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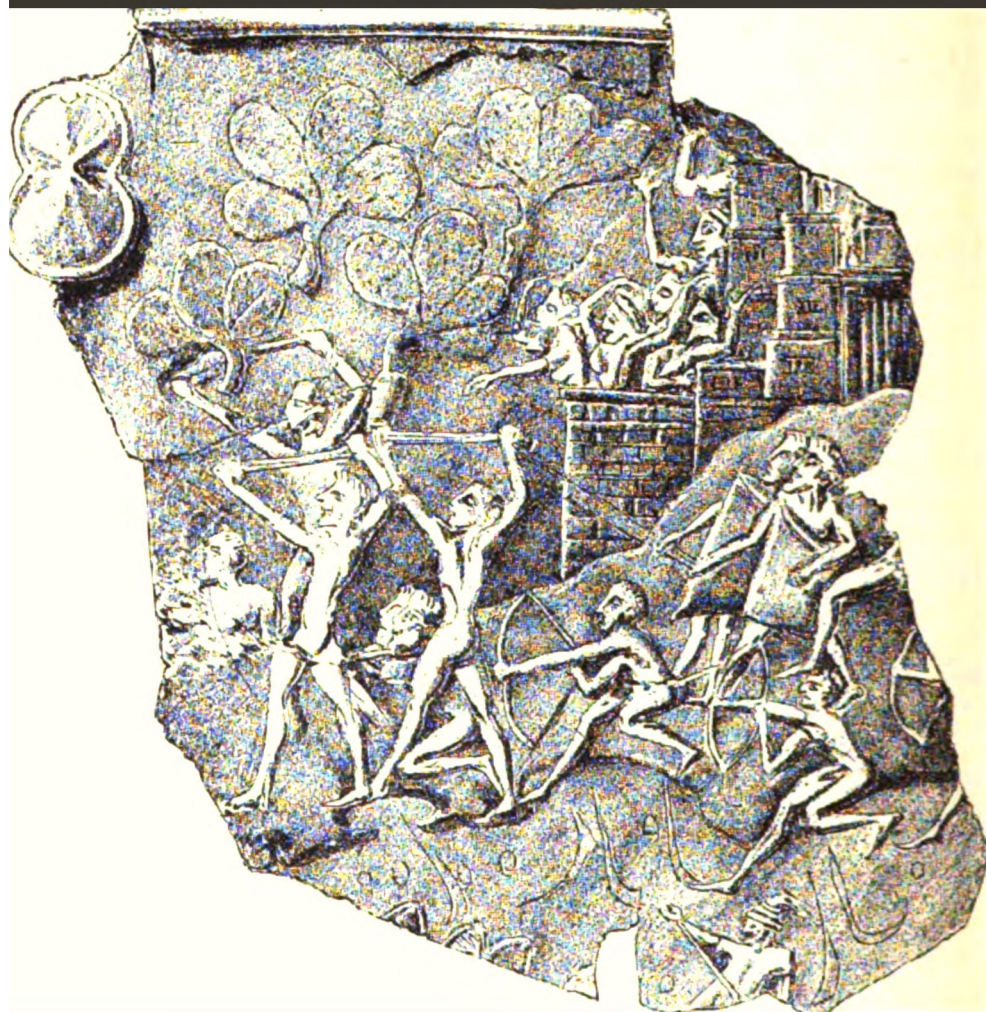
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The Iliad

Homer

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THE ILIAD



Homerus
THE I LIAD

EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA
NOTES, AND APPENDICES



BY

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VOL. I

BOOKS I-XII

SECOND EDITION

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PREFACE TO THE SECOND EDITION

By the rewriting of large portions of the notes, and the addition of an Apparatus Criticus and Appendices, the present volume has grown almost into a new work. The thirteen years which have elapsed since the first edition appeared have naturally brought with them many modifications in the opinions then expressed, as well as many corrections of error. But the Homeric problems still present themselves substantially in the same aspect as they did in 1886, and the only serious change in point of view between this volume and its predecessor is that involved in the full acceptance of the Peisistratean recension as an all-important factor in the constitution of the *Iliad*.

Among books which have appeared since 1886 I am conscious of particular debts to van Leeuwen's *Enchiridium*, Cauer's *Grundfragen*, Erhardt's *Entstehung der Homerischen Gedichte*, and Schulze's *Quaestiones Epicae*. Prof. J. A. Platt has by his published papers again put me under many obligations, among others in calling attention to Brandreth's edition of the *Iliad*, which in 1841 surprisingly anticipated many recent conjectures of the "forward" school. It is impossible to specify obligations to papers in periodicals, but I have satisfaction in thinking

that the proportion of valuable contributions from English scholars has largely increased of late years.

My warmest thanks are due to the French Ministry of Education, and to M. Delisle of the Bibliothèque Nationale, for lending to the British Museum for my use the three valuable mss. quoted in this edition as P, Q, R. I must add, with deep regret, that my sense of obligation is all the greater because England refuses similar courtesy to continental students.

I have to express my special gratitude to the Rev. M. A. Bayfield of Eastbourne College, who has read the proof-sheets and assisted me with many invaluable criticisms and suggestions beyond those to which his initials are appended; to Mr. T. W. Allen for much valuable information from his unrivalled knowledge of the mss. of the *Iliad*; and lastly to the scholarly care and accuracy of Mr. Webb, Messrs. R. & R. Clark's proof-reader.

December 9, 1899.

PREFACE TO THE FIRST EDITION

THE object of the present edition of the *Iliad* is to offer a guide to students anxious to know more of Homer than they can learn from elementary school-books. It must be confessed that, when once the strict limits of a verbal commentary are passed, it is hard to know which path to choose from the many which open into the world revealed to us by the Homeric poems. We find ourselves at the starting-point of all that has given Greece her place in the world—of Greek history, of Greek art, of Greek philosophy, theology, and myth. The poems are our ultimate resource for the study of the history of the Greek language, and it is to them that we owe all our knowledge of the one great school of Greek criticism. An editor may be pardoned if, at the risk of apparent superficiality and discursiveness, he attempts, not of course to follow all or any of these roads, but barely to indicate the direction in which they lead.

Unfortunately for the English student, the works which he must study if he wishes to pursue these lines of inquiry are almost entirely in German; unfortunately also for the editor, who can hardly escape the appearance of pedantry when he has to be continually quoting works in a foreign language. The difficulty is one, however, which it lies with English scholars themselves to remove.

Where the acumen and industry of Germany have been for nearly a century so largely devoted to the *Iliad* and *Odyssey*, it is not to be expected, or even desired, that in a commentary for general use a new editor should contribute much that is really original. The proper place for new work is in the pages of philological journals and dissertations. Indeed it is not possible for any man to be sure of the novelty of any suggestion he may make, so vast is the mass of Homeric literature which has been annually poured forth since Wolf revived the study. While believing therefore that some few improvements on old interpretation will be found in the following pages, I am at no pains to specify them, and shall be quite content if I see them adopted without acknowledgment. On the other hand, I have freely taken wherever I have found, only acknowledging in the case of recent work which has not yet passed into the common stock, and reserving for this place a general statement of the great debts which I owe to previous authors.

Prominent among these ¹ I must place Ameis's edition of the *Iliad*, and more particularly Dr. Hentze's Appendix thereto; the references given in it are of inestimable value to the student. Heyne's large *Iliad*, and the editions of Pierron, Düntzer, Paley, La Roche, Christ, Nauck, Nägelsbach, Fäsi, and Mr. Monro, have all been consulted; the last two continually and with especial respect. References to notes on the *Odyssey* have, as far as possible, been confined to Merry and Riddell's edition of the first twelve books, but here again Ameis and Hentze have been valued guides. Ebeling's great *Lexicon Homericum*, at last completed, has

¹ If I do not place Mr. Monro's *Homeric Grammar* in the first place, it is because I trust that the continual references to it will keep before the reader my immense debt to it.

been of course an indispensable companion, though often usefully supplemented by Seiler's smaller dictionary. The other principal authorities will be found in the list at the end of the Introduction ; isolated papers and monographs can hardly be enumerated.

I have further to express my thanks to Mr. J. A. Platt, Fellow of Trinity College, Cambridge, who has been so good as to read through the proofs, and contribute many valuable remarks.

Finally, I have to name with affectionate remembrance my friend, the late John Henry Pratt, Fellow of Trinity College, Cambridge. The eight years which have elapsed since his lamentable death by drowning in the lake of Como have so greatly modified the work which I inherited from him that I have no right to make him responsible for any opinion expressed in the following pages ; but I would emphatically say that their existence is entirely due to him, and that it is my earnest hope that I have said nothing which would not have met with his approval had he lived.

[*April 1886.*]

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PROLEGOMENA

I.—THE ORIGIN OF THE *ILIAD*

IT is impossible to approach either the textual criticism or the exegesis of Homer without some theory as to the way in which the *Iliad* and *Odyssey* reached their present form. The Homeric question can here be but briefly touched upon; no more will be attempted than to give the main points of the hypothesis adopted by the present editor; it will be stated in a categorical form for convenience only, and with no desire to disguise the undoubted fact that it is but one among many scores of theories, all of which have had equal attraction for their own authors. It is here put forward as a working hypothesis, which appears to answer the conditions of the problem.

Greek tradition knows that the *Iliad* and *Odyssey*, with various other poems, were the work of a historical poet called Homer, whose birth, residence, and death are placed in various cities and islands, but by a preponderating authority are attributed to Asia Minor, and in particular to Smyrna or Chios. For reasons which will appear, the one poet can no longer be regarded as historical; but this much at least is certain—that in the fifth century and later nothing was known of any Epic poetry older than that of the Ionian cities of Asia. As for date, we have the definite opinion of Herodotos¹ that Homer and Hesiod lived “400 years before me, and no more.”

When we come to examine the poems themselves, however, we find that they do not ostensibly shew signs of Asiatic origin. The scene of the *Iliad* is of course laid in the Troad, but its point of view is professedly that of dwellers in Greece proper;

¹ ii. 53.

it is there that the heroes have their homes, and thither that they return after the war. The poems profess a close acquaintance with the topography of Greece, and almost completely ignore that of Asia. And in particular, there is no overt mention of the great movement of peoples, generally called the Dorian invasion, which led, according to a tradition which has every sign of truth, to the presence of Greeks on the eastern coasts of the Aegean.

Rude mountaineers from the North, it was said, had descended into central and southern Greece, and had dispossessed the ancient lords of the soil, driving them eastwards in successive waves. Recent discoveries have borne out this tradition. They have shewn us that there was in Greece proper, and indeed through most lands bordering on the Aegean, an extremely ancient civilization, the zenith of which is now commonly supposed to have fallen between 1500 and 1200 B.C. We can in the remains trace the end of this culture, and its displacement by far ruder elements, which only slowly grow into the more perfect form which we call Hellenic.

That the poems, when professing to depict the prae-Dorian age, are as a whole actually contemporary with it, has probably never been maintained. There can be no question that, at least in great part, they merely bring back in imagination the "good old days" which have passed away. In so doing they touch on countless details of daily life, which we can to some extent control by the monuments. We can give some sort of answer to the question whether they reproduce the real circumstances of the old time, or only clothe the old tales with the garb of their own days. For an uncritical age the latter supposition is *a priori* the most probable; but it is not entirely borne out by facts. There is, on the whole, a striking similarity between the life of Homer's heroes in its material aspect and the remains which have been discovered at Tiryns, Mykenae, and elsewhere. The two cultures are not identical, but, beyond a doubt, the Homeric resembles in the main the Mykenaeen rather than that of the "Dipylon" (so far as we know it) or the archaic Greek. The ancient tradition is on the whole truly kept in the Epos. Yet in many points we can see traces of apparent anachronism. But it is very difficult to say whether a departure from the Mykenaeen culture as we know it in the monuments is due to a later development of that culture

itself, or to an unintentional introduction of elements from the very different conditions of later Greece. In discussing such questions it is well always to remember that the epoch of Mykenaeen civilization with which we are best acquainted, that of the "shaft-tombs" of Mykene, is far from the end of the whole Mykenaeen age. The Homeric stage is certainly later than the "shaft-tombs," but it does not necessarily follow that it is post-Mykenaeen. It is quite possible that certain notable differences between the poems and the monuments, in burial, for instance, and in women's dress, may be due to changes which arose within the Mykenaeen age itself, in that later part of it of which our knowledge is defective—almost as defective as it is of the subsequent "Dipylon" period. On the whole, the resemblance to the typical Mykenaeen culture is more striking than the difference.

The inevitable conclusion seems to be that Epic poetry had its roots in the Mykenaeen period, and that this true tradition of the departed grandeur was carried across the Aegaeen in lays which were the progenitors of the Homeric poetry. The whole scenery of the poems, the details of armour, palaces, dress, decoration, must have been so long the subjects of song before the Dorian invasion that they had become stereotyped, and formed a foundation which the Epic poet dared not intentionally sap, easily though he slipped from time to time into involuntary anachronism. How far these oldest songs may have actually left traces of themselves in our "Homer" it is naturally impossible to say; but it is not beyond the bounds of possibility that some part of the most primitive *Iliad* may have been actually sung by the court minstrel in the palace whose ruins can still be seen in Mykene.

The Epic dialect lends some countenance to the belief that the Ionians were not the originators of the Epos. It has always been recognized that the dialect is not pure Ionic, such as would be expected from the reputed birthplace of the poems; and the presence of "Aiolic" elements has been generally admitted. Fick published in 1882 and following years elaborate disquisitions to shew that the older parts of both *Iliad* and *Odyssey* had in fact been composed in pure Aiolic, and translated into Ionic, only those Aiolic forms being left untouched which were fixed by the fact that the Ionic equivalent differed metrically; and that only the later portions were composed in Ionic. The theory involves too many arbitrary alterations of the text to be accepted in the

form in which he states it; but it remains probable that the dialect is in fact the resultant of older poems composed in a dialect which may, in the vaguest sense, be called Aiolic. The peculiarly non-Ionic forms point rather to the Thessalian and Arkadio-Kyprian dialects, however, than to that of the Asiatic Aiolis as the precursor of the Epic. But it must be admitted, after all the discussion which has taken place, that our knowledge of the early state of the Greek dialects is far too imperfect to enable us to base any far-reaching conclusions upon such hypotheses. It can only be said that they seem to correspond with the probabilities of the case, and in particular with the localization of "Homer" at Smyrna, the city which was taken by the rising Ionic race from the decadent Aioliens.

We assume, then, as a probable hypothesis that the old Greeks, expelled from their homes by the invading Dorians, carried with them across the sea a body of Epic poetry, the outcome of so long a development that it had already stereotyped much of what we find to-day in Homer; that this poetry dealt with the legends of Greece proper, in particular the Trojan War, including the return of the heroes, the tale of Thebes, perhaps the adventures of Herakles, and doubtless legends of the gods; that it was taken over by the Ionians from the descendants of these emigrants, and cultivated by them on their own account, much of the old being faithfully preserved, though adapted to new hearers, but much new being added; that the same scenery, spirit, and phraseology were retained, though with the admission of occasional anachronisms, which, of course, grew more frequent as time went on; and that this Ionian development lasted from, perhaps, the ninth century B.C. to the seventh. But in all probability the corpus of Epic poetry had been brought substantially to completion some time before the latter date; as the creative and imaginative forces of the Ionian race turned to other forms of expression, it is probable that but small and unimportant additions were made to "Homer" after the end of the eighth century or thereabouts.

The poems were all this time handed down orally only, by tradition among the singers who used to wander over Greece reciting them at popular festivals. Writing was indeed known in some form through the whole period of Epic development; but it is in the highest degree unlikely that it was ever employed to form a standard text of the Epos or any portion of it. There can

hardly have been any standard text; at best there was a continuous tradition of those portions of the poems which were especially popular, and the knowledge of which was therefore a valuable asset to the professional reciter.

By the end of the seventh century there must have been in existence a large amount of such Epic poetry, concerning itself chiefly, so far as we know, with the subjects previously named. But the tale of Troy must have been infinitely the most important, and the *Iliad* and *Odyssey* the most important poems on Troy. Some scholars have spoken as though they regarded the whole mass of this poetry as equally "Homeric" in the eyes of men of that day, and as approximately homogeneous in quality—a floating mass of which lengths were cut off more or less by chance, and labelled *Iliad* and *Odyssey*. For such a supposition there are no grounds; that parts at least of the mass had long before attained complete solidity and permanence is amply proved by the fact that the *Iliad* is notably earlier in language than the *Odyssey*. The kernel of it must therefore have attained its permanent form at a time materially earlier than the beginning of the *Odyssey*. But though the kernel was thus solid, it was surrounded by a great deal of later addition which was in a more or less fluid state. The rhapsodist, like the modern concert-giver, had to consider his hearers' liking for "old friends" on the one hand, and their wish for novelty on the other. He sought to reconcile the two by inventing fresh episodes to continue and extend those tales which every one knew. Here and there such a new episode would survive and come into such general repute as to ensure its permanence. But it is easy to see how the répertoires of various rhapsodists would differ, though all were based on the same original story.

We can now understand the reasonableness of such a provision as that ascribed by a widely spread tradition to the Attic statesmen of the sixth century, a provision that the *Iliad* and *Odyssey* should be recited at the Panathenaia in a regular and officially recognized order; and we can also see that such a rule involved a new constitution of the text. The most widely accepted tradition attributed the recension to Peisistratos. But Solon is named in a famous passage of Diogenes Laertios (*Life of Solon* i. 57): τὰ τε 'Ομήρου ἐξ ὑποβολῆς γέγραφε ῥαψωιδεῖσθαι, οἷον ὅπου ὁ πρῶτος ἔληξεν ἐκείθεν ἀρχεσθαι τὸν

ἐχόμενον. μᾶλλον οὖν Σόλων "Ὅμηρον ἐφώτισεν ἢ Πεισί-
στρατος, ὥς φησι Διευχίδας ἐν πέμπτῳ Μεγαρικῶν. ἦν δὲ
μάλιστα τὰ ἔπη ταῦτα. "οἱ δ' ἄρ' Ἀθήνας εἶχον," καὶ τὰ
ἐξῆς (B 546-58). There is unfortunately something lost in
this passage, asserting explicitly the interpolation of the lines
mentioned. The reference is to the arbitration between Athens
and Megara for the possession of Salamis, when each side brought
forward lines from Homer, the Athenians relying on B 558 as
we have it, the Megarians accusing them of falsifying the text
and putting forward a different version. The natural sense of
the passage as it stands is this: "it was not Peisistratos, as is
generally supposed, but Solon who collected the scattered Homer
of his day; for he it was who interpolated the lines in the
Catalogue of the Ships"; so that we should add something like
this after Πεισίστρατος:—ἐκεῖνος γὰρ ἦν ὁ τὰ ἔπη εἰς τὸν
κατάλογον ἐμποίησας, καὶ οὐ Πεισίστρατος. Ritschl, however,
gives the whole passage a quite different turn by inserting (in the
same place)—ὅσπερ συλλέξας τὰ Ὅμηρου ἐνεποίησέ τινα εἰς
τὴν Ἀθηναίων χάριν. This has been accepted by Wilamowitz
and Cauer, but is clearly wrong. Tradition unanimously held
that the recovery of Salamis took place in the time of Solon,
while Peisistratos was still a boy. Dieuchidas, giving the
Megarian version, must therefore have attributed the interpolation
to Solon, and concluded that the compilation of the Athenian
copy was due to him and not to his successor. But in any case
the passage shews that the tradition about Peisistratos was
current in the fourth century B.C., when, as Wilamowitz has
shewn, Dieuchidas must have written. There was yet another
version which ascribed the collection to Hipparchos;¹ but for us
the names are comparatively a matter of indifference; the
essential element is that all tradition points to Athens of the
sixth century. This tradition is probable enough in itself, and if
once accepted it explains many a difficulty. [The great problem
for those who maintain the gradual growth of the poems by a
process of crystallization has been to understand how a single
version came to be accepted, where many rival versions must,
from the necessity of the case, have once existed side by side.
The assumption of a school or guild of singers has been made;
but the rare mention of Ὀμηρίδαι in Chios gives no support

¹ Pseudo-Plat. *Hipparchos* 228 c.

to this hypothesis, which lacks any other confirmation. The Peisistratean recension is the only source, other than the autograph of a real Homer, which will account for the unity of the vulgate text. It agrees, too, with the constitution of the *Iliad* itself, which in several places¹ shews such a piecing together of parallel narrative as can hardly be credited to natural growth in the hands of irresponsible rhapsodists, but involves the deliberate work of a literary editor based on a written text. This, too, accounts for the numerous traces in our text of an unobtrusive but sufficiently clear Attic influence. It agrees with the position of Athens as the first book-mart of Greece. It agrees with the evidence that the archetype of the vulgate was written in the old Attic alphabet. In fact we might almost reconstruct the necessity of such a "codification" of the text from the conditions. An official copy of some sort is implied by the transformation of fluctuating oral compositions into such a vulgate as we possess; it must have taken place at Athens, the head of the intellectual Greece and the centre of the publishing trade; it must have been created before the fifth century, for Herodotos and Plato already have Homer as we know him; it must have taken place after the seventh, to which we can date some of the latest additions to the *Iliad*; therefore an official copy of Homer was made in Athens in the time of Solon and Peisistratos.]

