·

ἄλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα

Ἄργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.

ἄλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ

δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους  
λύσασθ' ὑπέξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἔδωδῆν.

ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια υἷλα

καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίξεσθε,

wished for,' ποθεινή, Hesych. πολυλι-  
τάνευτος. Compare πολύλλιτος, Od.  
v. 445. Sup. ii. 387, εἰ μὴ νύξ ἐλθοῦσα  
διακρινεῖ μένος ἀνδρῶν.

490. ἀγαγών. Hector holds a council  
of war, withdrawing his men away  
from the Grecian ships, near to  
which he had hitherto kept his forces  
in the hope of burning the fleet.  
Thus, says the Schol., he would not  
be far from the city, and would be  
out of hearing of the enemy. The  
'eddyling river' is, no doubt, the  
Scamander or Xanthus; see on ii.  
877.—ἐν καθαρώ, 'in a clear spot,  
where there seemed to be room  
between the bodies' of the slain.  
This verse occurs also in x. 199.  
There is something very graphic and  
picturesque in this scene: the speech  
too of Hector is very characteristic  
both of the good general and the  
boastful and self-confident man. He  
has only just missed burning the  
fleet, through the on-coming of  
night. As it is, he advises his men  
to bivouac on the spot (ἐγγὺς νῆων καὶ  
τείχεος αὐλῶν θέσθαι, ix. 232), in order  
to prevent the escape of the Greeks

during the night. See ix. 235.

493—495. This passage occurred  
vi. 318—320. Similarly Telemachus  
in Od. ii. 10 holds a spear in his hand  
while he addresses the Greeks in a  
public meeting.

498. νῦν, 'on the present occasion;'  
'only lately;' cf. 182, 337, 348.—ὀλέ-  
σας, sc. πύρῃ. In πάντας Ἀχαιοὺς there  
is an almost ridiculous boast. The  
Schol. well remarks ὑπερηφανίας με-  
τός ὁ λόγος.

502, 503. For these lines see ix. 65,  
and compare vii. 282, νύξ δ' ἦν τε-  
λέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.

505. ἀξεσθε, though it may be the  
future, in the way of a command or  
exhortation, 'ye shall bring,' is prob-  
ably the epic aorist, as the Schol.  
Ven. remarks: οὐ μέλλοντα σημαίνει  
τὸ ἀξεσθε, ἀλλ' ἐν ἴσῳ τῷ ἀγετε. Inf.  
οἰσετε and ἀγετε in iii. 103, 105. Inf.  
545 we have ἀζοντο, where the com-  
mon reading was ἀξαντο, as here  
ἀξεσθε. Herodotus has the middle  
aorist, προσάξαντο, viii. 20. Compare  
also xiii. 47 and xxiv. 775.

506. οἰνίξεσθε, 'supply yourselves  
with wine.' Cf. vii. 472, ἐνθεν ἀρ' οἶνι-

σῆτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,  
 ὡς κεν παννύχιος μέσφ' ἦοὺς ἤριγενείης  
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη,  
 μὴ πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510  
 φεύγειν ὀρμήσωσιν ἐπ' εὐρέα νῶτα θαλάσσης.  
 μὴ μὴν ἀσπουδί γε νεῶν ἐπιβαίειν ἔκηλοι,  
 ἀλλ' ὡς τις τούτων γε βέλος καὶ οἰκοθι πέσση,  
 βλήμενος ἢ ἰῶ ἢ ἔγχει ὀξύοντι  
 νηὸς ἐπιθρόσκων, ἵνα τις στυγέησι καὶ ἄλλος 515  
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἄρηα.  
 κήρυκες δ' ἀνὰ ἄστου δίφιλοι ἀγγελόντων  
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας  
 λέξασθαι περὶ ἄστου θεοδμήτων ἐπὶ πύργων  
 θηλύτεραι δὲ γυναικες ἐνὶ μεγάροισι ἐκάστη 520

ζοντο κάρη κομόωντες Ἀχαιοί. But this verse is perhaps here interpolated. The accusative in the next line must depend on ἀεσθε preceding, or on some implied verb, like παρασκευάζεσθε.

508. μέσφα, = μέχρι, does not again occur in Homer. It is used by Theocritus, ii. 144, μέσφα τοι ἐχθές. See *New Cratylus*, § 181.

509. καίωμεν πυρὰ. Schol. πρὸς ἀσφάλεια μὲν ἑαυτῶν, κατάπληξιν δὲ τῶν πολεμίων. The burning camp-fires all night would show the Greeks that the Trojans were awake, and would deter them from attempting to escape.—διὰ νύκτα, 'in the course of the night.' Schol. ἀντὶ τοῦ κατὰ νύκτα. The καὶ belongs to μὴ, for μὴ καὶ ὀρμήσωσιν κ.τ.λ. "Tam altos spiritus sumserat Hector, ut noctu clam discessuros esse suspicaretur Achivos," Heyne.

512. μὴ μὴν κ.τ.λ. 'Not however without trouble let them embark leisurely on their ships, but (take care) that some one of them at least may nurse his wounds at home, being struck either with an arrow or with a sharp spear in the act of leaping upon his ship, in order that another too may fear to bring tearful war against the horse-taming Trojans.'—ἀσπουδί, Schol. ἀντὶ τοῦ μὴ ραδίως, μήπως χωρὶς σπουδῆς. Cf. xv. 476, μὴ μὴν ἀσπουδί γε, δαμασσάμενοί περ, ἔλοιεν νῆας ἐνσσέλου. xxii. 304, μὴ μὴν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην.—ἐπιβαίειν, virtually the same as the

imperative ἐπιβάντων.

513. ἀλλ' ὡς κ.τ.λ., supply ἀλλ' ὀράτε ὡς—πέσση, as Soph. Antig. 215, ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων. Or perhaps, ἀλλ' οὕτως ὅπως ἂν κ.τ.λ., 'in such a way as that they may' &c. Some read πέσσοι, with Aristophanes the critic. As in ἀλγέα πέσσει, and the like, the notion is that of brooding over, or slowly curing, a wound.

515. στυγέησι, see on i. 186, στυγέη δὲ καὶ ἄλλος ἴσον ἐμοὶ φάσθαι. For ὀξύοντι see on v. 50.

518. παῖδας—γέροντας. Those short of the military age (ἡλικία), or past it, were called ἀναγκαῖοι, pressed into service only in times of necessity. Aesch. Theb. 11, καὶ τὸν ἐλλείποντ' ἐτι ἦβης ἀκμαίας, καὶ τὸν ἐξῆβρον χρόνῳ.—λέξασθαι, *excubare*, to lie on the ramparts round the city for its protection, viz. in case the Greeks should attack it by night while the Trojan army was camping in the field, sup. 505 seqq. Cf. ix. 67, φυλακτῆρες δὲ ἕκαστοι λεξάσθων παρὰ τάφρον. ii. 515, ὃ δὲ οἱ παρελέξατο λάθρη. See on ii. 125.—θεοδμήτων, vii. 452. Schol. καθ' ὃ ὑπὸ θεῶν ᾠκοδομήθη τὸ τεῖχος τῆς Ἰλίου.

520. θῆλος γυνή is not a mere periphrasis, but means 'nursing, or suckling, woman,' as θῆλος ἐέρση is 'nourishing or fertilizing dew,' from the root θαλ, seen in θαλλεῖν, δαῖς θαλεία, τὰ θάλεια, 'good cheer,' xxii. 504, θαλίη, ix. 143. The comparative form of the adjective is like ἐπασσύτερος, ὀρέστερος, ἀγροτέρα, ἡμέτερος. The lighting

πῦρ μέγα καίοντων· φυλακὴ δέ τις ἔμπεδος ἔστω,  
μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπέοντων.

[ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω  
μῦθος δ' ὃς μὲν νῦν ὑγίης, εἰρημένος ἔστω,  
τὸν δ' ἠοῦς Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525  
ἔλπομαι εὐχόμενος Δίι τ' ἄλλοισίν τε θεοῖσιν  
ἐξελάαν ἐνθένδε κύνας κηρессиφορήτους,  
οὓς κήρες φορέουσι μελαινάων ἐπὶ νηῶν.

ἀλλ' ἦ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,]

πρῶι δ' ὑπηροῖσι σὺν τεύχεσι θωρηχθέντες 530  
νηυσὶν ἔπι γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρηα.  
εἴσομαι ἢ κέ μ' ὁ Τυδείδης κρατερὸς Διομήδης  
πὰρ νηῶν πρὸς τεῖχος ἀπόσεται, ἦ κεν ἐγὼ τὸν  
χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.

[αὔριον ἦν ἀρετὴν διαείσεται, εἰ κ' ἐμὸν ἔγχος 535  
μείνῃ ἐπερχόμενον. ἀλλ' ἐν πρώτοισιν, οἴω,  
κείσεται οὐττηθείς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,  
ἠελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὄς

of the fire in each house was intended to show that all the inhabitants were awake, and thus to guard against a surprise.

521. ἔμπεδος, not leaving their post for a moment.—τις, i. e. ἐκάστη τις.—λαῶν ἀπέοντων, while the army are passing the night in the field.

523. ὦδ' ἔστω, viz. both as to the manner of camping (503 seqq.), and the terms of the message to be sent to the city (517). The two next verses were omitted by the ancient critics, and also 528. Bekker is probably right in including 523—529 within brackets. The word ὑγίης does not belong to the old epic, and the compound κηρессиφορήτος, as the Schol. Ven. has well shown, follows no sound analogy. Translate: 'and let the advice which for the present is salutary be regarded as spoken; but further orders I will deliver on the morrow before the horse-taming Trojans.'

526. ἔλπομαι κ.τ.λ. 'I trust that, by praying to Zeus and the other gods, I shall drive out from this land of ours these dogs to be the prey of fate,' ὥστε κήρεςσι φορεῖσθαι. (Doederlein). Hesych. τοῦς ὑπὸ τῆς εἰμαρμένης μετετηγεμένους, ἢ ἀποθησομένους

ἐνθένδε ὑπὸ τῶν μοιρῶν. Perhaps the true sense is, 'possessed by evil fates,' viz. in coming hither. Hor. Sat. ii. 3. 135, 'malis dementem actum Furiis.' Compare θεοφόρητος. *Malò fato advectos*, Heyne.

529. ἐπὶ νυκτὶ, 'for the night.' See on x. 48.

530. This verse occurs xviii. 277, and this and the next *ibid.* 303—305.

532. εἴσομαι κ.τ.λ. 'I shall (soon) know whether that son of Tydeus, the sturdy Diomedes, is to drive me back from the ships to the (Trojan) walls, or I am to slay him, and carry off the gory spoils.'

535. αὔριον, τῇ αὔριον ἡμέρᾳ.—διαείσεται, *spectandam dabit virtutem suam*. 'On the morrow we shall know what his valour is worth, if he will but await my spear advancing against him.'

538. ἐς αὔριον seems indefensible after αὔριον in 535. The ancient critics had doubts about the genuineness of the passage, and Bekker seems to have rightly omitted 535—541.—εἰ γὰρ κ.τ.λ., compare xiii. 825, εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγώχοιο εἶην ἡμάτα πάντα, τέκοι δέ με πότνια Ἥρη, τιοίμην δέ κ.τ.λ., (where 540, 541 are repeated.) 'Would that I were

εἶην ἀθάνατος καὶ ἀγήραος ἤματα πάντα,  
 τιοίμην δ' ὡς τίειτ' Ἀθηναίη καὶ Ἀπόλλων,  
 ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.]”

ὧς Ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.  
 οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 δῆσαν δ' ἰμάντεσσι παρ' ἄρμασι οἷσι ἕκαστος·  
 ἐκ πόλιος δ' ἄξαντο βόας καὶ ἴφια μῆλα

καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο  
 σῆτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.

[ἔρδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἰσω  
 ἠδεΐαν. τῆς δ' οὐ τι θεοὶ μάκαρες दाτέοντο,  
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή

καὶ Πριάμος καὶ λαὸς ἐνμελίω Πριάμοιο.]

οἱ δὲ μέγα φρονέοντες ἀνὰ πτολέμοιο γεφύρας  
 εἶατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.  
 ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην

φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήμενος αἰθήρ·  
 [ἔκ τ' ἔφανε πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι  
 καὶ νάπαι· οὐρανὸθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,]  
 πάντα δὲ εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμίν'

as surely immortal and ever youthful  
 all my days, as it is sure that this day  
 brings (i. e. to-morrow will bring) evil  
 to the Argives!

543. ἵππους ἔλυσαν. Cf. sup. 504. The  
 food given them is mentioned inf.  
 565.

545. ἄξαντο, an aorist used by Herod.  
 i. 190.

548—552. This passage, (549 excepted,  
 ed.) is not read in the ordinary edi-  
 tions, but is inserted by Doederlein  
 and Spitzner from Plato, Alcib. ii. ad  
 fin. With 549 compare i. 317, κνίση  
 δ' οὐρανὸν ἵκε ἐλισσομένη περὶ καπνῷ,  
 which shows the three following  
 lines to be inappropriate in this  
 place, since the rising of the savour  
 was taken as a proof that the gods  
 accepted a sacrifice.—τῆς δ' κ.τ.λ.,  
 “cujus ne minimum quidem dii cae-  
 lestes sibi dividerunt,” Spitzner.

553. μέγα φρονέοντες, Schol. Ven. ἐπὶ  
 τῷ πολέμῳ, τοιούτοι τῷ κεκρατηκέναι  
 κατὰ τὸν πόλεμον.—ἀνὰ γεφύρας, in the  
 open spaces or passages between the

lines, sup. 378.

555. ὡς δ' ὅτε κ.τ.λ. In a beautiful  
 passage,—the very rhythm of which  
 speaks the silent majesty of a starry  
 night,—the poet describes the num-  
 ber of camp-fires that were seen to  
 twinkle over the wide and dark  
 plain.—The stars are said to cluster,  
 or marshal themselves, round the  
 bright moon, because she forms as  
 it were the central object in the  
 sky: compare Aesch. Theb. 389, 390.  
 (Dind.)

557, 558. This distich occurs also in  
 xvi. 299, 300. By omitting it here,  
 as Bekker does on the authority of  
 Schol. Ven., the tautology in ἄστρα  
 φέρονται and ἄστρα εἶδεται becomes  
 more marked.—πᾶσαι σκοπιαὶ, all the  
 mountain-tops, the jutting peaks and  
 forest glens, stand out against the  
 sky; while from the sky, or welkin  
 beneath it, the clear upper ether  
 seems, as it were, to break out in  
 stars, lit. ‘bursts open from below it.’

559. γέγηθε. Because darkness is

τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων  
 Τρώων καιόντων πυρὰ φαίνετο Ἴλιόθι πρό.  
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πᾶρ δὲ ἐκάστῳ  
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.  
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,  
 ἔστεῶτες παρ' ὄχεσφιν, εὐθρονον Ἦῶ μίμνον.

ποιμέσιν οὐ τι φύλη, κλέπτη δὲ ἀμείνων,  
 iii. 11.

561. Ἴλιόθι πρό, as οὐρανόθι πρό in  
 iii. 3.

563. εἶατο, viz. as φύλακες, sup. 521.  
 In this distich an enumeration of the  
 Trojan forces is conveyed, viz. 50,000,  
 an exaggerated number, probably.  
 See Mr. Gladstone's 'Studies,' &c.,  
 vol. iii. p. 442.—σέλαι does not agree

with ἐκάστῳ, but the sense is, 'by  
 each bonfire sate fifty men, by the  
 light of it as it blazed.' This word  
 has the *i ascriptum*, not *subscriptum*,  
 because the *a* is naturally short,  
 the old dative being σέλαφι. So κέραι  
 ἀγαλά, xi. 385.

564. ἐρεπτόμενοι, see ii. 776.—κρὶ  
 λευκὸν κ.τ.λ., the food ordered sup.  
 504.—παρ' ὄχεσφιν, sup. 544.



## ARGUMENT OF BOOK IX.

(From Heyne's Edition.)

WHILE the Trojans are keeping their watch, the Greeks spend the night in anxious care. Agamemnon, despairing now of safety, summons a council and advises a return home. Diomedes rises to upbraid the king for his cowardly views, and is applauded by the people. Nestor recommends the posting of sentinels by the Greek camp, and that they should recruit themselves with a banquet, at which further measures can be discussed. The king acts accordingly. After the banquet Nestor advises that they should endeavour to pacify Achilles. Agamemnon is willing to accept the proposal, and specifies the gifts he will offer to regain the friendship of the hero. An embassy to Achilles is appointed, and at once proceeds on the mission. They find Achilles playing on the lute, with Patroclus at his side, and are courteously received by him. After taking refreshments, Ulysses commences the address. Achilles gives a somewhat blunt reply. Phoenix follows next, and uses arguments of a different nature in hopes of subduing his obstinate pride. Achilles however still refuses to comply, and insists on Phoenix remaining for the night in his tent, while Ajax and Ulysses are dismissed. After a further, but not more successful attempt on the part of Ajax to appease him, Ajax and Ulysses return to report the answer they have received to the Greeks. They are panic-stricken at the tidings; but Diomedes chivalrously recommends them to renew the attack on the morrow.

ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς  
θεσπεσίῃ ἔχε φύζα, φόβου κρύνεντος ἑταίρη,  
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.  
ὡς δ' ἀνεμοὶ δύο πόντον ὀρίνετον ἰχθυόεντα,  
Βορέης καὶ Ζέφυρος, τῷ τε Ὀρηγήθεν ἄητον,  
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαυνοί  
κορβύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·  
ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρείδης δ' ἄχει μεγάλῳ βεβολημένος ἦτορ  
φοῖτα κηρύκεσσι λιγυφθόγοισι κελεύων  
κλήδην εἰς ἀγορῆν κικλησκέμεν ἄνδρα ἕκαστον,  
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.

2. θεσπεσίῃ φύζα, 'a general panic.' Hesych. *φύζα* φύγη, φόβος, ἀθυμία, δειλία. The word is probably a form of φύγη, like μειζων for μειών, through φύγια = φυγ-γα. So also *φυζανικός* in xiii. 102, and *πεφουζότες* in xxi. 6; but the notion of *flight*, *timidity*, as well as merely of *flight*, attaches to it.—θεσπεσίῃ is great and general; see Lexil. p. 358. Personified, this panic is styled the 'attendant of dread rout,' inasmuch as it is inseparable from it.—κρύνεντος, Schol. φρικτοῦ, φοβεροῦ. So κρύνει μάτευμα, 'an alarming oracle,' Pind. Pyth. iv. 73.

3. βεβολήατο, formed as from βολεῖν, (root βελ, βολ, βαλ, ball,) *percussit erant*, differs from βεβλήατο, which was an ancient variant, *percussit erant*, the former being applied to mental, the latter to bodily suffering.

4. δύο ἀνεμοὶ. The meaning perhaps is, that a wind falls on the Asiatic coast, veering between west and north. Or the effects of two winds, i. e. either of them, on different shores, may be meant. The Schol. contends that the *two* winds symbolize the two emotions of grief and fear; and this is supported by ὡς ἐδαΐζετο θυμὸς, which may be rendered (8) 'was divided between two feelings.' So in xiv. 20, *δαΐζομενος κατὰ θυμῶν*.—Βορέης, pronounced *Bor-yes* or *Bor-ys*, whence the Attic *βορραῖος*, Aesch. Theb. 527, = Ὀρηγήθεν, as Aesch. Ag. 192, *πρωαὶ ἀπὸ Στρυμόνος μολοῖσσι κακότηλοιοι, νηστίδες, δυσσορ-μοι*. Whether the effects are described as felt in the Troad, or on some part of the Asiatic coast familiar to the poet, it is vain to in-

quire.

6. ἄμυδις, 'at once,' 'at the same time,' Schol. ἅμα τῷ πνεύσει τοὺς ἀνέ-μους.—κορβύεται, 'rises in a crest of foam,' i. e. the waves, dark from the reflection of the clouds, are covered with patches of white. Schol. κορ-φούται, αἰξεται. Cf. iv. 424, *πῶτα μὲν τε πρῶτα κορῶσεται*. The word is rare; Hesiod has Ζεὺς δ' ἔπει ὄν κάρ-θινεν ἔον μένος, Theog. 853, 'when he had raised his anger to its full height.'

7. παρέξ ἄλα. The Schol. compares *παρέκ μέγα τειχίον ἀνλῆς*, Od. xvi. 165, *παρέξ τὴν νῆσον ἐλαύνετε*, ib. xii. 276. Two ideas are combined; the throwing out of the sea-weed, and the strewing it along the coast, *παρ ἄλα*, Cf. Theocr. vii. 58, *τὸν τε ἵονον τὸν τ' εὔρον δὲ ἔσχατα φύκια κινεῖ*.

11. κλήδην, 'by special invitation,' *nominalim*. Hesych. *κλήδην* ἐλ-θοντα ἐπὶ τὴν ἑκάστου σκηνήν. Again; *κλήδην* [κικλήσκειν]· καλεῖν ἐξ ὀνό-ματος. Schol. *νικητὸς οὐσης καὶ πλησίον ὄντων τῶν πολεμίων οὐ πάντας καλεῖ, ἵνα μὴ τις παραγῆ γένηται*. It is to be observed that *ἀγορῆ* is here used im-properly for *βουλή*, the council of chiefs. Compare ii. 53 with ib. 93.

12. μηδὲ βοᾶν. Schol. *αὐτὸ τοῖ μὴ βοᾶν δέ*. They were not to make a loud or general or public proclamation, but quietly to summon the few.—αὐτὸς δέ, viz. to encourage the rest by his example.—*πονεῖτο, ἐπέειπε, ἀνήγαγε*, ii. 409. v. 84.—*μετὰ πρῶτοισι*, 'among the first of the chiefs,' i. e. none took more pains or more in-terest in the matter than he.

ἴζον δ' εἰν ἀγορῇ τετιηότες· ἄν δ' Ἀγαμέμνων  
 ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,  
 ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ. 15  
 ὥς δ' βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα.  
 “ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,  
 σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
 δυσκλέα Ἄργος ικέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 [οὐτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,  
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα  
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.] 25  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.  
 φεύγωμεν ξὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαργιαν.”  
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.  
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν 30  
 ὄψε δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης  
 “Ἀτρείδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,

13. *τετιηότες*, 'vexed at heart.' For this obscure word see on xi. 555. Cf. *φίλον τετιημένα ἦτορ*, viii. 437.

14, 15. *μελάνυδρος* and *δνοφερὸν ὕδωρ* refer to the dark aspect of rocks and trees. The same simile is applied to the gentle and sensitive Patroclus in xvi. 3. Mr. Trollope compares Eur. *Androm.* 532, *λείβομαι δάκρυσιν κόρας, στάζω, λισσάδος ὡς πετρας λιβάς ἀνήλιος ἀτάλαινα*. Id. *Suppl.* 80, *ἀπληστος ἄδε μ' ἐξαγαι χάρις γούων πολύπονος, ὡς ἐξ ἀλιβάτου πέτρας ὑγρά βέουσα σταγῶν*. Add *Androm.* 116, *τάκομαι ὡς πετρίνα πίδακίσσα λιβάς*.

17—25. It is remarkable, that the speech here delivered by Agamemnon is almost *verbatim* the same as that in ii. 110—113; but it is still more strange, that the proposal which was in the former place merely intended to deceive, should here be seriously given. From this manifest inconsistency some critics have argued that book ii., others that book ix., must be a later addition to the poem.

19. *τότε μὲν*, 'formerly, on the occasion of the dream;' or, as one of the Scholiasts explains it, 'when he sent us favourable omens at Aulis' (ii. 353).

29—31. For this oft-recurring passage (which may be termed a common-place in introducing a speech of Diomedes's), see vii. 398. inf. 693.—*ἄνεω*, 'silent,' probably a form of *ἄναοι*, i.e. *ἀδύνατοι αἰνεῖν*. Buttmanu inclines to regard it as an adverb, like *ἄφνω*. Thus in *Od.* xxiii. 93, *ἦ δ' ἄνεω δὴν ἦστο*, it seems at least indeclinable, as elsewhere *ἄκων* (i. 34). As the plural of *ἄνεως*, the accent should be *ἄνεω*. As an adverb, *ἄνεω* would be the true form, so that the question is one of much difficulty. See on ii. 323.

32. *σοὶ πρῶτα*, 'with you in the first instance,' viz. as the author of the proposal to return. He intimates, as the Schol. states, that he blames the others also for assenting to it.—*μαχήσομαι, μέμφομαι, λόγους ἐναντιώσομαι*.—*ἦ θέμις ἐστὶ*, as is the custom and established right; Schol.

ἢ θέμις ἐστί, ἄναξ, ἀγορή· σὺ δὲ μή τι χολωθῆς.  
 ἀλκὴν μὲν μοι πρότον οὐνείδισας ἐν Δαναοῖσιν,  
 φῆς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35  
 ἴσαο' Ἀργείων ἤμην νέοι ἠδὲ γέροντες.  
 σοὶ δὲ διάνδιχ' ἔδωκε Κρόνου πάϊς ἀγκυλομήτωρ  
 σκῆπτρω μὲν τοι ἔδωκε τετιμῆσθαι περὶ πάντων,  
 ἀλκὴν δ' οὐ τοι ἔδωκεν, ὃ τε κράτος ἐστὶ μέγιστον.  
 δαιμόνι, οὕτω που μάλα ἔλπειαι νῆας Ἀχαιῶν 40  
 ἀπτολέμουσ' ἔμηναι καὶ ἀνάλκιδας ὡς ἀγορεύεις;  
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσονται ὡς τε νέεσθαι,  
 ἔρχεο· πάρ τοι ὁδός, νῆες δὲ τοι ἄγχι θαλάσσης  
 [ἐστᾶσ', αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλάι.]  
 ἀλλ' ἄλλοι μενέουσι κάρη κομώντες Ἀχαιοὶ 45  
 εἰς ὃ κέ περ Τροίην διαπέρομεν. εἰ δὲ καὶ αὐτοί,  
 φευγόντων ξὺν νηυσὶ φίλιην ἐς πατρίδα γαῖαν·  
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμων  
 Ἰλίον εὐρωμεν· ξὺν γὰρ θεῷ εἰλήλουθμεν."  
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50

ὡς νόμος ἐστὶν ἐκκλησίας μετὰ παρησίας λέγειν. He means, that in a public meeting complaints may be made against a king, which it would be unseemly to make in private conference. It was on this principle that Achilles had spoken so freely to Agamemnon in i. 121 seqq.

34. οὐνείδισας, viz. at iv. 370, where Agamemnon had exclaimed ὦ μοι, Τυδεὸς νιὲ δαΐφρονος ἱπποδάμοιο, τί πρῶσαισι; κ.τ.λ.—ταῦτα πάντα, about all the points of comparison you formerly drew between me and my father Tydeus, (iv. 399,) both young and old are well informed.

37. διάνδιχα, "divisim, e binis alterum," Heyne. "By halves, and not the whole" of the royal prerogative. Schol. τὴν τιμὴν εἰς δύο διελών καὶ μερίσας, τὸ ἑπὶ σοὶ ἔδωκε λέγει δὲ τὸ βασιλευμένω. With ἔδωκε we may supply βασιλεύειν εἶναι.

39. ὃ τε, i. e. ὅπερ, refers to ἀλκή, though attracted to the gender of the predicate, κράτος. Valour is a greater power or source of influence than sovereignty itself; or rather, it is the chief strength of sovereignty. "Ducis boni Imperatoriam virtutem esse," Tac. Agric. § 39.

40. ἔλπειαι. "Do you really believe, or do you expect they will prove as unwarlike and destitute of courage as you say?" i. e. as you said of me.

42. ἐπέσσονται, see vi. 361. inf. 398, and on i. 173.—ἄγχι θαλάσσης, shortly put for ἐγγύς σοι παρὰ θαλάσσης. Schol. Ven. εφορμοῖσιν αἱ νῆες πορευόμεναι. These reproaches, though painful to Agamemnon to hear, contained the welcome intimation that the Greeks were willing to continue the war freely and without compulsion. (Schol.)

46. εἰ δὲ καὶ αὐτοί, scil. φεύγειν θέλουσι. "If they too, as well as yourself, choose to go, let them go; then I and Sthenelus (see ii. 563, 564) will fight alone until we have attained the destruction (lit. found the end) of Troy;—τέκμων, see vii. 30, xiii. 20.

49. σὺν θεῷ, "with the favour of heaven," viz. as shown by the omens at Aulis, and the auguries of Calchas; whereas Agamemnon has been infatuated by Zeus, sup. 18. Heyne (from the Schol.) compares iv. 408, πεθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀγωγῇ, and ix. 792, σὺν δαίμονι.

50. ἐπίαχον, elsewhere (ii. 333, 394) μέγ' ἰαχον, "shouted assent."—ἀγασσά-

μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.  
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ  
 “ Τυδείδῃ, περὶ μὲν πολέμῳ ἔνι καρτερός ἐσσι,  
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.  
 οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοὶ 55  
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων,  
 ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἶης  
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις  
 [ Ἀργείων βασιλῆγας, ἐπεὶ κατὰ μοῖραν ἔειπες. ]  
 ἀλλ' ἀγ' ἐγὼν, ὃς σείῳ γεραίτερος εὐχομαι εἶναι, 60

μενοι, admiring (or expressing their admiration of), cf. iii. 224. vii. 404. inf. 431.

52. Nestor, fearing perhaps a rupture between Agamemnon and Diomedes, by a judicious and moderate speech (like that in i. 254 seqq.) dismisses the question of superiority of the one over the other, conceding to Diomedes the valour of youth, (53—57), to Agamemnon the right of ruling as king (60).—περὶ, περισσῶς, περὶ πάντων.

54. ἔπλευ, ἔπλεο in i. 418. *Praestitisti te hac oratione*, Doederlein. Diomedes had accused Agamemnon both of bad advice (32) and of cowardice (39); in both these respects Nestor, perhaps with some irony, assures Diomedes that he excels,—as far, that is, as a very young man can excel in counsel. Thus μετὰ πάντας ὁμήλικας, ‘next after all of the same age as yourself,’ not only qualifies, but virtually negatives the praise. If ὁμήλικας could mean ‘of the same age as ourselves,’ the sense would be clearer; and so the Schol. Ven. appears to take it; “in both points in which he (Diomedes) had abused the king, Nestor says that he surpasses, but not so as to stand first (οὐκ ἄκρως), for he does not call him καρτερώτατος, that he may not annoy others who equally claim to be brave, [nor best in council,] but μετὰ πάντας ὁμήλικας, that he may not give pain to the seniors; besides, he intends to gainsay (ἀνατρέψαι) his address, for which reason he does not style him συνετώτατος.” (The words within brackets are not in the Scholium, but seem necessary to the sense.) Only, as Nestor was distinguished for his great age, and in fact was the

oldest of all, as Diomedes seems to have been the youngest, he had, properly speaking, no ὁμήλικες. Most translators err in rendering μετὰ πάντας as if it were μετὰ πάντων or μετὰ πάντων, whereas it means ‘next after,’ as μετ' ἀμύμονα Πηλεΐωνα in ii. 674.

55. ὀνόσσεται, ‘will disparage,’ or ‘consider unfairly said.’ He probably alludes to the complaint against Agamemnon in 34—36. (Schol.) Or, as Heyne explains it, ‘all will consider that you have rightly protested against returning, only you have not shown what is best to be done.’ Schol. ἐκφρασίσει καὶ μέμψεται. Cf. iv. 539, εἴθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών. So ἐπιμύθεσθαι, ‘not to be content with,’ Herod. vii. 169.—πάλιν ἐρέει, Schol. ἔμπανιν, ἐναντίως, as πάλιν δ' ὃ γε λάζετο μύθου, iv. 357.

57. ἦ μὴν, *sane quidem*; ‘it is true, you are very young, and might be a son of mine born last; but yet you give sage advice.’ Schol. ὅρα ὅποιοι οἱ ἔπανοι· σχεδὸν γὰρ αὐτῷ ἀπέειπε τὸ πᾶν τῆς συμβουλῆς, ὀλίγα αὐτὸς προσθήσειν ἔρων. In xiv. 112 Diomedes alludes to the disadvantage he feels in being the youngest of all, μὴ τι κῶτα ἀγάσῃσθε ἑκαστος, οὐνεκα δὴ γενεῆφι νεωτάτος εἰμι μεθ' ἡμῶν. The next verse is omitted by Bekker; and certainly the plural βασιλῆγας ill suits the remarks of Diomedes respecting Agamemnon alone. For βάζειν τινά τι see xvi. 207, ταῦτά μ' ἀγερόμενοι θάμ' ἐβάζετε.

60—62. ἀλλ' ἄγε κ.τ.λ. ‘But come, let me, who profess to be older than you, speak out and go through the whole question; and none shall disparage (or gainsay) my words, not even King Agamemnon.’ As ἄγε ἐξείτω is clearly the hortative sub-

ξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι  
 υἷθον ἀτιμήσει, οὐδέ κρείων Ἀγαμέμνων.  
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος  
 ὃς πολέμου ἔραται ἐπιδημίον ὀκρούεντος.  
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
 δόρτα τ' ἐφοπλισόμεσθα, φυλακτῆρες δὲ ἕκαστοι  
 λεξάσθων παρὰ τάφρον ὀρυκτῆν τείχεος ἐκτός.  
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,  
 Ἀτρείδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατος ἐσσί.  
 δαῖν δαῖτα γέρουσι· ἔοικέ τοι, οὐ τοι ἀεικές.

65

70

junctive, it follows that διίξομαι represents διίξωμαι. See on viii. 375. Schol. διελευσομαι τὰ πράγματα ἀπ' ἀρχῆς μέχρι τέλους. Cf. xix. 186, ἐν μοιρῇ γὰρ πάντα δίκαιο καὶ κατέλεξας. This is said in reference to οὐ τέλος ἴκειο above.—οὐδὲ κ.τ.λ., i. e. though Agamemnon had good reason to dislike the preceding speech of Diomedes.

63, 64. This distich is quoted by Aristophanes, Pax 1096, 1097.—ἀφρήτωρ, Schol. ὁ φρητρίας (ii. 362) καὶ συγγενείας μὴ τεχνῶν, ἀπάνθρωπος, ἀπολις καὶ συγγένειαν οὐκ ἔχων. 'Without the ties of relationship,' or excluded from the rights of succession and other privileges attaching to registered members of a phratry.—ἀθέμιστος, without a share in the laws and other common rights of citizens.—ἀνέστιος, without a settled home. Schol. ὁ γὰρ ἐστὶαν νέμων καὶ βίον ἐδραῖον τιμῶν τῆς πρὸς τοὺς οἰκείους ἀπέχεται στάσεως. Generally, the three relations of a citizen, social, political, and religious, appear to be described. But it is not quite clear at whom the remark is directed: Heyne thinks Nestor speaks of himself, and intends to say, that he does not desire war merely for its own sake. It may however apply to Diomedes and his too warlike speech (48, 49). By ἐπιδημίον not so much ἐμφυλίον, or intestine strife, seems to be meant, as a war that has visited a people and remains upon them, like a pestilence. One of the Scholiasts, interpreting it by ἐμφυλίον, adds λέγει δε τοῦτο αἰνιτόμενος τὸν Ἀχιλλέα. Heyne says, "ipsum Agamemnonem a perniciacia in dissidio civili fovendo deterret."

65, 66. These were the very words of Hector in viii. 502, 503, and (ex-

cept by the law of Homeric commonplaces), they have no right to be Nestor's words here. What follows about the φύλακες was equally Hector's advice (viii. 519—521). See the remarks on vii. 345.—ἕκαστοι, severally, each for his own company.—λεξάσθων, *excubent*, let them lie down on watch. See x. 181, where the guards are found by Nestor and Diomedes οὐχ εὐδοντες, ἀλλ' ἐγρηγοροῦντες. By τείχεος ἐκτός he appears to mean, in the space between the rampart of the Grecian camp and the outer moat, κατὰ μέσον τάφρον καὶ τείχεος, inf. 87. Schol. ἵνα ὀρώμενοι τοῖς πολεμίοις καταπλήσσοιεν αὐτοὺς, ἐσο δὲ ὄντες τῆς τάφρον ἀσφαλῆως ὄντι.

68. κούροισιν on the young men of birth; the fighting-men. See on i. 470.—ἔπειτα, after this plan has been offered for your acceptance.—σὺ μὲν ἄρχε, ἄρχετι ii. 345, be our leader both in council and in action. "Rerum agendarum fac exordium." Heyne, who however inclines to supply ὄσφι, i. e. *praei*, which would suit 89 inf. γέροντας ἦγεν ἐς κλισίην. Schol. πατὴρ λόγον καὶ πάσης συμβουλῆς προκαταβαλλε ἀρχάς.—βασιλεύτατος, see I. 239.

70. γέρουσι, for the seniors; partly, says the Schol., because Agamemnon would hear with better grace at a banquet old Nestor's free speaking; partly because companionship at table tends to make all friends.—εὐαίε τοι, 'it is quite right that you should do so, and by no means unbecoming.' A singular pleonasm; but Nestor urges the matter by putting it in the light of a duty. Whether τοι is the particle, or for σοι, in either or both clauses, is not clear.

πλείαι τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν  
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν  
 πᾶσά τοι ἔσθ' ὑποδεξίη, πολέεσσι ἀνάσσεις,  
 πολλῶν δ' ἀγρομένων τῷ πείσεται ὅς κεν ἀρίστην  
 βουλὴν βουλεύσῃ. μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75  
 ἐσθλῆς καὶ πυκνῆς, ὅτι δήιοι ἐγγύθι νηῶν  
 καίουσιν πυρὰ πολλά· τίς ἂν τὰδε γηθήσειεν;  
 νῦξ δ' ἦδ' ἡὲ διαρραΐσει στρατὸν ἡὲ σαώσει."

ὧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,  
 ἕκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80  
 ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,  
 ἠδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱὰς Ἄρῃος,  
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,  
 ἠδ' ἀμφί Κρείοντος υἱόν, Λυκομήδεα δῖον.

ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἕκατὸν δὲ ἑκάστῳ 85  
 κοῦροι ἅμα στείχον, δολίχ' ἔγχεα χερσὶν ἔχοντες.  
 καδὲ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·  
 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἄτρείδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν  
 ἐς κλισίην, παρὰ δὲ σφί τίθη μενοεικέα δαῖτα· 90  
 οἱ δ' ἐπ' ὄνειαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.

71. πλείαι, 'full.' Cf. ii. 226, πλείαι τοι χαλκοῦ κλισίαι.—ἡμάτια, Schol. ἀπ' ἑκάστην ἡμέραν. In Od. ii. 104 and Hes. Theog. 597, the word means *diurnus*, 'in the day-time,' and so Hesych. ἡμάτιοι ἡμερινοὶ αὐθημερινοί.—Θρήκηθεν, though in vii. 467 the supplies of wine for the Greeks are said to come from Lemnos.

73. ὑποδεξίη, means (or supplies) for giving entertainments. Hesych. χορηγία πρὸς ὑποδοχὴν. The ι is made long in *thesi* as in i. 205. ii. 588.—Bekker reads πολέων δὲ Φανασσεις. But cf. i. 288.

74. ἀγρομένων (epic aorist of ἀγειρω), 'when many are assembled' (or, 'of many assembled') 'you can follow the advice of him who gives the best counsel.'

75. χρεῶ, χρεῖα (αὐτῆς ἰκάμει), as in x. 43, χρεῶ βουλῆς ἐμὲ καὶ σε. Inf. 197, ἦ τὴ μάλα χρεῶ, where there is a similar ellipse.—ἐσθλῆς κ.τ.λ., Schol. πρὸς τὸ πείσαι Ἀχιλλεῖα.—πυρὰ πολλά, see viii. 562.

77. τίς ἂν κ.τ.λ. 'Who would be pleased at such tidings as *that!*' i. e. that is serious news to hear of. The accusative follows γηθήσειεν as ἡσθή- ναι τι, χαλεπαίνειν τι &c. The Schol. observes that this remark seems directed at Diomedes's boast, sup. 48.

78. νῦξ ἠδὲ, the result of this night's work, viz. the attempt to appease Achilles, will prove the ruin or the salvation of the army.

80. φυλακτῆρες, sup. 66.—ἀμφί, attending on, or following as their leader. See iii. 146. iv. 252. This is an Ionic usage, e. g. Herod. i. 63, οἱ ἀμφί Πεισίστρατον ἐσπεύοντες τοὺς Ἀθηναίους τρέπουσι. For Ascalaphus and Ialmenus see ii. 512; Meriones, Aphareus, and Deipyrus are mentioned xiii. 478. 479, with Ascalaphus.

85. ἔπτα, 'the (above) seven.'—κούροι, 'well-born youths,' sup. 68.—μέσον τάφρου, see sup. 67.

89. Nestor's advice (70) is here also carried out, as in the sending out of the guards.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρον πάμπρωτος ὑφαινέμεν ἤρχετο μῆτιν  
 Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·  
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν  
 “ Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
 ἐν σοὶ μὲν λήξω, σέο δ’ ἄρξομαι, οὐνεκα πολλῶν  
 λαῶν ἐσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλισεν  
 σκῆπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσι βουλεύησθα.  
 τῷ σε χρῆν περὶ μὲν φάσθαι ἔπος ἠδ’ ἐπακούσαι,  
 κρηγῆναι δὲ καὶ ἄλλω, δὲ ἂν τινα θυμὸς ἀνώγη  
 εἰπεῖν εἰς ἀγαθόν· σέο δ’ ἐξέται ὅτι κεν ἄρχῃ.  
 αὐτὰρ ἐγὼ ἐρέω ὣς μοι δοκεῖ εἶναι ἄριστα.  
 οὐ γάρ τις νόον ἄλλον ἀμείνονα τοῦδε νοήσει,  
 οἷον ἐγὼ νοέω, ἦμὲν πάλοι ἠδ’ ἔτι καὶ νῦν,  
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηίδα κούρην  
 χωομένου Ἀχιλλῆος ἔβης κλισίηθεν ἀπούρας

95

100

105

93. ὑφαινέμεν μῆτιν, see vi. 212. vii. 324.—καὶ πρόσθεν, ‘on former occasions also,’ viz. i. 282. vii. 123 (Schol.).

96. Nestor makes a speech remarkable for its caution; for he knows well that the topic he has to treat of is a very delicate one. He begins with a compliment to the king, and then adds, that his whole address, from the first word to the last, will be about *him*, because he has in fact all the power to act, while his counsellors can only suggest. The opening words are couched in the style of the solemn addresses to the gods, e.g. Theocr. xvii. 1, ἐκ Διὸς ἀρχώμεσθα, καὶ ἐς Δία λήγετε, Μοῖσαι.—θέμιστες, ‘jurisdiction,’ lit. decisions respecting disputed rights.—σφίσι, i. e. αὐτοῖς. Cf. ii. 206, where the present verse has been interpolated, with βασιλευῆν or ἐμβασιλευῆν for βουλεύησθα.

100. τῷ, ‘wherefore,’ viz. because men look to you as responsible for their safety. Heyne, placing a full stop at ἄρξομαι, and a colon at βουλεύησθα, regards τῷ = τούνεκα as answering to οὐνεκα, ‘because you are the king of many hosts, therefore’ &c.—περὶ, περὶ or ὑπὲρ πάντων, ‘it behoves you beyond others both to suggest words and to give them a fair hearing (when suggested by others); to carry them into effect too for another, whenever his mind prompts

any man to speak for good; for on you will depend (the accomplishment of) whatever he may originate,’ or ‘first propose.’ Schol. ἐν τῇ σῆ ἐξουσίᾳ ἔσται τὸ ἔργον τοῦτο δοκιμάσαι, ἢ τὸ τῶν λόγων καθάρθωμα σὺν ἔσται εἰς σὲ γὰρ ἀνενεχθήσεται. The nominative to ἀρχῃ is ὁ λέγων, viz. the ἄλλος of the preceding clause. Heyne and others explain ὅτι κεν ἀρχῃ by ὅτι ἂν κρατῇ. Doederlein more correctly renders it ‘ex te pendebit quicquid ille suaserit.’ So ἄρχειν λόγου Herod. ix. 48 and elsewhere.

106. ἐκ τοῦ ὅτε is explanatory of πάλοι καὶ νῦν, ‘no one will devise a better plan than this, which I have long had in mind; indeed, ever since you took Briseis from the enraged Achilles, contrary to my advice’ (lit. ‘not at all according to our sentiments,’ viz. as expressed i. 275). The plan alluded to is, of course, to endeavour to pacify Achilles. The formula ἐξ ἔτι τοῦ, which the Schol. explains ἀπ’ ἐκείνου τοῦ χρόνου εὐς τὸ νῦν, appears to repeat the ἔτι from the preceding verse.

107. Ἀχιλλῆος may depend on κλισίηθεν, or it may be the genitive absolute, and that in one of two senses; ‘what time he was enraged with you,’ or ‘thereby rousing his anger.’ Doederlein contends for the first of these.



οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἐγὼ γε  
 πῶλλ' ἀπεμυθεόμην. σὺ δὲ σφῷ μεγαλήτορι θυμῷ  
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,  
 ἠτίμησας· ἔλων γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν  
 φραζώμεσθ' ὥς κέν μιν ἄρεσσάμενοι πεπίθωμεν  
 δῶροσιν τ' ἀγανοῖσι ἔπεσσι τε μελιχίοισιν." 110

τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 "ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας. 115  
 ἀσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν  
 λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,  
 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.  
 ἀλλ' ἐπεὶ ἀσάμην φρεσὶ λευγαλέσσι πιθήσας,  
 ἅψ ἐθέλω ἄρῆσαι, δόμεναί τ' ἀπερείσι' ἅποινα· 120  
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους

109. ἀπεμυθεόμην, *dehortabar*, Hesych. and Schol. Ven. ἀπηγορευον, ἐκώλων.—μεγαλήτορι, 'haughty,' as μέγας θυμὸς and θυμὸς ἀγῆνωρ are often used. See inf. 255, σὺ δὲ μεγαλήτορα θυμὸν ἴσχειν ἐν στήθεσσι.—ὄν... περ is to be taken together.

111. In i. 356 nearly the same verse occurs.

112. φραζώμεσθα, 'let us consider.' He avoids the imperative φράζου, as the Schol. says, being more desirous to persuade than to command.—ὡς κεν πεπίθωμεν, *Attice* ὅπως ἂν πείσωμεν, 'how we may make friends with and win him to us by propitiatory gifts and gentle words.' The μιν depends both on the participle and the verb. So xix. 179, αὐτὰρ ἐπειτὰ σε δαῖτι ἐνὶ κλισίῃσιν ἀρεσάσθω.

115. Agamemnon, instead of being offended at Nestor's freedom, acknowledges his fault, and declares what gifts he is ready to offer to appease Achilles.—οὐ τι ψεύδος κ.τ.λ., a short way of saying οὐδὲν ψευδόμενος κατέλεξας, or οὐ τι ψεύδος ἔλεξας καταλέγων &c. The ἀπῆ, 'infatuation,' or ἄται, 'acts of folly,' form the usual theme with Agamemnon; e.g. sup. 18.

116. ἀσάμην. Cf. xi. 340, ἀάσατο δὲ μέγα θυμῷ.—ἀντί, ἀντάξιος. Schol. ἴσος ἐστὶ πολλοῖς ὁ εἰς ἀνὴρ, ὅταν ᾗ θεοφιλῆς.—ἀνὴρ. Not Nestor, but

Achilles, whom Agamemnon now perceives to have been the favourite of Zeus, because he has allowed the Achaeans to suffer for that hero's offended pride. The νυ is like ἄρα or τοι. Cf. i. 382, οἱ δὲ νυ λαοὶ θήσκον ἐπασσύτεροι.

119. λευγαλέσσι, ill-starred, unlucky. Hesych. χαλεπαῖς, καὶ τὰ ὅμοια. In xxi. 281, νῦν δὲ με λευγαλέω θανάτῳ εἴμαρτο ἀλώνας, it is a synonym of λυγρῶ, 'dismal.' The Scholiasts considered it to mean *olethriais*, as if *λοιγαλαῖαι*. The phrase in Pindar, *Pyth.* iv. 109, λευκαῖς πιθήσαντα φρασίν, seems connected with this, but is still more obscure.

120. ἀρῆσαι, ἀρέσασθαι, sup. 112. Properly, 'to please,' as in *Ar. Equit.* 359, τὰ μὲν ἄλλα μ' ἤρσας λέγων, as if from ἀρέσκω.—ἀπερείσια, see i. 13.

121. ὀνομήνω. The epic subjunctive here stands for the future, as in ii. 488, πληθύνῃ δ' οὐκ ἂν ἐγὼ μνησόμεαι οὐδ' ὀνομήνω. Cf. inf. 515.—ἀπύρους is explained by the Schol. to mean vessels of metal not used for placing on the fire, but to be kept as ornaments in the house. The αἰθωνες λέβητες, according to the same authority, are those εἰς πῦρ βαλλόμενοι. It may mean, 'bright,' 'burnished,' or in reference to the deep colour of copper.

πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.

οὐ κεν ἀλῆιος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,

125

οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,

ὄσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.

δώσω δ' ἑπτὰ γυναικας ἀμίμονα ἔργα ἰδυίας,

Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλεν αὐτός,

130

ἐξελόμεν, αἱ κάλλι ἐνίκων φύλα γυναικῶν.

τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσειται ἦν τότε ἀπήρων,

κούρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι

μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι

ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.

ταῦτα μὲν αὐτίκα πάντα παρῆσσειται· εἰ δέ κεν αὐτε

135

ἄστυ μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,

νῆα ἄλυσ χρυσοῦ καὶ χαλκοῦ νησάσσω

εἰσελθῶν, ὅτε κεν δατεώμεθα λιγὶδ' Ἀχαιοί,

Τρωιάδας δὲ γυναικας ἐέικωσιν αὐτὸς ἐλέσσω,

140

αἱ κε μετ' Ἀργεῖν Ἑλένην κάλλιστα ἔωσιν.

εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οἴθαρ ἀρούρης,

124. πηγούς, 'compact,' 'firmly-built'; *εὐπαγεῖς*, *εὐτραφεῖς*. So *κύματι πηγῶ*, *Od. v. 388*. The ancients wrongly explained it to mean 'black,' misled perhaps by the epithet *πηγεσιμάλλο* in *iii. 197*, where see the note.—*ἀθλοφόρους*, race-horses, trained to carry off prizes. Cf. *xi. 699*, *ἀθλοφόροι ἵπποι*—*ἐλθόντες μετ' ἀέθλια*.

125. *ἀλῆιος*. The ancient critics doubted whether this word was from *λεῖα*, 'booty,' or *λήϊον*, 'corn-land.' (See on *vi. 201*.) The general sense is, 'a man would not be poor either in possessions or in gold, who had all the wealth that my racers have won in prizes.' But 126 is perhaps an interpolation, for *ἀκτῆμων*, (*ἀνευ κτηματοῦ*), seems a late word; it is used by Theocritus *xvi. 33*, *πενίαν ἀκτῆμονα κλαίων*. The Ionic dialect rejoices in this form of adjective; compare *δεδῆμων*, *iii. 56*; *νοῆμων*, *Od. ii. 282*; *παυνημων*, *Herod. ii. 173*.

128. *ἀμίμονα ἔργα* refers to female skill in the art of embroidery or weaving.—*ἔλεν αὐτός*, when Achilles himself captured Lesbos. This event perhaps was described in some of the ballads called "prae-Homeric." See *inf. 271, 328—331*. The general-in-chief had a choice of captives, *εἰεν*

though he took no part in storming a city. The sense then is, 'I will give him back captives which he formerly won with his own spear.'

131. *μετὰ*, 'among,' i. e. superadded to them. *Schol. Ven. ἐστι δὲ ἐκτός* (i. e. *τῶν ἑπτὰ*) *ἢ Βρισηῖος*. This is clear from *xix. 245*, *ἐκ δ' ἄγον αἶψα γυναικας ἀμίμονα ἔργα ἰδυίας ἐπὶ, ἀτὰρ οὐδοατην Βρισηίδα καλλιπάρηον*—*κούρη*, not only 'the daughter,' but 'the lady-laughter.'—*ἐπὶ δὲ*, 'and besides,' as in *xxi. 373*, *εἴω δ' ἐπὶ καὶ τὸδ' ὁμοῦμαι*.

133. *τῆς*, for *ταύτης*, the genitive after *εὐνῆς*.—*ἢ θέμις*, *Schol. ὅπερ ἐστιν ἔθος ἀνθρώποις*. He merely speaks of the natural law of union between the sexes.

135. *αὐτε*, 'hereafter,' on another occasion.

138. *εἰσελθῶν*, 'let him enter the city when we Greeks are dividing the booty, and heap up for himself a ship with gold and copper in abundance.' The genitives depend on *νησάσσω* in the sense of a *πληρωσάσσω*. There is perhaps a play on the words, as the *Schol.* remarks, both here and *inf. 358*, *νησάσας εὐ νῆας*. So also in *πύλας Πηλιάδας μελίην*, *xvi. 142*.

141. *Ἀχαικόν*, the Peloponnesian as opposed to Pelasgic Argos, or Thes-

γαμβρός κέν μοι ἔοι· τίσω δέ ἐ ἴσον Ὀρέστη,  
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.  
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπῆκτῳ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα 145  
 τῶν ἦν κ' ἐθέλῃσι φίλῃν ἀνάεδνον ἀγέσθω  
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω  
 πολλὰ μάλ', ὅσ' οὐ πῶ τις ἐῖη ἐπέδωκε θυγατρὶ.  
 ἑπτὰ δέ οἱ δώσω ἐν ναίόμενα πτολίεθρα,  
 Καρδαμύλῃν Ἐνόπῃν τε καὶ Ἴρῃν ποιήεσσαν 150  
 Φηράς τε Ζαθέας ἠδ' Ἀνθειαν βαθύλειμον  
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελοέσσαν.  
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος·  
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβούται,

saly, ii. 681.—*οὐθαρ ἀρούρης*, 'rich in corn-land,' as *βωὸν ἐκ πῖαρ ἐλέσθαι*, xi. 550. Schol. τὸ γονιμώτατον καὶ κάλλιστον τῆς γῆς καὶ κάρπιμον. Virg. Aen. i. 531, 'potens armis atque ubere glebae.'

142. *κεν ἔοι = εἴη ἂν*, 'he may, if he pleases, become my son-in-law.'—*τηλύγετος*, see on iii. 175. The meaning 'delicately reared' is confirmed by *θαλίῃ ἐνὶ πολλῇ*, 'in much good cheer.'

145. Laodice and Iphianassa seem to be the same as Electra and Iphigenia in the tragedies. It has been inferred from hence that the sacrifice of Iphigenia was a story unknown to Homer, and the invention of later poets; but such inferences are not worth much, for variety in the Trojan legends was pretty sure to exist. We know indeed from Herod. ii. 117 that this was really the case.

146. *ἀνάεδνον*, 'without presents to the bride,' (or rather, perhaps, to her family for sanctioning the marriage.) This word, like *ἀνάεπτος*, contains the unmutated *ἀνά*, the origin, probably, of the so-called "a privativum." It had the force of our *un* in *unlike*, &c., and implied the reverse or negation of a quality.—*μείλια*, gifts, pleasing presents, *μελίγματα θυμοῦ*. Not only, he says, will I not exact the customary tribute from a son-in-law to a father-in-law, but I will myself give him marriage-gifts, viz. as *πρόικα* or dower with his wife. The *ἐπὶ* belongs by *tnesis* to *δώσω*, as in the next line *ἐπέδωκε*. The Attics

often use *ἐπιδοῦναι* in this sense, 'to make a free present,' viz. one that cannot be strictly claimed on the law of retribution.

150—152. Schol. *Μεσσηνίδες αὐταὶ πόλεις*. It is difficult to explain how Agamemnon, king of Argos, could have the right to confer on Achilles, as his son-in-law, whole cities, with their peoples and tributes (*δοῦναι*), so far from Argolis as in Messenia, 'furthestmost in Pylos,' i. e. at the southern end of the west side of the Peloponnese. The Schol. says, he may have held them in right of his Spartan wife Clytemnestra; or he may have regarded his brother Menelaus' property as his own in common (a questionable doctrine, surely, in this case). Perhaps the true explanation is, that the poet, as an Asiatic, had an imperfect idea of the geography, and took these names as he found them in other ballads. Pherae and Cardamyle are recognized in the maps, on the *sinus Messeniacus*; but the other coast-towns seem to be unknown. Herodotus mentions *Καρδαμύλῃν τὴν Λακωνικὴν* in viii. 73.

153. *νέαται, novissimae*, as in xi. 712. *Θρῠόεσσα* is a city on the Alpheus, *νεάτη Πύλου ἡμαθόεντος*. The ancient critics took *νέαται*, (al. *νάεται*, *κέαται*.) for a verb = *ναίονται*, and the Schol. Ven. expressly says *ἀντὶ τοῦ ἑσχατα*, *οὐκ εὔ*, as if he too thought it was a form of the perfect plural.

154. *πολύρρηγες*, rich in flocks. See on ii. 106, and compare *οἰνὴν θήλων ὑπόρρηγον*, x. 216.

οἷ κε ἐ δωπίνησι θεὸν ὡς τιμήσουσιν  
καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.  
ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.  
δημήτηω. Ἄϊδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·  
τοῦνεκα καί τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων.  
καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερος εἰμί  
ἦδ' ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι."

155

160

τὸν δ' ἠμείβετ' ἔπειτα Γεργήνιος ἱππότητα Νέστωρ  
"Ἀτρείδῃ κῦδιστε, ἀναξ' ἀνδρῶν Ἀγάμεμνον,  
δῶρα μὲν οὐκέτ' ὄνοσθ' ἀδίδωσ' Ἀχιλλῆϊ ἄνακτι·  
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα  
ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλλῆος.  
εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόφωμαι· οἳ δὲ πιθέσθων.  
Φοῖνιξ μὲν πρῶτιστα δῖφιλος ἤγησάσθω,

165

156. καὶ οἱ κ.τ.λ. 'And subject to his sceptre shall pay him rich dues.'—θέμιστας, 'rights,' lawfully claimed τέλη, paid by the vassal to the chief-tain. Schol. λιπαροὺς φόρους τελέουσιν. In the same sense of 'paying' τελέσαιμι is used in the next line. Heyne thinks the τέλη, fixed taxes, are opposed to δωτῖναι, voluntary offerings.

158. δημήτηω, 'let him be tamed,' a figure from breaking in a fierce animal.—Ἄϊδης τοι, 'Hades, we know, is stern and relentless, and not to be tamed; and that is the reason, in sooth, why he is to mortals the most hateful of all.' The καί τε in 159 nearly = τοι ὀδῆ που. It is not often made short before βρ. The inference to be drawn is, that Achilles will likewise become hateful unless he yields. Schol. διὰ δὲ τοῦ Ἄϊδου ἐδήλωσεν ὡς, εἰάν τις ἔσταν ἀμείλιχος, βδελυρὸς τοῖς πάντιν ἔσταν. Inf. 312 Hades is made a type of whatever is most odious, ἐχθρὸς γάρ μοι κείνος ὄμιος Ἄϊδαο πύλησιν κ.τ.λ. xx. 64, οἰκία (Ἄϊδου) σμερδαλέ' εὐρώεστα, τὰ τε στυγέονται θεοὶ περ.

160. ὑποστήτω. 'Let him be subject to me.'—ὅσσον, καθ' ὅσον, ὅσῳ μᾶλλον. The king stands on his rights in a dignified way, and does not have recourse to any abject concession or entreaty.—προγενέστερος, viz. αὐτοῦ. If he will not obey me as his king, let him reverence me as his senior.

164. οὐκέτι κ.τ.λ. After what you have said, no one can justly call your proposals unfair or your offers inadequate. Cf. sup. 55. Heyne is wrong in saying that οὐκέτι in Homer is simply for οὐκ. Like ἔπειτα, the ἐτι implies that things have come to a certain point, after which further results are likely or not likely to happen.

165. κλητοῦς. Schol. πρέσβεις ἐπιλέκτους, τοὺς ἀπὸ τοῦ καλεῖσθαι αἰρουμένους. Compare κλήρη, sup. 11. Hesych. κλητός· ὁ ἐξ ὀνόματος κεκλημένος, ἢ ὁ ἐνδοξος. Having obtained the consent of Agamemnon, Nestor loses not a moment in making preparations for effecting a reconciliation with Achilles.

167. εἰ δ' ἄγε. 'Come therefore, these (envoys) I will select (look after, or see to), and let them comply.'—τοὺς, i. e. τοῦτους. It might however also = οὓς ἂν ἐπιόφωμαι, αἳ δὲ πιθέσθων. Hesych. ἐπιόφονται ἐπιλέγονται. So Od. ii. 294, τῶν (sc. ἰγῶν) μὲν τοι ἐγὼν ἐπιόφωμαι ἢ τις ἀρίστη. The epic future with ἂν here represents the Attic optative; see on viii. 375.

168. πρῶτιστα. First of all I will nominate Phoenix (the aged friend and former tutor of Achilles), not as an ambassador himself, but to precede and introduce them. Schol. πέμπεται ὁ Φοῖνιξ οὐχ ὡς πρεσβευτῆς· δύο γὰρ ἦν ἕδος πρεσβευτῶν ἀλλ' ἰσὺ τοῖς πρεσβευταῖς συλλαβῆται. He does

αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·  
κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπίσθων. 170

φέρετε δὲ χερσὶν ὕδωρ, ἐυφημησαί τε κέλεσθε,  
ὄφρα Δὺ Κρονίδῃ ἀρησόμεθ', εἴ κ' ἐλήσῃ."

ὣς φάτο, τοῖσι δὲ πᾶσιν ἐαδῶτα μῦθον ἔειπεν.

αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
κῶροι δὲ κρητήρας ἐπεστέψαντο ποτοῖο, 175

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.

αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ' ὅσον ἤθελε θυμός,

ὠρμώντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρείδαο.

τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἵπποτα Νέστωρ,  
δειδῖλλον ἐς ἕκαστον, Ὀδυσσῆι δὲ μάλιστα, 180

πειρᾶν ὡς πεπίθιοιεν ἀμύμονα Πηλεΐωνα.

τὼ δὲ βήτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,

in fact take a very important part in the embassy, by his long speech inf. 434 seqq.

169. Ὀδυσσεύς. He appears to have been appointed from his consummate skill as an orator, iii. 223. Ajax certainly was no orator, but he would best represent, so to say, the military urgency of the case. And both were the special friends (Ἀχαιῶν φίλτατοι, inf. 288) of Achilles.—ἐπεῖτα answers to πρώτιστα, 'followed by Ajax and Ulysses,' as we say.

170. Εὐρυβάτης. Whether he was the herald of Agamemnon, mentioned together with Talthybius in i. 320, or the herald of Ulysses, ii. 184, Od. xix. 247, may be doubted. The Schol. Ven. says the latter is meant, since Achilles would have been exasperated if he had seen the Eurybates who took away Briseis. The name seems derived from the office, viz. from the herald's missions to far places, ἀπὸ τοῦ διαφέρειν κηρύγματα, Eur. Suppl. 382. The other herald, Odios, is not elsewhere mentioned.

171. κέλεσθε, give the order for εὐφημία, or religious silence, to be observed. This is addressed to the heralds, as appears from 174. So important a mission was commenced by invoking the favour of Zeus. The shorter ceremony, in lieu of a sacrifice, was simply the pouring of libations. As in a sacrifice they always feasted, so in libations drinking followed to their hearts' content (177).

—ὄφρα, with a future, see viii. 111.

173. ἐαδῶτα, 'pleasing,' an epic perfect from a root *Faδ*, lengthened, in the present, into ἀνδάω, as λαμβάνω, λανθάνω, from λαβ, λαθ.

175, 176. For this distich see i. 470.

180. δειδῖλλον ἐς ἕκαστον, *oculis modo in hunc, modo in illum coniectis*, Heyne. Hesychius and the Schol. διανεύων τοῖς ὀφθαλμοῖς, περιβλέπων, κατὰ τὸ δέον διαστρέφων τοὺς ὀφθαλμούς. They appear to have referred the latter part of the compound to ἰλλειν or ἰλλῶς, used of rolling or distorted eyes, e. g. Ar. Thesm. 846, ἰλλῶς γεγένημαι προσδοκῶν. Perhaps it is only a termination, as in ναυτίλλειν, and the first part of the root is *den, dou, or din*, (δένδρον, δονεῖν, δινεῖν, &c.,) as Doederlein suggests, who thinks the meaning is, 'coming up to and speaking first to one and then to another of the ambassadors.'

*ibid.* Ὀδυσσῆι, viz. ἐπέτελλε or ἐπιτέλλων. He gave especial charge to Ulysses to use his best efforts, because he had confidence in his skill as an orator. See iii. 223.

182. τὼ δὲ, the two envoys, Ajax and Ulysses. Of Phoenix, as a subordinate character at present, no special mention is made.—παρὰ θίνα, along the shore towards the station or camp of Achilles at Sigeum. The nearness to the sea of itself would suggest the invocation of the powers of that element; moreover, as the Schol. reminds us, Achilles had a sea-

πολλὰ μάλ' εὐχομένω γαιήοχῳ εἰνοστιγαίῳ  
 ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185  
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ  
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν  
 τὴν ἀρετ' ἐξ ἐνάρων, πόλιν Ἠετίωρος ὀλέσσας·  
 τῇ δ' ἄγε θυμὸν ἔτερπει, αἶειδε δ' ἄρα κλέα ἀνδρῶν.  
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190  
 δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰεῖδων.  
 τῷ δὲ βάτην προτέρω, ἡγήετο δὲ διὸς Ὀδυσσεύς,  
 στὰν δὲ πρόσθ' αὐτοῖο. ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς  
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασεν.  
 ὣς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἴδε φώτας, ἀνέστη. 195  
 τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

nymph for his mother, and of the marine gods generally Poseidon was the king.—πεπιθεῖν, 'that they might persuade,' as I. 100, τότε κέν μιν ἱλασσάμενοι πεπιθοίμεν. The aorist infinitive, with reference to future time, commonly follows εὐχομαι, ἐπιξίω, &c.—μεγάλας φρένας, μέγαν θυμὸν, the haughty spirit.

185, 186. Compare i. 328, 329.

186. φόρμιγγι. Achilles was said to have learnt this art from the Centaur Chiron. This scene, as Heyne remarks, was a favourite one with Greek poets and artists. A vignette from an ancient gem decorates the first page of this book in his edition; and one of the painted Greek vases in the British Museum (No. 994) exhibits a similar design, viz. Achilles seated, playing the lute and singing. In the latter, a herald with a long staff, cloaked and capped, stands on each side. These doubtless represent the entrance of Odysseus and Eurybates, sup. 170; though the vase is officially described as representing "Achilles and the Myrmidons."

187. ζυγόν, the cross-bar to which the strings are attached.

188. ἀρετο, ἤρετο, a transitive epic aorist of αἶρω. (The form ἤρατο prevailed in the later dialect.) Achilles had taken or selected this lute in his share of the spoils, after capturing Thebes.—Ἠετίωρος, see i. 366. ii. 691. vi. 396.

189. κλέα ἀνδρῶν, lays or legends

about heroes. This plural is of frequent occurrence, but can hardly be referred to κλέος. It seems inflected from an old noun κλήης (compare πλῆς, ii. 129), not syncopated from κλέα.

190. οἶος. There was no one in the tent with Achilles but Patroclus; and he was sitting watching his friend, not so much as one 'played to,' but as having only one care, that Achilles should be amused.—δέγμενος, 'waiting till he should have ceased;' cf. i. 479.

192. τῷ δὲ, not the two heralds, it would seem, but Ulysses and Ajax.—πρότερω appears to be the adverb, = πόρρω or πορρωτέρω, (inf. 199.) unless it means, that they preceded the heralds, whose presence is not expressly mentioned.

193. ταφῶν, surprised at the unexpected visit, especially at such an hour, for it was night.—The surprise is well expressed by αὐτῇ σὺν φόρμιγγι, lute in hand, just as he was, and without stopping even to lay it down.

196. δεικνύμενος, Hesych. δεξιόμενος, Schol. φιλοφρονούμενος λόγος. The idea of the word is, receiving them with a friendly wave or directing of the hand towards them. It contains the root δεκ, as in δεκνύειν, δεξιός, δάκτυλος, δέκα (the number symbolized by ten fingers), αἰγίτις &c. See *New Cratylus*, p. 301, note, ed. 3. The καὶ means, that though both stood up, Achilles did some-

“χαίρετον ἢ φίλοι ἄνδρες ἰκάνετον—ἦ τι μάλα χρεώ,  
οἷ μοι σκυζομένη περ Ἀχαιῶν φίλτατοι ἐστόν.”

ὡς ἄρα φωνήσας προτέρω ἄγε διὸς Ἀχιλλεύς,  
εἶσεν δ' ἐν κλισμοῖσι τάπησίν τε πορφυρέουσιν. 200

αἴψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἐόντα  
“μείζονα δὴ κρητῆρα, Μεινοιτίου νιέ, καθίστα,  
ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνε ἐκάστω·  
οἷ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάβρω.”

ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ. 205

αὐτὰρ ὁ γε κρείον μέγα κάμβαλεν ἐν πυρὸς αὐγῇ,  
ἐν δ' ἄρα νῶτον ἔθηκ' ὄιος καὶ πίονος αἰγός,  
ἐν δὲ σνὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα διὸς Ἀχιλλεύς.  
καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210

πῦρ δὲ Μεινοιτιάδης δαῖεν μέγα, ἰσόθεος φός.  
αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

thing more, viz. also greeted them. His address shows tact, self-possession, and courtesy. 'You are welcome; assuredly you are friends who have come: in sooth some urgent business (has brought you here), who are to me, though offended (with them), the best friends of all the Greeks.' This passage also much resembles i. 334, χαίρετε κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν, ἄσπον ἴτ', κ.τ.λ.—φίλτατοι, cf. inf. 521.

200. κλισμοῖσι, chairs, seats with backs to lean against, as distinct from θρόνοι, stools. Cf. Od. i. 145, ἐξεῖθς ἔζοντο κατὰ κλισμούς τε θρόνους τε.

202. καθίστα, 'set a larger wassail-bowl.' Cf. κρητῆρα στήσασθαι εἰλεύθερον, vi. 528.—ζωρότερον, 'more lively,' i. e. more sparkling wine. This adjective seems shortened from ζωρός, and contains the same root, ζεφ, that appears in ζῶω and ζῆν. Eur. Alc. 757, κελαινῆς μητρὸς εὐζωρον μέθυ. Herod. vi. 84, ἐπεὶν ζωρότερον βούλωνται πιέειν, ἐπισκῦθισον λέγουσι. Martial, referring to this passage, Epig. viii. 6. 11, renders it *invidius merum*.—κεραῖω is here a lengthened form of κεράω.—ἐντυνε, 'get ready,' or bring out for use.