Belief in the recension of Peisistratos was not so long ago unfashionable; but in the last few years a clear reaction has set in.² The chief reason for scepticism has been the complete silence of the Aristarchean scholia respecting any edition of Peisistratos. This has been held to shew that the tradition is no more than a late invention absolutely unknown to Aristarchos. But now that Wilamowitz has shewn that Dieuchidas wrote in the fourth century, it is no longer possible to hold that Aristarchos had never heard the story—which is moreover involved in the allusion to the Salamis arbitration by Aristotle (see note on B 558). It follows, therefore, either that Aristarchos deliberately ignored the tradition—which is hardly like him—or that he dealt with it in his lost works. The argument from silence is especially deceptive in the case of an author like Aristarchos, of whom we have nothing whatever preserved beyond excerpts of second-hand

¹ See Introductions to B, N, T.

² Dating, I think, from Seeck's *Die Quellen der Odyssee*, 1887.

accounts of his commentaries, with some titles of lost works. It is likely enough that he dealt with the Attic recension somewhere and having settled the matter one way or the other found no need to refer to it in his critical notes. On the other side of the account we must set the facts that he believed Homer to have been an Athenian, and that he often assumes the transliteration of the poems from the old Attic alphabet into the new—indirect proofs at least that he held the vulgate text with which he dealt to have reached him from purely Attic sources. The scholia can therefore count neither one way or the other; and the hypothesis of the Peisistratean recension appears so highly probable that it will be adopted as a postulate in the following commentary.

The Peisistratean text is identical with the vulgate, which has held its own through all time. Recent discoveries in Egypt have shewn, indeed, that there was a time when different texts, altered from the vulgate chiefly by the insertion of additional lines of no intrinsic importance, had attained a great vogue, at least in Egypt. This is certain to be the case with all highly popular books reproduced in large quantities for an uncritical public. The rise of criticism at Alexandria put an end to these commercial texts, and established the vulgate in its rightful position again. In this sense only can Aristarchos and his predecessors be said to have altered the Homeric text; they did not work upon these inferior copies and decide which lines were to be expelled, but they gave the weight of their authority to a demand for copies of MSS. of approved antiquity and correctness. The position of Aristarchos was, in fact, precisely that of a critic who would make a correct text of Firdausi's *Shahnamah* to-day. The variation between different copies of the Persian is incomparably greater than that between the prae-Aristarchean papyri and the vulgate, though here there was undoubtedly one common source in the poet's own MS. Even the unbroken existence of a written tradition has not been able to save Firdausi from the interpolations of popular reciters; the task of the Persian Aristarchos will be to point out which MSS. contain the ancient and pure tradition, and to stop the demand for copies of any others.

Such as the vulgate was before the days of Aristarchos, such it still remains. In only an infinitesimal number of cases can

it be shewn that he produced any effect upon the current reading. Lines of which he disapproved remain uncanceled; the readings he preferred do not therefore in any appreciable degree supplant those which he held inferior. The MSS. in our libraries differ from one another in the same degree as those of Aristarchos, and with fresh collations the number of variants which we know through Aristarchos alone is constantly dwindling; it may not be long before we are able to point to an existing MS. representative of almost every variant mentioned by Didymos and Aristonikos. The great addition to our knowledge of the tradition made by the discoveries of papyri has shewn how wonderfully tenacious and correct was the mediaeval scribe.

II.—ANALYSIS OF THE *ILIAD*

Two cardinal assumptions have been made in the preceding section: first, that the *Iliad* was not composed by a single poet, but was the growth of a long period; and secondly, that this growth took place by gradual accretion or crystallization about a central nucleus, which was from the first something fixed amid later expansions and accretions of a more or less fluctuating nature, though some of these in time gained a solidity almost equal to that of the original kernel.

The arguments on which these two assumptions are founded are set out in detail in the commentary which follows. With regard to the first it is sufficient to say here that the discrepancies and contradictions which seem to disprove unity of authorship are those which go deep into the structure of the poem, not casual mistakes of detail to which all authors are liable. The most significant of these is undoubtedly the contradiction involved in the Embassy of the ninth book, which is completely ignored in the eleventh and sixteenth. The tenth book is so loosely inserted into the *Iliad* that doubts as to its rights date from very early days. Wider but perhaps less glaring discrepancy is involved in the fact that the promise of Zeus to Thetis is entirely forgotten from the first book to the eleventh, and that the whole balance of the story is disturbed by the way in which the exploits of Achilles, the real hero, are outdone by Diomedes in E.

The kernel of the *Iliad* is, beyond a doubt, the story of the

Wrath, the *Mênis* which is announced in the Prologue. This tale is given in the following books—A, Λ, O, Π, Τ–X, or rather in parts of them, for there is not one which has not received large additions. The plot is as follows:—Agamemnon has received as part of his booty from a foray the daughter of Chryses, priest of Apollo, and refused her to the petition of her father, who thereupon prays to his god for vengeance. Apollo answers his prayer by sending a pestilence upon the Greek army. An assembly is held to discuss the position, and Kalchas the augur explains why the host is suffering. Achilles calls on Agamemnon to appease the god by sending Chryseis back. This leads to a quarrel; in the issue Achilles withdraws in anger, and through his mother Thetis obtains a promise from Zeus that, to satisfy his wounded pride, the Trojans shall defeat the hitherto victorious Greeks (Book A). Agamemnon is therefore lured to battle by a deceptive dream, which promises him victory (B 1–50). He begins by driving the Trojans before him. Presently, however, he is wounded and has to leave the field; the other chief Greek heroes suffer the same fate, and the whole army is driven back to the ships, which are attacked by Hector. Aias alone holds his ground (Λ). He is at length disarmed for a moment, and fire is set to the ship of Protesilaos (O 592 ff.). Achilles thereupon, though he will not fight himself, relents so far as to send Patroklos with the Myrmidons to the rescue. Patroklos drives the Trojans back, and among many others slays Sarpedon; but he presses his advantage too far, and is himself slain by Hector (Π). Achilles on hearing of his death sallies forth to avenge it, and after making havoc of the Trojans, chases Hector thrice round the walls of Troy, and finally slays him (parts of Τ, Φ, X). The story ends with the dragging of Hector's body (X 404).

This is the backbone of the *Iliad* as we have it, whether or no it be the earliest portion of it historically; it is the main plot to which all else stands in an episodical relation. That it is also the oldest kernel I feel no doubt. The conditions of the *Mênis* have been imposed on all the rest of the book. The absence of Achilles from the field is everywhere either tacitly assumed or expressly alluded to. It is in the story of the Wrath that the real unity of the *Iliad* is to be found. Here, at least, we need not hesitate to see the work of a single poet, perhaps

the greatest in all the world's history. How far he may have made his poem from pre-existing materials it is beyond our powers of analysis to say.¹ The story is organically and indissolubly bound together; the arguments which are still brought forward to separate the Patrokleia and the death of Hector from the earlier part, the *Mêvus* proper, seem to me wholly inadequate and improbable.

From the several Introductions to the books, it will be seen that the main episodes included in this volume are (i) the duel of Menelaos and Paris, and the treachery of Pandaros in Γ-Δ; (ii) the Diomedeia in E and Z, itself a composition shewing continuous growth from the earliest days to the latest; (iii) the duel of Aias and Hector in H; (iv) the Embassy to Achilles in I with its prologue, the defeat of the Greeks in Θ; (v) the Doloneia in K; (vi) the battle at the wall in M, with an introduction, the building of the wall in H. The relation of these episodes and the *Mêvus* to one another and to the whole structure of the *Iliad* will be more conveniently discussed in the next volume.

III.—THE TEXT OF THE *ILIAD*

From what has been said, the aim of an editor of the Homeric text clearly follows. He must endeavour to reconstitute the Attic text as transliterated into the new alphabet from the official Athenian original. Farther back than this it is useless for him to attempt to go, for this is the earliest date at which the *Iliad*, as we know it, existed. It is true indeed that many portions of the *Iliad* bear signs of greater antiquity; we can trace with confidence not only the older form of the story, but remains of an older form of dialect, corrupted in the course of transmission in the mouths of rhapsodists and editors, to whom it was virtually a dead language. But it is a complete error to try, from these indications, however numerous and clear, to introduce into Homer a uniformity of "Proto-Epic" language. In Homer, as we know it, no such uniformity can ever have existed. The later parts of the poems, such for instance as the

¹ On one point only do I now feel hesitation. It will be seen from the Introduction to B that there is some ground for supposing that the oldest

form of the Wrath did not contain the promise of Zeus to Thetis; it was a tale played exclusively on the earthly stage.

Doloneia, were in all probability composed originally in almost exactly the same form, allowing for the difference of alphabet, as that which we now have. Even if it were not so, our means do not permit us to reconstruct the more ancient dialect with any approach to confidence. Our only guide in so doing is the metre; and though in many matters this is a safe test, yet it is impossible for us to say in how many others it may leave us in the lurch. To take an obvious instance, it enables us to restore an initial digamma in a large number of cases, but leaves us almost always uncertain as to whether we should at the same time restore the letter internally. For these reasons all attempts to introduce the digamma without exception in all words where we know it once to have existed are interesting and instructive philological exercises, but lie outside the province of the commentator. His business is to take the text as he finds it, and to indicate from time to time where it shews traces of a more ancient form, but to accept as a part of it the constant inequalities and anachronisms with which it abounds.

The materials for the constitution of the text are found in (1) MSS. of all ages; (2) the scholia, especially the excerpts from the works of Didymos and Aristonikos on the writings of Aristarchos; (3) quotations in ancient authors. On these the present text is entirely based. Little weight is given to the evidence of quotations; interesting though they often are, it is impossible to be sure in any case of the accuracy of the author who is quoting. Of MSS. of the *Iliad* some hundreds exist, from the third century B.C. to the sixteenth A.D. Of most of these very little is known; of complete MSS. only thirteen have been collated throughout, and of these five are now for the first time published. Of fragmentary MSS., however, earlier than the Venetus A, we have full information; the papyri are now so numerous that we know something of the tradition of every century since the third B.C., with the exception of the two or three which intervene between the Syrian palimpsest in the seventh and A in the tenth A.D.

The value of the various MSS. and scholia will be treated in detail in the next volume. It may be said here that readings of Aristarchos are taken as equal to those of the best MSS.; readings of Zenodotos are treated as of the second rank. Between the variants thus attested we are at liberty to choose with the aid of

modern critical lights. Only in an extremely small minority of cases will any reading be found which has not the certificate of one or other of these authorities, and then generally in matters where the MS. tradition leaves us in doubt. It is, for instance, almost indifferent even to our best MSS. whether they write *ει* or *ηι*, or whether they write a liquid single or double. Thus readings such as *πεφύκηι* for *πεφύκει* (Δ 483), or *τῶν ἡδυμος* for *τῶν νήδυμος* (K 187), can hardly be regarded as departures even from our MSS.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's *ῥωμι* for *ῥωμαι* of all MSS. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured *ἔως* as a trochee rather than go to pure conjecture and write *εἰος* or *ῆος*.¹ Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in many cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

For the adscription in place of the subscription of *ι* in the diphthongs *αι*, *ηι*, *ωι* no apology is needed—at all events I shall offer none. It is curious that a twelfth-century device for correcting the blunders of copyists should have been so far canonised as to lead the unthinking to suppose that it has some ancient authority. It is typographically ugly as well as philologically misleading.

IV.—THE APPARATUS CRITICUS

In compiling the Apparatus Criticus I have aimed at compression and brevity, not only from considerations of space, but in a firm belief that for the purposes of the critic a small selection of readings is more useful than approximate completeness. I have therefore omitted as a rule all variants which affect only orthographical questions, or which, to the best of my judgment, were mere blunders of no critical interest. The omissions under the head of orthography include all such

¹ The only other readings in the text for which no ancient authority can be quoted are, I believe, *τῆι ἐμῆι* in I 654 for

the *τῆι μῆι* or *ῥμῆι* of the MSS. (compare Δ 608); and *ῥτασαν* for *ἔτασαν* or *ἔστασαν* M 56.

matters as accentuation, breathings, omission or addition of *ν* *ἐφελκυστικόν* or iota subscript, single or double writing of *λ, μ, ν, σ, ρ*, itacism, confusion of *ο* and *ω*, and many cases of difference in the division of words, especially such forms as *δ' ἐμοί* or *δέ μοι*, *δ' ἐφέβοντο* or *δέ φέβοντο*, *πάντος' ἔτσην* or *πάντοσε ἴσην*. In all these the testimony of MSS. is practically indifferent, and it is waste of space and energy to accumulate it; our choice has to be made on other grounds.

It is in the omission of what I believe to have been mere copyists' mistakes that I may have neglected something in which acuter eyes than my own might detect traces of a genuine variant. The risk of this must be preferred, however, to the accumulation of ridiculous blunders such as would make it difficult to see the wood for the trees.

For similar reasons, namely, at once to save space and to give a clearer view of the weight of testimony, I have as a rule quoted only one of each group of related MSS. My P and La Roche's L, for instance, are so closely connected, coming evidently from a common archetype, that I have not quoted L except where it differs from P. So I quote only G and omit its satellites "Mor Bar" except where they differ from it; the three can only be weighed as a single MS.

Thus though my Apparatus seems brief in comparison with La Roche's, I feel confident that it gives all that is really of importance for the constitution of the text, and indeed adds a very considerable amount of new matter. Our knowledge of the MSS. will soon be greatly enlarged by other hands; but in the meantime there can be no loss in this humble contribution to a strangely neglected field of Homeric criticism.

V.—MANUSCRIPTS

The MSS. quoted in the Apparatus Criticus are the following:—

A. PAPYRI

- Pap. α** = Petrie, *Hawara Biahmu and Arsinoe*, pp. 24–8 (collated also by myself); contains part of B 1–877. 5th cent. A.D.
 „ **β** = British Museum cxxvi. (*Classical Texts from Papyri in the B. M.* p. 81); B 101–Δ 40. 4th or 5th cent. A.D.
 „ **γ** = B. M. cxxxvi. (*Class. Texts* p. 93); parts of Γ 317–Δ 544. 3rd cent. A.D.

- Pap.** **Θ** = Bodleian d 20 (Grenfell *An Alexandrian Erotic Fragment and other Greek Papyri* p. 6); parts of **Θ** 64-75, 96-116. 2nd cent. A.D.
 - „ **ϵ** = B. M. dclxxxix. (Grenfell *Greek Papyri, Second Series* p. 4); **Θ** 217-9, 249-53. 3rd cent. B.C.
 „ **z** = Mahaffy *Flinders Petrie Papyri* Pl. iii. (4); fragments from **Λ** 503-37. 2nd cent. B.C.
 „ **Η** = Genavensis; Nicole *Rev. de Philologie*, Jan. 1894 (Kenyon *C. R.* viii. pp. 134-6); small fragments from **A**, **Δ**, and **Z**, and **Λ** 788-M 11. 2nd cent. B.C.?
 „ **●** = Louvre; La Roche *Homerische Textkritik* p. 448; **N** 1-175. 1st cent. B.C.?
 „ **ι** = B. M. cvii. (Harris Papyrus); *Catalogue of Ancient MSS. in the B. M.*, part i: *Greek*, pp. 1-6; **Σ** 1-218, 311-617. 1st cent. B.C.
 „ **κ** = B. M. cxvii. (*Class. Texts* p. 98); small fragments from **E**, **Z**, **Σ**. 3rd or 4th cent. A.D.
 „ **λ** = Bodleian b 3 (Grenfell *Greek Papyri, Second Series* p. 5); fragments of **Φ**, **X**, **Ψ**. 3rd cent. B.C.
 „ **μ** = B. M. cxxviii. (*Class. Texts* p. 100; *J. P.* xxi. pp. 17-24, 296-343); large parts of **Ψ** 1-79, 402-Ω 759. 1st cent. B.C.
 „ **ν** = B. M. cxiv. (Bankes Papyrus); *Catal. of Anc. MSS.* p. 6, *Phil. Mus.* i. p. 177, and my own collation; **Ω** 127-end. 2nd cent. A.D.
 „ **z** = Grenfell and Hunt *Oxyrhynchus Papyri* p. 46; **B** 730-828. 2nd cent. A.D.
 „ **ο** = B. M. dccxxxii. (Hunt *A New Homeric Papyrus* in *J. P.* xxvi. pp. 25-59); most of **N** 2-775, **Ξ** 120-522. 1st cent. A.D.
 „ **π** = Grenfell and Hunt *Oxyrhynchus Papyri* ii. p. 96; **E** 1-303 and a few fragments from **E** 329-705. Beginning of 3rd cent. A.D. For readings see App. F.

B. UNGIAL

- Ambr.** = *Ambrosianus Pictus*, saec. v.-vi., a ms. at Milan consisting of leaves containing illustrations of the *Iliad* and accompanying portions of the text. It contains pieces from all the books except **Γ**, **Σ**, **T**, **Υ**—800 lines in all. Published by Angelo Mai, 1819, *Iliadis fragmenta antiquissima cum picturis*.
Syr. = B. M. Add. 17, 210; *Catal. of Anc. MSS.* p. 6, and *Fragments of the Iliad of Homer from a Syriac Palimpsest*. Edited by W. Cureton (saec. vi. or vii.). It contains 3873 lines from **M** to **Ω**. See Hoffmann, *21tes und 22tes Buch der Ilias* pp. 3 ff., *La R. H. T.* p. 454 no. 5.

C. LA ROCHE'S MSS.

- A** = Venetus 454, in the Marcian Library at Venice, saec. x. First published by Villosion *Homeri Ilias ad veteris codicis Veneti fidem recensita. Scholia in eam antiquissima* . . . 1788. La Roche's collation in *Homeri Ilias* (1873-6) is followed; but I have to thank Mr. T. W. Allen for some valuable additions and corrections, which are distinguished by his initials. (Hoffmann pp. 12 ff.)

- A** = portions of the above ms. which have been supplied by a later hand, the original leaves having been lost. The supplements consist of E 336-635, P 277-577, 729-61, T 126-326, Ω 405-504.
- C** = Cod. Laurentianus xxxii. 3, in the Medicean Library at Florence, saec. xi. La R. *Hom. Textkritik* no. 14 p. 460, Hoffmann p. 28.
- D** = Cod. Laurentianus xxxii. 15, saec. xi.-xii. La R. *ibid.* no. 15, Hoffmann p. 31.
- D** = portions of the above supplied by later hands. These are not mentioned by La Roche or Hoffmann. Mr. T. W. Allen has kindly given me the following valuable list of the passages thus supplied.
- “(1) A hand coeval or nearly so with D, though markedly different from it; O 388-II 167.
- (2) A hand of a xii. or xiii.; books A-Δ and N 96-160.
- (3) A hand of s. xv.; Θ 390-525, P 359-Σ 192, 593-T 38, Ψ 652-719, 854-Ω 85, 219-348, 754-804.
- (4) Another s. xv. hand supplies Σ 326-93 and 538-92.”
- [**E**] (*Note.*—La Roche's E refers to the printed text of the Roman edition of Eustathius, 1542, and is not quoted here as it is of no critical value.)
- G** = Vindobonensis 39, saec. xiv. La R. *H. T.* p. 472 no. 92. First published by Alter, Vienna 1789.
- H** = Vindobonensis 117, saec. xiii. La R. *H. T.* p. 473 no. 95, Hoffmann p. 33. From Ψ 648 to the end is in another hand, noted as *H*.¹
- L** = Vindobonensis 5, saec. xiv.-xv. La R. *H. T.* p. 476 no. 105, Hoffmann p. 40. This ms. is almost identical with my P, and is only quoted when it differs from P.
- M** = Venetus 456, saec. xv. La R. *H. T.* p. 477 no. 107. La R. has published a collation of three books only, Δ-Z. This ms. is almost identical with Harl. a; I have ascertained that they agree for all readings of M given in my Apparatus, except where a difference is noted.
- N** and **O** = Venetus 459, which consists of portions of two mss., one (N) containing A 1-H 392 (saec. xv.), the other (O) A 214-M (saec. xiv.). La R. *H. T.* p. 459 no. 10. The collation of books Δ-Z only has been published.
- S** = Stuttgartensis 5 (saec. xv. ?). La R. *H. T.* p. 478 no. 111. La R. follows the collation of the *Iliad* published by Rieckher in *Eos*, 1865.