204. οἷ γὰρ, οὔτοι γάρ.—μελάβρω, here = κλισίη.

206. κρείον, 'a meat-tray,' *mensa carnaria* (Heyne), Schol. κρεοδόχον

ἀγγεῖον. Hesych. κρείον' ἀγγεῖον εἰς ὃ κρέα βάλλεται, i. e. a flesh-pot. But the idea of a block or tray of wood, πίναξ, better suits κάμβαλε (κατέβαλε). The epithet μέγα implies the abundance of the good cheer.—ἐν πυρὸς αὐγῇ, in the light or blaze of the fire. Od. vi. 305, ἦ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, ἠλάκατα στρωφῶσ' ἀλιπόρφυρα. This position was chosen that he might better see how to divide the meat into fit portions for cooking.

207. νῶτον, the back, or saddle, the prime part, vii. 321.—ῥάχιν, the chine, which was 'fed up with fat.' Cf. Od. viii. 475, νῶτον—νός, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφῇ. On the root θαλ see viii. 520. In Od. xiii. 245, τεθαλυῖα ἐέρση has a transitive sense, 'refreshing dew,' like θῆλυς ἐέρση.—σνὸς σιάλοιο, 'a greasy fat hog;' see *New Cratylus*, § 461. So xxi. 363, ἀπαλοτρεφὸς σιάλοιο.

209. τῷ, for him, viz. Achilles, (while he cut the meat,) the attendant held the tray, or perhaps, the joints over the tray. Heyne refers τῷ to Patroclus; but one does not see how three could be concerned at once in so simple an act.

210. μίστυλλε, cut them into small pieces; chops, or steaks, as we should call them, ready for the skewers and for broiling. See i. 465. vii. 317.

212. κατεκάη, had burned down, or

ἀνθρακίην στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,  
 πάσσε δ' ἄλδς θείου, κρατεντάων ἑπαίρας.

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἑλεοῖσιν ἔχευεν,

215

Πάτροκλος μὲν σίτον ἑλὼν ἐπένειμε τραπέζῃ  
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.

αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσοῦ θείου

τοίχου τοῦ ἐτέρου, θεοῖσι δὲ θῦσαι ἀνώγει

Πάτροκλον ὃν ἐταῖρον· ὃ δ' ἐν πυρὶ βάλλε θηλάς.

220

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

νεῦσ' Ἄϊας Φοίνικι. νόησε δὲ δῖος Ὀδυσσεύς,

low, so as to leave only the hot embers, which were made level at the top, and the spits placed over, not before, the fire. See on ii. 426. Od. iii. 65, οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο. Virg. Aen. v. 102, 'fusique per herbam *Sabycium* veribus prunas, et viscera torrent.'

214. *πάσσε ἄλδς*, he sprinkled them with (some) salt. The salt is called *θείου*, perhaps, from its use in sacrifices and the forms of hospitality. He seems to have thrown salt on the meat while roasting, as in Ar. Pac. 1074, τοῖς ἄλσι γε παστῆα ταυτί.

*ἰβιδ.* *κρατενταὶ* are stands, or racks, to hold the spits. He sprinkled the meat with salt, after he had raised it (on the spits) upon the racks on each side. Or if, with Aristarchus, we read *ἀπαίρας*, this will give us a good, though different sense; he sprinkled salt on the fire (as cooks now do, to clear it), having first lifted the spits from the racks.

215. *ἐλεοῖσιν*, on meat-boards, viz. trays or chargers for holding the cooked meat. Hesych. *μαγειρικοῖς τραπέζιοις*, Od. xiv. 431, ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα, βάλλον δ' εἰν ἑλεοῖσιν ἀολλῆα. The word is used in a well-known passage, Ar. Equit. 152; but the etymology is uncertain.—*ἔχευεν*, had strewed, or placed them as they came off, without order. Things are said *κεχυσθαι* when so thrown or flung about, as in xxiii. 775, τῆ ῥα βῶων κευχὴν ὄνθος. Herod. ii. 75, ἔστι δὲ ἄ χωρὸς ὄνθος ἐν τῷ αἰ ἀκανθαὶ κατακεχνηταὶ τοῖσδε τις.

216, 217. Very nearly the same distich occurs in xxiv. 625, 626. Cf. Od. i. 147, σίτον δὲ ὀμῶαι παρεγγήρον ἐν

*κανεοῖσιν*, where the plural seems to show that several bread-baskets used to be placed at intervals on or round the board.—*κρέα νείμεν*, because the laws of hospitality required that the master should himself help the guests to the choicest portions.

219. *τοίχου τοῦ ἐτέρου*, at, or against, the opposite wall, and full in front of Ulysses (his principal, or at least, the leading guest, sup. 192). This is called the genitive of place; and it so occurs also in xxiv. 598, in the same combination. The act arose either from custom, i. e. was a ceremonial one; or from a polite wish to watch the wants of his guest from a respectful distance; or, as the Schol. says, to be ready to converse with the principal envoy.—*θῦσαι*, to make the preliminary offerings to the gods; to say grace, as it were. But the ceremony was evidently connected with eastern fire-worship; the element was propitiated by offerings, *θηλαί*, which the fire was to consume; see this Persian and Egyptian doctrine expounded in Herod. iii. 16. Similarly in Od. xiv. 446, Eumæus in giving an entertainment to Ulysses ἀργαματα θῦσε θεοῖς αἰεγεγέτην.

220. *ὃν*, pronounced σῶν, *συμ*, as frequently in Homer.

223. *νεῖσε*, nodded, or made a sign, that he should begin. All this is very natural; Ajax, the soldier rather than the orator, and impatient of delay, wishes Phoenix to commence; for he thinks him the right man, as he was the senior, and had been the tutor of Achilles. But Ulysses, confident in his own superior powers, and feeling the delicacy and importance of the mission, anticipates him,



πλησάμενος δ' οἴνοιο δέπας δίδεκτ' Ἀχιλλῆα.

“χαῖρ' Ἀχιλεῦ. δαιτὸς μὲν εἴσης οὐκ ἐπιδευεῖς 225

ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο

ἡδὲ καὶ ἐνθάδε ἴνν' πάρα γὰρ μενοεικέα πολλὰ

δαίνυσθ'. ἀλλ' οὐ δαιτὸς ἐπήρατα ἔργα μέμηλεν,

ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες 230

δεΐδμεν' ἐν δοιῇ δὲ σόας ἔμεν ἢ ἀπολέσθαι

νῆας ἐυσσέλμους, εἰ μὴ σύ γε δύσειαι ἀλκῆν.

ἔγγυς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο

Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,

κῆήμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασίν

σχίσσεσθ' ἀλλ' ἐν νησὶ μελαίγησιν πεσέεσθαι. 235

Ζεὺς δέ σφιν Κρονίδης ἐνδέξια σήματα φαίνων

ἄστράπτει. Ἐκτωρ δὲ μέγα σθένει βλεμεαίων

μαίνεται ἐκπάγλως, πύσυνος Δίῃ, οὐδὲ τι τίει

and delivers a long and varied oration, in which he sets forth the deplorable position of the Greeks, and the various reasons why Achilles should no longer withhold his aid; and he concludes by enumerating the gifts he is authorized by Agamemnon to offer as a make-peace.

224. Perhaps,—if we are to defend the real antiquity of the passage,—we should read *πλήσας δὲ Φοῖνοιο δέπας κ.τ.λ.*—*δίδεκτο*, he pledged, or drank the health of; see sup. 196, and on iv. 4. Hesych. *ἔδεξιούτο, διὰ φιλίας ἡσπάζετο καὶ λόγῳ.*

225. *ἐπιδευεῖς*, supply *ἔσμεν*, sc. *οὐ μεμφόμεθα δαῖτα*, ‘we are not short of good cheer.’ He intends to compliment Achilles on the excellence of the dinner; but to tell him that they had already dined with Agamemnon, i. e. with Achilles’ most hated chief, does not seem judicious, as the Schol. observes; but he adds as an explanation, that the fact of their dining with both, as neutrals, may be suggestive of reconciliation between the two principals. Doederlein would supply *ὄντες*, as if the poet meant *οὐ δέομενοι δαιτὸς*, ἀλλὰ *δεΐδότες πάρεσμεν* (inf. 230); in which case the sentence is *ἀνακόλουθον*. It is not unlikely that 226, 227 are interpolated, and that the old reading was *δαιτὸς μὲν εἴσης οὐκ ἐπιδευεῖς δαινύμεθ’*.

230. *ἐν δοιῇ*, in *diubio*, ἐν *διασταγῳ*, *διχοστασίᾳ*, Schol. The root of this

word is *δοF*, Lat. *diub*; see Lexil. p. 213.—*εἰ μὴ σύ γε*, i. e. *εἰ μὴ γε σὺ*, ‘unless you indeed shall put on fight.’ Cf. xix. 36, *αἶψα μάλ’ ἐς πόλεμον θωρήσσο, δύσσο δ’ ἀλκῆν*. xx. 381, *φρεσὶν εἰμένος ἀλκῆν*.

232. *αὐλιν ἔθεντο, ἐστρατοπεδεύσαντο, ἠλίσσαντο*, ‘have made their bivouac.’—*ἔγγυς νηῶν*, see on viii. 490.

234. *πυρὰ πολλὰ*, see viii. 561.

235. *σχίσσεσθαι*. Doederlein explains this by *ἀποσχίσσεσθαι νηῶν*, ‘they declare they will no longer be kept off from; but will fall upon (and destroy) our dark galleys.’ The Schol. also takes the subject to be Τρῶες. Others, with Heyne, explain thus: ‘they say that we, the Greeks, will no longer endure (or, stand our ground), but will rush headlong into our ships (and escape).’ In this latter sense compare ii. 175. xi. 311, 824. xii. 107, 126. It is also supported by viii. 510, *μὴ πως καὶ διὰ νύκτα κάρη κομώντες Ἀχαιοὶ φεύγειν ὀρμήσων ἐπ’ εὐρέα νῶτα θαλάσσης*, and on the whole, it may justly be preferred.

236. *ἐνδέξια σήματα*, viz. the omens described in viii. 133, 170, when Zeus sent a thunderbolt to deter Diomedes, *σήμα τιθεὶς Τρώεσσι*. Ulysses thus assures Achilles that even Zeus is angry with the Greeks for offending him (Schol.). Compare ii. 353, *ἀστράπτων ἐπιδέξι’, ἐναίσιαμα σήματα φαίνων*.

238. *μαίνεται*. Hector is described as raging like a maniac, reckless alike

ἀνέρας οὐδὲ θεούς· κρατερῇ δέ ἐ λύσσα δέδυκεν.  
 ἀράται δὲ τάχιστα φανήμεναι Ἡῶ διαν 240  
 στεύται γὰρ νηῶν ἀποκοιφόμεν ἄκρα κόρνημβα  
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς  
 δηώσειν παρὰ τῆσιν ἀτυζομένους ὑπὸ καπνοῦ.  
 ταυτ' αἰνῶς δεῖδοικα κατὰ φρένα, μὴ οἱ ἀπειλας  
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245  
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεὺς ἱπποβότοιο.  
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ νῆας Ἀχαιῶν  
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.  
 αὐτῷ σοὶ μετόπισθ' ἄχος ἔσεται, οὐδέ τι μῆχος  
 ρεχθέτος κακοῦ ἔστ' ἄκος εὐρέμεν. ἀλλὰ πολὺ πρὶν 250  
 φράζειν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.  
 ὦ πέπον, ἦ μὴν σοὶ γε πατήρ ἐπετέλλετο Πηλεΐς,

of gods and men, partly to excuse the defeat of the Greeks, partly to disparage his valour, and partly to show Achilles that he can easily put down one who fights with such random fury (τὸν ἀπραιρέτως κινδυνεύοντα, Schol.).—τίει, cares for, values: see on xi. 555. As πίννος Διὶ must mean, that Hector feels assured of the favour of Zeus through the omens, (σηματά, 236,) οὐ τίει refers to his fearing no opposition, divine or human.

240. ἀράται. He prays that morning may soon appear, that he may finish the work of destruction interrupted by the night; cf. viii. 485, 500.

241. στεύται, he pledges himself, he confidently boasts: see ii. 597. iii. 83. v. 832.—κόρνημβα, the terminating ornaments of the stern, ἀκροστάλια, *aplustria*; the vessels being always drawn up with the prows seaward. They were also called ἀφλαστα. xv. 716. Ἐκτωρ δὲ πρὶν νηῶν ἐπεὶ λάβει, οὐκ ἔμελλε, ἀφλαστον μετὰ χερσῶν ἔχων.—αὐτάς, see i. 4.—ἐμπρήσειν πυρός, like πυρός θέρεσθαι, μελισσόμεν, &c., see ii. 415. vii. 410.—ἀτυζομένους, bewildered, flying wildly this way and that. So ἔπιπυ ἀτυζομένοιο πεδίοιο in vi. 38.

244. ταῦτα. Perhaps for διὰ ταῦτα, as Heyne explains it; or μὴ may be exegetical of ταῦτα, 'this, (namely) lest' &c.

245. εἶη, for ἔη or ἦ. See vii. 340.

247. εἰ μέμονας, εἰ θέλεις, if you have

a mind, or have the will, though late, to rescue the sons of the Achæans, in their present distress, from the turmoil of the Trojans. See Lexil. p. 303, where Buttman regards ἐρύεσθαι as a future middle. Compare ἐρύουσι = ἐρύουσι in xv. 351. For ἐρύεσθαι, 'to protect,' lit. 'drag from under,' see vi. 403, οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ. xiv. 422, ἐπέδραμον νῆας Ἀχαιῶν ἐλπομένοιο ἐρύεσθαι, sc. αὐτοῖ. xvii. 223, νῆπια τέκνα προφρονέως ῥύοισθε φιλοπολέμων ὑπ' Ἀχαιῶν.

249. ἄχος ἔσεται, viz. ἐάν μὴ πείθῃ.—μῆχος, μηχανή. Schol. Ven. ρεχθέτος τοῦ κακοῦ τούτου· καὶ γὰρ νῆων ἐμπρησθειῶν οὐκ ἔστι μηχανὴν εὐρεῖν. Heyne explains the construction thus: οὐδεμία μηχανὴ γενήσεται εὐρεῖν ἄκος τι κακοῦ ρεχθέτος. The sense may also be general, and κακοῦ may depend on μῆχος, 'there is no help for a mischief once done, (so as) to find a cure for it.' If κακοῦ referred definitely to νῆας ἐμπρήσειν sup. 242, we should expect ἔσται rather than ἔστι. Heyne, according to the above explanation, thinks the future is here elided.

250. πολὺ πρὶν. Not only before it is done, but long before. This well expresses the horror of the speaker at contemplating such an event.

252. ὦ πέπον, which in vi. 55 is a term of reproach, here and in xii. 322 means 'gentle sir.' The incident here alluded to, which must have been enlarged upon in the earlier epos, is also mentioned in vii. 125. inf. 439;

ἦματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπειν,  
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη  
 δώσουσ', εἴ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμόν 255  
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·  
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μάλλον  
 τίωσ' Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες.'  
 ὣς ἐπέτελλ' ὁ γέρον, σὺ δὲ λήθειαι. ἀλλ' ἔτι καὶ νῦν  
 παύε', ἕα δὲ χόλον θυμαλγέα. σοὶ δ' Ἀγαμέμνων 260  
 ἄξια δῶρα δίδωσι μεταλλάξαντι χόλοιο.  
 εἰ δέ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω  
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,  
 ἔπτ' ἀπύρουσ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265  
 πηγυοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.  
 οὐ κεν ἀλῆϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο,  
 οὐδὲ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσο' Ἀγαμέμνονος ἵπποιο ἀέθλια ποσσὶν ἄροντο.  
 δώσει δ' ἑπτὰ γυναικάσ ἀμύμονα ἔργα ἰδυίας, 270  
 Λεσβίδας, ἄσ, ὅτε Δέσβον ἐνκτιμένῃν ἔλεσ αὐτός,  
 ἐξέλεθ', αἶ τότε κάλλει ἐνίκων φύλα γυναικῶν.  
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τοτ' ἀπηύρα,  
 κούρη Βρισῆος· ἐπὶ δὲ μέγαν ὄρκον ὀμείτῃαι  
 μὴ ποτε τῆσ εὐνῆσ ἐπιβήμεναι ἢ δὲ μιγῆναι 275  
 ἢ θέμῃσ ἐστί, ἀναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.

and in xi. 765 seqq. a very similar passage occurs, in which the advice of Menœtius to his son Patroclus is recorded. It is clear that old Peleus understood well the weak point in his son's character, *temper*. That he warns him to restrain, and to remember that courtesy and cordiality towards all are the best virtues.

255. εἴ κ' ἐθέλωσι. Schol. ὡς οὐ δωσόντων, εἰ ἀνάξιος ὀφθεῖν τῆσ δωρεᾶσ.

257. ληγέμεναι ἐριδος seems to mean 'cease at once from any strife that may have commenced,' and which, if carried on, may bring you to mischief. In i. 210, Pallas says to Achilles ἀλλ' ἄγε, λῆγ' ἐριδος, in reference to his quarrel with Agamemnon. Here ἐρις can hardly stand for φιλονεικία gene-

rally, nor would λῆγε well mean 'abstain from.'

259. σὺ δὲ λήθειαι. He does not say, ἀμελείσ, but uses a gentler term of reproach. Schol. Ulysses undoubtedly had a "case" against Achilles; and he urges it with effect, though with much moderation.

260. ἕα, remit, lay aside.

261. ἄξια, equivalent to the injury you have received, or fancy you have received.

262. εἰ δέ, like εἰ δ' ἄγε in i. 302. There is perhaps an ellipse, as εἰ δέ θέλεις, or ἀπορείσ. The passage following to 299 is repeated from 122 sup.—ἐν κλισίῃσιν may be construed with ὑπέσχετο, or κείμενα may be supplied.

ταῦτα μὲν αὐτίκα πάντα παρέσσειται· εἰ δέ κεν αὐτε  
 ἄστν μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,  
 ἠῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι  
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280  
 Τρωιάδας δὲ γυναικας εἰκόσιν αὐτὸς ἐλέσθαι,  
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οἴθαρ ἄρούρης,  
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,  
 ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἔνι πολλῇ. 285  
 τρεῖς δέ οἱ εἰσὶ θύγατρεις ἐνὶ μεγάρῳ ἐνπήκτω,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·  
 τῶν ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἀγεσθαι  
 πρὸς οἶκον Πηλῆος· ὃ δ' αὐτ' ἐπὶ μείλια δώσει  
 πολλὰ μάλ', ὅσ' οὐ πώ τις ἐῆ' ἐπέδωκε θυγατρί. 290  
 ἐπὰ δέ τοι δώσει ἐν ναϊόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἰρὴν ποιήσσαν  
 Φηράς τε Ζαθέας ἠδ' Ἀνθειαν βαθλίλειμον  
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγυὺς ἀλός, νέαται Πύλου ἡμαθόεντος· 295  
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβούται,  
 οἳ κέ σε δωτήησι θεὸν ὡς τιμήσουσιν  
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ τοι τελέσειε μεταλλήξαιτι χόλοιο.  
 εἰ δέ τοι Ἀτρείδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300  
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοῖς  
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὡς  
 τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.  
 νῦν γάρ χ' Ἐκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι

279. The infinitive, as also inf. 281 and 288, is metrically necessary, as the third person of the imperatives used by Agamemnon, νηησάσθω, ἐλέσθω, ἀγεσθω, now changes to the second person.

300. ἀπήχθετο, ἀπεχθῆς ἦν, was hateful to you, viz. at the time of the dispute. We should perhaps supply with καὶ τοῦ δῶρα (νῦν ἀπέχεται),—κηρόθι, ἐν καρδίᾳ, the locative, Cf. Hes. Scut. 85, τῶν δ' ἄρα κηρόθι μᾶλλον.—σὺ δέ, 'yet do you' &c.—ἄλλους περ,

'others at all events, the whole host of Achaeans.'

303. ἦ γὰρ κ.τ.λ., 'for assuredly you would win from them great renown.' The dative is used as in iv. 95, πᾶσι δέ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο.

304. νῦν γάρ. 'For now you have a chance of capturing (i.e. slaying) Hector, since now he is likely to come quite near you with this fatal mad-fit upon him, whereby he boasts that the like of him is not to be found among all the Greeks who have been

λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305

οἱ ἔμναι Δαναῶν οὓς ἐνθάδε νῆες ἔνεικαν."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,

χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποσιπεῖν,

ἧ περ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται, 310

ὡς μὴ μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἔχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν

ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.

αὐτὰρ ἐγὼ ἔρέω ὡς μοι δοκεῖ εἶναι ἄριστα.

οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315

οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν

μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ.

ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι

brought hither in their fleet.' "Cum antea muris inclusum se teneret Hector cum Trojanis, inf. 352 seqq." Heyne. Compare ii. 29, *vñ γάρ κεν ἔλοις πόλιν εὐρύγυιαν Τρώων*. Achilles is indirectly complimented by being told that Hector would not come near him if he were in his sober senses. See sup. 238, *Ἐκτωρ—μαίνεται ἐκπάγλως*.

307. The reply of Achilles (which is very long, extending to 120 verses) is finely conceived, and perhaps Col. Mure is justified in calling it "the highest effort of Homer's dramatic art." (Critical History, vol. i. p. 307.) Contrasted with the good sense and moderate language of Ulysses, the pride, the intensity of hate, even the unpatriotic selfishness of the man, stand out, as it were, in bold relief. There is something of intended abruptness in the commencement of his address, *χρὴ μὲν δὴ*, 'I ought then, I suppose, frankly to deliver my reply, just as I am minded in this matter, and as it shall be accomplished.'—*ἀπηλεγέως*, Schol. *ἀποτόμως, σκληρῶς, ἀπαγορευτικῶς*. Hesychius adds *ἀπολελεγμένως*. Perhaps from *ἀπὸ* and *ἀλέγειν*, i. e. *ἀφροντίστως*, 'without regarding consequences.'—*ἀποσιπεῖν, ἐξειπεῖν*, as in vii. 416, *ἀγγελίην ἀπέειπεν*. Od. i. 373, *ἴν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω*.

311. *τρύζητε*, 'whine and whimper,' a contemptuous term, derived from the cooing of doves. Hence *τρυγόνες*

are 'tiresome chatterboxes,' Theocr. xv. 88. Hesych. *τρύζητε, ψιθυρίζετε, λογοποιήτε, γογγύζετε*.—*παρήμενοι*, viz. *ἐμοί*.—*ἄλλοθεν ἄλλος, ἄλλος ἐξ ἄλλου*, 'one after another.' He probably refers to the coming speeches of Ajax and Phoenix, and he tells them pretty plainly, that they may spare their eloquence, for it will be vain.

312. The *γάρ* gives a reason why he should speak out plainly, viz. because he detests insincerity in others. For Hades as an illustration of what is most odious to man, see sup. 159.

314. *αὐτὰρ ἐγὼ*. I however intend to tell you plainly what course I think the best.

315. The subject is *Ατρεΐδην*, the object *ἐμέ*. 'I have no idea of either Atreides persuading me (however he may succeed, by his bribes, with others) or the other Greeks; since, it seems (*ἄρα*), no gratitude attended my fighting always unceasingly against hostile men.' In mentioning *ἄλλους Δαναούς* he refers, as the Schol. observes, to 301, *οὐ δ' ἄλλους περ—ἔλεαυρε*.

318. *ἴση μοῖρα*. 'There is the same consideration (share of regard) whether one stays at home (or by the ships, inf. 332) or goes to the war; and a man is held in the same honour whether he be a coward or brave.' This is invidiously said in answer to the assurance of Ulysses in 302, that Achilles will be held in honour as a god.—For *ἴη* = *μῆ* see iv. 437. vi. 422.

ἐν δὲ εἴ τιμῆ ἤμην κακὸς ἦδὲ καὶ ἐσθλός.  
 κἀθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργώς. 320  
 οὐδὲ τί μοι περικείται, ἐπεὶ πάθον ἄλγεα θυμῷ  
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 ὡς δ' ὄρνις ἀπτήσι νεοσσοῖσιν προφέρῃσιν  
 μᾶστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῆ,  
 ὧς καὶ ἐγὼ πολλὰς μὲν αὐπνοὺς νύκτας ἴανον, 325  
 ἤμαρτα δ' αἱματόεντα διέπρησσον πολεμίζων,  
 ἀνδράσι μαρνάμενος ἄαρων ἔνεκα σφετεράων.  
 δώδεκα δὴ σὺν νηυσὶ πόλις ἀλάπαξ' ἀνθρώπων,  
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον  
 τῶν ἐκ πασῶν κειμήλια πολλὰ καὶ ἐσθλά 330  
 ἐξελόμεν, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον

320. This line, like the preceding, virtually repeats the same sentiment, that there is no use in action, since it is the same for all in the end.

321. περικείται, περισσὴν γίγνεται, Schol. περισσὴν τῶν ἄλλων ἀποκείται. Lit. 'Nor is aught stored up for me above the rest.'—ἐπεὶ πάθον, παθόντι, 'after all the pains I have endured.' So ἐπεὶ ἐμπεσε inf. 436.—παραβαλλόμενος is exegetical of πάθον, 'in constantly exposing my life to fighting.' He alludes to others, who have laboured less, having the benefit of the spoils of war.—παραβάλλεσθαι τι or τινα is used in ordinary Greek, e. g. Herod. vii. 10, Thucyd. ii. 44, and is very unlike the style and language of the ancient epos.

323. ὡς—προφέρῃσιν. For the subjunctive in similes see xii. 167.—προφέρειν is φέρουσα προβάλλειν, to bring and lay before the callow young. So xvii. 121, εἰ κε νέκυν περ Ἀχιλλῆι προφέρωμεν γυμνόν.—μᾶστακα κ.τ.λ., 'a mouthful, so soon as she has got it, though she fares poorly herself.' Hesych. μᾶστακα τὸ στόμα (Od. iv. 287), ἀπὸ τοῦ μασάσθαι, ἢ τὸ μᾶσμα. Schol. νῦν ἢ μεμασμένη τροφή. The sense is, 'as the mother bird labours to feed her young, while she gets nothing for herself; so did I fight for Agamemnon and Menelaus, that Helen might be regained, without claiming for myself the spoils I had won with the spear.' Theocritus imitates this passage, Id. xiv. 39, μᾶστακα δ' οἷα τεκνοῖσιν ὑπεροφίοισι χελιδῶν ἀγορρον ταχινὰ πέταται βίον ἄλλον ἀγέριεν.

Virg. Aen. xii. 474, 'pennis alta atria lustrat hirundo Pabula parva legens, nidisque loquacibus escas.' "Felix exemplum sollicitudinis pro aliorum salute," says Heyne.

324. κακῶς πέλει αὐτῆ, as inf. 551, τόφρα δὲ Κουρήτεσι κακῶς ἦν.

325. ἴανον, 'slept' (literally, but this does not suit αὐπνοῦς). The word is connected with ἄνω, ἀφ. to breathe. See Lexil. p. 492. 'Thus did I pass many a sleepless night and go through many a bloody day in fighting.'—διέπρησσον, διεπέρων.

327. This is a very obscure verse. Achilles did not 'fight with men on behalf of their wives,' but he fought with men to regain Menelaus' wife. Hence Doederlein renders it, 'fighting for husbands in behalf of their wives.' This use of ἀνὴρ seems rather doubtful; compare however xix. 295, ὄτ' ἀνδρ' ἐμὸν ὠκὺς Ἀχιλλεύς ἐκτενει. Schol. τολμηρῶς πολεμῶν πρὸς ἀδρας ὑπὲρ παίδων καὶ γυναίων βεβοκινούντων αγωνιζομένων. But this explanation implies the impossible ellipse of [μαχομένους] ὑπὲρ.—On ἴαρ, 'a wife,' see v. 486. The plural is put generally, but Helen is meant.

328. δώδεκα δὴ, 'twelve, as you know.' Some account of these raids into the Troad must have been given in the ancient epos, or "pre-Homeric" poems. The capture of these towns, and the dividing the booty, are often alluded to, e. g. i. 167. ii. 238.

331. ἐξελόμεν, 'I took, or selected, for myself.' He proclaims his own honesty in bringing to Agamemnon,

Ἄτρείδῃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῆσιν  
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.  
 ἄσσα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεύσιν,  
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μόνου Ἀχαιῶν 335  
 εἶλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων  
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν  
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας  
 Ἀτρείδης; ἧ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;  
 ἧ μῶνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340  
 Ἀτρείδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,  
 τὴν αὐτοῦ φιλεῖ καὶ κήδεταί, ὡς καὶ ἐγὼ τὴν  
 ἐκ θυμοῦ φίλεον δουρικτητὴν περ εἴουσιν.  
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἶλετο καὶ μ' ἀπάτησεν,  
 μή μευ πειράτω ἐν εἰδότος· οὐδὲ με πείσει. 345  
 ἀλλ' Ὀδυσσεῦ σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσιν  
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆιον πῦρ.  
 ἧ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,

as chief, even the prizes he might fairly claim as his own; and he invidiously intimates, that even what Agamemnon allowed him to keep, and then retracted, belonged of right to himself.

332. ὄπισθε, 'behind,' as we use the word, viz. *λελειμμένος τῶν ἐξιόντων*.—*ἔχεσκεν*, 'used to keep.' Cf. i. 167, *ἦν ποτε δασμὸς ἰκηται, σοὶ τὸ γέρας πολλὸ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχομαι ἔχων ἐπὶ νῆας*. It is clear from this that the βασιλεὺς or chief claimed a right to the spoils, and distributed them as he thought fit to his staff, reserving what he pleased for himself.

335. *ἔμπεδα, ἀκίνητα*, left in their places untouched.—*ἐμεῦ μόνου*, the real point of the complaint. He, who deserved the best, has been treated the worst of all.—*ἀλόχον*, invidiously said, though of a captive and a concubine.—*θυμαρέα, τῇ ψυχῇ ἀρεστὰ* (*ἀρεστήν*?) Hesych. The same combination occurs *Od. xxiii. 232*.—*τῇ παριαύων* (*sup. 325*) *τερπέσθω* is fiercely said: the implied sense is, 'he shall suffer for it yet.'

337. *τί δὲ δεῖ κ.τ.λ.* 'What is the reason why we have to fight with the Trojans? *Why* did Atreides assemble and bring hither his hosts?

Was it not on account of the fair-haired Helen?' He shows that Agamemnon has himself inflicted the very wrong, which he and the others came to redress for Menelaus.

340. *ἧ μῶνοι*, an ironical question. 'Perhaps we shall be told, that *their* love for their wives was something out of the common way, and therefore justified extraordinary means of redress.' 'Not so,' he objects; 'all right-minded persons love their wives, and so it was that I loved mine.' Hence, as Heyne observes, *Virg. Aen. ix. 138*, 'Conjuge prærepta nec solos tangit Atridas Iste dolor, solisque licet capere arma Mycenis.'

345. *ἐν εἰδότος*, *Schol. καλῶς ἐπισταμένον μου ὅτι ἀπατεῶν ἐστίν*.—*οὐδὲ, οὐ γάρ*.

347. *φραζέσθω*, 'let him take heed, let him devise some plan, with you and the other chiefs, to keep away the enemy's fire from the ships.' The idiom is the same as *ἀμύνει τί τινα* &c.

348. *ἧ δὴ κ.τ.λ.* 'Truly, he has performed many works of labour without me; he has built, as you know, a rampart, and he has carried a trench close by it, wide and deep, and in it (or, upon the margin of it) he has planted stakes; but with all this, he

καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ  
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν 350  
 ἄλλ' οὐδ' ὡς δύναται σθένος Ἐκτορος ἀνδροφόνοιο  
 ἴσχευ. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,  
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἐκτωρ,  
 ἄλλ' ὅσον ἐς Σκαίᾶς τε πύλας καὶ φηγὸν ἴκανεν  
 ἔνθα ποτ' οἶον ἔμμινε, μόγις δέ μεν ἔκφυγεν ὀρμῆν. 355  
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολέμιζέμεν Ἐκτορι δίῳ,  
 αὔριον ἱρὰ Διὶ βέεσας καὶ πᾶσι θεοῖσιν,  
 νῆγσας ἐὺ νῆγσας, ἐπὴν ἄλαδε προερεύσω,  
 ὄψεαι, ἦν ἐθέλησθα καὶ εἴ κέν τοι τὰ μεμήλη,  
 ἦρι μάλ' Ἑλλησποντον ἐπ' ἰχθυόεντα πλεούσας 360  
 νῆγσας ἐμάς, ἐν δ' ἄνδρας ἐρροσέμεναι μεμαῶτας.  
 εἰ δέ κεν εὐπλοῖην δῶν κλυτὸς εἰνοσίγαιος,  
 ἦματί κεν τριτάτῃ Φθῆνν ἐρίβωλον ἰκοίμην.  
 ἔστι δέ μοι μάλα πολλὰ τὰ κάλλιπον ἐνθάδε ἔρρων  
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν 365

cannot keep in check the might of the man-slaying Aegaeon: He appears to say, ironically, 'he has done so much without my help that he surely cannot want me now.' The Schol. remarks, that he appears to disparage the counsel of Nestor, by which all this was done, vii. 327 seqq.

351. *δύναται*, viz. as it now appears, by his asking *my* aid. 'Yet,' he continues, 'while I was fighting in the company of the Argives, Hector was unwilling to raise the fight far from the Trojan rampart, and only came as far as the Scæan gates and the oak-tree.' See v. 693. vi. 237.

355. *ἐνθα ποτ' κ.τ.λ.* 'There on one occasion he awaited me alone.' For *οἶος οἶον*, as Doederlein explains it, remarking that the incident is not elsewhere mentioned in the Iliad.

358. *νῆγσας ἐὺ νῆγσας*. For the play on the words see sup. 137. By *εὺ* he means abundantly, and with good stores, enumerated below, 365, 366.

359. *δύναται κ.τ.λ.* This verse occurred iv. 353. Compare also viii. 471.—'Ἑλλησποντον, the northern part of the Aegæan sea. The epithet is perhaps here a common-place.

363. *ἦματι τριτάτῃ*. This verse is cited by Plato in a well-known passage, *Crito*, p. 44. Three days seem

to have been the average voyage across the Aegæan: see Thucyd. iii. 3. Theoc. xiii. 29.

364. *κάλλιπον*, viz. at home in Phthia. *ἐνθάδε ἔρρων*, when I came here to my cost; 'on a fool's errand,' as we say. Schol. *ἐνθάδε μετὰ φόβας παραγενομενος*. Cf. viii. 239, νῆι ποικυλίῳ παρεθέμεν ἐνθάδε ἔρρων. 'Dicta hæc ad invidiam, ut Agamemnonis muneribus se non indigere doceat.' Heyne.—*ἄλλον*, besides, other than what I had before. Achilles had mentioned his own property, over which Agamemnon had no control, and which he desired him to take, i. 300.—*ἄσπρα*, 'I will take home for myself from hence.'—*ἄσπ' ελαχόν γε*, 'at least what I obtained by lot.' Opposed to these general acquisitions, from the sale of captives, the sack of cities &c., is the *γέρας* or special prize awarded by the chief, and now taken from him.

365. *χαλκὸν ἐρυθρόν*, probably 'copper,' the epithet distinguishing it from the ordinary *χαλκός*, or brass.—*πολιὸν σιδήρον*, 'grey,' 'hoar' iron. So adamant (or basalt) is called by Hesiod. Donaldson (*New Cratylus*, § 225) contends that it involves the same root as *polire*, and implies light reflected from a smooth surface.



ἡδὲ γυναικάς ἐυζώνους πολλίον τε σίδηρον  
 ἄξομαι, ἄσπ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,  
 αὐτίς ἐφρυβρίζων ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρείδης. τῷ πάντ' ἀγορευέμεν ὡς ἐπιτέλλω,  
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοί, 370  
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν  
 αἰὲν ἀναιδείην ἐπιειμένος. οὐδ' ἂν ἐμοὶ γε  
 τετλαίῃ κύνεός περ ἔων εἰς ὧπα ιδέσθαι.  
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ τι ἔργον·  
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν. οὐδ' ἂν ἔτ' αὐτίς 375  
 ἔξαπάφοιτο ἔπεσσι ἄλις δέ οἱ. ἀλλὰ ἔκηλος  
 ἔρρέτω· ἐκ γάρ εὐ φρένας εἴλετο μητιέτα Ζεὺς.  
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.  
 οὐδ' εἴ μοι δεκάκις καὶ εἰκοσάκις τόσα δοίῃ  
 ὄσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380  
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας

368. αὐτίς ἔλετο, 'has taken back to himself,' stronger than merely ἀφείλετο.

369. τῷ πάντα κ.τ.λ. The τῷ may either mean 'wherefore,' as in i. 418, or stand for τούτῳ, in the sense of τούτῳ οὐν ἀπαγγέλλετε, 'tell him before all his people every thing that I have said, i. e. do not omit a word of it through fear of offending him, that other Achaeans, as well as myself, may feel indignant, if perchance he thinks to cheat any one of them again, clad in impudence as he ever is.' Hesych. ἐπισκύζονται· ὀργίζονται.—ἔξαπατήσειν, τὸ γὰρ δόντα ἐπειτα ἀφελῆσθαι ἀπάτη ἐστίν· ὃ γὰρ ἐφῆσεν, οὐκ ἐποίησεν. Schol. Ven.

372. ἀναιδείην κ.τ.λ. This phrase was addressed to Agamemnon by Achilles in i. 149; so τοὺ κύνεος (with which compare κύντατον in x. 503) corresponds to κυνῶπα in i. 159. The sense seems to be, 'Yet, shameless as he is, he would not dare to look me in the face.'

374. συμφράσσομαι, will I join him in considering any plans or counsels of war. Cf. i. 536, οὐδέ μιν Ἥρη ἡγήνησε ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς ἀργυρόπεζα Θέτις.—ἔργον, supply συμπράξω from the context.

375. ἤλιτεν takes the accusative of the person, as in Hes. Scut. 80, ἀθανάτου μάκαρος—ἤλιτεν Ἀμφιτρυῶν, Theognis 1171, μεγαλὸς ἤλιτες ἀθανά-

τους. The Schol. remarks on the short sentences in this and the next three lines, so well expressing excitement and anger.—οὐδ' ἂν, ἀλλ' ἂν κ.τ.λ.—ἐπεσσι, by fair words and promises, viz. such as those he made to induce me to accompany him.—ἔξαπατήσκειω takes a medial form of aorist in xiv. 160, ὅπως ἔξαπάφοιτο Διὸς νόον—ἄλις, viz. ἔσται αὐτῷ τὸ ἀπαξ ἔξαπατήσαι με.—ἐκηλος, 'without molestation on my part.' He pretends to pity Agamemnon, as one possessed.—εἶ, i. e. οὐ ὅρ ἔθεν, = αὐτοῦ. Cf. vi. 234, ἐνθ' αὐτε Γλαυκῶ Κρονιδῆς φρένας ἐξέλετο Ζεὺς.

378. ἐν καρὸς αἴσῃ is an obscure phrase, perhaps adopted from the older epos, but not now found elsewhere. The ancient commentators, e. g. Hesychius and the Scholiasts, referred the word to Κῆρ, 'Fate,' or Κάρ, 'a Carian;' or τὸ κάρ = κάρα, ὁ ἔγκαρ, ἔγκαρος, = ἐγκεφάλου. The most probable meaning is *stocci eum facio*, 'I value him (or them, the gifts) at a hair's price.' In other words, the gifts are odious, and the giver is one whom I despise, and therefore I would not be beholden to him. The reading κηρὸς or Καρὸς ἐν αἴσῃ would only require the change of τῶ δέ μιν into τῶ δέ εἰ.

379. οὐδ' εἰ. The apodosis is at 386 inf.

381. The mention of Orchomenus

Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται,  
 αἶ θ' ἑκατόμυλοι εἰσι, δηκόσιοι δ' ἀν' ἑκάστας  
 ἀνέρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὄχεσφιν  
 οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385  
 οὐδὲ κεν ὧς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,  
 πρὶν γ' ἀπὸ πάσαν ἔμοι δόμεναι θυμαλγέα λάβην.  
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδαο,  
 οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι, 390  
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι  
 οὐδὲ μιν ὧς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,  
 ὃς τις οὔ τ' ἐπέουκε καὶ ὃς βασιλεύτερος ἐστίν·  
 ἦν γὰρ δὴ με σόωσι θεοὶ καὶ οἶκαδ' ἴκωμαι,  
 Πηλεύς θ' ἦν μοι ἔπειτα γυναικὰ γε μᾶσσεται αὐτός.  
 πολλὰ Ἀχαιῖδες εἰσὶν ἀν' Ἑλλάδα τε Φθίῃν τε, 395  
 κούραι ἀριστήων οἳ τε πολίεθρα ῥύονται·

and its traditional wealth may have been derived from earlier poems on Thebes and the history of Oedipus. By the word *ποινίσσεται* either the incoming of tributes or the offerings to the temples are meant. In the time of Pindar the place was famous for the cultus of the Graces, *Ol. xiv. 4*. The allusion to the Egyptian Thebes is not so easily explained. It seems very unlikely that the fame of it should have reached the ears of an Asiatic poet living at the period at which the *Iliad* is popularly supposed to have been composed. To Herodotus, who visited it (*ii. 3*), and perhaps described it in some of his *ἄλλοι λόγοι*, may be due the mention of it here, through the hand of a later poet. We may notice too the omission of the *F* in *ἐκάστας*. Nearly the same verse occurs in *Od. iv. 126*, Ἀκάνορῃ Πολύβοιο δάμαρ, ὃς ἐναὶ ἐνὶ Θήβης Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται. See also Plato, *Phaedr. p. 274, D*, τὴν μεγάλην πόλιν τοῦ ἀνω τόπου ἦν οἱ Ἕλληρες Αἰγυπτίας Θήβας καλοῦσι.

383. Heyne thinks that the numbers specified are merely poetical, like *Κρήτη ἑκατόμυλοις*, *ii. 649*.—ἀνά, not 'through' but 'to each gate,' in the relation of proportion.

387. πρὶν ἀποδοῦναι, before he has made recompense and atonement for all his grievous insults.

388. κούρην, see *sup. 288*.—γαμέω, the Ionic future; see *iii. 411*.

390. ἔργα, in accomplishments, or handy-works, i. e. embroidery.

391. ἐλέσθω, let him select for his son-in-law.—ἐπέουκε, *ἐπείκεις φαίνεται*. Cf. *εὐκίαν ἄκοιτιν*, 'a likely wife,' as we say, *inf. 399*.—*βασιλεύτερος*, see *x. 239*. In all this there is bitter sarcasm.

393. σόωσι. From *σῶω*, *σῶ = σώω*, 'if the gods should bring me straight through.'

394. μᾶσσεται (*Schol. ζητήσει*) was the reading of Aristarchus, and is preferred by Bekker. The common reading is *γαμέσσεται*, which perhaps is better, though in the unusual sense of *uxorem mihi parabit* (Heyne). Hesych, *ἐς γάμον ἄξει*, 'Will marry me a wife,' we might familiarly say in the same sense. Compare *διδάσσειν*, 'to get a son taught,' and *ἐκδοῦσθαι θυγατέρα* in *Herod. ii. 47*, 'to get a daughter given in marriage to a son.' *Ibid. i. 34*, ὁ δὲ ἀγεται μὲν τῷ παιδί γυναικα, *Od. iv. 10*, *νείε δὲ Σπαρτηνὴν Ἀλέκτορος ἦγετο κούρην*. In Bekker's reading, which is the future of *μαίωμαι*, 'to feel for,' the *ye* seems almost intolerable.

396. κούραι, 'the well-born daughters of chieftains who have the keeping of fortresses.' Cf. *vi. 403*, *οἳς γὰρ ἐρύετο Ἴλιον Ἐκτωρ*. *So στρατοπέδων ῥύεσθαι*, *Herod. iv. 135*.

τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.  
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ  
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,  
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεύς. 400  
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὄσα φασίν  
 Ἴλιον ἐκτῆσθαι ἐν ναιόμενον πτολίεθρον,  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν υἱας Ἀχαιῶν,  
 οὐδ' ὄσα λάνιος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,  
 Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405  
 ληιστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,  
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα  
 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λείσθη  
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.  
 μήτηρ γάρ τέ μέ φησι θεά, Θέτις ἀργυρόπεζα, 410  
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.  
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,  
 ὤλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται  
 εἰ δέ κε οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,

397. ἐθέλωμι. For this form see on i. 549.

398. ἔνθα, there in Phthia.—ἐπέσσυτο, see sup. 42.—μνηστὴν ἄλοχον, a wife wooed and won, as distinguished from a bride gained in a race, or received as a prize or reward.

401. ἀντάξιον, i. 136. xi. 514. Supply γέρας, or perhaps, τὸ ἔχειν ὄσα κ.τ.λ. He says (with some irony or sarcasm) that his life is more to him than all the riches in the world. Mr. Trollope compares Eur. Alcest. 312, ψυχῆς γὰρ οὐδὲν ἐστί τιμιώτερον.

402. ἐκτῆσθαι. Note this Ionic form of the perfect, which is used by Aeschylus, and frequent in Herodotus; but does not again occur in Homer. The wealth of Troy appears from xviii. 288 to have been proverbial: πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπος ἀνθρώποι πάντες μνῆσκοντο πολυχρυσον πολυχαλκον.

404. ἀφήτορος, 'the Darter,' a synonym of ἐκηβολος, but not elsewhere occurring in Homer. Pytho, or Delphi, is only mentioned here and in ii. 519; in the Odyssey twice, viii. 80 and xi. 581. Perhaps here too (see sup. on 381) the account in Herodotus, i. 50, of the offerings of Croesus to

the god at Delphi, is not altogether unconnected with this passage.

406, 407. ληῖστοί, to be gained by forays or plunder (ληΐζεσθαι); κτητοί, to be acquired as possessions; ἐλετή, to be caught or gotten hold of, said of a transient or flying object. Cf. Aesch. Eum. 517, ἀνδρὸς δ' ἐπειδὴν αἰμ' ἀνασπάση κόνης, ἀπαξ θανάτος οὐ τις ἐστ' ἀνάστασις.

409. ἔρκος ὀδόντων, the row or fence of teeth, which enclose the mouth as it were with a palisade.

410. μήτηρ. The predictions of Thetis to Achilles seem to have been enlarged upon in epics preceding the Iliad. See xviii. 9, ὡς ποτὲ μοι μήτηρ διεπέφραδε καὶ μοι ἔειπεν κ.τ.λ.—διχθαδίας κῆρας, 'two kinds of fate,' i. e. one of two kinds, 'are carrying me towards the end of (i. e. caused by) death.' The 'double fate' is explained by ὤλετο νόστος and ὤλετο κλέος. If he remains at Troy, he will be slain, but his fame will be imperishable; if he returns home, he will have a long but inglorious life. He has already weighed life against riches, and now he weighs life against fame, in both cases pretending to decide in favour of the former.

ἄλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν  
 ἔσσεται, οὐδέ κέ μ' ὄκα τέλος θανάτιο κιχείη,  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην  
 οἰκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆγ' ἐτε τέκμων  
 Ἴλιον αἰπεινῆς· μάλα γάρ ἔθεν εὐρύσπα Ζεὺς  
 χεῖρα ἔην ὑπερέσχε, τεθαροθήκασι δὲ λαοί.  
 420 ἄλλ' ἤμεις μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν  
 ἀγγελίην ἀπόφασθε (τὸ γὰρ γέρας ἐστὶ γερόντων),  
 ὄφρ' ἄλλην φράζονται ἐνὶ φρεσὶ μῆτιν ἀμείνω,  
 ἧ κέ σφιν νῆας τε σόφ' καὶ λαὸν Ἀχαιῶν  
 νηυσὶν ἐπιγλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' εἰτόιμη,  
 425 ἦν νῦν ἐφράσσαντο, ἔμευ ἀπομηνίσαντος·  
 Φοῖνιξ δ' αἴθι παρ' ἄμμι μένων κατακοιμηθήτω,  
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."  
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκλῆν ἐγένοντο σιωπῆ  
 430 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.

415. ἐπὶ δηρὸν (χρόνον), cf. ii. 299, τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον.

417. παραμυθησαίμην, (as inf. 684.) I would talk over, persuade or advise. Cf. xv. 45, αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην τῇ ἴμεν κ.τ.λ. The dative depends on the implied sense of παρακλενοίμην.—οὐκέτι δῆγ' ἐτε, 'you will not now,' you will no longer (after these reverses), 'find the end,' or compass the destruction, 'of lofty Troy; for wide-seeing Zeus plainly holds over it a protecting hand, and the people have taken courage.'—δῖω, as in xiii. 280. inf. 685, always has a future sense. Cf. vii. 30, ὕστερον αὐτε μαχήσονται, εἰς ὃ κε τεκίωρ Ἴλιον εὐρύσπιν.—ἔθεν, ἀντὶς, as sup. 377. Cf. iv. 249, ὄφρα ἰδῆτ' εἰ κ' ἤμιν ὑπέραχη χεῖρα Κρονίων.—τεθάρθησκα, it may be remarked, is a form which it is difficult to assign to a really ancient dialect.

422. ἀπόφασθε, 'plainly deliver.' Cf. ἀποσειπὴν sup. 309. ἀντικρὺ δ' ἀπόφμη, vii. 362.—τὸ γὰρ γέρας κ.τ.λ., for this is the privilege of seniors, viz. to speak out without reserve, and without offence. Achilles now sends his message to the chiefs generally, as if he had said enough about Agamemnon. In the word γερόντων he refers especially to Phoenix, though he afterwards (inf. 427) detains him in

the tent.

424. σόφ', for σοῖοι, σῶ, the ο being inserted before the contracted syllable. See sup. 393. inf. 681.—ἦδε γ' ἐτε, this device of theirs, viz. to win me over by gifts. What Achilles wants, in fact, is apology, not gifts. His pride rather than his property has been touched. See Gladstone, 'Studies,' vol. iii. pp. 374, 375.—ἔμεν ἀπομηνίσαντος is rendered by Heyne *me in ira persistente; quandoquidem ira implacabili teneor*. Cf. ii. 772, κείτ' ἀπομηνίσας Ἀγαμέμνονι. Omitting the comma at ἐφράσσαντο, we might render it 'which they have now devised in consequence of, or to appease, my anger.'

427. αἴθι παρ' ἄμμι, 'here in my tent.' The Schol. thinks a rebuke is intended for his having stayed with Agamemnon. And perhaps this points with irony the ἀνάγκη of the next line. 'If he prefers to stay (with Agamemnon) while I am absent, I have no wish to force his inclinations.'

430. ὣς ἔφαθ' κ.τ.λ. This and part of the next verse are commonly used in introducing speeches of Diomedes, or, as sup. 51. vii. 403. inf. 711, in reference to them; see however viii. 28—30.—κρατερῶς, 'sternly,' as i. 25, κρατερὸν δ' ἐπὶ μῦθον ἐτέλεον.

ὄψ' ἐ δὲ δὴ μετέειπε γέρον ἱππηλάτα Φοῖνιξ  
 δάκρυ ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν  
 “ εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,  
 βάλλεται, οὐδὲ τι πάμπαν ἀμύνειν νηυσὶ θεῶσιν 435  
 πῦρ ἐθέλεις αἰδήλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,  
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποῖμην  
 οἶος; σοὶ δέ μ' ἔπεμπε γέρον ἱππηλάτα Πηλεὺς  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν 440  
 νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο  
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.  
 τούνεκά με προέηκε διδασκόμεναι τάδε πάντα,  
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.  
 ὡς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλομι 445  
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτός,  
 γῆρας ἀποξύσας, θήσειν νέον ἡβῶνonta,  
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,

433. ἀναπρήσας, causing a tear to start or gush forth. So i. 481, ἐν δ' ἄνεμος πρῆσεν μέγα ἱστῖον. xvi. 350, αἶμα πρῆσε χαλῶν.—διέ, 'he feared,' see v. 566.—The speech of Phoenix, which is very long, amounting to nearly 200 lines, is another admirable composition. The ambassadors, as Heyne suggests, had not expected so obstinate a refusal. On Phoenix therefore devolves the difficult task of moving that proud mind by arguments both personal and public. He acquits himself well, but not more successfully than the previous speaker (inf. 607 seqq.).

434. εἰ μὲν δὴ, 'if then, as you say, you really think of returning,' &c. Compare the beginning of Achilles' speech, sup. 309, χρῆ μὲν δὴ κ.τ.λ.—ἀμύνειν νηυσὶ, the chief point of his anxiety; cf. 433.—αἰδήλον, see ii. 455. xi. 155.—ἐπεὶ, sup. 321.

437. πῶς ἂν ἔπειτα, 'how then in that case,' &c.—ἀπολιπέσθαι τινός, 'to be left behind by a person,' χωρισθῆναι.—σοὶ δέ, σοὶ γὰρ κ.τ.λ., for Peleus sent me with you on purpose to accompany and advise you. He intimates, perhaps, that as he was sent for this end, some regard should be paid to his advice.—ἡματι τῷ κ.τ.λ., see sup. 253.

440. ὁμοίου, see iv. 315.—ἀγορέων, popular meetings. Plat. Gorg. p. 485,

D, τὰς ἀγορὰς, ἐν αἷς ἐφη ὁ ποιητὴς τοὺς ἄνδρας ἀριπρεπέεις γίνεσθαι.

442. τούνεκα. 'For this reason,' viz. because you were inexperienced, 'he sent me forth to teach you all this,—to be both a speaker of words and a doer of deeds.' Schol. Ven. τὸν τῶν λόγων ῥήτορα διδάσκειν σε εἶναι, καὶ δραστήριον ἐν τοῖς ἔργοις. Cicero, De Orator. iii. 15, § 57, "ut ille apud Homerum Phoenix, qui se a Peleō patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum actoremque rerum." He means, ῥητορικὴν καὶ πολεμικὴν.

441. ὡς ἂν—οὐκ, apparently = ὥστε οὐκ ἂν, and the verse seems constructed in reference to πῶς ἂν κ.τ.λ., 437.

446. ἀποξύσας, having stripped off. The root is ξεF (v. 50). Cf. v. 81, ἀπὸ δ' ἔξεσε χεῖρα.

447. οἶον ὅτε. A long story is now introduced, which bears every mark of having been adapted from a separate ballad; for it really has nothing to do with the subject, except to explain how Phoenix became the tutor of Achilles. Euripides wrote a play entitled Φοῖνιξ, in which, the Schol. Ven. says, he maintained his moral character, ἀναμάρτητον εἰσαγεῖ τὸν ἥρωα. The father of Phoenix had a concubine called Clytia, which aroused

φεύγων νείκεια πατρὸς Ἀμύντορος Ὀρμενίδαο,  
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο, 450  
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν,  
 μητέρ' ἐμὴν. ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων  
 παλλακίδι προμηγήναι, ἣν ἐχθήρειε γέροντα.  
 τῇ πιθόμην καὶ ἔρεξα. πατὴρ δ' ἐμός αὐτίκ' ὀισθεῖς  
 πολλὰ κατηράτο, στυγεράς δ' ἐπεκέκλετ' ἐρινύς,  
 μή ποτε γούνασι οἴσιν ἐφέσσεσθαι φίλον υἱόν 455  
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,  
 Ζεὺς τε καταχθόνιος καὶ ἐπαῖνῃ Περσεφόνηα.  
 τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξεί χάλκῳ·  
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὃς ῥ' ἐνὶ θυμῷ  
 δῆμον θῆκε φάτιν καὶ ὄνειδεα πόλλ' ἀνθρώπων, 460  
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλειόμην.  
 ἐνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμός

the jealousy of his wife Hippodamia. Phoenix, being induced by his mother to engross for himself the love of this Clytia, was banished from home, with an imprecation from his father. He accordingly finds refuge with Peleus, who receives him hospitably and appoints him tutor to his son.

452. προμηγήναι, to anticipate the affections of, &c.—ἐχθήρειε, viz. ἡ παλλακίς. "Ut juvenis amore capta, aversa esset animo a sene," Heyne.

453. ὀισθεῖς, suspecting, or becoming aware of, πυθόμενος, my intercourse with Clytia.—ἐρινύς, curses, imprecations. He wished, he said, that he might never set on his knee a dear son born of me; i. e. he imprecated on me the curse of childlessness. Compare v. 408, οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν. Od. xix. 401, τὸν γὰρ οἱ Εὐρύκλεια φίλος ἐπὶ γούνασι θῆκεν. Ibid. xvi. 443, γούνασιν οἴσιν ἐφέσσεσάμενος ἐμέ. Inf. 488, πρὶν γ' ὅτε δῆ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνασι καθίσσας.

456. ἐτέλειον. The imperfect means, that as time went on, and no child was born, the curse seemed in process of fulfilment. Cf. inf. 493. i. 5, Διὸς δ' ἐτέλειστο βουλῆς. The τέλειοι θεοὶ, or accomplishing powers, are in this case χθόνιοι, infernal, because to them pertained generally the vengeance for crimes. Hence Ὀρκος, the demon that punished broken oaths, and Ἐρινύς, the hearer of solemn imprecations, inf. 571, as well as the avenger

of blood, and especially of crimes committed against parents. Cf. Aesch. Theb. 720, πατρὸς εὐπταῖαν Ἐρινὺν τελέσαι τὰς περιθύμους καταράς. —ἐπαῖνῃ is perhaps one of the many *titular* words retained from the oldest epics, like Ἄρτεμις Ἰοχέαιρα, Ἀθηνᾶναι ἀγελείη, Ἄρτωνῆ, &c., and too ancient to admit of easy explanation. Buttman would read ἐπ' αἰνῇ (Lexil. p. 62), but like κλειτός, πολύταμος, it may mean 'mentioned with praise,' as a euphemistic title; as the Furies were styled Εὐμένειδες. The combination ἐπαῖνῃ Περσεφόνηα occurs Od. x. 534. xi. 47. Hes. Theog. 768.

458—461. These four lines are not found in the MSS. of the Iliad, but are recovered from Plutarch, De Audiend. Poet. p. 26, F, ed. Reisk., where it is expressly stated that Aristarchus rejected them as charging Phoenix with too heinous a crime. On the same principle a critic called Aristodemus is said to have perverted the reading of 453 to τῇ οὐ πιθόμην οὐδ' ἔρεξα (Schol. Ven.).

460. ὄνειδεα. Cf. vi. 351, αἰσχεῖα πόλλ' ἀνθρώπων. Phoenix does not say that he had any conscience in the matter. His rage against his father, viz. for imprecating such a curse, was only checked by the fear of what would be said of him.

462. ἐνθα κ.τ.λ. 'Then it was that my mind could no longer endure at all to abide in the palace of an eu-

πατρὸς χωρόμενοι κατὰ μέγαρα στρωφᾶσθαι.

ἧ μὴν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἑόντες

αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισιν,

465

πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς

ἔσφαζον, πολλοὶ δὲ σῦες θαλέθοντες ἀλοικῆ

εὔομενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο,

πολλὸν δ' ἐκ κεράμων μέθῃ πίνετο τοῖο γέροντος.

εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴανον

470

οἳ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ ἐνερκέος αὐλῆς,

ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.

ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,

καὶ τότε γῶν θαλάμοιο θύρας πυκινῶς ἀραρυίας

475

ρήξας ἐξῆλθον, καὶ ὑπέρθρον ἐρκίον αὐλῆς

raged father,' i. e. I could no longer consent to stay where I knew I was hated for this affair of the mistress.

464. ἧ μὴν, 'and yet,' or 'true it is that,' &c.—ἔται (vi. 239), my familiars or companions.—ἀνεψιοὶ, 'cousins;' Schol. ἀνεψιὸς δὲ Φοῖνικος Εὐρύπυλος.—ἀμφὶς ἑόντες, 'clinging round me,' or 'sitting on each side of me,' as if to detain me. The young Phoenix appears to have been a favourite; for the object of all the festivity he describes was to retain him at home.—αὐτοῦ, construe with ἐν μεγάροισιν, like ὑπ' Ἴλιον αὐτοῦ &c.

467. θαλέθοντες. See sup. 208.—εὔομενοι, 'being singed,' i. e. the bristles being burnt off. Compare inf. xxiii. 32, 33, where nearly the same distich occurs, and Od. ii 300, αἶγας ἀνιέμενους σιάλους θ' εὔοντας ἐν αὐλῇ. Ar. Equit. 1236, ἐν ταῖσιν εἰστραῖς κονδύλοις ἡμιτοττόμην.—διὰ φλογός, 'through the flame,' viz. so that the flames touched every part of the extended carcase,—a process still adopted in curing bacon. Some wrongly explained εὔομενοι by ὀπτάμενοι. Compare ἀφῆνειν, 'to singe,' Ar. Eccl. 13, though the same word means 'to toast' in Pax 1144.

469. ἐκ κεράμων, 'from the crocks,' i. e. the amphorae, or rather, the πίθοι (Birch, 'Ancient Pottery,' i. p. 252).

470. εἰνάνυχες, 'for nine nights,' an adverb, like ἧτες, 'this year,' εἰνάετες, 'for nine years.' The Schol. took it for the plural of εἰνάνυξ.—παρὰ νύκτας, 'by nights,'—ἴανον (sup.

325), 'they slept close by me,' ἀμφὶ μοι αὐτῷ. This was not so much for coercion, which was inconsistent with the festivities, as for watching his conduct and intentions, which they well knew were bent on escape.

472. αἰθούσῃ. See on vi. 243. The πρόδομος, according to Mr. Hayman (Append. F to Od. vol. i., pp. cxxi—cxxiv), was "the whole front structure," including the αἴθουσαι and πρόθυρα. But it is evident that there are here great difficulties in assuming the πρόδομος to be virtually the same as the αἴθουσα. Porphyrius, from whom a long extract is given by the Schol. Ven. on v. 137, defines πρόδομος to be ὁ μεταξὺ τόπος τοῦ τε δόμου καὶ τοῦ θαλάμου, and the Schol. describes it as the part of the house next before the inner θάλαμος, and distinct from the αἴθουσα. (So also Heyne.) It would seem therefore to be a kind of guard-room or guest-room, next to the αἴθουσα, i. e. more internal. The πρόδομος is often mentioned in the Odyssey as a sleeping-place, and is generally opposed to the μυχὸς or θάλαμος, the family room. In Od. iv. 297, 302, as Mr. Hayman observes, πρόδομος and αἴθουσα appear to be synonyms; but clearly in the present passage they are distinguished.

476. ἐρκίον αὐλῆς, here as in v. 138, seems to mean the low enclosing wall of the outer court.—ρεία, viz. through the vigour and activity of youth (Schol.).

ρεία, λαθὼν φύλακός τ' ἄνδρας δμῶς τε γυναικάς.  
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,  
 Φθίην δ' ἐξικόμην ἐριβόλακα, μητέρα μῆλων,  
 ἐς Πηληῖα ἀναχθ'. ὃ δέ με πρόφρων ὑπέδεκτο, 430  
 καί με φίλησ' ὡς εἶ τε πατήρ ὄν παῖδα φιλήσῃ  
 μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,  
 καί μ' ἄφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν  
 ναῖον δ' ἔσχατιν Φθίης, Δολόπεσσι ἀνάσσω.  
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπικέειλ' Ἀχιλλεῦ, 435  
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῃ  
 οὔτ' ἐς δαῖτ' ἰέναι οὔτ' ἐν μεγάροισι πάσασθαι,  
 πρὶν γ' ὅτε δῆ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας  
 ὄψον τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.  
 πολλὰκι μοι κατέδυσας ἐπὶ στήθεσσι χιτῶνα 440  
 οἶνον ἀποβλύζων ἐν νηπιῇ ἀλεγεινῇ.

478. ἀπάνευθε, viz. so as to get far  
 away from them.—Ἑλλάδος, as sup.  
 447. ii. 683, and elsewhere, means  
 Hellas proper, viz. the district of  
 Thessalia.

480. ἐς Πηληῖα. So inf. xvi. 574, ἐς  
 Πηλῆ ἰκέτευσε, = ἰκέτης ἀφίκετο.

482. τηλύγετον, see iii. 175. The  
 combination μούνον τηλύγετον occurs  
 also Od. xvi. 19.—ἐπι, educated to  
 succeed to, or with the view of posses-  
 sion, much wealth. Or, accord-  
 ing to Heyne, for ἐν or σὺν κτεάτεσσιν  
 ὄντα, ἔχοντα κτεάτα πολλά.

484. Δολόπεσσι. These Thessalian  
 Dolopes may have been a kind of  
 serfs or περίοικοι, or perhaps a  
 stranger race who had been sub-  
 jected to the sway of Peleus. See  
 Herod. vii. 132, 135.

485. τοσοῦτον ἔθηκα, τοσοῦδ' ἐς ἥδης  
 ἔθρεφα. Soph. El. 13. Cf. inf. 546. ii.  
 523. Od. i. 207, εἰ δὴ ἐξ αὐτοῦ τόσος  
 παῖς εἰς Ὀδυσῆος. Ar. Equit. 415,  
 ἀπομαθάλιας σιτουμένους τοσοῦτος ἐκ-  
 τραφεῖν.—This story, the Schol. ob-  
 serves, does not seem consistent with  
 the other legend, that Achilles was  
 brought up by Chiron the Centaur.  
 Here, however, only the care of Achil-  
 les as a mere infant is described.  
 From Pindar, Nem. iii. 43, we might  
 infer that Chiron undertook the care  
 of Achilles when very young; ξανθὸς  
 δ' Ἀχιλλεύς τὰ μὲν μένον Φιλίρας (i. e.  
 Χείρωνος) ἐν δόμοις παῖς ἔων ἄβρῃ, and  
 Ibid. 57, γόνον φέρτατον (Θετίδος Χεί-

ρων) αἰτάλλεν.

486. ἐπεὶ οὐκ κ.τ.λ. I loved you in  
 return for your fondness for me; for  
 you would never go with any other.  
 —πάσασθαι, πατίομαι, 'to take your  
 meals.'

488. καθίσσας κ.τ.λ., see sup. 455.—  
 ἄσαιμι, satiassem, 'before I had  
 satisfied you by cutting off first for  
 you a morsel of meat and holding to  
 you (a cup of) wine.' For ἄσαι see v.  
 263, 289.—ὄψον, viz. μέρος τι. Any  
 relish is meant by this word; cf. xi.  
 630, ἐπὶ δὲ κρέμμον ποτῷ ὄψον.—ἐπισχών,  
 as xxii. 83, εἰ ποτέ τοι λαβικρῆα μαζῶν  
 ἐπέσχον. Ib. 494, τῶν δ' ἐλεγκράτων  
 κοτύλην τις τυτθὸν ἐπέσχευ. Od. xvi.  
 444, ἐπέσχε τε οἶνον ἐρυθρὸν. Ar. Nub.  
 1382, εἰ μὲν γε βρῶν εἰποις, ἐγὼ γρῶς ἂν  
 πτεῖν ἐπέσχοι.

490, 491. πολλὰκι κ.τ.λ. 'Many a  
 time you wetted the vest on my  
 breast by spirting out wine in mis-  
 chievous child's-play.' Hesychius  
 explains νηπιῇ by ἡ τῶν νηπίων ηλικία.  
 Schol. ἐν τῇ χλαστῇ παιδοτροφίᾳ. Heyne  
 refers the epithet to the trouble of  
 bringing up infants. In the plural,  
 we have νηπιῶς ὄχευε, 'to engage in  
 childish amusements,' Od. i. 297, and  
 inf. xv. 393, ὅς τ' ἐπὶ οὖν ποίησθ' ἀθυ-  
 ρματα νηπιέρων.—οἶνον, the partitive  
 genitive, sc. μέρος τι.—ἀποβλύζων, He-  
 sych. ἀναβάλλων τὸ αὐτὸ καὶ τὸ ἀνα-  
 φλύων. Cf. Theocr. xvii. 80, Νηλοῦς  
 ἀναβλύζων διεράν ὄτε βῶλακα θρῖπτει.



ὧς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,  
 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον  
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ποιέμεν, ἵνα μοί ποτ' ἀεικέα λογὸν ἀμύνης. 495  
 ἀλλ' Ἀχιλεῦ δάμασον θυμὸν μέγαν, οὐδέ τί σε χρὴ  
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,  
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.  
 καὶ μὴν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν  
 λουιβῆ τε κνίσῃ τε παρατροπῶσ' ἄνθρωποι 500  
 λισσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.  
 καὶ γάρ τε λιταὶ εἰσι Διὸς κοῦραι μεγάλοιο,  
 χωλαὶ τε ῥυσαὶ τε παραβλῶπές τ' ὄφθαλμό,  
 αἷ ῥά τε καὶ μετόπισθ' ἄτης ἀλέγουσι κιοῦσαι.  
 ἣ δ' ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505

493. τὰ φρονέων, 'with this idea, or with this prospect in view, that the gods did not seem likely to (cf. sup. 455) bring into being any progeny of mine,' viz. in consequence of my father's curse, sup. 455. So τελέσαι νόον is used in Pind. Pyth. iii. 9. Isthm. v. 46.

495. ποιέμεν, 'I proposed to adopt you as my son, that some day you might fend from me unseemly insult.'

496. μέγαν, proud, haughty. Cf. sup. 255.—στρεπτοί, Schol. εὐμετάστρεπτοι, εὐμετάβλητοι, εὐπειστοί. Inf. xv. 203, στρεπταὶ μὲν τε φρένες ἐσθλῶν.—των περ κ.τ.λ., i. e. καίπερ μείζους ὄντες ἀρετῆν. Cf. inf. 514.

499. καὶ μὴν τοὺς, 'Yet even these by sacrificial offerings and propitiatory prayers, by libations and savoury burnt meat, men divert (from their purpose of vengeance) by supplicating them, whenever any one has transgressed and fallen into sin.' This doctrine is found also in Plato, Resp. ii. p. 364, who cites this passage (497—500). The mention of offerings and compensating gifts, as the Schol. observes, prepares the way for the like offer being accepted by Achilles.

502. καὶ γάρ τε, the same as καὶ γάρ ποι.—λιταί, a personification of the power of entreaty. This allegory is a remarkable one, derived, apparently, from the custom of suppliants, who if rudely spurned were thought to bring a curse upon the guilty party. Ἄτη is the tendency to sin; temptation, or infatuation of mind leading

to the commission of it. The λιταὶ are called the daughters of Zeus as marking the benefactors of mankind, and as marking their dignified office, which is twofold: first, that of striving to avert the commission of sin; next, that of making amends for it when committed by suggesting penitence and deprecating the punishment. They are represented as lame, wrinkled, and feeble-sighted, because infatuation outstrips reflection, and has a quick and vigorous step towards evil, while those are scarcely heard who implore the criminal to stay his hand.