D. MANUSCRIPTS NOW ADDED

(See *J. P.* xx. pp. 237-51. The first five are collated by myself.)

- J** = B. M. Harley 1771—a late xv. cent. ms., with glosses in red and black ink, mostly rhetorical and grammatical. Leaves have been lost containing A 622-653, O 31-62, Ω 719-end.

¹ I regret that I overlooked Hoffmann's statement that Book A is also in a different hand. *H* should therefore be read for *H* throughout this book.

- P** = Paris, grec 2766—late xv. cent. (so dated by Sir E. Maunde Thompson from the watermark). The ms. is nearly identical with L. The writing is often very small, and ϵ , η , and α are frequently almost or quite indistinguishable from one another. La R. *H. T.* p. 471 no. 88.
- Q** = Paris, grec 2767. A 1–118, 204–233, Ω 673—end are missing, and a good many lines have been lost by mutilation of the lower margin. xiv. cent. (so Catalogue; rather, late xv.). La R. *ibid.* no. 89.
- R** = Paris, grec 1805, saec. xv., written by Georgios Gregoropoulos, in a neat clear hand. La R. p. 470 no. 80.
- T** = Townleianus, B. M. Burney 86; saec. xiii? This was very imperfectly collated by Heyne in 1802; my own collation is independent, but I have used (and checked) Heyne's as well. See Heyne vol. iii. p. c.; E. M. Thompson in *C. R.* ii. p. 103; La Roche *H. T.* p. 467 no. 65; Maass in *Scholia Graeca in Homeri Iliadem Townleyana* i. (vol. v. of the Oxford ed.) pp. vii. ff.; Gardthausen *Gr. Paläogr.* p. 405; myself in *C. R.* iii. p. 156. I have occasionally named John Rhosos of Crete as responsible for some added lines, etc., as his handwriting is unmistakable.
- U** = Genavensis, for which I have of course followed the laboriously minute collation of Nicole *Scolies Genevoises de l'Iliade* ii. pp. 219 ff. The ms. is exhaustively described in the Introduction to that work.
- U** = portions supplied by later hands, viz. A 1–54, 109–66, B 506–877, Θ 214–565, I 1–63, 706–13, K 1–50, O 576–617, Ω 707–62.

All the mss. hitherto named except M, N, O have been collated through-out. In all that follow the collation is presumably or certainly only partial.

Harl. a = B. M. Harl. 5693; saec. xiv.–xv. This is the "Harl." of Heyne, who took his readings from Bentley's ms. notes (vol. iii. pp. xcvi. ff.). See also *C. R.* iii. 295. I have repeated Heyne's readings where I found them correct, after checking the whole with the ms.—a very necessary precaution—and added a few of my own. In Δ -Z Harl. a is quoted only where differing from M (see above).

The following B. M. and Paris mss. I have collated only in selected passages (about 2000).

- „ **b** = Harl. 5600, by John Rhosos, finished 16th May 1466. It is based on T and another ms. not yet identified.
- „ **c** = Harl. 5672, also in the hand of Rhosos. Contains A, B 1–9, 490–594, Γ 123–461, Δ 1–246. This is not based on T.
- „ **d** = Harl. 5601, saec. xv.–xvi.
- King's** = B. M. King's 16. Written in 1431.
- Par. a** = Paris, grec 2681, saec. xiv.–xv.? The ms. has large gaps filled up in another hand on different paper (*J. P.* xx. p. 244, La R. *H. T.* p. 470 no. 81).
- „ **b** = Paris, supplément grec 497, saec. xiii. (?) ; a fragmentary ms., see *J. P.* xx. p. 250; not in La R.
- „ **c** = Paris 2894, saec. xiii. (?) (La R. *H. T.* p. 475 no. 103).
- „ **d** = Paris 2680, saec. xv. (La R. *H. T.* p. 476 no. 100).
- „ **e** = Paris 2682, saec. xiv.–xv. (La R. *H. T.* p. 471 no. 82).

Par. f = Paris 2683, saec. xiv. (La R. *H. T.* p. 471 no. 83).

„ **g** = Paris 2684, saec. xiv. (La R. p. 471 no. 84 is wrong ; A 1-583 are supplied by another hand, but the ms. contains the whole *Iliad*).

„ **h** = Paris 2685, saec. xv. (La R. p. 471 no. 85).

„ **j** = Paris 2768, saec. xiii. (?) (La R. p. 472 no. 90).

„ **k** = Paris 2697 (not in La R.), 'saec. xiii.' (?). Contains A-M only ; I is in a different hand (*J. P.* xx. p. 246).

(*Note*.—Paris suppl. grec 144 is in the hand of George Gregoropoulos, like R, and is identical in its readings with that ms. as far as Y 367. After that line it is practically identical with P as far as the end of Φ, and apparently to the end of Ω. It is therefore not quoted here.)

E. HEYNE'S MSS.

(“Harl.,” see Harl. a above ; “Townl.,” see T.)

Vr. a = Vratislaviensis¹ a (La R. *H. T.* p. 477 no. 106). Heyne does not give any date. Contains A-Z 356 and the *Odyssey*.

„ **b**, acc. to La R. (*H. T.* p. 469 no. 72) saec. xiii.-xiv.

„ **c** (no date) contains A-K 377, with Eustathios.

„ **d** (no date) contains N-Ω. It is practically identical with La Roche's H.

„ **A**, written by Michael Apostolis, who died A.D. 1472. Contains *Iliad* and *Odyssey*.

The above mss. were collated for Heyne by Prof. F. Jacobs of Gotha (vol. iii. pp. lxxxvii. ff.).

Mosc. 1, in the Archives of the Imperial College at Moscow, saec. xiv., contains A-Θ 434 (La R. *H. T.* p. 470 no. 76).

„ **2**, in the Library of the Holy Synod, saec. xii. (?), contains A 195-331, 604-B 304, 391-406, 424-40, E 438-Z 97, 234-301, 438-H 24, Λ 65-133, 340-M 60, Ξ 237-522, Π, Υ-Ω 475.

„ **3** (“recentior” Heyne), in the Library of the Imperial Archive, contains A-B 26, Γ 1-323, Δ-Λ 688.

For these three Heyne used a collation made by C. F. Matthaei (vol. iii. pp. xc. ff.).

frag. Mosc., portions of a ms. of which we are told nothing more, containing M 61-467, O, P, Σ, T. These fit so exactly into lacunae of Mosc. 2 that one would naturally suppose them to belong to that ms. ; but Heyne does not suggest this. The collation is due to Heyne's pupil Nöhden (*ibid.* p. xci.)

Eton., in the Library of Eton College, saec. xiii. (?), contains A-E 84. Collated by Nöhden (Heyne iii. p. cx.).

Mor. (saec. xv.), called from its owner, John More, Bishop of Ely ; at his death it was bought by Bentley, and is now in the Library of Trinity College, Cambridge. This ms. and the next coincide so closely with G that only their differences from it are quoted. Heyne's collation is from Bentley's notes (iii. p. xcvi.).

¹ *Vratislavia* is the Latin name of Breslau.

- Bar.**, Barocceanus 203 in the Bodleian at Oxford, collated by T. Hearne (Heyne iii. p. xl).
- Laud.**, Laudianus (from the library of Abp. Laud), in the Bodleian, no. 731, contains, with other matter, A-B 493.
- Cant.**, in the Library of Corpus Christi College, Cambridge. This contains *Iliad* and *Odyssey*. It was first used by Barnes, and afterwards by Bentley, on whose notes Heyne's readings seem to be based (iii. pp. xl., xcvi.). It is almost identical with S, and is quoted only when differing.
- Lips.** = Lipsiensis 1275. This consists of two parts, A-P 89 and P 90-Ω, on different paper and from different sources. The former is the older—about 1300 acc. to Hoffmann; the latter, here distinguished as *Lips.*, about 1350. It was collated by Ernesti for his ed. of Clarke's *Iliad*; Heyne follows him with additions from Bentley, who apparently had notes from Mencken or Bergler; Heyne iii. p. c. See Hoffmann pp. 46 ff. *Lips.* is closely related to P, and is quoted only in the rare event of a difference.
- Ven. B** = Venetus (Marcianus) 453, saec. xi. See Hoffmann p. 22, La R. H. T. p. 458 no. 7. Heyne rarely cites this ms., and it is not clear whence he got his readings. Hoffmann has given a full collation for Φ and X—as in the case of the other mss. for which his name has been cited above, viz. Syr. ACDHL *Lips.*
- Vat.** Heyne quotes occasional readings under this title, but I have been unable to find anything to identify the ms. referred to. He mentions Vatican mss. on pp. xlii., xlvii., c., but none of them seems to suit.

VI.—EXPLANATION OF SIGNS AND CONTRACTIONS

- An.** = Aristonikos (the excerpts in the scholia from his book *περὶ τῶν Ἀρωτάρχου σημείων*).
- Antim.** = Antimachos.
- Ap. Lex.** = Apollonii Sophistae Lexicon.
- Ap. Rhod.** = Apollonios Rhodios.
(Note.—In the scholion on I 153 Ἀπολλώνιος ("Apollon.") is probably a mistake of the ms. for Ἀπολλόδωρος, which Schol. L reads.)
- Aph.** = Aristophanes Byzantius.
- Ar.** = Aristarchos.
- Argol., Chia, Cypr., Mass., Sinop.**, the ancient editions quoted in the scholia as ἡ Ἀργολικὴ, Χία, Κυπρία, Μασσαλιωτικὴ, Σινωπικὴ.
- Dem. Ixion, Δημήτριος ὁ Ἰξίων:** **Dem. Skeps.**, Demetrios of Skepsis (Σκῆψις).
- Did.**, Didymos (the excerpts in the scholia from his work *περὶ τῆς Ἀρισταρχείου διορθώσεως*).
- Dion. Sid.**, Dionysios Sidonios (see Ludw. i. 50), to be distinguished from **Dion. Thrax** (ibid. p. 49).
- Et. Mag.** = Etymologicum Magnum.

Et. Gud. = Etymologicum Gudianum.

Herod. = Herodianos (generally the excerpts in the scholia from his *Ἰλιακὴ προσωιδία*).

Nik. = Nikanor (the excerpts from his *περὶ στιγμῆς*).

Porph. = Porphyrios (the fragments of his *Ζητήματα Ὀμηρικά*).

Ptol. Ask. = Πτολεμαῖος ὁ Ἀσκαλωνίτης: Ptol. Oroand. = Πτολεμαῖος ὁ Ὀροάνδου, also called Πτολ. Πινδαρίων (Ludw. i. 50); both to be distinguished from Πτολεμαῖος ὁ Ἐπιθέτης (ibid. 48).

Rhi. = Rhianos.

Sosig. = Sosigenes.

Zen. = Zenodotos.

θε. = ἀθετεῖ, ἀθετοῦσι.

γραφ. = γράφεται, γράφουσι, γραπτέον.

διχῶς indicates different readings in the two editions of Ar.

ap. = apud; generally of readings mentioned or implied, but not adopted, by an author.

om. = omittit, omittunt.

supr. = supra scriptum, supra scripto.

C¹ etc. = the first hand of C; **D²** etc. = the second hand of D.

G¹ = G in the text, **G^m** = G in the margin.

[H], the square brackets indicate a reading of one of La Roche's mss. inferred from his silence only—i.e. he does not quote the ms. for any other alternative. The inference is, however, often highly doubtful.

Ω indicates, according to circumstances, "all mss." or "all mss. other than those explicitly quoted for a different reading"—in both cases, of course, with the qualification "so far as I am aware."

*****, the asterisk indicates erasure of one letter.

All "supra-script" readings, on account of their generally secondary value, are enclosed in parentheses when occurring in a series of quotations. They are to be understood as implying (where no explicit statement is made) that the ms. itself agrees with **Ω** or the text. A similar reference is implied in **C¹**, **D²** etc. So also **H¹**, **P^m** imply a reading of **H^m**, **P^t**, which will be clear on the same grounds.

All parentheses in a series of mss. (when they do not themselves include the name of a ms.) refer to the ms. immediately preceding, and to no other.

Take then the following (imaginary) note: "999 om. CD^t || **στείχει** Ar. **Ω**: **στείχει**(1) D^mG²H¹J (γρ. **στείχει**) (L *supr.*) P (*supr.* α), ἐν ἄλλωι A, γρ. Harl. a."

This conveys the following statements:—

C omits the line entirely.

D omits the line in the text but has it supplied in the margin.

Aristarchos reads **στείχει** (as in the text), and so do all mss. (so far as I am aware) other than those which follow. These read either **στείχει** or **στείχη** (which for the purposes of this Apparatus need not be distinguished): namely:—

The line supplied in the margin of D (probably by a later hand, though information on this point is too often deficient).

The second hand of G—but the first hand had $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$.

The first hand of H—but the second hand has altered it to $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$.

J—but with $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$ given as a marginal variant.

P—but with $\epsilon\iota$ written over $\eta(\iota)$.

L, while reading $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$, has $\sigma\tau\epsilon\acute{\iota}\chi\eta(\iota)$ or simply $\eta(\iota)$ written over it.

A and Harl. a, while reading $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$, have the marginal variant $\sigma\tau\epsilon\acute{\iota}\chi\eta(\iota)$, introduced in one case by $\epsilon\acute{\nu}\ \alpha\lambda\lambda\omega\iota$, the formula peculiar to A, in the other case by the ordinary $\gamma\rho$.

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Note.—The books of the *Iliad* are referred to by the capitals, and those of the *Odyssey* by the minuscules, of the Greek alphabet.

A

INTRODUCTION

THE problem of the composition of the *Iliad* meets us in a peculiarly subtle and difficult aspect on the very threshold of the poem. The first book seems, even to a careful reader, to be a perfect and indivisible whole; yet it is here that the severest battles of the critic have been fought. Lachmann and his school have rightly felt that if the book could once be disintegrated in spite of its apparent solidity, the task of separation would be disproportionately facilitated for the rest of the *Iliad*.

The weak points on which Lachmann fixed are two. The first is the inconsistency involved in 423, where it is said that all the gods went 'yesterday' to the Aethiopians; whereas Apollo is elsewhere conceived as still shooting his darts at the Greeks, and in 474 as present at Chryse; while Hera and Athene are watching the strife in the assembly, the latter descending to Troy and returning to Olympus *μετὰ δαίμονας ἄλλους*. The second is found in *ἐκ τοῖο* 493, which refers back, not to the day indicated in the preceding lines, as we should expect, but to the interview between Thetis and her son which ended in 424, and since which at least one night, and apparently several, have passed.

The conclusion drawn by Lachmann is that the first book consists of an original 'lay,' 1-347, with two 'continuations,' (a) 430-92, (b) 348-429 and 493 to the end. Of these he thinks that (a) *may* be by the poet of the original lay, but that (b) is certainly of different origin, and not very skilfully adapted to the place where it is found.

We will first take (a), the episode of the restoration of Chryseia. The vague reference of *ἐκ τοῖο*, though not indefensible (as the preceding lines naturally lead the thought back to the point to which *ἐκ τοῖο* belongs, cf. 488 with 422), is certainly not what we should expect. Further, the whole episode can be cut out without being missed—we have only to make 494 follow 429 immediately—and is of no importance to the story. A large portion consists of lines which are found in other parts of the Homeric poems; and of these one at least, 463, seems to be more at home in the third book of the *Odyssey* than here, while 469-70 are not in harmony with a well-marked Homeric custom. According to the usual Greek ritual, the purifications of 312-17 should not precede but follow the removal of the plague by Apollo. There is therefore very strong ground for holding that Lachmann is right in saying that 'continuation (a)' is not an integral part of the original lay; but if the two are once separated, we can no

B

longer admit the possibility that they are by the same author ; the continuation must, from the evidence of borrowing, be of a very much later date. But it is most skilfully introduced into a pause in the main action, and offers a pleasing contrast, with its peace and feasting, to the stormy scenes with which the book opens and continues.

This, however, is a subordinate matter ; the real question is, whether the original story of the Menis contained the promise of Zeus to Thetis that he would bring disaster upon the Greeks to revenge the insult offered to Achilles. The inconsistency as to the whereabouts of the gods cannot be denied ; is it inexplicable ? We can hardly say so. The consistency with which the Epic poet, composing for hearers and not for readers, is concerned, is the consistency of the moment. The consistency of details in different scenes is of less importance, so long as they are not conspicuous enough to affect our understanding of the main story. This is not the only place where the poet may have hovered vaguely between the divine power of omnipresence and the limitations of the anthropomorphic body. We will say, then, that the contradiction is real and disquieting, but not convincing.

That Lachmann's original lay was ever really an independent poem, as he would have us believe, it is hard to think, and few are now found to hold that a great poet, such as he who composed this debate, would have left the quarrel truncated and without a conclusion. That the opening of the book, prologue and all, is the beginning of a poem of the Wrath, which went on through the defeat of the Greeks and the death of Patroklos to the slaying of Hector, seems as certain as anything in this thorny and obscure matter can be certain. But we must not forget that the more ancient any portion of the *Iliad* is, the more it has been exposed to weathering ; and that one effect of the continual process of growth and adaptation has been to obscure and smooth down the rough joints. Hence in this oldest portion critical analysis is peculiarly difficult. But one consideration must be added which lends some weight to Lachmann's separation of 'continuation (b)'. In the Introduction to B it will be pointed out that there is some evidence of a different continuation of the quarrel scene ; a continuation in which the dispute is laid at once before an assembly of the whole army, and the visit of Thetis to Zeus left unnoticed. This version was a parallel one, and A, as it stands, may have been adapted from the two. It is not in our power to say which of the two was older ; time has effected a union which shews but the slightest scar, yet we cannot deny the mark, and can only interpret it in the way which seems best to account for the facts. And the facts are certainly to be accounted for on this supposition. The first part of A really belongs closely to a certain part of the assembly scene in B, especially to the speech of Thersites ; it does not belong so closely to the scenes between Achilles and Thetis, and between Thetis and Zeus. In this form of the story it was the mere absence of Achilles from the field, not the interposition of Zeus, which brought about the rout of the Greek army in A. This is mere hypothesis, but it is a possible hypothesis, and it agrees with much that we shall find later, all pointing to the gradual composition of the *Iliad* by the more or less perfect fusion of different versions, knitted together from the first by the fact that all alike are outgrowths from the Story of the Wrath, but otherwise independent.

ΙΛΙΑΔΟΣ Α

Λοιμός. Μῆνις.

Μῆνιν αἶδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἥρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοσὶ τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,

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1. ἡ δὲ δοκοῦσα ἀρχαία Ἰλιάς, ἡ λεγομένη Ἀπελλικῶντος (ἀπ' ἐλικῶνος MS. corr. Nauck), προοίμιον ἔχει τοῦτο· Μοῦσαις αἰδέω καὶ Ἀπόλλωνα κλυτότοπον, ὡς καὶ Νικάτωρ μέμνηται καὶ Κράτης ἐν τοῖς διορθωτικοῖς· Ἀριστόξενος δ' ἐν α' Πραξίδαμαντίων φησὶ κατὰ τινὰς ἔχειν Ἑσπετα μῦθον μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσιν, δηλῶς δὲ ἡ Μῆνις τε χόλος δ' ἔλε Πηλεΐωνα, Λητοῦς τ' ἀγλαὴν υἱόν· ὁ γὰρ βασιλεὺς χολώσεαι, Osann *Anec. Romanum* p. 5. 3. πολλὰς: πολλῶν Matranga *Anec.* 500. || ψυχὰς: κεφαλὰς Ap. Rhod.; cf. A 55. 4-5 ἀθ. Zen. 4. δ' ἐλώρια CHPST al. 5. πᾶσι: Zen. δαῖτα? (v. *infra*) || βουλὴ: βουλή Nik. ap. Eust.

1. αἶδε, the Μοῦσα of a 1, who tells the poet the history which he has to relate; see B 484-92, and compare χ 347 αὐτοδίδακτος δ' εἰμὶ, θεὸς δέ μοι ἐν φρεσὶν ὅλμας παντοίας ἐνέφυσεν, and θ 44, 64, 488 ἡ σέ γε Μοῦσα ἐδίδαξε, Διὸς παῖς, ἡ σέ γ' Ἀπόλλων. Πηληϊάδεω, originally no doubt Πηληϊάδᾰ(ο). This is one of a class of patronymics formed with a double suffix, the adjectival -ιο- and the purely patronymic -αδης-: while the commoner form Πηλε-ίδης has only one. Cf. B 566.