503. παραβλῶπες, παραβλέπουσαι, looking askance, scarcely daring to face bold ἀτή, or perhaps, feeling shame at the deeds committed by it.—καὶ μετόπισθε, 'even behind infatuation,' i. e. even though outstripped, they do not desist, but follow it as they best can.—ἀλέγουσι, viz. αὐτῆς, or τῶν πεπραγμένων αὐτῆς, they concern themselves about it, or do their best to heal what they have tried in vain to prevent.

505. ἀρτίπος, sound in limb, nimble; opposed to χωλαὶ in 503.—οὐνεκα, for which reason, viz. because she is active, she far outstrips the λιταὶ who would fain hold her back, and so precedes them over every land doing harm to mankind, and leaving to the λιταὶ only the bare hope of making amends as they best may.—βλάπτουσα, ἀδικούσα.—ἐξακένται, Schol. ἂ ἐκείνη βλάπτει.

πολλὸν ὑπεκπροθέει, φθάει δέ τε πᾶσαν ἐπ' αἶαν  
 βλάπτουσ' ἀνθρώπους· αἰ δ' ἑξακέονται ὀπίσσω.  
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,  
 τὸν δὲ μέγ' ὤνησαν καί τε κλύον εὐχομένοιο  
 ὃς δέ κ' ἀνήγηται καί τε στερεῶς ἀποείπη, 510  
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι  
 τῷ ἄτην ἅμ' ἔπεισθαι, ἵνα βλαφθεῖς ἀποτίσῃ.  
 ἄλλ' Ἀχιλεὺ πόρε καὶ σὺ Διὸς κούρησιν ἔπεισθαι  
 τιμῆν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.  
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515  
 Ἀτρέϊδος, ἄλλ' αἰὲν ἐπιζαφέλωσ χαλεπαῖνοι,  
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρίψαντα κελόιμην  
 Ἀργείοισιν ἀμυνόμεναι, χατέουσί περ ἔμπης·  
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,  
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520  
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἳ τε σοὶ αὐτῷ  
 φίλτατοι Ἀργείων· τῶν μὴ σὺ γε μῦθον ἐλέγξης

508. αἰδέσεται, shall have shown mercy and respect to the *λιταί* in their attribute of suppliants.—*ἄσσον ἰούσας, ἱκετεύουσας*.—*εὐχομένοιο*, whenever he appeals to them for aid against *ἄτη*, or to atone for the consequences of *ἄτη*. “Ubi et ipse peccaverit, ὑβρεῖ vel ira abreptus, laesi et injuria affecti vicissim se exorari ab ipso patiuntur,” Heyne.

510. ἀνήγηται (*ἀναίεσθαι*), ‘but when a man has spurned them and sternly said *no!* to them, then they go and supplicate Zeus, that that man’s own folly may bring its consequences upon him, that he may pay for it by suffering some harm.’ This then is the *second* duty of the *λιταί*, viz. to ask for evil to fall on the recusant sinner, that he may know his folly by its consequences. This is the doctrine of *παθήματα μαθήματα*, Aesch. Ag. 177.

513. πόρε *τιμῆν*, extend to prayer or entreaty that honour and regard which influences the minds of others, who though well born do not think it derogatory to yield. Heyne takes *τιμῆ* in the objective sense, ‘the respect for the *λιταί*, which renders exorable the minds of other good men,’ viz. who have been wronged. But the *τιμῆ* meant seems to be the

*retributive* honour, in consequence of gifts being offered. And this is expressed in what next follows; ‘for if Agamemnon did *not* add gifts to his entreaties, I, for one, should not ask you to throw away your anger and assist the Argives, however urgent their need.’ By *ἄλλων ἐσθλῶν* he means others who, like Achilles, are well born, and who do not refuse a compliment or gift (*τιμῆ*) when it accompanies a request.

515. δῶρα, i. e. τὰ μὲν παρόντα, τὰ δὲ ὀπίσθε διδόμενα or δοθησόμενα. The τὰ ὀπίσθε mean those contingent on the capture of Troy, sup. 135 seqq. Plato, Resp. iii. p. 390 fin., blames Phoenix for imposing on Achilles such mercenary conditions.

520. ἀρίστους. He means Ajax and Ulysses, who were the envoys proper, accompanied by Phoenix for the purpose of officially introducing them, sup. 168. Schol. οὗτος (sc. Φοῖνιξ) *πρεσβευτῆς οὐκ ἔστιν, ἐπεὶ οὐκ ἂν ἑαυτὸν ἐπῆρει*.—*κρινάμενος*, ‘having selected for himself among (or over) the Achæan host those of the Argives who are held in the greatest regard by yourself.’

522. μὴ ἐλέγξης, do not show to be vain, do not practically refute, viz. by refusing to obey it. Schol. Ven.

μηδὲ πόδας. πρὶν δ' οὐ τι νεμεσσητὸν κεχολῶσθαι.  
 οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν  
 ἥρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι  
 525  
 δωρητοὶ τ' ἐπέλοντο παράρρητοὶ τε ἔπεσσι.  
 μέμνημαί τὸδε ἔργον ἐγὼ πάλαι, οὐ τι νέον γε,  
 ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.  
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
 ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον,  
 530  
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἑρανῆς,  
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηι.  
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὄρσεν,  
 χωσαμένη ὃ οἱ οὐ τι θαλύσια γονῶ ἀλωῆς

μη ἀποδοκιμάσης, μηδὲ ἀποδείξης ἀσθε-  
 νείσιν αὐτοὺς ἐν τοῖς λόγοις, καὶ μὴ ποιή-  
 σης ἐπονειδιστοὺς αὐτοὺς ὡς μὴ πείσαν-  
 τας.—μηδὲ πόδας, i. e. μηδὲ τὴν ἀφίξιν,  
 τὴν πρῆσβειαν. A very strange ex-  
 pression. It is difficult to resist a  
 suspicion, that the long tale com-  
 mencing with 529 has been added on,  
 by the intervening lines, to a speech  
 which might very well have con-  
 cluded with the present verse (522).

523. πρὶν, viz. before these offerings  
 were made, and these ambassadors  
 sent, none could justly have blamed  
 your wrath, lit. 'it was not an event  
 to be visited with blame, for you to  
 be enraged.'

524. οὕτω, sc. δρασάντων. 'In this  
 way' (viz. which we advise) 'we have  
 heard tales about the heroes of old  
 (having acted) whenever violent  
 anger had come upon them; they  
 were accessible to gifts, and could be  
 talked over by words.' It may be  
 remarked, that such verbals as these  
 can have little claims to be genuine  
 forms of the ancient epic.

525. ὅτε κεν ἴκοι is unusual even in  
 epic Greek for ὅπποτε ἴκοι.

527. τὸδε ἔργον, the following inci-  
 dent, viz. as illustrating the proposi-  
 tion. For μέμνημαί τι or τινα see vi.  
 2.22.

529. Κουρήτες. These appear to  
 have been colonists from Euboea,  
 while the Αἰτωλοὶ represent the indi-  
 genous warlike people. Thucydides,  
 iii. 94, states τὸ ἔθνος μέγα μὲν εἶναι τὸ  
 τῶν Αἰτωλῶν καὶ μάχιμον. The word  
 is not from κουρά, 'cropped hair,' as  
 the Scholiasts supposed, but is con-  
 nected with κύρου, Curetes, Quirites,

and means 'fighting-men.' So inf.  
 xix. 193, κρινάμενος κουρήτας ἀριστήας  
 Παναχαίων.—ἀμφὶ πόλιν, not 'for the  
 possession of,' but 'in the neighbour-  
 hood of.'

531. ἀμυνόμενοι, μαχόμενοι ὑπέρ. The  
 genitive is so used in xii. 155, ἀμυνό-  
 μενοι σφῶν τ' αὐτῶν καὶ κλισιάων.

533. καὶ γὰρ τοῖσι, 'for upon them  
 too,' viz. the Aetolians, even as Apollo  
 sent evil on the Greeks (i. 50). The  
 Schol. Ven. on the next line well ob-  
 serves, that the analogy is drawn  
 between Artemis who had sent the  
 Calydonian boar, and Apollo who  
 sent the plague; between the Curetes  
 and the Trojans, and Meleager and  
 Achilles. The moral, so to say, of the  
 tale, is to induce Achilles to accept  
 the presents and to fight for his  
 country, while those presents may be  
 had, and the thanks of the people be-  
 side. Pindar mentions this legend of  
 Meleager, Isthm. vi. 32, with this ap-  
 parent difference, that he represents  
 him as dying in battle for his coun-  
 try's cause; a result about which  
 Homer is at least silent, and perhaps  
 indeed it was not suited to the argu-  
 ment of Phoenix. Possibly however  
 this is implied in παιδὶ δόμεν θάνατον,  
 inf. 571.

534. θαλύσια, a vintage, or rather  
 harvest-feast. Schol. ἐορτὴ ἐν ἣ τὰς  
 ἀπαρχὰς τοῖς θεοῖς ἐπιθύουσι τῶν καρ-  
 πῶν. From the root θαλ, for which  
 see on viii. 520. In Theocritus, vii. 3,  
 it is described as a feast of Demeter.  
 It would seem to have been cele-  
 brated in honour of Artemis, as keep-  
 ing away the wild animals from de-  
 stroying the crops. The 'other gods

Οἴνεὺς βρέξ'. ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας, 535  
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.  
 ἦ λάθητ' ἦ οὐκ ἐνόησεν· ἄασατο δὲ μέγα θυμῷ.  
 ἦ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα  
 ὤρσεν ἐπι χλοῦνην σὺν ἄγριοι ἀργιόδοντα,  
 ὃς κακὰ πόλλ' ἔρρεξε ἔθων Οἰήτος ἀλοήν· 540  
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ  
 αὐτῆσιν ῥίξῃσι καὶ αὐτοῖσι ἄνθεσι μῆλων.  
 τὸν δ' υἱὸς Οἰήτος ἀπέκτεινεν Μελέαγρος,  
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας  
 καὶ κύνας· οὐ μὴν γὰρ κε δάμη παῦροισι βροτοῖσιν 545  
 τόσσοι ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγυῆς.  
 ἦ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτήν,  
 ἀμφὶ σὺνὸς κεφαλῇ καὶ δέρματι λαχνήνῃ,  
 Κουρήτων τε μεσηγῶν καὶ Αἰτωλῶν μεγαθύμων.  
 ὄφρα μὲν οὖν Μελέαγρος ἀρηΐφιλος πολέμιζεν, 550  
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο  
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·  
 ἄλλ' ὅτε δὴ Μελέαγρον ἔδω χόλος, ὃς τε καὶ ἄλλων

mentioned next perhaps had their peculiar feasts respectively.—*γυνή*, a word of uncertain meaning, explained *γυνίμω τόπω* by Hesychius.

537. ἦ λάθητο. 'Either he forgot it, or he never thought about it at all; but (in either case) he was greatly deluded in his mind.' Schol. Ven. ἦτοι ἐνόησας θῆσαι ἐπελάθητο, ἦ οὐδὲ ὄλωσ' ἐπένοησεν.

539. χλοῦνην. The meaning of this word is altogether uncertain. It has been suggested by the present editor (on Aesch. Eum. 179) that the true sense is perhaps 'entire,' as opposed to *ἐκτομίας*, 'castrated;' and thus 'savage' as contrasted with the domesticated state.

540. ἔθων, 'by making it his haunt,' ἦθος (vi. 511) ποιούμενος. Schol. Ven. εἰθισμένος τοῖς τόποις διατρίβειν. Another Schol. explains it by *συνήθη πράσσειν*, a sense which better suits xvi. 260, *σφίκεσσιν εὐκότες—οὓς παῖδες ἐριδιμαίνωσι ἔθοιτες*. The word takes the initial digamma; see on vi. 239.

541. προθέλυμνα, *πρόρριζα*, lit. 'far down to their roots,' or foundations. Similarly x. 15, *πολλὰς ἐκ κεφαλῆς*

*προθελύμνους ἔλκετο χαίτας*. This compound is connected with a class of words all ultimately referable to a root *θεF* (*τίθημι*), strengthened by *μ* (as *λαF*, *λαμβάνω*), as *θυμέλη*, *θήμελα*, *θήμελια*, *θέμος*, *θεμός*, *θελύμνα*, and *θελεμός*, i. e. *ἀκίνητος*, 'quiet.'

542. μῆλων, lit. 'of apple-trees,' probably means, of fruit-trees generally.

546. τόσσοι ἔην, 'so huge a monster was it.' See sup. 485.—*ἐπέβησε*, Schol. ἀποκτείνας καθήναι ἐποίησεν.

547. ἦ δὲ, viz. Artemis, who even when the boar that she sent had been slain, caused a quarrel to arise for the possession of the head and the hairy (or bristly) hide. Meleager, as the story goes, had given these trophies to Atalanta, which enraged the brothers of Meleager's mother Althaea, and they were slain by him. Hence arose the quarrel between the mother and her son, and the result of it which the reader will find described in Aesch. Cho. 605 seqq.

553. ἔδω χόλος. "Indignabundus quod ea filii incolumitatem posthabebat fratrum caritati et studio, ab armis discessit et in domo sua intra

οιδάνει ἐν στήθεσσι νόον πύκα περ φρονέοντων,  
 ἧ τοι ὁ μητρί φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555  
 κείτο παρὰ μνηστῆ ἄλόχῳ, καλῇ Κλεοπάτρῃ,  
 κοῦρη Μαρπήσσης καλλισφύρου Εὐηνίης  
 Ἰδεῶ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν  
 τῶν τότε, καί ῥα ἄνακτος ἐναντίον εἴλετο τόξον  
 Φοῖβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης. 560  
 τὴν δὲ τὸτ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ  
 Ἀλκούνῃν καλέεσκον ἐπώνυμον, οὐνέκ' ἄρ' αὐτῆς  
 μήτηρ Ἀλκυόνοσ πολυπενθέος οἶτον ἔχουσα  
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων.  
 τῇ ὁ γε παρκατέλεκτο χόλον θυμάλγεια πέσσων, 565  
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἧ ῥα θεοῖσιν  
 πόλλ' ἀχέουσ' ἠράτο κασιγνήτοιο φόνιοι,  
 πολλὰ δὲ καὶ γαίαν πολυφόρβην χερσὶν ἀλοία

Calydonem se abdidit." Heyne.— καὶ ἄλλων. He here glances at Achilles.—οιδάνει, Schol. Ven. ἀντί τοῦ οιδάνει ποιεῖ, ὁμοιον τῷ πάντας μὲν ῥ' ἔπει' (Od. ii. 91), ἀντί τοῦ ἐλπίσειν ποιεῖ.

556. κείτο παρ' ἀλόχῳ, i. e. stayed at home idly and ignobly with his wife, instead of fighting for his country.—Εὐηνίης, a patronymic, 'daughter of Euenus.' Marpessa had been wooed by both Apollo and Idas, but the latter, according to this account, had obtained her hand. Propert. i. 2. 17, 'Non Idae et cupido quondam discordia Phoebos Eveni patriis filia litioribus.' Another version of the story is given at length in Theocritus, xxii. 137 seqq., where Idas and Lynceus are represented as fighting with the Dioscuri for the daughter of Leucippus; and yet another version is in Pindar, Nem. x. 60 seqq. The present account, as Heyne observes, is only found in Homer.

559. εἴλετο, 'had taken up,' i. e. he had dared to face Apollo, the archer-god, with his own weapon, in contending for the bride. Heyne thinks Apollo had carried her off from Idas, and that Idas pursued and rescued her.

561. τὴν δέ, viz. Cleopatra. She was called by her parents *Alcyone*, in allusion to the plaintive grief of her mother Marpessa when she was car-

ried off by Phoebus from the man she preferred, Idas. (Schol. ὅτε ἀφῆρεῖτο αὐτὴν ὁ Ἀπόλλων.) The story is certainly obscure. Another Scholium is as follows: ἐκλαῖεν ἡ Μάρπησσα καλοῦσα τὸν ἀνδρὰ Ἰδαν, ὅτε αὐτὴν ἤρπασεν ὁ Ἀπόλλων. But the Schol. Ven. adds, ἧ ἡ μήτηρ Ἀλθαία. This would mean, that Meleager's parents called their son's bride *Alcyone*, because her mother Marpessa wept when she was carried up to the sky by Apollo. The Schol. Ven. records two readings, ἀφῆρπασε and ἀνῆρπασε.

565. τῇ ὁ γε. With this wife then he, Meleager, lay, digesting his heart-grieving anger, viz. refusing to fight, like Achilles, and from the same cause. For the root *ley* or *lech* (λέκτο, λέγμενος, λέξασθαι &c.) see ii. 125. For πέσσειν χόλον, iv. 513.

566. ἀρέων, ἀράων (like σέων ἐφετμέων in v. 818), in consequence of his mother's imprecations. See sup. 555.—κασιγνήτοιο, on account of the murder of her brother by Meleager. According to the more common story, Meleager slew not one, but several of Althaea's brothers, whose names are recorded in the Scholia.

568. ἀλοία, she threshed, or beat, as in impatient invocation of the powers below, or for the purpose of rousing their attention. Cf. Aesch. Pers. 679, στένει, κέκοπται, καὶ χαράσεται πέδον.

κυκλήσκουσ' ἄϊδην καὶ ἐπαινὴν Περσεφόνειαν,  
 πρόχην καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570  
 παιδί δόμεν θάνατον· τῆς δ' ἠεροφοῖτις ἐρινύς  
 ἔκλυεν ἐξ ἐρέβεσφιν ἀμείλιχον ἦτορ ἔχουσα.  
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δούπος ὀρώρει  
 πύργων βαλλομένων. τὸν δὲ λίσσοντο γέροντες  
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575  
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον.  
 ὀππόθι πύτατον πεδίον Καλυδῶνος ἐρανής,  
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι  
 πεντηκοντόγυον, τὸ μὲν ἦμισυ οἰνοπέδιοι,  
 ἦμισυ δὲ ψιλὴν ἄροσι πεδίοιο ταμέσθαι. 580  
 πολλὰ δὲ μιν λιτάνευε γέρον ἱππηλάτα Οἶνευς,  
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφῆος θαλάμοιο,  
 σείων κολλητὰς σανίδας, γονοῦμενος ἰόν·  
 πολλὰ δὲ τόν γε κασίγνηται καὶ πότνια μήτηρ  
 ἐλλίσσονθ'· ὃ δὲ μᾶλλον ἀναίνετο. πολλὰ δ' ἑταῖροι, 585  
 οἱ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·

570. πρόχην, for πρὸ γόνυ, on her knees, or rather, with the knees advanced beyond the body, which is an eastern attitude of grief; lit. 'kneeforward.' But in *xxi.* 460 and *Od. xiv.* 69, πρόχην ἄλεσθαι seems to mean *πανωλέθρος*. The guttural pronunciation may be compared with *πάγχυ* for *πάνυ*. Perhaps 'down on the knees' suggested the notion of death by violence.

571. δόμεν θάνατον. See on 533 sup. —*ηεροφοῖτις*, Schol. Ven. ἡ διὰ τοῦ σκότους ἐρχομένη, ἢ ἐν τῷ σκότῳ φοιτῶσα. Rather, perhaps, 'walking in a cloud,' i. e. enveloped in mist, like the *δαίμονες* of Hesiod, *ἠέρα ἐσσομένοι πάντη φοιτῶντες ἐπ' ἀλῶν*.

572. ἐρέβεσφιν. The old genitive of *ἐρεβος* was *ἐρέβεσος* (compare *genus, generis*), and to the shortened form of this the suffix *φι* (*iii.* 3) is added, meaning properly, 'in erebus from out of it.'

573. τῶν δὲ—πύλας, the city-gates of the Aetolians assailed by their enemies the Curetes.—τὸν δὲ, i. e. Meleager.

575. ἱερῆας ἀρίστους, priests of the noblest families. Schol. Ven. ἐντεῖθεν καὶ Σοφοκλῆς ἐν τῷ *Μελέαργῳ* τὸν χορὸν ἀπὸ ἱερέων παρηγάγεν.

577. ὀππόθι, ὅπου εἶη, 'wherever there was the richest plain in lovely Calydon, there they bade him take for himself a very beautiful piece of land of fifty acres, half of it for a vineyard (or, of vine-growing ground), and half to fence off for bare tith of arable plain.' Schol. γῆς δὲ ἐστὶ μέτρον γῆς, μικρῶ τῶν δέκα ὀργάνων ἑλασσον. This offer of land is meant to correspond with the gift of cities to Achilles sup. 291. For *τέμενος* see *vi.* 194, where *τάμον* is used of others awarding it, as here *ταμέσθαι* of cutting it off for oneself.

582. οὐδοῦ θαλάμοιο, the raised threshold (or upper step) of the door of the inner room in which Meleager had shut himself in with his wife, sup. 556. This coincides with the statement of Achilles in *xvi.* 61, *ἦτοι ἔφην γε οὐ πρὶν μηνιθῶν καταπαύσμεν, ἀλλ' ὅπῳ ἂν δὴ νῆας ἐμὰς ἀφίκηται ἀντὶ τε πόλεμος τε*. Cf. *inf.* 602. The door being fastened, the aged sire showed his impatience by shaking the well-compacted planks.

585. μᾶλλον, all the more for being entreated.

586. φίλτατοι. As Ulysses and Ajax were φίλτατοι Ἀχιλλεῖ, sup. 522.

ἀλλ' οὐδ' ὡς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,  
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων  
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστρῳ.  
 καὶ τότε δὴ Μελέαγρον εὐζωνος παράκοιτις 590  
 λίσσεται ὄδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα  
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστρῳ ἀλώγῃ·  
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.  
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595  
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσεται παμφανόωντα.  
 ὡς δ' ὁ μὲν Αἰτωλοῖσιν ἀπήμυεν κακὸν ἦμαρ  
 εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρα τέλεσσαν  
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.  
 ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων 600  
 ἐνταῦθα τρέψει, φίλος· χαλεπὸν δέ κεν εἴη  
 νηυσὶν καιομένησιν ἀμυνέμεν. ἀλλ' ἐπὶ δῶρων  
 ἔρχο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.

588. ἐβάλλετο. Cf. sup. 574. It was only when the enemy had scaled the walls, and were battering his own door, that he was roused to action by the piteous entreaties of his wife. The inference intended is, that Achilles in like manner should consider the horrors of a defeat, which he alone can prevent. The earnest request of Meleager's wife seems intended as a parallel to the request of Patroclus in xvi. 21 seqq.

593. ἄνδρας μὲν κ.τ.λ. Compare a very similar passage in Aesch. Theb. 315 seqq.—ἀγοῦσι, 'lead captive'; τὰς δὲ κεχειρωμένας ἀγεσθαι, Aesch. ut sup.

595. κακὰ ἔργα, viz. ἃ ἐμελλε πείσασθαι, the horrors of captivity as pictured by his wife.—χροὶ, the dative of place, 'on his body.'

598. εἷξας θυμῷ, as sup. 109. xxiv. 42, means 'yielding to impulse'; *suapte animi impetu*, Heyne; and the sense is, that what the offer of gifts could not do, a sudden resolve on Meleager's own part was sufficient to effect. Achilles himself had spurned the proffered gifts, sup. 378; and Phoenix wishes him to know, that if once rejected, they may perhaps not be obtainable in the end, even though he should be driven by necessity to as-

sist the Greeks at last. The argument therefore is, that it would be better to assist at once, and with good grace, and to earn the thanks and gratitude of both king and people.—τέλεσσαν, they no longer paid, or carried out the promise of giving.—καὶ αὐτως, even without reward; just as the matter stood of itself.

600. ταῦτα, viz. the same course as Meleager pursued.

601. χαλεπὸν κεν εἴη, 'it may prove a difficult matter to protect the ships when they are actually burning,' i. e. as Meleager essayed to protect his house when it had been assailed. This has a clear reference to xvi. 61, (quoted on 582 sup.)—ἐπὶ δῶρων, while gifts are offered; lit. 'in possession of gifts.' This is a rather rare use of the genitive, and is an Attic idiom, as Dem. Mid. p. 578, τὸν οὖν ἐπὶ ταύτης ὑπερβανίας οὐτα, νῦν ἂν ἀποφύγη, τί ποιήσεν οἴσθε; To Aristarchus is due the reading ἐπὶ δῶρων for ἐπὶ δώροις, which would mean 'for gifts,' i. e. in order to get them. Schol. Ven. μετὰ δῶρων.

603. τίσουσιν. The meaning perhaps is, that they will show in what honour they hold you by giving gifts, as they do to the temples of the gods.—δῶης, 'enter,' as Od. vii. 81, δῶνε δ'

εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῆς,  
 οὐκέθ' ὁμῶς τιμῆς ἔσειαι, πόλεμόν περ ἀλαλκῶν." 605  
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς  
 "Φοῖνιξ ἄττα, γεραῖε διοτρεφέες, οὐ τί με ταύτης  
 χρεῶ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,  
 ἧ μ' ἔξει παρὰ νηυσὶ κορωνίσιν εἰς ὃ κ' ἀντμῆ  
 ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη. 610  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.  
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,  
 Ἄτρεϊδῆ ἦρωι φέρων χάριν· οὐδέ τί σε χρή  
 τὸν φιλέειν, ἵνα μῆ μοι ἀπέχθῃαι φιλέοντι.  
 καλὸν τοι σὺν ἔμοι τὸν κηδέμεν ὅς κ' ἐμὲ κήδη. 615  
 ἴσον ἔμοι βασιλεύει, καὶ ἤμισυ μείρεο τιμῆς.  
 οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξέο μίμωνον

Ἐρεχθῆος πικρὸν δῶμον.—τιμῆς, τιμῆ-  
 εις, as χρυσὸν τιμῆματα in xviii. 475.  
 The acceptance of the gifts would  
 show that Achilles was reconciled to  
 Agamemnon, and was acting with  
 public spirit, by virtue of an arrange-  
 ment honourable to both parties.  
 But the refusal of them would show  
 that he was acting on his own selfish  
 impulse or caprice, which would  
 make him less popular.

607. ἄττα, 'father.' Like τέττα in iv.  
 412, this word is formed from the first  
 natural sounds made by a child, as in  
 ἄββα, γάρρα, &c. Compare xvii. 561.  
 Φοῖνιξ, ἄττα γεραῖε παλαιγενές. The epi-  
 thet διοτρεφέες is here rather remark-  
 able, because it is elsewhere always  
 applied to Jove-nurtured kings, διο-  
 τρεφέες βασιλῆες.—ταύτης τιμῆς, viz.  
 that promised in 515, but more specifi-  
 cally in 603.—χρεῶ, χρεῶν, sc. ἔχει or  
 ἰκάνει με, by a not uncommon ellipse.  
 —φρονέω κ.τ.λ., 'my idea is (or, I am  
 minded) to be honoured by the de-  
 crees of Zeus, which will keep me here  
 by the beaked ships so long as breath  
 remains in my breast.' The Schol-  
 asters if not to αἴσῃ, but to τιμῆς, which  
 is rather harsh; οὐκ ἀγαθὸν μοι τοι-  
 αῦτη τιμῆ δέ ἢν ἐγὼ μέχρι θανάτου ταῖς  
 ναυσὶν ἐνδιασπύω. Achilles had said  
 (sup. 412) that if he stayed at Troy he  
 should never return home, but would  
 have everlasting fame; and he now  
 says that this fate or destiny, as ap-  
 pointed by Zeus, is the only honour  
 he cares for. Thus ἔξει will mean  
 καθέξει, detinebit. But Doederlein

thinks it equivalent to ἦν ἔξω, as in  
 xvii. 143, ἧ σ' αὐτὸς κλέος ἐσθλὸν ἔχει  
 φύσῃν ἔοντα.—The end of this verse  
 and the next occur also x. 89, 90.

612. σύγχει, confound, perplex, my  
 mind or my feelings by your pathetic  
 appeals to please Agamemnon, i. e. in  
 advocating the interests of one who  
 is my enemy. Cf. Eur. Med. 1005, τί  
 συγχυθεῖς ἔστηκας; He acknowledges  
 that he is moved, but persists in re-  
 fusing, and will not hear of his friend  
 being a friend also to Agamemnon.  
 This was a common formula of making  
 an alliance, τοὺς αὐτοὺς φίλους καὶ  
 ἐχθροὺς νομίζειν. So in the next verse  
 he adds, 'it is your duty surely to  
 join me in giving pain to him who  
 may pain me.'

616. This verse reads like an inter-  
 polation. It is abruptly added, and its  
 meaning is not very clear. It may be  
 a sententious way of saying, 'ask  
 me any favour, even to the half of my  
 kingdom, and you shall have it, but  
 not this.' The present μείρομαι does  
 not elsewhere occur. Ἐσχει, μείρο-  
 μέρειον, λαμβανε, λάγχανε. Id. μείρο-  
 ται· στέρεται, κληροῦται, μερίζεται.  
 Hesiod has ἀπομείρεται, Opp. 578. It  
 appears here to take the accusative,  
 though others take ἤμισυ to mean ἐς  
 τὸ ἤμισυ, 'up to half.' Cf. vi. 193, δοκε  
 δέ οἱ τιμῆς βασιλῆϊδος ἤμισυ πάρος.

617. λέξέο is an intransitive epic  
 aorist from the root λεχ (ii. 125), like  
 ὄρσοο, δίσοο, βήσοο, &c., other forms  
 being λέκτο and λέξατο (inf. 666). The  
 meaning of the line is, 'do you stay



εὐνῆ ἐνὶ μαλακῆ· ἅμα δ' ἦοι φαινομένηφιν  
φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν."

ἦ, καὶ Πατρόκλῳ ὄ·γ' ἐπ' ὄφρῦσι νεύσει σιωπῆ 620

Φοίνικι στορόσαι πυκινὸν λέχος, ὄφρα τάχιστα  
ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας  
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν.

"διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
ἴομεν· οὐ γάρ μοι δοκείι μῦθιο τελευτή 625

τῆδ' ἔ· ὁδῶ κρανεῖσθαι ἀπαγγεῖλαι δὲ τάχιστα  
χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,  
οἷ που νῦν ἕεται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς

ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν  
σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων 630

τῆς ἣ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,  
νηλῆς· καὶ μὴν τίς τε κασιγνήτοιο φονῆος

ποινήν ἢ οὐ παιδὸς ἐδέξατο τεττηῶτος·  
καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,

τοῦ δὲ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγήνωρ 635

here and sleep, for these (viz. Ulysses and Ajax) will report.' The δὲ seems to represent γάρ in the sense of ἐπεὶ, 'as.'

619. The Schol. says, 'he makes the old man hopeful by saying he will consider their interests' (τὸ συμφορον). The remark seems rather intended to preclude hope, since the only question with Achilles is whether he shall return, or stay, viz. by his ships, as before (sup. 609).

622. μεδοίατο, viz. Ajax and Ulysses. Achilles wishes to get rid of their importunity; and this preparation of a bed for Phoenix, who makes no opposition to the proposal, is a hint for them to depart. Heyne renders ὄφρα μεδοίατο *dum parant*; but this cannot be maintained.

625. ἴομεν. This short word (for ἴομεν) well expresses the speaker's vexation at the failure. 'Let us go,' he says, 'for I don't think a successful end of the conference will be brought about in *this* journey; besides, we are bound to report with the least possible delay the answer of Achilles to the Greeks, unfavourable though it be; for even now they are doubtless sitting waiting for it.'—

ἕεται, ἦνται, as in ii. 136, ἄλοχοι—εἶατ' ἐνὶ μεγάροις ποτιδεγμένα.

629. θέτο, 'has set,' as Aesch. Prom. 162, ὁ δ' ἐπικότως αἰε θέμενος ἀγραμπτον νόον. — μεγαλήτορα, 'proud,' sup. 109.

630. σχέτλιος, 'cruel;' see ii. 112.— μετατρέπεται, φροντίζει, i. 160.— ἑταίρων, viz. his own dear friends, Ulysses and Ajax, sup. 521. He invidiously represents the refusal of Achilles as a personal slight, and an ungrateful return for the honours that had been shown him.

632. καὶ μὴν κ.τ.λ. 'Why, even from the murderer of a brother, or for his own dead son, a man accepts, it may be (τε), a ransom, and so (ρα) he (the murderer) stays in his own town, after paying a heavy fine.' This is given as an illustration of the satisfaction that can be made by gifts. The word ποιή, as in iii. 290. v. 266. xviii. 498, properly signified *compensation*, generally for a person carried off or slain.

635. τοῦ δὲ τε κ.τ.λ. 'And of him accordingly (i. e. of the father or brother) the heart and angry soul are restrained (from violence) on receipt of the ransom.'

ποιὴν δεξαμένον. σοὶ δ' ἄλληκτόν τε κακόν τε  
θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης  
οῆης. νῦν δέ τοι ἐπτὰ παρίσχομεν ἕξοχ' ἀρίστας  
ἄλλα τε πόλλ' ἐπὶ τῆσι. σὺ δ' ἴλαον ἔνθεο θυμόν,  
αἰδεσσαί δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἰμὲν  
πληθύνος ἐκ Δαναῶν, μέμαμεν δέ τοι ἕξοχον ἄλλων  
κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσοι Ἀχαιοί.”

640

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς  
“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
πάντα τί μοι κατὰ θυμὸν ξείσαο μυθήσασθαι·  
ἀλλά μοι οὐδάνεται κραδίη χόλω, ὅππότε' ἐκείνων  
μῆσομαι, ὡς μ' ἀσύφηλον ἐν Ἀργείοισιν ἕρξεν  
Ἀτρείδης ὡς εἴ τιν' ἀτίμητον μετανάστην.  
ἄλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε

645

636. σοὶ δέ. He suddenly turns to Achilles, of whom he had just spoken in the third person.

638. οῆης, *μίας μόνης*, opposed to the ἐπτὰ offered in return.—*παρίσχομεν, δίδομέν σοι*. See sup. 270, ἐπὶ τῆσι, 'in addition to these,' Schol. ἐπὶ ταῖς Δεσβίαι.

640. μέλαθρον (perhaps from μέλας, as *atrium* is by some derived from *ater*) properly meant 'the smoke-hole in the roof;' hence, like the Roman *focus*, it became specially sacred as the *εστία*, at once the seat and the symbol of hospitality. The epithet *αἰθαλόν* is twice joined with it, ii. 414, and Od. xxii. 239. Mr. Hayman (Append. to Od. vol. i. p. cxxx) thinks *μέλαθρον* meant 'the central beam;' but it appears that in Greek houses the real chimney is meant, only it was not an elevated chimney like ours, but simply a hole in the roof immediately above the fire-place, which could be closed by a circular board called *τηλιά*. This view explains the passage in Arist. Vesp. 147. The sense of the present verse is, 'Revere the religious obligation of hospitality; the consideration due to suppliants and guests in your own house,' i. e. tent.

641. *πληθύνος ἐκ Δαναῶν*, selected out of the whole host of the Greeks, sup. 521.—*μέμαμεν*, 'we desire to be (or to continue) more than the other Achaeans, how many soever they be, the nearest objects of your regard and concern, and your dearest friends.'

—*κῆδιστος*, from an obsolete adjective *κῆδός*, for which form see on iv. 171.—*ἕξοχον* is used adverbially, as in xiii. 499, *δύο δ' ἄνδρες ἀρίοι ἕξοχον ἄλλων*.

645. *τε*, 'in some sort,' 'in some considerable degree.' A rather singular use.—*ξείσαο, δοκεῖς μοι*.

646. *ὅππότε, ὅππότεν μνήσομαι, quoniam reminiscor*.—*ἀσύφηλον*, probably the neuter, *ἔργον* being supplied, 'how Atreides has done me an unworthy deed among the Argives, as if I were some interloper (or sojourner from a foreign land) of no credit.' Cf. xvi. 59, where the same verse occurs. "Priscis populis omne jus et decus in sua tribu, suo populo, sua civitate erat; qua exclusi erant exules, advenae, μέτοικοι." Heyne.—*ἀσύφηλον, Hesych. ἀπαίδετον, κακόν, ἀμαρτωλόν, ἀδόκιμον, μῆθενος ἄξιον*. If he refers to this passage, he seems to have taken it for the masculine. Cf. xxiv. 767, *ἄλλ' οὐ πως οὐκ ἀκούσα κακὸν ἔπος οὐδ' ἀσύφηλον*. (Root *σεφ, σεβ*?)

649. *ἀγγελίην*. The message they are to deliver is a little softer than his former one. 'If I do take part in the war,' he now says, 'it will not be before Hector reaches my camp and has fired my ships; and then, I throw (654), at my tent and my dark galley, Hector, eager as he is for the fight, will be stopped (or, will stay his career).' Cf. xvi. 61. Note the purely Attic use of the article in τῇ ἐμῇ. For *σχίσεσθαι* see sup. 235. xii. 107.

οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος  
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἴκτορα δῖον,  
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι  
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.  
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ  
 Ἴκτορα καὶ μεμαῶτα μάχης σχήσεσθαι δῖω." 655

ὧς ἔφαθ', οἱ δὲ ἕκαστος ἔλὼν δέπας ἀμφικύπελλον  
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.  
 Πάτροκλος δ' ἐτάροισι ἰδὲ δμῳῆσι κέλευεν  
 Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα·  
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὡς ἐκέλευεν, 660  
 κώεά τε ῥῆγός τε λινόιο τε λεπτὸν ἄωτον.

ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ διαν ἔμιμνεν.  
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου·  
 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,  
 Φόρβαντος θυγάτηρ Διομῆδη καλλιπάρῃος. 665  
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ  
 Ἴφιδι εὐζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεύς  
 Σκύρον ἔλων αἰπίειαν, Ἐννηὸς προλιέθρον.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γέγοντο,  
 τοὺς μὲν ἄρα χρυσεόισι κυτέλλοις υἴες Ἀχαιῶν 670  
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·  
 πρῶτος δ' ἐξερέεινε ἀναξ ἀνδρῶν Ἀγαμέμνων

653. κατασμῦξαι (σμύχω, our words *smoke* and *smudge*) does not read like a word of the ancient language. We have σμύχοιτο in xxii. 411, and the compound κατασμύχω occurs in Theocr. iii. 17.

656. Either ἕκαστος is here used for ἑκάτερος, 'each of the two' (Ulysses and Ajax), or the heralds are included. Cf. inf. 688. As the commission commenced with a libation (sup. 177), so now it closes with the same solemn ceremony, which is again repeated inf. 712, before the council who had sent the embassy separate for the night.

661. ἄωτον, the light flocculent surface or *knar*, on linen or woollen cloth. A word altered from the older epic, and perhaps to be referred to the reduplicated root *âf* (*waft, west*, &c.). It is used by both Aeschylus

and Pindar in the secondary sense of 'flower,' i.e. that which springs up lightly from a surface. Hence ὑπνον ἄωτειν, x. 159, may refer either to the *taking* sleep (Lat. *carpere somnos*), or to the sleeping on soft flock, or even to the light breathing in slumber (*âw, âéσαι*).

666. ἐλέξατο, the same as ἔλεκτο, ἐκοιμάτο. See on ii. 125. Phorbas, according to the Schol., was a king of Lesbos.

668. Σκύρον, a city of Phrygia.—Ἐννεύς was a mythical son of Dionysus and Ariadne.

669. οἱ δὲ, Ulysses, Ajax, and the attendant heralds. They were greeted on their return by each member of the council rising in order, one after the other, to drink their health, as we say, or to offer them a welcome. On δειδέχατο see iv. 4.

“ ἔπ’ ἄγε μ’, ὦ πολυαῖν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 ἦ ῥ’ ἐθέλει νήεσσιν ἀλεξέμεναι δήιον πῦρ,  
 ἦ ἀπέειπε, χόλος δ’ ἐτ’ ἔχει μεγαλήτορα θυμόν.” 675

τὸν δ’ αὐτε προσέειπε πολύτλας δῖος Ὀδυσσεύς  
 “ Ἀτρεΐδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 κείνός γ’ οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ’ ἐτι μάλλον  
 πιμπλάνεται μένεος, σέ δ’ ἀναίνεται ἠδὲ σὰ δῶρα.

αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680  
 ὄππως κεν νῆάς τε σόως καὶ λαὸν Ἀχαιῶν

αὐτὸς δ’ ἠπέιλησεν ἅμ’ ἠοῖ φαινομένηφιν  
 νῆας ἐνστέλμους ἅλαδ’ ἔλκεμεν ἀμφιελίσσας.

καὶ δ’ ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι  
 οἴκαδ’ ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων 685

Ἴλιον αἰπεινῆς· μάλα γὰρ ἔθεν εὐρύοπα Ζεὺς  
 χεῖρα ἐῖν ὑπερέσχε, τεθαροσῆκασι δὲ λαοί.

ὣς ἔφατ’· εἰσὶ καὶ οἶδε τὰ εἰπέμεν, οἳ μοι ἔποντο,  
 Αἴας καὶ κήρυκε δῖω, πεπνυμένω ἄμφω.

Φοῖνιξ δ’ αἰθ’ ὁ γέρων κατελέεξτο· ὣς γὰρ ἀνώγει, 690  
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ’ ἔπηται

αὔριον, ἣν ἐθέλησιν ἀνάγκη δ’ οὐ τί μιν ἄξει.”  
 ὣς ἔφαθ’, οἳ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σωπῆ

[μῦθον ἀγασσάμενοι, μάλα γὰρ κρατερῶς ἀγόρευσεν.]  
 δὴν δ’ ἄνω ἦσαν τετιηότες υἱες Ἀχαιῶν 695

ὄψ’ ἐ δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομῆδης  
 “ Ἀτρεΐδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

μηδ’ ὄφελος λίσσασθαι ἀμύμονα Πηλεΐωνα,

673. πολυαῖνε. See on xi. 430.

675. ἀπέειπε, ‘refused;’ cf. i. 515.

678. ἐτι μάλλον. He is getting more and more angry, viz. by our attempts to appease him. See inf. 700. Doederlein explains it, ‘he is still being filled with wrath too much to stop it.’—ἀναίνεται, ‘spurns,’ ‘rejects,’ viz. sup. 378.

680. αὐτόν σε, you alone, without him. Achilles had said sup. 423, ἄλλην φράζονται ἐν φρεσὶ μητῖν ἀμείνω.—σός, contracted from σάος, σός, with the ο inserted, sup. 393, 424.

682. ἠπέιλησεν, viz. at 619.

684—687. These lines occurred sup. 416—419.

688. εἰσὶ καὶ οἶδε, ‘you have these also present to tell you this,—my companions in the mission, Ajax and the two heralds, both discreet men.’ For the infinitive after οἶδε compare xiii. 312, ἠησὶ μὲν ἐν μέσσοισιν ἄμυνεν εἰσὶ καὶ ἄλλοι. Eur. Hippol. 294, γυναῖκες αἶδε συγκαθιστάται νόσον, ‘you have women here to help in putting right your malady.’

690. αἰθί, there in the tent of Achilles.—ὄφρα κ.τ.λ., see sup. 617.

694—696. See sup. 29—31.

698. μηδ’ ὄφελος κ.τ.λ., ‘I would that you had not entreated him at all, offering such large presents: for he is proud alike on all occasions.’—καὶ

- μυρία δῶρα διδούς· ὃ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·  
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορήσω ἐνήκας. 700  
 ἀλλ' ἢ τοι κείνον μὲν εἰάσομεν, ἢ κεν ἴησιν  
 ἢ κε μένη· τότε δ' αὖτε μαχήσεται ὄππότε κέν μιν  
 θυμὸς ἐνὶ στήθεσσι ἀνώγη καὶ θεὸς ὄρη.  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες.  
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705  
 σίτου καὶ οἴνου· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·  
 αὐτὰρ ἐπεὶ κε φανῆ καλῆ ῥοδοδάκτυλος Ἥως,  
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους  
 ὑπρίνων, καὶ δ' αὐτὸς ἐνὶ πρότοισι μάχεσθαι."  
 ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710  
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.  
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,  
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνον δῶρον ἔλοντο.

ἄλλως, even at other times than this, i. e. generally. Cf. xx. 99, καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει.—ἀγῆνωρ, μεγῆνωρ, μεγαλήτωρ. Cf. ii. 276.

700. μᾶλλον, more than before, viz. by your entreaties, which have only exasperated him; cf. sup. 678.—ἐνήκας, Hesych. ἐνέβαλες. For the plural ἀγνηορήσει compare ἤς ὑπεροπλήσει, i. 205; ἀφραδίησι νόοιο, x. 122.

701. εἰάσομεν, we will let him act as he pleases, whether he chooses to go or to stay. The subjunctives following appear to be *deliberative*, although, according to the epic use, they will stand for simple futures.

705. τεταρπόμενοι, 'when you have satisfied.' The reduplicated aorist of τέρω (in the sense of κορέσαι). It

most commonly occurs in the formula τεταρπέσθαι γόοιο, as in xxiii. 10. xxiv. 513. Od. xi. 212, with which compare γόοιο μὲν ἐστὶ καὶ ἄσαι.

708. ἐχέμεν, for ἔχε, τάξον, 'do you, Agamemnon, promptly marshal both men and steeds before the galleys, with words of encouragement, and yourself fight among the foremost.'

711. ἀγασσάμενοι, see vii. 404. The advice of Diomedes, which, as elsewhere, is an exhortation to trust to themselves and to care nothing further for Achilles, was chivalrous enough, and was received probably with mixed admiration and amaze, which this participle appears to convey. See sup. 51.

712. σπείσαντες. See sup. 657.

## ARGUMENT OF BOOK X.

(From Mr. Trollope's Edition.)

UPON the refusal of Achilles to return to the army, the distress of Agamemnon is described in the most lively manner. He takes no rest that night, but passes through the camp, awaking the leaders, and contriving all possible methods for the public safety. Menelaus, Nestor, Ulysses, and Diomed, having raised the rest of the captains, call a council of war, and determine to send scouts into the enemy's camp, to learn their posture, and discover their intentions. Diomed undertakes this hazardous enterprise, and makes choice of Ulysses for his companion. In their passage they surprise Dolon, whom Hector had sent on a like design to the camp of the Greeks. Having obtained from him information of the situation of the Trojan and auxiliary forces, and particularly of Rhesus and the Thracians, lately arrived, they put him to death. Passing on with success, they kill Rhesus with several of his officers, and seize the famous horses of that prince, with which they return in triumph to the camp.

ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαῖων  
 εὔδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνω·  
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν  
 ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὄρμαινόντα.  
 ὡς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠγκόμοιο,  
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν  
 ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,  
 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,  
 ὡς πυκὶν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνον  
 νειόθεν ἐκ κραδίης, τρομέοντο δὲ οἱ φρένες ἐντός.  
 ἢ τοι ὅτ' ἐς πεδίον τὸ Τρωικὸν ἀθρήσειεν,  
 θαύμαζεν πυρὰ πολλὰ τὰ καίετο Ἴλιόθι πρό,

5

10

1. There was a tradition, recorded in the Venetian Scholia and Eustathius, that the tenth book formed no part of the original Iliad, but was added by Pisisstratus. The subject of it forms the theme of the *Rhesus*, ascribed to Euripides, and the only Greek tragedy we know of the plot of which was taken directly from any action in the Iliad.—The opening of this book closely resembles that of book ii.

ιδ. παρὰ νηυσὶν, i. e. in their naval camp, to which they were confined by the recent successes of the Trojans.—Παναχαῖων, the principal leaders of the collected hosts, as opposed to the captains of the minor divisions. See ii. 404. vii. 73.—παννύχιοι, Schol. οὐδ' ὅλης τῆς νυκτός, ἀλλὰ τὸ πλείστον μέρος τῆς νυκτός. See i. 472. vii. 476. The beginning of this book, in fact, strictly continues the action at the end of the last. The chiefs had there retired (perhaps late) from the council to take rest; here all but Agamemnon are wrapped in slumber; he alone is awake and anxious, both from the failure of the embassy to Achilles, and from a consciousness that he was himself principally in fault in the matter, by having alienated Achilles.

5—9. The main point of comparison in this simile is between the frequency of the thunder, when a storm of hail or rain is coming, and the frequency of the king's groans; with allusion perhaps to the deep muttered sounds of both, and the *trembling* (10) consequent upon them.

6. ἀθέσφατον, Hesych. ὅσον οὐδ' ἂν θεὸς φατίσειεν δι' ὑπερβολὴν πλήθους.

This derivation is accepted by Buttmann (*Lexil.* p. 359). The word occurs in iii. 4, but is more common in the *Odyssey*.—ὅτε πέρ τε, 'just as when snow powders the corn-fields with white.' A figure from sifting or sprinkling fine flour, as xi. 640, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν. xviii. 559, αἰ δὲ γυναῖκες δειπνον ἐρίθισιν λευκὰ ἄλφιστα πολλὰ πάλυνον. *Od.* xiv. 429, καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῆ. The aorist gives a general sense, while the τε appears to express connexion and coincidence, or the equivalence of one event with the other.

8. Zeus is said by his signs and portents τεύχειν στόμα πολέμου, which is either a periphrasis for war, or means consuming, devouring war.—πευκεδανός is not found elsewhere in Homer. It contains the root *πυκ* or *πευκ*, (as in ἐχεπευκῆς, = *πικρός*), with the termination as in οὔτιδανός, ῥιγεδανός. Schol. ὀλεθρίου. Hesych. πευκεδανόν. *πευκῆς* (ἐχεπευκῆς?), *πικρόν*.—ἢ ἐποθὶ, ἢ πον, 'or perchance.'

10. νειόθεν, 'from the bottom' (*root νεF, nou-us*; see on v. 537. vi. 295). So νειόθι λίμνης, xxi. 317.—φρένες, a poetic term for the vital organs generally, which as it were *vibrated* with emotion.

11. πεδίον Τρωικόν, see on ii. 465, and for the Attic use of the article compare πεδίον τὸ Ἀλφειῶν in vi. 201.—ὅτε, ὅποτε, *quotiens respexisset*; see on iii. 216. The imperfect, or a frequentative aorist (*inf.* 489, 490), commonly follows the optative of the aorist in this idiom.

12. θαύμαζεν. He saw and heard

αἰλῶν συρίγγων τ' ἐνοπήν ὄμαδόν τ' ἀνθρώπων.  
 αὐτὰρ ὄτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,  
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15  
 ὑψόθ' ἐόντι Δίῃ, μέγα δὲ στένε κυδάλιμον κῆρ.  
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,  
 Νέστορ' ἐπι πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν,  
 εἴ τινα οἱ σὺν μῆτιν ἀμίμονα τεκτῆραιτο, 20  
 ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.  
 ὀρθωθεὶς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἔπειτα दाφοινὸν ἐέσστατο δέρμα λέοντος  
 αἰθωνος μέγαλοιο ποδηγεκές, εἴλετο δ' ἔγχος.  
 ὧς δ' αὐτῶς Μενέλαον ἔχεν τρόμος· οὐδὲ γὰρ αὐτῷ 25  
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μῆ τι πάθοιεν  
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πούλιν ἐφ' ἕγρην  
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.  
 παρδαλέη μὲν πρῶτα μεταφρένει εἰρὴν κάλυψεν  
 ποικίλη, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῆφιν αἰείρας 30  
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.  
 βῆ δ' ἵμεν ἀνοστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων  
 Ἀργείων ἦρασσε, θεὸς δ' ὧς τίετο δῆμῳ.

with wonder the unusual commotion among the Trojans, and the festivities in which they were evidently indulging in consequence of their unwonted successes. This clearly has reference to viii. 505, 562. Cf. inf. 210.—*ἑλίοθι* πρὸ, *παροῖθεν* Ἰλίον. See iii. 3.—*αἰλῶν κ.τ.λ.*, as if he had said *αἰλῶν τε συρίγγων τε κ.τ.λ.*—*ἐνοπήν*, see on iii. 2.

14. *αὐτὰρ κ.τ.λ.* On the other hand, when he looked to the ships and the people, cooped up, as it were, within their rampart, and likely to fall a prey to the victor, he tore his hair up by the roots, invoking Zeus in the anguish of his heart.—*προθελύμνους*, see on ix. 541.—*Δίῃ*, as if he had said *δευκνῶν*, or perhaps *ὀνειδίξων* or *ἐνόχου*. Schol. ὧς *ὀντασχετῶν κατ' ἐκείνου*.

19. *εἰ, εἴ πως*, in hopes he might contrive or devise with him some faultless plan. This plan is more explicitly put inf. 56, 57. The Schol. Ven. says the order of the words is, *σὺν αὐτῷ τεκτῆραιτο μῆτιν.*—*ὀρθωθεὶς*.

Cf. inf. 80. ii. 42, *ἔξετο δ' ὀρθωθεὶς, μαλακῶν δ' ἔνδυνε χιτῶνα*.

23. *δαφοινόν*, 'tawny.' See on ii. 307. So Paris was clad in a leopard's skin, iii. 17, as Menelaus is inf. 29. The next verse occurs also inf. 178, and may here have been interpolated.

27. *ἔθεν εἵνεκα*. He too, like his brother, has a painful sense of personal responsibility in the matter.—*ὀρμαίνοντες*, intending, meditating war. Cf. sup. 4. Hesych. *ὀρμαίνων φροντίζων, ἐν διανοίᾳ ἔχων*.

30. *στεφάνῃν*, a brimmed helmet, vii. 12. xi. 96. Hesych. *εἶδος περικεφαλαίας ἐξοχᾶς ἐχούσης.*—*θήκατο*, a middle aorist, used by Herodotus and Pindar, occurs also Hes. Scut. 128. inf. xiv. 187.

32. *βῆ δ' ἵμεν*, 'he had started to go to make his brother get up.' The two brothers had unwittingly anticipated each other's design, to obtain advice in the present distress.—*μέγα ἦρασσε*, cf. *μέγα κρατεεῖ*, i. 78.



τὸν δ' εὖρ' ἀμφ' ὄμοισι τιθήμενον ἔντεα καλά  
νῆϊ πάρα πρυμνῆϊ τῷ δ' ἀσπασίος γένητ' ἐλθών. 35

τὸν πρότερος προσέειπε βοῖν ἀγαθὸς Μενέλαος  
“τίφθ' οὕτως ἦθεῖε κορύσσειαι; ἢ τιν' ἑταίρων  
ὄτρυνεῖς Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς  
δεῖδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,  
ἄνδρας δυσμενέας σκοπιάζέμεν οἷος ἐπελθῶν 40

νύκτα δι' ἀμβροσίην. μάλα τις θρασυκάρδιος ἔσται.”  
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
“χρεῶ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,  
κερδαλέης, ἢ τίς κε ἐρύσσεται ἠδὲ σαώσει  
Ἄργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν  
οὐ γάρ πω ἰδόμην, οὐδὲ κλύον αὐδῆσαντος,  
ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι  
ὄσσο' Ἐκτωρ ἔρρεξε δίφιλος υἱᾶς Ἀχαιῶν,  
αὐτῶς, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50

34. τιθήμενον was probably pronounced τιθέμενον. So τιθημένοι in xxiii. 83.—πρυμνῆϊ, the adjective virtually gives the sense of παρὰ πρυμνῆϊ νηὸς. See on vii. 383. The chiefs were sleeping παρὰ νηυσίν, sup. 1.

37. ἦθεῖε, as in vi. 518, is said to be a term of respect; but it contains only the root *Feh*, familiar. See on vii. 115.

38. ὄτρυνεῖς, 'are you going to urge?' On the form of future see iii. 411.—ἐπίσκοπον, to be a spy, to reconnoitre the Trojan camp. Doederlein prefers ἐπὶ σκοπὸν, since ἐπίσκοπος rather means 'a superintendent,' xxii. 255. See inf. 342. The Scholiast observes, 'he anticipates Nestor's advice, (205,) to send spies, the occasion itself suggesting the idea; and when he sees his brother arming, he infers that he intends the same.'

39. μὴ οὐ κ.τ.λ. 'I have very serious fear that no one will undertake this duty, to go alone amongst and reconnoitre the enemy through the darkness of night; he is a bold man who will do that.'—σκοπιάζεν seems a late form. It occurs inf. xiv. 53, and Theocritus uses σκοπιάζεται, iii. 26.

43. χρεῶ, i. e. χρεῶν, (ἔχει or ἰκάνει,) ἐμὲ κ.τ.λ., as in ix. 75. Below, 118

and 172, the verb is added. Otherwise, χρεῶ (ἔστι) might represent χρῆ or δεῖ, as the Greeks say χρῆ or δεῖ σέ τινος, (vii. 109.)—ἢ τις κε ἐρύσσεται, Schol. ἀντὶ τοῦ ἦτις ἂν ἐρύσσατο, 'which will rescue,' 'deliver' &c. The future and the subjunctive, often undistinguishable from each other in the epic dialect, bear the sense of a contingent or uncertain result; see on i. 262. iv. 191. vii. 39.

46. Note the phrase θεῖναι φρένα ἐπὶ τινι, to set one's mind to a thing, i. e. to be pleased with it.—ἄρα, 'as it seems,' = εἰοικε θεῖναι. There seems some reproach against Zeus conveyed by the words, since he had hitherto favoured the Greeks, at least in the opinion of Agamemnon.

47. οὐ γάρ πω. He gives as a reason for his inference, the fact that Hector has slain so many Greeks by a sudden act of valour.—μέρμερα, Schol. μερίμνης καὶ φροντίδος ἄξια, 'serious evils.' See on xi. 502.—ἐπ' ἡματι, 'in a day,' as ἐπὶ νυκτὶ in viii. 529. Cf. Od. ii. 284, ἐπ' ἡματι πάντας δλέσθαι, and ibid. xii. 105, Hes. Opp. 43, Soph. Oed. Col. 688.

50. αὐτῶς, 'of himself,' being plain Hector (as we say), and not the son of a goddess, like Achilles.—υἱὸς φίλος, Schol. λέγειν ὑπάρχων.

ἔργα δ' ἔρεξ' ὅσα φημι μελησέμεν Ἀργείοισιν  
 διθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.  
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἴδομενεῖα κάλεσσον  
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα διον  
 εἶμι, καὶ δτρυνέω ἀνστήμεναι, εἰ κ' ἐθέλησιν

55

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἧδ' ἐπιτείλαι.  
 κείνῳ γὰρ κε μάλιστα πιθοῖατο· τοῦο γὰρ νίος  
 σημαίνει φυλάκεσσι, καὶ Ἴδομενεῖος ὅπῳ  
 Μηριόνης· τοῖσιν γὰρ ἐπετραπομέν γε μάλιστα.”

τὸν δ' ἠμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος  
 “ πῶς γάρ μοι μύθῳ ἐπιτέλλεται ἧδὲ κελεύεις ;  
 αὔθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,  
 ἦε θέω μετὰ σ' αὔτις, ἐπὶν ἐν τοῖς ἐπιτείλω ;”

60

τὸν δ' αὖτε προσέειπε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 “ αὔθι μένειν, μή πως ἀβροτάξομεν ἀλλήλου  
 ἐρχομένῳ· πολλὰ γὰρ ἀνά στρατόν εἰσι κέλευθοι.  
 φθέγγεο δ' ἦ κεν ἦσθα, καὶ ἐγρήγορθαι ἄνωχθι,

65

52. τόσα γὰρ κακὰ, i. e. ὥστε μέλειν. The γὰρ is usually omitted in this idiom. This and the preceding line were rejected by the ancient critics.

56. ἱερὸν τέλος, 'the sacred rank.' Why the φυλάκες are called 'sacred' is not clear; but perhaps, like ξένοι and κέται, they were supposed to be especially under divine protection. Compare ἱεροὶ πυλαυροὶ in xxiv. 681; and for the appointment of these φυλάκες see ix. 66.—ἐπιτείλαι, 'to give them orders.' Cf. inf. 63, 190.

57. κείνῳ γάρ. The guards will be most disposed to comply with the orders of Nestor, because Nestor's son Thrasymedes (ix. 81) was one of the captains (σημαίνοντες) of them. For Meriones see ib. 83. We may observe that these and other clear references to other parts of the poem tend to show that this book was part of the original design, and not super-added (sup. 1).

59. τοῖσιν, viz. to the φυλάκες.—ἐπετραπομέν, viz. τὴν σωτηριαν ὁ τὴν φυλακῆν. So inf. 421, Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν. The γὰρ gives a reason why the guards more than others should be visited and instructed (viz. to be vigilant) at the present juncture.

61. πῶς γάρ κ.τ.λ. The γάρ marks

an abrupt sentence, as if he had said ἀλλὰ τοῦτο ἀπορῶ· οὐ γὰρ οἶδα εἰ μὲν αὔθι ἦ θέω μετὰ σε. 'What instructions do you give me in this matter,—must I stay there among the guards, waiting till you come, or must I run to rejoin you, when I have duly instructed them?'—αὔθι, Schol. ἐν τοῖς φυλάξιν. For this was to be the trusting-place, as appears from 127 inf.—δεδεγμένος, = προσδοκῶν, cf. iv. 107. viii. 296. ix. 191. Both μένω and θέω are deliberative conjunctives.

65. ἀβροτάξομεν, ἀμάρτομεν. Schol. ἀλλήλων ἀποτυχωμεν. The epic aorist ἀμρτεῖν = ἀμαρτεῖν became by transposition ἀμροτεῖν, euphonicaly pronounced ἀμβροτεῖν (ἡμβροτον, v. 287). On the same principle μεμβλετο represents μεμλέητο. A secondary present ἀβροτάξεν was then formed. See Buttmann's *Lexilogus*, pp. 82, 85. The resemblance of the word to ἀμβροτος and ἀμβρόσιος is purely accidental.

66. κέλευθοι, like γέφυραι, mean the lanes or intervals between the regiments of soldiers when encamped.

67. φθέγγεο, make your presence known by your voice, in whatever direction you go, viz. lest they should take you for an enemy. Cf. inf. 85. By giving the name of each man (as

πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,  
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,  
ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα. ὦδέ που ἄμμιν 70  
Ζεὺς ἐπὶ γιγνομένοισιν ἴη κακότητα βαρεῖαν.”

ὡς εἰπὼν ἀπέπεμπεν ἀδελφεόν, εὖ ἐπιτείλας,  
αὐτὰρ ὃ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν.  
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίῃη  
εὐνῇ ἐνὶ μαλακῇ· παρά δ' ἔντεα ποικίλ' ἔκειτο, 75  
ἄσπις καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

πὰρ δὲ ζωστήρ κείτο παναίολος, ᾧ ῥ' ὁ γεραιός  
ζώννυθ' ὄτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο  
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.  
ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80

Ἄτρεΐδην προσέειπε καὶ ἔξερεεῖνέτο μύθῳ  
“ τίς δ' οὗτος κατὰ νῆας ἀνά στρατὸν ἔρχεται οἶος  
νύκτα δι' ὀρφναίην, ὅτε θ' εὐδοσιν βροτοὶ ἄλλοι;  
ἦέ τιν' οὐρήων διζήμενος ἦ τιν' ἑταίρων;  
φθέγγεο, μηδ' ἀκέων ἐπ' ἐμ' ἔρχεο· τίπτε δέ σε χρεώ;” 85

far as he knew it) Menelaus would afford the best guarantee that he was really a friend; and this is probably all that the poet means.—πατρόθεν, lit. 'as the son of his father,' like ὦ Νέστορ Νηληϊάδῃ, Τυδείδῃ Διόμηδες, &c.—ἐκ γενεῆς, as a member of a certain clan or family.

69. κυδαίνων, 'complimenting.' So Hes. Opp. 38, μέγα κυδαίνων βασιλῆας δωροφάγους.—μη μεγαλίζεο, don't be too proud to address them. Schol. μὴ μεγάλυνε σεαυτὸν τῇ ψυχῇ, μὴ υπερ-όπτης γίνου, μηδ' ἀνάξιον σεαυτοῦ τὸ ἄλλο κυδαίνειν ἡγοῦ. He compares Od. xxiii. 174, οὐ γάρ τι μεγαλίζομαι οὐδ' ἀθερίζω.

70. καὶ αὐτοὶ, viz. even though we are kings.—ὦδέ, viz. ὥστε ἀνάγκη εἶναι ποιεῖν.—γιγνομένοισι, when we were coming into being, or at our birth. Heyne and others read γεινομένοισι, in the same sense. The Schol. Ven. explains it by (ἐπὶ) τοῖς αἰεὶ ἀναφνομένοις πράγμασιν, 'as circumstances arise.' But this would require ἴησι rather than the imperfect ἴη, which fixes γιγνομένοισι to past time.

72. εὖ ἐπιτείλας, 'having duly charged him,' viz. not what he was to say to the guards, but with the advice im-

mediately preceding.

73. ὃ βῆ, viz. Agamemnon himself, who (sup. 54) had said, ἐγὼ δ' ἐπὶ Νέστορα δῖον εἶμι.

76. δύο δοῦρε. See iii. 18.—ζωστήρ, the broad belt or girdle, iv. 134.

79. ἐπέτρεπε, he did not give way to, did not allow age to exert on him its usual effects. Schol. οὐκ εἰδίδου ἑαυτὸν τῷ γήρῳ, οὐδὲ ὑπετάττετο αὐτῷ.

80. ὀρθωθείς, (sup. 21. ii. 42.) 'rising and supporting himself on his elbow, with uplifted head.' So Eur. Rhes. 7, ὀρθου κεφαλὴν πῆχυν ἐρείσας. The activity and watchfulness of the old man are well expressed in this scene.

84. οὐρήων, viz. φυλάκων. The ancient critics rejected this verse, because οὐρέος is 'a mule,' οὔρος 'a guard.' The Schol. Viet. compares the binary forms πομπός, πομπεύς, ἡνιόχος, ἡνιοχεύς. Hesych. οὐρήων, τῶν φυλάκων.—φθέγγεο, see sup. 67. 'Speak! think not to come upon (or against) me in silence: what is it that you want?' He emphasizes the ἐμὲ, meaning that he is not the man to be so deceived.—ἐπ' ἐμῆ, Schol. πρὸς ἐμῆ, but there is an ambiguous sense of hostility implied.—For χρεώ σε see sup. 43.

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
 “ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,  
 γνώσεια Ἀτρείδῃν Ἀγαμέμνονα, τὸν περὶ πάντων  
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' ἀντμή  
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90  
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος  
 ἴζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.  
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ  
 ἔμπεδον, ἀλλ' ἀλαλύκτημαι, κραδίη δέ μοι ἔξω  
 σπηθέων ἐκθρόσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95  
 ἀλλ' εἴ τι δρᾶνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,  
 δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,  
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ  
 κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθονται.  
 δυσμενέες δ' ἄνδρες σχεδὸν εἶται· οὐδέ τι ἴδμεν, 100

88. γνώσεια, 'you should know.' (lit. you will recognize if you look at,) the son of Atreus, whom more than all others Zeus has condemned to toils through his whole career.' The next sentence occurred also ix. 609, 610.

91. πλάζομαι ὦδε, 'I am up and about at night, as you see.' Schol. ὦδε μόνος ὡς ὄρας περιέρχομαι. Some interpreted πλάζομαι by πλανῶμαι κατὰ τὴν γνῶμην, ἀπορῶ ὅπως χρήσωμαι τοῖς παροῦσι πράγμασι.—νήδυμος, see ii. 2.

94. ἔμπεδον, my heart does not remain firm in its place; I have no presence of mind, but my courage leaves me. So Aesch. Suppl. 784, ἀφικτον δ' οὐκέτ' ἂν πέλοι κέαρ.—ἀλαλύκτημαι, a verb not elsewhere occurring, is said to be a perfect of ἀλυκτέω = ἀλύω, to be bewildered, or beside oneself. The root seems to be ἀλ, 'to wander' (ἀλη, ἀλάσθαι). Compare ἀλαχκίμαι and τετιγίμαι. Herodotus has a cognate form ἀλυκτάζω, ix. 70. Compare also ἀλίσκω, ἀλυσκάζω, ἀλαλύσθαι (Hesych. φοβεῖσθαι, ἀλύνειν).

96. δρᾶνεις, δρασεῖεις, δρᾶν θέλεις. This word also appears ἀπαξ εἰρημένον. Compare δρᾶνίειν sup. 4, μαργαίειν, v. 882, ἀφραίνεις, ii. 258, none of which seem really ancient forms.—καταβείομεν, by a law of compensation (i. 1) for καταβῶμεν = καταβόμεν, like δαμήτε for δαμέητε or δαμήτε, &c. The compound word is rather strangely

used here, because the guards were posted outside of the Grecian rampart (ix. 87), while Agamemnon and Nestor were παρὰ νηυσίν (sup. 1), and καταβῆναι is commonly used of going down to the coast. The Schol. does not succeed in explaining the difficulty by saying ὅτι ἐφ' ὕπνου αἱ νῆες.

98. ἀδηκότες, 'wearied,' 'satiated.' See on v. 203.—μὴ κοιμήσονται is, 'lest they should have fallen asleep.' The Schol. says ὕπνῳ is here for ἀγωνία, and he compares Od. vi. 2, ὕπνῳ καὶ καμάτῳ ἀρημένος. Heyne explains it better by *somnolentia*. The notion seems to be, that too much sleep, like too much wine, induces languor and a desire for still more. Or perhaps, by the figure called *zeugma*, we may understand καμάτῳ ἀδηκότες καὶ ὕπνῳ (δαμέντες).

99. ἐπίπαγχυ, like ἐπίπαν, might be written in one word. Theoc. xvii. 104, ὃ ἐπίπαγχυ μέλει παρῳία πάντα φυλάσσειν. As the text stands, the ἐπί probably belongs to λάθονται.

100. σχεδόν, see inf. 160.—καὶ διὰ νύκτα, 'even by night,' viz. at an unusual time. The inference was drawn from the wakefulness and merriment in the Trojan camp, sup. 12.—μὴ ποῖς, perhaps an epic subjunctive equivalent to a future, 'we know not whether they (the enemy) will be eager to fight.' Hence μὴ is here much the same as εἰ with the future. The Schol. regards it as a change of con-

μή πως καὶ διὰ νύκτα μενουήσωσι μάχεσθαι.”  
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότητα Νέστωρ  
 “ Ἀτρείδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 οὐ θνήν' Ἐκτορι πάντα νοήματα μητιέτα Ζεὺς  
 ἐκτελεί, ὅσα που νῦν ἔλπεται· ἀλλὰ μιν οἶω  
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεύς  
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.  
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,  
 ἦμὲν Τυδείδῃν δουρικλυτὸν ἦδ' Ὀδυσῆα  
 ἦδ' Αἴαντα ταχὺν καὶ Φυλέος ἄλκιμον υἱόν.  
 ἀλλ' εἴ τις καὶ τούσδε μετοιχώμενος καλέσειεν,  
 ἀντιθέον τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·  
 τῶν γὰρ νῆες ἕασι ἕκαστάτω, οὐδὲ μάλ' ἐγγύς.  
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον  
 νεικέσω, εἴ πέρ μοι νεμεσήσῃαι, οὐδ' ἐπικεύσω,  
 ὡς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.  
 νῦν ὄφελεν κατὰ πάντας ἀριστήης πονέεσθαι  
 λισσόμενος· χρεῖώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.”  
 τὸν δ' αὖτε προσέειπε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 “ ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάασθαι ἄνωγα· 120

struction, as if the poet had meant  
 μὴ ἐκείνοι μὲν ἀμελήσωσιν, οἱ δὲ πολέ-  
 μοι ἀπρόοπτος ἐπέλθωσιν. Doederlein  
 accordingly encloses σχεδὸν—ἴδμεν in  
 a parenthesis. Perhaps the best way  
 would be to place a colon at ἴδμεν,  
 and supply δεδοικα, or σκοπεῖν δεῖ  
 before μὴ μενουήσωσι.

104. οὐ θνήν κ.τ.λ., 'not all his inten-  
 tions, I trow, will Zeus bring to a  
 successful issue for Hector.' This is  
 said to encourage Agamemnon, yet  
 with a slight tone of banter for his  
 timidity.

106. εἴ κεν κ.τ.λ. This remark evi-  
 dently has in view the death of Hec-  
 tor by the hand of Achilles.

108. μάλα, i. e. προθύμως.—ποτὶ δὲ,  
 πρὸς ὃν ἔτι δὲ κ.τ.λ.

110. Φυλέος υἱόν, Meges, ii. 627. Both  
 of the Ajaxes are mentioned in this  
 passage, one of them being associated  
 with Meges (inf. 175), the other with  
 Idomeneus (sup. 53). Both too (Αἴαντα  
 δῶν) were present at the council, inf.  
 228.

111. εἴ τις κ.τ.λ. Supply καλῶς ἂν ἔχοι,  
 —καὶ τούσδε, the two heroes named

next.—μετοιχώμενος, μετιών, μετελθών.  
 Agamemnon had himself resolved to  
 call Ajax and Idomeneus, sup. 51.

113. ἕκαστάτω, at the furthestmost  
 promontory of Rhoeteum. Soph.  
 Aj. 4, ἐνθα τάξιν ἐσχάτην ἔχει.

115. εἴπερ, often in Homer for εἰ  
 καὶ, as in iv. 55. vii. 117. 'Much as I  
 love and respect Menelaus,' says Nes-  
 tor, 'I shall blame him without  
 reserve, (even though you should be  
 vexed with me,) for being asleep and  
 letting you have all the trouble.'—ὡς,  
 for ἐπεὶ, διότι εὔδει.—Here too, as in  
 111, Nestor's views of what is right  
 have been anticipated: see sup. 53.

117. νῦν κ.τ.λ. 'Now he ought to  
 have been exerting himself amongst  
 (or 'over,' cf. inf. 141) all the chiefs,  
 entreating them to lend aid; for need  
 has come upon us that can no longer  
 be endured.'

120. αἰτιάασθαι, sc. Μενέλαον. 'On  
 other occasions I even bid you (so far  
 from dissuading you) to find fault  
 with him; for very often he is remiss,  
 and does not choose to exert himself,  
 not indeed because he gives way to

πολλάκι γὰρ μεθιῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,  
οὐτ' ὄκνω εἰκὼν οὐτ' ἀφραδίῃσι νόοιο,  
ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.  
νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη.  
τὸν μὲν ἐγὼ πρόηκα καλήμεναι οὓς σὺ μεταλλάς. 125  
ἀλλ' ἴομεν· κείνους δὲ κίχησόμεθα πρὸ πυλάων  
ἐν φυλάκεσσι· ἵνα γάρ σφιν ἐπέφραδον ἠγερέθεσθαι."  
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ  
"οὔτως οὐ τίς οἱ νεμῆσῆσται οὐδ' ἀπιθήσει  
"Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130  
ὧς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,  
ποσσί δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινκίεσσαν  
διπλὴν ἑκταδίην, οὐλῆ δ' ἐπενήνοθε λάχνη.  
εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶ, 135  
βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον  
ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ  
φθεγγάμενος. τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή,

stolidity, nor through foolishness of mind, but because he is in the habit of looking to me, and awaiting my movement.—*μεθιῖ*, *μεθίμων ἐστὶ*. Cf. vi. 523.

124. *ἐπέγρετο*, the epic aorist of *ἐπεγείρω* (ii. 41). The *μάλα* here means, 'not only was he not asleep, but he was very wakeful, and that too even before I awoke.'—*ἐπέστη*, he came suddenly on me, as it were, like a vision or nightly visitant, sup. 34.

125. *καλήμεναι*, for *καλεόμεναι*, like *φορήμεναι* (*φορεῖν*) in xv. 310.—*οὓς σὺ μεταλλάς*, 'the very men you are inquiring for'; viz. Ajax and Idomeneus, sup. 51.

126. *κείνους*, Menelaus with Ajax and Idomeneus.—*πρὸ πυλάων*, in front of the gate leading into the Grecian rampart. It was agreed, sup. 62, that Menelaus should wait for the arrival of the others at the station of the guards, which was near the *τάβρος*, ix. 67.—*ἵνα γάρ*, 'for that is where I told them to assemble.' We should expect *ἵνα καὶ σφιν κ.τ.λ.*, but the phrase may be elliptical, (*οὐτός γάρ ὁ τόπος*) *ἵνα* &c. Doederlein thinks *ἵνα* here = *αὐτοῦ*, according to the analogy

of *δε* and *δ* for *οὗτος*.—*ἐπέφραδον*, the epic aorist of *ἐπιφράζειν*. There were two forms of aor. 2 of *φράσω*, *ἐφραδον* and *πέφραδον*. Unless we regard this as the imperfect of a secondary present *πεφράδω*, we cannot otherwise explain it.—*ἠγερέθεσθαι*, see on ii. 447. iii. 107.

129. *οὔτως*, under these circumstances, viz. if he is as active as you say. No one, he says, of the Greeks will care to disobey Menelaus when he gives orders; though they might do this, if they thought their commander was himself wanting in bravery and energy.

133. *φοινκίεσσαν* (ζ), pronounced by *συμίζεσις φοινκούσσαν*. So also in Od. xiv. 500. On the scarlet colour, see viii. 221.—*διπλὴν*, large enough to be worn double; *διπλάσια πορφύρεν*, iii. 126.—*ἑκταδίην*, a word not elsewhere occurring in Homer, seems to mean 'ample,' or capable of being stretched out long and wide.—*οὐλή*, crisp, woolly; root *οὐλ*, εἰλ, our word *wool*.—*ἐπενήνοθε*, see ii. 219. xi. 266.

137. *Ὀδυσῆα*. See sup. 109, inf. 150.

139. *ἰωή*. See iv. 276, where it takes the digamma, as in xvi. 127.

ἐκ δ' ἦλθεν κλισίης, καί σφεας πρὸς μῦθον ἔειπεν. 140

“τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλάσθε  
νύκτα δι' ἀμβροσίην, ὅτι δὴ χρεῖώ τόσον ἵκει;”

τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότητα Νέστωρ

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς. 145

ἀλλ' ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικεν  
βουλὰς βουλευεῖν, ἢ φευγέμεν ἢε μάχεσθαι.”

ὣς φάθ', ὃ δὲ κλισίῃνδε κίων πολύμητις Ὀδυσσεύς

ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.

βάν δ' ἐπὶ Τυδείδην Διομήδεα. τὸν δὲ κίχανον 150

ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἐταῖροι

εὐδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν

ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκός

λάμφ' ὥς τε στεροπὴ πατρὸς Διός. αὐτὰρ ὁ γ' ἦρωσ

εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοῦς ἀγραύλοιο, 155

αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.

τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότητα Νέστωρ,

λάξ ποδὶ κινήσας, ὄτρυνέ τε, νείκεσέ τ' ἄντην.

142. ἀμβροσίην, the divine night; see Lexil. p. 83.—ὅτι δὴ, 'because forsooth,' 'on the ground that such need has come upon us,' (lit. 'need has come to such an extent.'). Usually, but incorrectly, ὅτι is taken as a direct question, for τί.

145. μὴ νεμέσα, be not vexed at being summoned thus early.—βεβίηκεν (βιάν = βιάζεσθαι), cf. inf. 145.

146. ἐπέοικεν, Schol. ὃν ἐοικός ἐστι βουλευεσθαι περὶ τοῦ ἢ μάχεσθαι ἢ φευγεῖν. Doederlein supplies χρῆ, in the sense of εἴτε χρῆ φευγεῖν &c. Nestor shows that his advice is (and it had been specially asked by Agamemnon sup. 18), to summon a council of chiefs as to whether the Greeks should continue the fight or retire home at once.

149. μετ' αὐτούς must be distinguished from μετ' αὐτῶν or μετ' αὐτοῖς, 'with them.' Ulysses went back to the tent, and then went after, or to overtake, Nestor and Agamemnon, who had proceeded to find Diomedes. See sup. 109.

151. ἐκτὸς ἀπὸ, 'outside at some distance from.'—σὺν τεύχεσιν, 'with his

armour close by him;' cf. inf. 177. By ἐν τεύχεσιν he would have meant, 'wearing his armour.'

152. κρασὶν, κεφαλαῖς, a rare form of κράς = κάρη.—ἐλήλατο, their long lances were driven, or fixed in the ground, erect on their butts, or spikes. The σαυρωτῆρ is the οὐρίαχος or butt-end of the spear, or rather, the spike for planting it. The meaning of ἐπὶ seems to be, 'resting on.'—χαλκός, the brazen point, λόγχη, was reflected by the moon or the camp-fires.

155. ἐστρωτο, the pluperfect passive in a medial sense, 'he had the hide of an ox spread beneath him.'—τάπης, a piece of carpet of bright colours, by which, as a chief, he was distinguished from his companions in arms.—κράτεσφι, see on ix. 572.

158. κινήσας, lit. 'having stirred him with his foot by a kick.' This apparently rough treatment is perhaps meant to show how soundly the hero was asleep. The phrase occurs, but in a verse rejected by Bekker, Od. xv. 45.—ἐγρεο, like ὄρσοο, the epic aorist imperative, sup. 124.—ἀωτεῖς, see on ix. 661.

“ ἔγρευ, Τυδῆος υἱέ. τί πάννυχον ὕπνον ἀωτεῖς ;  
 οὐκ αἰεὶς ὡς Τρῶες ἐπὶ θρωσμῷ πεδίῳιο 160  
 εἵσται ἀγχι νεῶν, ὀλίγος δ’ ἔτι χῶρος ἐρύκει ;”  
 ὡς φάθ’, ὃ δ’ ἐξ ὕπνοιο μάλα κραϊπνῶς ἀνόρουσεν,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.  
 “ σχέτλιός ἐσσι, γεραῖέ· σὺ μὴν πόνου οὐ ποτε λίγεις.  
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱές Ἀχαιῶν, 165  
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων  
 πάντη ἐποιχόμενοι ; σὺ δ’ ἀμήχανός ἐσσι, γεραῖέ.”  
 τὸν δ’ αὖτε προσέειπε Γερῆνιος ἱππότης Νέστωρ  
 “ ναὶ δὴ ταυτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.  
 εἰσὶν μὲν μοι παῖδες ἀμίμονες, εἰσὶ δὲ λαοὶ 170  
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν.  
 ἀλλὰ μάλα μεγάλη χρεῖω βεβίηκεν Ἀχαιοῖς·  
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς  
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐ βῖωναι.  
 ἄλλ’ ἴθι νῦν Δῖαυτα ταχὺν καὶ Φυλέος υἱόν 175  
 ἄντηρον (σὺ γὰρ ἔσσι νεώτερος), εἰ μ’ ἐλαίρεις.”  
 ὡς φάθ’, ὃ δ’ ἀμφ’ ὤμοισιν ἔεσσατο δέρμα λέοντος  
 αἰθωνος μεγάλοιο ποδηκεῖς, εἴλετο δ’ ἔγχος.  
 βῆ δ’ ἰέναι, τοὺς δ’ ἔνθεν ἀναστήσας ἄγεν ἦρος.  
 βῆ δ’ ἰέναι, τοὺς δ’ ἔνθεν ἀναστήσας ἄγεν ἦρος.

160. ἐπὶ θρωσμῷ, ‘on the rise,’ (a small elevated plateau of the Trojan plain.) This precise locality is explained by Sir W. Gell (Troad, p. 51), and is again mentioned in xi. 56. “The Throsmos, or elevation of the plain, was in the neighbourhood of Scamander, and between that river and the ships. It was also so near the ships that the tumult of the Trojan camp was heard by the Greeks from the shore.” It was near the tumulus of Ilius, and also near the ford of the Scamander, a little above its confluence with the Simois, and about a mile and a half from the ancient coast-line. The Trojans are described as gradually gaining ground over the Greeks, i. e. occupying more and more of the plain, while the Greeks are being hemmed in at their rampart.

164. σχέτλιος, which elsewhere, as ii. 111, is a term of reproach, ‘cruel,’ here means πλῆμον, πολυτίλος, ‘much-enduring.’ Cf. Od. xii. 279, σχέτλιος ἴς, Ὀδυσσεύ· πέρι τοι μένος, οὐδέ τι γρία

κἀμνεῖς.

166. ἔπειτα, next after this, henceforth.—σὺ δ’ ἀμήχανος, ‘but there is no dealing with you,’ i. e. one does not know how to treat such a person. The Schol. compares xv. 14, ἢ μάλα δὴ κακότγχος, ἀμήχανε, σὸς δόλος, Ἡρῆ.—For ἐποιχεσθαι see i. 31.

171. τῶν κέν τις κ.τ.λ., ‘of whom some one might go about and summon (the kings).’

173. ἐπὶ ξυροῦ ἀκμῆς. ‘To stand on a razor’s edge’ is a phrase found also in Aeschylus, Cho. 870; compare also Theocr. xxii. 6, ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἦδη εόντων. The sense is νῦν ἐν κινδύνῳ εστίν εἴτε ζῆν εἴτε ἀλέσθαι.

175. See sup. 110.

176. νεώτερος. He uses the very word employed by Diomedes sup. 165.

177. ὃ δέ, viz. Diomedes. Nearly this distich occurred sup. 24.

179. τοὺς δέ, viz. Ajax and Meges. ‘And then the hero aroused and brought from thence,’ viz. from the place where they had been sleeping.



οὐ δ' ὅτε δὴ φυλάκεσσι ἐν ἀγρομένοισι ἐμιχθεν, 180

οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὔρον,

ἀλλ' ἐγρηγορτί σὺν τεύχεσιν εἶατο πάντες.

ὡς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην

ἔρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185

ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·

ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρου ὀλώλει

νύκτα φυλασσομένοισι κακῆν· πεδίοινδε γὰρ αἰεὶ

τετράφαθ', ὀππότε' ἐπὶ Τρώων αἰοίεν ἰόντων.

τοὺς δ' ὁ γέρον γήθησε ἰδὼν, θάρσυνέ τε μύθῳ, 190

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος

αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσι.”

ὡς εἰπὼν τάφρου διέσσυτο· τοὶ δ' ἅμ' ἔποντο

Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195

τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱός

ἦσαν· αὐτοὶ γὰρ κάλεον ξυμμητιάσθαι.

τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδρίωντο

180. ὅτε ἐμιχθεν κ.τ.λ., 'when they had joined company among the assembled guards.' Above, 53, Menelaus was sent to summon one of the two Ajaxes and Idomeneus, with whom he was ordered to wait for the arrival of the rest ἐν φυλάκεσσι, sup. 65, 127.—ἀγρομένοισι, the epic aorist of ἀγείρω. See on ii. 94.—οὐδὲ μὲν, an unusual apodosis for οὐκ ἦσαν ἄρα εὐδοντες, 'they were not asleep as they supposed.' (Cf. sup. 99.)—φυλάκων ἡγήτορας, see ix. 80 seqq. sup. 58.

183. δυσωρήσωσιν, from δυσωρέω, is commonly referred to οὖρος, ὄρος (cf. πυλωρός), 'a guard.' But Doederlein derives it rather from ὄρα, and renders it, 'have an easy time of it.' Hesych. δυσωρήσονται· δυσφυλακῆσσι· κακὴν νύκτα διαγάγῃσι φυλάσσοντες· ὄρος γὰρ ἡ φυλακή. (The old reading in the present passage was δυσωρήσονται.) For the use of the subjunctive see xii. 167.

185. δι' ὄρεσφι, δι' ὄρων, through mountain passes into or over a wood. See on ix. 572.

188. κακῆν, 'comfortless.' Cf. Od. v. 466, δυσκηδεὰ νύκτα φυλάξω.

189. ὀππότε, not 'whenever they

heard,' but 'if perchance they might hear the Trojans marching upon them.'—τετράφατο, τετραμμένοι ἦσαν, 'their attention was constantly turned towards the plain.'

190. ὁ γέρον. See i. 33.—θάρσυνε, cf. sup. 56, where the word used is ἐπιτεῖλαι. With these few words of praise and encouragement Nestor crosses the trench (the guards therefore, who were τείχεος ἔκτος, ix. 67, had been spoken to from the inner camp), and proceeds to the council which he had himself advised, sup. 147. For καλεῖν βουλήν see on vi. 87.

196. Νέστορος υἱός, Thrasymedes, who, as well as Meriones, was a leader of the guards, ix. 81, 83, sup. 58. They were now summoned to the council as persons οὓς ἐπέοικεν κ.τ.λ., sup. 146, and as a compliment (says the Schol.) to the guards who had been found at their post.—αὐτοὶ γὰρ, for the kings themselves had invited them, partly, perhaps, in compliment to Nestor.

198. ἐκδιαβάντες, having crossed over and proceeded beyond the limits of the trench. The reason why the council of the Greeks was held out-

ἐν καθαρῷ, ὅθι δὴ νεκῶν διεφαίνετο χῶρος  
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄμβριμος Ἔκτωρ 200  
 ἄλλυς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.  
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον.  
 τοῖσι δὲ μύθων ἦρχε Γερίμιος ἱππότης Νέστωρ.  
 "ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπιθούθ' ἐφ' αὐτοῦ  
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205  
 ἔλθειν; εἴ τινά που δηῖων ἔλοι ἐσχατόωντα,  
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,  
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμῶασιν  
 αἰθι μένεν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε  
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς. 210  
 ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι  
 ἀσκηθίης. μέγα κέν οἱ ὑπουράνιον κλέος εἴη

side the rampart, was much discussed by the ancients. One motive appears to have been, not to alarm the men in the camp; another, because a solitary place was best suited for holding a deliberation.

199. ἐν καθαρῷ, on the clear, i. e. in a spot free from corpses. This verse occurred viii. 491.—πιπτόντων, 'who had from time to time fallen,' ὅσοι ἐπιπτον.—ὅθεν, 'at the spot where Hector had turned back from his slaughter of the Argives;' an event described in viii. 485—487.

202. πίφανσκον is only a reduplicated form of ἐφασκον, root φα or φαF, whence also φάος, φαίνω, φάω (Od. xiv. 502), *favilla*, &c. Inf. 478 and 502 the first syllable is pronounced long, either from a double digamma or as πιφαύσκω, like ζεφυρή in Od. vii. 119, αἰόλον ὄφιν inf. xii. 208.

204. οὐκ ἂν δὴ κ.τ.λ., see iii. 52. 'Friends! is there no man among you who will trust his own bold heart to go amongst the haughty Trojans, in the hope of capturing some one of the enemy on the borders of the camp,' &c.—πεπιθέσθαι, like πεπιθέσθαι (vi. 48) is a reduplicated epic aorist, in the sense of πιστεῖν, 'to have confidence in.' With φ αὐτοῦ θυμῷ the Schol. compares ἐμὸν αὐτοῦ χρεῖος, Od. ii. 45.—ἐσχατόωντα (ii. 508), Schol. ἐσχατον, υπολειπόμενον, πεπλανημένον, καὶ περὶ τὰ ἐσχατά μέρη διατριβόντα.

207. φῆμιν, some ominous or significant word. Hesych. φῆμις· φῆμη, κληδών, φωνή, λόγος. Cf. Od. xiv. 239, χαλεπή δ' ἔχε δήμου φῆμις. We may infer from the explanation of the Scholiast that the dropping of some casual expression is meant, such as the Greeks might act upon with advantage.

208. ἄσσα, ἄτινα, a form found in Herodotus. See on i. 553. In Od. xiv. 218 ὄπποι ἄσσα represents the later Attic ὅποια ἄττα. This and the two next lines occur also inf. 409—411.—ἦ—ἦε, for εἴτε—εἴτε.—αἰθι μένεν (sup. 62), to remain here, viz. on the θρωσμός sup. 160, as near to the ships as they can get, and at a distance from the city.—ἐπεὶ γε κ.τ.λ., 'now that they have conquered, forsooth, (as they imagine,) the Achaeans.' See viii. 500. The question was, would the Trojans, trusting to their successes, still further advance, (i. e. to burn the fleet,) or return to the city.

211. ταῦτά κε πάντα. 'All this he might learn, and get back to us unscathed: great indeed would (then) be his glory under heaven among all men, and a good requital (or handsome present) he shall have.' The construction from 204 is a little irregular. Some, reading τε for κε in 211, make μέγα κεν κ.τ.λ. the apodosis; and so the Schol. Ven., εἴ τινα τῶν πολεμίων ἀνέλοι, καὶ γνώη τί Βουλεύοντα οἱ Τρώες, καὶ ταῦτα τυθόμενος ὑποστρέψειε, μεγάλην ἂν ἔχοι δοξάν.

πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἕσσεται ἐσθλή·  
 ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,  
 τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν 215  
 θῆλυν ὑπόρρηνον. τῇ μὲν κτέρας οὐδὲν ὁμοῖον,  
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης  
 “ Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220  
 ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντα,  
 Τρώων. ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,  
 μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται.  
 σύν τε δὺ' ἐρχομένω καὶ τε πρὸ δ' τοῦ ἐνόησεν  
 ὄππως κέρδος ἔη· μῦνος δ' εἴ πέρ τε νοήση, 225  
 ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις.”

ὣς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλὰ ἔπεσθαι.  
 ἤθελέτην Αἴαντε δῶν, θεράποντες Ἄρηος,  
 ἤθελε Μηριώνης, μάλα δ' ἤθελε Νέστορος υἱός,  
 ἤθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230  
 ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδῦναι ὄμιλον  
 Τρώων· αἰεὶ γὰρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.  
 τοῖσι δὲ καὶ μετέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 “ Τυδείδῃ Διόμηδες ἐμῶ κεχαρισιέμε θυμῶ,

215. μέλαιναν. The black variety would seem to have been valued for its fleece. Od. ix. 425, ἄρσενες οἶες ἦσαν ἐντροφέες δασύμαλλοι, καλοὶ τε μεγάλοι τε ἰοδνεφές εἶρος ἔχοντες.—ὑπόρρηνον, the same as ὑπαρνον, ‘with a lamb by it.’ The root ῥαν or ῥην is the same as ἄρν (ii. 106). It seems connected with ἄρρην, ‘male,’ like *ar-iēs*.—κτέρας, κτήμα, ‘no property shall be like to it.’

218, 219. This distich occurred vii. 398, 399, where see the note.

221. ἐγγὺς ἐόντα. See sup. 160.

223. θαρσαλέωτερον, sc. τὸ ἔργον, τὸ ἐπιχειρήμα.

224—226. This passage is notable for the repetition of τε in the epic sense of ‘it may be that.’ For the nominative absolute the Schol. compares iii. 211, ἄμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς. Literally, ‘When two go together, it may be that one perceives (or conceives an idea) be-

fore the other, how there may be gain; but when alone, even if a man *should* have perceived it, yet is his mind slower, and his advice feeble,’ i. e. it derives both promptitude and support by being shared with another. For εἴπερ τε, ‘even if,’ see vii. 117.

226. βράσσων, a word occurring only here, is the comparative of βράδς, (*New Cratylus*, § 165.), although, on the analogy of θάσσων for ταχίων, μάσσων for μακίων (μακίς = μακρός), it might also be referred to βραχύς, in which, however, the aspirate (χ) would be unrepresented.

228—231. Four lines commencing with the same words occur also i. 436—439, with which compare ii. 382—384.

229. μάλα ἤθελε, ‘was very willing,’ i. e. above the rest. Cf. sup. 196.

231. ὁ τλήμων, ὁ πολὺτλας. Cf. inf. 498.

τὸν μὲν δὴ ἕταρόν γ' αἰρήσεται ὃν κ' ἐθέλησθα,  
 φαινόμενον τὸν ἄριστον, ἐπεὶ μεμᾶσί γε πολλοί.  
 μηδὲ σύ γ' αἰδόμενος σῆσιν φρεσὶ τὸν μὲν ἀρείω  
 καλλεῖπειν, σὺ δὲ χεῖρόν' ὀπάσσεαι αἰδοῖ εἶκων,  
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερος ἐστίν."

235

ὣς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάω.  
 τοῖς δ' αὖτις μετέειπε βοῆν ἀγαθὸς Διομήδης  
 "εἰ μὲν δὴ ἕταρόν γε κελεύετε μ' αὐτὸν ἐλίσθαι,  
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείωιο λαθοίμην,  
 οὐ περὶ μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ  
 ἐν πάντεσσι πόνουσι, φιλεῖ δέ ἐ Πάλλας Ἀθήνη.  
 τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο  
 ἄμφω νοστήσασαμεν, ἐπεὶ περιόιδε νοῆσαι."

240

245

τὸν δ' αὖτε προσέειπε πολὺτλας ἴλιος Ὀδυσσεύς  
 "Τυδείδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νεῖκει  
 εἰδόσι γάρ τοι τὰτα μετ' Ἀργείοις ἀγορευέεις.  
 ἀλλ' ἴομεν μάλᾳ γὰρ νῦξ ἄνεται, ἐγγύθι δ' ἠώς,

250

235. τὸν, τούτου. 'Him then you shall take to yourself (or select) as a companion, whomsoever you please, the bravest of those who present themselves, since many are eager.' (The γε gives emphasis; 'for eager there are many.') Doederlein would read τὸν μὲν—φαινόμενον, 'of these you shall select him who seems to you the bravest.'

237. αἰδόμενος, 'through a sense of duty;' or perhaps, 'through respect of persons.' Agamemnon does not wish his brother to go, and so dissuades Diomedes from choosing him; for he fears that he will be selected, if only from his high rank. Hence he pretends to call Menelaus χεῖρον.—ὀπάσσειν, = ὀπάσσειν, 'take as your companion.' Cf. ix. 238, ἦ, καὶ Νέστορος νῆας ὀπάσσειτο κυδαλίμοιο.—αἰδοῖ εἶκων, complying with your feelings of deference. For σὺ δὲ see vi. 46. It may be called a metrical substitute for τὸν δὲ χεῖρονα.

239. βασιλεύτερος, 'more kingly,' here as in ix. 392, is clearly an adjective. Dr. Donaldson, (*New Cratylus*, § 254.) refers it to a crude form βασι and λαός.

242. αὐτὸν, 'by my own judgment.'

244. περὶ, supply πάντων, before or more than all others.

246. σπομένοιο, the epic aorist participle of ἵπωμα, inf. σπένθαι.

247. περιόιδε, περισσῶς οἶδε.—νοῆσαι, νοήμονα εἶναι, to be intelligent, or to conceive measures for safety.

249. μάλ' αἶνεε, viz. in reference to the last words of his speech. Excessive praise was thought to excite φθόνος, and so cause ill-success. Aeschylus has ἐνασιμῶς αἶνεω, Ag. 889.—μήτε νεῖκει is added to show that a middle course is most desirable. Cf. Od. xv. 71, ἀμείνω δ' οἰσιμα πάντα.

251. ἀνεται (pronounced ἀνεται), 'is waning,' is getting on, as we say, —προβέβηκε, 'are far on their course.'—παροίχωνκε, an Ionic form irregularly inflected from οἰχόμεαι, and used also by Aeschylus (*Pers.* 13) and Herodotus, who has οἰχωκῶς and οἰχόσκε. This passage was considered one of great difficulty by the ancients. We can only explain it (without forcing the sense) by supposing that the night was divided into three watches, and that the poet means that more than two were passed and the third, i. e. a portion of the third, was left. In Eur. *Rhes.* 5, we have a fourfold division of the night, τετράμοιρον νυκτὸς φρουρᾶν, but in the *Odyssey*, xii. 312 and xiv. 483, the threefold divi-

ἄστρα δὲ δὴ προβέβηκε, παροίχωκεν δὲ πλέωι νύξ  
τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται."

ὡς εἰπόνθ' ὄπλοισιν ἐνι δεινοῖσιν ἐδύτην.

Τυδείδῃ μὲν ἔδωκε μενεπτόλεμος Θρασυμῆδης 255

φασγανον ἄμφηκες (τὸ δ' ἐὸν παρὰ νηὶ λέλειπτο)

καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν

ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἧ τε καταίτυξ

κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζήνων.

Μηριόνης δ' Ὀδυσῆι δίδου βιὸν ἠδὲ φαρέτρην 260

καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν

ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἰμάσιν

ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες

ἀργιόδοντος ὕος θαμέες ἔχον ἔνθα καὶ ἔνθα

εὔ καὶ ἐπισταμένως, μέσση δ' ἐνὶ πῖλος ἀρήρει 265

τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο

sion seems recognized, ἡμος δὲ τρία νυκτὸς ἦν, μετὰ δ' ἄστρα βεβήκει.—The young student will notice that here, as not unfrequently, δύο is indeclinable.

254. ἐνδύναι ὄπλοισι is the same as δύναι or καταδύναι ὄπλα. Heyne compares xxiii. 131, οἱ δ' ἄρρυντο καὶ ἐν τεύχεσιν ἐδυντο.

255. Θρασυμῆδης, i. e. Νέστορος υἱός, sup. 196. ix. 81.

256. τὸ ἐόν, 'his own,' an ancient epic form singularly combined with the Attic article.

258. ἄφαλον, without the φάλος, (iii. 362,) and having no crest, but simply a skin-cap to cover the head; which is the proper sense of κυνέη (Hesych. κυρίως ἢ ἐκ κυνείου δερμάτος περικεφαλαία).

ἰδ. καταίτυξ is a word found only in this place, and is likely to belong to some local Asiatic dialect. It seems vain to conjecture the etymology.—ῥύεται, 'protects.' The *v* is occasionally made short, as in Od. xv. 35, ὅστις σε φυλάσσει τε ῥύεται τε, but is more often long, as sup. vi. 403, οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

262. ἐντοσθεν κ.τ.λ., 'and with many thongs on the inside it was strongly strung, while outside the white tusks of a bright-toothed boar closely set protected it on both sides well and skilfully, and in the middle felt was packed.' For ἐντέτατο see v. 728. A

series of coiled straps seems to have formed the interior, for the purpose of affording resistance to blows, which was further increased by the crown being stuffed with felt, while the tusks on the outside served at once for ornament and protection.

264. ἔχον, which Doederlein explains by ἐξεῖχον, 'projected,' may also stand for ἦσαν, or simply mean ῥύνοντο αὐτήν.

266. Ἑλεῶν was a town in Boeotia, mentioned in ii. 500.—Amyntor, son of Ormenus, was also the father of Phoenix, ix. 448, and the Schol. Lips. says that some thought the same person is here meant. The Schol. Ven. however regards them as different.—Autolyceus was a mythical son of Hermes, and the name was in later times proverbial for that of an accomplished thief, e. g. Martial, viii. 59. 4, 'non fuit Autolycei tam piperata manus.' Anticlea, the mother of Ulysses, was the daughter of this Autolyceus, Od. xi. 85, and xix. 395—397.—ἀντιτορήσας, 'having made a hole through the wall,' as a τοιχωρῆχος, or burglar. The ἀντι implies the standing opposite, but Doederlein would read ἀντετορήσας, comparing ἀντετόρησεν in v. 337. Hesych. διορύξας, κατακόψας, though he seems to have found a reading ἀντιτορείσας, a vox nihili.

ἐξέλετ' Ἀντόλυκος πυκινὸν δόμον ἀντιτορήσας  
 Σκάνδειαν δ' ἄρ' ἔδωκε Κυθηρίῳ Ἀμφιδάμαντ'  
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι,  
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι.  
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθεῖστα.

270

τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν εὔστην,  
 βᾶν ῥ' εἶναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.  
 τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγὺς ὁδοῖο  
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὄφθαλμοῖσιν  
 νύκτα δι' ὄρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.  
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη  
 “ κλυθὶ μιν, αἰγιόχοιο Διὸς τέκος, ἣ τέ μοι αἰεὶ  
 ἐν πάντεσσι πόνουσι παρίστασαι, οὐδέ σε λήθω  
 κινύμενος. νῦν αἶτε μάλιστα με φίλαι, Ἀθήνη,  
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι  
 ῥέξαντας μέγα ἔργον, ὃ κεν Τρώεσσι μελήσει.”

275

δεύτερος αὐτ' ἡρᾶτο βοῆν ἀγαθὸς Διομήδης  
 “ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτώνη.  
 σπεῖό μοι ὡς ὅτε πατρὶ ἄμ' ἔσπεο Τυδείδι δίω  
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.

280

285

268. Σκάνδειαν, Schol. Ven. ἀντὶ τοῦ εἰς Σκάνδειαν ἀπέστειλεν, ὡς Πειθέτο γὰρ Κύπρονδε (xi. 21). So also ὅσοι κελήματο βουλήν, sup. 195. Scandea was a town of the island Cythera off Laconia.

269. Μόλῳ, Molus, the father of Meriones, is mentioned in xiii. 249, Μηριόνη Μόλον νιὲ πόδας ταχύ.

270. φορῆναι, φορεῖν. Compare ii. 107, vii. 149.

271. The Schol. remarks that the incident is a pleasing one (ἡδέια ἢ περιπέτεια), that the cap after passing through so many hands should at last cover the head of Ulysses, a descendant from the original owner.

273. The κατὰ appears to belong to λιπέτην, though the preposition, when separated by *imesis*, does not often come after the verb. Compare however ἔχεν κατὰ for κάτεχεν in ii. 699. Theocr. iii. 21, τὸν στέφανον πλάι με κατ' ἀντίκα λεπτὰ ποιήσεις. They left their comrades on the spot (says the Schol.) anxiously awaiting the result of the enterpris.

274. ἔρωδιόν, 'a heron' (which is probably the same word). The Schol. says the omen portended that they should not themselves be seen, but should do deeds that would be heard of to the enemy; or, that they were destined to learn from Dolon the report about the hostile camp.

280. κινύμενος, 'even if I stir.' Schol. καὶ ἐπὶ μικρὰν τινα πράξιν ὀμῶν.—φίλαι, see on v. 61.

281. εὐκλείας, εὐκλείης for εὐκλέης, the double *ee* passing into *ei*, unless the Homeric form is rather due to the digamma. Pindar has the forms εὐκλεία, εὐκλέα, εὐκλεᾶ, Nem. vi. 30, ib. 48, and Pyth. xii. 24.

285. σπεῖο, for σπέο (σπού), part. σπόμενος sup. 246, epic aorist of ἔπομαι.—ἐς Θήβας, viz. on the occasion described in iv. 382.

286. Doederlein construes ὅτε προφητῆ, ἄγγελος Ἀχαιῶν, 'when he went there first to bring a message from the Achaeans,' (i.e. the Greeks under Adrastus, who conducted the expedition against Thebes.) But this

τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοῦς,  
αὐτὰρ ὁ μελίχιον μῦθον φέρε Καδμείοισιν  
κεῖσ'· ἀτὰρ ἄψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα  
σὺν σοί, δία θεά, ὅτε οἱ πρόφρασσα παρεστῆς. 290

ὧς νῦν μοι ἐθέλουσα παρίσταο καὶ με φύλασσε.  
σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦντι εὐρυμέτωπον  
ἄδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·  
τήν τοι ἐγὼ ρέξω, χρυσὸν κέρασιν περιχεύας."

ὧς ἔφαν εὐχόμενοι, τῶν δὲ κλύε Παλλὰς Ἀθήνη. 295  
οἱ δ' ἐπεὶ ἤρῃσαντο Διὸς κούρη μεγάλοιο,  
βάν ῥ' ἴμεν ὧς τε λέοντε δύω διὰ νύκτα μέλαιναν,  
ἄμ φόνον, ἂν νέκρας, διά τ' ἔντεα καὶ μέλαν αἷμα.

οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶασ' Ἔκτωρ  
εὔδειν, ἀλλ' ἄμυδις κικλήσκειτο πάντας ἀρίστους, 300  
ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες.

τοὺς ὁ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν.  
" τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν  
δώρω ἔπι μεγάλῳ; μισθὸς δὲ οἱ ἄρκιος ἔσται·  
δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππουσ, 305  
οἱ κεν ἀριστοὶ ἔωσι θεῆς ἐπὶ νηυσὶν Ἀχαιῶν,

is rather forced; perhaps it is safer to follow the Schol. Ven., ἢ πρὸ ἀντι τῆς ὑπέρ.

287. ἐπ' Ἀσωπῷ λίπε. See iv. 383. This corresponds with sup. 273.

288. μελίχιον μῦθον, proposals for peace. (Schol.) "Mandata de bello componendo, scilicet assumto ex pacto in regni societatem Polynice." Heyne.

289. μέρμερα, dire, ruthless, dreadful; see on xi. 502. The adventure is described in iv. 396, πάντας ἔπεφν', ἐνα δ' οἶον ἢ οἰκόνδε νεέσθαι.—πρόφρασσα, for προφραδία, i. e. πρόφρων. Compare μέσος with μέδιος.

292. ἦντι (al. ἦνν), 'a yearling,' from ἔνος or ἔνος, 'a year;' cf. ἀφενός, ἀννονα. The word is connected, (like μῆν and μείς, mensis,) with εἰς, ἐνός, unity being associated with the idea of completing a cycle. See on vi. 94.

294. χρυσόν. The process of gilding the horns of a victim on a special occasion is described in Od. iii. 432—438.

298. This very graphic verse seems

imitated by Theocritus, ii. 13, ἐρχομενα νεκυῶν ἀνά τ' ἠρία καὶ μέλαν αἷμα. Cf. inf. xxiii. 806, ψαύσῃ τ' ἐνδίνων διά τ' ἔντεα καὶ μέλαν αἷμα, vii. 329, τῶν νῦν αἷμα κελευνὸν εὐρροον ἀμφὶ Σκάμανδρον ἐσκέιδασ' ὄξυς Ἀρης.

299. οὐδὲ μὲν, οὐδὲ μὴν. 'Yet neither the Trojans on their parts had Hector allowed longer to sleep, but he had been calling together all the bravest, as many as were leaders and rulers of the Trojans.' The same action is now described in the Trojan camp, as had just occurred in the Grecian, viz. the sending of spies to reconnoitre. The incidents, the Schol. Ven. observes, are supposed to have taken place at the same time, so that the spies from both sides meet.

303. ὑποσχόμενος, 'undertaking.' On the part of Nestor too a δόσις ἐσθλή had been proposed as a reward, sup. 213.—ἄρκιος, 'certain,' 'well-assured;' so Buttman, Lexil. p. 165. Hes. Opp. 370, μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔσται.

305. ἐριαύχενας, 'deep-necked,' Schol. μεγαλοτραχήλους.

ὅς τις κε τλαίῃ, οἱ κ' αὐτῷ κῦδος ἄροιτο,  
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι  
 ἢε φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,  
 ἢ ἤδη χεیرهσσι ὑφ' ἡμετέρῃσι δαμέντες 310  
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν  
 νύκτα φυλασσόμεναι, καμάτῳ ἀδηκότες αἰνῶ.''  
 ὡς ἔφαθ', οἷ δ' ἄρα πάντες ἀκῆν ἐγένοντο σιωπῇ.  
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἐυμήδεος υἱός  
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος· 315  
 ὅς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·  
 αὐτὰρ ὁ μούνος ἔην μετὰ πέντε κασιγνήτησιν.  
 ὅς ῥα τότε Τρωσῖν τε καὶ Ἴκτορι μῦθον ἔειπεν.  
 "Ἴκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ  
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἕκ τε πυθέσθαι. 320  
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσσον  
 ἢ μὴν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῶ  
 δώσειν οἷ φορέουσι ἀμύμονα Πηλεΐωνα.  
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης·  
 τόφρα γὰρ ἐς στρατὸν εἴμι διαμπερὲς ὄφρ' ἂν ἴκωμαι 325

307. ὅστις κ.τ.λ., viz. δώσω ἐκείνῳ ὅστις, 'to him who will make the venture (and by doing so win glory for himself) to go close up to the ships and learn whether,' &c.

309, 310. The formula ἢε—ἢ, or ἢ (ἦε)—ἢε, is common in Homer in the sense of *utrum—an*, i. e. to denote indirect questions or alternatives. As Mr. Hayman remarks (Append. A, § 11. to Od. vol. i.), ἦ and εἰ are probably connected: but he thinks ἦ (the *direct* interrogative) is a different word. In xii. 239, 240, we have εἰ τε—εἰ τε, *sive—seu*, with a distinguishable difference of meaning. Even the Attics now and then use ἦ—ἦ for πότερον—ἦ, as in Aesch. Cho. 876, εἰδομένην ἢ νικώμεν ἢ νικώμεθα. See on i. 65.

311. ἐθέλουσιν. Hector, with his usual confidence, assumes that the Greeks are dead beaten, dispirited, and demoralized, and therefore no longer care to watch the night; whereas their watch was wakeful and on the alert, sup. 181.—ἀδηκότες, disgusted, wearied with, see sup. 98.

314. ἦν δέ τις κ.τ.λ. See v. 9, ἦν δέ

τις ἐν Τρώεσσι Δάρης κ.τ.λ. In Eur. Rhes. 170 and 178, Dolon is made to boast of his wealth, ἔστι χρυσὸς ἐν δόμοις &c.

316. εἶδος κακός. See on ii. 216, where physical degeneracy is spoken of as a sign of moral worthlessness. As ποδώκεια was a quality attributed to Achilles, it seems here spoken of as an exceptional virtue in the man.

317. μούνος, the only male out of a family of six. Schol. ὡς γυναικοτραφῆς δειλὸς ἦν καὶ ρυψοκινδύνης.

321. τὸ σκῆπτρον. Cf. vii. 412, ὅς εἶπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν.—τοὺς ἵππους οἱ κ.τ.λ., 'those steeds which carry' &c. So τοῖς ἵπποισι is used inf. 330.

324. ἀπὸ δόξης, contrary to or different from your expectation. So the Attics say ἀπὸ (or ἀπὸ) τρόπου, ἀπὸ γράμης, ἀπ' ἐλπίδος &c. Schol. Ven. οὐδὲ παρὰ δόξαν ἦν περὶ ἐμοῦ ἔχεις.

325. τόφρα, 'so far will I go into the host right through the ranks, till I shall have reached Agamemnon's ship, where I doubt not the chiefs are now holding council whether to fly or to continue the fight.' The Greek spy



νῆ Ἀγαμεμονόην, ὅθι που μέλλουσιν ἄριστοι  
βουλὰς βουλευέιν, ἢ φευγέμεν ἢε μάχεσθαι."

ὧς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὄμοσεν.

"Ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἕρης,

μὴ μὴν τοῖς ἵπποισιν ἀνὴρ ἐποχῆσεται ἄλλος

330

Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαϊεῖσθαι."

ὧς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθνηεν.

αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,

ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,

κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξιν ἄκοντα,

335

βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. οὐδ' ἄρ' ἔμελλεν

ἐλθὼν ἐκ νηῶν ἄψ' Ἐκτορι μῦθον ἀποίσειν.

ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,

βῆ ῥ' ἀν' ὄδον μεμαῶς· τὸν δὲ φράσατο προσιόντα

διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσείπευ

340

"οὐτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,

οὐκ οἶδ' ἢ νήεσσιν ἐπίσκοπος ἡμετέρησιν

ἢ τιὰ συλήσων νεκίων κατατεθνηῶτων.

ἀλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο

had been sent sup. 209 with similar views respecting the Trojan movements.

330. μὴ μὴν. The μὴν seems to exert the same force as in the common formula of swearing, ἢ μὴν &c. The μὴ follows a peculiar idiom, common also to the Attics, of placing the finite future with this subjective or indirect negative. Cf. Ar. Eccl. 1000, μὰ τὴν Ἀφροδίτην—μὴ γῶ σ' ἀφήσω. So also Lysistr. 918. Av. 194. Inf. xv. 41, ἴστω νῦν—μὴ δέ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαινέι Τρώας.—ἐποχῆσεται, 'shall ride upon,' i. e. in a chariot drawn by them.—φημί, ὑποισχυῖμαι, 'I pledge myself that all your life long you shall glory in those steeds,' which were immortal. The presumption of Hector in making such a promise is characteristic of the man.

332. ἐπίορκον, a false oath; not indeed deliberately, but that it was not destined to be fulfilled. (Schol.)—τὸν δὲ κ.τ.λ., 'yet him it moved,' ὠριεν, viz. to undertake the task.

333. καμπύλα τόξα, perhaps a bow of double curvature, or of the Σ

shape of the Scythian bow. (See Rich's Companion to the Dictionary, in v. arcus.) The same shape seems alluded to in ἀγκυλότοξος inf. 428.

334. ἔκτοσθεν, on the outside of his other attire.—κτιδέην κυνέην, a cap made of the skin of the κτις or κτις, a weasel or marten. It is remarkable that in the *Rhesus*, 208 seqq., this attire is described as if Dolon was to walk on all fours to imitate the stealthy approach of a wolf.

337. ἀποίσειν, ἀπαγγελεῖν. The ὄρα means (as usual with an imperfect) 'he was not destined, it seems' &c. See on xi. 817.

338. Schol. Ven. νῦν μὲν ὄμιλον τὸ πλῆθος καὶ ἄθροισμα τῶν Τρώων λέγει. He adds, that this is a sense more common in the *Odyssey*; in the *Iliad* it generally means 'a fight.'

342. ἐπίσκοπος. See sup. 38.

344. παρεξελθεῖν, supply ἡμᾶς, and construe τυτθὸν πεδίοιο. 'Let us suffer him first to pass us a little distance in the field.' For ἐπαίξαι, which is here intransitive, see on vii. 240. To this word καρπαλίμως belongs.

τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν  
καρπαλίμως. εἰ δ' ἄμμε παραφθαίησι πόδεςσιν,  
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφιν προτιελεῖν  
ἔγχει ἐπαΐσσω, μὴ πως προτὶ ἄστυ ἀλίξῃ."

345

ὡς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν  
κλινθήτην· ὃ δ' ἄρ' ὄκα παρέδραμεν ἀφραδίησιν.

350

ἀλλ' ὅτε δῆ ῥ' ἀπέην ὄσσων τ' ἐπὶ οὖρα πέλονται  
ἡμιόνων (αἱ γάρ τε βοῶν προφερέστεραι εἰσὶν  
ἐλκόμεναι νεοῖο βαθείης πηκτὸν ἄροτρον),  
τῷ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔστη δοῦπον ἀκούσας·  
ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἑταίρους  
ἐκ Τρώων ἵεσαι, πάλιν Ἔκτορος ὀτρύναντος.

355

ἀλλ' ὅτε δῆ ῥ' ἄπεσαν δουρηnekές ἤ καὶ ἔλασσω,  
γῶ ῥ' ἄνδρας δηϊούς, λαυψήρὰ δὲ γούνατ' ἐνώμα  
φενγέμεναι· τοὶ δ' αἰψα διωκέμεν ὠρμήθησαν.

346. εἰ δὲ κ.τ.λ. 'But if he should get past and keep ahead of us in running (cf. 316), chase him away from the (Trojan) camp and keep him close in to the ships by threatening him (or pressing him hard) with the spear, lest perchance he should escape to the city.'—*παραφθαίησι*, perhaps an epic form of the optative, for *παραφθαίη*. This termination however (which is explained on i. 549) is more common with the subjunctive. Here there is a variant *παραφθήησι*.

349. ἐν νεκύεσσιν. Schol. ἵνα καὶ αὐτοὶ δόξωσιν εἶναι νεκροί.

351. ὄσσων τ' ἐπὶ. "Cum ille esset progressus tantum, quantum progrediuntur muli uno actu." Heyne. For this use of *ἐπὶ*, lit. 'as great a distance as mules' furrow-lengths extend to,' see on ii. 616. iii. 12. According to the Schol. Ven., the accent is not thrown back (*ὄσσων ἐπὶ = ἐφ' ὄσσω*) because the *τε* intervenes. He explains the sense thus:—*ἡλικὸν ὄρμημα γίνεται τῶν ἡμιόνων τεμνόντων αὐλακα, οὖρα τὰ ὄρια καὶ πέρατα τῆς αὐλακος ἦν τὸ ὀρικὸν ζεύγος* (i. e. *ζεύγος ἡμιόνων*) *τέμνει*. By *οὖρα* therefore the length or limit of a furrow ploughed by mules is described; and this length is greater than that made (as it were) at one pull by oxen, which are more sluggish creatures. Cf. Od. viii. 124, *ὄσσων τ' ἐν νεψ' οὖρον πέλει ἡμιόνου, τόσσων ὑπεκροθεῶν λαοῦς ἰεθ', οἱ δ' ἐλίποντο*. So also *δίσκου*

*οὖρα*, the length of a quoit's throw, inf. xxiii. 431. The poet is not here describing a ploughing-match between oxen and mules, but merely says that the one animal is superior to the other in that kind of work. The interval meant is said by the Schol. to be 100 feet.

353. νεοῖο. The genitive is used as in *θεῖη πεδίοιο*, vi. 507, as if *διὰ νεοῖο*. The word *νεοῖος* (*novalis*), usually rendered 'a fallow-field,' properly meant land first taken for ploughing. The epithet *βαθείης* shows the new soil to be also stiff from its depth. The *πηκτὸν ἄροτρον*, or plough made of several pieces, is so called as distinct from *αὐτόγυον*, grown in one piece, see Hes. Opp. 433.

354. δοῦπον, the heavy tramp of the pursuer's feet.

355. ἔλπετο. Dolon was in fact a coward, and had only been induced to make the venture by the prospect of a reward. He now hoped in his heart that some of his comrades were approaching him by order of Hector, to turn him back from the expedition.

357. ἄπεσαν, an unusual form for *ἀπήσαν*. When they were only a spear's length, or even less, from him, he recognized the men as enemies, and moved his swift knees (sup. 316) to fly. With *δουρηnekές* compare *κεντρηnekές*, viii. 336.

ὡς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360  
 ἢ κεμάδ' ἢ ἐλαγῶν ἐπείγετον ἐμμενὲς αἰεὶ  
 χῶρον ἀν' ὑλήενθ', ὃ δέ τε προθέησι μεμηκώς,  
 ὡς τὸν Τυδείδης ἦδ' ὁ πολίπορθος Ὀδυσσεύς  
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.  
 ἀλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεισθαι φυλάκεσσι 365  
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη  
 Τυδείδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων  
 φθαίῃ ἐπευξάμενος βαλέειν, ὃ δὲ δεύτερος ἔλθοι.  
 δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης  
 "ἢ ἐ μέν' ἢ ἐ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370  
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλυξέμεν αἰπὺν ὄλεθρον."  
 ἦ ῥα, καὶ ἔγχος ἀφήκε, ἐκὼν δ' ἡμάρτανε φωτός,  
 δεξιτερὸν δ' ὑπὲρ ὄμων εὐξέου δουρὸς ἀκωκῆ  
 ἐν γαίῃ ἐπάγη. ὃ δ' ἄρ' ἔστη τάρβησέν τε 375  
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων,  
 χλωρὸς ὑπὸ δείους. τῷ δ' ἀσθμαίνοντε κιχήτην,  
 χειρῶν δ' ἀψάσθη. ὃ δὲ δακρύσας ἔπος ἤδα.

360. καρχαρόδοντε, properly, 'with jagged teeth curving inward,' like sharks' teeth. From the reduplicated root χαρ (χαράσσω). See on i. 600. Schol. κάρχαρον γὰρ τὸ τραχύ. Applied to a dog, the epithet merely means 'sharp-fanged.'—εἰδότε, ἐμπειροί, whence the genitive, as in τόξων εὐ εἰδότες &c.—κεμάδα, 'a fawn.' The timidity of Dolon is compared to that of the most timid of animals.—ἐμμενὲς, 'incessantly,' properly used of that which keeps to its place or at its post, Od. ix. 386, (of a revolving drill,) τὸ δὲ τρέχει ἐμμενὲς αἰεὶ.

362. προθέησι, 'keeps running before them with a shriek.' The subjunctive is used, as the Schol. Ven. remarks, as if ὅταν ἐπείγητον had preceded.—μεμηκώς, from a root μικ or μακ, perhaps different from μακ (μυγίσι, xviii. 580). Compare μακῶν Od. x. 163, used of the sound made by a dying stag, and μεμακῖαι, of the bleating of sheep, sup iv. 435.

363. ὁ πολίπορθος, again the article, as in ὁ πλῆμων Ὀδυσσεύς sup. 231.—λαοῦ κ.τ.λ., Schol. τοῦ Τρωικοῦ λαοῦ χωρίσαντες αὐτὸν ἐδίωκον.—διώκετον, in the ordinary dialect ἐδίωκῆτην. The Schol. Ven. compares ἐτεύχετον in

xiii. 346, and λαφύσσετον in xviii. 583.

365. μιγήσεισθαι, 'when he, Dolon, was on the point of coming among the Grecian guards, who would have challenged and stopped him, and thus taken the prize out of the hands of Diomedes, then,' &c.

368. φθαίῃ ἐπευξάμενος, 'should be first to boast that he had struck him,' ἐπεύξαιτο πρότερος βαλεῖν.—δεύτερος, Schol. ἡττηθείς, who observes that the metaphor is from racers.

369. ἐπαίσσων, *urgens*, threatening him with his spear, sup. 348.

370. δουρὶ κιχήσομαι. Schol. οἷον εἰ μὴ τοῖς ποσὶ δύναιμαι. He was distant only δουρηνηκέας, a spear-throw, sup. 357.

373. εὐξέου, for εὐξόου, like δориссоуs for дориссоуs, εἰνους for εἰνους &c.

375. βαμβαίνων (formed like παμφαίνων, v. 4) speaking indistinctly, or with faltering accents. A word formed (like βομβεῖν) from the sound. Schol. Ven. ἀσαφῆ φωνῆν προείμενος ὑπὸ τοῦ φόβου, βαμβαλίζων, ὅπερ ἡμεῖς φαμεν. Hesychius and others less correctly explain it τρέμων τοῖς ποσίν, as if from βαίνειν.

“ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον  
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τὼν κ' ὑμῖν χαρίσαιο πατὴρ ἄπερείσι' ἄποινα,  
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

380

τὼν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
“θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἄτρεκῶς κατάλεξον·

πῆ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι ὁδὸς  
νύκτα δι' ὄρφναίνῃ, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;  
ἢ τινὰ σὺλήσων νεκίων κατατεθνηώτων;

385

ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα  
νῆας ἔπι γλαφυράς; ἢ σ' αὐτὸν θυμὸς ἀνήκεν;”

τὼν δ' ἡμείβετ' ἔπειτα Δόλων· ὑπὸ δ' ἔτρεμε γυῖα·

390

“πολλῆσιν μ' ἄησι παρέκ νόον ἡγαγεν Ἔκτωρ,  
ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους  
δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ,

ἠνώγει δέ μ' ἰόντα θοῆν διὰ νύκτα μέλαιναν  
ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι

395

ἢ ἐφυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,

ἢ ἦδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες  
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι  
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

τὼν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς

400

“ἢ ῥά νύ τοι μεγάλων δῶρων ἐπεμαίετο θυμὸς,

378. ζωγρεῖτε, take me alive; cf. vi. 46, ζώγρει, Ἀτρεὺς νιῆ, σὺ δ' ἄξια δέξαι ἄποινα.—ἐμὲ, ἐμῶν.—ἐνδον, οἴκοι, stored up at home; cf. sup. 315. Virg. Aen. x. 526, 'Est domus alta; jacent penitus defossa talenta Caecili argenti; sunt auri pondera facti Infectique mihi.' The next three verses occurred vi. 48—50.

383. καταθύμιος, 'on your mind,' ἐνθύμιος. So xvii. 201, ἃ δέα', οὐδὲ τί τοι θάνατος καταθύμιός ἐστιν, ὅς δὴ τοι σχεδὸν εἴσι.

385. πῆ δὲ κ.τ.λ. For this use of δὲ, intermediate, as it were, between a direct and an indirect question, compare Od. x. 281, ἔπος τ' εἶφατ'—πῆ δ' αὐτ'. ὃ δῆστιν, δι' ἄκριας ἔρχεαι ὁδὸς;

388. διασκοπιᾶσθαι, 'to spy out every thing.' Cf. xvii. 252, ἀργαλέον δέ μοι ἔστι διασκοπιᾶσθαι ἕκαστον ἡγεμόνων,

where it means ἐπιστεῦναι, to keep an eye upon, observe the motions of &c. —ἀνήκεν, ἐπίσειεν, cf. v. 422.

391. ἄησι. Schol. ἄσας λέγει τὰς ἐπὶ κακῷ ὑποσχέσεις. 'By many false promises (delusions) Hector misled my judgment,' or seduced my mind. By pleading compulsion, he hopes to escape the consequences of being caught as a spy. Heyne wrongly takes ἄησι for εἰς ἄσας.

398. μετὰ σφίσιν, 'among themselves,' the same words having been used sup. 311. Some wrongly take this for μεθ' ὑμῖν, reading βουλευόμεναι ἐθέλουτε. (See Mr. Hayman, Appendix A to vol. i. of the Odyssey, p. xvii.)—ἀδηκότες, see sup. 98.

401. μεγάλων δῶρων. There is some banter in this.—ἐπεμαίετο, was bent on obtaining. See viii. 392. The next

ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοί  
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,  
 ἄλλω γ' ἢ Ἀχιλῆι, τὸν ἀθανάτη τέκε μήτηρ.  
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον· 405  
 ποῦ νῦν δεῦρο κίων λίπες Ἔκτορα ποιμένα λαῶν ;  
 ποῦ δέ οἱ ἔντεα κείται ἀρήια, ποῦ δέ οἱ ἵπποι ;  
 πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;  
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν  
 αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε 410  
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.”  
 τὸν δ' αὖτε προσέειπε Δόλων Ἐυμήδεος υἱός  
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.  
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσίν,  
 βουλὰς βουλεύει θεῖον παρὰ σήματι Ἴλου, 415  
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἶραι, ἦρως,  
 οὔ τις κεκρμένη ρύεται στρατὸν οὐδὲ φυλάσσει.  
 ὄσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,  
 οἱ δ' ἐργηγόρῃσιν φυλασσόμεναί τε κέλονται  
 ἀλλήλοισι, ἀτὰρ αὖτε πολὺκλήτοι ἐπίκουροι 420

three verses occur also in xvii. 76—78.—ὀχέεσθαι, to be ridden, i. e. ἠνιοχεῖσθαι.

406, 407. The first question refers to the intention of assailing Hector if asleep, but not otherwise; the second, to the desire to carry off his arms and horses, if he should chance to be absent on duty.—With ἵπποι supply ἐστάσι, as in iii. 326, ἄχι ἐκάστου ἵπποι ἀερσιπόδες καὶ ποικίλα τεύχεα κείτο.

408. πῶς, supply ἔχουσι (Heyne).

409—411. These three verses occurred sup. 208—210.

415. The tumulus of Ilus was near the θρωσμός sup. 160. It is mentioned in xi. 166. xxiv. 349. The council had been summoned sup. 300, but without mention of the place. The spot had been selected, both because it was some way removed from the turmoil of the Trojan camp, and because it afforded a good position for watching the movements of the Greeks.

416. φυλακὰς ἄς εἶραι. As for the guards you ask about, &c. (sup. 408.) The antecedent is attracted to the relative, as in Soph. Trach. 283, τάσδε δ' ἄσπερ εἰσορᾷς—χαροῦσι πρὸς σε.—

οὔτις κεκρμένη κ.τ.λ., no special, or particular, guard defends the host (cf. sup. 258), i. e. as among the Greeks. Cf. xiv. 19, πρὶν τινα κεκρμένον καταβημένοι ἐκ Διὸς οὔρον.

418. ὄσσαι κ.τ.λ. Those who have hearths and homes to guard, and on whom therefore the necessity of watching is imposed, these are awake and exhorting each other to be watchful. Cf. ii. 125, Τρῶες ἐφύστιοι ὄσσοι ἔασιν. Schol. ὅσοι εἰσὶν ἰθαγενεῖς Τρῶες, οὗτοι φυλάσσουσιν, ἐκ γὰρ τῆς ἐστίας τὸν πολίτην δηλοῖ. Heyne explains thus: ‘by the camp-fires, as many as there are, watch those on whom it is incumbent.’ Doederlein, ὄσσαι πυρὸς ἐσχάραι, τόσσαι Τρώων εἰσίν, οὐκ ἐπικουρῶν. ‘All the watch-fires there are, belong to the Trojans, who are forced to watch, viz. to protect their families; but the allies have no fires, and are asleep.’ Ulysses is to understand by this reply, that it will be of no use to make an attempt on Hector or the Trojans, but that the allies, who are unguarded, present a fair chance of success. Accordingly, he makes further inquiries as to the positions of the several allies.

εὐδοσιν· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν  
οὐ γὰρ σφιν παῖδες σχεδὸν εἶται οὐδὲ γυναῖκες.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
“ πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν  
εὐδούσ', ἢ ἀπάνευθε; δειπέ μοι, ὄφρα δαίω.” 425

τὸν δ' ἡμίβητ' ἔπειτα Δόλῶν Ἐνυμήδεος υἱός  
“ τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.

πρὸς μὲν ἄλῶς Κἄρες καὶ Παῖονες ἀγκυλότοξοι  
καὶ Λέλεγες καὶ Καΐκωνες οἷοι τε Πελασγοί,  
πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430  
καὶ Φρύγες ἱπτόμαχοι καὶ Μήγones ἱπποκορυσταί.

ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;  
εἰ γὰρ δὴ μέματον Τρώων καταδύναϊ ὄμιλον,  
Θρηκίκες οἷδ' ἀπάνευθε νεηλυδες, ἔσχατοι ἄλλων,

ἐν δέ σφιν Ἑῆσος βασιλεύς, πάϊς Ἴονῆος, 435  
τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·  
λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὅμοιοι.

ἄρμα δέ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ ἦσκηται.

τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,  
ἦλυθ' ἔχων· τὰ μὲν οὐ τι καταβνητοῖσι ἔοικεν 440  
ἄνδρῶσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.

ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσειτον ὠκνπόροισιν,

421. ἐπιτραπέουσι, they commit to the Trojans (ἐπιτρέπουσι, cf. sup. 59) the duty of watching, since they have not at hand, like the Trojan householders, wives or children to protect.

425. εὐδούσι, sc. οἱ ἐπίκουροι. The order of the words, according to the Schol., is πῶς γὰρ νῦν εὐδοσοῖσι, Τρώεσσι μεμιγμένοι, ἢ ἀπάνευθε;

427. καὶ ταῦτα. He answers, in fact, not merely the question asked, but says much more.

428. πρὸς ἄλῶς, i. e. πρὸ ἄλῶς, near to, or fronting the sea. For the Carians and Paeonians see ii. 867, 848. The Leleges and Caucones are not mentioned in the catalogue; the latter are said by the Schol. to have been Paphlagonians.—Πελασγοί, cf. ii. 840.—πρὸς Θύμβρης, on the side of Thymbra, in the Troad, a place not mentioned elsewhere in Homer, but famous for the worship of Apollo.—The Lycians and Mysians are mentioned

ii. 876 and 858; the Phrygians and Maeonians ib. 862, 864.—ἱπποκορυσταί, see on ii. 1.

432. ἐμὲ is emphatic; ‘why do you question me about these matters severally?’ i. e. and not go yourselves to see.

434. οἶδε, ‘yonder;’ he points with his finger. If, he says, you really want to penetrate the Trojan camp, there are your men; a good prize for you, last comers too, and therefore the outermost of all, and nearest to yourselves.

435. Ἴονῆος. This seems another name for the river Strymon, who was the commonly-reputed father of Rhesus.

437. λευκότεροι, sc. εἰσί. So Eur. Rhes., χιόνος ἐξανγέστεροι. Virg. Aen. xii. 84, ‘qui candore nives antierent.’

440. οὐκ εἴκειν, i. e. οὐκ εἰκός ἐστι βνητοῖς, ἀλλὰ μόνον θεοῖς, φορεῖν αὐτά.

442. πελάσσειτον. Like σώσσετε,

ἦέ με δῆσαντες λίπετ' αὐτόθι νηλεί δεσμῶ,  
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμείο  
 ἦέ κατ' αἴσαν ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί." 445

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης  
 " μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,  
 ἔσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.  
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἦε μεθῶμεν,  
 ἦ τε καὶ ὕστερον εἰσθα θεὰς ἐπὶ νῆας Ἀχαιῶν 450  
 ἦε διοπτεύσων ἦ ἐναντίβιον πολεμίων·  
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείδ ἀπὸ θυμὸν ὀλέσσης,  
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."

ἦ, καὶ ὁ μὲν μιν ἐμελλε γενεῖοι χειρὶ παχείῃ  
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασεν 455  
 φασγάνῳ αἰξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·  
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.  
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῆφιν ἔλοντο  
 καὶ λυκέρη καὶ τόξα παλίντονα καὶ δόρυ μακρόν·  
 καὶ τὰ γ' Ἀθηναίῃ ληίτιδι δῖος Ὀδυσσεύς 460  
 ὑψὸς ἀνέσχεθε χειρὶ, καὶ εὐχόμενος ἔπος ἤυδα.  
 " χαῖρε θεὰ τοῖσδεσσι· σέ γάρ πρώτην ἐν Ὀλύμπῳ  
 πάντων ἀθανάτων ἐπιδωσόμεθ'. ἀλλὰ καὶ αὐτὶς

οἴσετε, ἄξετε, this may be an epic form of the aorist; or it may be the future in nearly the same sense, 'you shall take me to the ships.'

444. ἔλθητον, 'till you shall have returned and (thus) have put me to the test, whether I spoke truly before you or not.'

447. Δόλων. The Scholiasts remark that they had not yet been told that the spy's name was Dolon.

449. ἀπολύσομεν, 'let you off for a ransom.' For the future (in form at least) combined with the subjunctive, see on i. 139.—ἦ τε, the apodosis; 'it may be that you will afterwards go to the ships either as a spy or to fight openly.'—εἰσθα, the second person from εἶμι, ἴδο; like ἦσθα, οἴσθα, &c.

453. σὺ is emphatic: 'you at least will not hereafter prove a mischief to the Argives.'

454. ἐμελλε. The Schol. remarks that the quick slaughter was intended to anticipate the act of supplication, since the life of a suppliant was in a

manner sacred.

456. φασγάνῳ κ.τ.λ. Cf. v. 81. viii. 88.—κέρσε (κείρω), he lopped off both the tendons at the back of the neck.

458. κτιδέην κ.τ.λ. See sup. 333—335.

460. ληίτιδι. Like ἀγελείῃ, (iv. 128,) this is an epithet of the war-goddess as a giver and receiver of spoils. The offering was in return for her having answered his prayer, sup. 278.

462. τοῖσδεσσι. This form, apparently by *hyperthesis* for τοῖσιδε, occurs several times in the Odyssey, but only here in the Iliad.—ἐπιδωσόμεθα, *donabimur, δωρησόμεθα*. A remarkable use of ἐπιδόσθαι, 'to present with an ἐπίδοσις, or free gift.' Schol. Ven. δώροισι τιμῆσομεν. Hesychius does not recognize this word, and probably found the other reading ἐπιβασόμεθ', *invocabimur* (from ἐπιβοᾶν).—καὶ αὐτὶς πέμψω, conduct me on this new enterprise also. Or perhaps, (for πάλι, 'conduct us safe thither and back again.'—εὐνάς, 'the quarters;') so used in Thuc. vi. 67.

πέμψον ἐπὶ Ὀρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”  
 ὧς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' ἀείρας 465  
 θῆκεν ἀνὰ μυρικήν· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,  
 ξυμμάριστας δόνακας μυρικής τ' ἐριθηλέας ὄζους,  
 μὴ λάθοι αὐτίς ἰόντε θοῆν διὰ νύκτα μέλαιναν.  
 τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,  
 αἴψα δ' ἐπὶ Ὀρηκῶν ἀνδρῶν τέλος ἴξον ἰόντες. 470  
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δὲ σφιν  
 τριστοιχί· παρὰ δὲ σφιν ἐκάστω δίζυγες ἵπποι.  
 Ῥῆσος δ' ἐν μέσῳ εἶδε, παρ' αὐτῷ δ' ὠκέες ἵπποι  
 ἐξ ἐπιδιφριάδος πυμάτης ἰμάσι δέδεντο. 475  
 τὸν δ' Ὀδυσσεὺς προπάραιθε ἰδὼν Διομηδεῖ δεῖξεν.  
 “ οὗτός τοι Διομήδης ἀνὴρ, οὗτοι δὲ τοι ἵπποι.  
 οὖς νῶν πίφασκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.  
 ἀλλ' ἄγε δῆ, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ  
 ἐστάμεναι μέλεον ξὺν τεύχεσιν, ἀλλὰ λυ' ἵππους. 480

465. ἀπὸ ἔθεν (pronounced σφέθεν), away from himself; at arm's length. Cf. ἀπὸ κλισίης, sup. 151.—ἀνὰ μυρικήν, up on a tamarisk-tree. The accusative is used, where the dative might have been expected, because 'lifting on to and depositing there' implies motion.

466. δέελον, a form (δέφελον) of δῆλον, as in ii. 318, θῆκεν ἀρίζηλον. Hesychius, following probably an ancient interpretation, has δέελος· δεσμός. ἄμμα. 'He put on it a tie, and a mark to know it again.' There is much difficulty in the τε, if δέελον means merely δῆλον. Perhaps we might read σῆματ', 'by a mark,' the ι being elided as sup. 277, χαιρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς. The 'mark' seems to have been a handful of grass and twigs laid on the ground, lest they should miss the tree, on their return, on which the spoils were temporarily hung: cf. inf. 523. Pliny, Epist. vii. 27. 11, 'desertus herbas et folia concerpta signum loco ponit.'—λάθοι, sc. τὰ ἔναρα.