2. οὐλομένην, *accursed*; it bears the same relation to the curse δλοιο as ἀνήμενος (β 33) to the blessing δναιο, and means 'that of which we say δλοιο.' It is best regarded as a purely metrical variant of δλόμενος, which occurs in the same sense in Trag. (Eur. *Hel.* 231, *Phoen.* 1029, *Or.* 1363, *Herc.* 1061); see Schulze *Qu. Ep.* pp. 192 ff. μυρία, *countless*; in its later sense, 10,000, the word is accented μύριοι.

3. Ἰφθαίμος here, as in 24 other places (Knös), does not admit an initial *F* and never requires it. Thus connexion with *Fis*, *Fίσιος* is impossible, in spite of the nearness of sense. For a suggested etymology see Collitz in *AJP.* viii. 214-7. The feminine ἰφθίμη is also found, but only applied to women—e.g. T 116. Ἄϊδι, a metaplastic dative of Ἀΐδης, which in H. always means the *god*, not his realm—with the exception, apparently, of Ψ 244. προΐαψε: *προ* implies 'forth on their way,' as in *προπέμπειν*, *προίεναι* (195, 442, etc.). *ιαπ* = *ιασ*-, so that *προΐαψεν* = *προ-ιεν-εἰ* exactly.

4. αὐτοῦς: the *body* is to Homer the real self, the *ψυχή* is a mere shadow; cf. Ψ 65, where the soul of Patroklos is πάντ' αὐτῷ εἰκνία, like the real man.

5. πᾶσι, i.e. all that chose to come: a perfectly natural expression. The reading δαῖτα ascribed to Zen. is not mentioned in the scholia, which merely

ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
 τίς τάρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
 οὐνεκα τὸν Χρῦσσην ἠτίμασεν ἀρητῆρα
 Ἀτρεΐδης. ὁ γὰρ ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος

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6. τινὲς γρ. διὰ στήτην ἐρίσαντο Eust. 8. σφῶν(η) Zen. and others.
 11. ἠτίμασεν ART¹ (?) Ambr.¹ Lips.² Vr. a: ἠτίμας¹ L: ἠτίμασεν DU Ambr.²:
 ἠτίμας¹ Ω. 14. στέμματ' Ar. Ω: στέμμα τ' Eton. Vr. a.

say that he athetized 4-5. The only authority for the statement is Athenaeus (l. p. 12), on whom no reliance can be placed. But the reading is in itself vigorous and poetical. In fact the metaphor is so natural that we cannot even argue with confidence that Aischylos had δαῖτα before him when he wrote (*Supp.* 800) κυσὶν δ' ἐπειθ' ἔλωρα κάπι-χωρίους | ὄρνισι δέπνον οὐκ ἀναίνομαι πελεῦν: or Eur. *Hec.* 1077 σφακτὰν κυσὶ τε φονίαν δαῖτ' ἀνήμερον, *Ion* 505 πτανοῖς ἐξώρισε θοῖναν θηροὶ τε φονίαν δαῖτα (Soph. is neutral, *Aj.* 830 ριφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ). In all these cases there is an apparent echo of the present passage, and δαῖτα if a real variant is much older than Zen. The argument against it in Athenaeus (often ascribed, though without ground, to Ar.), that H. never uses δαῖς except of human banquets, is not even based on fact, see Ω 43. On the whole δαῖτα seems intrinsically a better reading, but we have no right to leave the uniform tradition of the mss.

6. ἐξ οὗ may refer to the preceding line, 'the will of Zeus was being fulfilled from the time when' (so Ar.); or better, to *δεῖδε* in the first line, 'take up the song from the point when,' as in θ 500 φαῖνε δ' ἀοιδῆν, *ἐνθεν* ἑλὼν, *ὡς* οἱ μὲν, κτλ. The extraordinary variant διὰ στήτην (*ἐρίσαντο*) was explained to mean 'on account of a woman' (!)

8. τάρ: an enclitic particle recognised by Herod. (and perhaps Ar.), from τ' ἄρ, as γάρ from γ' ἄρ. It does not of course make any perceptible difference here if we write τ' ἄρ (with mss. except Δ); but see 65, 93. The combination is a

favourite in questions; B 761, Γ 226, Δ 656, etc. *ἐριδι* goes with *ξυνέηκε*, 'pitted them in strife.' σφῶε: according to the rule of Ar. this form belongs to the 3rd person. Zen. here and elsewhere read σφῶι, which Ar. confined to the 2nd person. It is, however, possible that the distinction is a mere fiction. Cf. Brugmann *Gr.* ii. p. 804, and App. A.

11. Both *ἀτιμάω* and *ἀτιμάω* occur in our texts, but the aor. is elsewhere only *ἠτίμησεν*, and *ἀτιμάω* is peculiar to the *Odyssey*. Rhythm, however, is a strong argument here in favour of *ἠτίμασεν* in place of the vulgate *ἠτίμησεν*. Nauck indeed wishes to expel *ἀτιμάω* from the text of Homer altogether; but v. Curtius *Vb.* i. p. 341 n. τὸν Χρῦσσην . . . ἀρητῆρα: a use of the article which 'is scarcely to be paralleled in Homer.' In other examples with a proper noun it is used with an adversative particle (*αὐτάρ, μὲν, δέ*), and only of a person already mentioned, e.g. B 105 (Monro). It would simplify this passage if we could take Χρῦσσης as an appellative, 'that man of Chryse, even the priest'; but there seems to be no other instance either of a local name thus formed in -ης, or of a person addressed directly by a local name, as in 442 ὦ Χρῦση. Payne Knight conj. τῶι, Nauck τῶι, for τόν.

13. λυσόμενος: the mid. of the person who offers the ransom, the act. of him who accepts it, e.g. 20.

14. ἔχων is subordinate to the preceding participles, indicating a detail, and not co-ordinate with λυσόμενος, expressing the main object of his journey. It is therefore best to retain the vulg. instead

χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοῦς, 15
Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν·

“Ἀτρεΐδαι τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ’ οἴκαδ’ ἰκέσθαι·
παῖδα δ’ ἐμοὶ λύσαιτε φίλην, τὰ δ’ ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε· 25
“μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω
ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὖτις ἰόντα,

15. λίσσεται AT (supr. ε): ἐλίσσεται Ω. 16. τινὲς ἀτρεΐδας An. 20.
ἐμοὶ: ἐμῷ P. || λύσαςτε CDPT Vr. c: λύσαι·τε R. || δέχεσθαι ADH (supr. ε)
J¹TU (supr. ε) Vr. c: δέχεσσε Ω: τὸ δὲ δέχεσθαι ἀντὶ προστακτικοῦ ἀπαρμύματος
Schol. T. 24. Ἀτρεΐδῳ Ἀγαμέμνονος Zen. 27. αἶς OHR Bar.

of reading *στέμμα τ'* with Bentley (to agree with *στέμμα* in 28). The *στέμμα* is the *Apollinis infula* of Aesch. ii. 430, a wreath of wool wrapped round the staff in token of supplicantship; cf. the *ἐριόσπεκτος κλάδος* of Aisch. *Supp.* 23. It is probably the fillet worn, in ordinary circumstances, by the priest himself, or possibly, as has been suggested, the wreath from the image of the god.

15. See on Γ 152. λίσσεται is preferable to ἐλίσσεται, as it is very rare to find a vowel left short before the first letter of this word (*H. G.* § 371). But v. II 46.

18. Bentley conj. *θμμι θεοὶ μὲν δοῖεν*, as the synzesis of *θεός* in H. is very improbable (§ 251 is the only other case); but Platt points out that this puts *μὲν* in the wrong place. He suggests *ταὶ θεαὶ* (which can be spared, cf. E 383, O 115, etc., and particularly *Hymn. Cer.* 135). But Plato had *θεοί*, *Rep.* iii. 393. Brandreth *δοῖεν μὲν θεοὶ θμμν*.

20. mss. are divided between *λύσαςτε* and *λύσατε*. The former is practically equivalent to *λύσαι τε*, the reading of Apio and Herodorus adopted by Wolf. This involves changing *τὰ δ'* into *τὰ τ'* (with Wolf) or *καὶ* (with Ap. and Her.). Bentley conj. *λύσαντε*. But the text may pass, as the opt. is well suited to a suppliant. As between *δέχεσθε* and *δέχεσθαι* there is nothing to choose; in either case the change of mood is rather

harsh. See *H. G.* § 299 b, and for the article *τὰ δ' ἄποινα*, 'on the other hand accept ransom,' § 259. 1.

22. *ἐπευφήμησαν*, *gave praise assent*, probably by shouting; hardly by silence, as in the later use of the word. For the use of the infin. to express *purpose*, *H. G.* § 231.

24. *οὐμῷ* is not a 'whole and part' construction with *Ἀγαμέμνονι*, but a locative, *in his soul*, as appears from numerous other passages.

26. For *κίχῃ* many would read *κίχῳ*, but we have no right to neglect the consistent ancient rule by which in such forms *ει* is written before *ω* and *ο*, as it may represent a real difference of pronunciation (*H. G.* App. C). It is not necessary to supply any verb before *μή*, which is an independent prohibitive particle; the literal meaning is 'Far be the thought that I shall find thee.' *H. G.* § 278; Delbrück *S. F.* i. 22. Thus the constr. supplies the missing imperative for the 1st person (*M. and T.* § 257). The same explanation can be given in 28, though here the *μή*-clause is obviously far on its way to become subordinate. The progress of *μή οὐ* to complete subordination may be followed through 565, K 39, O 164, Ω 569 (the only other cases in H. of *μή οὐ* with subj.) to the change of mood in Ω 584 (*M. and T.* § 263).

μή νύ τοι οὐ χραίσμη σκήπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης,
ἰστὸν ἐποιοχόμενῃ καὶ ἐμὸν λέχος ἀντιώσασιν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήαι."

30

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπέθετο μῦθῳ,
βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραίος
Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·
"κλύθι μεν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,
Σμινθεῦ, εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

35

29-31 *ἀθ. Ar.* (see below). 33. *ᾧς φασί L. || ἔδδεισε(ν) Ω: ἔδεισαν Ar.?*
(see *Did.* on O 123). 34. *ἀχέων Zen.* 39. *ἔρεψα: [ἐρε]πα Hm.*

28. *χραίσμη*: app. an aor., but irregular in stem (*H. G.* § 32, 3). There is no clear evidence for a pres. *χραισμέω*, though we have fut. *χραισμήσει* (T 296), and aor. *χραισμήσαι* (A 120, etc.).

29-31 *ἀθετοῦνται*, *ὅτι ἀναλύουσι τὴν ἐπίτασιν τοῦ νοῦ καὶ τὴν ἀπειλήν. ἡ σμένισε γὰρ καὶ ὁ Χρύσης εἰπούσης (ἀπ' συνοῦσης? Cobet) αὐτῆς τῶν βασιλεῶν. ἀπρεπὲς δὲ καὶ τὸ τὸν Ἀγαμέμνονα τοιαῦτα λέγειν. 'Quod autem dixit patri gratum esse filiam suam esse Regis concubinam, Alexandriae fortasse in aula dissoluta verum esse poterat, sed non apud heroicae aetatis homines'—Cobet (*M. C.* p. 230, in an amusing essay on *ἀπρεπής*). It is in such judgments that *Ar.* appears at his worst.*

31. *ἀντιώσασιν* with acc. only here; cf. *Soph. Aj.* 491 *τὸ σὺν λέχος ἐνῆλθον*, *Trach.* 159 *ἀγῶνας ἐξιών* (*going forth to meet*), *Pind. N. i.* 67 *ὅταν θεοὶ γιγάντεσσιν μάχας ἀντιάζωσιν*, *Eur. Phoen.* 817 *ἡ δὲ ξύναιμον λέχος ἦλθεν*. This suggests that the acc. is that of the *end*, after the implied verb of motion (*coming to my bed to meet me*), rather than the 'adverbial acc.' of *H. G.* § 136 (1). *ἐποιοχόμενῃ* implies the walking backwards and forwards which was necessary with the ancient loom.

33. *ἔδεισαν* if read by *Ar.*, must be a piece of genuine tradition from the form *ἐδφεισαν*. For the article in *ὁ γέρον* and *ὁ γεραίος* see *H. G.* § 261, 3.

37. Killa is placed by Strabo on the gulf of Adramytteion, near Thebe. The historical Chryse was on the west coast

of the Troad, though others, hard put to it to explain why Chryseis was captured at Thebe (see 366), knew of a Chryse close to Killa, afterwards deserted (Strabo pp. 604, 612-3). The alternative explanation was that she was on a visit to relatives at Thebe. Cf. note on 184. *ἀμφιβέβηκας*, *standest round about*, as protecting deity, like a warrior protecting a fallen friend, e.g. P 4. Cf. *Aisch. Sept.* 174 *ὡς φίλοι δαίμονες λυτῆριος ἀμφιβάρτες πόλιν*.

38. *ἀνάσσεις*, *protectest* by thy might, rather than *rules*; see note on Z 402.

39. *Σμινθεῦ*, lit. 'Mouse-god'; Apollo was worshipped under this title in the Troad, as at Smyrna as 'Locust-god,' *Παρρόπιος*. Strabo (p. 606) knows of several places named Sminthia, as far as Rhodes. The Sminthian temple near Cape Lektou existed to historical times; and even on late coins of Alexandria Troas Apollo appears with a mouse at his feet. Mr. Lang argues that this indicates the amalgamation of the Greek Apollo with a local mouse-god, originally a tribal totem. The common explanation is that the word is a familiar abbreviation of *Σμυνθοσφόρος*, destroying the field-mice or voles which ravaged the vineyards: *οἱ γὰρ Κρήτες τοὺς μύας σμίνθους καλοῦσιν* Schol. A (see Frazer's note on *Paus.* x. 12. 5). Only a few years ago Thessaly was seriously injured by an invasion of these little pests. Others see in the mouse the symbol of plague, which would be especially suitable here. In Herodotos the destruction of the army of Sennacherib

ἦ εἰ δὴ ποτέ τοι κατὰ πτόνα μηρὶ ἔκη
ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ.
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφορεφέα τε φαρέτρην.
ἔκλαγξαν δ' ἄρ' οἴστοι ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ εἰοικώς.

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε.
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπώιχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίει
βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

ἐννήμαρ μὲν ἀνὰ στρατὸν ὦιχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη.

41. τόδε: τὸ δέ Ar. 42. τίσειαν Zen. (?) Ω: τίσαιεν Ar. ? (see Ludw. *ad loc.*).
46-7 46. Zen. 46. ἔκλαγξαν T¹ Lips.¹ 47. εἰοικώς: ἐλυσεός Zen. (Schol.
M 463). 51. βέλος r' S. || ἀφίει S Mosc. 3.

is attributed not to a plague but to a host of field-mice which gnawed the Assyrian bow-strings in the night. A somewhat similar story connected with the colonization of the Troad is told by Strabo (p. 604). In I Sam. vi. 4 golden mice are offered as a propitiation when visited by a plague (W. Robertson Smith *Kinship and Marriage in Early Arabia* p. 302, where further evidence is given for a Semitic mouse-god). ἔραπα seems to indicate the most primitive form of temple—a mere roof to protect the image of a god standing in a grove; for it was to groves, not to buildings, that sanctity originally belonged. Temples are rarely mentioned in H.; we hear only of those of Apollo and Athens in Troy, and of Athene at Athens. See note on E 446. χαρίεσσα seems to be proleptic, for thy pleasure. For the construction of the prayer cf. E 115.

40. πτόνα μηρία: see note on 460.

42. For the form τίσαιεν, probably read here by Ar., see note on Ω 38.

47. αὐτοῦ, 'he' emphatic, 'the god'; a use which reminds us of the Pythagorean αὐτὸς ἔφα. We should have expected the word to imply an opposition to some other person as in

51; merely to contrast the god with the arrows seems weak. It was probably this which induced Zen., followed by Bentley and Bekker, to athetize this and the preceding line; but the couplet is too fine to be sacrificed.

50. ἐπώιχετο, visited; the word is used in this sense only of attacks made by a god or under immediate divine inspiration; v. note on K 487.

51. αὐτοῖς, the men.

52. The position of βάλλ' is the most emphatic possible; the same effect is obtained by Milton, 'Over them triumphant death his dart | Shook; but delayed to strike.' ἐχεπευκός, lit. having sharpness. For the form of the compound see H. G. § 124 d. πευκ- is doubtless conn. with Lat. pug-, pugno, cf. περπευκός A 845, πευκεδαρός K 8.

53. The rhythm of this line is very strange; the connexion of the preposition with its case is so close as hardly to admit a caesura; but there is no other in the third or fourth foot, cf. Σ 191. ἐννῆμαρ . . τῇ δεκάτῃ: the regular formula for a vague number of days; Z 174, Ω 610, and elsewhere often.

55. τῷ ἐπὶ φρεσὶ θῆκε: so Θ 218, λ 146 ἔπος ἐρέω καὶ ἐπ' φρεσὶ θήσω, etc.

κῆδeto γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἄτρεϊδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω
ἄψ ἀπονοστήσειν, εἴ κεν θανάτον γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμος τε δαμῶι καὶ λοιμὸς Ἀχαιοῦς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῇα
ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν,
ὅς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴ ταρ ὃ γ' εὐχολῆς ἐπιμέμφεται ἡδ' ἐκατόμβης·

60

65

56. ὀράτο Zen. 59. παλιμπλα(γ)χεόντας Ω (-τα S: παλιπλαχεόντας, D: παλιμπλαρε- P). 60. οἱ κεν Zen.: αἱ κεν C. 61. πόλεμος δ' αὐτῷ Mosc. 1 (πόλεμος δαυμάς ?). 62. ἀλλά γε P (this variant is almost always found in some MS. and will not be again recorded). 63. ἀθ. Zen. 64. εἴη H (supr. οἱ) L. 65. εἴ ταρ Herod. A: εἴ τ' ἄρ Ω. || ἡδ' Ω (ἡδ' A). [All printed edd. hitherto have read εἴ τ' ἄρ . . . εἴ ο', but εἴ ο' appears to have no MS. authority whatever, and is presumably a conj. of Demetrius Chalcondylas, editor of the *editio princeps*, 1488. Cf. on 93.]

A rather commoner phrase is ἐνὶ φρεσὶ (θυμῷ, στήθεσσι), which shows that ἐνὶ φρεσὶ is to be taken in a locative sense.

56. Note the variant ὀρήτο (δρητο) ascribed to Zen., and compare δρηαὶ § 343. The form in -η- agrees with the Ionic colouring of our present text; δρατο would be the old non-thematic form, but ὀράτο is more probably due to Attic influence than to a survival from a prae-Ionic text.

59. παλινχεόντας, *foiled*, lit. driven from the course; cf. B 132 οἱ μὲ μέγα πλάζουσι. The MSS. write παλιμπλαγχθέντας in one word, which is so far right, as it indicates that πάλιν is to be taken in a purely local sense. There is an old and wrong explanation, that πάλιν means 'once again,' and contains an allusion to the legend, unknown to Homer, of a previous expedition against Troy in which the Greeks had lost their way, and invaded Mysia by mistake. See note on B 276.

60. εἴ κεν with the opt. assumes as a mere supposition, which is expressed as unlikely ('remoter and less emphatic,' *M. and T.* § 460), while in the next line εἴ with the future indic. assumes as a vivid probability. After οἶω ἀπονοστήσειν it comes in like a sudden correction of a too confident expression.

62. ἐρείομεν is an anomalous form, and should come from a present *ἐρημι (*H. G.* § 80). The -ο- cannot, of course,

stand in the pres. subj. of a thematic form. Nauck writes ἐρώμεθα (cf. θ 133); Schulze ἐρήομεν, Fick ἐρείομεν, as aorist (ἐρεῖν like χεῖν). The ἱεραὺς is mentioned merely as an authority on ritual (65), not as a diviner; for the Homeric priest as such seems to have had no functions of divination; there are no omens from sacrifices.

63. ὄνειροπόλος, either a dreamer of dreams, one who has converse with the god in sleep; or an interpreter of the dreams of others. In the absence of any other mention of professional dreamers or interpreters in H. (which doubtless led Zen. to reject the line) we cannot decide between the two. The root πολλ seems to have been a very primitive word for agricultural and pastoral duties; cf. οἰωνοπόλος beside αἰ-πόλ-ος (βου-κόλ-ος is probably from the same root *kar*, Curt. *Et.* p. 470). It thus means 'one who attends to dreams,' or perhaps, as we might say, 'cultivates' them; compare the double significance of Lat. *col-ere*.

64. ὅτι is the rel. pron., not the adv. verb, and is, like τόσσον, an adverbial acc., expressing the content of ἐχώσατο: cf. ε 215 μὴ μοι τόδε χεῖος, and E 185.

65. For ταρ see on l. 8. Herodotus expressly read it here, not τ' ἄρ, on the ground οὐκ ἐστὶν ὁ τέ συνδεσμός· ἐπεφέρετο γὰρ ἂν ἕτερος τί. He thus distinctly excludes the accepted but purely conjectural reading εἴ θ' for ἡδ'. Granting

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμύναι."

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστοριδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἰσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν.
"ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἀνακτος. 75
τουγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καὶ μοι ὁμοσσον
ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.

66. ΚΝΙΣΣΗΣ ΑΓ.: ΚΝΙΣ(Σ)Η Ω: ΚΝΙΣΣΗΣ R: *τινὲς* ΚΝΙΣΣΗΣ is implied in Did. 68.
ἐκασέζετο Zen. 69. Κάλχας: *μάντις* Zen. 70. ἦθα J¹P Mor. Vr. b,
Mosc. 1². 73. ὃ ΑΓ. ACD¹GT *al.*: ὃς D²HJP¹ (†) Ambr. *al.*: ὃς μιν ἀμαβόουενος
ἔπεα πτερόεντα προσηύδα Zen. 76. ἐγὼ βέω J¹.

the existence of *ταρ*—and the analogy of γάρ shows that it is at least possible—there is no reason for disregarding the unanimous tradition. The case is precisely the same in 93, where the corresponding conj. *οὐθ'* has supplanted the only attested reading *οὐδ'*. For the use of the gen. cf. *H. G.* § 151 c, and for other cases of *res pro rei defectu* (vow and hecatomb *not paid*) E 178, Φ 457. A colon is put at the end of the line (with Caer), because the following *αἶ κε* is not a continuation of the preceding line, but recurs to the opening of the sentence (62), 'in the hope that.'

66. It will be observed that the rams and goats seem to represent the 'hecatomb,' which here does not consist of 100 or of any oxen. It may indeed be doubted if the *-βη* represents *βοῦς* at all. (Platt explains the word as 'one hundredth of the oxen' a man has; but even that does not suit this place.)

67. Βούλεται after *αἶ κέν* must be subj., and is therefore an erroneous form, as the subj. of thematic verb-stems must have the long vowel (*H. G.* § 82). Read *βούληται* with P. Knight and Curtius (*Vb.* ii. 72).

69. ὄχ': a word which only occurs in the phrase ὄχ' ἄριστος, and is of quite uncertain origin. It is generally compared with *ἐξοχος*, where, however, the idea of *eminence* is given by the *ἐξ*.

71. Ἀρέωμαι, with dat. = *to guide*, as

X 101, ψ 134, etc.; with gen. = *to command*. *εἰς*ω is a pure adv., the acc. giving the idea 'to Ilios' (*H. G.* § 140, 4), and *εἰσω* being added = *inside*. This is always the use of *εἰσω* in *Il.*, and virtually makes *εἰσω* = *eis*. In *Od.* there is one instance (θ 290) of the 'quasi-prepositional' use with gen. familiar in later Greek. The earlier history of the expedition is evidently presumed as a familiar story. The *μάντις* was in historical times a regular official in every Greek army.

73. *εὖ φρονέων* may be either (1) *with good sense*, opposed to *ἀφρονέων*, O 104; or (2) *with good intent*, opposed to *κακῶς φρονέων*. This double meaning runs through later Greek: e.g. (1) Aisch. *Prom.* 385 κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν, and (2) Ag. 1436 Αἰγισθος ὡς τὸ πρόσθεν εὖ φρονῶν ἐμολ.

74. It would seem natural to write Διὶ φίλε as two words (*H. G.* § 124 f), but for the analogy of *διωκεῖς*, where the second element cannot have been independent. Probably, therefore, the combination was at an early date felt as a real compound. So also we have *ἀρηΐφατος* beside *ἀρηϊκτάμενος* ('*Ἀρηϊκτάμενος*'), *πυρικήης* beside *δουρικλυτός*, etc.

76. Cf. Z 334, o 318, π 259. *κύεσθαι*, *mark my words*, as T 84, p 163.

77. ἦ μὲν is the regular Homeric formula of swearing, Att. *ἦ μὲν*. The short vowel is confirmed by the metre in

ἡ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἴ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
 ἐν στήθεσσιν ἐοῖσι. σὺ δὲ φράσαι, εἴ με σαώσεις.”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “θαρσήςσας μάλα εἰπὲ θεοπρόπιον, ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὦι τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δέρκομενοι
 σοὶ (κοίλῃς παρὰ νηυσὶ) βαρείας χεῖρας ἐποίσει 90
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπησι,
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”
 καὶ τότε δὴ θάρσῃσε καὶ ἡὔδα (μάντις ἀμύμων)

80 ὁδ. Zen. || κρείσσω Zen. 81. καταπέψῃ (C *supr.*) Land. Vat.: καταπέψῃ S (*supr.* οἱ). 82. τε A[DJU] Eton.: γε Ω. 83. φράσων Zen. Par. d. || σάωσις D'. 85. οἶσας Zen. ? 86. κάλχα Zen. D Par. c. 88. ζώντος D. 89. κοίλῃς G. || ἐφίσει Vr. a. 90. εἴποις R. 91. ἀχαιῶν Ar. Zen. Aph. Sosigenes [S ?]: ἐπὶ στρατῶι Ω.

Ξ 275, T 261. *μέν* and *μήν* are of course only two forms of the same word.

78. *ἄνδρα* is of course the object of the transitive *χολωσέμεν*.

80. *χέρηϊ*: another form of *χερῶνι*, with the weak comp. stem *-ισ-* or *-ισ-* (cf. *-ισ-τος* and Lat. *mag-is*, *mag-is-ter*). See *H. G.* § 121 and note on the analogous *πλες*, B 129. *χέρηϊ* will then stand for *χέρει*, *ει* being altered to *η* on the analogy of the other forms mentioned in *H. G.* App. C, 4. See also Δ 400, Ξ 382.

81. *καταπέψῃ*, *swallow down*, lit. *digest*, as we say 'stomach.' Cf. on B 237, and Pindar *O.* i. 55 κατ. μέγαν ὄλβον. *χόλον*, as sudden anger, is contrasted by *γε* with *κότον*, enduring resentment. *ὄφρα* may mean *until*, but the omission of *κε* indicates rather that it is final. *εἴ περ τε . . . ἀλλὰ τε*: *τε* here marks the two sentences as being correlative; so K 225 (*q.v.*), Δ 161.

83. *φράσαι*, *consider*; neither act. nor mid. means *say* in Homer.

85. *θεοπρόπιον*: the neuter form occurs only here in *H.* (and possibly Z 438, where however it is merely a question of accent), and seems harsh in

the immediate neighbourhood of the commoner *θεοπροπία* (87). Hence both *θεοπροπιῶν* and *-πιῶν* (Nauck, as 109) have been conjectured here. But *θεοπρόπιον* is well established in Herod. (e.g. i. 54, 68). *θεοπρόπιος* is probably one who prays to a god (*προπ-* is perhaps conn. with Lat. *prec-*, *prociis*, etc.). In Herod. it is used of one who consults an oracle (i. 67). [Cf. [θ]μοπροπίστως Οἰνοχίδας, Collitz 494, 17, from *Orchomenos*.]

88. Cf. π 439. *βλέπειν* is commonly used in Attic in the sense of *living*; e.g. Eur. *Alc.* 143 καὶ πῶς ἂν αὐτὸς καθάνα τε καὶ βλέπει; This line and the next contain three sins against old Epic prosody, the contracted *ἐμεῖ* and *ζώντος*, and *κοίλῃς* for *κοίλῃσι*. Van Leeuwen and others have removed them, but only by rewriting the couplet after the model of the line in π, which has the older forms (οὐτὶς σοὶ παρὰ νηυσὶ βαρ. χ. ἐποίσει, ζώντός γ' ἐμθεν καὶ ἐ. χθ. δ.).

91. *εὐχεται* does not imply any boastfulness in our sense of the word, but merely a naive consciousness of his position. False modesty is unknown to the Homeric hero.

“οὐ τὰρ ὃ γ’ εὐχολῆς ἐπιμέμφεται οὐδ’ ἐκατόμβης,
 ἀλλ’ ἔνεκ’ ἀρητήρος, ὃν ἠτίμησ’ Ἀγαμέμνων
 οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα, 95
 τούνεκ’ ἄρ’ ἄλλγε ἔδωκεν ἐκηβόλος ἡδ’ ἔτι δώσει.
 οὐδ’ ὃ γε πρὶν Δαναοῖσιν (βεικέα λοιγὸν) ἀπώσει,
 πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ’ ἱερὴν ἐκατόμβην
 εἰς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.” 100
 ἦ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη
 ἦρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναί

93. οὐ τὰρ Herod.: οὐτ’ ἄρ’ (ἄρ) Ω. || οὐδ’ Ω: οὐθ’ [G? U?]: οὐτ’ J. See on 65. I can find no explicit statement that οὐθ’ appears in any MS. 94. ἠτίμας’ LS. 96 ἄθ. Ar. || ἐκατιβόλος S. 97. δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει Ar. Rhianos Massil.: λουμοῖο βαρείας χεῖρας ἀφεία Zen. Ω. 100. τότε: αὐ Zen.

93. See on 65.

94. ἠτίμας’—Nauck ἠτίμασος’: see on 11.

97. Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει: so the editions of Ar. and Rhianos, and the *Μασσαλιωτική*. MSS. give λουμοῖο βαρείας χεῖρας ἀφεία, *he will not withhold his hands from the pestilence*, which is meaningless. To translate ‘he will not keep off (from us) the heavy hands of the pestilence’ involves a very un-Homeric personification of λοιμός, which is not much improved by Markland’s conj., *κηρας for χεῖρας* (cf. v 263, φ 548); moreover this leaves no subject for the verbs in the next line. Still, in face of the almost unanimous tradition, the text, like Zen.’s φίλον ἦτορ in Z 285, looks very like a bold ancient conj. to avoid an obvious difficulty.

98. ἐλικώπιδα, with the masc. ἐλικώπες (Ἀχαιοί), has been variously explained: (1) by the ancients *black-eyed*, but ἐλικός in such a sense has no better authority than the glossographers, weakly supported by a quotation from Kallimachos; (2) *with round eyes*, ἐλιξ = *curved*; but ἐλιξ rather means ‘twisted,’ and is not used of a circular curve; (3) *rolling the eyes*; (4) *sparkling-eyed* (root σελ- of σέλας: so Ameis). The choice lies between (3) and (4), of which the former seems preferable. The epithet well expresses a vivacious keen spirit, such as the Greeks were conscious of possessing; while, as applied to a woman,

it will imply eagerness and youthful brightness. It is therefore needless to look beyond the familiar sense of *ἐλικώπης* for an interpretation. ἐλικωβλέφαρον Ἀφροδίτην in Hesiod *Th.* 16 must imply a loose use of βλέφαρον as = *δύμα*, cf. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα, Soph. *Aj.* 85 and elsewhere in Trag.

99. ἀπριάτην and ἀνάποινον were regarded by Ar. as adverbs—perhaps rightly. ἀπριάτην is certainly so used in ξ 317; for the form cf. ἀντιβίην, etc.

103. ἀμφὶ μέλαιναί is the Alexandrine reading; most edd. give ἀμφιμέλαιναί. The phrase recurs in P 83, 499, 573 (δ 661 is probably imitated from this passage). It means literally *his midriff black (with anger) was full of fury on both sides* (above and below). This connection of ἀμφὶ with φρένες is common; e.g. Γ 442 ἔπος φρένας ἀμφεκάλυψε, Z 355 πόνος φρένας ἀμφιβέβηκε, and other instances in *H. G.* § 181; φρένας ἀμφιγεγῆσθως *Hym. Apoll.* 273. For the epithet μέλαιναί, as expressing deep emotion, cf. Aisch. *Pers.* 113 ταῦτά μοι μελαγχλῖτων φῆν ἀμύσσεται φόβῳ, Cho. 413 σπλάγχνα δέ μοι κελαινοῦται, Theog. 1199 κραδίην ἐπάταξε μέλαιναν, as well as the Homeric κραδίη πόφῳρε. This (Autenrieth’s) explanation seems much superior to the ordinary interpretation of ἀμφιμέλαιναί as ‘lying in the midmost darkness of the body,’ which is hardly Homeric either in thought or expression; but the com-

πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἵκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσομένος προσέειπε·
 "μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγγουν εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρέσσι μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκήβόλος ἄλγεα τεύχει,
 οὐνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔβελον δέξασθαι,—ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἶκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστὶ χερεῖων,

105

110

106. εἶπας Ar. Eust.: εἶπες A Cant. Vr. c A, Lips.: εἶπας CJTU¹: εἶπας Ω.
 108. οὔτε τι Ar. Aph. Ω: οὐδέ τι A sup. (T.W.A.) DU¹: οὐτ' ἐτι Bar. || εἶπας
 DH¹T || οὔτ' ἐτέλεσσας Ar. Aph.: οὐδ' ἐτέλεσσας Ω. 110 ἄθ. Ar. 113.
 ῥα om. Lips. || Κλυταιμνήστρης: A has two dots above the κ to mark it as
 wrong (T.W.A.).

pound may be explained as proleptic, 'so as to become darkened all about' (with anger). Although in P 499, 573, anger is not in question, yet both refer to moments of strong emotion. The metaphor seems to come from the surface of water darkened by a breeze blowing over it; cf. Ω 79, and especially Ξ 16 ὥς θεοὶ πορφύρῃ πέλαγος . . . ὥς ὁ γέρον ὤρμαινε. So καλχαίνειν in Soph. *Ant.* 20, where see Jebb's note.

105. κάκ' ὀσσομένος, δτι ἀπὸ τῶν δασσων κακῶς ὑπιδόμενος, οὐκ ἀπὸ τῆς δασσης, τῆς φωνῆς, κακολογήσας. Ariston. The verb is always used of the mind's eye in the sense of *boding*; θυμός is generally added, e.g. κ 374, σ 154, Σ 224.

106. κρήγγουν, a doubtful word; it evidently means *good*, though in late Greek it is sometimes used in the sense of *true*. But the line labours under many suspicious irregularities—the use of the article, the neglected *F* of *Feīpas*, and the lengthening of τὸ by position in the fourth thesis. Furthermore, τὸ κρήγγουν in the sense that *which is good* is Attic, and unexampled in H. τὰ κακά in the next line, *those evil things of thine*, is entirely different. Hence Bentley's τὰ κρήγνα is but a partial remedy, and there seems to be some grave corruption. As we know nothing of the origin of κρήγγουν, the υ may, for all we can tell, have been long; we could then read οὐ πῶ ποτέ μοι κρήγγουν

εἶπας, and the ms. variants may point to something of the sort. For the form εἶπας see *H. G.* § 37.

107. For the personal constr. φίλα ἐστὶ μαντεύεσθαι cf. Δ 345 φίλ' ὀπταλῆα κρέα ἔδμεναι, p 347 αἰδῶς οὐκ ἀγαθὴ κεκορημένω ἀνδρὶ παρῆναι, etc.; see *H. G.* § 232.

112. βούλομαι, *prefer*, as in 117, A 319, Ψ 594, and often; and with πολέ, P 331. This sense is still more emphatically brought out in the following compound, προβέβουλα (the perf. is ἀπ. λεγ. in Greek outside the *Anthology*). It is in this sense of *choice* that βούλομαι differs from ἐθέλω, not in any subtle difference as to the efficacy of the wish. αὐτήν, emphatic, as opposed to the ransom.

113. This is the only occurrence of the name of Klytāimnestra in the *Iliad*. It will be seen that A has an indication of what is now generally acknowledged to be the correct form, Κλυταιμνήστρη, given by the best mss. of Aischylos and Soph., though the rest have the faulty -μνήστρη.

114. κουριδῆς, a difficult word; the most plausible, but not entirely satisfactory, explanation is that of Curtius (*Stud.* i. 253), who derives it from κείρω, and refers it to the custom of cutting the bride's hair before marriage; hence 'wedded.' So κοῦρος from the custom of cutting the πλόκαμος θρεπτήριος at the age of puberty.

οὐ δέμας οὐδὲ φῦν, οὔτ' ἄρ φρένας οὔτέ τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὅφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ."
 τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς. 121
 "Ἀτρεΐδῃ κῦδιστε, φιλοκτεανώτατε πάντων,
 πῶς τὰρ τοι δώσουσι γέρας μεγάλθυμοι Ἀχαιοί;
 οὐδέ τί πω ἴδμεν ξυνῆϊα κείμενα πολλά, 125
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπάγειρην.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶι πρόες, αὐτὰρ Ἀχαιοὶ
 τριπλῇι τετραπλῇι τ' ἀποτίσομεν, αἷ κέ ποθι Ζεὺς

116. ΔΕΙΜΙΝΟΝ: ΕΡΙΚΤΟΝ L. 117 ἀθ. Zen. || ΕΩΟΝ (ΕΩΟΝ) Ω: ΕΩΝ Ar.:
 ΕΩΟΝ Apoll. de Coni. 120. ΛΕΥΣΑΤΕ G: ΛΕΥΣΑΤΕ multi. || ΤΟ ΓΕ: ΤΟΤΕ Vr. a.
 122. ΦΙΛΟΚΤΕΑΝΕΣΤΑΤΕ Aph. (acc. to Seleukos ap. Eust.). 123. ΤΑΡ Α: ΓΑΡ Ω.
 124. ΠΩ: ΠΟΥ Ar. Aph. (A *supr.* but ου dotted, T. W. A.).

115. The distinction of δέμας and φῦν is not quite clear. From phrases like δέμας πῦρος it would seem natural to take δέμας as 'outward appearance' generally; φῦν as 'growth,' i.e. 'stature.' But this latter meaning belongs to δέμας in E 801 Τυδεὺς τοι μικρὸς μὲν ἔην δέμας. Perhaps we may render 'stature and figure' with about the same degree of vagueness. Cf. N 432 κάλλει καὶ ἐργοῖσιν ἰδὲ φρεσὶ.

117. ὅτι Ζηνόδοτος αὐτὸν ἡθέτηκεν ὡς τῆς διανοίας εὐήθους οδοῦ. οὐ δεῖ δὲ αὐτὸν ἰδῆαι προφέρεσθαι, ἀλλὰ συνάπτειν τοῖς ἀνω· ἐν παρενθέσει (ms. ἐν ἡθεί) γὰρ λέγεται, Ariston., rightly. (For the emendation of ἐν ἡθεί see Verrall on Eur. Med. 148; so in Schol. A on A 234, E 150.) ΕΩΟΝ is preferable to the ΕΩΩ of Ar., a contracted form not elsewhere found in H. except in the nom. ΕΩΩ in X 332. But the correct form is ΕΩΟΣ: see note on I 424.

118. ΓΕΡΑΣ, the gift of honour to the king, set aside before the division of the spoil.

119. ΟΥΔΕ ΕΪΟΙΚΕ, perhaps 'it is not even decent,' much less reasonable.

123. ΤΑΡ: see on 8. It is to be preferred as the rarer form, and has prob-

ably often been supplanted by γάρ in similar passages.

124. ΚΕΙΜΕΝΑ ΠΟΛΛΑ go together, a common store laid up in abundance. ΠΥΝΗΤΑ recurs as an adj. in Ψ 809. ΠΩ here, as often in H., in any wise; it is not restricted, as in later use, to the sense yet.

125. ΤΑ ΜΕΝ is here the relative, what we have plundered out of the towns, that is divided. But this use of τὰ is not consistent with the usual practice by which the art. when used as a relative must follow the noun or pronoun to which it refers, and we ought probably to read ἀλλὰ θ' ἂ μὲν (see H. G. § 262). Even then ἐξεπράθομεν is curious; elsewhere πέρθειν is used only with city, not booty, as the object. The preceding ten years of war have been mainly occupied in plundering neighbouring towns; Achilles counts twenty-three such forays in I 328, and they are alluded to elsewhere.

126: ΛΑΟὺς is perhaps to be taken after ἀπαράγειν, in the sense to gather again from the people, with the double acc. usual after verbs of taking away. ἐπι- thus expresses, as often, the idea of going over a space, or round a number of people, e.g. ἐπινεῖμαι, ἐπιπωλεῖσθαι, ἐπιστροφᾶν (Faley).

δώσι πόλιν Τροίην ἐντείχεον ἐξαλαπάξαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130

"μὴ δ' οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόωι, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
ῥσθαι δυνόμενον, κέλει δέ με τήνδ' ἀποδοῦναι;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἄρσαντες κατὰ θυμόν, ὅπως ἀντήξιον ἔσται·

129. Τροίην Zen.: τροίην Ar.
133. ἔχας C. 136. ἄρσαντες Ar. A.