469. διὰ τ' ἔντεα κ.τ.λ., see sup. 298.—τέλος, the company; cf. φυλάκων τέλος sup. 56.—ἐν τελέεσσιν vii. 380.

471. ἀδηκότες, sup. 98.—ἔντεα—κόσμον, parenthetical; construe εὐδον τριστοιχί, they were sleeping in three

ranks or rows, forming an outer guard to Rhesus (Schol. ἵνα ὦσι τρία τάγματα πρὸ Ῥήσου).

473. παρὰ δὲ σφιν may mean παρὰ τεύχεσιν. See on 504 inf.

475. ἐπιδιφριάς appears to mean a short low rail in front of the car, opposed to the ἀντιξ (iii. 261), which was always behind. Hesychius explains it by περιφέρεια τοῦ ἀματος, the Schol. by μέρος τοῦ ἐφόρου κατ' ὃ ἐπιβαίνειν εἰσάσσειν, i. e. the stepping-board, while Heyne thinks it means the top of the circular front, which protected the legs and knees of the warriors within the car; and this seems nearly the true explanation, except that he confounds it with the ἀντιξ.—δέδεντο, 'were tethered,' or tied fast to the car.

476. προπάραιθε, πρόσθεν, páros, a use of the word found in the Odyssey, but only here in the Iliad.

477. οὗτός τοι, 'here is your man, and here are the steeds'; cf. sup. 435, 436.—πίφασκε, 'told us of.' On the long ι both here and inf. 502, see sup. 202.

479. πρόφερε, eassere, bring forward, put forth, your sturdy strength.—μέλεον, in vain, idle.—σὺν τεύχεσιν, 'armed as you are;' a different sense from that in 151 sup.



ἤε σύ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι."

ὧς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,  
κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὄρνυτ' ἀεικίης  
ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι γαῖα.

ὧς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών, 485

αἴγεσσ' ἢ οἴεσσι, κακὰ φρονέων ἐνορούση,  
ὧς μὲν Θρήκας ἄνδρας ἐπέχετο Τυδέος υἱός,  
ὄφρα δυώδεκ' ἔπεφνε. ἀτὰρ πολύμητις Ὀδυσσεύς,

ὄν τινα Τυδείδης ἄορι πλήξειε παραστάς,  
τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξέρυσασκεν, 490

τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι

ῥεῖα διέλθοιεν, μηδὲ τρομοείατο θυμῷ

νεκροῖς ἀμβαίνοντες· ἀήθεσσαν γὰρ ἔτ' αὐτῶν.

ἀλλ' ὅτε δὴ βασιλῆα κινήσατο Τυδέος υἱός,

τὸν τρισκαδέκατον μεληδέα θυμὸν ἀπηύρα 495

ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη

[τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης].

τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λυέ μώνυχας ἵππους,

σὺν δ' ἤειρεν ἱμάσι, καὶ ἐξήλαυεν ὀμίλου

481. Compare with this verse Eur. Rhes. 622, Διόμηδες, ἢ σὺ κτεῖνε Θρήκιον λέων, ἢ μοὶ πάρες γε, σοὶ δὲ χρὴ πάλους μέλειν.

483, 484 occur also in xxi. 20, 21.—ἐπιστροφάδην, turning suddenly upon them on this side and that; *dextrorsum sinistrorsum caedendo*, Heyne.—ἀεικίης, shocking, horrible. The slaughter of several men in each of the three ranks (sup. 473) was necessary in order to reach Rhesus, as well as to clear a way for driving off his steeds.

485. ἀσημάντοισιν, 'without keepers' (σημάντορες). Hesych. ἀφυλάκτοις.

487. ἐπέχετο, 'went about amongst,' i. e. κτείνων. Cf. i. 31.—δυώδεκα, i. e. he killed four in each rank.

489. πλήξειε. For the optative followed by a frequentative aorist or imperfect, see ii. 188, 189. iv. 232, 233. Herod. iv. 78, αὐτὸς δὲ ὄκος ἔλθοι ἐς τὸ τεῖχος—λάβεσκε ἂν Ἑλληνίδα ἐσθῆτα.

493. ἀμβαίνοντες. It is said that horses avoid treading on bodies; see however xi. 534, ἵπποι—στεΐβοντες νέκυάς τε καὶ ἀσπίδας.—ἀήθεσσαν, ἀήθεις ἦσαν, i. e. as new comers (434) they were as yet unused to dead bodies.

Hesychius seems to have found the frequentative form; ἀήθεσσκον· ἀσπνήθεις ἦσαν. The form ἀηθέσσω = ἀηθεῶ only occurs in this place.

494. βασιλῆα, Ῥῆσον.—τὸν, for τοῦτον, 'him beside the other twelve he deprived of sweet life.' Cf. vi. 17, ἀμφω θυμὸν ἀπήυρα.—ἀσθμαίνοντα, breathing hard, as if from an evil dream (night-mare), which the Greeks thought ominous of coming evil, or in some way allied to the situation in which the dreamer was placed. Schol. ὅταν τις νυκτὸς κακῶ τι περιπέσῃ, φάμεν ὅτι κακὸν ὄναρ εἶδεν ὁ δεινα.—ἐπέστη, see sup. 124.

499. ἤειρεν is probably from εἶρειν rather than ἀείρειν, although παρήσρος, 'a side-horse,' must be referred to the latter, and though in xv. 680 we have πίσυρας συναίρεται ἵππους. By the digamma, εἶρειν (root σφερ, *ser*, see on i. 486) would become ἐφείρειν, as εἰκοσι, εἰσατο, ἔλασαι, &c. Schol. συνέζευσεν αὐτοὺς τοὺς ἱμάσι. Ulysses loosened the horses, both from the thong with which they were tethered (sup. 475), and from the car itself; and then drove them off (or, as the Schol. Ven. thinks, rode them).

τόξῳ ἐπιπλήσων, ἐπεὶ οὐ μάλιστα φαεινὴν  
ποικίλον ἐκ δίφρου νοήσατο χερσὶν ἐλέσθαι.  
ροίζησεν δ' ἄρα πιφάσκων Διομήδεϊ δίφ.

500

αὐτὰρ ὁ μερμήριξε μένων ὅτι κύντατον ἔρδοι,  
ἢ ὃ γε δίφρον ἑλών, ὅθι ποικίλα τεύχε' ἔκειτο,  
ῥημοῦ ἕξερύοι ἢ ἐκφέροι ὑψόσ' αἰέρας,

505

ἢ ἔτι τῶν πλεόνων Ὀρηκῶν ἀπὸ θυμὸν ἔλοιτο.  
εἶος ὁ ταῦθ' ὄρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη  
ἐγγύθεν ἰσταμένη προσέφη Διομήδεα διόν  
"νόστου δὴ μνήσαι, μεγαθύμου Τυδέος νιέ,  
νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης,  
μή πού τις καὶ Τρώας ἐγείρησιν θεὸς ἄλλος."

510

ὧς φάθ', ὁ δὲ ξυνέηκε θεὰς ὅσα φωνησάσης,  
καρπαλίμως δ' ἵππων ἐπεβήσето. κόπτε δ' Ὀδυσσεύς  
τόξῳ· τοὶ δ' ἐπέοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

οὐδ' ἀλασκοπὴν εἶχ' ἀργυρότοξος Ἀπόλλων,  
ὧς ἰδ' Ἀθηναίην μετὰ Τυδέος νιὸν ἔπουσεν·  
τῇ κοτέων Τρώων κατεδύσето πουλὸν ὄμιλον,  
ὄρσεν δὲ Ὀρηκῶν βουληφόρον Ἴπποκόωντα,  
Ῥήσου ἀνεψιὸν ἐσθλόν, ὁ δ' ἐξ ἵπνου ἀγορούσας,  
ὧς ἴδε χώρον ἐρήμον ὅθ' ἔστασαν ὠκέες ἵπποι,

520

500. *ροίζησεν*, he whistled, by way of signal; though it does not appear in what way Diomedes was separated from him, since Rhesus, who had just been slain by Diomedes, was close to the horses which Ulysses loosened; cf. sup. 474.

503. ὁ, Diomedes. Instead of obeying the signal at once, he stayed, considering what most audacious deed he might yet commit. — *κύντατον*, ἀναισχυντότατον, cf. *κύντερος* in viii. 483, *κύνεος* in ix. 373. From a root *κυν*, *can*, whence *κύνον*, *canis*.

504. ὅθι, ὅ. From sup. 472, 473, it must be inferred that the arms were deposited close to the chariot, not in it, but on the ground. — *ῥημοῦ κ.τ.λ.*, 'whether he should draw it out by the pole, or carry it out by hoisting it on high.' This passage (as indeed the paintings on the Greek vases show) proves that the war-chariot was not much larger than a good-sized wheelbarrow.

506. *τῶν πλεόνων*, for *πλεόνων τούτων*, more than those already slain.

510. *πεφοβημένος*, Schol. Ven. εἰς *φύγην τραπέις, διωκόμενος*.

511. *καὶ Τρώας*, i. e. as well as the allies who have been thus disturbed.

513. *ἐπεβήσето*. Heyne understands by this that Diomedes rode off on one horse and Ulysses on the other: while Doederlein infers from 527, 528 inf. that Diomedes had waited to remove the car, and had re-yoked the horses to it. The Schol. supposes that the horses were ridden; compare xv. 679 and Od. v. 371.

516. For *μεθέπειν τινα*, to go in quest of some one, see v. 329, viii. 126. Here the sense should be *ἐπομένην Τυδέος νιέ*, attending on Diomedes. The meaning evidently is, 'when he saw that Athena had gone to look after Diomedes.' Schol. ὧς εἶδεν ἐλθοῦσαν Ἀθηναίην πρὸς Διομήδην. Heyne, "quae ei aderat, supervenerat, et adstabat."

ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῆσιν,  
ὣμῶξέν τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηγεν ἑταῖρον.

Τρώων δὲ κλαγγή τε καὶ ἀσπετος ὄρωτο κυδοίμοσ  
θνονόντων ἄμυδις· θηεύντο δὲ μέρμερα ἔργα,  
ὅσσο' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας.

525

οἱ δ' ὅτε δὴ ῥ' ἴκανον ὄθι σκοπὸν Ἐκτορος ἕκταν,  
ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε δίφιλος ὠκέας ἵππους,  
Τυδείδης δὲ χαμᾶζε θορὼν ἔναρα βροτόεοντα  
ἐν χεῖρεσσο' Ὀδυσῆι τίθη, ἐπεβήσεται δ' ἵππων.  
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην  
[νῆας ἐπι γλαφυράσ· τῇ γὰρ φίλον ἔπλετο θυμῶ].

530

Νέστωρ δὲ πρῶτος κτύπον αἶε, φώνησέν τε  
“ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
ψεύσομαι ἢ ἔτυμον ἔρέω; κέλεται δέ με θυμός.  
ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει.  
εἰ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης  
ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.  
ἀλλ' αἰνῶς δεῖδοικα μετὰ φρεσὶ μὴ τι πάθωσιν  
Ἀργείων ὄριστοι ὑπὸ Τρώων ὄρυμαγδοῦ.”

535

οὐ πω πᾶν εἶρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί.  
καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρήντες  
δεξιῇ ἠσπάζοντο ἔπεσσι τε μελιχίοισιν.  
πρῶτος δ' ἐξερέεινε Γερῆμιος ἵππότηα Νέστωρ.  
“εἶπ' ἄγε μ', ὦ πολῦαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,

540

521. Ἐν φονῆσιν, in the carnage, or among heaps of slain. Cf. xv. 633, θηρὶ μαχῆσασθαι ἔλικος βοῶς ἀμφὶ φονῆσιν. Herod. ix. 76, ἐχώρεε ἐς τοὺς Λακεδαιμονίουσ ἐπὶ ἐν τῆσι φονῆσι εόντας.

524. ἄμυδις (sup. 300), 'rushing together' at the cry of Hippocoon.—θηεύντο, see vii. 444.—μέρμερα, sup. 48.

527. ἔρυξε, 'drew up.' Ulysses stops at the place he had marked (sup. 467) in order to take from the tree the spoils of the slain Dolon.

536. εἰ γὰρ δὴ κ.τ.λ. 'I only wish that Ulysses and the sturdy Diomedes may have driven this way, direct from the Trojan camp, some solid-hooved horses!'—ἄφαρ, Schol. ἐσπευσμένωσ. Heyne construes ὦδ' ἄφαρ,

tam cito. This must be referred to a mere wish or guess, since Nestor could not know what had in fact occurred. But it is the poet's art to make the old man prescient of the truth.

538. αἰνῶσ, see iii. 158. inf. 547. Heyne well expresses the sense: "at vereor ne sit strepitus Trojanorum Ulysses et Diomedes persequentium."—ὄρυμαγδοῦ, the throng and turmoil, sup. 185.

541. χαρήντες, χαίροντες. Cf. vi. 481, χαρήνῃ δὲ φρένα μήτηρ. vii. 54, Ἐκτωρ δ' αὐτε χάρη μέγα.

544. πολῦαινε. See on ix. 673 and xi. 430. Nearly this verse occurs in Od. xii. 184, δεῦρ' ἀγ' ἰὼν, πολῦαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν.

ὅπως τούσδ' ἵππους λάβητον· καταδύντες ὄμιλον 545  
 Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;  
 αἰὼς ἀκτίνεσσι εὐκότες ἡελίοιο.  
 αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδὲ τί φημι  
 μιμνάζειν παρὰ νηυσί, γέρον περ ἔων πολεμιστῆς·  
 ἀλλ' οὐ πω τοίους ἵππους ἶδον οὐδὲ νόησα. 550  
 ἀλλὰ τιν' ἔμμ' οἶω δόμεναι θεὸν ἀντίσσαντα·  
 ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς  
 κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη."  
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν, 555  
 ῥεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἤε περ οὔδε  
 ἵππους δωρήσασαί, ἐπεὶ ἢ πολλὸν φέρτεροι εἰσίν.  
 ἵπποι δ' οὔδε γεραῖε νεήλυδες, οὓς ἐρεεῖνεις,  
 Ὀρρηίκιοι· τὸν δὲ σφι ἀνακτ' ἀγαθὸς Διομήδης  
 ἔκτανε, πὰρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560  
 τὸν τρισκαίδεκατον σκοπὸν εἴλομεν ἐγγύθι νηῶν,  
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο  
 Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαοί."  
 ὧς ἐπὶ τὸν τάφροιο δῆλ' ἔλασε μώνυχας ἵππους  
 καρχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565

546. σφωε, αὐτοῦς, i.e. ἵππους. But inf. 552, σφῶι is 'you two.' See on i. 8 and iv. 286.—τις θεός, Schol. ἢ διὰ τὸ κάλλος, ἢ διὰ τὸ ἀμήχανον εἶναι δύο εἰς σκοπὴν ἀπελθόντας τοιαῦτα λαβεῖν λάφυρα.

547. εὐκότες, sc. εἰσί. Cf. sup. 437. —αἰὼς, μάλα, as in iii. 158.

548. αἰεὶ μὲν κ.τ.λ., 'I constantly have meetings with the Trojans, for I do not profess to stay by my ships, old as I am for fighting.' By ἐπιμίξις, as in Thuc. v. 35, mutual intercourse of a friendly or commercial kind is generally meant; but here Nestor means that he often meets them in fight.

552. ἀμφοτέρω κ.τ.λ. This line occurred vii. 280.

556. θεός ἐθέλων. Cf. Od. xxiii. 185, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν ῥηϊδίως ἐθέλων θεῖν ἄλλη ἐνὶ χώρῃ.—φέρτεροι, viz. οἱ θεοί.

561. τρισκαίδεκατον. Dolon is here enumerated independently of Rhesus,

who was called the thirteenth slain sup. 495.

564. δῆλ' ἔλασε. He drove the horses into the camp by the ἱππῆλασιή ὁδὸς mentioned in vii. 439.—καρχαλῶν, with a laugh or chuckle of triumph; see iii. 43. vi. 514. Ulysses, who had first driven off the horses, sup. 499, now takes them to Diomedes' tent; for it is clear that in the division of the spoils the steeds were ceded to the latter, Ulysses retaining the arms of Dolon. Cf. sup. 460—463. Ulysses on his part sets them apart in the stern of his ship, till they should have prepared (ὄφρα ἐτοιμάσαιντο, inf. 571) a temple to the goddess, to whom he had solemnly dedicated them. It is probable, that (as Heyne remarks) in the stern of the ship was a tutelary figure of the goddess. All this however may fairly be supposed to indicate customs of a somewhat later age.

οἱ δ' ὅτε Τυδεΐδew κλισίην ἐτύκτον ἴκοντο,  
 ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσιν  
 φάτνη ἐφ' ἱππέει, ὅθι περ Διομήδεος ἵπποι  
 ἕστασαν ὠκίποδες μελιηδέα πυρὸν ἔδοντες,  
 570 νῆι δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος  
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαΐατ' Ἀθήνη  
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση  
 ἔσβάντες, κνήμας τε ἰδὲ λόφον ἀμφὶ τε μηρούς.  
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν  
 575 νύσεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ,  
 ἔς ῥ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.  
 τῷ δὲ λοεσσαμένῳ καὶ ἀλευσαμένῳ λίπ' ἔλαιῳ  
 δείπνῳ ἐφίζανέτην, ἀπὸ δὲ κρητήρος Ἀθήνη  
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

573. κνήμας, 'the shins,' as they had been walking *διὰ μέλαν αἶμα*, sup. 469.—*λόφον*, 'the back of the neck.' This washing (like that in i. 313) was a preparation for the coming banquet and libation, and so was ceremonial rather than a matter of personal comfort. The latter seems rather meant in 576. Heyne thinks the sea-bathing was solely for refreshment.

575. ἀνέψυχθεν (aor. I pass. of ἀναψύχω, for ἀνεψύχθησαν), when they were refreshed in their hearts, i. e. restored in their physical strength and courage.

577. λίπ' is probably for λίπα, not

for λιπὶ, as we have λίπα ἀλείφεισθαι, Thuc. i. 6, literally, 'to have grease rubbed upon oneself by the use of oil.' Cf. xiv. 171, *λίματα πάντα κάθηρην, ἀλείψατο δὲ λίπ' ἐλαίῳ*. Hes. Op. 522, *εὐτε λοεσσαμένη τέρενα χροῖα καὶ λίπ' ἐλαίῳ χρисαμένη*.—*ἐφίζανέτην*, i. e. Diomedes and Ulysses primarily; but, as the Schol. Ven. remarks, it must be understood that all the company took part in the feast and the libation. In fact, the plural λείβον shows that metrical convenience has some influence in these descriptions. For the imperfect see on vii. 480.

## ARGUMENT OF BOOK XI.

(From Mr. Trollope's edition.)

AGAMEMNON, having armed himself, leads the Grecians to battle. Hector prepares the Trojans to receive them: but Agamemnon bears all before him; and Hector is commanded by Jupiter, who sends Iris for that purpose, to decline the engagement, till the king shall be wounded, and retire from the field. After performing many acts of valour, Agamemnon is at length disabled, and Hector returns to the charge. He makes a great slaughter of the enemy: Ulysses and Diomed put a stop to him for a time; but the latter, being wounded by Paris, is obliged to desert his companion, who is encompassed by the Trojans, wounded, and in the utmost danger, till Menelaus and Ajax rescue him. In the mean time Machaon in the other wing of the army is pierced with an arrow by Paris, and carried from the fight in Nestor's chariot. Hector comes against Ajax, but that hero alone opposes multitudes, and rallies the Greeks. Achilles, who overlooked the action from his ship, sends Patroclus to inquire which of the Greeks was wounded. Nestor entertains him in his tent with an account of the accidents of the day, and a long recital of some former wars which he remembered, tending to put Patroclus upon persuading Achilles to fight for his countrymen, or, at least, to permit him to do it, clad in Achilles' armour. Patroclus in his return meets Eury-  
pylus also wounded, and assists him in that distress.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο  
 ᾤρνυθ', ἣν ἀθανάτοισι φῶος φέροι ἠδὲ βροτοῖσιν·  
 Ζεὺς δ' Ἐριδι προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.  
 στῆ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαινῇ, 5  
 ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,  
 ἧμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
 ἧδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας  
 εἶρυσαν, ἠγορήεῃ πίσυνοι καὶ κάρτεϊ χειρῶν.  
 ἔνθα στᾶσ' ἦνσε θεὰ μέγα τε δεινόν τε 10  
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω  
 καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχασθαι.  
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἧὲ νέεσθαι  
 ἐν νησὶ γλαφυρῆσι φίλῃν ἐς πατρίδα γαῖαν.]  
 Ἄτρεΐδης δ' ἐβόησε ἰδὲ ζῶνυσθαι ἄνωγεν 15  
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσseto νόροπα χαλκόν.  
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεῦτερον αὖ θῶρηκα περὶ στήθεσσιν ἔδυνεν,

1. Tithonus is mentioned in xx. 237 as a son of Laomedon. In Od. v. 1, 2 this distich is repeated. The goddess of morning was said to have carried off to heaven the handsome brother of Priam, (or, according to others, as Eur. Hipp. 455, Cephalus.) Their offspring was Memnon, a character of great note in the ancient epics. On this union Propertius has some exceedingly beautiful verses, 'At non Tithoni spernens Aurora senectam,' &c. iii. 9. 7—17. But there is an apparent impropriety in speaking of a mythical character as the brother of a living person, and perhaps two originally different accounts are blended.

3. Ἐριδα, the goddess of strife; the *Discordia* of Virgil. In iv. 440, 441, she is the sister and companion of Ares, and attended by the demons Fear and Rout (inf. 37). She is sent by Zeus to the Grecian camp to stir up the contest on the part of the Greeks, who are dispirited by their late defeat. She is called ἀργαλέη as taking an active part in the contest, often called ἔργον (*Fárgoni*).—πολέμοιο τέρας, the dread sign or symbol of

war, perhaps a red flag; but this is left to conjecture. Other 'portents of war' are thunder, or hail and snow, x. 5, 6, or a bloody rainbow, xvii. 548.

5—9. These five verses occurred in viii. 222—226, where the last three are supposed to have been added from this place.

10. θεά. The goddess of discord takes her stand on the middle ship, so as to be heard both on the right and the left, and with a loud and terrible voice summons the warriors to the fray. Heyne says ἐπι means 'over,' not 'on;' but this seems arbitrary, though he cites the authority of Bentley.—ὄρθια, 'in rousing strains;' the plural is strangely added after the singular δεινόν, and perhaps this and the next three verses were adapted from ii. 451—454.

16. ἐν δ' αὐτὸς κ.τ.λ. This clause also occurred in ii. 578.

17—19. Repeated from iii. 330—332. But these three verses occur also in xvi. 131—133 and xix. 369—371, and may perhaps be regarded as one of the Homeric commonplaces.

τόν ποτέ οἱ Κανύρης δῶκε ξεινήιον εἶναι. 20  
 πύθετο γὰρ Κύπρονδε μέγα κλέος, οὐνεκ' Ἀχαιοὶ  
 ἐς Τροίην νήεσσι ἀναπλεύσεσθαι ἐμελλον  
 τούνεκά οἱ τὸν ἔδωκε, χαριζόμενος βασιλῆι.  
 τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κνάσιοι,  
 δῶδεκα δὲ χρυσοῦ καὶ εἴκοσι κασσιτέριοι· 25  
 κνάσειο δὲ δράκοντες ὄρωρέχατο προτὶ δευρῆν  
 τρεῖς ἐκάτερθ', ἴρισσι εὐκότες ἄς τε Κρονίων  
 ἐν νέφει στήριξε τέρας μερόπων ἀνθρώπων.  
 ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι 30  
 χρύσειοι πάμφαινοι, ἀτὰρ περὶ κουλεὸν ἦεν  
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσι ἀρηρός.  
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θούριν,  
 καλὴν, ἣν περὶ μὲν κύκλοι δέκα χάλκειοι ἦσαν,  
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέριοι

20. Cinyras was king of Cyprus, who had heard the fame of the Trojan expedition, and sent presents to the general-in-chief. See Pindar, Pyth. ii. 15. Nem. viii. 18. It is very probable that this anecdote was adapted from the ancient poem called *Κύπρια ἔπη*—*ξεινήιον*, a pledge or memento of hospitality. Either he actually entertained some of the Greeks, or he sent this as a token of his goodwill. Compare *ξυνήιον*, i. 124.

21. *πύθετο Κύπρονδε*, supply *ἀφικόμενον*, 'he had heard a report (reaching) Cyprus;' and compare *βουλήν καλεῖν* for *ἐς βουλήν*, x. 195. *Σκάνθειαν δ' ἄρα δῶκε*, ib. 268.—*οὐνεκα*, for *ὀθούνεκα*, 'that;' a sense more Attic than Homeric. Doederlein renders it 'because,' and regards *πύθετο*—*κλέος* as a parenthesis. This will better suit *τουνεκα*, which is usually (as in iii. 403—405) a correlative of *οὐνεκα*. Otherwise, *τουνεκα* is 'for this reason, viz. because he had heard of it.'

24. *οἴμοι*, 'stripes,' viz. from the throat downwards. This is a curious account of a piece of metal-work, doubtless of Phœnician manufacture; in which too the mention of tin, probably brought from Cornwall, is notable. What metal is meant by *κνάσιος* is not known; nor is it of much use to enumerate the many guesses that have been made.

26. *ὄρωρέχατο* may be compared with *ἐπώρατο* in xii. 340, and the re-

duplication (as from *ὄρεγομαι*) with *ἠρήριστο*, iii. 357.—*προτὶ δευρῆν*, towards the neck of the wearer, and over the collar-bone, 'Serpents of cyanus (zinc?) reached out (or stretched) towards the neck, three on each side (coloured) like rain-bows.' This account best suits the *iridescent* appearance of enamel. But it may also refer to the curvature, and both senses are recognized in the Scholia. Heyne inclines to the latter.

28. *τέρας μερόπων*, a warning of (or to) mortals. Like earthquakes, comets, and eclipses, the rainbow was believed to be a supernatural sign, e. g. of war, in xvii. 548. The word *ἴρις* (usually *Ἴρις*) means 'the messenger;' see v. 353.

29. *ἀμφὶ δ' κ.τ.λ.* See iii. 334.—*ἦλοι*, 'studs,' i. 246.—*πάμφαινον*, see on v. 4.—*κουλεὸν*, a sheath, scabbard. This was of silver, fitted with golden suspenders, i. e. (as Heyne explains it) at rings or hooks, by which it was attached to the sword-belt; but the Schol. says *τοῖς ἀπαιωροσσι τὸ ξίφος ἰμάσι*. Straps ornamented with gold, or a gold chain, may be meant.

32. *ἀμφιβρότην*, see ii. 887.—*θούριν*, easily moved, *habilem*; from the root *θοF*, as in *θοός*, *θοῖρος*.—*κύκλοι*, 'circles,' probably concentric, with projecting bosses of tin arranged round a larger central boss of dark cyanus.—*ἔην*, sc. *εἰς ὀμφαλός*.



λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κνάνοιο. 35  
 τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἔστεφάνωτο  
 δεινὸν δερκομένη, περὶ δὲ δειμός τε φόβος τε.  
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ  
 κνάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν  
 τρεῖς ἀμφιστρεφῆες, ἐνὸς αὐχένος ἐκπεφυύιαι. 40  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,  
 ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω  
 λάμπ'. ἐπὶ δὲ γδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45  
 τιμῶσαι βασιλῆα πολυχρύσιοι Μυκῆνης.  
 ἡνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλε ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρκεμέν αὖθ' ἐπὶ τάφρω,

36. Construe, τῇ δὲ ἐπτεφάνωτο Γοργῷ, 'on it a fierce-visaged Gorgon was placed as a crowning (or central) figure, while round it was (wrought a scene of) terror and rout.' According to the analogy of art, the Gorgon should be in the middle of the shield; and perhaps in this case the central boss was worked into a Gorgon's head. (If so, we might well read τῷ δ' ἐπὶ κ.τ.λ.) But there is a difficulty in στεφανοῦσθαι, which is more commonly used of a circling crown or border; compare v. 739. xv. 153. xviii. 485. Hes. Theog. 382, and Scut. 204.

38. τῆς δ' ἐξ, i. e. attached to the shield. — ἐλέλικτο, 'twined tortuously;' see on ii. 316. On the belt (by which the shield was hung from the shoulder), and, as Heyne thinks, where it was buckled, a serpent was wrought with three heads proceeding from one neck, the central head being (perhaps) raised, and the two others being turned towards it, one on each side, ἀμφιστρεφῆες. Hesychius and the Scholiast explain this word by ἀλλήλαις περιπελεγμέναι, 'interlaced.' Heyne refers to a similar belt of Hercules described in Od. xi. 610.

41. ἀμφίφαλος, with raised figures or supporters on each side, making four in all. These epithets are explained on iii. 362.

43. δοῦρε δύω. See iii. 18, where nearly the same verse occurs.—τῆλε δὲ κ.τ.λ., cf. x. 153, τῆλε δὲ χαλκὸς λάμπ' ὡς τε στεροπή πατρὸς Διός.—

γδούπησαν, a remarkable dialectic form, recognized by Hesychius, γδούπησεν· ἐκτύπησεν. In this passage however he seems to have read ἐδούπησαν, which he explains by ἐφόφησαν. The Schol. Ven. says the γ was added on account of the metre; but this was not necessary; compare εἰδῆσεν δ' ὁ γέρον in i. 33. The fact is, γδούπ seems a variety of the root κτυπ. (See *New Cratylus*, § 209.) We have it also in the compound ἐργύδωπος. The sentiment seems exaggerated, that the two war-goddesses sent thunder to do honour to the king of Mycenae (Agamemnon, whose ἀριστεία is next described). Pallas, the all-powerful goddess, had the keys even of the storehouse where Zeus kept his vengeful bolts, Aesch. Eum. 771.

48. ἵππους. The chiefs, about to advance out of the rampart to fight the Trojans, give orders to their charioteers to detain the chariots, drawn up in due order, on the inner margin of the trench, while they themselves, as foot-soldiers, armed with shields and protected by breastplates, march briskly to the engagement. See xii. 84, 85.—σὺν τεύχεσσι, sc. ὄντες or πορευόμενοι. For πρυλέες see v. 744. Dr. Donaldson (*New Cratylus*, § 154) derives it from πρὸ and ἴλα, and connects it with *proelium*.—ῥώοντο, as in i. 529, χαίται ἐπερῶσαντο ἀνακτοῖς, xviii. 411, ὑπὸ δὲ κνήμαι ῥώοντο ἀραιαί. Hesych. ἄρμων, ἐρρωμένως ἐκινούοντο.—ἀσβεστος,

αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες  
 ῥύοντο· ἄσβεστος δὲ βοή γένετ' ἠῶθι πρό.  
 φθάν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,  
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κνυδομὸν  
 ᾤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας  
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλεν  
 πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προΐαψαι.

50

55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίῳ,  
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμίμονα Πουλυδάμαντα  
 Δινείαν θ', ὃς Τρωσὶ θεὸς ὡς τίετο δῆμῳ,  
 τρεῖς τ' Ἀνηγορίδας, Πόλυβον καὶ Ἀγῆνορα δῖον  
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.

60

Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσην.  
 οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ  
 παμφαίνων, τοτὲ δ' αὖτις ἔδυνε φέρεα σκίοεντα,  
 ὡς Ἐκτωρ ὅτ' ἐμὲν τε μετὰ πρώτοισι φάνεσκεν  
 ἄλλοτε δ' ἐν πνυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῶ  
 λάμφ' ὡς τε στεροπῇ πατρὸς Διὸς αἰγιόχοιο.  
 οἱ δ' ὡς τ' ἀμηγῆρες ἐναντίοι ἀλλήλοισιν

65

cf. i. 599.—ἠῶθι πρό, see on iii. 3. sup.  
 1. The time was morning; and the sense is, 'great was the war-shout that arose at the break of day.'

51. φθάν, for ἐφθασαν, as στάν inf. 216. They got to the trench, and took their places there, though on foot, far before their charioteers. Schol. Ven. ἐφθασαν κατὰ τὸ πολλὸν οἱ περὶ τοὺς ἱππεὺς προδιαγέροντες ἐπὶ τῆς τάφρου.—ὀλίγον μετεκίαθον, a singular expression, apparently for μετ' ὀλίγον χρόνον μετέκισθον, 'went a little after,' as we say. The Schol. Ven. well explains the apparent anomaly between μέγα and ὀλίγον thus: τῷ χρόνῳ πολλὸν προελαβὸν οἱ περὶ, οἱ δὲ ἱππεὺς τῷ καταταχίαντα ὀλίγον ὄπισθεν ἦσαν.—κνυδομὸν κ.τ.λ. The meaning is, that Zeus sent a dire and ominous crowding or confusion, together with other portents, which indicated a repulse; and this, the Schol. remarks, prepares the reader for the going forth of Patroclus. The phenomenon of 'red rain' is well known and well understood. Cf. xvi. 459, αἱματοέσσας δὲ ψιάδας κατέχευεν ἑράεε.

55. This line is nearly identical with i. 3.

56. ἐτέρωθεν, supply ἐθωρήσονται.—ἐπὶ θρωσμῷ, see on x. 160.—ἀμφὶ, 'gallying round,' as in the phrase οἱ ἀμφὶ τινα, iv. 252.

62. ἀναφαίνεται, rises into sight, suddenly appears.—οὐλιος ἀστήρ, the baneful star, Sirius, which was thought to bring diseases, inf. xxii. 26—31, Virg. Aen. x. 273. To this perhaps Sophocles alludes, Electr. 66, ἐχθροὶς ἀστρὸν ὡς λάμψειν ἔτι.—οὐλιος, a form of οὐλος, (ii. 6. x. 133), does not elsewhere occur in Homer. The obscuration by clouds, and the returning radiance of the star, are well compared to Hector's absence or presence in the van. So Diomedes's supernatural brightness is ἀστέρ' ὑπερῶν ἐναλίγκιον, v. 5.

64. ὅτ' ἐμὲν—ἄλλοτε. A common idiom of the later Greek is ὅτ' ἐμὲν—ὅτ' ἐδέ.—φάνεσκεν, frequentative aorist = ἐφάνη. Cf. Od. xi. 587, γαῖα μέλαινα φάνεσκε.

66. ὡς τε στεροπῇ. Similarly xiii. 242, βῆ δ' ἔμεν ἀστεροπῇ ἐναλίγκιος, ἦν τε Κρονίων χειρὶ λαβῶν ἔτιναξεν ἀπ' ἀγχιεργὸς Ὀλύμπου.

67. ὡς τ' ἀμηγῆρες. The comparison consists in reapers advancing to-

ὄγμον ἐλαίνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν  
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·  
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70  
 δῆνον, οὐδ' ἕτεροι μνώντ' ὄλοοιο φόβοιο.

Ἴσας δ' ὑσμίνη κεφαλὰς ἔχεν, οἳ δὲ λύκοι ὧς  
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·  
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,  
 οἳ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75  
 σφοῖσιν ἐνὶ μεγάροισι καθείατο, ἦχι ἐκάστω  
 δώματα κάλ' ἐτέτυκτο κατὰ πτύχας Οὐλύμποιο.

[πάντες δ' ἠτιώοντο κελαινεφέα Κρονίωνα,  
 οὐνεκ' ἄρα Τρῶεσσι ἐβούλετο κῦδος ὀρέξει.  
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθείς 80  
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίωv,  
 εἰσορόων Τρῶων τε πόλιν καὶ νῆας Ἀχαιῶν  
 χαλκοῦ τε στεροπῆν, ὀλλύντας τ' ὀλλυμένους τε.]

ᾠφρα μὲν ἦως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός· 85  
 ἦμος δὲ δρυτόμος περ ἀνῆρ ὠπλίσσατο δεῖπνον  
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας  
 τάμνων δένδρεα μακρά, ἄδος τέ μιν ἴκετο θυμόν,

wards each other with sickles, and enemies facing each other with swords and darts. Schol. τὸ παλαιὸν γὰρ οὕτως ἐθέριζον, ἀπὸ τῶν περάτων ἀρχόμενοι καὶ ἐς τὰ μέσα τελευτῶντες.—ἐλαίνειν, to carry on, as ἐλαίνειν τεῖχος, ἀυλακα &c. Theocr. x. 2, οὔτε τὸν ὄγμον ἀγειν ὀρθὸν δυνά, ὡς τὸ πρὶν ἄγες, οὐθ' ἄμα λαιοτομείς τῷ πλατίον.—ἀνδρὸς μάκαρος, a rich man, a well-to-do farmer. Hesiod, Opp. 549, ἀῖρη πυροφόρος τέταται μακάρων ἐπὶ ἔργοις.—ὄγμον πυρῶν κ.τ.λ., 'a swathe of wheat or barley.'—δράγματα, 'the handfuls fall thick and fast.' Heyne compares xviii. 552, δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτρημα πίπτον ἔραζε. Theocr. vii. ult., ἃ δὲ γελάξει, δραγματα καὶ μακῶνας ἐν ἀμφοτέρῃσιν ἔχειοσα.

71. δῆνον, see xii. 425.—μνώνοντο (μνάομαι), see ii. 686.

72. Ἴσας κ.τ.λ. The battle itself is said to keep the heads of the combatants equal, i. e. not more erected or depressed on one side than on the other. Doederlein refers it to the

equal number of the combatants.—Ἔρις, the goddess of discord mentioned sup. 3, who is represented as the only divine being present at the fight.—πολύστονος, as ὀφέλλουσα στόνον ἀνδρῶν, iv. 445.—παρετύγχανε, παρήν, —a word hardly of the genuine ancient epic.—πάρεσαν, παρήσαν, as ἄπεσαν in x. 357, and frequently ἔσαν γῆσαν.—καθείατο, καθήντο. Cf. iii. 149.

81. κύδει γαίωv. See i. 405, and viii. 51, 52, from which latter passage this distich seems to have been adapted. Zeus had returned to Olympus viii. 438, 439.

84, 85. This distich also occurred in viii. 66, 67.

86. ἦμος κ.τ.λ., when the wood-cutter prepares his mid-day meal, when he is tired of cutting trees, and weariness of the work has come over his mind.—ἄδος, like ἀδινός, ii. 87, from a root *ad* or *Fad*, connected with *fatigo* (Mr. Hayman, Append. to Od. vol. i. p. viii).

σίτῃ τε γλυκεροῖο περὶ φρένας ἕμερος αἰρεῖ,  
 τῆμος σφῆ ἄρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90  
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων  
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βυῖνορα ποιμένα λαῶν,  
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀιλήα πλήξιππον.  
 ἦ τι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔσθη  
 τὸν δ' ἴθις μεμαῶτα μετώπιον ὀξέει δουρί 95  
 νύξ, οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,  
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δέ  
 ἔνδιν ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
 καὶ τοὺς μὲν λίπεν αὐθι ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 στήθεισι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας· 100  
 αὐτὰρ ὁ βῆ Ἰσὸν τε καὶ Ἄντιφον ἐξεναρῖξων,  
 νῆε δ' ὡς Πριάμοιο, νόθον καὶ γήγισιον, ἄμφω  
 εἰν ἐνὶ δίφρῳ ἐόντας. ὁ μὲν νόθος ἠνιόχευεν,  
 Ἄντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς  
 Ἰδὸς ἐν κνημοῖσι διδῆ μόσχοισι λύγοισιν, 105  
 ποιμαίνοντ' ἐπ' ὄεσσι λαβῶν, καὶ ἔλυσεν ἀποιόνων.  
 δὴ ὅτε γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,  
 Ἄντιφον αὖτε παρ' οὓς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.  
 σπυρόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 110  
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῆσιν

91. κεκλόμενοι, κ.τ.λ., by mutual exhortations to valour in the ranks.

94. ὃ γε, he, Oileus, had leaped down from his chariot against Agamemnon, when his comrade had been slain, ad taken his stand against him.—*μετώπιον*, the part of the forehead above the nose and between the eyes. (Schol.)

96. *σφάνη*, the rim of the helmet; cf. x. 30.

98. *πεπάλακτο*, was stained or speckled with blood-gouts. Cf. v. 100, *παλάσσο δ' αἵματι θώρηξ*. Nearly this diction occurs xii. 185, 186.

100. *στήθεισι* κ.τ.λ., with all their breasts exposed, since he had stripped off their tunics. Doederlein thinks the youthful age of the slain is thus expressed.

104. αἰ, like *αἶτε*, *autem*, inf. 109.—*παρέβασκε*, imperfect of *βάσκω* (ii 8),

was acting as *παραβάτης*, or fighting-man. These men had formerly been captured by Achilles in one of his raids on the Troad, (cf. xxi. 35.) but had been set free for a ransom and were now fighting in the Trojan ranks.—*διδῆ*, imperfect of *διδῆμι* = *δέω*, i. e. *εδέσμευε*, tied with young twigs of osier.—*μόσχοις*, = *όσχοις*. Schol. *ταῖς νέυσι καὶ ἀπαλαῖσι λύγοις καὶ βλαστήμασι*. Cf. Ar. Ach. 996, *νέα μοσχάδια σκυλῶν*. The double noun may be compared with *σὺς κάπρος*, *βοὺς ταῦρος* &c.

106. *ἐπ' ὄεσσι*, i. e. *ποιμνῆς ἐπιστατόντα*. Cf. vi. 25, where, as here, the son of a prince is appointed to the same office.—*ἀποιόνων*, sc. *ἀντι*, the genitive of price.

108. *κατὰ στήθος βάλε*. Compare iii. 356, v. 537.

111. *γιγνώσκων*, recognizing them

εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.  
 ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα  
 ῥηιδίως συνέαξε λαβὼν κρατεροῖσιν ὀδοῦσιν,  
 ἐλθὼν εἰς εὐνήν, ἀπαλὸν τέ σφ' ἦτορ ἀπήυρα 115  
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν  
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·  
 καρπαλίμως δ' ἦξε διὰ δρυμὰ πικνὰ καὶ ὕλην  
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὀρμῆς·  
 ὡς ἄρα τοῖς οὐ τις δύνατο χραισμησαί ὄλεθρον 120  
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.  
 αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμη,  
 υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα  
 χρυσὸν Ἀλεξάνδροιο δεδεγμένους, ἀγλαὰ δῶρα,  
 οὐκ εἴασχ' Ἐλένην δόμεναι ξανθῷ Μενελάω, 125  
 τοῦ περ δὴ δύο παῖδε λάβειν κρείων Ἀγαμέμνων  
 εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·  
 ἐκ γάρ σφεας χειρῶν φύγον ἦνἰα σιγαλόεντα,

as sons of Priam, (as having seen them when brought into the Grecian camp by Achilles,) and not wishing, perhaps, to let the bodies be ransomed.

114. συνέαξε, (Ἔγνυμι,) *confregit*, *comminuit*, crunches and devours.—σφε, here and sup. 115, is either for αὐτοῦσιν or αὐτῶ (dual). See Buttmann, Lexil. p. 428, who inclines to the latter opinion, remarking that in xix. 265 only the word is certainly plural. Aristotle, as cited by the Schol., says that the doe brings forth two young.—ἀπαλόν, 'tender,' as opposed to σκληρόν, 'tough,' words technically used in opposition in this sense.

116. εἴπερ τε, 'even if,' see iv. 160.—τυχῃσι, viz. οὐσα, *etiam si prope absit*.—χραισμεῖν, see i. 28.

119. ὑφ' ὀρμῆς, to be construed with ἦξε, she rushes away through the coppice (scared) by the sudden attack of the beast. "Comparatio refertur ad id. quod nemo ex Trojanis potuit iis succurrere et necem avertere." Heyne.

124. χρυσὸν δεδεγμένους. This is a clear reference to still earlier accounts of the Trojan affairs. The question about restoring Helen (al-

luded to also in vii. 350) had been discussed on a former occasion, when Menelaus and Ulysses had gone on an embassy for that purpose, inf. 139. iii. 205, and Antimachus had resisted it, or been bribed to speak against it. The epithet δαΐφρων here seems to mean 'shrewd.'

126. τοῦπερ δὴ κ.τ.λ., 'of this man then King Agamemnon captured the two sons.' The accusatives in 122 are resumed in this verse.

127. ὁμοῦ ἔχον. This seems to mean, 'they were driving (or, with Doederlein, 'they were used to drive') their swift steeds together,' i. e. both holding the reins, and not one acting as charioteer, the other as fighting-man. The Schol. Ven. however refers to this the γάρ in the next verse: ὁμοῦ ἐπεχείρουν κρατῖν τοῖς ἵππους διὰ τὸ ἐκφεύγειν τὰ ἦνια. Others refer γάρ τὸ λάβειν, others again to *κυκλήτην*, as Bekker, by the punctuation in the text, appears to do. 'They (the horses) were thrown into disorder, because the glossy reins had fallen from their hands' (lit. 'had escaped them out of their hands'). Some refer τῶ δὲ to the drivers. Cf. however xx. 489. *κυκλήτησαν δὲ οἱ ἵπποι*.

τῷ δὲ κυκηθήτην. ὃ δ' ἐναντίον ὄρωτο λέων ὡς  
 Ἀτρείδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην. 130  
 “ζώγρει, Ἀτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·  
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,  
 χαλκός τε χρυσός τε πολύκητός τε σίδηρος,  
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,  
 εἰ νῶϊ ζωὸς πεπύθουτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135  
 ὡς τῷ γε κλαίοντε προσανδήτην βασιλῆα  
 μειλίχιος ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν.  
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,  
 ὅς ποτ' ἐν Τρώων ἀγορῇ Μενέλαον ἄνωγεν,  
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆι, 140  
 αὐθι κατακτείνεια μηδ' ἐξέμεν αἰψ' ἐς Ἀχαιοῦς,  
 νῦν μὲν δὴ τοῦ πατρὸς αἰεκέα τίσετε λῶβην.”  
 ἦ, καὶ Πείσανδρον μὲν ἀψ' ἵππων ὧσε χαμάζε,  
 δουρὶ βαλὼν πρὸς στήθος· ὃ δ' ὕπτιος οὐδεῖ ἐρείσθη·  
 Ἴππόλοχος δ' ἀπόρουσε. τὸν αὖ χαμαὶ ἐξενάριξεν, 145  
 χεῖρας ἀπὸ ξίφει πλήξας ἀπὸ τ' αὐχένα κόψας,  
 ὄλμον δ' ὡς ἐσσευε κυλίνδασθαι δι' ὀμίλου.  
 τοὺς μὲν ἔασ', ὃ δ', ὅθι πλείσται κλονέοντο φάλαγγες,  
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐνκνήμιδες Ἀχαιοί.  
 πέζοι μὲν πέζους ὄλεκον φεύγοντας ἀνάγκη, 150  
 ἱππῆες δ' ἱππῆας—ὑπὸ σφίσι δ' ὄρωτο κοινή  
 ἐκ πεδίου, τὴν ὄρσαν ἐρίγδουποι πόδες ἵππων—  
 χαλκῷ δηϊώντες. ἀτὰρ κρείων Ἀγαμέμνων

130. γουναζέσθην. Schol. Ven. καταχρηστικῶς, ἀπὸ τοῦ ἰκέτερον. “Precati sunt manibus protensis.” Heyne.

131—135. These verses occur also vi. 46—50, with a difference in 132.

137. ἀμείλικτον, Schol. ἀπρηγῆ, σκληρὰν, ἀπαράκλητον.

139. ἄνωγεν, urged, advised the Trojans to put to death Menelaus.—ἀγγελίην, see on iii. 206.—μηδ' ἐξέμεν (aor. 2 of ἐξίμι), ‘not to let him out (to return) back to the Achaeans.’—λωβην, the unseemly wrong or injury, viz. in proposing to slay Menelaus.

143. ἀψ' ἵππων ὧσε, he pushed him backwards from the chariot by the force of the blow.

145. τὸν αὖ, him, Hippolochus, while on the ground, he slew and stripped

of his arms, after striking off the hands (which were raised in supplication), and cutting the head from the neck.

147. ὄλμον, ‘a mortar.’ This word occurs in Hes. Opp. 423, where, as here, it probably means a cylindrical piece of the trunk of a tree, hollowed at one end. The trunk, and not the head, appears to be meant.—ἐσσευε is, ‘he started it to roll?’ cf. v. 208. vi. 132.

150. ἀνάγκη. “Cum nec numero nec virtuti resistere possent.” Heyne.

153. It seems probable that this verse should follow 149, and that the intermediate lines are interpolated.—σφίσι, not governed by ὑπὸ, but the

αἶεν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.  
 ὡς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλω ἐμπέση ὕλη· 155  
 πάντη τ' εἰλυφῶν ἄνεμος φέρει, οἱ δέ τε θάμνοι  
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμη·  
 ὡς ἄρ' ὑπ' Ἀτρείδῃ Ἀγαμέμνονι πίπτε κάρηνα  
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι  
 κείν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160  
 ἠνιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ  
 κείατο, γύπεσσι πολὺ φίλτεροι ἢ ἀλόχοισιν.  
 Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κονίης  
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμού·  
 Ἀτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165  
 οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαιο,  
 μέσσον κὰπ πεδίον, παρ' ἐρινεὸν ἐσσεύοντο  
 ἰέμενοι πόλιος· ὃ δὲ κεκληγῶς ἔπετ' αἰεὶ

dative of reference; 'underneath the dust rose for them,' &c. Cf. ii. 150, ποδῶν δ' ὑπερῆθε κονίη ἵστατ', ἀερω-  
 υειη.

155. For πῦρ αἰδηλον see ix. 436; also ii. 455.—ἀξύλω, without large timber-trees, but containing only scrub and brushwood. Others explain it 'densely wooded,' or 'uncut for firewood,' ἀφ' ἧς οὐδεὶς ἐξυλίσσατο, Schol. Ven., *incaedua silva*.—εἰλυφῶν, 'rolling in volumes,' from εἰλεῖν. We have *Φειλυφάσειν* inf. xx. 492, πάντη τε κλονέων ἄνεμος φλόγα Φειλυφάσει, and *Φειλυφᾶν* in Hes. Theog. 692, ἱερὴν φλόγα Φειλυφῶντες. The root is the same as in *volvo*. Compare *εἰλυμένος* in v. 186.

157. ἐπειγόμενοι, pressed by, unable to resist, the force of the fire.

158. πίπτε κάρηνα, 'heads were laid low.' See sup. 72. inf. 309, 500. The comparison, of course, lies in the successive falling of the bushes and the wounded warriors.

160. κεία, i. e. κεία.—κροτάλιζον, 'rattled along,' Schol. ἔλκοντες ἤχην ἐποιοῦν. This is one of the many Homeric words used by Herodotus, ii. 60. Cf. xv. 453, κείν' ὄχρα κροτέοντες.—γεφύρας, see iv. 371. viii. 378.

161. ἀμύμονας, 'skilful'; see iv. 89. vi. 155. Cf. ii. 703, ποθέον γε μὲν ἄρχον. v. 234, τεὸν φθγγὸν ποθέοντε.—γύπεσιν, κ.τ.λ., 'a sight more welcome to vultures than to wives.' So inf. 395,

οἰωνοὶ δὲ περὶ πλέες ἢ γυναικας.

163, 164. These two verses can hardly be original; they appear to mean, that Zeus withdrew or rescued Hector from the midst of the slaughter. But inf. 186 he sends Iris to order Hector to retire. We might add, that Ἴλου (166) should take the digamma, as in x. 415. As the text stands, we must suppose that Hector is drawn off from the thick of the fight, where Agamemnon was, and is afterwards expressly warned not to throw himself in that hero's way.

165. σφεδανόν, 'loudly,' Schol. σφοδρὸν ἢ καταπληκτικόν. Cf. xxi. 542, ὃ δὲ σφεδανὸν ἐφεπ' ἐγχεί, i. e. 'vigorously.' The root is the same as in *sphodros*, implying a quick startling motion.

166. παρ' Ἴλου σῆμα κ.τ.λ. The Trojans, hard pressed by Agamemnon, rush past the barrow of Ilus, (near the *θρωσμός*, sup. 56. x. 415,) not far from the Grecian rampart, along or over the middle of the plain (ii. 465), and to the fig-tree which was near the Scaean gate, and so close to the city. See vi. 433. xxii. 145. Gell's Troad, p. 82.—ἰέμενοι πόλιος, eager for, i. e. to reach, the city. The explanation of the Schol. Ven. is perfectly accurate; οἱ δὲ διὰ μέσου τοῦ πεδίου παρὰ τὸ Ἴλου μνημεῖον ἐβγγον πρὸς τὸν Ἐρινεὸν, σπειδόντες εἰς τὴν πόλιν.

- Ἄτρεΐδης, λύθρω δὲ παλάσσετε χεῖρας ἀάπτους,  
 ἀλλ' ὅτε δὴ Σκαίᾳς τε πύλας καὶ φηγὸν ἴκοντο, 170  
 ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμμινον.  
 οἷ δ' ἔτι κάμ μέσσον πεδίον φοβέοντο, βόες ὡς  
 ἄς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ  
 πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰπὺς ὄλεθρος·  
 τῆς δ' ἔξ αὐχέν' ἕαξε λαβῶν κρατεροῖσιν ὀδοῦσιν 175  
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει.  
 ὡς τοὺς Ἄτρεΐδης ἔφεπεν κρείων Ἀγαμέμνων,  
 αἰὲν ἀποκτείνων τὸν ὀπίσταντον· οἱ δὲ φέβοντο.  
 [πολλοὶ δὲ πρηεῖς τε καὶ ἕπτιοι ἔκπεσον ἵππων  
 Ἄτρεΐδew ὑπὸ χερσίν· περιπρὸ γὰρ ἔρχεῖ θένει.] 180  
 ἀλλ' ὅτε δὴ τὰχ' ἐμελλον ὑπὸ πτόλιν αἰπύ τε τεύχος  
 ἕζεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε  
 Ἰδης ἐν κορυφῇσι καθέζετο πιδήσσης  
 οὐρανόθεν καταβάς· ἔχε δ' ἄστροπὴν μετὰ χερσίν·  
 Ἴρι δ' ἄτρυνει χρυσόπτερον ἀγγελέουσαν. 185  
 “βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἔκτορι μῦθον ἐνίσπες.  
 ὄφρ' ἂν μὲν κεν ὄρα Ἀγαμέμνονα ποιμένα λαῶν  
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

171. ἀλλήλους. The meaning is, that when the Trojans found themselves close to their own city, they awaited the enemy's attack. The Schol. compares xxi. 608, where under the more slaughterous pursuit of Achilles the Trojans οὐκ ἔτλαν μείναι ἐτ' ἀλλήλους.

172. οἷ δὲ, while others, who had not got so far as the city, or had not pursued so direct a course, were as yet rushing in wild alarm over the plain, like oxen scared by the sudden attack of a lion at night. For the simile compare v. 136 seqq.

173. νυκτὸς ἀμολγῷ is an obscure phrase of the ancient epic, occurring also in xxii. 28, 317. xv. 324. Buttmann has discussed it at length in the Lexilogus, where he contends it means ἐν ἀκμῇ νυκτὸς, but his reasonings are very far-fetched and unsatisfactory. The ancients derived it from ἀμέλγειν, 'milking-time,' or from μολεῖν, the time when none go forth.—τῇ δὲ ἰὴ (Fij), i. e. all are frightened, though perhaps only one is slain. See on iv. 437.

175. τῆς δ' ἔξ κ.τ.λ. From this one he takes the neck and crunches it with his strong teeth first, and then he laps up the blood and all the entrails. This perhaps is the habit of the lion in his wild state.—λαφύσσει, ροφέει, λάπτει, 'greedily swallows.' This distich is repeated xvii. 63, 64.

178. This verse occurred xvii. 342.

180. περιπρὸ, περι ἄλλων καὶ πρὸ ἄλλων ἔθενει, ἐραίνεται, Heyne.

183. πιδήσσης, well-watered, full of springs, Hesych. καθύδρου, πιδάκωδου. So Ἰδην πολυπίδακα, viii. 47.—οὐρανόθεν, cf. *ibid.* 46, 438. Zeus, who in the Iliad assumes the part of an impartial ruler generally, here interferes (as the economy of the poem requires) to prevent the two principals, Hector and Agamemnon, from meeting in the fight; for the former is to fall by the hand of Achilles, and the defeat of the latter at the very time when his ἀριστεία, would not be opportune.

186. βάσκ' ἴθι. See on ii. 8.—τόν, for τούτον.



τόφρ' ἀναχωρείτω, τὸν δ' ἄλλον λαὸν ἀνώχθω  
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην. 190  
 αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεὶς ἦ βλήμενος ἰῶ  
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω,  
 κτείνειν εἰς ὃ κε νῆας ἐνσσέλμους ἀφίκηται  
 δὴν τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη."

ὧς ἔφατ', οὐδ' ἀπίθησε ποδὴνεμος ὠκέα Ἴρις, 195  
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρὴν.

εὐρ' υἱὸν Πριάμοιο δαΐφρονος, Ἐκτορα δῖον,  
 ἔστεῶτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν.  
 ἄρχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις  
 "Ἐκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200

Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.  
 ὄφρ' ἂν μὲν κεν ὄρας Ἀγαμέμνονα ποιμένα λαῶν  
 θίνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ  
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην. 205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεὶς ἦ βλήμενος ἰῶ  
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει,  
 κτείνειν εἰς ὃ κε νῆας ἐνσσέλμους ἀφίκηται  
 δὴν τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη."

ἧ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210  
 Ἐκτορ δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντη,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.  
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215  
 ἠρτύνη δὲ μάχη, στὰν δ' ἀντίοι. ἐν δ' Ἀγαμέμνων

189. ἀνώχθω. The third person of the imperative ends in *τω* (as in *στήθι*, *στήτω*), but the *τ* is changed into *θ* on account of the aspirated letter preceding, representing *γ* of the root.

192. ἄλεται, for ἄληται, aor. 2 med. of ἄλλεσθαι, 'when he shall have sprung upon his chariot,' viz. inf. 273.—κτείνειν, 'to go on slaying,' viz. through the prowess of Diomedes and Ulysses, inf. 310 seqq.

197. εὐρ' υἱὸν κ.τ.λ., as in iv. 89, εὐρε Δυκάονος υἱόν, and v. 169, inf. 473 &c.

201. τεῖν, i. e. σοι, properly a *locat-*

*tive* of τὸ = σὺ, and in Pindar and Theocritus *τίν*. Cf. *τείοι* for σοῦ, viii. 37.

211—214. These verses occurred v. 494—497 and vi. 103—106. In xii. 415 we also find 215 repeated. Hector now rallies his troops, who have been driven close under the walls of the city; and the Greeks on their part strengthen their squadrons; but Hector does no more than this, obedient to the commands of Zeus, while Agamemnon fights on till he is wounded. 216. ἠρτύνη, was drawn up ready

πρῶτος ὄρουσ', ἔθελεν δὲ πολλὴ προμάχεσθαι ἀπάντων.  
 ἔσπετε νῦν μοι, μούσαι Ἰολύμπια δώματ' ἔχουσαι,  
 ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν  
 ἢ αὐτῶν Τρώων ἢ ἐκλειπῶν ἐπικούρων. 220  
 Ἰφιδάμας Ἀντιγοριῶδης ἦύς τε μέγας τε,  
 ὅς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μῆλων.  
 Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα  
 μητροπάτωρ, ὃς ἔτικτε Θεανῶ καλλιπάρηρον  
 αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·  
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν  
 ξὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἱ οἱ ἔποντο.  
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἰσας,  
 αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει. 230  
 ὅς βα τότ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Ἀτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος,  
 Ἰφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,  
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας· 235  
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολλὴν πρὶν  
 ἀργύρῳ ἀντομένην, μόλιβος ὡς, ἐτράπετ' αἰχμῇ.

for action. Cf. xv. 303, *ἀμύνην ἤρτυον*. xii. 43, *πυργῶδον σφέας αὐτοὺς ἀρτινάτες*,—*στὰν, ἔστασαν*, see sup. 51.

218. This verse occurred ii. 484.

220. *κλειπῶν*, 'famed.' That *κλειπῶς* (root *κλεF*) is another form of *κλυτός* can be inferred from *κλυέειν* and *κλειεῖν*, *τραπεκλυτός* and *τραπεκλειπτός*, *ἀγακλυτός* and *ἀγακλειπτός*, as also from *κλειπταὶ ἐκατομβαι* compared with *κλυτὰ αἰπῶλα*, which is sometimes rendered 'bleating,' but probably means 'choice,' 'much talked-of,' *flocks*.

223. *Κισσῆς*. Schol. ὡς Ἑρμῆς. The name therefore was *Κισσεός*. In vi. 298, 299, Θεανῶ is called *Κισσησις*, ἀλοχος Ἀντιγορος. See also v. 70. Here she is the wife of a son of Antenor.

225. *ἦβης μέτρον*, the due proportions, the full stature, of youth.—*κατέρυκε*, 'he (Cisseus) would fain have detained him at home, and offered him his daughter (to induce him to

stay); but no sooner had he married her, than he left his marriage-chamber to go after the Grecian expedition that he had heard of.' Compare *πολέμοιο κατὰ κλέος*.

229. ἐν Περκώτῃ. See on ii. 835. He left his ships there because the Grecian fleet commanded the coast of the Troad.

231. ὅς, for *οὗτος*, viz. Iphidamas.

232. This is an oft-repeated verse, e. g. iii. 15. v. 630.

234. *ζώνην*, the pendent flap or apron called *ζῶμα* in iv. 187.—*ἔπερεισε*, pressed it home, threw his weight into the blow. Cf. v. 856, *ἔπερεισε δὲ Παλλὰς Ἀθήνη*. vii. 263, *ἔπερεισε δὲ ἰὸν ἀπέλεθρον*.

233. *ἔτορε*, an aorist *τορεῖν* from a root *τορ*. Cf. *ἀντιτορήσας* in x. 267. The *ζωστήρ* perhaps is distinct from the *ζώνη*, and was buckled over it.

237. *ἐτράπετο*. The point of the bronze spear was turned, like soft lead, when it met the silver plates of

καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων  
 ἔλκ' ἐπὶ οἱ μεμαῶς ὡς τε λῖς, ἐκ δ' ἄρα χειρός  
 σπάσσατο· τὸν δ' ἄορι πλήξ' αὐχένα, λύσε δὲ γυῖα. 240

ὡς δ' ὁ μὲν αἰθι πεσὼν κοιμήσατο χάλκεον ὕπνον  
 οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,  
 κουριδίης, ἧς οὐ τι χάριν ἴδε, πολλὰ δ' ἔδωκεν  
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,  
 αἶγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο. 215

δὴ τότε γ' Ἀτρείδης Ἀγαμέμνων ἐξενάριξεν,  
 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

τὸν δ' ὡς οὖν ἐνόησε Κόων ἀριδείκετος ἀνδρῶν,  
 πρεσβυγενῆς Ἀντηνοριδίης, κρατερόν ῥά ἐ πένθος  
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250

στῆ δ' εὐράξ σὺν δουρί, λαθὼν Ἀγαμέμνονα διον,  
 νύξε δέ μιν κατὰ χεῖρα μέσην, ἀγκῶνος ἔνερθεν,  
 ἀντικρὺς δὲ διέσχε φαεινοῦ δουρὸς ἀκκῆ.

ρίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἀλλ' οὐδ' ὡς ἀπέληγε μάχης ἠδὲ πτολέμοιο, 255

ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφῆς ἔγχος.  
 ἦ τοι δ' Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον

the belt. The poet evidently thought bronze was softer than silver, which it is not.

239. ὡστε λῖς. He dragged the spear towards him, or to himself, viz. out of the adversary's hands, as a lion is said to take in his teeth and so get out of the hunter's hands the dart that has wounded him.

241. χάλκεον ὕπνον, *ferreus somnus*, Virg. Aen. x. 745. A metaphor (Heyne observes) from a captive's chains.

243. κουριδίης, see i. 112.—χάριν ἴδε, a singular phrase: Schol. παρ' ἧς οὐδὲν αὐτῷ χάριν οὐδὲ ἠδὲ ἐγένετο. Doederlein and Heyne explain χάριν 'gratitude, or return, for the gifts' he had given to the parents for the possession of the bride. This is very harsh, and requires the common phrase εἰδέναι χάριν, not ἰδεῖν χάριν. Clarke, 'e qua nondum prolem susceperat,' which seems better.—πολλὰ δέ, repeat ἦς, i. e. ἀνθ' ἧς, 'though he had given much for her.'—πρῶτα κ.τ.λ., he paid down a hundred oxen, and undertook afterwards to pay a thousand more, viz. as his herds multiplied.

248. Κόων, the elder or eldest (see sup. 59, 60) brother of Iphidamas (sup. 221).

251. εὐράξ, ἐκ πλαγίου (Schol. Ven. and Hesych.). A similar verse occurs in xv. 541. In long bodies, like ships, 'broad-wise' means also 'side-ways,'—our phrase 'broad-side.' Cf. Ar. Av. 1258, εὐράξ πατάξ, (a slang phrase for a side-slap.) A similar adverb is μουνάξ, Od. viii. 371.

252. ἐνερθεν, not 'underneath' but 'below the elbow.' (Schol.) By χεῖρ μέση the middle point between the hand and the elbow-joint must be meant. This is a peculiar use of χεῖρ, found also in Herod. iv. 62 fin.—διέσχε, see v. 100.

256. ἀνεμοτρεφῆς, 'wind-fed.' See xvii. 53—55, οἷον δὲ τρέφει ἔρνος ἀήρ ἐριθιλήες ἐλαίης χώρῳ ἐν οἰσπόλῳ—τὸ δὲ τε πνοιαι δονεούσιν παντοίων ἀνέμων. The epithet is applied to a wave in xv. 625. The benefit of wind to trees is alluded to in Ar. Vesp. 265.

257. ὄπατρος (xii. 371), ὀμόπατρος, where the aspirate is dropped as in ὄτραχος οἰέτας, ii. 765.

ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους·  
τὸν δ' ἔλκοντ' ἂν ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης  
οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα·  
τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.  
ἐνθ' Ἀντήγορος νῆες ὑπ' Ἀτρείδῃ βασιλῆι  
πότμον ἀναπλήσαντες ἔδυν δόμον Ἄιδος εἴσω.

260

αὐτὰρ δὲ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν  
ἔγχει τ' ἄορι τε μεγάλοισι τε χερμαδίοισιν,  
ὄφρα οἱ αἶμ' ἐτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.  
αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρησθε, παύσατο δ' αἶμα,  
ὄξείαι δ' ὀδύνας δύνον μένος Ἀτρείδαο.  
ὡς δ' ὅτ' ἂν ὠδίνουσαν ἔχῃ βέλος δέξυ γυναικα,  
δριμύ, τό τε προΐεσι μογοστόκοι εἰλείθναι,  
Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,  
ὧς ὄξει' ὀδύνας δύνον μένος Ἀτρείδαο.

265

ἐς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλεν  
νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν ἤχθητο γὰρ κῆρ.  
ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνώς.  
“ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν  
φύλοπιν ἀργαλήν, ἐπεὶ οὐκ ἐμὲ μητιέτα Ζεὺς

270

275

259. ὑπ' ἀσπίδος. Being engaged in dragging away the body of Iphidamas, Cōon could not protect himself by his shield, and so received a spear-thrust beneath it.—ξυστῶ, properly the spear-shaft, *hastile*, called *χαλκήρεϊ* because tipped with brass. Herod. i. 52, αἰχμῆν στερεῆν πᾶσαν χρυσῆν, τὸ ξυστὸν τῆσι λόγχῃσι ἐδν ὁμοίως χρύσειον.

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i. e. as he was leaning over him (Heyne), or so that the head fell upon the corpse which he was dragging away.

263. For ἀναπλήσαι οἶον or πότμον, see iv. 170, viii. 34.

264, 265. This distich occurs again inf. 540, 541. See also iii. 196. iv. 231.

266. ἀνήνοθεν, sprang up, or came to the surface, from the wound. See on ii. 217. The pain of a wound is much less while the blood flows, and before inflammation sets in.

267. ἐτέρησθε, the imperfect of *πέρομαι*, Od. vii. 124. Schol. ἐξηραίνετο

τῆς ἐκ τοῦ αἵματος νοτίδος. The δὲ in the next line marks the apodosis.

269. βέλος δέξυ, the keen pang; so in Pind. Nem. i. 48, ἐκ δ' ἀρ' ἀτλαστον βέλος πλάξε γυναικάς. This dart the goddesses who preside over labour are said *προΐεσαι*, to discharge. They are *μογοστόκοι*, attendants on difficult cases of delivery (see xvi. 187. xix. 119), and were regarded as the daughters of Zeus and Ἥρα, who were *τελειοί*, gods of marriage.—ἐχουσαι, having in their power or control the pains of labour, viz. to assuage or bring them to a happy issue.

272. The ellipse in ὄξει' for ὄξείαι is remarkable, and appears to have no example in Homer.

273. ἐς δίφρον. See sup. 192.—νηυσὶν ἐπι, see v. 327. The sense is, 'drive me and set me down at the ships.' This distich occurred also inf. 399, 400.

275. διαπρύσιον, for διαπερύσιον, formed like *ἡλυσίος* and *τῆρσιος*. This verse occurs viii. 227, where see note.

εἶασεν Τρώεσσι πανημέριον πολεμίζειν."

ὡς ἔφαθ', ἠνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280  
 ἠῆας ἐπι γλαφυράς· τῷ δ' οὐκ ἄκοντε πετέσθη·  
 ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,  
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,  
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας 285  
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
 οἷχεν ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὐχος ἔδωκεν  
 Ζεὺς Κρονίδης. ἀλλ' ἰθὺς ἐλαύνετε μόνυχας ἵππους  
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὐχος ἄρσηθε." 290

ὡς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστου.  
 ὡς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας  
 σεύῃ ἐπ' ἀγροτέρῳ συὶ καπρίῳ ἢ λέοντι,  
 ὡς ἐπ' Ἀχαιοῖσιν σεῦεν Τρῶας μεγαθύμους  
 Ἐκτωρ Πριαμίδης, βροτολογίῳ ἴσος Ἄρηι. 295  
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,  
 ἐν δ' ἔπεισ' ὑσμίνῃ ὑπεραίῃ ἴσος ἀέλλη,  
 ἦ τε καθαλλομένη ἰοειδέα πόντον θρῖνει.

ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξεν  
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300  
 Ἄσαϊον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην  
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλιον ἦδ' Ἀγέλαον  
 Αἴσυμνόν τ' Ὀρόν τε καὶ Ἴππόνοον μενεχάρμη.  
 τοὺς ἄρ' ὃ γ' ἠγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα  
 πληθύν, ὡς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305

282. ἀφρεον, ἠφρίζον, 'they foamed;' a word not elsewhere found in Homer. Whether from ἀφρᾶν or ἀφρεῖν is uncertain; cf. ἦντεον from ἀντᾶν in vii. 43. So perhaps κυδοίμεον inf. 324.

288. ἀνὴρ ὁ ἄριστος. Note the true Attic article. Hector knew that when Agamemnon had retired glory would be his, sup. 207.

290. ὑπέρτερον. Schol. ἢ τοῦ τῶν Ἑλλήνων ἢ οὐ πρότερον ἐκτίσασθε.

293. σεύῃ, sets in motion, urges on, ἐπιθωσέη. See on i. 173. v. 208. vi. 133. Inf. 414. ὡς δ' ὅτε κάπριον ἀμφὶ κύνας θαλεροὶ τ' αἰζυροὶ σεύωνται.—ἀγρο-

τέρῳ, ἀγρίῳ, formed like ὄρεστερος, ἐπασσύτερος, and not a true comparative.

296. μέγα φρονέων, proud of, or confident in, his own prowess. So the Trojans are μέγα φρονέοντες in viii. 553.

297. ὑπεραῖς, like ἀκραῖς Ζέφυρος ἄνεμος, Od. xiv. 253, lit. 'high-blowing,' from ἀημι, root ἀφ. Cf. xii. 40, ἐμάρνατο ἴσος ἀέλλη.

300. ὅτε, ἐπεὶ, after Zeus had given him glory (sup. 192).

305. πληθύν (ii. 488), the οἱ πολλοί, the ὄχλος or commonalty as opposed to the ἠγεμόνες.—νέφεα Νότοιο, the clouds caused by the south-west

ἀργεστᾶο Νότιοι, βαθείη λαίλαπι τύπτων  
 πολλὸν δὲ τρόφι κῦμα κιλίνδεται, ὑψόσε δ' ἄχνη  
 σκιδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·  
 ὡς ἄρα πυκνὰ καρῆαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310  
 καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,  
 εἰ μὴ Τυδείδῃ Διομῆδέϊ κέκλετ' Ὀδυσσεύς

“ Τυδείδῃ, τί παθόντε λειάσμεθα θούριδος ἀλκῆς ;  
 ἄλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος  
 ἔσσεται, εἴ κεν νῆας ἔλη κορυθαίολος Ἐκτωρ.” 315

τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομῆδης  
 “ ἦ τοι ἐγὼ μενέω καὶ πλήσομαι· ἀλλὰ μίννυθα  
 ἡμέων ἔσται ἦδος, ἐπεὶ νηφεληγερέτα Ζεὺς  
 Τρωσῖν δὴ βόλεται δοῦναι κράτος ἡέ περ ἡμῖν.”

ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμαῖζε, 320  
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς  
 ἀντίθεον θεράποντα Μολονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ' εἶσαν, ἐτεὶ πολέμου ἀπέπαυσαν·  
 τὼ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρω

wind. Cf. ii. 394, ὡς ὅτε κῦμα κτῆ  
 ἐφ' ὑψηλῇ, ὅτε κινήση Νότος ἐλθών.—  
 ἀργεστᾶο, clear, λαμπροῦ. This com-  
 bination occurs inf. xxi. 334. But  
 Hesiod. Theog. 379 and 870, uses  
 Ἀργεστής alone for a wind which  
 some interpret the north-west. For  
 σφιδελίους see i. 580. The west wind  
 drives off or disperses the clouds  
 which the south wind has brought.  
 As in that case the latter could not  
 be a 'clear' or 'clearing' wind, we  
 must suppose the epithet here to be  
 only a commonplace.

307. τρόφι κῦμα, a big, swollen wave;  
 from τρέφειν in the sense pointed out  
 in v. 902. See also on πηγῶς, iii. 197,  
 and compare κῦμα ἀνεμοτρεφές in xv.  
 625. κῦματα προφύοντα ib. 621. Hesiod.  
 Ev. 9. ἐπεὶν γένονται τρόφεις οἱ παδες.  
 —πολλὸν κῦμα is perhaps, (as Doer-  
 telein explains it,) 'many a wave,'  
 rather than 'a huge wave.'—ἄχνη (v.  
 493), the detached bits of foam, re-  
 sembling chaff blown before the wind.  
 —ἰωῆς, see on iv. 276.

309. καρῆατα, as sup. 158, πίπτε  
 κάρηνα Τρώων.

310. This verse occurred viii. 130,  
 where the context closely resembles

the present passage.—For πεσέειν ἐπ  
 νηυσὶ cf. inf. 824. ix. 235. xii. 107.

313. τί παθόντε κ.τ.λ., 'What has  
 befallen us that we have forgotten  
 our dashing valour?' Schol. τί τὸ  
 φοβούνη ἡμᾶς ἐστίν;—πέπον, see ii. 235.  
 —δὴ γὰρ, as in xv. 488, δὴ γὰρ ἰδὸν  
 ὀφθαλμοῖσι,—ἔσσεται, i. e. ἡμῖν, the re-  
 proach will be ours if Hector shall  
 have captured (or destroyed) the  
 ships.

317. μίννυθα κ.τ.λ., 'we shall have  
 short enjoyment (in the successes we  
 may gain), since, as you see, Zeus  
 prefers to give the victory to the  
 Trojans rather than to us.' Cf. i. 576,  
 οὐδέ τι δαιμόν ἐσθλῆς ἐστὶν ἦδος.—βόλε-  
 ταί, for βουλεται. So Od. i. 234, νῦν δ'  
 ἐτέρως ἐβόλοντο θεοὶ κακὰ κηρῖσιωντες.  
 There seems a relation between βόλω  
 and volo. Theocritus uses ἐβόλαιαν  
 in an Aeolic ode, xxix. For βουλομαι  
 ἢ (malō—quam) see on j. 117. xiii.  
 594, αὐτῖκα δοῦναι βουλομένην ἢ σοὶ γε,  
 διοτρεφέες, ἡματα πάντα ἐκ θυμοῦ πεσέειν.  
 320, 321. ἦ, καὶ κ.τ.λ. Compare sup.  
 143, 144.

322. τοῖο, 'of him' (Thymbraeus),  
 or 'of the other, his master.'

324. κυδοίμεον, 'made riot, or 'threw

ἐν κυσὶ θηρητῆρσι μέγα φροϊόντε πέσητον·  
ὡς ὄλεκον Τρῶας πάλιν ὀρμέω. αὐτὰρ Ἀχαιοὶ  
ἀσπασίως φεύγοντες ἀνέπνεοι Ἔκτορα δῖον.

ἐνθ' ἐλέτην δίφρον τε καὶ ἰνέρε δῆμου ἀρίστω,  
νῆε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων  
ἦδη μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν

στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι  
πειθέσθη· κῆρες γὰρ ἄγον μέλανος θανάτοιο.  
τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης,  
θυμοῦ καὶ ψυχῆς κεκαδὼν κλιτὰ τεύχε' ἀπήρα,  
Ἴππίδαμον δ' Ὀδυσσεὺς καὶ Ἰπείροχον ἐξενάριξεν.

ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων  
ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.  
ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ  
Παιονίδην ἦρωα κατ' ἰσχίον· οὐδὲ γὰρ ἵπποιο  
ἐγγὺς ἔσαν προφυγεῖν, ἄασατο δὲ μέγα θυμῷ.

τοὺς μὲν γὰρ θεράπων ἀπάνειθ' ἔχειν, αὐτὰρ ὁ πεζὸς  
θῦνε διὰ προμάχων, εἰως φίλον ὤλεσε θυμόν.  
Ἔκτωρ δ' ὀξὺ νόησε κατὰ στήχας, ὦρτο δ' ἐπ' αὐτοὺς  
κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.  
τὸν δὲ ἰδὼν ῥίγησε βοῖν ἀγαθὸς Διομήδης,  
αἴψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα

them into confusion, *turbabant*. So xv. 136, ὃ δ' ἡμέας εἰσι κυδοιμήσων ἐς Ολυμπον.

326. πάλιν ὀρμέω, ὅπισθεν ὀρμώντες, εἰς τοῦπίσω ὀρμήσαντες. Schol. As Hector had hitherto routed the Greeks, so Diomedes and Ulysses returning to the contest, or rallying from the flight, slew the Trojans; whereby the Greeks took breath, ἀνέπνεον, delighted at escaping from Hector, viz. by the diversion now made in their favour.

329—332. These four verses already occurred at ii. 831—834.

334. θυμοῦ καὶ ψυχῆς, lit. of his energy and his life. "θυμὸς τὴν ὀρμὴν animi, ψυχὴν vitam declarat proprie," Heyne. So in viii. 315, λύθη ψυχὴ τε μένος τε.—κεκαδῶν, 'having deprived him.' Cf. κεκαδήσω (like τετορήσω), and κεκαδόντο in iv. 497. Hesych. κεκαδῶν, χωρίσας, στερήσας. He adds φροντίσας, some grammarians refer

ring the form to κηδέω, not to χάζω. (See on viii. 353.) Like νοσφίζεω, χωρίζεω, the active verb probably meant 'to cause to retire,' 'separate.'

336. ἐτάνυσσε. The figure is either from a rope pulled equally in two directions, and so yielding in neither (cf. xiii. 359. xvi. 662, εὐτ' ἐριδα κρατερὴν ἐτάνυσσε Κρονίων), or from extending something over a given space. Compare xii. 436, ὡς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε.—τοὶ δὲ κ.τ.λ., both parties began now to slaughter each other's ranks; i. e. whereas before the destruction was on one side or the other.

340. προφυγεῖν, 'for him to escape on.'—ἄασατο, he had been fatally deluded in his mind, viz. in thinking to face Diomedes without providing the means of escape. In ix. 116 and xix. 137, the second α is short; but we have ἄασαν in Od. x. 68. See sup. on viii. 237.—εἰως, ἔως, see i. 193.

“ νῶιν δὴ τότε πῆμα κυλίνδεται, ὄμβριμος Ἔκτωρ.  
ἀλλ’ ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

ἦ ῥα, καὶ ἀμπεπαλῶν προΐη δολιχόσκιον ἔγχος,  
καὶ βάλεν, οὐδ’ ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν, 350  
ἄκρην κὰκ κόρυθα. πλάγχθη δ’ ἀπὸ χαλκοφί χαλκός,  
οὐδ’ ἴκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια  
τρίπτυχος αὐλώπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
Ἔκτωρ δ’ ὠκ’ ἀπέλεθρον ἀνέδραμε, μίκτο δ’ ὀμίλφ,  
στῆ δέ γνῆς ἐριπῶν, καὶ ἐρείσατο χειρὶ παχείη 355  
γαίης· ἀμφὶ δέ ὄσσε κελαινὴ νῆς ἐκάλυψεν.  
ὄφρα δὲ Τυδείδης μετὰ δούρατος ἔχετ’ ἐρωήν  
τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,  
τόφρ’ Ἔκτωρ ἀμπνυτο, καὶ ἄψ’ ἐς δίφρον ὀρούσας  
ἐξέλασ’ ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλιυναν. 360  
δουρὶ δ’ ἐπάτσων προσέφη κρατερὸς Διομήδης  
“ ἐξ αὖ νῦν ἔφηνγες θάνατον, κύον. ἦ τέ τοι ἄγχι  
ἦλθε κακόν· νῦν αἰτέ σ’ ἐρύσατο Φοῖβος Ἀπόλλων,  
ῥ’ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.

347. νῶιν δὴ, ‘Tis against us, as it seems, that this mischief is rolling, this valiant Hector.’ The metaphor is either from a wave or (as the Schol. thinks) from a rolling stone, ὀλοῖ-τροχος.

350. κεφαλῆφιν may be the dative of place, ‘on the head’ (ἐν κεφαλῇ, Heyne), or it may stand for the genitive (see on iii. 3), in the simple sense of ‘aiming at his head,’ as ἀπὸ χαλκοφί in the next verse.

353. αὐλώπις, ‘the vizored helm,’ i. e. furnished with αὐλοὶ or holes to look through. See v. 182. A helm of this kind is figured in Rich’s ‘Companion to the Dictionary,’ under *galea* (p. 312), and more than one perfect specimen in bronze, from ancient Greek sites in Italy, are preserved in the British Museum.—τρίπτυχος, made of triple plates.

354. ἀπέλεθρον, ἀμέτρητον, from πέλεθρον = πλεθρον, ‘Hector instantly sprang back a great distance, and rejoined the host.’ Compare ἰν’ ἀπέλεθρον in v. 245. vii. 269. Heyne refers this to the force of the concussion; but the act seems to have been voluntary, and dictated by prudence.

355. 356. This distich occurred v. 309, 310. Surrounded by his friends,

he rested for a while, half stunned, with his hand on the ground, but recovered himself while Diomedes ran to regain his spear, and drove off on his car to the main body, ἐς πληθύν.—μετὰ δούρατος ἐρωήν, viz. to the distant spot or limit to which the spear had been thrown, and where it lay. See on iv. 542, and compare i. 303. ii. 179. xxi. 251. xxiii. 529. Thus ἐρωή is not here ‘the throw,’ but ‘the place of the throw.’

358. καταείσατο, ‘where it had entered the earth.’ Cf. iv. 138, διαπρὸ δὲ εἰσατο καὶ τῆς. xiii. 191, οὐ πη χροῖος εἰσατο. But the genitive may also depend on ὅθι, i. e. οὐ γῆς, or on the κατὰ, as μεσσοπαγῆς κατ’ ὀχθῆς, xxi. 172, κατὰ χθονὸς ὀματα πῆξας, iii. 217. κατὰ χθονὸς ὄχετο, xiii. 504.

359. ἀμπνυτο, ‘recovered himself;’ probably an epic aorist. Cf. xxii. 475, ἦ δ’ ἐπεὶ οὖν ἀμπνυτο καὶ ἐς φέρεα θύμῳς ἀγέρθη. From the same root (πνεφ, πνευ, πνυ) come πεπνυμένος and ἀμπνύθη, v. 697.

364. ὧ μέλλεις κ.τ.λ., to whom it is likely that you pray; to whom of course you pray, when you go into the thud (or heavy stroke) of javelins. This is meant for a taunt on his want of valour and self-reliance.



ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365  
εἰ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθος ἐστίν.  
νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.”

ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.  
αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠγκόμοιο,  
Τυδείδῃ ἐπι τόξα τιταίνεται, ποιμένι λαῶν, 370  
στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ  
”Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.

ἦ τοι ὁ μὲν θύρηκα Ἀγαστρόφον ἰφθίμοιο  
αἴνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμον  
καὶ κόρυθα βριαρῆν· ὁ δὲ τόξον πῆχυν ἄελκεν 375  
καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,  
ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰός  
ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺν γελάσσας  
ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ἤδα.

“βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν. ὡς ὄφελόν τοι 380  
νειάτων ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.

365. ἐξανύω, ‘I will finish you,’ i. e. despatch you. For this form of the future see on iv. 56. Od. xxiv. 71, αὐτὰρ ἐπεὶ δὴ σε φλόξ ἦνυσεν Ἡφαίστοιο.—καὶ ὕστερον, ‘some future day when I meet you.’ By ἦ θην, like ἦ μὴν, he utters a threat, ‘by my troth,’ &c.

366. εἰ πού τις κ.τ.λ., i. e. if Athena helps me (v. 1) even as Apollo assists you.—ἐπιείσομαι, ἔπειμι, I will go in quest of, I will attack.—The whole passage, from 362 to 367, is repeated in xx. 449—54.

368. Παιονίδην, i. e. Ἀγαστρόφον, sup. 339. While Diomedes is despoiling the body, Paris wounds him in the foot from behind a στήλῃ or sepulchral pillar on the barrow of Ilus (x. 415). That he was skilled in archery is clear from iii. 17. The episode is intended perhaps to bring again into notice one of the principal characters, about whom nothing has been said for some time.

371. κεκλιμένος, resting or leaning against, and (inf. 379) partially concealed by a pillar (set) upon an artificially-built mound or barrow. This appears to have been a common termination of the tumulus; cf. xvii. 434, ἀλλ' ὡς τε στήλῃ μὲνι ἔμπεδον, ἦ τ' ἐπὶ τύμβῳ ἀνέρος ἐστήκη τεθνητός ἢ γυναικός. xvi. 456, ἐνθα ἔ ταρχύσουσι κασιγῆγοι τε εἶται τε τύμβῳ τε στήλῃ τε.

See also on xii. 259. Five such pillars, called οὔροι, *termini*, stood on the barrow of Halyattes in Lydia, Herod. i. 93.—ἀνδροκμήτος, worked or made by men's hands. So Aeschylus calls barrows τυμβοχῆα χειρώματα, Theb. 1022. Doederlein construes στήλῃ ἀνδροκμήτῳ, i. e. ἐστῶθ, worked and chiselled.

372. δημογέροντος, a councillor or prince of the people. See iii. 149.

374. αἴνυτο, here probably the imperfect (see on iv. 531), ‘was in the act of stripping,’ ἀφῆριτο. Cf. 368.—τόξον πῆχυν, the centre part or handle of the bow. In xiii. 583 the same words occur, and Od. xxi. 419, τὸν ῥ' ἐπὶ πῆχει ἐλὼν εἶλκεν νευρῆν γλυφίδας τε.—καὶ βάλεν, ‘and shot,’—a somewhat uncommon use of the word, but determined by the context. Cf. viii. 282, βάλλ' οὕτως.—μιν ἐκφυγε, lit. escaped him from out of his hand. So xxiii. 465, ἦε τὸν ἠμιοχον φύγον ἦνία.

377. ταρσὸν, the broad part of the foot, where the tendons diverge.—διαμπερὲς κ.τ.λ., penetrating the foot it stuck into the ground, and pinned the limb to the spot.

380. ὡς ὄφελον, ‘I only wish I had hit you at the lower part of the groin, and so taken away your life.’—νειάτων, see vi. 295.

οὔτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,  
οἷ τέ σε πεφρίκασι λέονθ' ὡς μηκάδες αἶγες."

τὸν δ' οὐ παρβήσας προσέφη κρατερὸς Διομήδης

" τοξότα λωβητήρ, κέραι ἀγλαέ, παρθενοπίτα,

εἰ μὲν δὴ ἀντίβιον ξὺν τεύχεσι πειρηθείης,

οὐκ ἂν τοι χραίσμῃσι βίως καὶ ταρφέες ἰοί·

νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεται αὐτως.

οὐκ ἀλέγω, ὡς εἶ με γυνή βάλοι ἢ πάις ἄφρων·

κωφὸν γὰρ βέλος ἀνδρὸς ἀνάγκιδος οὔτιδανοῖ.

ἦ τ' ἄλλως ὑπ' ἐμείο, καὶ εἶ κ' ὀλίγον περ ἐπαύρη,

ὄξυ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησιν·

τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρῦφοί εἰσι παρειαί,

παῖδες δ' ὄρφανικοί· ὁ δὲ θ' αἵματι γαίαν ἐρείθων

πίθεται, οἰωνοὶ δὲ περὶ πλέες ἤε γυναικες."

ὧς φάτο. τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν

ἔσθη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὠκύ

ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροῦς ἦλθ' ἀλεγεινή.

ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνώχῳ ἐπέτελλεν

νηυσὶν ἔπι γλαφυρῆσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.

388. μηκάδες, 'bleating.' See on μεμακῦαί, iv. 435.

385. All the epithets in this verse are terms of reproach. Cf. iii. 39, Δύσπαρ, εἶδος ἀριστε, γυναιμανές ἤπεροσενά. The title 'archer' alone implied contempt, when spoken by an ὀπλίτης. See Soph. Ajac. 1120. Eur. Herc. F. 188.—λωβητήρ, 'seducer,' λυμαντήρ. Others explain it to mean 'insolent,' ὑβριστής.—κέραι, for κέρατι, i. e. τόξῳ, 'renowned (only) in the bow.' So we have σέλας as a dative in viii. 563.—παρθενοπίτα, 'girl-critic,' or 'looker after girls,' from ὀπιτεύειν. 386. σὺν τεύχεσι, viz. as a ὀπλίτης.—πειρηθείης, supple ἐμοῦ.—οὐκ ἂν χραίσμῃσι (= χραίσμοι, see on i. 262, and compare iii. 54), your bow would avail you nought nor your store of (lit. numerous) arrows. On χραίσμειν see i. 28.

388. ἐπιγράψας, 'for having grazed.' See on v. 137.—αὐτως, 'just for that,' i. e. vainly.

390. κωφὸν, dull, blunt.—οὔτιδανοῖ, 'worthless,' see i. 231.

391. ἄλλως, 'differently, (when shot) by me, if it shall have touched ever

so little, is the arrow pointed; it soon takes the life out of a man.'—ἐπαυρη, cf. inf. 573, πάρος χροῦ λευκὸν ἐπαυρειν. xlii. 649, μή τις χροῦ χαλκῷ ἐπαυρη. xliii. 340, λίθου δ' ἀλέασθαι ἐπαυρειν. This aorist evidently means 'to suffer the consequences (generally evil) of coming into contact with something.'

393. ἀμφιδρῦφοί, as ἀμφιδρῦφῆς ἀλοχος, ii. 700.

394. ἐρείθων, 'reddening.' So γαίαν ἐρείσασιν in xviii. 329.—πλέες, which must here stand for πλείους, but which is really the nominative of πλῆς, *plenus* (see on ii. 129), seems to involve the same error in usage as χέρηα for χερεῖονα (iv. 400, compared with i. 80). The genuine antiquity of such passages is necessarily suspicious. For the sense, compare sup. 162, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

396. τοῦ δὲ κ.τ.λ. Ulysses came up to protect his friend Diomedes, while the latter sat down behind him and drew out the arrow from his foot.

399, 400. This distich already occurred sup. 273, 274.

385

390

395

400

οἴωθι δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ  
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας.  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν  
 “ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, εἴ κε φέβωμαι  
 πληθὺν ταρβήσας, τὸ δὲ ῥίγιον, εἴ κε ἄλω 405  
 μῶνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.  
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;  
 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,  
 ὅς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεώ  
 ἐστάμεναι κρατερῶς, ἢ τ' ἔβλητ' ἢ τ' ἔβαλ' ἄλλον.” 410  
 εἶος δ' ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,  
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.  
 ὡς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζήοι  
 σεύωνται· ὃ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο 415  
 θήγων λευκὸν ὀδόντα μετὰ γναμπτῆσι γένυσσιν,  
 ἀμφὶ δέ τ' αἴσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων

401. οἴωθι, was left alone by the withdrawal of Diomedes. Cf. vi. 1, Τρώων δ' οἴωθι καὶ Ἀχαιῶν φύλοπις αἰνή.

403. This verse and part of the next often occur, e.g. xvii. 90. xxi. 552. Od. v. 464. In this formula ὃν does not take its usual *F* or *σF* (*suum*).—πληθὺν ταρβήσας, through fear of mere numbers, ὄχλος, sup. 305.—τὸ δὲ κ.τ.λ., ‘but this is still worse, if I should be caught alone; for the rest of the Greeks the son of Cronus hath put to the rout.’ Cf. i. 325, τὸ δὲ οἱ καὶ ῥίγιον ἐσται.—ἄλω, a lengthened form of the contracted ἄλω, as ἠβῶων for ἠβῶν &c.

408. ἀποίχονται, according to its ordinary use, can hardly have a general sense, *cedere solent*. Ulysses seems to say, ‘I know that those who have left the fight are cowards, (i. e. the Danaoi, sup. 406,) and that whoever acts (or perhaps, ‘who would act’) bravely in the fight, him it behoves to stand right sturdily, whether he is wounded, or whether he has wounded another.’ He of course refers to himself, as contrasted with those who have left him to fight alone. The Greeks thought this a great reproach, δειλίᾳ ἐγκαταλιπεῖν

τὸν παραστάτην, Aristot. Eth. v. 4.—ἔβλητο, the epic aorist; cf. iv. 114.—ἢ τ', = εἴτε. Cf. x. 309.

411. εἶος κ.τ.λ. See i. 193. This verse and part of the next occur xvii. 106, 107.—ἔλσαν (εἰλεῖν or εἰλεῖν), ‘hemmed him in.’ Cf. i. 409, ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς.—μετὰ σφίσι, ‘among themselves,’ i. e. little thinking that they were keeping at bay one who would prove their own destruction. Heyne rightly explains it, “recepto in medio ipsorum homine, qui multos vulnerat et caedit.”

414. κάπριον, see sup. 293.—σεύωνται, διώκωσιν. Cf. iii. 25, εἶπερ ἂν αὐτὸν σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζήοι. Inf. 548, ὡς δ' αἰθῶνα λέοντα—ἔσσεύαντο κύνες. Like ἀζοντο and ἀξαντο (viii. 505, 545), there were two forms of this middle aorist: σεύαντο occurs xvii. 463. xx. 148. Thus ἀμφὶ will mean ‘about him,’ ‘keeping close to him.’

416. γένυσσιν, his jaws, γενύσιν. Compare νέκυσσιν in Od. xi. 569.—αἴσσονται, they move rapidly to and fro, now on this side, now on that (ἀμφί). Cf. vi. 510, ἀμφὶ δὲ χαίται ὠμοῖς αἴσσονται.—κόμπος, the noise of the tusk grinding on its under tooth, —our word *champ*

γίνονται· οἱ δὲ μένουσιν ἄφαρ δεινόν περ ἕοντα  
 ὧς ῥα τότε ἄμφ' Ὀδυσῆα δίφιλον ἐσσεύοντο  
 Τρῶες· ὁ δὲ πρότον μὲν ἀμίμονα Δημοπίτην  
 οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξεί δουρί,  
 420  
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν.  
 Χερυδάμαντα δ' ἔπειτα, καθ' ἵππων ἀξάντα.  
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης  
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστώ.  
 425  
 τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,  
 αὐτοκασίγητον ἐνηγενέος Σώκοιο.  
 τῷ δ' ἐπαλεξήσων Σώκος κίε, ἰσόθεος φῶς,  
 στήν δὲ μάλ' ἐγγυρῶν, καί μιν πρὸς μῦθον ἔειπεν.  
 "ὦ Ὀδυσσεῦ πολυάαινε, δόλων αἴτ' ἠδὲ πόνοιο,  
 430  
 σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἴππασίδην,  
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,  
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπέις ἀπὸ θυμὸν ὀλέσσης;"  
 ὧς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἰσην.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,  
 435  
 καὶ διὰ θώρηκος πολυδαυδάλου ἠρήρειστο,  
 πάντα δ' ἀπὸ πλευρῶν χροά ἐργαθεν· οὐδὲ τ' ἔασεν  
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.  
 γινῶ δ' Ὀδυσσεὺς ὁ οἷ οὐ τέλος κατακαίριον ἦλθεν,

418. μένουσιν ἄφαρ, they take their stand at once and await his attack; this being a safer course than to fly. Heyne compares the contrary conduct shown on the attack of a lion, xviii. 65, 66.

423. ἀξάντα, 'when he had sprung from his chariot,' viz. to attack him. So v. 46, νύξ ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον.

424. πρότμησιν, ἦτρον or ὀμφαλὸν, the pit of the stomach. The word does not elsewhere occur in Homer.—ὑπ' ἀσπίδος, under or behind his shield, i. e. in a part which at the moment was unprotected.—ἀγοστώ, he clutched or seized the earth with his hand, lit. 'the flat of the hand.'

427. ἐνηγενέος, well-born and therefore comely; Schol. τοῦ τῷ σώματι εὐφροῦς. Apparently a transposition and poetic lengthening of ἠγυγενῆς = ἐγυγενῆς, like ἀπερείσιος for ἀπειρείσιος &c.

430. πολυάαινε, far-famed; the sub-

ject of many a story; whose exploits are famed in song. Some (with Buttmann) render it 'a man of many wise sayings,' or saws. See ix. 675. x. 544.—ἄτε, 'insatiate,' as v. 388, Ἄρης ἄτος πολέμοιο, a verbal from *ἄω, satio*, with the *a* privative combined.

431. δοιοῖσιν, viz. by slaying myself as well as my brother Charops.—τοιῶδε, viz. οἷοι νοί ἔσμεν.—κεν ὀλέσσης, ὀλέσειας ἄν, see i. 184, 262.

434—436. Nearly these lines occurred iii. 356 seqq.

437. ἐργαθεν, 'separated,' Schol. ἐχώρισεν, δίστασεν. So v. 147, ἀπὸ δ' αὐχένος ὦμον ἐεργαθεν.—οὐδέ, ἀλλ' οὐ, but Pallas did not suffer it to reach, or touch, the entrails or vitals of the warrior.

439. τέλος κατακαίριον, death by being hit in a vital place. So iv. 185, οὐκ ἐν καίριῳ θεῖν πάγη βέλος. The Schol. Ven. explains, ἐγὼ ὅτι οὐ κατὰ καίριον τέλος ἦλθεν ἢ πληγῇ, οὐκ ἐς καίριον τόπον ἐτελεύτα, lit. 'had entered at a

ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν. 440

“ ἄ δειλ', ἧ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.

ἦ τοι μὴν ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι

σοὶ δ' ἐγὼ ἐνθάδε φημί φόνον καὶ κῆρα μέλαιναν

ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα 445

εἶχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.”

ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,

τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν

ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.

δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο διὸς Ὀδυσσεύϊ:

“ ὦ Σῶχ' Ἰππάσου νιὲ δαΐφρονος ἱπποδάμοιο, 450

φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.

ἄ δειλ', οὐ μὴν σοὶ γε πατὴρ καὶ πότνια μήτηρ

ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοί

ὤμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·

αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε οἶοι Ἀχαιοί.” 455

ὣς εἰπὼν Σώκοιο δαΐφρονος ὄμβριμον ἔγχος

ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·

αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.

Τρῶες δὲ μεγάλθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος, 460

κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν.

αὐτὰρ ὁ γ' ἐξοπίσω ἀνεχάζετο, αἶε δ' ἑταίρους.

fatal depth,' or made a fatal lodgment. But this is rather harsh, and the reading of Heyne and Spitzner, βέλος κατὰ κáιριον, i. e. μέρος, is better.

440. ἀναχωρήσας, having retired back, viz. from the effects of the wound.—ἄ δειλ', 'ah, wretch! be assured that utter destruction is coming upon you; no doubt, you have stopped me from fighting against the Trojans, but I promise you that,' &c. The next three verses occurred v. 652—654.

447, 448. This distich also is read in viii. 258, 259.

450. Cf. ii. 23, εὔδεις, Ἄτρεός νιὲ δαΐφρονος ἱπποδάμοιο;

453. καθαιρεῖν ὄσσε, to draw down or close the eyelids, occurs also in Od. xi. 426, and ib. xxiv. 296.—ἐρύουσι, a form of the future, like ἐξαρῖνω, sup. 365, 'shall rend' or tear thee. A word more properly applied

to dogs *dragging* a carcase, than to vultures.—πτερὰ πυκνὰ, their thickly-feathered wings. Cf. πυκνόπτεροι ἀηδόνες, Soph. Oed. Col. 1'. The flapping of the wings is néant, as the birds light on the carcase, or change their position; and when many are upon one body, it seems, as it were, to be shrouded in feathers.

455. κτεριοῦσί γε. If I fall, at least I shall be buried by gollike Greeks. This Attic form of the future is rare in Homer.

457. καὶ ἀσπίδος. Sup 435 the javelin had pierced through the shield and wounded the flank.

460. ἐπ' αὐτῷ, i. e. πρὸς αὐτὸν ὥστε ἐναντίου στήθῳ αὐτῷ, they all went to the spot where he wa. We should have expected ἐπ' αὐτόν, 'against him,' viz. to slay him.

461. αἶε, αἴτει. Aesci. Theb. 186, αἶεν, λακάζειν.

τρίς μὲν ἔπειτ' ἦρσεν, ὅσον κεφαλῇ χάδε φωτός,  
τρίς δ' αἶεν ἰάχοντος ἀρηίφιλος Μενέλαος.

αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἔγγυς ἔοντα

“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,

ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' ἀντή,

τῷ ἱκέλη ὡς εἶ ἐ βιάτο μόνον ἔοντα

Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὕσμνῃ.

ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.

δεῖδω μῆ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς,

ἔσθλοδς ἔών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσθθεὸς φῶς.

εὔρον ἔπειτ' Ὀδυσσῆα δίφιλον, ἀμφί δ' ἄρ' αὐτόν

Τρῶες ἔπονθ' ὡς εἶ τε दाφοῖνοι θῶες ὄρσφιν

ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ

ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἦλυξε πόδεσσιν

φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὄρωρη·

αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὠκὺς ὀιστός,

ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτονσιν

ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἦγαγε δαίμων

462. *χάδε*, 'contains,' i. e. as loud as a man's head can shout. It is to be observed that the Greeks and Romans always measure *loudness* by *size*, *μεγάλη φωνή*, *magna vox*, &c. Hence the human head is here spoken of as a measure of capacity.—*χάδε*, from *χαδάνω*, the aorist of which is commonly reduplicated, *κέχαδον*.

467. *τῷ—ὡς εἶ*, lit. 'like to that case which would occur, if' &c.—*βιάτο*, *βιάζουτο*. Cf. Od. xxiii. 9, *βιωντό τε παῖδα*. Herodotus too uses the form *βιάσθαι*. Compare *βεβίηκεν*, x. 172.

469. *ἴομεν*, hortative, *ἰωμεν*, 470. *μονωθεῖς*. Sup. 401, *οἰώθη δ' Ὀδυσσεὺς δονηκλυτός*.

473. *εὔρον ἔπειτα*. Compare for this formula iv. 89. v. 355. sup. 197. Od. xxiii. 45.

474. *ἔποντο*, either 'busied themselves,' as *ἀμφ' Ὀδυσσῆα Τρῶες ἔπον*, inf. 482, or, which is the more natural sense of the middle, 'followed him up close,' *ὠμίλου ἀμφ' αὐτόν*. Cf. x. 516, *ὡς ἰδ' Ἀθηναίην μετὰ Τυδέος νιὸν ἔπουσαν*. vii. 316, *τὸν δέρον ἀμφί θ' ἔπον*. It appears therefore that the primary idea of 'following' or 'at-

tending,' is that of 'making oneself busy' in the cause of another.—*δαφοῖνοι θῶες*, 'tawny jackals.' These animals are mentioned again in xiii.

103. The name seems derived from their swiftness and perhaps keenness (see on *θοός*, v. 536).—*δαφοῖνοι*, see ii. 307. The simile is well conceived: the Trojans crowd round the wounded Ulysses as jackals (or wild dogs) huddle round a stricken stag; and they are dispersed by the sudden appearance of Ajax, as the θῶες fly before the lion which chance has brought to the spot (480).

476. *τὸν μὲν*, i. e. *τὸν βαλόντα*. The stag has escaped from the hunter by flight, while the blood is warm and the knees are fleet and nimble; but when it has sunk down exhausted by the wound, the ravenous jackals begin to devour it.—*λιαρὸν*, a form of *χλιαρὸν*, as *laena* of *χλαίνα*.

480. *δαίμων*, luck or chance.—*λῖν*, *λέοντα*, from the same root *λεφ*, *λαφ* (v. 782).—*σίντην*, *τὸν σινόμενον*, *λυμαινόμενον*, destructive, mischievous; cf. xvi. 353, *ὡς δὲ λύκοι ἀρσασσιν ἐπέχρασ' ἢ ἐρίφοισιν σίται*. Aesch. Ag. 717,

465

470

475

480

σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὃ δάπτει.  
ὥς ῥα τὸτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην  
Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἦρως  
αἴσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ·

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἤυτε πύργον, 485  
στῆ δὲ παρέξ, Τρῶες δὲ διέτρεσαν ἄλλουδῖς ἄλλος.  
ἦ τοι τὸν Μενέλαος ἀρήιος ἕξαγ' ὀμίλου  
χειρὸς ἔχων, εἰως θεράπων σχεδὸν ἤλασεν ἵππους.

Αἴας δὲ Τρῳέσσι ἐπάλμενος εἶλε Δόρυκλον  
Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490  
οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.

ὥς δ' ὅποτε πλήθων ποταμὸς πεδίονδε κάτεισιν  
χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρω,  
πολλὰς δὲ δρυὲς ἀζαλέας πολλὰς δέ τε πεύκας 495  
ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει,

ὥς ἔφειπεν κλονέων πεδίον τότε φαίδιμος Αἴας,  
δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἐκτωρ  
πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
ὄχθας πὰρ ποταμοῖο Σκαμάνδρου, τῆ ῥα μάλιστα

ἔθρεπεν δὲ λέοντα σίνιν οὕτως—ἀνήρ.—  
διέτρεσαν, 'disperse in alarm.'

484. αἴσων, 'moving rapidly to and  
fro.' See x. 348 and 456.—νηλεὲς ἦμαρ,  
a euphemism for μόρον, as δούλειον  
ἦμαρ for δουλείαν &c.

486. παρέξ, which Hesych. explains  
by χωρὶς, ἐκτός, here seems to mean  
simply παρά (Schol. παρέστη δέ). Per-  
haps παράξ, as στῆ δ' εὐράξ, sup. 251.  
Possibly however παρέξ may mean,  
that though he stood a little outside  
or on one side of the crowd, they  
were scared away by his mere ap-  
proach.

487. τὸν, viz. the wounded Ulysses,  
who is led off by the hand by Mene-  
laus, and supported by him till his,  
i. e. Menelaus', squire drives up his  
chariot.

490. οὔτα, see iv. 525.

492. Ajax is compared to the irre-  
sistible force of a flood, that bears  
down all before it, as Diomedes in v.  
87 seqq. Compare also iv. 452. Trans-  
late, 'and as when a full river comes  
down to the plain, a wintry torrent  
from the mountains, pressed onwards  
by a rainfall from Zeus, and carries

away into its current many dry oak-  
trees and many pines, and discharges  
much drift-wood into the sea, so' &c.  
—For ὀπάξειν, *urgere*, to press on be-  
hind, see v. 334. viii. 341.—δρυὲς ἀζα-  
λέας, trees felled up in the mountains  
by the banks of the stream, and left  
there to dry until a flood brings them  
down into the lower plains or into  
the sea. So iv. 487. ἦ μὲν τ' ἀζομένη  
κείται ποταμοῖο παρ' ὄχθας.—ἀφυσγετὸν,  
from ἀφύσσειν, probably; it does not  
occur elsewhere in Homer. Some,  
with Heyne, explain it sand, mud,  
gravel, &c.—With the middle εἰσφέ-  
ρεται compare κακὴν ἐρίδα προφέρονται,  
iii. 7.

496. ἔφειπε κλονέων, followed up (the  
enemy) throwing the whole field, i. e.  
fighters in the field, into confusion.  
Doederlein compares Hes. Theog. 365,  
γαίαν καὶ βένθεα λίμνης πάντη ὀμῶν  
ἐφέπονσι.—δαΐζων, making havoc of,  
lit. 'dividing,' from root *δαΐ*.

498. ἐπ' ἀριστερά. To one looking  
northwards, and towards the sea  
from Troy, the Scamander was on  
the left hand.—ἀνδρῶν, Schol. τῶν  
'Αχαιῶν.—κάρηνα, see sup. 158.

ἀνδρῶν πῖπτε κάρηνα, βοῆ δ' ἄσβεστος ὀρώρει 500  
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήιον Ἴδομενεῖα.  
 Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων  
 ἔγχει θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·  
 οὐδ' ἂν πω χάζοντο κελεύθου δίοι Ἀχαιοί, 505  
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠκόμοιο,  
 παύσεν ἀριστεύοντα Μαχάονα ποιμένα λαῶν,  
 ἰψὲν τριγλώχινι βαλὼν κατὰ δεξιὸν ὄμων.  
 τῷ ῥα περιδείσαν μένεα πνείοντες Ἀχαιοί,  
 μὴ πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.  
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δίων 510  
 “ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 ἄγρει, σῶν ὀχέων ἐπιβήσσο, πᾶρ δὲ Μαχάων  
 βαινέτω, ἐς νῆας δὲ τάχιστα ἔχε μώνυχας ἵππους·  
 ἱητρός γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων  
 [ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἤπια φάρμακα πάσσειν.]” 515  
 ὣς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἵπποτα Νέστωρ.  
 αὐτίκα ὦν ὀχέων ἐπεβήσσο, πᾶρ δὲ Μαχάων  
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος.  
 μᾶστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκοντε πετέσθην  
 νῆας ἐπιγλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520  
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν

502. ὀμίλει, ἐμάχετο, Schol. See inf. 523.—μέρμερα, dire, ruthless deeds; from the double root μερ, as in μερμηρίζω, lit. ‘causing anxiety.’ Hesych. χλαπέα, δεινά, φροντίδος ἀξία. Cf. viii. 453.

504. οὐδ', ἀλλ' οὐκ ἀν κ.τ.λ.—κελεύθου, the course they were pursuing; either literally, or, as the Schol. explains it, the course or line of their zeal in the fight. Heyne thinks it a military term in the former sense, comparing πολεμίοιο γέφυραι. Cf. xii. 262.

506. παύσεν is to be construed with ἀριστεύοντα, ‘had stopped him from doing deeds of valour.’ Cf. vii. 90, ὅν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἐκτωρ.—τριγλώχινι, with three barbcs, cf. v. 393.

508. τῷ ῥα, ‘for him then,’ Machaon, ‘the Greeks, though in the heat of the contest, were alarmed, lest they (the Trojans) should make

him a prisoner if the fight inclined in their favour.’ Schol. Ven. ἀπὶ τοῦ μεταβληθέντος τοῦ πολέμου καὶ ἐπικρατεστέρων γενομένων τῶν Τρῶων. Acte jam inclinata Achivorum, Heyne. The dative depends on περ.

512. ἄγρει, see on vii. 453.—ἔχε ἔλαυνε, as iii. 263, v. 240, &c.

514. ἱητρός, a leech, or surgeon, is equivalent in value to many others. The figure of speech is probably taken from the custom of ransoming or exchanging captives.

518. ἀμύμονος, skilful, see viii. 273 Asclepius, or Aesculapius, is not here represented as a god, but only as a man of superior skill. See ii. 731. iv. 194.

519, 520. This distich occurred x. 530, 531.

521. Κεβριόνης. See viii. 318.—παρβεβῶς, acting as παραβάτης, while Hector was driving. Heyne however



Ἐκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν.

“Ἐκτορ, νῶι μὲν ἐνθάδ’ ὀμιλέομεν Δαναοῖσιν,

ἔσχατιῇ πολέμου δυσηχέος· οἱ δὲ δὴ ἄλλοι

Τρῶες ὀρίνονται ἐπιμίξῃ, ἵπποι τε καὶ αὐτοί.

525

Αἴας δὲ κλονέει Τελαμώνιος. εὖ δέ μιν ἔγνω·

εὐρὺ γὰρ ἄμφ’ ὅμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς

κεῖσ’ ἵππους τε καὶ ἄρμ’ ἰθύνομεν, ἔνθα μάλιστα

ἰππῆς πεζοί τε, κακὴν ἔριδα προβαλόντες,

ἀλλήλους ὀλέκουσι, βοῆ δ’ ἄσβεστος ὄρωρεν.”

530

ὣς ἄρα φωνήσας ἴμασιν καλλίτριχας ἵππους

μάστιγι λυγρῇ· τοὶ δὲ πληγῆς αἰόντες

ρίμφ’ ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς,

στεῖβοντες νέκνυς τε καὶ ἀσπίδας. αἵματι δ’ ἄξω

νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον,

535

ὡς ἄρ’ ἀφ’ ἰππέων ὀπλέων ραθάμιγγες ἔβαλλον

αἷ τ’ ἀπ’ ἐπισώτρων. ὃ δὲ ἴετο δῦναι ὄμιλον

ἀνδρόμορον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμόν

ἦκε κακὸν Δαναοῖσι, μίννυθα δὲ χάζετο δουρός.

αὐτὰρ ὃ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν

540

ἔγχει τ’ ἄορί τε μεγάλοισι τε χερμαδίοισιν,

thinks it here means ἠνιοχεύων, though the two words are generally opposed.

523. ὀμιλέομεν, we are dealing, i. e. fighting (sup. 502) with the Greeks. Schol. Ven. κυρίως λέγει ὀμιλέομεν, οἰοῦ τὰς ἴλας συμβάλλομεν. See *New Cratylus*, § 163, where *miles* is regarded as a shortened form from the same roots.—ἔσχατιῇ, ‘on the outskirts,’ μάχης ἐπ’ ἀριστερά πάσης, sup. 498.—δυσηχέος, see ii. 686.—ὀρίνονται, ‘ab Ajax in dextro cornu, sup. 496.’ Heyne.—καὶ αὐτοί, cf. ἵππους τε καὶ ἀνέρας, sup. 497. In the general confusion, the chariots were thrown upon the ranks of infantry.

527. εὐρὺ σάκος. Schol. ἔθνευ καὶ Εὐρυσάκης ὁ τοῦ Διαντος υἱός, (Soph. Aj. 575.)

528. ἰθύνομεν, the hortative aorist, ἰθύνωμεν.—προβαλόντες, ‘putting forward,’ προφέροντες. Cf. iii. 7, ἥρεια δ’ ἄρα ταί γε κακὴν ἔριδα προφέρονται.

532. λυγρῇ, Schol. τῇ ὄξυν ἦχον ἀποτελούσῃ, i. e. ‘the sounding lash.’ Soph. Aj. 242, παῖε λυγρῇ μάστιγι

διπλῇ.

534—537. These verses occur with slight variations in xx. 499 seqq.—*νέκνυς*, see on x. 493.—*ἄντυγες*, see on v. 262. The meaning probably is, that the axle beneath was splashed with blood from the horses’ hoofs, and the *ἄντυγες* behind from the drops flung off from the tire.—ὃ δὲ, viz. *Cebriones*.

538. *ἀνδρόμορον*, here for *ἀνδρῶν*. It is usually an epithet to *κρέας*, *αἶμα*, or *χρῶς*.—*ἐνῆκε*, as *ἐμβαλεῖν κυδοιμόν*, to throw in confusion and rout, Ar. Ach.—*μίννυθα κ.τ.λ.*, ‘he drew back but little from the lance,’ i. e. he did not care to get out of spear’s reach. Schol. ἐπ’ ὀλίγον τῆς βολῆς τοῦ δόρατος ὑπεχώρει, ἀντί τοῦ οὐδὲ ἐπ’ ὀλίγον, ἀλλ’ αἰεὶ συνεπλέετο. Doederlein, “*parumper hasta uti desinebat.*” Heyne, “*parum, nihil, cessabat a pugnando, h. e. continuo, sine intermissione, hasta utebatur.*”

540, 541. These two verses occurred sup. 264, 265. By ὃ in this verse Hector appears to be meant.

Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γὰρ οἱ νεμεσᾶθ', ὅτ' ἀμείνοι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Δίανθ' ὑψίζυγος ἐν φόβον ὄρσεν.

στῆ' δὲ ταφῶν, ὄπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545

τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,  
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνοῦ ἀμείβων.

ὡς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο

ἔσσειαντο κύνες τε καὶ ἄνδρες ἀγροῦται, 550

οἳ τέ μιν οὐκ εἴωσι βοῶν ἐκ πῖαρ ἐλέσθαι  
πάννυχοι ἐγρήσσοντες· ὃ δὲ κρειῶν ἐρατίζων

ἰθύνει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες

ἀντίον αἰσσοῦσι θρασειάων ἀπὸ χειρῶν,

καυόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·

ἦ ὄθην δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555

ὡς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ

ἦε πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.

[ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβηῖσάτο παιδάς

544. Αἴαντι, the dative elided, as inf. 589.—φόβον, a sudden panic.—ταφῶν, 'he stood bewildered, and threw, or slung behind him his shield, and trembled, looking anxiously or wistfully towards the crowd,' viz. which hemmed him round. The genitive seems to mean 'in the direction of,' as ἐπ' ὄκεανοῖο βρέθρων, iii. 5.—ἐντροπαλιζόμενος, 'oft turning round,' viz. as hesitating whether to fly. See vi. 496.—γόνυ κ.τ.λ., lit. 'changing but little knee for knee,' i. e. walking away slowly.

549. ἔσσειαντο, ἐφόβησαν, drive in haste away from the inner stockyard, i. e. the place where the cattle are penned at night. For σείσθαι, —ασθαι, see sup. 415.—ἐκ πῖαρ ἐλέσθαι, i. e. τὴν πιστάτην ἐξελέσθαι, 'to choose out a fat one from the oxen,' or a prime fat ox. Schol. τὴν κρατίστην καὶ λεπρωτάτην τῶν βοῶν. Heyne renders it, "pinguedinem boum (laniando) exsugere," comparing xviii. 583, βοῶς—ἐγκατα καὶ μέλαν αἶμα λαφύσσειον. But see Buttmann, Lexil. p. 475, who takes πῖαρ to be a substantive.

552. ἰθύνει seems to express the repeated act. He keeps making a straight attack on the herd, but is constantly kept off by darts and

lighted brands, till at last in the morning he retires vexed from the attempt.

554. δεταί, torches, lit. 'bound up (sticks or twigs),' from δέω. The word occurs in Ar. Vesp. 1361.—τρεῖ, cf. v. 256, πρὶν μ' οὐκ ἔᾶ Παλλὰς Ἀθήνη.—τετιηότι, a very difficult word, and the more so, because τετιημένος is often used in precisely the same sense, as in the very next verse. Analogy points to τιέω, a by-form of τίω (τ), like κτέω and κύω, κῦρέω and κύρω, &c. The idea seems to be that of putting a value on, and therefore feeling a concern for a thing. Compare ἀλέγειν, for ἅμα λέγειν, 'to reckon in,' and so 'care for,' with ἄλγος and ἀλεγείνός.

557. πόλλ' ἀέκων, as πόλλ' ἀεκαζόμενη, vi. 458.—δίε, 'he feared,' cf. v. 566, περὶ γὰρ διέ ποιμένι λαῶν. He retired with reluctance, knowing that he was leaving the Grecian ships to the mercy of the enemy.

558. In the remarkable simile here following, the slow and reluctant pace of Ajax, who tardily yields even to strokes of the spear (565), is compared to that of an ass, who has broken away from boys, and regardless of their cudgels, regales himself in a corn-field.—ἐβηῖσάτο, βιάται,

νωθής, ᾧ δὴ πολλὰ περι ῥόπαλ' ἀμφὶς ἔαγη,  
 κείρει τ' εἰσελθὼν βαθὺ λήιον· οἱ δέ τε παῖδες 560  
 τύπτουσιν ῥοπάλοισι, βίη δέ τε νηπίη αὐτῶν  
 σπουδῇ τ' ἐξήλασαν ἐπεὶ τ' ἐκορέσματο φορβῆς·  
 ὡς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,  
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπικούροι  
 νύσσοιτες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565  
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς  
 αὐτὺς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας  
 Τρώων ἵπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.  
 πάντας δὲ προέεργε θεοὺς ἐπὶ νῆας ὀδεύειν,  
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγῆς 570  
 ἰστάμενος. τὰ δὲ δοῦρα θρασειῶν ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγειν ὄρμενα πρόσσω,  
 πολλὰ δὲ καὶ μεσσηγῷ, πάρος χρόα λευκὸν ἔπαυρεῖν,  
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χρὸς ἄσαι.]  
 τὸν δ' ὡς οὖν ἐνόησ' Ἐυαίμονος ἀγλαὸς υἱός 575  
 Εὐρύπυλος πυκνιοῖσι βιαζόμενον βελέεσσιν,  
 στῆ ῥα παρ' αὐτὸν ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλε Φανυσιάδην Ἀπισάονα, ποιμένα λαῶν,

Schol. βίη ἐνίκησεν. defies or prevails by force over, &c.—νωθής, patient of blows, slow to feel, ἀναίσθητος.—ἀμφὶς ἔαγη, according to Buttman, Lexil. p. 97, means 'are broken in two.' But, if ἔαγη be taken in a general sense, it may well mean, 'who has many a cudgel broken upon him and about his sides.' Cf. Ar. Lysistr. 357, οὐ περικατὰξαι τὸ ξύλον τύπτοντ' ἐχρῆν τι' αὐτάς;

561. νηπίη, "vana, nil efficiens," Heyne.—σπουδῇ, i. e. μόλις, 'at last,' or 'with difficulty.' Cf. ii. 99, σπουδῇ δ' ἔξετο λαός. v. 893, τῆμ μὲν ἐγὼ σπουδῇ δάμνημι ἔπεσον.

565. The construction, as Heyne remarks, is νύσσοιτες Αἴαντα σάκος.—ξυστοῖσι, with pikes or poles, cf. sup. 260.

566. μνησάσκετο, a frequentative aorist, he ever and anon bethought himself of the furious fight, i. e. though he was in fact retreating, sup. 547.

569. προέεργε, he formed (as it were) a fence in front, (to prevent)

the Trojans from making their way in a body to the ships. Lit. 'he kept them all off in front (viz. when he faced them) from proceeding against the ships.' Schol. ὡς ἔρκος Ἀχαιῶν εἴργει τοὺς πολεμίους.

570. Construe μεσηγῆς ἰστάμενος, by taking a position between the combatants, and so as to separate them.—θῦνε, cum impetu ruebat, Heyne.

572. ὄρμενα πρόσσω, 'speeding onward,' i. e. which would have gone further if they had not been stopped by the shield.—ὄρμενος is the epic aorist, root ὄρ, ὄρσ, like ἄλμενος, βλήμενος, δέγμενος &c.—ἐπαυρεῖν, see sup. 391.—λιλαιόμενα, 'eager,' as if the javelins had a will of their own. Cf. iv. 126, ἄλτο δ' οἰστός ὄξυβελὴς καθ' ὄμιλον ἐπιπτόσθαι μενεαίνων. XXI. 69, ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ ἔστη, ἰεμένη χρὸς ἄμεναι ἀνδρομέοιο. The same two verses occur also xv. 316, 317.

576. Εὐρύπυλος. See ii. 736. vii. 167.

ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν.  
 Εὐρύπυλος δ' ἐπόρουσε, καὶ αἶντο τεύχε' ἀπ' ὤμων. 580  
 τὸν δ' ὡς οἶν ἐνόησεν Ἀλέξανδρος θεοειδής  
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξων  
 ἔλκετ' ἐπ' Εὐρυπύλω, καὶ μιν βάλε μῆρόν διοτῶ  
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μῆρόν.  
 αἶψ' δ' ἐτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλείνων, 585  
 ἦρσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνός,  
 “ὦ φίλοι Ἀργείων ἠγήτορες ἠδὲ μέδοντες,  
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεές ἦμαρ  
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἐ φημί  
 φεύξεσθ' ἐκ πολέμου δυσηχέος. ἀλλὰ μάλ' ἄτην 590  
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”  
 ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτόν  
 πλησίοι ἔστησαν, σάκε' ὤμοισιν κλίναντες,  
 δοῦρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,  
 στή δὲ μεταστρεφθεὶς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595  
 ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·  
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἦπροι

579. ὑπὸ πραπίδων, close to the diaphragm.

581. ἐνόησεν. When he noticed what Eurypylos was about, and saw that he was off his guard, viz. as engaged in stripping the corpse.

584. ἐκλάσθη. The reed or shaft broke off (perhaps being constructed to do so), leaving the head in the wound, and so gave pain and stiffness to the thigh because it could not be removed without excision (inf. 844).—ἐχάζετο, viz. Paris.—ἦρσεν, Eurypylos.

588. ἐλελιχθέντες, 'rallying.'—νηλεές ἦμαρ, sup. 484.

590. φεύξεσθαι, σωθήσεσθαι, incolumem evadere, servari, Heyne. Here οὐ φημί is οὐκ αἰχῶ, I do not believe, do not feel confident.—δυσηχέος, see ii. 686.

592. παρ' αὐτόν, by Eurypylos, who though wounded (which is the force of βεβλημένος) himself, still rallied his friends to assist Ajax.

593. κλίναντες, having rested, or thrown back, their shields on their shoulders. The object of this is not very clear. Heyne supposes that a

compact force was thus formed, within which Eurypylos could retire, the shields on the shoulders of the men forming a kind of *testudo*. See xiii. 488. xxii. 4, where the same phrase occurs. It may be that the shield was thrown back to allow of a more effective use of the lance.

594. ἀντίος ἦλθε, he came up with his face turned to his friends and his back to the foe; but no sooner had he reached them, than he took his stand and turned again to face the enemy.

596. δέμας πυρὸς, after the manner of fire; the accusative is used like *δικῆν* by the Attics. Cf. xiii. 673. xviii. 1.

597. Νέστορα κ.τ.λ. The narrative reverts to 506, 510 sup. It is so constructed, as Heyne remarks, that on a slight incident the remainder of the Iliad in great measure turns. Patroclus is sent by Achilles to inquire who the wounded knight may be; and hence follows the succour rendered by Patroclus, his death, and the vengeance exacted for it by Achilles.

ιδρώουσ', ἦγον δὲ Μαχάονα ποιμένα λαῶν.  
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·  
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακίτηϊ νηϊ, 600  
 εἰσορόων πόνον αἰπὸν ἰώκά τε δακρυόεσσαν.  
 αἴψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπεν,  
 φθεγξάμενος παρὰ νηός· ὃ δὲ κλισίηθεν ἀκούσας  
 ἔκμολε ἴσος Ἄρηι, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή·  
 [τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός 605  
 "τίπτε με κικλήσκεις Ἀχιλεῦ; τί δέ σε χρὴ ἐμείο;"]  
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς]  
 "ὄϊε Μενoitιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 νῦν οἴω περὶ γούνατ' ἐμὰ στήσασθαι Ἀχαιοὺς  
 λισσομένους· χρεῖώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610  
 ἀλλ' ἴθι νῦν, Πάτροκλε δῖφιλε, Νέστορ' ἔρειο  
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.  
 ἦ τοι μὲν τά γ' ὄπισθε Μαχάονι πάντα ἔοικεν  
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·  
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμανυῖαι." 615  
 ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπιείθεθ' ἐταίρω,  
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.  
 οἱ δ' ὅτε δὴ κλισίην Νηληιάδω ἀφίκοντο,  
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,  
 ἵππους δ' Εὐρύμεδων θεράπων λύε τοῖο γέροντος 620

599. ἰδὼν ἐνόησε, 'saw and noticed,' i. e. with interest or curiosity. He did not as yet know who it was; cf. inf. 614.—μεγακίτηϊ, see sup. 5.

601. ἰώκα, as if from ἰώξ = ἰωκῆ, occurs only in this place. The possibility of seeing the fight on the Trojan plain from the Grecian camp is here asserted; but it can hardly be geographically true, even allowing for considerable changes in the coastline.

603. παρὰ νηός, Schol. ἀντὶ τοῦ παρὰ νηϊ, ἀπὸ τῆς νηός.—Construe κλισίηθεν ἀκούσας, 'hearing from within his tent,' (or perhaps, from Achilles' tent, ix. 190.)

604. κακοῦ ἀρχῆ, viz. because inf. 796 Achilles is entreated by Nestor to allow Patroclus to go forth to the fight, which ended in his death.

606. For σε (ἰκάνει) χρεῖώ see vii. 109.

ix. 75.

609. νῦν οἴω. Achilles had probably observed from his ship (sup. 600) how hardly the Grecians were pressed. It is true, Achilles had (in book ix.) been earnestly besought by the Greeks, and had refused his aid. Here he seems to foresee a second and still more earnest appeal to his prowess, as the only remaining hope.

614. ὄμματα, πρόσσω, the front view of the hero, —παρήϊξάν με, rushed past me at full speed.

617. Ἀχαιῶν. The Achaei seem mentioned here as distinct from the Myrmidones.

618. οἱ δὲ, Machaon and Nestor.

620. Εὐρύμεδων, one of Nestor's squires, viii. 114.—ἀπεψύχοντο, 'they aired the sweat from their inner garments.' Cf. xxi. 561, ἰδρῶ ἀποψυχθεῖς. xxii. 2, ὡς οἱ μὲν—ἰδρῶ ἀπεψυ-

ἐξ ὀρέων. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,  
 στάντε ποτὶ πνοὴν παρὰ θιν' ἄλος· αὐτὰρ ἔπειτα  
 ἐς κλισίην ἑλθόντες ἐπὶ κλισμοῖσι καθίζον.  
 τοῖσι δὲ τεύχε κκεκίω ἐνπλόκαμος Ἐκαμήδη,  
 τὴν ἄρετ' ἐκ Τενέδοιο γέρον ὅτε πέρσεν Ἀχιλλεύς, 625  
 θυγατέρ' Ἄρσυνού μεγαλήτορος, ἦν οἱ Ἄχαιοὶ  
 ἐξελον οὐνεκα βούλῃ ἀριστεύσκεν ἀπάντων.  
 ἦ σφωιν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν  
 καλὴν κτανόπεζαν ἐύξοον, αὐτὰρ ἐπ' αὐτῆς  
 χάλκειον κάνεον, ἐπὶ δὲ κρόμμον ποτῶ ὄψον 630  
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,  
 παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὃ γεραῖός  
 χρυσεῖοις ἦλοισι πεπαρμένον· οὐατα δ' αὐτοῦ  
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶ ἕκαστον  
 χρυσεῖαι νεμέθοτο, δύο δ' ὑπὸ πυθμένεσσι ἦσαι. 635  
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπεζῆς  
 πλείον ἔόν, Νέστωρ δ' ὃ γέρον ἀμογητὶ ἄφειν.

γοντο. The proper sense of ψύχειν is 'to cool by fanning,' 'to refresh by a cold breeze.'—The delay, says the Schol., is designed by the poet to give time for the arrival and inquiry of Patroclus, inf. 611.

624. κκεκίω, κκεκίωσα, a potion or posset, viz. to quench their thirst and refresh them, inf. 642. In Od. x. 234 Circe prepares such a potion with cheese, flour, honey, and Pramnian wine, as inf. 638.—Ingredients which were at once food and drink.—ἀρετο, εἴλετο, ἐξείλετο, had received as a prize-captive; cf. ix. 188. The sacking of Tenedos by Achilles was probably more particularly described in the ancient ballads of the Τρωικά. The donors are said ἐξελεῖν, to take out of the general spoils, and set aside.

627. ἀριστεύσκεν, viz. Nestor.

628. ἐπιπροΐηλε, like ἐπιπροίμεν ταχύνω in iv. 94, lit. 'set, or pushed forward, before the guests.'—κτανόπεζαν, with a border (or perhaps, foot) of cyanus (sup. 24).—ἐπ' αὐτῆς κ.τ.λ., on it was a bronze tray or dish, and on the dish an onion as a relish to the drink. Some construe ἐπὶ ποτῶ, 'to eat with the drink,' a use not uncommon with the Attics.—ὄψον, ix.

489, properly any kind of viands eaten with dry bread.—μέλι χλωρόν, either 'fresh' or 'pale yellow' honey.—ἀκτῆν, the flour of sacred barley: an old epic word, probably from ἀγνυμι, and from which the F has vanished.

632. οἴκοθεν ἦγε, had brought to Troy from his home at Pylos.—ἦλοισι, studs or bosses of gold; the cup itself perhaps being of some other metal. The same phrase is used in describing Agamemnon's sceptre, i. 246.

633. οὐατα, 'ears' or 'handles.' As the cup was double-bottomed (635), i. e. ἀμφικύπελλον, or shaped like our dice-box, it is probable, as Heyne observes, that four handles were affixed both above and below. At or on each handle, i. e. so that one stood on each side of the base, two doves were represented in the act of feeding, or perhaps drinking. Schol. ζώσαις καὶ πινούσαις εἴκεσαν αἱ πελειαί.—This description seems to have been rather celebrated in antiquity. Martial, viii. 6. 9, 'Hi duo longaevo censetur Nestora fundi; Pollice de Pylo trita columba nitet.'

637. ἀμογητὶ. Nestor, though old, could easily lift a weight which other and younger persons found heavy.

ἐν τῷ ῥά σφι κύκησε γυνή εἰκυῖα θεῆσιν  
 οἴνω Πραμνείῳ, ἐπὶ δ' αἴγειον κῆν τυρόν  
 κνήσσι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνει, 640  
 πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκεῖω.  
 τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,  
 μῦθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,  
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.  
 τὸν δὲ ἰδὼν ὁ γεραῖος ἀπὸ θρόνου ὄρτο φαεινοῦ, 645  
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγεν.  
 Πάτροκλος δ' ἐτέρωθεν ἀναίητο, εἶπέ τε μῦθον.  
 "οὐχ ἔδος ἐστί, γεραῖε διοτρεφές, οὐδέ με πείσεις.  
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθίσθαι  
 ὃν τινα τοῦτον ἄγεις βεβλημένον. ἀλλὰ καὶ αὐτός 650  
 γιγνώσκω, ὀρώω δὲ Μαχάονα ποιμένα λαῶν.  
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλῆι.  
 εὖ δὲ σὺ οἶσθα, γεραῖε διοτρεφές, οἶος ἐκείνος,  
 δευὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιώωτο."  
 τὸν δ' ἡμίβητ' ἔπειτα Γερήνιος ἱππότητα Νέστωρ 655  
 "τίπτε τ' ἄρ' ὄδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,  
 ὄσσοι δὴ βέλεσιν βεβλήγεται; οὐδέ τι οἶδεν

638. ἐν τῷ ῥά κ.τ.λ. 'In this then the woman fair as the goddesses made them a posset with Pramnian wine, and shredded into it goat's cheese with a bronze cheese-cutter (or grater), and sprinkled on white barley-meal.—κνή, the imperfect of κνάω or κνήμι.—πάλυνει, see x. 6.

642. ἀφέτην (aor. 2 dual of ἀφιέναι), had dismissed, got rid of, their parching thirst.—πολυκαγκέα, like ξύλα κάγκανα, 'dry wood,' xxi. 364, ἄγαν ξηραντικός, Hesych., i. e. drying up the palate. Perhaps a lengthened form of the root καφ (καίω), as καγχ of καχ (cachinnare, iii. 43).

644. Πάτροκλος. See sup. 617.

647. ἐτέρωθεν, on, or from, the other side of the tent. Without even approaching the proffered seat, he declined it on the plea of haste. Cf. i. 247, Ἀπρεΐδης δ' ἐτέρωθεν ἐμήνιε.

648. οὐχ ἔδος, 'no seat for me,' i. e. no time for sitting. So in xxiii. 205, οὐχ ἔδος· εἰμι γὰρ αὐτίς ἐπ' Ὀκεανοῖο ῥέεθρα.

649. αἰδοῖος, one who commands re-

spect or awe; νεμεσητὸς, *metuendus*, Heyne. It seems here to have an active sense, 'vindictive,' or bringing νέμεσις, as in Theocr. i. 101, Κύπρι νεμεσσατὰ, Κύπρι θνατοῖσιν ἀπεχθής.

652. νῦν δὲ, at once, now that I have seen with my own eyes what I was sent to learn. He apologizes for his haste by saying that Achilles is a man to be feared, who would be very likely to blame another though he deserved it not; by which he means that he cannot be detained without being called to account for it.

656. τίπτε κ.τ.λ. 'And pray why does Achilles so pity those sons of the Achaeans who have been wounded by javelins? Surely he knows not the amount of distress that has arisen in the army; for our best men lie at the ships either hit by darts or wounded by the lance.' This passage well illustrates βάλλειν as distinct from οὐτάζειν, (*eminus* from *cominus*.) See vii. 258.—οὐτάμενος is the epic aorist, like κτάμενος.

πένθεος ὄσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι  
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοι τε.  
 βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης 660  
 οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων  
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀιστῶ.]  
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο  
 ἰῶ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς  
 ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλαίρει. 665  
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης,  
 Ἀργείων ἀέκητι, πῦρὸς δηϊοιο θέρωνται,  
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς  
 ἔσθ' οὔη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσω.  
 εἶθ' ὡς ἡβώοιμι, βίη δέ μοι ἐμπεδὸς εἶη, 670  
 ὡς ὀπότη' Ἥλείοισι καὶ ἡμῖν νείκος ἐτύχθη  
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα  
 ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι καιεάσκεν,  
 ρύσι' ἐλαυνόμενος. ὃ δ' ἀμύνων ἦσι βόεσσω  
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675  
 κὰδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῶται.  
 λῆῖδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,

660. Τυδείδης. Diomedes was wounded by Paris, sup. 370; Ulysses by Socus, sup. 434. Whether ὁ is the Homeric or the Attic use of the article may be doubted, i.e. 'he, Tydides,' or 'that son of Tydeus.'

665. ἐσθλός, Schol. δυνατός, ἦτοι δυνάμενος [κήδεσθαι]. Cf. i. 27, ὅς σεν ἀνευθεν ἕων μεγά κήδεται ἦδ' ἐλαίρει. Also vi. 55.

667. ἀέκητι, βίᾳ. Schol. μὴ δυνάμεντων ἀμύναι. "Achivis frustra obnitenibus, repugnantibus," Heyne.—For πῦρὸς θέρεσθαι see vi. 331.—ἐπισχερῶ, in regular succession, ἐφεξῆς πάντες, Schol. Ven., who adds, that this is a hint that the danger may reach even the ships of Achilles. Pindar has the phrase ἐν σχερῶ, 'continuously,' where Dr. Donaldson refers it to σχεῖν.

669. γναμπτοῖσι, either 'flexible,' 'agile,' ἄγροισι, in the transitive sense, like στρεπτοὶ in ix. 497, or 'bent with age,' as Doederlein understands it. See sup. 416, μετὰ γναμπτήσι γένεσσω.

670. ἡβώοιμι. Formed as from a secondary present ἡβῶω, from the

contracted ἡβῶω, ἡβῶ.—The very long narrative of Nestor, though in character with the man, reads very like an episode adapted from another ballad. It is somewhat out of place, after Patroclus' decided expression of hurry, sup. 648; but the point of it is, that if Nestor had been young, he would have protected the Greeks even without Achilles; and that Patroclus, following the orders of his father Menoetius (inf. 788), ought to suggest to Achilles the duty and the necessity of lending aid.

674. ῥύσια κ.τ.λ., 'in attempting to drive off for myself booty as a pledge' for my lost mares. Properly, ῥύσιον means prey or booty dragged off, from ῥύεσθαι, as in Aesch. Suppl. 314, Ἐπαφος ἀληθὸς ῥυσιῶν ἐπιώνυμος. In this case the raid was made in reprisal, for Augeas, king of the Epeians or Eleans, had detained certain mares which Neleus, the father of Nestor, had sent to the games, inf. 702.