132. νόωι: νόον U.

133-4 δθ. Ar.

129. *Τροίην*, Ar., as an adj., a *city of Troas*, not 'the town of Troy.' It might appear in that case better to read *Τρωίην*, the usual form of the adj. (v. Cobet *M. C.* 252); but as *Τρωίος* generally, though by no means always, stands with the first syllable in thesis, it is probable that it should itself be written *Τρώϊος*: see van L. *Ench.* p. 84. Ar. held that H. does not use the expression *πόλις Τροίη* for 'the town of Troy,' but *πόλις Τρώων*, though in λ 510 *πόλις Τροίη* (Ar. *Τροίη*) must mean 'Troy'; and there seems no reason to reject this sense here. Zollos, the famous Ὀμπρομάστιξ, accused Homer of solecism in this line for using a plural verb instead of a singular; he must therefore have read δῶσι, which was probably indeed the original form of the 3rd sing. subj., answering to δάδ, not a contraction of δώσι: see *H. G.* § 81, and Mulvany in *C. R.* x. p. 25. Brandreth after P. Knight reads δώσι *Τροίην*.

131. *περ* seems here to have merely its original force of 'very,' rather than of 'though,' which indeed belongs properly to the participle. The meaning is 'Being a very great warrior (the Hom. sense of ἀγαθός), be content with that, and do not attempt to outdo me in cunning too.'

132. *νόωι* is here instrumental rather than locative; lit. 'by thought' as opposed to brute force. Cf. Soph. *El.* 56 λόγῳ κλέπτοντες, and Ξ 217 πάρασιν; ἢ·τ' ἔκλεψε νόον πύκα περ φρονέοντων; and for *παρελεύσεαι*, ν 291 κερδαλέος κ' εἴη καὶ ἐπικλοπος, δς σε παρέλθωι, ε 104 παρεξελθεῖν Διὸς νόον. So Theog. 1285 δόλῳ παρελεύσεαι.

133. Three ways of translating this line have been proposed. (a) 'Wouldst thou, while thou thyself keepest thy

prize, have me for my part sit idle with empty hands!' (b) 'Wouldst thou, in order that thou mayest keep,' etc. (c) 'Dost thou wish that thou shouldst keep thy prize, but that I should sit,' etc. In favour of the construction of *ἐθέλειν* with *ἄρσα* instead of the infin. in (c) E 690 is quoted, *λελιπμένος ἄρσα τάχιστα ὥσαιτ' Ἀργεῖους*, and so Δ 465; but in neither of these passages is it necessary to join *ἄρσα* with the participle. Cf. also Z 361 *θυμὸς ἐπέσσυται ἄρσα*. In II 653 *ἄρσα* with the opt. seems to be exegetical of *εἶναι*: but that single passage does not justify our assuming so harsh a construction here, especially as there is nothing in the way of the natural construction *αὐτὸς μὲν ἔχειν*. Both (a) and (b) give a good sense, (a) referring to the distance of time at which the recompense is to be made (128), (b) to Achilles' refusal to accord the restitution at all. But (b) is preferable, firstly, because *ἄρσα* when it stands alone is commonly a final participle; in the sense of *ἔως* it is regularly followed by *τότῃ* (not always, v. Ψ 47, Δ 346; *H. G.* § 287); and secondly, because for *ἔχῃς* we want in this sense *ἔχεις* (which C reads). The *αὐτὰρ* is not of course logical, but the interposition of an adversative particle to accent the contrast between the two persons is a perfectly natural anacoluthon. A very similar instance is I' 290 *εἰ δ' ἂν . . αὐτὰρ ἐγώ. κέλει* is paratactic = *seeing that thou biddest me*. Ar. athetized the two lines on subjective and insufficient grounds.

136. It seems natural to take *ὅπως ἀντ. ἔσται* in the sense 'be sure that the recompense is adequate'; but this construction, though found in Herod. and Attic, is not Homeric; and the clause *ἄρσαντες κατὰ θυμόν* should come

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηιον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας ἢ Ἰδομενεὺς ἢ διὸς Ὀδυσσεὺς 145
 ἢ ἐσύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἱφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἧλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·

137. δώουσαι G Par. h (k supr.). 139 dθ. Ar. 140. αἴεις CD. 142.
 ἐν δ' ἐρέτας Ar.: ἐς δ' ἐρέτας Ω (εἰς Vr. b). Cf. 309. 143 dθ. Zen. || αὐτῶν
 L. 147. ἦμιν Herod. ATU. 149. κερδαλέοφρων Q Vr. c. 150. πείσοιτο S.
 151. ἐλθέμεναι γ' S.

in the apodosis rather than the protasis. We may take δλλ' (135), in connexion with what precedes, as 'Very well, if they will give me a prize, such that the recompense is fair (I will do so).' Bayfield ingeniously suggests that ἀσαντες κατὰ θυμὸν is itself the apodosis, the verb διδόντων being supplied from the protasis, *let them give it to meet my wish*. The idiom by which a verb common to two clauses is expressed in one only is not rare in later Greek (Kühner ii. p. 1079); but clearness requires that the two clauses should be distinctly separated, by particles or otherwise, which is not the case here. Nor does the idiom recur in H. with the doubtful exception of I 46 (q.v.). But there is no doubt that this gives the best sense. δώουσαι (135) echoes Achilles' δώσουσι (123). Note that there is no appreciable difference between εἰ with fut. ind. and εἰ κε with aor. subj.

137. There is some doubt as to the punctuation here, some putting a colon after ἔλωμαι, but this makes the repetition of the participles ἰὼν . . . ἑλών very awkward. That given in the text is

unobjectionable. 139 was rejected by Ar. as superfluous and εῖθε. This athetesis is accepted by those who would banish κε with the fut. ind. from the text of Homer; but the grounds given by Ar. are not convincing, and the omission of the line would damage the effect.

140. μεταφρασόμεσθα, i.e. we will postpone the consideration of this for the present.

144. ἀρχός is predicate: *let one, a member of the council, be in command*. For those who had the right to be summoned to the royal βουλή see B 404.

146. ἐκπαγλός is not entirely a word of blame, cf. Σ 170. It is perhaps for ἐκ-πλᾶγ-λος (root πλᾶκ-), meaning 'vehement,' 'violent.'

149. ἐπιειμένε: cf. α 214 μεγάλην ἐπιειμένον ἀλκήν, γ 205 δύναμιν περιθεῖναι, *to clothe as with armour*. κερδαλέοφρον, *greedy, or perhaps crafty*; cf. Z 153 Σίσυφος, ὃ κέρδιστος γένετ' ἀνδρῶν.

150. πείσονται: a subjunctive expressing submission, *how is any one to obey?* Cf. H. G. § 277.

151. ὁδόν, whether military or diplomatic. ἱφι: v. l' 375.

οὐ γάρ πώ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ,
οὐρεά τε σκιδόντα θάλασσά τε ἠχῆεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάωι σοὶ τε, κυνῶπα,
πρὸς Τρώων· τῶν οὐ τι μετατρέπηι οὐδ' ἀλεγίζεις· 160
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὦι ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἱὲς Ἀχαιῶν.
οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' ἐν ναϊόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
χεῖρες ἐμαὶ διέπουνσ', ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολλὸν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
νῦν δ' εἰμι Φθίῃνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν

157. σκιδόντα Ar. 158. χαίρεις Q. 159. ἀρνύμενος Zen. 160 dθ.
Zen. || ἀλατίζης Vr. a. 162. πολλὰ μόγησα Ar.: πόλλ' ἐμύγησα Ω. 163.
ὅππότε': οὐδ' ἔτ' Zen. 165. πλεῖον: πλείστον Vr. b. 166. αὐτὰρ T.
168. ἐπεὶ κε κάμω Ar. Herod.: ἐπὶ κε κάμω (or ἐπὶ κε κάμω) Ω: ἐπεὶ
κεκάμω Et. Gud. 169. νῦν εἰμι U. || ΦΘΙΗΝΔ' Ar. Zen. Ω: a variant ΦΘΙΝ
is implied, and attributed to Zen. in Schol. P: ΦΘΙΝΔΕ ἐπεὶ Draco de Metr. ||
φέρτερον: ὥϊον Plato Hipp. Min. 370 c.

156. Bekker and others write *μεσηγύς*(s), on the insufficient ground that *μεταξύ* does not recur in H.

157. σκιδόντα is very expressive of the importance of shade in a sunburnt land. The variant σκιδόντα, which in spite of the authority of Ar. is indefensible, is explained by Fick as due to a primitive ΣΚΙΟΝΤΑ, which could be interpreted either as σκιδόντα = σκιδόντα or σκιδόντα = σκιδόντα.

158. χαίρεις, subj., because the purpose expressed by ἐσπόμεθα is still present, hence also the present participle ἀρνύμενοι follows. τιμὴν, recompense. The heroic point of honour is not abstract; it requires to be realized in the shape of ransom or material recompense. The present ἀρνύμενοι implies 'trying to win.'

163. ὅππότε is here *whenever*, and Τρώων πτολίεθρον = a town of the Trojan land, see note on 129. Homer never uses Τρ. πτολίεθρον of Troy, but Τρώων πόλις or Ἴλιον πτολίεθρον. Indeed the expression οὐ ποτε ἔχω cannot possibly

mean *οὐχ ἔχω*, and 166 ff. obviously refer to repeated experience in the past.

166. ἦν: read εἰ, the contraction of εἰ ἄν not being Homeric, and ἄν itself doubtful. H. G. p. 329 (where, however, the restriction of εἰ ἄν, εἰ κε to particular statements is at least disputable).

167. ὀλίγον τε φίλον τε, a proverbial expression; § 208 δόσις ὀλίγη τε φίλη τε: Touchstone's 'a poor virgin, an ill-favoured thing, but mine own.' φίλος here indeed is little removed from its apparently original sense 'own.'

168. The vulg. ἐπὶ κε κάμω is condemned by the non-Homeric contraction from ἐπεὶ ἄν. ἐπεὶ κε κάμω can equally be read ἐπεὶ κεκάμω, though it is curious that there should be no trace of the redupl. form except in passages equally ambiguous (H. G. p. 658). The choice is not easy; see H. G. § 296. The rhythm perhaps favours κεκάμω, but cf. B 475, Φ 483, 575 (?), Ψ 76, Ω 423, θ 554, ρ 111, σ 150 (van L. Ench. p. 20).

οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὅτω
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν.” 170

τὸν δ' ἡμίβητ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
“φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγὼ γε
λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητιέτα Ζεὺς. 175

ἔχθιστος δέ μοι ἔσσι διοτρεφέων βασιλῆων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε.
εἰ μάλα καρτερός ἔσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆις καὶ σοῖς ἐτάροισι
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
ὥς ἔμ' ἀφαιρεῖται Χρῦσηϊδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηιον

171. ὄφενος Q Bar. Mor. Mosc. 1². 173. ἦτοι D (Schol. B): εἰ τι Q. ||
ἐπέσσυται: γρ. ἀλλέσεται Schol. T. 175. οἳ γε Lips. Bar. || τιμήσουσι R Schol. T.
176. διοτρεφέων J. 177 ἄθ. Ar. || γάρ σοι H. 178. τότε δῶκεν S. 179.
caic Vat.

170. ε', i.e. σαι: this elision does not recur (except possibly Φ 122), but is sufficiently supported by μ' for μοι, which is found several times. Van Leeuwen (*Ench.* pp. 68 ff.) has shown good reason for thinking that it was originally commoner, but has been expelled as against the rules of later prosody. The sense is, 'I have no mind to draw wealth for you,' like a slave set to draw water from a well for his master. The fut. ἀφύζω beside aor. ἤφυσα is abnormal; it occurs only here, and perhaps should be ἀφύσσειν, or ἀφύσσειν (*ἀφυσσα*, β 349).

173. μάλα, ironical, 'run away by all means'; cf. 85.

175. δε κε with fut. indic. seems equivalent, wherever it occurs, to δετε, Att. δετεις (*H. G.* § 266), and describes a class, 'men who will honour me.' Those who are engaged in the task of expelling from H. all instances of κε with fut. indic. (an attempt which I regard as wholly mistaken) would do well to write here of τε (not of γε with van L.) rather than τιμήσουσι. For other instances of this use of δε κε see B 229, I 155, K 282, Φ 587, X 70, Ψ 675, ε 36, π 438. See note on X 66.

177 was athetized by Ar. here, as wrongly interpolated from E 891; πόλεμοι

and μάχαι are no rebuke to a hero in the field.

179. νηυσὶ τε σῆις, a case in which it is impossible to restore the long form of the dat. plur. in -σι without some violence (*νηὶ τε σῆι* Nauck, *σῆις* *Idé* van L.). But it is in these monosyllables that the short form seems first to have arisen.

182. The thought with which the sentence starts is, 'As Apollo takes Chryseis from me, so will I take Briseis from you.' But the second clause is broken up into two, correlated by μὲν and δέ. A very similar sentence with a double antithesis will be found in Θ 268-72. (It might appear simpler, though losing the emphasis in ἐμέ, to take ὥς = *since*. But this causal use is found in Homer only when ὥς follows the principal verb of the sentence, and is thus equivalent to δεῖ οὕτως.) κε in 184 indicates that ἄγω is contingent upon πέμψω, virtually meaning 'and then I will bring.' *H. G.* § 275 a.

184. The origin of the name Βρισηΐς (or rather of Βρισεύς) is uncertain. Fick writes Βρησηΐς, referring it to Bressa, a town in Lesbos, where there was also a Chryse, holding that in the oldest legends both ladies were captured in a raid on Lesbos; see I 129, 660. To Homer, however, Briseis comes from Lyrnessos, not far from Thebe (T 291-300); see on 37.

αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐν εἰδήις 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγέηι δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
 ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 ἕως ὃ ταυθ' ὥρμαινε 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.
 στή δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἴω φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὰ δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα/

186. στυγέη JPR: στυγέοι Bar.
 ἐναρίζοι H²JPRST: ἐναρίζα G Vr a.
 193. ὥρμαινε D. 195-6 δθ. Ar.
 τινές (Zen.!) An., Par. c *supr.*

189. μερμήριζεν GHJL Cant. 191.
 192 δθ. Ar. (see note on 188 below).
 197. πανοῦνι δὲ κόμην . . . πηλεέωνος
 198. ὄρητο U: ὄρητο Zen. C. Cf. 56.

185. τὸ σὸν may be an Attic corruption: *τεόν* P. Knight (see 207, Z 407, 490, II 40, Σ 457). But the article has a certain emphasis, 'that γέρας of thine.'

187. ἴσον is an adverb, *ισαγορήσαι* μοι (schol.), not an adj., as it would then rather be *ἴσος*. Cf. ο 377 *ἀντία δεσποίνης φάσθαι*.

188. *ἐν* is here still an adverb, *within*, 'his heart in his shaggy breast.' *λασίοισι*, according to the Schol. A, because they cover the heart, *ἐν ᾗ ἐστὶ τὸ πυρῶδες καὶ θερμὸν καὶ μαρικὸν τῆς ψυχῆς* . . . ἡ θερμὴ γὰρ αἰτία τῆς ἐκφύσεως τῶν τριχῶν. So Hentze quotes Galen, *de Temp. et* *tis* *ικανῶς εἴη δασὺς τὰ στήθρα, θυμικὸν ἀποφαίνονται*.

189. διάνδιχα μερμήριζεν: see note on Θ 167, (ὃ ἀβελός) *ὅτι δύο ἐμερίμνησεν οὐκ ἐναντία ἀλλήλοις, ὅπερ ἐκλαβὼν τις προσέθηκεν* "ἦε χόλον παύσειεν," and on 192, *ὅτι ἐκλύεται τὰ τῆς ὀργῆς (the picture of passion is weakened) διὸ ἀθετεῖται*—Ariston. These remarks are perfectly right; διάνδιχα μερμήριξεν means 'he had "half a mind," and does not

require two alternatives expressed; and 192 entirely spoils the picture.

191. ὃ δὲ as often repeats the subject of the first clause; the contrast is with *τοὺς μὲν*.

193. *ἕως* scanned as a trochee represents of course an original *ἦος* (εἰς acc. to the rule of our mss.), clearly by an error in transcription of an old Attic (H)EOΣ. This is the only scansion of the word in *Il.* except in P 727; the alternative form *εἰως* is equally *ἦος* (but *τέως* is — in T 189, Q 658). In *Od.* the scansions — — or — (synzesis) are commoner. See van L. *Ench.* pp. 550 f.

195-6 were rejected here by Ar. as wrongly anticipated from 208-9 (which Zen. athetized); it is not for the poet but for the goddess to give this information.

197. *στῆ*, *came up*; this is the usual sense of the aor. *ἔστη*.

200. *οἱ* may refer to *Athene*—*her* eyes gleamed terrible; or to *Achilles*—terrible shone *her* eyes on *him*. Cf. T 17, which is in favour of the former view.

τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἥ ἴνα ὕβριν ἰδῆς Ἀγαμέμνωνος Ἀτρεΐδαι ;
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁτ'·
 ἥς ὑπερπλήησι τάχ' ἂν ποτε θυμὸν ὀλέσσηι." 205
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ἦλθον ἐγὼ παύσουσα τεὸν μένος, αἶ κε πίθηαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἀλλ' ἦ τοι ἔπαιον μὲν ὀνειδισον ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

202. αὐτ': αὐ PS Mosc. 2. 203. Ἰδῆς Zen. GJR Par. c f: Ἰδῆ Ar. Ω.
 204. τελέεσθαι Ar. Par. f: τετελεσμένον ἔσται Zen. 205.
 ὀλέσσηι (A!) CD(R¹!) STU Harl. b¹. 207. τεὸν Harl. c d, Par. d e h, Eust.:
 τὸ κοινὸν Ω. 208-9 ἀθ. Zen. 212. τετελεσθαι ὁτ' Zen. 213. τοι: κοί H.

202. αὐτε, again, an expression of impatience, implying 'one vexation after another.' Cf. 540.

203. The vulgate ἰδῆ for Ἰδῆς might be accepted if written ἰδῆ(αι), but the contracted form is late. Ar. preferred it, though in this verb there appears to be no distinction whatever in sense between the active and middle voices. (Cf. particularly ἰδὼν . . ἰδωμαι, l. 262.) In the subj. the latter is commoner, except in the 1st pers. pl., where ἰδόμεθα is not found. See also Γ 163, Δ 205, Ν 449, Ο 32. The hiatus after ἴνα and the neglected F of Ἰδῆς suggest that ὄβρις is wrong, especially as the word is almost purely Odyssean, recurring in *Il.* only in 214 (ὄβριζοντες Δ 695, ὄβριστησι Ν 633, both very late passages).

205. τάχα, soon, never 'perhaps' in Homer; but the word has little force. For αὐ with subj. as a solemn threat see *H. G.* § 275 d. For the scansion of ὀνειδισσῶν (i in thesis) cf. τρήκωσι Δ 697 and note on Δ 678. This seems to be a late licence. The various difficulties in this short speech, and the disrespectful tone, strongly contrasting with 216-8, suggest that 201-5 may be a later addition.

206. γλαυκῶπις, either 'bright-eyed' or 'blue-(grey)-eyed.' See Paus. i. 14. 6 of the statue in the temple of Hephaistos,

τὸ δὲ ἄγαλμα ὁρῶν τῆς Ἀθηνᾶς γλαυκοὺς ἔχον τοὺς ὀφθαλμούς, Διθύων τὸν μῦθον οὕτω εὐρισκόν. τοῖσι γὰρ ἔστιν εἰρημένον Ποσειδῶνος καὶ λίμνης Τριτωνίδος θυγατέρα εἶναι, καὶ διὰ τοῦτο γλαυκοὺς εἶναι ὥσπερ καὶ τῷ Ποσειδῶνι τοὺς ὀφθαλμούς. Cicero (*Nat. Deor.* i. 30, 83) says that Neptune's eyes were sky-blue, which is in favour of blue rather than grey as the colour of Athene's eyes. See Frazer's note ad loc. As with other colour-words, we have considerable latitude of explanation. The simple γλαυκός is used in H. only once, of the sea (Π 34), with γλαυκίων Τ 172, which can have no distinct reference to colour. As the owl is Athene's bird, some would translate 'owl-eyed,' and explain by an owl-totem identified with the goddess. But any such sense must have completely disappeared by Homeric times. See on 39.