677. ἤλιθα πολλήν, 'very numerous.' This combination occurs Od. v. 483, φύλλων γὰρ ἐπὶ χύσις ἤλιθα πολλήν.



πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἴων,  
 τόσσα συνῶν συβόσια, τὸς' αἰπόλια πλατέ' αἰγῶν,  
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680  
 πάσας θηλείας, πολλῆσι δὲ πῶλοι ὑπήσαν.  
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηλήιον εἴσω  
 ἐννύχιοι προτὶ ἄστυ, γεγήθει δὲ φρένα Νηλεύς  
 οὔνεκά μοι τύχε πολλὰ νέψ' πόλεμόνδε κίοντι·  
 κήρυκες δ' ἐλίγαινον ἄμ' ἠοὶ φαινομένηφιν 685  
 τοὺς ἴμεν οἴσιν χρεῖος ὀφέλλετ' ἐν Ἥλιδι δῆγ.  
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες  
 δαίτρενον, πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφελλον,  
 ὡς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.  
 ἔλθων γὰρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη 690  
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὄσσοι ἄριστοι.  
 δώδεκα γὰρ Νηλήϊος ἀμύμονος υἱέες ἦμεν·  
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.  
 ταῦθ' ὑπερφηάοντες Ἐπειοὶ χαλκοχίτωνες,

The adverb seems connected with *ἡλίθιος*, implying foolish waste. Compare *μινυῖθα*. King Augeas was famed for his vast herds and flocks: see Theocr. Id. xxv. 7 seqq.

679. αἰπόλια πλατέα. See ii. 474. Nearly the same distich occurs in Od. xiv. 100.

684. τύχε πολλὰ, because a large prize had fallen to my lot on my first and youthful expedition.

685. ἐλίγαινον, λιγέως ἐφώνουν. Cf. Ar. Ach. 968, ἦν δ' ἀπολιγαίνη, τοὺς ἀγορανόμους καλῶ. All the Pylians, to whom any thing was due at Elis, i. e. who had been robbed of any herds by the Eleans, were to come and get paid from the captured prize. Heyne illustrates this use of *χρεῖος*, 'a claim,' from Od. xxi. 16, ἦτοι Ὀδυσσεύς ἦλθε μετὰ χρεῖος, τό ρά οἱ πᾶς δῆμος ὀφελλεν. μήλα γὰρ ἐξ Ἰθάκης Μεσσηνιοὶ ἄνδρες αἴεραν.

687. οἱ δὲ κ.τ.λ. 'Accordingly, the leading men of the Pylians met together, and proceeded to apportion the shares; for to many the Eleans owed a debt.'—*δαίτρενον*, cf. Od. xv. 323, δαίτρεσάι τε καὶ ὀπτῆσαι καὶ οἰνοχοῆσαι. Sup. iv. 262, δαίτρων πίνωσιν.

689. ὡς ἡμεῖς κ.τ.λ. The Epeians owed a debt to many i. e. had plun-

dered many Pylians, since (because) we few left at Pylos had been brought to a low estate, or into great distress, by a former invasion of Hercules, who had slain our nobles. This expedition was undertaken, as the Schol. says, to punish Neleus and the people of Pylos for refusing to give Hercules the expiation he demanded for the murder of Iphitus (Soph. Trach. 270 seqq.). The same legend is alluded to sup. v. 392 seqq., where the gods who took the side of Neleus and were opposed by Hercules were Poseidon, Hera, and Hades, Zeus and Athena siding with Hercules.

691. τῶν προτέρων ἐτέων, the genitive of time, 'in past years.' Heyne supposes an ellipse of *διὰ*, Doederlein of *τινί*. The real difficulty lies in the article, which may mean *ἐκείνων τῶν παλαι* &c.

693. λιπόμην, I alone was left a survivor of this expedition by Hercules.—*ταῦτα, διὰ ταῦτα*, 'on that account (viz. διὰ τὸ κακωθῆναι ἡμᾶς) the brazen-mailed Epeians assumed a haughty spirit, and on purpose to insult us (or, taunting us with our weakness) devised an outrage against us.'

ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώοντο. 695  
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶν μέγ' οἰῶν  
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.  
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφέλλετ' ἐν Ἥλιδι δῆϊ,  
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,  
 ἐλθόντες μετ' ἄεθλα. περὶ τρίποδος γὰρ ἔμελλον 732  
 θείσεσθαι· τοὺς δ' αὖθι ἀναξ' ἀνδρῶν Αὐγείας  
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφή ἀκαχήμενον ἵππων.  
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων  
 ἐξέλετ' ἄσπετα πολλὰ· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν  
 [δαιτρεῖεν, μὴ τίς οἱ ἀτεμβόμενος κίοι ἴσῃς.] 705  
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστυ  
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἤματι πάντες  
 ἦλθον ὁμῶς αὐτοῖ τε πολεῖς καὶ μύνυχες ἵπποι,  
 πασσοδίῃ· μετὰ δέ σφι Μολίονε θωρήσονται

696, ἐκ δ' ὁ γέρων. 'Out of the prize now taken (sup. 682) Neleus selected as his own fair share, on account of his losses, a herd of oxen and a large flock of sheep, choosing for himself three hundred head and the shepherds.' Perhaps the word *νομῆς* includes the herdsmen as well.—πῶν, see iii. 198. The neuter *τριηκόσια* is used as if some word like *κτήματα* had preceded.

698, καὶ γὰρ τῷ, καὶ τοῦτω γάρ, 'for he too had a debt owed him in fertile Elis, four horses that had won in races, chariots and all, which had arrived to contend for prizes.' It seems natural to connect the mention of horse-races at Elis with the Olympian games; the Schol. however observes, οὐκ οἶδε τὰ Ὀλύμπια ὁ ποιητής, ἀλλὰ περὶ τίνος χρηματικοῦ ἀγώνος φασὶν ἀπελθεῖν τοὺς ἵππους.—ἀθλοφόροι, see ix. 124.

700, μετ' ἄεθλα, to contend for, lit. in quest of, prizes.—περὶ τρίποδος, 'to run for a tripod.' This, it may be said, is a prize of a different nature from those historically assigned to the races at Olympia. See however Pind. Isthm. i. 19.

701, τοὺς δὲ, 'but them the king of men Augeas had there detained, though their driver he let go, grieving for his steeds.' The mention of one ἐλατῆρ to four steeds makes it probable that two horses were *παρήροι*, fastened by side traces; a method

often represented on the Greek vases.—*κάσχεθε, κατέσχεθε.*

703, ἐπέων. Augeas had therefore added insults to the injury. Cf. sup. 695.—*ἐξέλετο*, cf. *εἶλετο* sup. 697.

706, τὰ ἕκαστα, these several claims on the booty captured.—*διείπομεν* (from *διέπειν*), we adjusted, or disposed of. Cf. i. 166, τὸ μὲν πλεῖον πολυάκως πολέμοιο χεῖρες ἐμαὶ διέπονται, ii. 207, ὡς ὁ γε κοιρανέων διεπε στρατῶν. More literally, 'we were managing;' or concerning ourselves with.—*ἱρὰ*, viz. as *ἀπαρχαί* of the prizes, and thank-offerings for the capture of the spoil.

708, ἦλθον ὁμῶς, 'they came in a body, both themselves in great force and their solid-hooved steeds, with all haste.' Nestor now describes a second raid made by the Epeians only three days afterwards for the recovery of the flocks that had been driven off.

709, Μολίονε. This seems to be a patronymic from *Μόλος*, but Cteatus and Eurytus, who are here meant, are said to have been the sons of Aetor (or according to others, cf. inf. 751, of Poseidon) and Molione. To which the Schol. Ven. objects, that ἀπὸ μητρὸς Ὀμηρος οὐδένα σημαίνει, and adds, that perhaps they were so called from their mother's father Molus. In ii. 820, Amphimachus and Thalpius, sons of Cteatus and Eurytus, are called Ἀκτορίωνες, and leaders

παῖδ' ἔτ' ἑόντ', οὐ πω μάλα εἶδοτε θούριδος ἀλκῆς. 716  
 ἔστι δέ τις Θυρόεσσα πόλις, αἰπεῖα κολώνη,  
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·  
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες·  
 ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθῆνην 715  
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι  
 ἔννουχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν  
 ἀλλὰ μάλ' ἔσσυμένους πολεμιζέμεν. οὐδέ με Νηλεῖς  
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·  
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆια ἔργα.  
 ἀλλὰ καὶ ὧς ἱππεῦσι μετέπρεπον ἡμετέροισιν, 720  
 καὶ πεζός περ ἑών, ἐπεὶ ὧς ἄγε νεῖκος Ἀθῆνην.  
 ἔστι δέ τις ποταμὸς Μινυῆιος εἰς ἅλα βάλλων  
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν ἦῶ διὰν  
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεε ἔθνεα πεζῶν.  
 εἶθεν πασσοδίῃ σὺν τεύχεσι θωρηχθέντες 725  
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.  
 εἶθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,

of the Epeians. The present narrative would suit the date of Nestor's younger years. They were, according to the ancient legend, for which the Scholiasts cite the authority of Pherecydes and Hesiod, two-headed and four-handed giants. They assisted Augeas against Hercules, by whom they were slain in an ambuscade; see Pindar, *Ol.* xi. 28 seqq.

711. Θυρόεσσα. The same, probably, as Θυρίον Ἀλφειοῖο πόρον in ii. 592. It seems to have been called κολώνη as being, like the majority of early cities, an acropolis. Cf. *inf.* 757.—νεάτη Πύλου, at the furthest end of Pylos; cf. ix. 153, and Mr. Hayman, *Append.* D, § 4, to *Odyssey* vol. i. The enemy now plan their attack on a distant part of the kingdom of Pylos, in the expectation that the conquerors were engaged elsewhere with their booty.

714. μετεκίαθον. 'When they, the hostile Epeians, had gone over the whole plain, viz. between Elis and Thyroessa, in quest of the foe.' The μετά conveys the notion of pursuit, the accusative being that of transposition, as in *πηδᾶν πεδία* &c.—ἄμμι δέ κ.τ.λ., the apodosis: 'then to us came Athena' &c. Schol. Ven. ἐπεὶ δὲ πᾶν ἐπῆλθον τὸ πεδίον, ἄγγελος ἡμῖν ἦλθεν

ἢ Ἀθηνᾶ ὑπ' ὄρθρου, οὐδ' ἄκοντας ἀνήγαγε τοὺς Πυλῖους.

717. οὐδέ με κ.τ.λ. 'But me Neleus (my father) dissuaded from arming myself for the fight, and hid my horses.'

719. ἴδμεν, εἶδέναι (*Φιδεμένοι*). Cf. *Od.* viii. 146, εἶκοι δέ σ' ἴδμεν ἀέθλους.

720. μετέπρεπον. 'I gained distinction among.'—ὧς ἄγε κ.τ.λ., Schol. οὕτως ἔφερε τὸν πόλεμον ἢ Ἀθηνᾶ, ὅπως ἐπιφανῆς γενήσομαι. But this is a singular use of ἄγειν νεῖκος. Doederlein prefers the old interpretation of the editors, ἄγε (εἰς) νεῖκος, like κεκλήματο βουλῆν in x. 195; and he renders ὧς by *tanto ardore*.

722. Μινυῆιος. This river was afterwards called the Anigrus. It is a very small stream in the part of Elis called Triphylia.—Ἀρήνης, a part of the country called *ἑρατειή*, 'picturesque,' in ii. 591.

724. ἐπέρρεε, the various tribes of Pylian infantry kept flocking in for some time after.

726. ἔνδιοι, Hesych. *μεσημβρινοί*. Schol. κατὰ μέσον ἡμέρας. Theocr. xvi. 95, τέτιξέ ποίμενας ἐνδίους πεφυλαγμένους. *Od.* iv. 450, ἐνδῖος δ' ὁ γέρας ἦλθ' ἐξ ἀλός.

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,  
 αὐτὰρ Ἀθηναίη γλαυκώπιδι βοῦν ἀγελαίην,  
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν 730  
 καὶ κατεκομήθημεν ἐν ἔντεσι οἴσι ἕκαστος  
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάλθυμο Ἐπειοί  
 ἀμφέσταν δὴ ἄστυ διαπραθέειν μεμαῶτες.  
 ἀλλὰ σφιν προπάρριθε φάνη μέγα ἔργον Ἄρηος·  
 εἶτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735  
 συμφερόμεσθα μάχῃ, Δίῃ τ' εὐχόμενοι καὶ Ἀθήνῃ.  
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἐπλετο νεῖκος,  
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,  
 Μούλιον αἰχητήν· γαμβρὸς δ' ἦν Αὔγειαο,  
 πρესβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740  
 ἣ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρέα χθών.  
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρέϊ δουρί,  
 ἥριπε δ' ἐν κονίησιν· ἐγὼ δ' ἐς δίφρον ὀρούσας  
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάλθυμο Ἐπειοί  
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745  
 ἡγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχασθαι.  
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,  
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶ ἕκαστον

728. Ἀλφειῷ. The river-god was the ἐγχώριος θεός, as it were, and so to be specially propitiated. So in Pindar, *Ol. xi. 48*, Hercules in instituting the Olympia ἐτίμασε πόρον Ἀλφειῶν μετὰ δώδεκ' ἀνακτων θεῶν. Poseidon, as Heyne observes, was worshipped by the Pylians; as in *Od. iii. 5*, the people were sacrificing to him ταύρους παμμέλανας.—ἀγελαίην βοῦν, a cow taken from the herd. There seems a play on this word and the attribute of Athena as Ἀγελείη or Ληϊτίς, the goddess of booty, *x. 460*.—ἐν τελέεσσιν, 'in the ranks,' i. e. keeping constantly ready for action.

733. ἀμφέσταν, surrounded, invested, the city, viz. Thyroessa, *sup. 711*.—προπάρριθε, πάρος, Schol. πρὶν ἢ πορῆσαι τὸ ἄστυ, ἐφάνη αὐτοῖς μέγας ὁ ἐσόμενος κίνδυνος. *Gravis pugna eos excerpit*, Heyne. See *xii. 416*.

735. ὑπερέσχεθε, had risen above the horizon. So *Od. xiii. 93*, εὐτ' ἄστηρ ὑπερέσχε φαάντατος.—συμφερόμεσθα, συνεβάλλομεν. Cf. *viii. 400*, οὐ γάρ

κατὰ συνοισόμεθα πόλεμόνδε.

737. ἀλλ' ὅτε δὴ. The sense evidently is, 'but when the fight commenced, I first slew a man, and took his horses.' The specific mention of Πυλίων καὶ Ἐπειῶν here is suspicious, as the story is about no others; perhaps the three preceding verses have been interpolated.

738. κόμισσα is used as in *ii. 183. iii. 378*. *Arist. Eth. i. 4*, οἱ κομισάντες τὴν δόξαν ταύτην, 'those who have taken up this opinion.' Having no care of his own (*sup. 718*), Nestor was thus enabled to take his place among the *ἱππῆες*, *inf. 744*.

740. Agamede being learned in the virtue of herbs, like Medea, Perimede (*Theocr. ii. 16*), Circe, and the wife of Thön (*Od. iv. 228*), had perhaps given her husband an enchanted life, in spite of which he was slain. Compare the similar name Ἐκαμήδη *sup. 624*.

748. ἀμφί. In, or attending on, each car were two fighting-men

φῶτες ὁδᾶξ ἔλον οὔδας, ἐμῶ ὑπὸ δουρὶ δαμέντες.  
 καὶ νύ κεν Ἄκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750  
 εἰ μὴ σφῶε πατήρ εὐρὺ κρείων ἐνοσίχθων  
 ἐκ πολέμου ἐσάωσε, καλύψας ἤερι πολλῇ.  
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν  
 τόφρα γὰρ οἶν ἐτόμεσθα διὰ σπιδέος πεδίοιο,  
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755  
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους  
 πέτρης τ' Ὀλενίης, καὶ Ἄλεισιον ἔνθα κολώνη  
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.  
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ  
 ἄψ ἀπὸ Βουπρασίου Πύλονδ' ἔχον ὠκέας ἵππους, 760  
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.  
 ὧς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεύς  
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἧ τέ μιν οἶω  
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.  
 ὦ πέπον, ἧ μὲν σοὶ γε Μενότιος ὦδ' ἐπέτελλεν 765

(φῶτες), i. e. one acting as driver and the other as παραβάτης (sup. 522).

750. Μολίονε παῖδε. See sup. 709.

754. τόφρα γὰρ κ.τ.λ. 'For so far indeed did we follow them through the wide plain, slaying the men and gathering up their pictured shields as we went, till we had brought our steeds to a stand on Buprasium rich in corn, the Olenian rock, and the place known by the name of the High Town of Aleisium.'—σπιδέος, a word found only here, is explained 'wide-stretched.' Schol. Ven. πολλοῦ καὶ μακροῦ, citing from Aeschylus (frag. 427 Herm.) σπιδιον μῆκος ὁδοῦ.—The plain here mentioned is the same as in 714 sup.

757. κολώνη κέκληται. Where the hill is known by the name of, &c. Several examples of this use are given by Donaldson on Pind. Nem. ix. 41.—For Buprasium, Aleisium, &c. see ii. 615—617.—λαὸν, the victorious Pylian army, who at this point were turned back by their patron goddess (sup. 715) from their slaughter of the invading host.

759. πύματον κ.τ.λ., it was at this place that I slew the last man who fell in the contest, and left him dead.—Ἀχαιοὶ, the Pylians. The use of the word is remarkable, as contrast-

ing them with the people of Elis, who were Aetolians by descent.

761. εὐχετόωντο, vota faciebant.

762. εἰ ποτ' ἔον γε, siquidem olim talis eram. See on this formula iii. 180, and for ἔον = ἦν, compare εἰ inf. 838. ix. 142. ζοῖς ix. 284.—αὐτὰρ inf. 838. ix. 142. ζοῖς ix. 284.—αὐτὰρ κ.τ.λ., the narrative is continued from 664 sup., the whole intervening episode being parenthetical. Omitting it, the sense from 656 is this: 'Achilles little cares for the many Grecian heroes who have been wounded,—well then, he shall have the benefit of his own valour all to himself; for I suspect he will repent too late (of his refusal to aid us), when our host has been destroyed.' The application of the story is, however, plain enough;—Nestor compares what he did in defending his friends, even against his father's wish, with the perverse obstinacy of Achilles, even in an emergency like the present.

763. ἀπονήσεται, ἀπολαύσει. From ἀπονίνασθαι, whence σὺ δὲ πῶνδ' ἀπόναο in xxiv. 556. Soph. El. 211, μηδέ ποτ' ἀγλαίας ἀποναίτο. Inf. xvi. 31, ἀναρέτη, τίς σευ ἄλλος δῆσεται.

764. μετακλαύσεσθαι, Schol. ὕστερον ἀπολλυμένων ὄχλων μεταμελήσεσθαι. Compare μεταλγεῖν, Aesch. Suppl. 405.

765. ὦ πέπον, 'O gentle friend,'—

ἤματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν  
 νῶι δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,  
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὡς ἐπέτελλεν.

Πηλῆος δ' ἰκόμεσθα δόμους ἐν ναιετάοντας  
 λαθὼν ἀγείροντες κατ' Ἀχαιῶν καλλιγύναικα. 770

ἔνθα δ' ἐπειθ' ἦρωα Μενόϊτιον εὖρομεν ἔνδον  
 ἠδὲ σέ, παρ δ' Ἀχιλλῆα· γέρον δ' ἱππηλάτα Πηλεΐδ  
 πίονα μηρὶ ἔκαίε βοῶς Διὶ τερπικεραύνῳ  
 αἰλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλεισον,  
 σπένδων αἶθρα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν. 775

σφῶι μὲν ἀμφὶ βοῶς ἔπειον κρέα, νῶι δ' ἔπειτα  
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,  
 ἐς δ' ἄγε χεῖρὸς ἑλών, κατὰ δ' ἐδρίασθαι ἄνωγεν,  
 ξεινία τ' εὐ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.

here a term of endearment addressed to Patroclus. See sup. 647, 655, and on ii. 235.—ἤ μὴν, 'surely you cannot have forgotten that,' &c.—ἔδ' ἐπέτελλεν, viz. τέκνον ἐμὸν inf. 786 seqq.—ἤματι τῷ κ.τ.λ., on the occasion of the visit of Ulysses and others to collect recruits, and especially to ask Peleus to send Achilles. This circumstance is alluded to in vii. 124 and ix. 252 seqq. The advice of Peleus to his son, as given inf. 784, differs from that in ix. 255, μεγαλήτορα θυμὸν ἴσχειν κ.τ.λ. The identity of some verses in the two accounts is remarkable; compare ix. 252, 253 with xi. 765, 766, and ix. 259 with xi. 790.

768. ἠκούομεν, we heard with our own ears, and therefore can attest it.

769. ἰκόμεσθα, we had come to the house of Peleus, where we found the hero Menoetius, who had taken refuge there as a suppliant after the commission of a murder; see xxiii. 85—89. According to this account, Patroclus and Achilles formed their first friendship there; but Pindar, Ol. ix. 72—79, seems to represent the attachment as formed on the battlefield.

770. ἀγείροντες, cf. iv. 773.—καλλιγύναικα, ii. 683.

773. ἔκαίε, was engaged in burning. As Menoetius was from Opus (xxiii. 85), and the Locri Opuntii specially worshipped Zeus the Thunderer, (Pind. Ol. ix. 42, 69.) it is probable that the sacrifice to Ζεὺς τερπικεραυνος

has here a special signification.—αἰλῆς ἐν χόρτῳ, in the enclosure of the open space in front of the palace, in the centre of which the family altar seems to have stood.

775. ἐπὶ, 'upon,' in the literal sense; for it appears from Aesch. Ag. 580, and inf. xxiii. 250, πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθρα οἶνω, that the sacrificial fire was extinguished by pouring wine on it. This was a form of worship paid to the sacred element. On the same principle the Romans poured a drop of wine on the sputtering wick of a candle, because that was a good omen (Propert. v. 3. 60). There seems no need to render ἐπὶ, with Doederlein, "juxta sacra ardentia."

776. σφῶι, 'you two;' viz. Patroclus and either Menoetius or Peleus. For the dual see iv. 286, 341.—ἀμφέμεν, as sup. 483. vi. 321. vii. 316, is 'to be busy about,' ἀμφεποιεῖσθαι. So also xviii. 359, βοῦν δ' ἱερεύσαντες μέγαν ἄμπεπον, and xxiii. 167. The sense then is, 'You two were superintending the cutting up of an ox for the sacrificial banquet,' which followed the sacrifice.—νῶι, 'we two,' viz. Nestor and Ulysses.—προθύροισι, the space before the front door, vestibulo.

778. ἐς δ' ἄγε, viz. into the μέγαρον or hall. Compare ix. 199, where the same act of courtesy is paid by Achilles to the envoys—θέμις, 'the custom,' supply παρατιθέμαι. Cf. ix. 276.

αὐτὰρ ἐπεὶ τάρπημεν ἔδητύος ἠδὲ ποτήτος, 780  
 ἦρχον ἐγὼ μύθοιο, κελεύων ἕμμ' ἄμ' ἔπεισθαι  
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.  
 Πηλεὺς μὲν ᾧ παιδί γέρων ἐπέτελλ' Ἀχιλλῆι  
 αἰὲν ἀριστεύειν καὶ ὑπέιροχον ἔμμεναι ἄλλων· 785  
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενοίτιος Ἄκτορος υἱός  
 ἔκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,  
 πρεσβύτερος δὲ σύ ἐσσι· βίη δ' ὅ γε πολλὸν ἀμείνων.  
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι  
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ·  
 ὡς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθειαι. ἀλλ' ἔτι καὶ νῦν 790  
 τὰ εἴποις Ἀχιλλῆι δαΐφρονι, εἴ κε πύθηται.  
 τίς οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις  
 παρεϊπών; ἀγαθῇ δὲ παραΐφασίς ἐστιν ἑταίρου.  
 εἰ δέ τινα φρεσὶ ᾗσι θεοπροπίην ἀλεείνει  
 καὶ τινά οἱ παρ Ζητὸς ἐπέφραδε πότνια μήτηρ, 795  
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω  
 Μυρμιδόνων, εἴ κέν τι φόως Δαναοῖσι γένηαι.  
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,

780. For the genitive after *ταρπήναι* = *κορεσθῆναι*, see ix. 705.—*ἕμμε*, Patroclus and Achilles. This is called an Aeolic form. Here, as in Pind. Ol. viii. 15, it seems the dual. In Aesch. Eum. 590, it is clearly = *ἡμᾶς*.

782. *σφῶ*, you and Achilles.—*τῷ δ' ἄμφω*, your fathers respectively, Menoetius and Peleus.—*ἐπέτελλον*, 'enjoined,' sup. 765. vi. 207, *καὶ μοι* (Γλαυκῶ) *μάλα πόλλ' ἐπέτελλεν, αἰὲν ἀριστεύειν κ.τ.λ.*

786. *γενεῇ ὑπέρτερος*, superior in family, viz. as born from a goddess.—*πρεσβύτερος*, 'older in years.' Plat. Symp. p. 180, A. *Διοχῦλος δὲ φλυαρεῖ φάσκων Ἀχιλλῆα Πατρόκλου ἐρᾶν, ὃς ἦν καλλίων οὐ μόνον Πατρόκλου ἀλλὰ καὶ τῶν ἠρώων ἀπάντων, καὶ ἔτι ἀγένηος, ἔπειτα νεώτερος πολλῷ, ὡς φησιν Ὀμηρος.*—*βίη δέ*, 'but (though you are older) he is a much better man in might.'

788. *ἀλλ' εὖ κ.τ.λ.* 'But (if inferior in prowess) speak to him on fitting occasions (εὖ) a prudent word, and offer suggestions, and be his director; and he will comply, at least for good.' So Phoenix was sent with the young

Achilles to be his guide and counsellor, ix. 442. For *περ*, *saltem*, see viii. 242.

790. *λήθειαι*. See ix. 259.

791. *τὰ εἴποις* (*Φείποις*), 'tell him this,' viz. how his father bade him *αἰὲν ἀριστεύειν*, 'on all occasions to surpass in bravery.'

792. *σὺν δαίμονι*, 'please heaven;' cf. *σὺν θεῷ* ix. 49.—*παρεϊπών*, 'talking him over,' 'persuading;' cf. vi. 62. vii. 121. So *παραΐφασίς* (elsewhere *πάρφασίς*) is 'exhortation,' 'persuasion;' cf. xiv. 217. xv. 404 (where this distich is repeated).

794—797. *εἰ δὲ κ.τ.λ.* 'But if there is any divine warning that he is evading in his mind (i. e. is minded to evade),—if any such his goddess-mother has told him from Zeus,—then at least let him send you to the war, and with you let the rest of the host of Myrmidons follow, in the hope that you may prove some light of safety to the Danaï.' For this warning of Thetis see ix. 410.—*θεοπροπίη*, see i. 85.—*ἐπέφραδε*, x. 126.—*φόως*, viii. 282.

εἴ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσασσι δ' ἀρήιοι νῆες Ἀχαιῶν 800  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.  
 [ῥεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῇ  
 ὤσαισθε προτὶ ἄστου νεῶν ἀπο καὶ κλισιάων.]”  
 ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρειναι,  
 βῆ δὲ θέου παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα· 805  
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσοῦς θείοιο  
 ἴξε θέων Πάτροκλος, ἴνα σφ' ἀγορή τε θέμις τε  
 ἦην, τῇ δὴ καὶ σφι θέων ἐτετεύχατο βομοί,  
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,  
 διογενῆς Ἐυαιμονίδης, κατὰ μηρὸν διοτῶ, 810  
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρώς  
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλεῖο  
 αἶμα μέλαν κελάρυζε, νόος γε μὲν ἐμπεδὸς ἦεν.  
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίον ἄλκιμος υἱός,  
 καί ῥ' ὀλοφυρόμενος ἔπεια πτερόντα προσηύδα. 815  
 “ ἄ δειλοὶ Δαναῶν ἡγήτορες ἠδὲ μέδοντες,  
 ὡς ἄρ' ἐμέλλετε, τῆλε φίλων καὶ πατρίδος αἴης,

799. τῷ ἴσκοντες, 'likening you to him,' mistaking the one for the other. The root is *ἴσσο* (isos), and the form of the verb represents *ἴσσο*—σκω.

801. ὀλίγη κ.τ.λ., 'for there is small breathing-time from war.' Doederlein explains it thus: 'for even a short rest is a rest,' comparing xxiv. 524, οὐ γὰρ τις πρήξις πέλειται κρυεροῖο γοοῖο. It is easy to supply some ellipse, as ('for that would be a great relief to them,) as war allows but little time for rest.—These verses (799—803) occur again xvi. 41—45.

806. ἀλλ' ὅτε κ.τ.λ. A new incident occurs while Patroclus is hastening to obtain the leave of Achilles; but it is one that further stimulates his zeal to assist the Greeks; viz. the sight of the wounded Eurypylus limping away from the fight.—κατὰ νῆας ἴξε, 'when he had arrived opposite to (off, or over against) the ships of Ulysses.' Cf. i. 484, αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρύν Ἀχαιῶν. The fleet of Ulysses occupied the centre of the naval camp, sup. 6. Patroclus was returning (cf. 617 sup.) from the tent of Nestor to that of Achilles at Sigeum. He does not

actually reach Achilles to prefer his request till xvi. 2.

807. ἀγορή and θέμις, according to the Schol. Ven., mean 'the market and the justice-seat,' or military tribunal,—ὅπου αὐτοῖς τὰ τε ὄνια ἐπιπρασκετο καὶ τὰ δικαστήρια ἐγένετο. The thing itself, by a common idiom, is put for the place, as ψῆφος is 'a voting-place,' Eur. Iph. 969, τυρός 'a cheese-market,' διαίτα 'a place to live in,' &c.

808. τῇ δὴ καί, 'where too, of course,' &c. The court was close to an altar, because oaths were taken by it: as well as generally, for solemnity and religious sanction.

809. Εὐρύπυλος. Cf. sup. 588.—σκάζων, cf. xix. 47, τῷ δὲ δύο σκάζοντε βᾶτην Ἄρεος θεραπεύοντες.

813. νόος γε μὲν. 'His mind however was unaffected,' i. e. he was able to inform Patroclus of the state of affairs. The mental effects of a severe wound are alluded to sup. 400, ἤχθετο γὰρ κῆρ.

814. ᾤκτειρε. The prevailing characteristic of Patroclus is ἐρηεῖα, xvii. 670, gentleness and sympathy.

817. ὡς ἄρ' κ.τ.λ. 'Thus then, it



ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφεὺς Εὐρύπυλ' ἦρως,  
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἔκτορ' Ἀχαιοί, 820  
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες."

τὸν δ' αὖτ' Εὐρύπυλος πεπνυμένος ἀντίον ἦδα  
 "οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν  
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέονται  
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825  
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε  
 χερσὶν ὑπο Τρώων, τῶν δὲ σθένος ὄρνυται αἰεὶ.

ἀλλ' ἐμὲ μὲν σὺ σώωσον ἄγων ἐπὶ νῆα μέλαιναν,  
 μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἶμα κελαιόν  
 νίζ' ὕδατι λιαρῶ, ἐπὶ δ' ἦπια φάρμακα πάσσε 830  
 ἔσθλα, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,  
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.

ἠητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,  
 τὸν μὲν ἐνὶ κλισίῃσιν οἴομαι ἔλκος ἔχοντα,  
 χρηζίοντα καὶ αὐτὸν ἀμύμονος ἠητήρος, 835  
 κείσθαι· ὃ δ' ἐν πεδίῳ Τρώων μένει ὄξυν' Ἀργα."

τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός  
 "πῶς κεν εἴοι τάδε ἔργα; τί ρέξομεν Εὐρύπυλ' ἦρως;

seems, you were destined, far away from your friends and native land, to glut with (or by) your white fat the eager dogs at Troy.' For the combination ἐμέλλετ' ἄρα see x. 337. xii. 3. 34. Ar. Ach. 347. Vesp. 460. Kan. 269.—ἀσειν, from ἄω, see v. 289.—ἀργέτι, 'white,' an old epic form for ἀργήτι, iii. 419. So xxi. 127, ὅς κε φαγήσι Λυκάονος ἀργέτα δημόν. See on iii. 197.

820. ἦ ῥ' ἔτι που κ.τ.λ., 'whether there is still any chance of their keeping in check the giant Hector, or they are now doomed to perish, slain by him with the spear.'

823. ἄλκαρ, (an old epic word, like πῖαρ, εἶδαρ, εἶλαρ, ἀλειφαρ,) 'a defence of the Greeks' against the Trojans. Cf. v. 644, οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεσθαι.—ἐν νηυσὶ κ.τ.λ., 'they will fall back on their ships;' *fugientium ipsis erit in castra*, Heyne. See sup. 311. ii. 175. ix. 235. Doederlein, with the Schol. Ven., makes Τρώες the subject, as if the attack on

the ships, not the retreat to them, were meant; and the phrase here and elsewhere is ambiguous.

827. ὄρνυται, ὀρμῆ, ἐγείρεται, αὐξεται, is ever vigorous and on the increase.

830. πάσσε. See iv. 218. xv. 394, ἐπὶ δ' ἔλκει λυγρῶ φάρμακ' ἀέσματ' ἔπασσε μελαινῶν ὀδυνῶν.

832. Χείρων, see on iv. 219. He also taught Jason (whose name was derived παρὰ τὸ ἰάσθαι) and Asclepius the art of medicine. See Pindar, Pyth. iv. 119. Nem. iii. 54.

833. ἠητροὶ is an irregular nominative, as if the poet had intended to say ὁ μὲν, οἶμαι, κείται, ὃ δὲ (Podaleirius) μένει κ.τ.λ. See similar instances v. 135. vi. 510. These two sons of Asclepius are mentioned in ii. 732. Machaon had been wounded by Paris sup. 506.

838. πῶς κεν εἴοι κ.τ.λ. "Quo evadent res? quid de his fiet?" Heyne. Schol. διατάζει τίνα δεῖ σώζειν, αὐτὸν ἦ τὸ πᾶν πλῆθος. The sense seems rather, 'How can these services be

ἔρχομαι ὄφρ' Ἀχιλλῆι δαΐφρονι μῦθον ἐνίσπω  
 ὄν Νέστορ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν.  
 ἀλλ' οὐδ' ὡς περ σεῖο μεθήσω τευρομένου.”

840

ἦ, καὶ ὑπὸ στέρνοιο λαβῶν ἄγε ποιμένα λαῶν  
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.

ἔνθα μιν ἑκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ  
 δέξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαιόν

845

νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ῥίξαν βάλε πικρὴν  
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας

ἔσχ' ὀδύνας. τὸ μὲν ἔλκος ἐτέρησето, παύσατο δ' αἶμα.

performed for you?’ viz. those you asked sup. 829.—τί ῥέξομεν, must I stay to assist you, or carry at once the message from Nestor to Achilles? (sup. 796.)

841. μεθήσω, μεθήμων ἔσομαι, as v. 523, ἀλλὰ ἐκὼν μεθίης. Doederlein regards σεῖο τευρομένου as the genitive absolute. But we have μεθίετε θούριδος ἀλκῆς in xii. 409, and πολέμοιο μεθήσετε in xiii. 97.

843. ὑπέχευε, ὑπέστρωσε, flung under

him ox-hides. See on v. 141.

844. ἑκτανύσας, having laid him at full length on the hides, he (Patroclus) proceeded to cut out the arrow from his thigh.—περιπευκές, like πευκεδανόν, ἔχπευκές, seems to mean ‘very sharp.’

847. ὀδυνήφατον, ‘anodyne,’ lit. ‘pain-slaying,’—an epithet of drugs, v. 401.—ἐτέρησето, probably the imperfect, ‘began to dry up.’ See sup. 267.

## ARGUMENT OF BOOK XII.

(From Spitzner.)

THE Greeks have now been compelled to retire within their rampart, which was destined, through the jealousy of the gods, to be obliterated after the return from Troy; but the Trojan charioteers are deterred from crossing the foss by the difficulty of the attempt. By the advice of Polydamas they descend from their cars, and make an attack on the enemy's camp in five regiments of infantry. Asius alone despises the advice, and drives in his car towards the Grecian fleet; but he is met by the Lapithae, and defeated with great slaughter of his men. Polydamas, alarmed by an adverse omen, dissuades the Trojans from crossing the foss. Hector reproaches him in severe terms, and brings up his men still nearer to the walls of the Danaï. Although Jupiter favours the designs of Hector, the Greeks, encouraged to action by the two Ajaces, withstand the Trojan attack with great bravery. Sarpedon with his Lycian troops advances towards the tower held by Menestheus, but is opposed by Ajax the son of Telamon and Teucer, who had been summoned to the defence. Ajax disables Epicles, the comrade of Sarpedon, by hurling at him a stone, while Teucer wounds Glaucus with an arrow, and compels him to leave the fight. In spite of this check, Sarpedon pulls down a part of the wall and opens a passage for his men, the Greeks on their part long and fiercely contesting the enemy's entrance. At length Hector, with words of encouragement to his troops, forces the gate with a huge stone, and the Trojans rush into the rampart on all sides.

ὄς δ' μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱός  
 ἰάτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο  
 Ἀργεῖοι καὶ Τρῶες ὀμιλαδόν· οὐδ' ἄρ' ἔμελλεν  
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθεν  
 εὐρύ, τὸ ποιήσαντο νέων ὑπερ, ἀμφὶ δὲ τάφρον  
 ἤλασαν. οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας,  
 ὄφρα σφιν νῆας τε θοὰς καὶ ληίδα πολλήν  
 ἐντὸς ἔχον ρύοιτο, θεῶν δ' ἀέκητι τέτυκτο  
 ἀθανάτων· τὸ καὶ οὐ τι πολλὸν χρόνον ἔμπεδον ἦεν.  
 ὄφρα μὲν Ἐκτωρ ζωὸς ἦν καὶ μῆνι' Ἀχιλλεύς  
 καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,  
 τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.  
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὄσσοι ἄριστοι,  
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν οἱ δὲ λίποντο,  
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἔνιαυτῷ,  
 Ἀργεῖοι δ' ἐν νησιὶ φίλην ἐς πατρίδ' ἔβησαν,  
 δῆ τότε μητιώοντο Ποσειδάων καὶ Ἀπόλλων

5

10

15

1. ἐν κλισίῃσι, in Eurypylus' own tent; cf. xi. 828, 843.—*ἰάτο*, *ἐθεράπευε*, was engaged in healing.—*οἱ δὲ κ.τ.λ.*, meanwhile the Greeks and Trojans were fighting in closely engaged ranks; Schol. *ἀθροοί, κατὰ πλῆθος*. *Τυρματίμ, non per ordines*, Heyne.—*ἄρ' ἔμελλεν*, see xi. 817. The sense is, 'the wall round the Grecian ships was not destined any longer to stop the inroad of the enemy.' With *σχήσειν* supply *Τρῶας*.—*ὑπερθεν*, 'beyond' or 'above it,' viz. on the inner or camp side; for the trench was carried *outside* the vallum, vii. 440. Schol. Ven. *ὑπερθε τῆς τάφρου· ταύτης γὰρ ὑπέρεκείται*. "Quatenus vallum fossa altius erat," Heyne; who explains νέων ὑπερ on the same principle, "quia littus altius mari est." It seems sufficient to interpret it 'in defence of their ships.'

5. ἀμφὶ, 'about it,' vii. 449. The next verse occurred vii. 450, and it is perhaps interpolated here. The construction is sufficient without it, *τάφρον (ἐποίησαντο) ὄφρα κ.τ.λ.* As the verse stands, ὄφρα must refer to *δόσαν*, 'they had omitted to give hecatombs to the gods, that it (the rampart) might protect the ships and the booty,' unless (with Spitzner) we regard οὐδὲ—*ἑκατόμβας* as a

parenthesis, which seems a less natural construction.

7. ληίδα, the booty which the Greeks had collected by raids on the Troad, &c.

8. θεῶν δὲ κ.τ.λ. 'But (on the contrary) it had been made against the will (or without the favour) of the immortal gods; for which reason it did not long remain entire' (lit. 'it was not also for a long time firm,' i. e. though strong in its construction).

11. ἔπλεν, an unique form, which appears to be an epic aorist following the analogy of *ἐπλετο* (i. 415). Compare *πέφηνεν*.—*ἔμπεδον*, Schol. Ven. *ἐν τῷ πεδίῳ κείμενον καὶ μὴ ἀλείψων*.

14. λίποντο, 'had survived.' The sense is, *Αργεῖων δὲ πολλοὶ μὲν ἐδάμησαν, οἱ δὲ λίποντο*.—*πέρθετο*, *ἀντὶ ἀορίστου ἐπορθήθη*, Schol. Here we may notice a very clear allusion to the ancient poems which we have been used to consider 'Cyclic' or post-Homeric, the *Ἰλίου πέρος* and the *Νόστοι*. It seems impossible to explain the fact, unless by supposing that the compilation of the *Iliad* as we have it is later than those poems, or that the passage has been interpolated by rhapsodists.

17. μητιάσθαι, like *εὐχέσασθαι*, ἀγο-

τείχος ἀμαλδύναι, ποταμῶν μένος εἰσαγαγόντες  
 ὄσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν, 20  
 Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδίος τε  
 Γρήνικός τε καὶ Αἴσηπος διός τε Σκάμανδρος  
 καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια  
 κάππεσον ἐν κονίησι καὶ ἡμιθέων γένος ἀνδρῶν.  
 τῶν πάντων ὁμόσε στόματα τράπε Φοῖβος Ἀπόλλων,  
 ἐνήμαρ δ' ἐς τεῖχος ἤ ῥόον· ἦε δ' ἄρα Ζεὺς 25  
 συνεχές, ὄφρα κε θάσσον ἀλίπλοα τείχεα θεῖη.  
 αὐτὸς δ' εἰνοσίγαιος ἔχων χεῖρεσσι τρίαίwan  
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπεν  
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,  
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἐλλήσποντον, 30

ῥᾶσθαι, ἐδριάσθαι, ἰσχανᾶσθαι, στιχᾶσθαι, στρατᾶσθαι, is a form of verb well adapted to the epic metre in the infinitive, with the double α, as *συμμητιάσθαι* in x. 197, or in the imperfect with the double ο, as in the next line to that just quoted, *εδριόωντο*, inf. 38, *ισχανόωντο*. The sense in all is 'to take part in' some action.—*Ποσειδάων κ.τ.λ.*, because, as he and Apollo had built the walls of Troy, they were jealous of what might seem to posterity a superior work raised by the Grecians. Cf. vii. 445—453.—*ἀμαλδύναι*, see vii. 463.

19. *Ἰδαίων ὀρέων*. Schol. τῶν ἀκρωρείων τῆς Ἰδῆς, Δεκτοῦ καὶ Γαργάρου καὶ Φαλάκρας.—The enumeration of rivers which follows closely resembles that in Hes. Theog. 340—342, and indeed it can hardly claim to be a passage of genuine antiquity. It is evident that the poet entertained the idea that all these rivers, real or imaginary, were supernaturally turned upon the Grecian camp, so as to wash it into the sea; and this is too far-fetched a conceit, which rather suggests the invention of a rhapsodist.

22. *ἴθι*. The Schol. refers this only to the Simois; Heyne to both it and the Scamander; "ad quem Simoentem et Scamandrum multi occubuerant." And it seems probable that the poet is describing the battle-field that lay between these two rivers.—*βοάγρια*, shields made from *βοές ἀγριαί*, or from *βοῶν ἀγριαί*, (*βοῦν εαυυίης*, Heyne.) Hesych. *βοάγρια ἰάσπις*. The Scholiasts give both de-

rivations.

23. *ἡμιθέων*, which is once only used in Hesiod, Opp. 160, does not again occur in Homer; and this may be taken as an additional evidence against the genuineness of the passage.

24. *ὁμόσε*, in one direction.—*ῥόον*, the united current.

26. *ἀλίπλοα*, washed into and over by the waves. The rain from above assisted the force of the streams in dissolving the earth-work and carrying it away into the sea.

28. *ἡγεῖτο*, led the way in the work of demolition, viz. as if heading a party of pioneers. The more solid materials, as stones and faggots, the poet represents as dislodged by the trident of Poseidon. The whole description was perhaps suggested by the natural changes in the coastline, which is known to have altered very considerably; the object being to account for the absence of all traces of a camp at the time the poet wrote.—*κύμασι*, Schol. εἰς κύματα,—a remarkable construction. Rather, perhaps, *κύμασι φορεῖσθαι*. 'From their places (he moved them), and sent them (to be carried away) by the waves.'—*τὰ θέσαν*, 'which they had laid with so much manual toil and labour.'

30. *λεία*, viz. τὰ τείχεα or θεμεῖλια, he made all smooth along the rapidly-flowing Hellespont, and covered over again the wide shore with sand, after obliterating every trace of the wall.

αὐτις δ' ἥϊονα μεγάλην ψαμάθοισι κάλυψεν,  
 τείχος ἀμαλδύνας· ποταμούς δὲ τρέψε νέεσθαι  
 κῆρ ῥόον, ἧ̄ περ πρόσθεν ἱεν καλλίρροον ὕδωρ.

ὡς ἄρ' ἔμελλον ὄπισθε Ποσειδάων καὶ Ἀπόλλων  
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει

35

τείχος εὐδμητον, κανάχιζε δὲ δούρατα πύργων  
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες

ιγυσὶν ἐπι γλαφυρῆσι ἐελμένοι ἰσχανόωντο,  
 Ἔκτορα δειδιότες, κρατερὸν μῆστωρα φόβοιο  
 αὐτὰρ ὁ γ', ὡς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλη.

40

ὡς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρητήρῃσιν  
 κάπριος ἢ ἔων στρέφεται σθένει βλεμαίωνων,

οἱ δὲ τε πυργηδὸν σφείας αὐτοὺς ἀρτύναντες  
 ἀντίον ἴστανται, καὶ ἀκοντίζουσι θαμείας

αἰχμάς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλμιον κῆρ  
 ταρβεί οὐδὲ φοβεῖται, ἀγρηροῖή δέ μιν ἔκτα·

45

ταρφέα τε στρέφεται στίχας ἀνδρῶν περητίζων·  
 ὀππῃ τ' ἰθύσῃ, τῇ εἰκούσι στίχες ἀνδρῶν

33. κῆρ, καὶ (κατὰ) ῥόον, he turned the rivers back to flow in their natural course.—ἱεν, ἴεσθαι, viz. οἱ ποταμοί. So Hesychius. Cf. Pind. Isthm. i. 25, καὶ λιθίνους ὅποτε δίσκοις ἱεν.

34. ὄπισθε, in after times, opposed to τότε δε, which reverts to the present action.—ἐνοπή, see iii. 2.—δεδήει, ii. 93.—δούρατα πύργων, 'the planks (or door-timbers, σάνδες) gave a hollow booming sound when struck' by the missiles.

37. μᾶστιγι δαμῆραι is a figure from the treatment of captives or slaves. Cf. xiii. 812, ἀλλὰ Διὸς μᾶστιγι κακῇ ἐδάμηνεν Ἀχαιοί. Aesch. Agam. διπλῆ μᾶστιγι τῆν Ἀρης φιλεῖ.—ἐέλμενοι (εἶλεν), hemmed in, forced into a straight, or narrow ground. This verse somewhat resembles v. 89, τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργυμένα ἰσχανόουσιν. Cf. i. 409, ἀμφ' ἅλα ἔλσαι Ἀχαιοῦς. xviii. 287, ἧ οὐτω κεκορησθε ἐέλμενοι ἐνόθοι πύργων; xxiv. 662, οἶσθα γὰρ ὅς κατὰ ἄστυ ἐέλμεθα. The Greeks had now retired behind their rampart for protection, and were being, as it were, detained there, afraid to face the raging Hector, who is now, like a whirlwind, carrying every thing before him.

39. μῆστωρα. See iv. 328.—ἴσος

ἀέλλη, xi. 297. inf. 375.

42. στρέφεται, turns this way and that, viz. to find a passage through the men who surround him. The comparison seems a little inaccurate in this, that Hector is trying to get *in*, the beast to get *out*. But perhaps the poet is thinking rather of a rank that faces, than a circle that encloses, the beast. Some would evade the difficulty by supposing Hector to go to and fro among his own men, thus confining the simile to the movements from place to place, i. e. making στρέφεται in 42 correspond to ἀν' ὁμιλον ἰών in 49.—βλεμαίωνων, see viii. 337.

43. πυργηδὸν, having formed themselves into a compact body like a tower. Cf. inf. 86. iv. 334, ὅποτε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν Τρώων ὀρμησεῖ. Inf. 333, πάτηθεν δ' ἀνὰ πύργον Ἀχαιῶν.

46. φοβεῖται, Schol. φεύγει.—ἔκτα, cf. xvi. 753, ἐῖ δέ μιν ὤλεσεν ἀλκή. The next distich, in which στίχες ἀνδρῶν is awkwardly repeated, may have been an interpolation. The description should have ended with the death of the boar. Besides, στρέφεται had already occurred, sup. 42.

ὡς Ἐκτωρ ἂν ὄμιλον ἰὼν ἐλλίσσῃ ἑταίρους  
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50  
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρω  
 χεῖλει ἐφισταότες· ἀπὸ γὰρ δευδίσσετο τάφρος  
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι  
 ῥηιδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν  
 ἕστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσιν 55  
 ὀξέειν ἠρήρει, τοὺς ἕστασαν νῆες Ἀχαιῶν  
 πυκνοὺς καὶ μεγάλους, δηῖων ἀνδρῶν ἄλεωρῆν.  
 ἔνθ' οὐ κεν ρέα ἵππος εὐτροχον ἄρμα τιταίνων  
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσιν.  
 δὴ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς 60  
 “Ἐκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,  
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.  
 ἢ δὲ μάλ' ἀργαλήν περάαν· σκόλοπες γὰρ ἐν αὐτῇ  
 ὀξέες ἐστᾶσιν, προτὶ δ' αὐτοὺς τείχος Ἀχαιῶν.  
 ἔνθ' οὐ πῶς ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65

49. ἐλλίσσετο, 'entreated them.' Most editors have εἰλίσσεθ', *huc illuc versabatur*; but it is thus necessary to make ἑταίρους dependent on ἐποτρύνων, which is a less natural syntax.—οὐδέ, ἀλλ' οὐκ ἤβελον ἵπποι διαβαίνεον.

52. δευδίσσετο, cf. ii. 190. iv. 184. θάρσει, μηδέ τι πῶ δευδίσσεο λαὸν Ἀχαιῶν.—σχεδόν, i. e. οὔσα, 'which was not near (in its banks) to leap over, nor easy to pass through.' Schol. πηδᾶν μὲν γὰρ τὸ πλάτος, διελθῆν δὲ εἰργε τὸ βάθος. Heyne regards σχεδόν as = ἐκ τοῦ σχεδόν, *comitibus*. But there is no point in this, as all leaps are made as near as may be to the object.

54. κρημνοὶ, the mounds of earth on both sides seemed as it were to overhang the trench, or cover it over. Cf. xv. 356, ρεῖ ὄχθας καπέτοιο βαθείης ποσσὶν εῖρειπων. So κατρηφές κύμα, 'an arching wave,' Od. v. 367. πέτραι ἐπηρεφέες ib. x. 131. xii. 59. This mention of the two high banks refers only to περῆσαι. Schol. ἀμφοτέρωθεν· ὥστε μήτε τὴν κατάβασιν ῥαδίαν εἶναι, μήτε τὴν ἔκβασιν.

55. ὑπερθεν, either 'on the top,' or (with Heyne) 'on the inner side of the trench.'—ἠρήρει, i. e. ἡ τάφρος.—ἕστασαν, here for ἕστησαν, 'had set.'

58. ἔνθα, there, viz. where they stood hesitating, sup. 52. 'There no horse, drawing a well-wheeled car, could easily enter the trench (viz. περῆσαι, sup. 53), and even on foot they felt anxious doubts whether they would accomplish it.' For the Ionic contraction (common in Herodotus) from μενοίνων, see on vii. 421. Inf. xiii. 79, μενοίνω δὲ καὶ οἷος Ἐκτορι—μάχεσθαι. The common rendering here is, 'but the foot-soldiers were eager to attempt it.' Mr. Hayman (Append. A, p. xviii, to Od. vol. i.) observes, "If the πεζοὶ were speaking, they would say, 'we are considering εἰ τελέομεν, whether we shall, i. e. can accomplish it.'"

60. εἶπε, προσεῖπε, as v. 170. inf. 210.

62. ἐλαύνομεν, we are proposing to drive.

63. ἐν αὐτῇ, viz. ὑπερθεν, sup. 55. As these stakes are said to be next to the wall, they can hardly mean 'stuck down in the ditch.' The meaning is, that in attempting to get over it they would be met by the palisade on the inner bank, and the mound of the rampart so close to it as to form almost a double line of fence.

65. ἔνθα, as sup. 58, 'there,' i. e. in

ἱππεῦσι· στείνοσ γάρ, ὅθι τρώσσεσθαι ὀίω.  
 εἰ μὲν γὰρ τοὺσ πάγχυ κακὰ φρονέων ἀλαπάξει  
 Ζεὺσ ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,  
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,  
 νωνύμνοσ ἀπολέσθαι ἀπ' Ἄργεοσ ἐνθάδ' Ἀχαιοῦσ· 70  
 εἰ δὲ χ' ὑποστρέψωσι, παλιῶξισ δὲ γένηται  
 ἐκ νῆων καὶ τάφρω ἐνιπλήξωμεν ὀρυκτῆ,  
 οὐκέτ' ἔπειτ' ὀίω οὐδ' ἄγγελον ἀπονέεσθαι  
 ἄσφορρον προτὶ ἄστυ ἐλιχθέντων ὑπ' Ἀχαιῶν.  
 ἀλλ' ἄγεθ', ὡσ ἂν ἐγὼ εἶπω, πειθώμεθα πάντεσ. 75  
 ἴπποσ μὲν θεράποντεσ ἐρκύνκτων ἐπὶ τάφρω,  
 αὐτοῖσ δὲ πρυλέεσ σὺν τεύχεσι θωρηχθέντεσ  
 Ἔκτορι πάντεσ ἐπώμεθ' ἀολλέεσ. αὐτὰρ Ἀχαιοί  
 οὐ μείνουσ', εἰ δῆ σφιν ὀλέθρου πείρατ' ἐφήπται."  
 ὧσ φάτο Πουλυδάμασ, ἄδε δ' Ἔκτορι μῦθοσ ἀπήμων, 80  
 αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε.

such a position, or under such circumstances.—*στείνουσ γάρ*, for the space (between the ditch and the wall) is a narrow margin, where the attacking party are sure to be wounded by missiles from the wall.

67—70. *εἰ μὲν γάρ κ.τ.λ.* The sense appears to be, 'For if Zeus means mischief and is for utterly destroying these invaders, and is bent upon assisting the Trojans,—why, I truly should be glad if this were to happen (and the sooner the better), that the Achaeans should perish ignominiously here away from Argos; but if they should turn us, and a chasing of us back again from the ships should ensue, and we should get hampered in the trench that has been dug, I do not think that after that even a messenger will get back to the city to report that we have been routed by the Achaeans.' Polydamas, as usual, takes the side of caution against his rash and impetuous relation Hector, but he guards against any suspicion of favour towards the Greeks by wishing them every ill-luck. (Similarly in *Ar. Ach.* 509, Dicaeopolis commences his attack on the Athenian policy by saying *ἐγὼ δὲ μισὸ μὲν Δακεδαίμονιοσ σφόδρα, κ.τ.λ.*)—*πάγχυ* (*v. 24*) *ἀλαπάξει, funditus perdere vult*; Hesych. *παντελοσ*.—*ἴετα*, *προθυμείτα*, *id.*

70. *νωνύμνοσ*. Like *ἀπάλαμοσ, δίδομοσ* (*Pind. Ol.* iii. 35), *ἀτέραμοσ* compared with *ἀτέραμόν*, the *v* results from the doubled pronunciation of *μ*, an example of which we have even in tragedy, *Ἰππομέδοντοσ σχήμα*, *Aesch. Theb.* 488.—*ὑποστρέψωσι*, 'shall have turned us back.' So *ἐξ ὑποστροφῆσ* is 'at the turn,' *Soph. El.* 725. *Sup. v.* 505, *ὑπὸ δὲ στρέφον ἠρῶσ, οχῆτεσ*.—*παλιῶξισ*, *Schol.* *παλιν διώξισ, ὅταν μεταβαλλόμενοι διώκωσιν οἱ διωκόμενοι*. *Od.* xv. 69, *ἐκ τοῦ δ' ἂν τοι ἔπειτα παλιῶξιν παρὰ νῆων αἰὲν ἐγὼ τεύχομι διαμπερέσ*. On the long *ι* (naturally short, as in *διώκειν*) see *i.* 205.

72. *ἐνιπλήξωμεν*, 'get caught in,' as birds are said to be caught in a snare, when *ἔρκει ἐνιπλήξωσιν*, *Od.* xxii. 469.

74. *ἐλιχθέντων*, *Schol.* *ἡμῶν κυκλόθεντων ὑπὸ τῶν Ἀχαιῶν*. *As* λόγοι *τινοσ, βάξισ τινοσ, &c.*, so *ἀργελοσ τινοσ* means 'one who brings news about a person.' And here *ἐλιχθέντων* seems to mean *ὑποστραθέντων*, *sup.* 71. More commonly this is translated 'through (or from) the Achaeans who have rallied against us.' So *ii.* 334, *ἀμφὶ δὲ νῆεσ σπερδαλεὼν κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν*.

76, 77. Nearly the same distich occurred *xi.* 48, 49.

79. *εἰ δῆ*, 'if really,' viz. as hinted *sup.* 67.—*ἐφήπται*, see *vii.* 402.



οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθοντο,  
 ἄλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα διόν.  
 ἡνιόχῳ μὲν ἔπειτα ἔῳ ἐπέτελλε ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρुकέμεν αὐθ' ἐπὶ τάφρῳ· 85  
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἄμ' ἡγεμόνεσσιν ἔποντο.  
 οἱ μὲν ἄμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,  
 οἱ πλείστοι καὶ ἀριστοὶ ἔσαν, μέμασαν δὲ μάλιστα  
 τείχος ῥηξάμενοι κούλης ἐπὶ νηυσὶ μάχεσθαι. 90  
 καὶ ὄσφιν Κεβριόνης τρίτος εἶπετο· πὰρ δ' ἄρ' ὄχεσφιν  
 ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἔκτωρ.  
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,  
 τῶν δὲ τρίτων Ἐλενος καὶ Δηίφοβος θεοειδής,  
 νῆε δύω Πριάμοιο· τρίτος δ' ἦν Ἄσσιος ἦρως, 95  
 Ἄσσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
 αἰθωνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.  
 τῶν δὲ τετάρτων ἦρχεν εὖς πάϊς Ἀγχίσαιο  
 Αἰνεΐας, ἅμα τῷ γε δύω Ἀντήγορος νῆε,  
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100  
 Σαρπηδὼν δ' ἡγήσατ' ἀγακλειῶν ἐπικούρων,  
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήιον Ἀστεροπαῖον·

82. οὐδὲ μὲν κ.τ.λ., 'nor did the other Trojans (when they saw their leader dismount) continue to assemble on their chariots.' Cf. sup. 50. For ἡγερέθοντο (imperf.) see ii. 304.

86. διαστάντες, dividing into separate bodies and putting themselves into close order; cf. sup. 43, πυρρηδὼν σφέας αὐτοὺς ἀρτύναντες. Hesych. παρασκευάσαντες, συντάξαντες.

89. οἱ πλείστοι κ.τ.λ. The largest part, as well as the most warlike and therefore most eager for the fight, followed Hector and Pulydamas the brave (or comely). These were the genuine ἱλῆεις, viz. τοὶ Ἰλῖφ ἐγγεγάασιν, vi. 493. Cf. ii. 817, ἅμα τῷ γε (Ἔκτορι) πολὺ πλείστοι καὶ ἀριστοὶ λαοὶ θωρήσσοντο. The root of ἀριστος (Far, war) shows that the meaning is 'bravest' rather than 'best-born'; but these two qualities the Greeks regarded as inseparable.

91. τρίτος. Beside Hector and Pulydamas, Cebriones, the charioteer of Hector (xi. 521), went as a leader of

the first division. In place of him therefore, as his services were required for this more important duty, Hector left an inferior man as a substitute. It will be observed that each company had *three* leaders; a provision, perhaps, like that described in Thucyd. iv. 38, on which Arnold remarks, "The Lacedaemonians usually appointed three staff officers, as they may be called, on any detached service, whose order of succession was regularly fixed; so that if any accident happened to the first, the second might take the command in chief, and so the third, if necessary."

93. τῶν ἐτέρων. Schol. τοῦ δευτέρου τάγματος.

96, 97. This distich occurred ii. 838, 839.

99, 100. Nearly the same distich as in ii. 822, 823.

102. Γλαῦκον. In an early and very fine Greek vase from Camirus, in the British Museum (Case 15, No. 25.)

οἱ γάρ οἱ εἶσαντο διακριδὸν εἶναι ἄριστοι  
 τῶν ἄλλων μετὰ γ' αὐτόν· ὃ δὲ πρέπε καὶ διὰ πάντων.  
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκῆσι βόεσσιν, 105  
 βᾶν ῥ' ἰθὺς Δαναῶν λελημημένοι, οὐδ' ἔτ' ἔφαντο  
 σχήσεσθ' ἄλλ' ἐν νησὶ μελαίνησιν πεσέεσθαι.  
 ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι  
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·  
 ἀλλ' οὐχ Ὑρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110  
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,  
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῆσιν  
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας,  
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν  
 ἀψ' ἀπονοστήσειν προτὶ Ἴλιον ἡγεμόεσσαν 115  
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν  
 ἔγχει Ἴδομενῆος ἀγαυοῦ Δευκαλίδαιο.

Hector is represented standing by his chariot, which has four horses, and into which Cebriones has mounted, while Glaucus stands on the other side. The three names are written respectively above the figures in archaic characters. There seems no combination in the *Iliad* to which this scene could refer, except the present; but it does not fully suit our present text.

103. διακριδὸν ἄριστοι, i.e. διαφερόντως, διαπρεπόντως. It is remarkable that this combination occurs in Herod. iv. 53, Βορσθένους—ὅς ρομάς τε καλλίστας καὶ ενκομδεστάτας κτήρεσι παρέχεται, ἰχθύας τε ἀρίστους διακριδὸν καὶ πλείστους.

104. This verse contains a notable eulogy of Sarpedon, — a character not mentioned in the Greek tragedies, and only once in Pindar, *Pyth.* iii. 112. Νέστορα καὶ Δύκιον Σαρπηδόν', ἀνθρώπων φάτις, ἐξ ἐπέων κελαδενῶν, τέκτονες οἶα σοφοὶ ἄρμισαν, γινώσκωμεν. *Ar. Nub.* 622, ἦνικ' ἂν πενθῶμεν ἦ τὸν Μείμον' ἢ Σαρπηδόνα.

105. ἄραρον, Schol. ἐφραζαν, ἐπύκνωσαν, ὤπλισαν. "Pro araron τὰς ἀσπίδας ἀλλήλων, ἐπ' ἀλλήλους, *clipeos conseratos manibus antese tenebant.*" Heyne. "When they had joined themselves together by their shields of wrought ox-hide."—τυκῆσι, Schol. ταῖς εἰργασμέναις βύρσαις, λέγει δὲ ταῖς ἀσπίσιν. Cf. τυκτὸν κακόν, v. 831. So βᾶν ἀγα-

λέην, vii. 238. βόας αἶας, inf. 137. βόης αἶησι στερεῆσι, xvii. 493. ἀσπίδες ὠμοβοῖραι, Herod. vii. 76.

106. ἔφαντο κ.τ.λ. "They flattered themselves that they (the Greeks) would no longer stop, but would fall back on their sable galleys." "*Expectabant fore, ut Achivi non continerent se, non subsisterent, et loco manerent, sed fuga facta in navis irruerent.*" Heyne. That the subject is Δαναοῦς, appears from inf. 126. Compare ix. 235. xi. 811. xvii. 639. But, so far as the Greek goes, the subject might be the same as that of ἔφαντο, 'they declared they would not be withheld, but would fall upon the Grecian fleet.'

109. βουλῇ, viz. to let their horses be held, sup. 76.

111. αὐθι, 'there on the bank,' sup. 85. The next line, one would think, had better have been omitted; for it was the attempt to get near the ship, rather than the doing this, that is described. For the death of Asius see xiii. 385 seqq. The account of it is anticipated by the distich below, 116, 117, which is perhaps also an interpolation.

116. δυσώνυμος, see vi. 255. δυσώνυμοι νῆες Ἀχαιῶν, and Od. xix. 571, ἦδε δὲ ἦώς εἰσι δυσώνυμος κ.τ.λ.—Δευκαλίδαιο, as if from Δευκάλοιο, the father's name being Δευκαλίων, xiii. 461.

εἶσατο γὰρ νῶν ἐπ' ἀριστερά, τῇ περ' Ἀχαιοί  
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχρεσφιν·  
 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120  
 εὐρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,  
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἑταίρων  
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.  
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο  
 ὀξέα κεκληγῶτες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125  
 σχήσεσθ' ἀλλ' ἐν νησὶ μελαίνῃσιν πεσέεσθαι  
 νήπιοι. ἐν δὲ πύλῃσι δὴ ἀνέρας εὐρον ἀρίστους,  
 υἱὰς ὑπερθύμους Λαπιθάων αἰχμητῶν,  
 τὸν μὲν Πειριθόου υἱὰ κρατερόν Πολυπόιτην,  
 τὸν δὲ Λεοντήα βροτολογιῶ Ἴσον Ἄρηι. 130  
 τὼ μὲν ἄρα προπάρουθε πυλάων ὑψηλάων  
 ἔστασαν ὡς ὅτε τε δρύες οὔρεσιν ὑψικάρῃνοι,  
 αἷ τ' ἀνεμον μίμνουσι καὶ ἕτερόν ἡματα πάντα,  
 ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·  
 ὡς ἄρα τὼ χεῖρεσσι πεποιθότες ἦδὲ βίβῃφι 135

118. εἶσατο (εἶμι), he proceeded, viz. from his place among the other ἱππῆες, sup. 85, in a direction leftwards of the Grecian ships, to the point where the Achaeans used to re-enter their naval camp; for he expected to find the gates open there, and wide enough to admit a chariot.

120. διήλασεν, he drove them from the place whence he started to the gates; but not through the gates themselves.—πύλῃσιν, probably, as Heyne shows, the gate mentioned in vii. 339, which was on the left side of the naval camp, i. e. looking from the sea, or towards the promontory of Rhoeteum; cf. x. 113. xiii. 326. It was here that Hector afterwards learnt the destruction of the Trojans by the Greeks, xiii. 675.

121. ἐπικλίνειν, like the converse ἀνακλίνειν, 'to throw back,' v. 751, is 'to close'; the gate, ἐπιθελίαι ibid. Properly, 'leaning against' or 'applied to'; for the gate seems to have been double, i. e. of two leaves (δικλίδες, inf. 455) secured by strong cross-bars laid across each other, ἐπιμοιβοὶ sup. 456.

122. ἔχον, 'were holding them.' So xxi. 531, πεπταμένας ἐν χερσὶ πύλας ἔχετ' εἰς ὃ κε λαοὶ ἐλθῶσι προτὶ ἄστυ

πεφυζότες.

124. ἰθὺς φρονέων, as in xiii. 135, represents the more usual ἰθὺς μεμαώς. It is well rendered by Prof. Newman, "Thither with purpose straight he held his steeds."—ἔχε, ἤλαυνε, cf. iii. 263.

125. ἔφαντο, viz. Asius and his charioteer, according to Doederlein. Rather, perhaps, Asius and his followers, οἱ ἄμφι Ἄσιον inf. 137—139.—σχήσεσθαι, 'would be withheld, but would fall back on their ships,' i. e. be withheld from falling back. See sup. 107. ii. 175. ix. 235.

128. Λαπιθάων. See ii. 740—745.

132. ὑψικάρῃνοι suggests the gigantic stature of the Lapithae. Asius too was μέγας, inf. 136.—μίμνουσι, in reference to μίμνον in 136; the Lapithae stood as firm against the assaults of Asius as well-rooted trees do against the storms and the blasts.—ἕτερόν, because heavy rains would remove the soil and loosen ordinary trees. This fine simile is most poetically rendered by Virgil, Georg. ii. 291—297. Aen. ix. 677.—διηνεκέεσσι, extending far into the soil. A similar verse occurs Od. vi. 267, ῥυτοῖσιν λάεσσι κατωρυκέεσσ' ἀραρυῖαι.

μίμνον ἐπερχόμενον μέγαν Ἀσιον, οὐδὲ φέβοντο.

οἱ δ' ἴθυς πρὸς τεῖχος ἐδμήτων, βόας αἶας  
ὑψόσ' ἀνασχόμενοι, ἔκιον μέγαλῳ ἀλαλητῷ  
Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην  
Ἀσιῶδην τ' Ἀδάμαντα Θωῶνά τε Οἰνόμαόν τε.

140

οἱ δ' ἦ τοι εἴως μὲν ἐυκνήμιδας Ἀχαιοὺς  
ἄρνηον ἔνδον ἑόντες ἀμύνεσθαι περὶ νηῶν  
αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησαν  
Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,

145

ἐκ δὲ τὸ ἀίξαντε πυλάων πρόσθε μαχέσθην,  
ἀγροτέροισι σύεσσι εἰκότε, τῷ τ' ἐν ὄρεσσι  
ἀνδρῶν ἠδὲ κυῶν δέχαται κολοσυρτὸν ἰόντα,  
δραχμῷ τ' αἴσσουντε περὶ σφίσι ἀγνητον ὕλην,  
πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων  
γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔληται.

150

ὡς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινός  
ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,  
λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφι.

οἱ δ' ἄρα χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων  
βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων

155

137. βόας, see sup. 105.—ὑψόσε, viz. to ward off the missiles thrown down upon them from the walls.

141. εἴως μὲν, τέως μὲν, ὅτε μὲν. Hitherto, viz. till Asius had approached the gate, these Lapithae had been within the rampart, exhorting the Achaeans to fight for their ships; but when they saw the Trojans attacking and the Greeks shouting and panic-stricken, then they came outside of the gates, and fought as fiercely as two wild boars. The use of εἴως μὲν is very peculiar; and perhaps Doederlein is right in supplying an apodosis, like τέως ἐνδον ἦσαν. But the Schol. Ven. observes, εἴως, ἀπὸ τοῦ τέως γινέται, οἶον μέχρι τινός. So also Hesychius.