211. ὥς ἔσται περ is the object of ὀνειδισον, cast in his teeth how it will be, what will follow, as Achilles proceeds to do. Cf. φ 212 σφῶν δ' ὥς ἔσται περ ἀληθεῖην καταλέξω, and so τ 312, γ 255; and for the construction of ὀνειδίζειν, B 255 ὀνειδίζειν θη . . διδοῦσιν: cf. I 24, σ 380. ὀνειδίζειν occurs without an expressed object only in H 95 (where, however, see note).

213. παρέσσεται, shall be laid before thee. τρὶς τόσσα: cf. Ω 686.

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χρὴ μὲν σφώτερόν γε, θεά, ἔπος εἰρύσσαι, 216
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·
 ὅς κε θεοὺς ἐπιπείθεται, μάλα τ' ἐκλυον αὐτοῦ.”
 ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σέθε χεῖρα βαρεῖαν,
 ἀψ' δ' ἐς κουλεὺν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσε 220
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·
 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶι θωρηχθῆναι
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν

216. μὲν : με G. 219-20. ὥς εἰπὼν πάλιν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσε
 Zen. 222 δύναται ἀθετεῖσθαι Schol. BL (Ar. ?). 223. ἐπαύει C. 225-33
 δθ. Zen.

216. σφώτερον, because Athene speaks for Here as well as for herself. *σφώτερον*, *to observe*, from (σ)ρῦ, (σ)ερῦ = Lat. *serv-are*. It is now generally recognised that this is the root, and that the verb has nothing to do with *φέρω* = *drain*, though the forms are very similar, and in the numerous cases where the verb is used of the dead and wounded *δραῖω* away or saved from the enemy either root gives an equally good sense. The chief forms of the verb are (1) non-thematic pres. *ρύσθαι*, *ρύατ'*, *ρύσκειν*: (2) thematic *ρύομαι* (*ῦ* and *ῡ*): (3) aor. *ἔρρύσατο*, *ρύσασθαι*, fut. *ρύσομαι* (from *σρῦ*): (4) aor. *εἰρυσάμην* (*ἐ-σερν-*), *ἔρυσ(σ)ασθαι*, etc., fut. *ἔρύσσεται*, *ἔρύσεται*: (5) perf. *εἰρυναι*, etc. (= *se-sru-mai*). This leaves *ἔρυσσασθαι* here and elsewhere, *ἔρυσσονται* Σ 276, *εἰρυνόμεσθα*, to be explained as due to the analogy of *εἰρυναι* regarded as a present. The varying quantity of the *υ* naturally arises from the mutual influence of the forms (σ)ρῦ and (σ)ερῦ. (So Schulze *Qu. Ep.* 325-9; cf. also van L. *Ench.* p. 406.) None of these forms require, and few admit, a *F*, which is rarely absent where the verb means *to drain* (ι 194 = κ 444 is apparently a mistaken adaptation of ξ 260 = ρ 429). The active forms are all from *φέρω*, *to drain*. The ambiguous forms are chiefly those of the 1 aor. middle, and the perf. and plpf.

218. The τ' is called a 'gnomic' τε.

It may, however, be for ται (cf. 170); or possibly we should read *δε* for *δε* τε, in which case the repeated τε will simply mark the correlation of the two clauses, as often in gnomic lines; v. on 81, and *H. G.* § 332. The αὐτοῦ at the end, however, seems so weak as to raise a more serious doubt as to the authenticity of the line, which is in itself rather flat, and precisely of the sort which would be likely to be interpolated in the age of Hesiod or the 'seven sages' (Döderlein conj. *αὐ τοῦ*).

219. *γῆρας* must be taken here as aor., not imperf. (see note on N 163), as *καί* always introduces an action coincident with the words: *he stayed his hand*.

221. *βεβήκει*: 'the pf. *βέβηκα* expresses the attitude of walking, the step or stride; hence *βεβήκει*, "was in act to go," comes to mean "started to go" (not "had gone").'—Monro.

223. *ἀταρτηροῖς*, a word of doubtful origin; Hesych. *ἀταρτᾶται* λυπεῖ, βλάπτει. Cf. β 243 *Μέντορ ἀταρτηρῆ*.

225. For the dog as the type of shamelessness cf. 159, and the curious compar. *κύντερος*. *οἶνοβαρές*: cf. ι 374 *οἶνοβαρύνων*, γ 139 *οἶνα βεβαρυνώ*, τ 122.

226. Observe the distinction between *πόλεμος*, open battle in which the whole host (*λαός*) is engaged, and *λόχος*, the heroic 'forlorn hope,' reserved for the *élite* (*ἀριστῆς*). As a test of courage the *λόχος* is vividly described in N 275-86.

τέτληκας θυμῶι· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λῳΐόν ἐστι κατὰ στρατὸν εὐρύν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπηι· 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους 235
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλουπεν,
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
 φύλλά τε καὶ φλοιόν· νῦν αὐτέ μιν χλῆς Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπύλοιο ὃν τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἱας Ἀχαιῶν 240
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραϊσμεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου

230. δῶρα ἀποαιρεῖσθαι G. || εἴποι R (and S *surp.*). 235. φύει P. 236. ἀνασπύλοιο Q: ἀνασπύλοιο S (*surp.* n over α). || ἔρεψε(n) LS. 238. παλάμῃς Harl. c d, Par. b f j, Et. Mag.: παλάμῃς Ω. 239. ὄρκος ἔσσεται G. 240. εἴ ποτ' S. 241. σύμπαντας Q. || τότε Ar. A: τοῖς Ω (Par. k has τοῖς in ras.). || θυμῶι PR Vr. a¹, Mosc. 1 2.

228. κῆρ: cf. Γ 454 ἴσον γὰρ σφιν πᾶσιν ἀπ' ἡμέτερο κῆρ μεδαίνη.

230. ἀποαιρεῖσθαι: so 275, but ἀφαιρεῖται, 182, etc. There is no plausible explanation of these occasional signs of an evanescent initial consonant, and the contraction is suspicious. (Brandreth conj. ἀπαίρεσθαι, but there is no similar use of the word in Greek, cf. Φ 536.)

231. δημοβόρος, *dévourer of the common stock*. For δῆμος in this sense compare B 547, A 704, Σ 301. For the exclamatory nom. *H. G.* § 163. οὐτιδανοῖσα, *men of naught*; cf. 293-4, which explain the γάρ, 'else,' in the next line. For the form compare ἡμεδανός by ἥπιος. For λωβήσαιο we should rather have expected the aor. indic.; cf. on Δ 223, E 311.

234. The σκῆπτρον does not belong to Achilles, but is that which is handed by the herald to the speaker as a sign that he is 'in possession of the house.' See K 321, Σ 505, Ψ 568, β 37. So in the Ellice Islands in the Pacific Ocean the natives 'preserved an old worm-eaten staff, which in their assemblies the orator held in his hand as the sign of having the right to speak' (Tylor *Anthropology* p.

374). Virgil imitates the passage in *Aen.* xii. 206-11. He may have read κόμην for τομὴν, *posuítque comas et brachia ferro*.

235. πρῶτα, *at the first*, i.e. once for all, just as in T 9; cf. A 6, Z 489, γ 183, 320 (with M. & R.'s note). So *ubi primum*, 'as soon as ever.'

238. δικασπύλος, *qui jus colit*, see on 63; the σ, however, is strange, as compounds are very rarely formed directly from the acc. See, however, *H. G.* §§ 124 f. Brugmann, *Gr.* i. 172, compares *μογοστόκος* for *μογονς-τοκος*. ἐμίστας εἰρύαται, *guard* (216) *the traditions*, which are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. *θέμιστες* is used exactly in the sense of our 'precedents.' See note on I 99.

239. πρὸς Διός, like *de par le Roi*, by commission of Zeus. Cf. ξ 57 πρὸς γὰρ Διὸς εἰσι ξεῖνοι, and I 99. Or we may take it with *θέμιστας*, laws given by Zeus. ὄρκος is here used in the primitive sense of the object sworn by.

242. ὅπῃ, because *πίπτωσι* is in sense a passive, as P 428; so also with *φεύγω*, *πάσχω*, etc.

θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
τῶι δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γένοντο
ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσειν.
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαίαν ἰκάνει·
ἦ κεν γηθῆσαι Πριάμος Πριάμοιο τε παῖδες, 255
ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
εἰ σφῶν τάδε πάντα πυθολατο μαρναμένοιιν,
οἱ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

245. Πηλεΐδης: χωόμενος Athen. xi. 488. 247. δὲ: δ' ὁ J. 249.
γλώττης CP. || γλυκίω Zen. 251. αἶ οἱ Zen. 253. ὃ Ar. Ω: ὅς H²PQ.
254. ἀχαιίδα JP: ἀχαιίδα C. 255. γηθήσαι (C *supr.*)P(R *supr.*): γηθήσαι Q(H
supr.). 258. βουλήν Ar. A (*supr.* ^ ι, T.W.A.) C¹Q Par. d: βουλήν Ω (C
supr.). || μάχεσθαι: μαχηταί Et. Mag.

244. ὃ τ', sc. ὃ τε = ὅτι τε. On the difficult question of the elision of *ὅτι* see H. G. § 269 ad fin.

246. The 'golden nails' here seem to be a mere ornament; in the case of the sword in A 29 they doubtless fasten the blade to the handle. See Helbig H. E.² pp. 377, 333 f.

249. The καὶ is very unusual as introducing a purely exegetical sentence—in this case merely an expansion of what has already been said. Compare, however, T 165 with note.

250. Nestor is represented as having lived through more than two generations, and still being a king in the third; i.e. between his 70th and 100th years, if with the Greeks we count three *γενεαὶ* to a century. In γ 245 he is said to have reigned over three generations, which seems to be an instance of the growth of the legendary into the miraculous. *μερόπων*, an epithet of which the real sense was in all probability forgotten in Homeric days, as it is used only in purely stereotyped connexion with *ἀνθρώποι* (exc. B 235, q.v.). We can only say with confidence that it does

not mean 'articulate,' *μερίζοντες τὴν ὄψα*, as in so ancient a word the *F* of *ὄψα* would not be neglected. The other derivations which have been proposed are quite problematical.

251. *τράφεν ἡδὲ γέοντο*: for the *ὕστερον πρότερον* cf. μ 134 *θρέψασα τεκοῦσά τε μήτηρ*, and elsewhere. *ἐφείατο* is probably plpf., but it might be aor. *τράφεν*: see on B 661.

252. *ἡγάθεος*, an epithet, like *ἱάθεος*, applied only to places; no doubt both mean 'divine,' as they are only applied to localities connected with particular gods. We should perhaps read *ἡγάθεος* (from *ἄγαν*), the first syllable being lengthened metrically: see App. D. *ἡγ.* is used of Pytho (θ 80), Lemnos (B 722), and *Νυσῆιον* (Z 133). Some take it to be another form of *γαῖα*, which is, however, never applied to localities.

257. For the construction *πυθῆσθαι τινος* for *περὶ τινος* (lit. 'if they were to hear all this about you fighting') cf. λ 505 *Πηλῆος ἀμύμονος ὅτι πέπυσμαι*, O 224, etc.; so λ 174 *εἰπεῖν τινος*, Δ 357 *ὥς γινώχωμένοιο*: cf. H. G. § 151 d.

258. Construe *περὶ* with *βουλήν*. Δα.

ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.
 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἤε περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειριθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον 265
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι].
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφευ ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· . 270

259. ἑωῖο S Vr. b. 260. ἔστων P. || ὑμῖν Zen. CGPU (*supr.* m): ἑμῖν
 Ar. Ω. 265 om. Ω: *habent* H^mJ (νόθος ὁ στίχος οὗτος) RT^m Harl. a, Vr. a,
 Mosc. 2 (*man. rec.*), Par. j. 268. ἄρα P Q² T² Lips. Vr. b. || ὀρεσκώοισι G. ||
 ἐκπ-ἀγλως T. 269. ἔστων P.

ναῶν, περίεστε δὲ μάχεσθαι: cf. τ 326
 περίεμι γυναικῶν. For the co-ordination
 of substantive and infin., O 642 *μεινῶν*
παντοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι.

260. ὑμῖν, so Zenod. ; Ar. read *ἡμῖν*,
 thus saving Nestor's politeness at the
 cost of his point. Ar. objected to Zen.'s
 reading *ἐφύβρωτος ὁ λόγος*: in other
 words, he wished to import into heroic
 language the conventional mock-modesty
 of the Alexandrian Court. The whole
 meaning of Nestor's speech is that he
 himself is the peer of better men than
 those he is advising (v. Cobet *M. C.*
 p. 229).

262. Cf. ζ 201 *οὐκ ἔσθ' οὗτος ἀνὴρ*
διερεῖ βροτῶς οὐδὲ γέννηται. The sub-
 junctive being a more archaic form of
 the fut. perhaps suggests a solemn and
 prophetic tone.

263. οἷον Πειριθοόν: accus. by attrac-
 tion to the case of *τοίους*, for *οἷος ἦν*
Πειριθοός. The names are those of the
 chiefs of the Lapithai.

265. This line, which is quoted by
 Pausanias x. 29. 10, is found also in the
 pseudo-Hesiodic 'Shield of Herakles,'
 182. Theseus is mentioned again only
 in λ 322, 631, both doubtful passages;
 the latter indeed is expressly said by
 Hereas of Megara (*ap. Plutarch, Thes. xx.*)
 to be an interpolation of Peisistratos to
 please the Athenians. It is, however, a
 question if the same may not be equally
 said of the whole reference to the

Lapithai; it is doubtful if there ever was
 a Peirithoos in any but Attic legend.

268. The fight of the Centaurs and
 Lapithai is mentioned at some length in
 φ 295-304, and is alluded to in B 743,
 where the word *φῆρες* is again used. It
 is commonly said to be an Aeolic
 form for *θῆρες*, 'wild men'; but for
 this there is only the authority of
 grammarians, and both H. and Pindar
 seem to use it as a tribal name. The
 identification with *θήρ* may well be a
 later fancy (Meister *Dial.* i. 119).
 There is no allusion in H. to the
 mixed bodies of the later legend, and it
 is possible that he conceived them as
 purely human beings (note, however,
 the opposition to *ἄνδρες* in φ 303); the
 myth may very likely refer to ancient
 struggles with a primitive race of
 autochthones. The present passage
 seems to imply the existence of a
 prae-Homeric epic dealing with the
 story. The last half of the compound
ὀρεσκῶοι is possibly connected with
κοῖ-τος (*κείμεαι*), and means 'couching
 in the mountains'; or else with *κῶς*
 or *κός* = a cave (Hesych.); cf. ε 155
αἴγας ὀρεσκῶους. In that case we should
 read *ὀρεσκῶος* for *-κός-ιος*. *ὀρέσκοος*
 occurs in Aisch. *Sept.* 532.

270. ἄριστ' is generally derived from
ἀπό as = *distant*; but there is hardly
 a Greek analogy for such a formation.
 It is used by Aisch., Soph., and others,

καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθωι.
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱὲς Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῇ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχος βασιλεύς, ὦι τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δέ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἐγώ γε
 λίσσομ' Ἀχιλλεῖ μεθέμεν χόλον, ὃς μέγα πᾶσιν

271. **ἔμ' αὐτόν** Ar.: **ἐμοῦτόν** Zen. 272. **μαχέοιτο** DH²U². 273. **ξύνιεν**
 Ar. A[H] Par. e¹ (?) f¹ (?) : **ξύνιον** Ω (**ξυνήιον** P). 275. **τόν γ'** Eton.: **τόν** R.
 277. **πυλᾶδ' ἔσσελ'** AQ(R?) U Lips. Eton. 281. **δ γε** GL.

as a name of Peloponnesos (ἄπια γῆ), and may be the same here in spite of the difference of quantity. For a suggested etymology see Curtius *Et.* p. 469.

271. κατ' ἔμ' αὐτόν, 'for my own hand,' as we say; as a champion acting independently. Cf. in a slightly different sense B 366 κατὰ σφῆας μαχέονται.

272. βροτοὶ ἐπιχθόνιοι together form the predicate. μαχέοιτο, like μαχέονται 344, is a highly doubtful form; the stem μαχε(s) is implied in μαχέσ(σ)ομαι, but nowhere else appears in the pres. The best emendation is Platt's μαχέσαιο, would have fought (*J. P.* xxiii. 211); this use of the opt. to express past time (*H. G.* § 300 c) appears to belong properly to the aor. (A similar case is T 171, where many mss. give μαχέσθαι for μαχέσασθαι.) See note on E 311.

275. ἀποαίρεο : for this syncopated form (for -ρέο) cf. *H. G.* § 5 (and Fritzsche in *Curt. Stud.* vi. 128); so Ω 202, β 202, etc. ἀταλπεο Brandreth. See note on 230.

277. Aristarchus read Πηλεΐδῃ θελ', or, as we should write it, Πηλεΐδῃ ἐθέλ', on the ground that ἐθέλειν is the only Homeric form. But it is better to admit the possibility of a single appearance of a form so common in later Greek than to have recourse to an unparalleled crasis, rendered the harsher by the slight pause after Πηλεΐδῃ. (See *H. G.* § 378.)

278. οὐχ ὁμοίως = 'very different' (from common men); *littotes*, cf. E 441;

non simili poena, *Aen.* i. 136. It has been objected, with force, to this line and the next that they are a pointless generality here, as Achilles is just as much a σκηπτούχος βασιλεύς as Agamemnon; the real ground for his yielding is given by 281. For the form ἐμμορε see *H. G.* § 23 (2).

280. The antithesis of καρτερός and φέρτερος ('in greater place') is the same as in 178, 186. The similarity of the terminations has its effect, though they are of course different in origin and meaning as well as accent.

282-4. The connexion of thought in these three lines is not very clear, and has given rise to suspicions of interpolation, which do not seem justifiable. The reiterated entreaty, the almost pathetic appeal to personal influence, is entirely in accordance with Nestor's character, human nature, and the necessities of the situation, which is not one where we need demand strict logical consistency. Nestor, after appealing equally to both, ends with an especial prayer to Agamemnon, who is obviously the offending party. αὐτὰρ ἐγώ γε, 'Nay, it is I, Nestor, who ask it.' There is no antithesis with σὺ δέ, which is merely the common use of the pronoun after a vocative; αὐτὰρ is not adversative except in so far as it marks the transition to a new line of remonstrance.

283. Ἀχιλλεῖ may be taken with χόλον (*thine anger with Achilles*), or

ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285

"ναὶ δὴ ταυτὰ γε πάντα, γέρον, (κατὰ μοῖραν) ἔειπες.

ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,

πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,

πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄτω.

εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290

τούνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι·"

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·

"ἦ γάρ κεν δειλὸς τε καὶ οὐτίδανός καλεοίμην,

εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπηις·

286. ἔρκος PQRSU Mosc. 1 2. 287. πάντων περιέμμεναι Eust. 289.
 πείσεσθαι Mosc. 1. 293. κε Q. || θαλός (om. τε) PQ.

better, on account of the order of the words, with *μεθέμην* as a sort of dat. commodi, *relax in favour of Achilles*. Cf. φ 377 μέμην χαλεπὸς χόλου Τηλεμάχῳ. *μέμην* is perhaps an adverb, such as continually precedes πάντες: cf. 78 μέγα πάντων Ἀργεῖον κρατεῖ, and ἐν πάντα, μάλα πάντα, ἅμα πάντα, often.

287-9. The tautological repetitions of these three lines are very suitable to unreasoning fury; they have to do duty for arguments.

289. *οὐαίναν* with dat. = *to give orders*, as B 805. *τινα*, *one*, a general expression in form, though Agamemnon is of course thinking of himself. Nägelsbach compares Soph. *Ant.* 751 ἦδ' οὖν θανέται καὶ θανοῦσ' ὀλεῖ τινά (sc. ἐμέ).

291. *προθέουσιν*—(ἡ διπλῇ) *ἐπὶ συνήθως* ἐαυτοῖς *προθέουσιν* τὰ *ὄνειδα*, i.e. the plural verb with the neuter plural is in accordance with the poet's practice. This shows that Ar. took *ὄνειδεα* as nom., but we are not told how he explained the line. Ameis (followed by Monro) takes the words to mean 'do his revilings therefore dash forward (like spearmen themselves, cf. the phrase πολλὸν *προθέσκε* X 459) for him to speak them?' Monro compares, for the 'half-personified' *ὄνειδεα*, Herod. vii. 160 *ὄνειδεα κατόντα ἀνθρώπων φιλέει ἐπανάγειν τὸν θυμὸν* (though the other passage which he quotes from i. 212, *κατόντος τοῦ ὄνου ἐς τὸ σῶμα*, seems to weaken the relevancy of this, as shewing that the metaphor is material, not personal); and for the use of *προθέω*, ω 319 *ἀνὰ ῥίνας* . .