147. δέχαται, ἐκείριπντ: a technical term. See on iv. 107. The formation of this word, which must stand for δέχονται, is peculiar. The ν is changed into α, as in ἐπιτερορέφαται for νται, ii. 25; but the intervening vowel between the root and the termination is not required, unless the ν is retained; thus δεχ-νται cannot be pro-

nounced, and therefore δέχονται usually takes its place, though the ο is no genuine part of the verb-form. Cf. ἐπώγατο inf. 340.

148. δοχμῷ, aslant, λικριφίς αἶψας, Od. xix. 451. The rush of the wild boar is said to be sideways, in order to use more effectively his tusk.—ἀγνητον, they break and crush the underwood round them.—πρυμνὴν, πρέμνοθεν, πρόριζον, from its very roots. Cf. v. 292, τοῦ δ' ἀπὸ μὲν γλώσσαν πρυμνὴν τάμε χαλκὸς ἀτερφής.—ἐκτάμνοντες, see iii. 61. iv. 486.—κόμπος, xi. 417.

151. τῶν, of the Lapithae. The genitive may depend on either χαλκὸς or στήθεσσι.—ἄντην κ.τ.λ., "dum adverso corpore tela excipiunt," Heyne.

153. λαοῖσιν. Schol. τοῖς ἀπὸ τοῦ τεύχους ὄχλοις θαρροῦντες,—καθύπερθε, sc. οὐκιν or ἐσθήκωσιν.—βίηφι, their own might.

154. οἱ δὲ, the λαοὶ just mentioned.—βάλλον, sc. τοὺς ἀμφὶ Ἀσιον.—ἀμυνόμενοι, repelling them from (or, fighting in behalf of) &c. Cf. ix. 531, αμυνόμενοι Κανθῶνος ἐρανῆς.

νηῶν τ' ὠκυπόρων. νιφάδες δ' ὡς πίπτον ἔραζε,  
 ἄς τ' ἄνεμος ζαῖης, νέφεα σκίοεντα δονήσας,  
 ταρφεῖας κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ.  
 ὧς τῶν ἐκ χειρῶν βέλεα ῥέον, ἦμὲν Ἀχαιῶν  
 ἦδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἄμφ' αὖον αὐτέων 160  
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.  
 δῆ ῥα τότ' ὤμωξεν καὶ ὦ πεπλήγετο μηρῷ  
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἤυδα.  
 "Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο  
 πάγχυ μάλ'· οὐ γὰρ ἐγὼ γε φάμην ἦρωας Ἀχαιοῦς 165  
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.  
 οἷ δ' ὧς τε σφῆκες μέσον αἰόλοι ἠὲ μέλισσαι  
 οἰκία ποιήσονται ὀδῶ ἐπι παιπαλοέσση,  
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες 170  
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων,  
 ὧς οἷδ' οὐκ ἐθέλουσι πυλάων καὶ δυ' ἔοντες

156. πίπτον, viz. the λίθοι, which are often compared to snow or hail, e.g. Aesch. Theb. 201. Eur. Andr. 1129. Pind. Isth. iii. 35, τραχέα νιφάς πολέμοιο. Ib. iv. 50, ἀναριθμῶν ἀνδρῶν χαλαζᾶντι φόνω.

157. ζαῖης, 'boisterous,' 'brisk.' For δι-αζῆς, as ἀζήχης is probably for ἀδιεχῆς (iv. 433). Cf. Od. xii. 313, ἄρσεν ἐπι ζαῖῃν ἄνεμον νεφεληγερέτα Ζεῦς. Similar forms are εὐκραῖς, ἀκραῖς.

160. αὖον, a harsh dry sound, viz. the sound of a dry body breaking or snapping. So 'fragor aridus,' Virg. Georg. i. 357, 'sonus aridus,' Lucret. vi. 119. Inf. xiii. 409, καρφαλέον δέ οἱ ἀσπίς ἐπιθρέξαντος ἄνεον ἔγχεος. Ibid. 441, δὴ τότε γ' αὖον ἄνεον ἐρεϊκόμενος περὶ δουρῖ.—μυλάκεσσι, 'mill-stones,' i. e. stones equally large; but we must remember that, as in the 'querns' found near ancient habitations, these would only be small hand-mills. Cf. vii. 270, βαλῶν μυλοειδέῃ πέτρῳ. Virg. Aen. viii. 250, 'ramis vastisque molaribus instat.'

163. ἀλαστήσας, ὀχθήσας, vexed in spirit. Hesych. δεινοπαθήσας, σχετλιασῶν, χαλεπήσας, ἀγανακτήσας, δυσφορήσας. So xv. 21, ἡλάστεον δέ θεοὶ κατὰ μακρὸν Ὀλυμπον. From ἀλαστος (xxii. 261), properly, 'to be unforgetting.'

164. φιλοψευδῆς. A reproach to Zeus

for having falsely promised the Trojans success. See inf. 236. Heyne thinks "hoc ipsum, quod adhuc fortuna secunda usi erant Trojani, pro omine victoriae a Jove promissae acceperat."

166. σχήσειν, κατασχήσειν, ὑπομενεῖν, 'would withstand our might.'—ἡμέτερον, viz. including his followers, sup. 137.

167, 168. ὥστε—ποιήσονται. It is a peculiar idiom in Homer to use the subjunctive in comparisons, precisely as if he had said ὡς ὅταν &c. So ii. 474, ὡς τ' αἰτόλια πλατέ αἰγῶν αἰπόλοι ἄνδρες ῥεῖα διακρίνωσιν. ix. 323, ὡς δ' ὄρνις ἀπτήσι νεοσσοῖσιν προφέρῃσιν μάστακα. x. 183, ὡς δὲ κύνας περὶ μῆλα δυσωρήσασιν ἐν αὐλῇ. The explanation seems to be simply this, that the speaker contemplates a possibly contingent case.—μέσον αἰόλοι, movable or flexible in the middle, i. e. from the jointed thorax, as Buttmann explains it: but more probably from the alternate stripes of colour.—παιπαλοέσση, (xiii. 17.) steep and rocky, and so affording cavities for the nests which are not easily dug out.—μέοντες ἄνδρας, ὑπομένοντες,—θηρητῆρας, i. e. bee-hunters.—ἀμύνονται, μάχονται, as inf. 243, εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.

171. ὡς οἶδε, a repetition of οἷ δὲ sup. 167, viz. Polypoetes and Leon-

χάσασθαι πρὶν γ' ἢ κατακτάμεν ἢ ἄλωναί."'

ὡς ἔφατ', οὐδὲ Διὸς πείθεν φρένα ταῦτ' ἀγορεύων  
'Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

[ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν·  
ἀργαλέον δέ με ταῦτα θεὸν ὡς πάντ' ἀγορεύσαι·  
πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ  
λάινον. Ἀργεῖοι δέ, καὶ ἀχνύμενοί περ, ἀνάγκη

175

νηῶν ἤμύνοντο. θεοὶ δ' ἀκαχήατο θυμὸν  
πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν.  
σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δημοτήτα.]

180

ἔνθ' αὖ Πειριθόου υἱὸς κρατερὸς Πολυποίτης  
δουρὶ βάλεν Δάμασον κυνῆς διὰ χαλκοπαρήσου  
οὐδ' ἄρα χαλκείῃ κόρυσ ἔσχεθεν, ἀλλὰ διαπρὸ  
αἰχμῇ χαλκείῃ ῥῆξ' ὀστέον, ἐγκέφαλος δέ  
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.

185

αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.

υἱὸν δ' Ἀντιμάχιο Λεοντεύς ὄζος Ἄρῃος  
Ἰππόμαχον βάλε δουρὶ, κατὰ ζωστήρα τυχῆσας.

190

αὐτὶς δ' ἐκ κολεοῦ ἐρυστάμενος ξίφος ὀξύ  
Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὄμιλου,  
πλήξ' αὐτοσχεδίην· ὃ δ' ἄρ' ὕπτιος οὐδεῖ ἐρείσθη  
αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην  
πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρη.  
ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα,

195

teus, the Lapithae, sup. 130. So τῶν  
—ὡς τῶν, inf. 278.—καὶ δύο, even  
though only two.—κατακτάμεν κ.τ.λ.,  
"aut caedere hostem aut caedi,"  
Heyne.

173. οὐ πείθε, as if he had just said  
ὦ Ζεῦ, ὅς τοι σὺ χάσασθαι.

174. 'Ἐκτορι γάρ. See inf. 236. Zeus  
had resolved to give honour to Hec-  
tor, and therefore decreed that he,  
and not Asius, should storm the  
rampart. Cf. inf. 453 seqq.

175—181. These verses were re-  
jected by the Alexandrine critics,  
and are excluded by Bekker.

182. Leaving the fate of Asius un-  
decided till xiii. 384 seqq.

185. ἐγκέφαλος κ.τ.λ. See xi. 97.

188. ὄζος, 'a helper,' connected  
with ἀοσσητήρ, xv. 735. Hesych. ὁ

κλάδος τοῦ πολέμου, ὁ πολεμικός. An-  
other son of Antimachus, Hippo-  
chus, is mentioned in xi. 122, together  
with Peisander. Heyne supposes  
Hippomachus was the third son.—  
τυχῆσας, see iv. 106. v. 579.

192. αὐτοσχεδίην, viz. πληγὴν, a blow  
in close conflict. Cf. v. 830, τῦπον δὲ  
σχεδίην, and compare σχεδὸν with  
αὐτοσχεδόν.

193. Ἰαμενὸν καὶ Ὀρέστην, followers  
of Asius, sup. 139.

195. The action reverts to sup. 107,  
at which point the episode inter-  
vened of the enterprise of Asius and  
his followers.—οἱ, here for οὗτοι, in  
the next two verses is the relative,  
while in 199 it is again the demon-  
strative.—κούροι, 'the fighting men,'  
sup. 89. See on i. 470. iv. 315. It is

τόφρ' οἱ Πουλυδάμαντι καὶ Ἔκτορι κούροι ἔποντο,  
οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
τεῖχός τε ρήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,  
οἷ ῥ' ἔτι μερμηρίζον ἐφεσταότες παρὰ τάφρῳ.  
ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαώσιν, 200  
αιετὸς ὑψιπέτης ἐπ' ἄριστερὰ λαὸν ἔεργων,  
φουινήντα δράκοντα φέρων ὀνύχεσσι πέλωρον  
ζώων, ἔτ' ἀσπαίροντα. καὶ οὐ πω λήθετο χάρμης·  
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρήν  
ιδνωθεὶς ὀπίσω. ὃ δ' ἀπὸ ἔθεν ἦκε χαμάζε 205  
ἀλγῆσας ὀδύνησι, μέσῳ δ' ἐνὶ κάμβαλ' ὀμίλῳ,  
αὐτὸς δὲ κλάγξας πέτετο πνουῆς ἀνέμοιο.  
Τρῶες δὲ ρίγησαν, ὅπως ἴδον αἰόλον ὄφιν  
κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.  
δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς 210

clear that this word in Homer represents a *class*, opposed to the *χερῆες* or working men. It is often associated with *ἄριστοι*, as in *Od. viii. 35, 36*, and also *ibid. ii. 96* compared with 51.

199. *μερμηρίζον*, were doubting, hesitating, whether to proceed or to go back (*sup. 59*). It appears from this verse that no further movement had been made by the first of the five divisions since the division into five bodies of infantry had been adopted, *sup. 87*.

200. *ἐπῆλθε, supervenerat*: an omen had appeared to them when they were making up their minds to cross the foss.—*ἐπ' ἀριστερὰ*, 'on the left,' i. e. checking the movements of the Trojan host in that direction, or by appearing in that direction, (the left side being an unfavourable omen, cf. *inf. 219*.) *Schol. Ven. συναπτέον ἐπ' ἀριστερὰ λαὸν ἔεργων. Schol. Vict. τὸ ἔεργων ἀντὶ τοῦ κωλύων· οἱ δὲ, ἐπ' ἀριστερὰ ἔεργων, ἀφορίζων ἐπὶ τὰ ἀριστερὰ μέρη τῶν λαῶν.* Heyne, with some of the ancient commentators, construed *ἐπ' ἀριστερὰ ἐπῆλθε, a laeva volavit*; others explained it, 'dividing, or marking off, the host on the left,' viz. of itself, by appearing in the middle. The part thus divided off would be under an unlucky omen. The combination *ἐπ' ἀριστερὰ* is common, and may be compared with *ἐπιδέξια, ἐνδέξια*.

202. *φουινήντα*, either *δαφουινὸν* (*ii. 308*), or, with the *Schol. ἤμαγεμόνον. Pind. Nem. iii. 80*, ἔστι δ' αἰετος ὠκὺς ἐν ποτανοῖς, ὃς ἐλαβεν αἶψα, τηλόθε μεταμαϊόμενος, *δαφουινὸν ἄγραν ποσίν.*—*πέλωρον, immanem*, of huge size, portentous.—*λήθετο, Schol. ὁ δράκων, καίτοι ἤδη λελωρημένος.*

204. *αὐτὸν*, viz. the serpent, held in the eagle's talons, dealt it a sharp blow on the neck, by coiling backwards.—*ιδνωθεὶς*, cf. *ii. 266*, ὃ δ' *ιδνώθη. xiii. 618*, *ιδνώθη δὲ πεσών. Od. viii. 375*, *τὴν ἕτερος ῥίπτασκε ποτὶ νέφθα σκίοεντα ιδνωθεὶς ὀπίσω.*

206. *ἀλγῆσας*. Cf. *v. 85*, *ἀλγῆσας δ' ἀνέπαλτο. Virg. Aen. xii. 254*, 'donec vi victus, et ipso Pondere defect, praedamque ex unguibus ales Projecit fluvio, penitusque in nubila fugit.' See also *ibid. xi. 751–756. Aesch. Cho. 240. Ar. Equit. 208.*—*κλάγξας*, in allusion to the *hawk* or *yeep* of an eagle, which closely resembles that of a dog. Cf. *Aesch. Ag. 48. Soph. Ant. 112*.

208. *αἰόλου*, 'particoloured,' marked with alternate bands or patches. So *αἰόλος δράκων ἐλικτός, Soph. Trach. 11*. See *sup. 167*.—*ὄφιν*, pronounced *ὄφιν*, as *πίφανσκε* was *πίπφανσκε, x. 478*.—*Διὸς τέρας*, because the omen implied, that as the snake gained the victory, and effected its escape even from the very grasp of the conqueror, so the Greeks would prevail even when their defeat seemed certain.

“Ἐκτορ, αἰεὶ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν  
 ἐσθλά φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ εἰκεν  
 δῆμον ἔοντα παρέξ ἀγορευόμεν, οὔτ' ἐν βουλῇ  
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·  
 νῦν αὖτ' ἐξέρω ὡς μοι δοκεῖ εἶναι ἀριστα.

215

μη' ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.  
 ὧδε γὰρ ἐκτελέεσθαι ὀιομαι, εἰ ἐτεόν γε  
 Τρωσὶν ὄδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,  
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔργων,  
 φοινήεντα δράκοντα φέρων ὀνύχισσι πέλωρον  
 ζώων· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκ' ἰκέσθαι,  
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσι ἐοῖσιν.

220

ὧς ἡμεῖς, εἴ περ τε πύλας καὶ τείχους Ἀχαιῶν  
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,  
 οὐ κόσμῳ παρὰ ναῦφιν ἔλευσόμεθ' αὐτὰ κέλευθα·  
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὐς κεν Ἀχαιοί  
 χαλκῷ δρώσουσιν, ἀμνύομενοι περὶ νηῶν.

225

211. αἰεὶ μὲν κ.τ.λ. 'Hector, I know not how it is, but you ever find fault with me in debates, when I intend only what is good; for in your opinion it is not even reasonable that one of the people should speak a word beside your views, either in council or in war, but (you expect) that he should always support your authority.' Sup. 61, 80, Hector had even accepted Pulydamas' advice; and the latter seems now emboldened to speak by his former views appearing to be just.

213. Hesych. δῆμον ἔοντα· δημότην, καὶ ἓνα τῶν πολλῶν. Aesch. Frag. οὔτε δῆμος οὔτ' ἔτης ἀνὴρ. The supreme authority of a king in council was an admitted fact; but there is some slight tone of irony or reproach in the remark.—παρέξ, Schol. παρὰ τὸ δεῖον καὶ κελευόμενον πρᾶσσειν. Cf. Od. iv. 348, ταῦτα δ' ἄμ' εἰρωτᾷς καὶ λίσσασαι, οὐκ ἂν ἔγωγε ἄλλα παρέξ εἰποίμι παρακλῶν. Ib. xxiii. 16, τίπτε με λωβείεις—ταῦτα παρέξ ἐρέουσα;

215. νῦν αὖτ', nunc autem.—ἴομεν, ἴομεν. In ix. 625 the initial *ε* is long from its position in the verse.

218. Τρωσὶν is emphatic: 'if, as I believe, this omen was sent to warn us Trojans, and was an unfavourable

one, by its appearing on the left,' &c. 221. ἄφαρ κ.τ.λ., 'but suddenly dropped it before it had reached its own dear nest, and did not succeed in carrying it to its young brood.' Cf. Aesch. Cho. 242, οὐ γὰρ ἐπέληξ θῆραν πατρῶϊαν προσφέρειν σκηνημασιν.

223. εἴπερ τε, 'even though; if' and καὶ ῥηξόμεθα κ.τ.λ. See vii. 117,—ὄν καὶ κόσμῳ, 'not in good order (but with broken lines) shall we return from the ships the same way as we came.' Even if, he says, as the eagle captured the snake, so we should gain a success over the Greeks; yet we may meet with a sudden reverse, even as the snake got free from its adversary's grasp.—παρὰ ναῦφιν, lit. 'from by the ships.' The locative termination denotes the place where, and the preposition the subsequent departure from it. So ἀπὸ νεωρήφιν, viii. 300.—αὐτὰ, = τὰ αὐτὰ, cf. vi. 391. This predicted rout is described in xvi. 366 seqq.

226. οὐς κεν δρώσουσιν (al. δρώσωσιν) is not an Attic idiom, but is precisely represented by the Latin *quos occident*. The future, perhaps, gives a tone of greater certainty to a contingent event; see however on ix. 121.



ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφει θυμῷ  
εἰδείη τεράων καὶ οἱ πειθοίατο λαοί."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ 230

"Πουλύδαμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις  
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,

ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,

ὃς κέλει Ζητὸς μὲν ἐριγδούποιο λαθέσθαι 235

βουλέων, ἅς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·

τὴν δ' οἰνοῖσι τανυπτερύγεσσι κελεύεις

πείθεσθαι, τῶν οὗ τι μετατρέπομ' οὐδ' ἀλεγίζω,

εἴ τ' ἐπὶ δεξιῖ ἴωσι πρὸς ἧῶ τ' ἠέλιόν τε,

εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἠερόεντα. 240

ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,

ὃς πᾶσιν θνητοῖσι καὶ ἀθανάτοισι ἀνάσσει.

εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.

[τίπτε σὺ δεῖδοικας πόλεμον καὶ δημοτῆτα;

εἴ περ γάρ τ' ἄλλοι γε περικτεινόμεθα πάντες 245

νησὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·

οὐ γάρ τοι κραδίη μενεδήιος οὐδὲ μαχήμων.

228. ὑποκρίναιτο. 'That is the interpretation that a seer would be likely to give, who had a clear knowledge of portents in his mind, and possessed the confidence of the people.' The last clause is rendered by Heyne, "et auctoritatem ejus sequentur alii;" but οἱ, i. e. αὐτῶ, is a common change of syntax, for καὶ ᾧ πειθοίατο λαοί.—This use of ὑποκρίνεσθαι is also Attic, e. g. *Ar. Ach.* 401. *Vesp.* 53.—εἰδείη, εἰδῶς εἶη, τόξων εὖ εἰδῶς, μάχης εὖ εἰδότε πάσης sup. 100. Cf. xv. 412, ὃς βά τε πάσης εὖ εἰδῆ σοφίης.

231—234. The same verses occur vii. 357—360, but applied to Antimachus.—οὐκέτι, because a little before, sup. 80, Hector had approved the counsel of Pulydamas.

236. βουλέων, viz. his intention to give glory to me, sup. 164. viii. 175. xi. 200—209.

238. μετατρέπομαι, 'care for,' 'attend to.' Cf. i. 160, τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις. ix. 630, οὐδὲ μετατρέπεται φιλότῆτος ἑταίρων. *Od.* ii. 181, ὀρμηθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίου

φοιτῶσ', οὐδέ τε πάντες ἐναίσιοι.—ἴωσι, again the epic subjunctive, expressing an uncertain contingency, *sive eant* &c.—τοί γε (like the Latin *illi* in similar combinations) implies irony and contempt. It is clear, that as the left is spoken of as the *west*, the right as the *east*, the augur must have taken his observations facing the north. The dark and gloomy side of the sky was as likely to suggest evil omens, as the bright one good omens. Cf. *Aesch. Prom.* 496, οἰωνῶν πῆσιν—οἰτῆνες τε δεξιοὺς ἴωσιν ἐωννύμους τε. *Agam.* 115, οἰωνῶν βασιλεὺς—χερὸς ἐκ δοριπάλτου. Hector's contempt of omens and predictions is illustrated by his reply to the dying Patroclus in xvi. 859.

244. σὺ, emphatic; 'why do you dread the fight? Even if we are all killed round, you have no fear of perishing; for you have not the heart to await the enemy, nor one fond of fighting.'—περικτεινόμεθα, cf. iv. 538.—μενεδήιος, xiii. 228.—On the Ionic adjective in -ήμων see ix. 125.

εἰ δὲ σὺ δημοτῆτος ἀφέξειαι, ἤε τῷ ἄλλον  
παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,  
αὐτὶκ' ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσεις.]” 250

ὧς ἄρα φωνήσας ἠγγήσατο, τοὶ δ' ἄμ' ἔποντο  
ἠχῆ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέρανος  
ᾤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,  
ἧ ῥ' ἴθις νηῶν κούρην φέρειν· αὐτὰρ Ἀχαιῶν  
θέλγει νόον, Τρωσὶν δὲ καὶ Ἐκτορι κῦδος ὄπαζεν. 255  
τοῦ περ δὴ τεραίεσσι πεποιθότες ἠδὲ βίηφιν  
ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πευρήτιζον.  
κρόσσας μὲν πύργων ἔρνον, καὶ ἔρειπον ἐπάλξεις,  
στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ

248. εἰ δὲ σὺ κ.τ.λ. Hector proceeds from taunts to open threats; 'but if you (in compliance with the omen) shall abstain from the conflict, or by talking over any other by words shall divert him from the fight, you shall lose your life on the spot by a stroke from my spear.'

254. ἴθις νηῶν. If the wind blew at the back of the assailants, and in the face of the assailed, bringing clouds of dust, it was obviously in favour of the former.—θέλγει, sc. Ζεὺς, he beguiled, deceived, the Achaeans, who had looked for victory from their late successes.

256. βίηφιν, their own prowess and might.

258. κρόσσας. Some of the ancient commentators explained this 'scaling-ladders,' and ἔρνον by εἰλκον or ἀνεῖλκον. Others, with Hesychius, 'risers,' i. e. steps in the wall at certain intervals, (perhaps to suit the different levels of the ground,) or τοὺς ἐν τοῖς πύργοις ἐξέχοντας λίθους. The passage inf. 444, κροσσῶν ἐπιβαῖνον, suits all of these senses equally well. If, as is probable, 'risers' are meant, the ἐπάλξεις will be the 'battlements.' But a difficulty remains, that κρόσσας πύργων, not τεῖχους, are specified. Heyne seems to think ἐπάλξεις are the parapets, κρόσσαι the battlements surmounting it. It is an interesting fact, that Sir Charles Fellows found very ancient sculptures in Asia Minor, showing cities with walls, towers, and battlements very much like those in use in the middle ages. Inf. xiv. 34, the phrase

προκρόσσας ἔρυσαν seems applied to drawing up ships side by side so as to present different heights, or degrees of projection on the shore; and the same word is used in Herod. vii. 188, ἄτε γὰρ τοῦ αἰγιαλοῦ εὐόντος οὐ μεγάλου, πρόκροσσαι ὀρμύοντο ἐς πόντον, καὶ ἐπὶ ὀκτώ νεάς, (where see Mr. Blakesley's note.)

ἴδιαι, ἔρειπον, *dejiçiebant*, they threw down the battlements. This was a common method of attack. Cf. Thucyd. iii. 23, τὰς ἐπάλξεις ἀπόσαντες διὰ τοῦ μεταπυργίου ὑπέρεβαινον. Ibid. vii. 43, τὰς ἐπάλξεις ἀπέστυρον. Herod. ix. 70, ἐπέβησαν οἱ Ἀθηναῖοι τοῦ τεῖχους καὶ ἤρπον. Inf. xv. 356, ῥεῖ' ὄχθας καπέτοιο βαθεῖς ποσσὶν ἔρειπον.

259. It seems probable that στήλαι προβλήτες here mean sepulchral stones thrown down as foundations. These were pillars taken from tumuli, and used for the base-course of the wall, precisely as Thucydides says (i. 93) they were used in constructing the long walls at Athens, πολλὰι στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. (Compare also ibid. ii. 75.) The rampart, we must remember, was hastily made, ποτὶ δ' αὐτοῦς δεῖμομεν ὧκα κ.τ.λ., sup. vii. 337. The term too for laying foundation-stones is προβαλέσθαι, as xxiii. 255, τορῶσαντο δὲ σῆμα, θεμελίαι τε προβάλλοντο. With the form προβλήης (ii. 396) compare ἀβλής, iv. 117. The mention of στήλαι on tombs is very explicit in xvi. 457. xvii. 434. Mr. Hayman (Append. to Od. vol. i. p. cxxii) renders the phrase 'jutting masses for but-

πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260

τὰς οἳ γ' αἰέρονον, ἔλποντο δὲ τείχος Ἀχαιῶν  
ρήξειν. οὐδὲ νύ πω Δαναοὶ χάζοντο κελεύθου,  
ἀλλ' οἳ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις  
βάλλον ἀπ' αὐτῶν δηῖους ὑπὸ τείχος ἰόντας.

ἀμφοτέρω δ' Αἴαντε κελευτιῶντ' ἐπὶ πύργων 265

πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.  
ἄλλον μελιχίοις ἄλλον στερεοῖσι ἔπεσσι  
νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν.

“ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις  
ὅς τε χεριώτερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι 270

ἄνερές ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν·  
καὶ δ' αὐτοὶ τόδε που γιγνώσκετε. μή τις ὀπίσσω  
τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,  
ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,

tresses' (ἔχματα); and this is the common explanation. But ἔχματα merely mean 'the holdings,' or supports, as in xiv. 410. Cf. xxi. 259.

261. αἰέρονον, i. e. ἀποφέρουσαν, dragged away. See on this verb i. 458.

262. οὐδὲ, ἀλλ' οὐπω, 'but not yet,' even after the battlements had been demolished, 'did the Greeks give ground,' or retire from the way.—κελεύθου, Schol. οὐχ ὑπεχώρουσιν αὐτοῖς εἰσελθεῖν διὰ τῆς ἐπὶ τὰς ναῦς φερούσης ὁδοῦ. "De loco non cesserunt; quatenus autem hostibus irruentibus obsistitur, est idem locus κέλευθος." Heyne. The phrase is rather obscure; perhaps the way along the top of the rampart is meant, which the Greeks would not leave, but repaired the breaches by hanging out hides, from behind the shelter of which they pelted the enemy underneath. The ῥινοῖ seem to have been used as παραρρήσεις (Thuc. vii. 65), or curtains to keep off darts and stones. The Scholiasts however, with whom the commentators appear to agree, interpret it of the shields, τὰ διακενα τῶν ἐπάλξων φράξαντες τοῖς ὄπλοις.—τὸ δὲ διακενον αὐτῶν ταῖς ἀσπίσι προσαναπληροῦται.

265. κελευτιᾶν, like γλαυκιᾶν, ἀκροκλεινιᾶν, implies a certain state or affection, lit. 'bent on giving orders.' Cf. xiii. 125, ὅς βα κελευτιῶν γαίηοχος ὤρσεν Ἀχαιοῦς.—ἐπὶ πύργων, either

'on the towers,' or 'towards them,' viz. encouraging from below the fighters above. With μελιχίοις supply ἔπεσθον. As in ii. 188 compared with ib. 198, the chiefs are treated with gentler language than the common soldiers.—μεθιέντα, μεθήμενα, cf. xi. 841.

269. ἔξοχος, in the literal sense, (which may be here meant, rather than the moral sense,) is 'superior in height,' as iii. 227, ἔξοχος Ἀργείων κεφαλῆν. See on ii. 480. Thus μεσήεις will be 'of middle stature,' and χεριώτερος will mean, as the Schol. explains it, ἐλάχιστος. See on ii. 248. The word μεσήεις does not elsewhere occur. The Greeks associated the idea of bravery with both good looks and large stature.—οὐ πω, i. e. οὐ πού. See iii. 306.—ἔργον κ.τ.λ., 'now there is work for all to do.' Schol. πάντες γὰρ νῦν χρήσιμοι ἀπὸ τείχους ἀμυνόμενοι.

273. ἀκούσας, 'listening to the voice of him who advises' or urges it, viz. flight. The ancients appear to have referred this to Hector, and to have rendered it 'a threatener.' Elsewhere, as xxiii. 452, it means 'one who exhorts to valour.' Hesych. ὁμοκλητῆρος, ἀπειλητῆρος, τοῦ παρακλυομένου. The point of the advice is, that the Greeks are to press forward against the foe, not to retire back upon the fleet.

εἶ κε Ζεὺς δώρῃσιν Ὀλύμπιος ἀστεροπητῆς  
νεῖκος ἀπωσαμένους δηῖους προτὶ ἄστυ δῖεσθαι.”

275

ὣς τῷ γε προβοῶντε μάχην ὄτρυνον Ἀχαιῶν.

τῶν δ', ὡς τε νιφάδες χιόνος πίπτωσι θαμείαι  
ἡματι χειμερίῳ, ὅτε τ' ὄρετο μητιέτα Ζεὺς

νειφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἅ κῆλα  
κοιμήσας δ' ἀνέμους χεῖρι ἔμπεδον, ὄφρα καλύψῃ

280

ὑψηλῶν ὄρέων κορυφᾶς καὶ πρόνοας ἄκρους  
καὶ πεδία λωτοῦντα καὶ ἀνδρῶν πίονα ἔργα,

καὶ τ' ἐφ' ἄλὸς πολλῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,

κῦμα δέ μιν προσπλάζον ἐρύκεται ἄλλα δὲ πάντα

285

εἰλύαται καθύπερθ', ὄτ' ἐπιβρίσῃ Διὸς ὄμβρος·

ὣς τῶν ἀμφοτέρωσθε λίθοι πωτῶντο θαμείαι,

αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,  
βαλλομένων· τὸ δὲ τείχος ὑπερ πάντων δούπος ὄρωρει.

οὐδ' ἂν πω τότε γε Τρώες καὶ φαίδιμος Ἔκτωρ

290

τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχημα,

εἰ μὴ ἄρ' υἱὸν ἐὸν Σαρπηδόνα μητιέτα Ζεὺς

276. δῖεσθαι, διώκειν, see vii. 197.

277. προβοῶντε, Schol. ἐμπροσθεν τῶν λοιπῶν βοῶντες, i. e. shouting in the front. “Vociferantes ut ante omnes audiri possent,” Heyne.—τῶν δέ, ‘but from them,’ i. e. Ἀχαιῶν just mentioned, but including the Trojans, as appears from ὡς τῶν ἀμφοτέρωθεν inf. 287, which resumes the construction, interrupted by the simile. A parallel instance occurs ii. 459—464. The simile itself is remarkably fine,—perhaps one of the most graphic descriptions in Homer. On the form ὄρετο see ii. 94. The sense is, ‘when Zeus rouses himself, or commences, to snow, showing to mortals what *his* arrows are,’ i. e. how much superior to theirs.

281. χεῖρι ἔμπεδον, ‘he goes on steadily pouring till he has covered with a veil of snow the tops of the lofty hills and the summits of the headlands, the lotus-clad (ii. 776) plains and the rich farms of men. It is shed too on the bays of the hoary sea and on the shores; but the wave coming up keeps it away, though all other objects are wrapt in a mantle of snow, when the shower of Zeus falls heavily.’—προσπλάζον, προσπελά-

ζον. So Od. xi. 583, ἡ δὲ (λίμνη) προσέπλασε γενεῖφ. Iluf. xxi. 268, τοσοῦται μιν μέγα κύμα διπετέος ποταμοῦ πλάς ὤμιος καθύπερθεν.—εἰλύαται, cf. v. 185, τις ἄχι ἐστηκ' ἀθανάτων νεφέλη εἰλυμένη ὤμιος. xvii. 492, βοῆς εἰλυμένη ὤμιος.—ἐπιβρίσῃ, cf. v. 91.

287. ἀμφοτέρωσθε, ‘to either side.’ It seems not improbable that the next verse was interpolated, and βαλλόντων the old reading in 289. The passive can only be explained as the genitive absolute, unless τῶν in 287 can mean ‘flew towards them,’ or reached them. The Schol. Vict. absurdly says τὸ δὲ βαλλομένων ἀντὶ τοῦ βαλλόντων.

290. οὐδ' ἂν πω. The sense is, that for the present attack at least the Trojans would have been unsuccessful, had not a diversion been made by Sarpedon and Glaucus in another part of the rampart; at which Menestheus, who is stationed there (inf. 331), becomes alarmed, and sends for the two Ajaxes. They accordingly advance to support Menestheus (373), and so leave their own position open to the assault of Hector, which proves successful.

ὄρσεν ἐπ' Ἀργείοισι, λέονθ' ὡς βουσι ἔλιξιν.  
 αὐτικά δ' ἀσπίδα μὲν πρόσθε σχέτο πάντοσ' ἔισην  
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεύς 295  
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμείας  
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.  
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δούρε τιάσσω,  
 βῆ ῥ' ἔμιν ὡς τε λέων ὄρεσίτροφος, ὅς τ' ἐπίδενῆς  
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγήνωρ 300  
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 εἴ περ γάρ χ' εὖρησι παρανόθι βώτορας ἀνδρας  
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,  
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δίσσθαι,  
 ἀλλ' ὃ γ' ἄρ' ἢ ἤρπαξε μετάλμενος ἢ καὶ αὐτὸς 305  
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι.  
 ὡς ῥά τὸτ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν  
 τείχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.  
 αὐτικά δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο,

294. αὐτικά κ.τ.λ. 'At once then did he (Sarpedon) hold in front of him his well-rounded shield, beautiful, of hammered bronze plates, which a worker in brass had made, and within it had stitched many handles of ox-hide, with golden bars extending all round the (inner) circle.' The πόρπακες, or handles inside the shield, seem here described. They were loops of leather intended for the hand to grasp at any part of the circle. To keep them erect, or bowed outwards from within the shield, a metallic rim or wire appears to have been carried round each. This is the πολίρραφος πόρπαξ of Soph. Aj. 575. Something like it is shown in an early Greek vase (No. 428) in the British Museum, where the scene is a fight between Achilles and Memnon; here also the κανόνες ἀσπίδος, or cross-bars (see on viii. 193), are very clearly delineated. So also in vase No. 19, class i. Heyne understands this very differently, viz. of golden bands carried round the rim of the layers of leather underneath (βοείας), and fastening them with rivets.

298. δύο δούρε. See iii. 18.

299. ἐπίδενῆς, (ἐπίδενης, δέομαι,) long in want of a meal on flesh, i. e. and there-

fore daring enough to go even to a strongly (or closely) built fold. Cf. xi. 551, ὃ δὲ κρειῶν ἐρατίζων ἰθύνει.—ἐς is here perhaps for πρὸς or ἐπί, as the Schol. explains; οὕτως ἐνδῆς τροφῆς ὥστε καὶ ἐπὶ πεπυκνωμένον καὶ ἠσφαλισμένον δόμον ἐλθεῖν.

302. εἴπερ γάρ κ.τ.λ. 'For even if he shall have found hard by the spot shepherds with dogs and spears keeping watch over the flocks, by no means without making an effort is he minded to be chased from the fold, but he either dashes in among them and seizes a sheep, or he is himself struck among the first (i. e. as he first enters the flock) by a javelin from a quick hand.'—σταθμοῖο seems to depend most simply on δίσσθαι (vii. 197). So Od. xviii. 8, Ὀδυσῆα διώκετο οἷο δόμοιο. Aesch. Cho. 281, διώκεσθαι πόλεως. Heyne joins ἀπείρητος σταθμοῖο, *stabulum hard aggressus*. Doederlein renders ἀπείρητος *illaccessitus*.

307. ἀνῆκεν, *persuasit*: cf. v. 422. The point of the comparison lies in the attempt of the lion to enter the fold, and that of Sarpedon to get into the walled camp. Thus the τείχος of the one represents the πυκινὸς δόμος of the other.

“Γλαῦκε, τί ἦ δὴ νῶϊ τετιμῆμεσθα μάλιστα  
 ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν  
 ἐν Λυκίῃ, πάντες δὲ θεοῦς ὡς εἰσορόωσιν,  
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθου παρ’ ὄχθας  
 καλὸν φυταλῆς καὶ ἀρούρης πυροφόρουο.

310

τῷ νῦν χρῆν Λυκίοισι μέτα πρώτοισιν ἔοντας  
 ἐστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι,  
 ὄφρα τις ὠδ’ εἴπη Λυκίων πύκα θωρηκτάων  
 ‘οὐ μὴν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν  
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα  
 οἰνόν τ’ ἕξαιτον μελιθδέα· ἀλλ’ ἄρα καὶ ἕς  
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.’

315

320

ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντες  
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ’ ἀθανάτω τε  
 ἔσσεσθ’, οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην  
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν  
 νῦν δ’ (ἔμπης γὰρ κῆρες ἐφροσῶσιν θανάτοιο  
 μυρία, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ’ ὑπαλύξαι)  
 ἴομεν, ἠέ τω εὖχος ὀρέζομεν ἠέ τις ἡμῖν.”

325

ὡς ἔφατ’, οὐδὲ Γλαῦκος ἀπετράπετ’ οὐδ’ ἀπίθησεν  
 τὼ δ’ ἴθις βήτην Λυκίων μέγα ἔθνος ἄγοντες.

330

310. τί ἦ κ.τ.λ. ‘Why (unless for superior valour) are we two held in special honour,’ &c. The next verse occurs viii. 162. See also iv. 262.—τέμενος, see vi. 194, 195, where also 314 occurs. Cf. Herod. ii. 188, ἀρουραὶ ἐξαιρέτοι δυώδεκα ἐκάστω ἀτελέες (Αἰγυπτίων βασιλεῦσι). Ibid. iv. 161, τῷ βασιλεῖ Βάττω τεμένεα ἐξελὼν καὶ ἰρωσύνας.

315, 316. Nearly the same distich occurs iv. 341, 342.—τῷ νῦν, ‘for this reason on the present occasion,’ &c.

318. οὐ μὴν κ.τ.λ. ‘Well, certainly ’tis not without renown that our kings reign in Lycia, and eat fatted sheep, and (drink) choice sweet wine.’—ἕξαιτον, ἐξαιρέτων, μέγα, καλόν, ἀγαθόν, Hesych. Perhaps αἰτεῖν, rather than from αἰρεῖν or αἰνῶσθαι. So Od. ii. 307, ἐξαιτέους ἐρέτας. Compare *acquisitus*. This passage is curious, as illustrating, like the remarks of Theocritus in ii. 225 seqq., the popular

feeling against the privileges of kings, unless they are really deserved by superior merit or valour.

322. ὦ πέπον, see ix. 252. ‘O gentle friend, (give good heed to these words:) for if, escaping this present encounter, we were likely to be for ever exempt from old age and death, neither would I myself fight in the first ranks, nor would I send you into the man-ennobling fight; but as it is, since, whether we fight or not (ἔμπης), ten thousand shapes of death are ever at hand, which it is not possible for a mortal to escape from or to evade, let us go, whether we are to give glory to another, or another to us; viz. by his defeat.—ἠέ, εἴτε, *sive daturus sumus, sive*, &c. The general argument, as Heyne observes, is, “cum senel moriendum sit, praestat gloriose mori.” The combination ἀθανάτος καὶ ἀγήρω occurs ii. 447 viii. 539.

τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετειῶ Μενεσθεύς·  
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.  
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν εἴ τιν' ἴδοιτο  
 ἡγεμόνων, ὃς τίς οἱ ἀρῆν ἐτάροισιν ἀμύναι·  
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335  
 ἐσταότας, Τεῦκρόν τε νέον κλισίηθεν ἰόντα,  
 ἐγγύθεν. ἀλλ' οὐ πῶς οἱ ἔην βύσαντι γεγωνεῖν·  
 τόσσος γὰρ κτύπος ἦεν, αὐτῆ δ' οὐρανὸν ἴκεν,  
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν 340  
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχματο, τοὶ δὲ κατ' αὐτάς  
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.  
 αἶψα δ' ἐπ' Αἴαντα προΐη κήρυκα Θεώτην.  
 “ ἔρχεο, δῖε Θεῶτα, θεῶν Αἴαντα κάλεσσον,  
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
 εἶη, ἐπεὶ τάχα τῆδε τετεύχεται αἰψὺς ὄλεθρος· 345  
 ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἷ τὸ πάρος περ

331. Menestheus, the son of Peteos (Πετειῶς), was the leader of the Athenians, ii. 552. This people take a very insignificant part in the action of the Iliad. To those who believe that Herodotus had substantially our present text, it may seem surprising that in ix. 27 he should represent the Athenians as boasting that ἐν τοῖσι Τρωϊκοῖσι πόνοισι οὐδαμῶν ἐλειπόμεθα.—τοῦ πρὸς πύργον, to the tower (in the rampart) held and defended by him. See inf. 373. But in the next line ἀνὰ πύργον seems to mean, ‘over the compact ranks,’ as in iv. 334, ὁπότε πύργος Ἀχαιῶν—ὀρμήσειε, and sup. 43. Bekker (ed. 2) reads ἀνὰ τείχος, as inf. 352, παρὰ τείχος Ἀχαιῶν. Others take πύργον here in the sense of τείχος.—The post of Menestheus, as Heyne observes, seems to have been near that of the Ajaces, on the left side of the vallum.

334. ὅστις ἀμύναι, qui arceret, i. e. ἵνα ἀμύναι.—ἀρῆν, βλάβην τὴν ἐν τῷ ἄρει, Hezych. So Aesch. Suppl. 83, ἐστὶ δὲ κακὸν πολέμου τειρομένοις βωμὸς ἀρᾶς φηγάσι ῥῦμα.—οἱ, the ethical dative, ‘to ward off for him harm from his companions.’ The Schol. remarks that he chivalrously feared more for them than for himself.

336. ἐσταότας, standing inactive; cf. ii. 170. iv. 90.—Τεῦκρον κ.τ.λ., for he had been wounded by Hector,

viii. 325, and had just returned from the tent.

337. γεγωνεῖν, ‘to make himself heard by shouting.’ Cf. inf. 439.—κτύπος, the din or clatter of arms and throwing of stones.—αὐτῆ, the shouting of the combatants.—The next three verses seem liable to great suspicion. They read like interpolations, and it is doubtful if any sound account can be given of the difficult word ἐπώχματο, which was perhaps coined on a false analogy. Heyne takes it as the pluperfect of ἐποίω, the perfect of which he supposes was ἐπόγμαι. These however are barbarous forms. The word must be referred to ἐπέχω, as if a shortened form for ἐποχάκατο. Compare συνοχωκότε in ii. 218.—πᾶσαι perhaps refers to the one main gate, ‘it was all barred,’ as in πᾶσαι δ' ὄϊννυτο πύλαι, &c.—Construe κατ' αὐτάς ἰστάμενοι, ‘standing full in front of (over against) them.’ So xi. 806, κατὰ νῆας—ἔξε θεῶν.

343. ἔρχεο, κ.τ.λ. ‘Go, godlike Thoötes, run and call Ajax,—or rather, both of them, for that is likely to be the best course of all, now that terrible slaughter (or sheer destruction) will soon be made at this place.’—μὲν, i. e. μῆν, or μὲν οὖν.—ὃ γάρ, i. e. τοῦτο, as ὃς for οὗτος, &c.

346. ὧδε, either ‘this way,’ or ‘thus’

ζαχρηῖς τελέθουσι κατὰ κρατερὰς ὕσμίνας.  
εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν,  
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”

350

ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,  
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,  
στή δὲ παρ' Αἰάντεσσι κίων, εἴθαρ δὲ προσηῦδα  
“ Αἴαντ' Ἀργείων ἡγήτορε χαλκοχιτώνων,  
ἡνώγει Πεπεῶο διοτρεφέος φίλος υἱός

355

κέϊσ' ἴμεν, ὄφρα πόνοιο μίνυθά περ ἀντιάσθον,  
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
εἶη, ἐπεὶ τάχα κείθι τετεύξεται αἰπὺς ὄλεθρος·  
ὄδε γὰρ ἔβρισαν Λυκίων ἀγροί, οἱ τὸ πάρος περ  
ζαχρηῖς τελέθουσι κατὰ κρατερὰς ὕσμίνας.

360

εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὄρωρεν,  
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”

ὡς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.  
αὐτὶκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηῦδα.

365

“ Αἴαν, σφῶι μὲν αἰθι, σὺν καὶ κρατερὸς Λυκομήδης,  
ἔσταότες Δαναοὺς ὀτρύνετε ἴφι μάχεσθαι·  
ἀντάρ ἐγὼ κέϊσ' εἶμι καὶ ἀντιῶ πολέμοιο.  
αἴψα δ' ἐλευσομαι αἰδης, ἐπὴν ἐν τοῖς ἐπαμῖνω.”

ὡς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας,  
καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·

370

have the Lycians pressed on us.—οἱ-  
περ, 'the very men who before have  
been so urgent in the stout conflicts.'  
For ζαχρηῖς see on v. 525.

348. καὶ κείθι, 'if even there,' viz. at  
the part where the two Ajaxes are  
posted, 'the tug and strife of war  
has commenced between them, yet  
at all events (περ) let the brave Ajax  
son of Telamon come alone,' &c. "Sin  
vero et ibi pugna acris exorta est,"  
Heyne. For περ see viii. 242.

353. Hesych. εἴθαρ δέ, ταχέως δέ, εὐ-  
θείας, ἤδη κατ' εὐθι, ὄξως. This is prob-  
ably one of the genuine forms of the  
most ancient epics.

355. ἡνώγει, the pluperfect of ἄνωγα.  
This tense or the imperfect is com-  
monly used in delivering messages,

because the time is referred to when  
the order was first given. See vii. 381.

356. κέϊσε, 'yonder,' viz. to his  
place, the tower of Menestheus, su. a.  
332.—ἀντιάσθον, Hesych. μεταλάβη-  
τον, 'that ye may take part in the  
fight if only for a short time.'

361. ἐνθάδε περ. This corresponds  
to καὶ κείθι sup. 348.

366. σφῶι, 'you two,' cf. iv. 286.—  
Λυκομήδης, the son of Creon, and one  
of the φύλακες in ix. 84.—ἀντιῶ, for  
ἀντίας, ἀντιῶ, as κρεμῶ for κρεμάσω,  
vii. 83, δαμόσων vi. 368.—ἐλευσομαι,  
ἦξω, 'I will return.' In Homer, ἐρ-  
χεσθαι is used very laxly; thus ἐρχεο  
sup. 343 means ἴθι, χώρει.

371. ὄπατρος, ὁμόπατρος. See xi. 257,  
and on viii. 284.



τοῖς δ' ἄμα Πανδίων Τεύκρον φέρε καμπύλα τόξα.  
 εὔτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο  
 τείχεος ἐντὸς ἰόντες—ἐπειγομένοισι δ' ἴκοντο—,  
 οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι, 375  
 ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες  
 σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὄρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,  
 Σαρπήδοντος ἐταῖρον Ἐπικλῆα μεγάλθυμον,  
 μαρμάρῳ ὀκρίοντι βαλόν, ὃ ῥα τείχεος ἐντὸς 380  
 κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα  
 χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ, οὐδὲ μάλ' ἠβών,  
 οἴοι νῦν βροτοὶ εἰς· ὃ δ' ἄρ' ὑψόθεν ἔμβαλ' ἀείρας,  
 θλάσσε δὲ τετράφαλον κυνέην, ξὺν δ' ὅστέ' ἄραξεν  
 πάντ' ἄμυδις κεφαλῆς· ὃ δ' ἄρ' ἀρνευτῆρι ἰοικώς 385  
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.  
 Τεῦκρος δὲ Γλαῦκον κρατερὸν παιῖδ' Ἴππολόχοιο  
 ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,

374. ἐπειγομένοισι, τειρομένοις, just as they were being hardly pressed.

375. οἱ δὲ, the apodosis; 'at that moment the brave Lycian leaders and chiefs were mounting the battlements like a black rain-cloud.' Their object was διαρρηξασθαι ἐπάλξεις sup. 308.

377. σὺν δὲ κ.τ.λ., 'and at once they engaged in the fight with them front to front,' i. e. Ajax, Teucer, and Pandion, with the Λυκίων ἡγήτορες, Sarpedon and Glaucus, sup. 307—309.

381. παρ' ἐπαλξιν. The obvious sense of this verse is, that Ajax had mounted the wall, and thrown from it a stone, lying loose on the top, at Epicles who was yet on the ground. But it is clear from 385 that Epicles was himself on a lofty tower, i. e. higher even than the wall. We must assume therefore, as it seems, that Ajax had mounted the wall, and thence thrown the stone at Epicles. Without knowing the precise plan of the Greek rampart, it seems impossible to determine the exact sense either of τείχεος ἐντὸς or of παρ' ἐπαλξιν ὑπέρτατος. Neither the Scholiasts nor the editors afford any help here. The only comment of the former is ὑπέρτατος· ὑπερμεγεθῆς.—οἴοι νῦν κ.τ.λ., see v. 304.

383. ὑψόθεν. Here also is a difficulty. If we construe ὑψόθεν ἐμβαλε, Ajax must have been higher than Epicles; if we take the less natural order of the words, then ὑψόθεν ἀείρας must mean, 'having raised it high above his head,' in which case ὑψόθεν must stand for ὑψοῦ.—τετράφαλον, see iii. 362. xi. 41.—The effect, it should be observed, especially the smashing of the bones of the head, suggests that the stone was thrown down upon the person so killed.

385. ἀρνευτῆρι, 'a tumbler,' κυβιστητῆρι. This and the next line occur also xvi. 742, 743, and a similar one in Od. xii. 413. Euripides often uses κυβιστᾶν or κολυμβᾶν for the act of falling or leaping head-foremost, e. g. Suppl. 692. Phoen. 1151. Helen. 1609. The word ἀρνευτήρ seems derived from the gambols of ἄρνες, 'lambs,' and was anciently Φαρνευτήρ.

388. Construe ἰῶ βάλεν ἐπεσσύμενον τείχεος, 'struck with an arrow just as he had sprung on the wall.' For the aorist participle compare v. 46, νύξ' ἵππων ἐπιβησόμενον. xi. 423, καθ' ἵππων αἰζαντα—νύξεν. Whether Teucer was above or below does not appear; but it is probable that he closely followed Ajax.

ἦ ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.  
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθῶν, ἵνα μὴ τις Ἀχαιῶν 390  
 βλήμενον ἀθρήσειε καὶ εὐχετόωτο ἔπεσιν.  
 Σαρπηθῶντι δ' ἄχος γένετο Γλαύκου ἀπίοντος,  
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,  
 ἀλλ' ὃ γε Θεστοριδῆν Ἀλκμάονα δουρὶ τυχήσας 395  
 νύξ', ἐκ δὲ σπάσεν ἔγχος· ὃ δὲ σπόμενος πέσε δουρὶ  
 πρηγῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.  
 Σαρπηθῶν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρήσιν  
 ἔλχ'· ἦ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθεν 400  
 τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.  
 τὸν δ' Αἴας καὶ Τευκρος ὁμαρτήσανθ' ὃ μὲν ἰῶ  
 βεβλήκει τελαμώνω παρὶ στήθεσσι φαεινόν  
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνεν  
 παιδὸς ἐοῦ, μὴ νηυσὶν ἐπι πρυμνήσι δαμείη  
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρό 405  
 ἦλυθεν ἐγχείη, στυφέλιξε δὲ μιν μεμαῶτα.  
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος. οὐδ' ὃ γε πάμπαν  
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.  
 κέκλετο δ' ἀντιθέοισι ἐλιξάμενος Λυκίοισιν  
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;  
 ἀργαλέον δέ μοι ἔστι, καὶ ἰφθίμω περ ἐόντι, 410  
 μόνω ῥηξαμένω θέσθαι παρὰ νηυσὶ κέλευθον.

390. ἄλτο, viz. Glaucus.—εὐχετόωτο, κομπάζοι. See sup. on 17.

393. ὅμως. It is said that here only in the Iliad this word occurs in the Attic sense, the epic word being ἔμψης.

395. πέσε. Sarpedon seems to have wounded Aleman from below by the thrust of a long lance, and he fell as the lance was withdrawn, and with it. Sarpedon next makes a spring at the battlement (which must therefore have been low), and pulls it down. Inf. 406, Sarpedon appears himself to be on the wall.

398. πᾶσα διαμπερές, the whole of it through its entire thickness. Compare Tac. Ann. i. 68, *summa valli prensant*.—θήκε, either Sarpedon or of the τεῖχος γυμνωθέν. Heyne prefers the former, comparing inf. 411.

400. ὁμαρτήσαντε, acting in concert, going together to meet him.—ἀμυνεν, warded off the fate of his son. The regular syntax is ἀμυνεν τί τινι; hence it seems safer to construe κῆρας παίδας. Or the old reading may have been παιδί φεῖθ'.

404. οὐδὲ κ.τ.λ., 'but the point did not go through, and yet it drove him back from his eager assault.' The same distich occurs in v. 260, 261.

406. χώρησεν, viz. Sarpedon.

408. ἐλιξάμενος, rallying. Cf. inf. 487, κέκλετο δὲ Τρῳεσσιν ἐλιξάμενος κατ' ὄμιλον.

409. For the combination τί τ' ἄρ' see i. 8.—μεθίεσθαι τινός, see iv. 234.

411. παρὰ νηυσὶ, a way to the ships, so as to enable you to get at them.—πλεοῦν κ.τ.λ., "plus valent, si plures junctis viribus pugnant," Heyne.

ἀλλ' ἔφομαρτεῖτε· πλεόνων τοι ἔργον ἄμεινον."

ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλ  
μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415

τείχεος ἔντοσθεν. μέγα δέ σφισι φαίνεται ἔργον·

οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο

τεῖχος ῥηξάμενοι θέσθαι παρὰ νησιὶ κέλευθον,

οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο

τείχεος ἄψ ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420

ἀλλ' ὡς τ' ἀμφ' οὔροισι δὴ ἀνέρε δηριάασθον,

μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,

ὣ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,

ὡς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων

δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας, 425

ἀσπίδας εὐκύκλους λαισήϊα τε πεπερόντα.

πολλοὶ δ' οὐτάζοντο κατὰ χροῖα νηλεί χαλκῷ,

ἡμὲν ὀτέῳ στρεφθέντι μετάφρενα γυμνωθεῖη

413. ἄνακτος, viz. Sarpedon. The repetition of ἄνακτα in the next line, referring to the same person, seems harsh.—ἐπέβρισαν, Schol. μετὰ βάρους ὤρμησαν. Cf. sup. 359, ὡδε γὰρ ἔβρισαν Λυκίων ἀγοί.

415. ἐτέρωθεν, 'on the other,' i. e. 'on their side.' This verse occurred xi. 215. Cf. xvi. 563, οἱ δ' ἐπεὶ ἀφοτέρωθεν ἐκαρτύνοντο φάλαγγας.—μέγα ἔργον, it now appeared to them that a great work was to be done, i. e. that it was no light matter to gain a success on either side. Schol. Ven. μέγα ἦδη αὐτοῖς ἐνεδείκνυτο τῆς μάχης ἔργον, οὐ κατὰ διάνοιαν.

420. ἄψ, ἀπό.—ἐπεὶ κ.τ.λ., 'after they had once got close up to it,' and where they fought, as it were, under shelter.

421. ἀλλ' ὡς τ' κ.τ.λ. 'But as two men quarrel over (or about) their boundaries, with measuring-rods in their hands, in a corn-field held in common by both, and they standing on a small spot of ground contend for a fair share, so then were the Greeks and Lycians kept apart (only) by the battlements.' The οὔροι here meant are *termini*. So xxi. 404, λίθον—τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης. Schol. περὶ οὔρον ἀμιλῶνται.—μέτρα, "virgam, perticam,

decempedam," Heyne. They appear to use these wands as weapons of offence.—ἐπιξύνῳ, ἐπικοίνῳ, where ἐπὶ has the sense of mutuality or reciprocity, as in ἐπιμίξις, ἐπιγαμία, &c. Cf. ξυνήϊα, i. 124.—περὶ ἴσης, viz. μοίρας or μερίδος.

425. δῆρουν, see xi. 71. xv. 707, Ἄχαιοί τε Τρῶές τε δῆρουν ἀλλήλους αὐτοσχεδόν.—ὑπὲρ αὐτέων, over the battlements, viz. as the two disputants fight over the boundary-stone.

426. λαισήϊα, 'the targets,' or light bucklers. They were covered with hides, and appear to have had pendant flaps or folds called πεπερά, resembling the aegis of Pallas, which is regarded as a substitute for wings, Aesch. Eum. 382. Herodotus, vii. 91, attributes to the Cilicians the use of this target, which perhaps was so called from λάσιος, 'shaggy.'—This distich occurred also v. 452, 453.

428. ὀτέῳ, an Ionic form for ᾧ τινι, like τέῳ for τῷ or τινι, both used by Herodotus. Cf. xv. 664, ἡμὲν ὀτέῳ ζῶονσι καὶ ᾧ κατατεθήρασαν. The sense is, 'both he who had his back exposed from having turned as they fought, and many right through the shield itself,' "aut fugientes aut adversa fronte pugnantes," Heyne.

μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.

πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430

ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.

ἀλλ' οὐδ' ὡς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,

ἀλλ' ἔχον ὡς τε τάλαντα γυνὴ χερνήτις ἀληθῆς,

ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει 435

ισάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἀρηται.

ὡς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πόλεμος τε,

πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἴεκτορι δῶκεν

Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.

ἦυσεν δὲ διαπρῦσιον, Τρώεσσι γεγωνῶς.

“ὄρνυσθ', ἵπποδαμοὶ Τρώες, ῥήγνυσθε δὲ τείχος 440

Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαῖς πῦρ.”

ὡς φάτ' ἐποτρύνων, οἳ δ' οὔασι πάντες ἄκουον,

ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἳ μὲν ἔπειτα

κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,

Ἴεκτωρ δ' ἀρπάξας λᾶαν φέρεν, ὃς ῥα πυλάων 445

ἐστήκει πρόσθεν, πρυμνὸς παχὺς, αὐτὰρ ὕπερθεν

ὄξυς ἔην. τὸν δ' οὐ κε δῦ ἀνέρε δῆμου ἀρίστω

430. *πάντῃ* δὴ metrically represents *παντῆ* δέ.—*ἐρράδατο*, 'were bespattered,' from *ραῖνω*, or rather from a root *ραῖ* or *ραδ*, also *ραθ*, as in *ραθά-μειγες*. Compare *καίνυμαι* with *καῖω*, *κεκαδμένος*, *κόσμος*, *Κάδμος*. As for the form, it is like *ἐπάχατο*, sup. 340, *δέχαται* sup. 147, *ἀγωνίδαται* Herod. ix. 26. Similarly *Od. xx. 354*, *αἵματι δ' ἐρράδαται τοίχοι*.

432. *φόβον*, panic, rout.

433. *ἀλλ' ἔχον κ.τ.λ.* 'But they kept on, as an honest workwoman keeps hold of her scales, who holding a weight in one scale and wool in the other lifts them up by the two ends of the beam (*ἀμφίς*), making one equal to the other, that she may earn a sorry pittance for her children.' A remarkable simile, and by no means devoid of pathos. The *ειροκόμοι* or wool-workers (iii. 387) were variously employed, in this case in weighing out the parcels (*pensa*) for spinning. The point of the simile is the accurate equality with which the contest was fought.—*ἔχον*, supply *ἔργον* or *πέδιον*, ὡς *γυνὴ* ἔχει *τάλαντα*.—*χερνήτις*, like *χέρης*, *χέρηα*, i. 80, seems derived from *χεῖρ*.—*ἀληθῆς*, *ἀκριβῆς*, 'acquittati

studens," Heyne.—*ισάζειν* seems a word of the later dialect; e.g. Aristot. *Eth. N. v. 4. 4*, *τὸ δίκαιον τοῦτο ἀνίστοι δὲν ἰσάζειν πειράται ὁ δίκαστής*.

436. *ἐπὶ ἴσα τέτατο*, as xi. 336, *κατὰ ἴσα μάχην ἐτάνυσσε*, refers to the idea of extension, which applies either to a rope or to the lifting of the scales by the strings. So xvii. 736, *ἐπὶ δὲ πόλεμος τέτατό σφιν ἄγριος*.

439. An oft-repeated verse, e.g. viii. 227. xi. 275. The preceding verse seems to have been interpolated. Hector does indeed leap in through the gate, inf. 462; but of Sarpedon it is expressly said in xvi. 558, *κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν*. Heyne acutely remarks on this passage, that the design of the poet is to draw off Ajax to assist Menestheus in another part, sup. 331, that Hector may enter at the gate which Ajax had protected, without seeming to detract from the valour of that hero.

442. *οὔασι*. Schol. *ἀναπεπταμένους τοῖς ὤσι καὶ προθύμους*.—*ἴθυσαν*, cf. vi. 2.—*κροσσάων*, sup. 258.

446. *πρυμνὸς παχὺς*, 'thick at the base,' i. e. conical in shape.

447. Construe *δήμου ἀρίστω*, the

ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὐδεὸς ὀχλήσειαν,  
 οἶοι νῦν βροτοὶ εἶσ'· ὃ δέ μιν ῥέα πάλλε καὶ οἶος.  
 [τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.] 450  
 ὡς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἴος  
 χειρὶ λαβῶν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπέγει,  
 ὡς Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,  
 οἷ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,  
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455  
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.  
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἔρεισάμενος βάλε μέσσας,  
 εὖ διαβάς, ἵνα μὴ οἱ ἀφανρότερον βέλος εἴη,  
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς. πέσσε δὲ λίθος εἶσω  
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460  
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη  
 λᾶος ὑπὸ ῥιπῆς. ὃ δ' ἄρ' ἔσθορε φαίδιμος Ἐκτωρ  
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῶ  
 σμερδαλέω, τὸν ἔεστο περὶ χροῖ, δοῖα δὲ χερσίν

strongest of the common people. The stone was so large that scarcely could two workmen heave it, or move it with levers, on to a wain from the ground. This is illustrated by a remarkable simile of a shepherd carrying the large and dense fleece of a ram, which looks to the eye like a compact mass, though in reality it is very light.—ἐπέγει, 'presses.' Hesych. καταγει, καθέλκει. This is the true sense of the word; cf. sup. 374. Eur. Iph. T. 1393, λάβρω κλύδωνι συμπεσοῦσ' ἠπέιγετο (ναῦς), i. e. 'was hard pressed,' 'laboured,' with a heavy surge.

453. ἰθὺς σανίδων, right towards the planks or panels of the gate.—εἴρυντο, 'protected;' see i. 238. vi. 403.—πύκα, Hesych. ἐπιμελῶς. It is doubtful whether this belongs to the verb or to the participle, in the sense of πύκα καὶ στιβαρός, which Heyne prefers.

455. ὀχῆες, bars, μοχλοί, which crossed each other like the timbers of a roof; compare ἐπαμείβειν in vi. 230, ἀμείβοντες, the 'principals' in a wooden roof, xxiii. 712, ἐπαμοιβαδῖς, of interlacing stems, Od. v. 481, ἐπημοιβοὶ χιτῶνες, a change of inner garments, Od. xiv. 513.—κληῖς, a bolt or fastening at one end of one of the cross bars. Schol. Ven. δύο φησὶ μοχ-

λους εἶναι ἐπὶ τῆς πύλης, ἐξ ἑκατέρας φλιας ἓνα, ἐπαλασσομένους κατὰ μέσον, καὶ ἐπὶ τοῖς ἄκροις ἐπικλειομένους διὰ τὴν συμβολὴν μιᾶ κλειδῖ. This method may still be seen in church or castle doors, and it seems to have been known to the Attics. Cf. Ar. Vesp. 154, καὶ τῆς κατακλείδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ.

457. ἐρεισάμενος, exerting his force, throwing his whole weight into it.—εὖ διαβάς, taking care to step wide, that he might not overbalance himself in the effort.

459. θαιρούς, 'the hinges.'—βριθοσύνη, by its weight, i. e. momentum.—μύκον, see v. 749, αὐτόματα δὲ πύλαι μύκον οὐρανοῦ.

461. διέτμαγεν, were smashed and dispersed in different directions.

463. ὑπώπια, τὰ ὑπὸ τῶν ὀσσων, the part under the eye.—ἔεστο (Ἔεσ), which he had put on his body.—δοῖα δοῦρε, see iii. 18.—οὐ κεν κ.τ.λ., 'no one could have kept him off, had he met him, save the gods, when he sprang through the gates (or, into the breach in the gates); and his eyes blazed with fire.' Heyne says of this description, "omnino totus locus est e praestantissimis." Some perhaps will think it a little overdrawn.

δοῦρ' ἔχεν. οὐ κέν τις μιν ἐρύκακεν ἀντιβολήσας 465  
 νόσφι θεῶν, ὄτ' ἔσαλτο πύλας· πυρὶ δ' ὅσσε δεδήει.  
 κέκλετο δὲ Τρώεσσι ἐλιξάμενος καθ' ὄμιλον  
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.  
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἳ δὲ κατ' αὐτὰς 470  
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν  
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίστος ἐτύχθη.

467. κέκλετο κ.τ.λ., see sup. 408.  
 469. ὑπέρβασαν, ὑπερέβησαν, as ἔστασαν for ἔστησαν (acc. 1) sup. 56, ἀπετέθησαν Od. xii. 393.—κατ' αὐτὰς κ.τ.λ., by the very gate, or gateway, viz. as the readiest way.—ποιητὰς, cf. πύλαι εἰσπίπτειν, v. 466.—ἐσέχυντο, 'poured in,' with the notion of a confused

press, and without order; see on v. 141. The epic aorist, as in χύντο χάμαι χολάδες, iv. 526.

470. φόβηθεν, were dispersed in alarm amongst, or fled in alarm back upon, their ships.—ἀλίστος, 'unceasing,' as ii. 797, πόλεμος δ' ἀλίστος ὄρωρεν.

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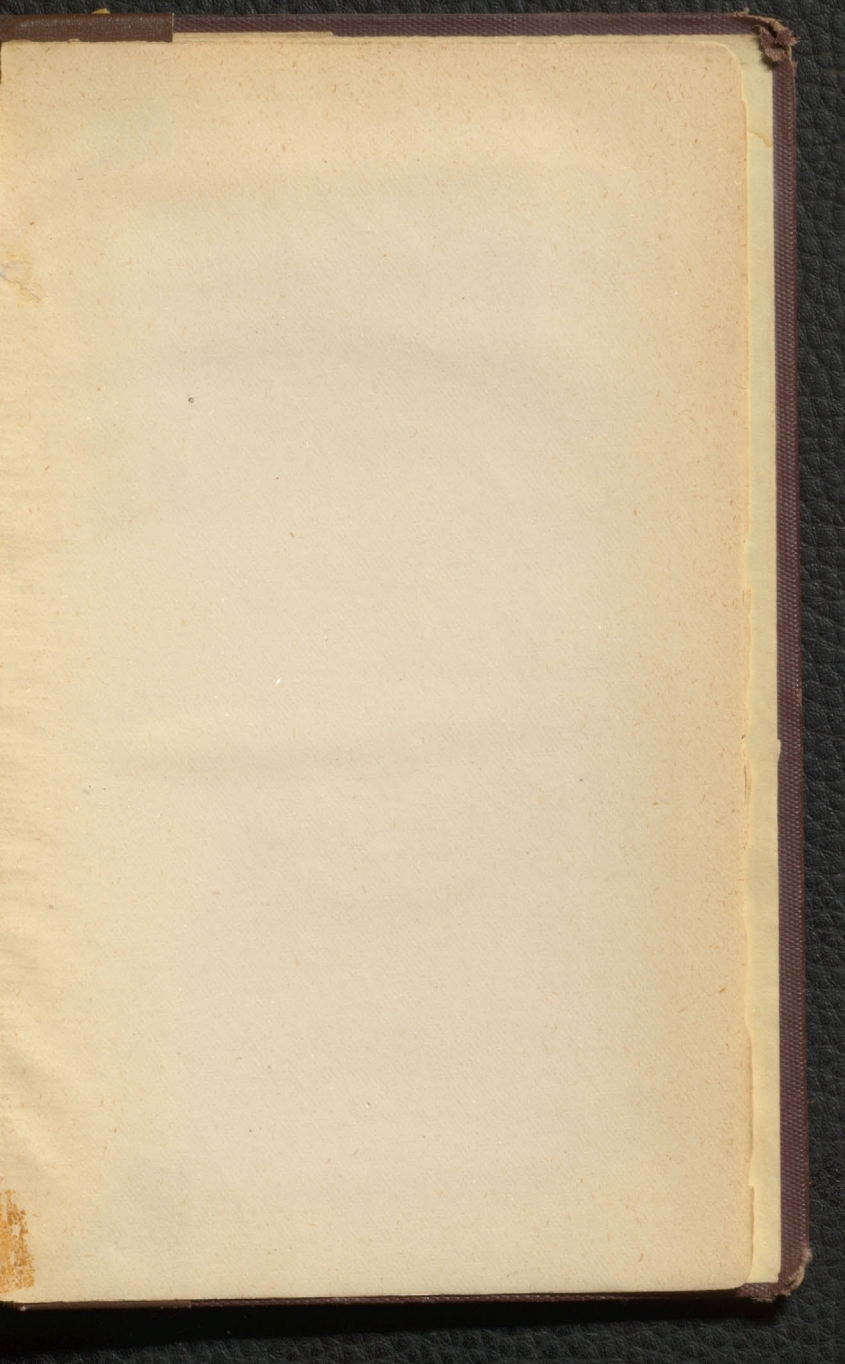
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