δριμὺ μένος προθύψε (where again *μένος* is rather a physical conception than a personification, cf. *μένος πνέοντες*). The extreme harshness of this metaphor has led most recent editors to regard *ὄνειδεα* as the object, and *προθέουσι* as another form for *προτιθέουσιν*, 'do they set before him (i.e. allow him) revilings for him to utter?' This certainly gives a better sense, but no satisfactory analogy for the form of the verb has been given (there is a doubtful *ἀνέθει* in an Ionic inscription, *C. I.* 1195; see Curtius *Verb.* i. 213). Bekker suggests *προθέωσι* as aor. subj. The mood might be explained as one of expectation: 'are we to look for them to suggest words of insult?' But the form with the short stem-vowel is entirely unexampled, and I see no choice but to regard the passage as hopelessly corrupted.

292. *ὑποβλήδην*, *interrupting*; *ὑποβαλὼν τὸν ἰδίον λόγον* Schol. B. Cf. *ὑββάλλειν* T 80, and for the form *παραβλήδην* Δ 6. Observe that Achilles begins without the usual formula of address.

294. *ὀνειάζομαι*: future rather than aor. subj., cf. 61. There is a slight change of attitude, as so often happens, after the opt. *καλεοίμην*: what Achilles in 293 conceives only as a supposition he here vividly realizes as an admitted fact (this is of course the same, however we take *ὑπείξομαι*). *ὀνειάζομαι* should be *ὑποφείζομαι*, and various conjectures have been proposed to restore the full form, but none seem satisfactory (*ὑπίσχομαι* Brandreth).

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε 295
 σήμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι ὀτῶ.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι.
 χερσὶ μὲν οὗ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.
 τῶν δ' ἄλλων, ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαινῇ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε.
 αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί."
 ὣς τῷ γ' ἀντιβίβοισι μαχεσσαμένῳ ἐπέεσσιν
 ἀνστήτην, λύσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας

296 ἀθ. Ar. (ὁ λογγίνος περισσὸν φησι τούτων τὸν στίχον Jm). || ἔγωγε τί QR
 Vr. a, Mosc. 2. || πείσεσθαι H Mosc. 1. 298. οὔτι GHPRSU. || μαχήσομαι
 Ar. Aph. Antimachos, Mass. Argol. Sinop. ACDJT Vat. Vr. a, Mosc. 1 2: μαχέ-
 σομαι GHPQRSU. || οὔνεκα J. 299 om. Q. || ἐπεὶ δ' ἐθέλεις ἀφέλεσθαι Zen.
 301. φέρεις I'U Par. f¹ (?) h. || ἄν ἐλῶν AT Bar. || ἔμοιτο PQS. 304.
 μαχεσσαμένῳ Ω: μαχνησμένῳ Ar.

295. (ἡ διπλῇ) ὅτι κοινὸν τὸ ἐπιτέλλεο
 καὶ ὁ γὰρ περισσός. οὕτως δὲ γίνεται
 περισσὸς ὁ ἐξῆς διὸ ἀθετεῖται, Ariston.
 (emended by Cobet); i.e. Ar. obelized
 296 on the ground that σήμαινε had
 been added in order to supply a verb
 which was wrongly supposed to be re-
 quired by the second clause of 295.
 This is a fertile source of interpolation
 of whole lines; e.g. Ω 558, Φ 570.

298. χερσὶ μὲν, as though he meant
 to continue, 'but by abstention from
 war I will.' But in 300 the course of
 thought is changed, and τῶν ἄλλων is
 made the antithesis to κούρης. The mss.,
 as often, vary between μαχήσομαι
 and μαχέσομαι. But the weight of tradi-
 tion, confirmed by the mss. of Herodotos,
 is strongly in favour of (Ionic) fut.
 μαχήσομαι, aor. μαχέ(σ)σασθαι. See
 Schulze Q. E. p. 450, H. G. § 63. Ar.
 preferred -ης- for both tenses, but this
 takes no account of the short form
 μαχέσασθαι.

299. ἀφέλεσθέ γε δόντες: Achilles re-
 cognizes that the γέρας is a free gift, not
 a matter of right, like the share of the
 spoil.

302. In εἰ δ' ἄγε the εἰ is clearly inter-
 jectional, as in I 46 εἰ δὲ . . . φευγόντων.
 Lange calls it an 'adhibitive' particle,
 by which the speaker appropriates, as
 by the 'prohibitive' μή he puts away, a

thought, supposition, or, as here, com-
 mand. Nikanor, followed by van L.,
 however, separates the εἰ here from εἰ, ἴφ,
 writing εἰ (εἴα) for εἰ δ'; cf. Lat. *eia age*.
 H. G. § 320. For the δ' see on 340.

303. ἐρωήσῃ only in this line (= π
 441) means *flow*. The connexion of this
 with the usual sense, *to hang back*, and
 of both with the subst. ἐρωή, is very
 obscure.

306. ἕϊσας, a form found only in the
 fem. with cases of νηῦς, ἀσπίς, δαίς: in *Od.*
 only with φρένας, and once besides B 765.
 In the last passage it clearly means *was*,
 and with νηῦς and ἀσπίς this gives a
 good sense, 'even,' i.e. *trim* of the
 ship, *well-balanced* of the shield. (To
 take πάντος' εἶση as 'equal in all direc-
 tions,' i.e. *circular*, is intolerably mathe-
 matical and prosaic. That the ponderous
 Mykenean shield should be 'well-
 balanced on every side' was a matter
 of life and death to the wearer.) With
 δαίς it cannot mean strictly, if we push
 the word, *equally* divided (see on H
 320), but a banquet where some receive
 a larger portion in virtue of their dignity
 may yet be 'fair.' Still this account
 of the word has not satisfied all com-
 mentators; anciently it was often ex-
 plained to mean 'good' (εἶσαν· ἀγαθόν,
 Hesych.); recently it has been pro-
 posed to refer it to root *ἑικ*, 'seemly'

ἤγε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε πρῆφ' ἔρυσεν,
 ἐν δ' ἐρέτας ἔκρινεν ἐέικοσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶι, ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ἱγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεισθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἢδ' αἰγῶν παρὰ θῖν' ἄλδος / ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνώϊ.
 ὧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρῃον·
 εἰ δέ κε μὴ δώησις, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325
 ὧς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.

309. ἐν δ' ἐρέτας Ar. Par. k: ἐς δ' Ω. 311. ἔν δ' GP Harl. a, Vr. A: ἀνὰ
 δ' S. 312. ἀπέπλεον Vr. a'. 314. ἀπολυμαίνοντο GH. || λύματα βάλλον
 Ar. U. 317. κνίσῃ ATU: κνίσῃ Ω. || ἡκεν DHQR. 324. δώωσιν GH
 (supr. n). 326. κρατερὸς L.

(the form *ἔισσος* is found in Doric), or *Fiδ*, 'conspicuous' (?). All this seems needless.

307. The story of Troy is regarded as familiar, even apart from the *Iliad*; for Patroklos, like Agamemnon in l. 7, is first introduced by his patronymic alone.

313. *ἄνωγε* is in form an imperf. from *ἀνώγει*, which is a secondary pres. from the perf. *ἄνωγα*. In use, however, it is an aor. and is so found in the famous Cypriote inscr. from Idalion (Collitz no. 60), Ἡθαλίεφες ἀνωγον Ὀνάσιλον κτλ. A sigmatic aor. occurs in O 295, κ 531, *Scut. Her.* 479 (*ἀνώξαι*). See van L. *Ench.* p. 468.

314. Perhaps the Greeks had abstained from ablution during the plague in sign of mourning, and now typically threw off their sin, the restitution having been made. *εἰς ἄλα*, because *θάλασσα κλύει πάντα τὰνθρώπων κακά* (Eur. *I. T.* 1193). *λύματα*, *defilement*, as in Ξ 170 ('*Ἡρη*)

ἀπὸ χρόος ἱμερόεντος λύματα πάντα κάθηρεν. Thus it is meant that they washed in the sea, not that they washed on land and threw the defiled water into the sea. Cf. *καθάρματα* in Aisch. *Cho.* 98. The Neapolitans used to practise an annual lustration in the sea down to 1580 A.D., doubtless a survival from Greek times.

317. *περὶ καπνώϊ*: for *περὶ* meaning *inside* cf. X 95, of a snake, *ἐλισσόμενος περὶ χειρῆς*, and II 157 *περὶ φρεσὶν ὀσπετος ἀλκή*. So *περὶ δέματι, φόβῳ*, etc., lit. *compassed by fear*, Pind. *P.* v. 58, Aisch. *Pers.* 696, *Hymn. Cer.* 430, etc. Cf. Δ 46.

320. Both these names are legendary names of heralds generally; for the hereditary heralds of Sparta were called *Talthybiadae*, and *Eurybates* is the herald also of Odysseus, B 184.

325. *ῥίγιον*: a comparative (cf. *ῥίγιστα* E 873) formed directly from the substantive *ῥίγος*, cf. *κόντερος*, *ἐχθίων*, *κόδιστος*, *κέρδιον*.

- τὼ δ' ἀέκοντε βάτην παρὰ θιν' ἀλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἥμισιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν·
 ἄσσουν ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὃ σφῶϊ προῖκει Βρισητίδος εἵνεκα κούρης.
 - ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
 • καὶ σφωῖν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340
 χρειῶ ἐμέϊο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοῖήσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

328. δ' om. P. 332. οὐδέ τι Ar. Ω: οὐδέ τε ap. Did. || προσεφώνουν S.
 333. δ· T. 335. ὑπάτιοι H²QS Laud. 336. δ Ar. [A]CR[S]T Lips. Mosc. 1¹:
 δς Ω. || σφωῖν Zen. (A suppr.) Harl. c d, Par. a¹ h j, Mosc. 1: σφῶς King's. 337.
 πατρόκλεις Mor.: πατροκλῆς U¹. 338. σφῶϊ U. || μάρτυρες G: μάρτυρε C.
 340. ἀπηνέος: Σέλευκος ἐν τῇ πολυστίχῳ γρ. ἀναπιδέος Did. 341. ἐμοῖο
 PQS Vr. b. || ἀμύνειν C (γρ. ἀμύναι man. rec.). 342. ὀλοῖα(ι) AT:
 ὀλοα(ι)α(ι) Ω. 343. τι: τοι J suppr.: οὐδ' ἐτι D.

331. ταρβήσαντε: the aor. seems to mean 'struck with alarm' at his look (δεινὸς ἀνὴρ: τάχα κεν καὶ ἀναίτιον αἰτιώωτο, Patroklos says, A 654); while the pres. αἰδομένῳ implies their permanent respect. For the juxtaposition of the two ideas compare the favourite δεινὸς αἰδοῖός τε.

334. Διὸς ἄγγελοι: cf. Θ 517 κήρυκες δῖοι. The herald has no connexion with Hermes till post-Homeric times.

336. For the difference between σφῶϊ and σφωῖν (338) see on l. 8.

339. πρὸς, before the face of; the phrase occurs occasionally in later Greek, e.g. Xen. Anab. i. 6, 6 βουλευόμενος δ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων. Hence the use in oaths and entreaties, πρὸς πατρός γονιζόμεναι, etc. It seems to be derived from the purely local sense, as in πρὸς ἀλός, 'in the direction of the sea,' πρὸς Διὸς εἰρύεται 239, q.v.; cf. Z 456.

340. τοῦ βασιλῆος ἀπηνέος, him the king untoward. The order of the words shews that τοῦ is not the article. ἀπηνέος, lit. with averted face (cf. Skt. āna = mouth, face; πηρής, ὑπήρη = that which is under the mouth), of one who turns away from the suppliant; opposed to προσήρης. It seems best to follow the unanimous ms. tradition in writing δ' αὖτε, though the δ' must represent δῆ. But the vowel so often coalesces with another that it is necessary to assume that δῆ had a weak form δέ (cf. μέν by μή), the spelling δῆ being retained to distinguish it from the adversative particle when the vowel was not elided (cf. van L. Ench. p. 587, and H. G. § 350, where it is noted that the δ' in εἰ δ' ἄγε is the same). αὖτε, hereafter, as E 232, H 30, etc.

343. 'To look before and after' is, as in Hamlet, the prerogative of reason, which argues from the past to the future.

ὅπως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί."

ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345

ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηιον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,
ἢ δ' ἄκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἑτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς
θιν' ἔφ' ἄλδος πολίης, ὀρώων ἐπὶ οἶνοπα πόντον. 350

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
"μήτερ, ἐπεὶ μ' ἔτεκές γε μινυθὰδιόν περ ἑόντα,
τιμὴν πέρ μοι ὀφελλεν Ὀλύμπιος ἐγγυαλίξαι
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."

ὡς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι.

345. ὅπως L.	346. ἄγε PT.	347. αὖτις C.	350. ἐπὶ οἶνοπα :
ἐπὶ ἀνείρωνα Ar.	351. ἠράσσατο G.	δραγνύς : ἀναπτάς Zen. (? χεῖρ' ἀνα-	
πιπτάς Cobet) :	τινὲς ἀνασχῶν Schol. T.	352. γε : τε S.	353. τιμὴν μὲν
Vr. a.	355. γὰρ (om. μ') H.		

344. ὅπως : here an adv. of manner, 'how his men can fight,' clearly shewing the transition to the final use. μαχέονται is quadruply wrong : (1) the hiatus is intolerable ; (2) -αῖντο for -αῖτο is not Homeric ; (3) μαχε- is not the pres. stem (see on 272) ; (4) the opt. is the wrong mood (*M. and T.* § 322). Barnes's conj. μαχέοιαι^r removes only the first two difficulties. Porson conj. μαχέωνται, Thiersch μαχέονται (fut. indic., B 366) ; the latter is best, cf. *H. G.* § 326 (3).

350. ἐπὶ οἶνοπα : so mss. ; Ar. ἐπ' ἀνείρωνα, perhaps on the ground that οἶνοπα is inconsistent with πολίης. But, if the epithets are to be pressed, it might be urged that there is very vivid truth in the contrast of the 'purple deep' with the greenish grey of the shallow water near the shore, which is almost always the meaning of ἄλς. Φ 59 is almost the only exception. Ameis thinks that the 'infinite' sea intensifies the feeling of despair and desolation—a German rather than a Greek idea.

352. There seems to be a mixture of two trains of thought in this speech. It opens as though μιν. περ ἑόντα were a parenthetical complaint, 'Mother—for you did give me life, of however

short a span.' But this apparently subordinate clause is then made one part of the emphatic antithesis of the entire sentence, 'since my life is short, it should at least be glorious.' The sentence, like the 'two-sided' similes (see on M 151), huds out into new relations while it is being uttered. It is possible, but more prosaic, to leave μιν. περ ἑόντα out of sight altogether as a mere parenthesis, and take ἔτεκές as involving the claim, the divinity of his mother being understood : 'since you, a goddess, bore me, the gods should have dealt better by me.'

353. ὀφελλεν = ὠφελε, not to be confused with the quite distinct ὀφέλλω = αὐgeo. See note on Z 350.

356. αὐτός, by his 'own arbitrary will, not in the name of justice. ἀπούρας = ἀπό-φρα-ς, root φερ, short form φρα (= φρ) ; the long form is found in ἀπό-φρασε, etc., Z 348, Φ 283, 329 (van L. *Ench.* p. 379, *H. G.* § 13).

358. The πατὴρ γέρον or δῖος γέρον is known to later mythology as Nereus, but is never named in Homer. (In δ Proteus also is called δῖος γέρον.) The nymphs are named Νηρηίδες only in a passage of doubtful authenticity, Σ 38, 52.

καρπαλίμως δ' ἀνέδν πολίης ἀλὸς ἡτ' ὀμίχλη,
καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κῦθε νόωι, ἵνα εἵδομεν ἄμφω.”
τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“οἶσθα· τί ἢ τοι ταῦτ' εἰδυῖνι πάντ' ἀγορεύω; 365
ὠιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἥγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηιον.
Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος

359. ἡύε' ὀμίχλη Vr. a² b. 362. α: cou Q. 365. ἀγορεύω QT
Eton. Vat. Lips. 366-92. ἀλλότριοι οἱ ἐπιφερόμενοι στίχοι εἰκοσι ἐπτά An.
366. ἱερὸν R. 370. αὖθ': αὖ A (supr. ο' T. W. A.) Vat.

361. κατέρεξε, *stroked*, so E 424 *καρρέζουσα*. This can hardly be connected with the ordinary sense of (F)ρέζω: Autenrieth refers it to root *reg* of ὀρέγ-ω.

365. ταῦτ' εἰδυῖνι, i.e. ταῦτα *Fiδυῖνι*. This, the only correct form of the fem. part., has been preserved by some of the mss. in the phrase *ιδυῖνσι πραπίδεσσι* (608, Σ 380, 482, T 12), but is elsewhere restored by conjecture only. Cf. I 128.

366-92 were condemned by Ar. as superfluous, and contradictory of 365. The real objection is, of course, that they are not required, at least from 368, for the sake of the hearer. But the frequent verbal repetition of messages shews what the Epic poet and his hearers liked. For Θέβη see notes on 37, B 690, Z 397. Why Chryseis was taken here instead of in her own home we are not told.

ἱερός, *holy*, because a city is an institution to which men submit without asking why; it is a bond imposed by a higher power, and is hence dedicated to a deity. So ἱερὸν τέλος K 56, of a dignity. 'The impersonal and inanimate, when it exercises power, is divine . . . Sea, river, and night are divine as well as ἱερὸν . . . The fish that breathes in water where men die

is ἱερός . . . Human power and soul, ascribed to an indefinite godhead, are the ἱερὸν μένος, kings are *διογενεῖς*. The official, as his insignia denote, is dedicated; he belongs not to himself but to his office, the impersonal divine which we call *δαιμόνιον*' (W.-M. H. U. p. 106). But it must be admitted that this is not satisfactory as regards the fish; it is tempting to seek, with Frazer, a less subtle explanation in a 'taboo' or religious scruple against the eating of fish, which agrees with the well-known fact that Homeric heroes do not eat fish except as a last resource (see 'Taboo' in *Encycl. Brit.*). Some would recur to the supposed primitive sense of ἱερός, *strong* (Skt. *ishiras*); but in Greek any such meaning, if it ever existed, must have long died out, for all the derivative forms (cf. *ἱερεῖον*) are entirely restricted to the sense *sacred*. Those who are not satisfied with this explanation will find ample discussion from other points of view in Schulze *Q. E.* 207 ff., Mulvaney *J. P.* xxv. 131 ff.

367. ἥγομεν is properly used of *living* things; here, in spite of the neuter *πάντα*, Achilles is thinking mainly of the captives.

372-79 are *verbatim* from 12-25.

χρυσέωι ἀνὰ σκήπτρῳι, καὶ λίσσεται πάντας Ἀχαιοῦς,
 Ἀτρεΐδᾳ δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 χαώμενος δ' ὁ γέρων πάλιν ὤιχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ὤιχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλκώπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἀνακτι· 390
 τὴν δὲ νέον (κλισίηθεν) ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἑοῖο·
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἦ ἔπει ὤνησας κραδίην Διὸς ἧε καὶ ἔργωι. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαINEΦΕΐ Κρονίωνι

374. λίσσεται Ar. AT Lips.: ἐλίσσεται Ω.
 Q repeats lines 17–21.) 377. ο' om. G.
 and Cretan' acc. to Seleukos ap. Did.
 383. 8 δὴ καὶ DR. || τετελεσμένος H.
 Zen. HL Cant. Vr. b, Harl. c d, Par. a d¹ (ἔλαος in ras.) e (in ras.?) f j k (γρ. ἔλαος),
 and γρ. JPR Par. e: ἔλαος (ἔλαος) Ar. Ω.
 396. ἐνὶ μεγάροισιν U. 396–406
 40. Zen.

375. ἀτρεΐδῃ H. || (After this line
 381. μάλα: ῥά μιν in the 'Cyprian
 383. ἐπασσύτερον Q (glossed πυκνό-
 393. κύ: κύ γε P. || εἰοῖο
 396. ἐνὶ μεγάροισιν U. 396–406

383. ἐπασσύτεροι: usually derived from
 ἀγχι; cf. ἀσσοτέρω, p 572, τ 506. The υ
 is called Aeolic. But Brugmann refers it
 to ἐπ-αν-σ(ε)ύ(ω), separating it from ἀσσαν.
 The sense is much the same, *close upon*
 or *hurryng up*.

385. ἐκάτοιο, a short and almost
 familiar form (*Kosenname*) for ἐκατηβόλος.
 Fick has shewn that this method of
 shortening is one which has very largely
 prevailed in the formation of Greek
 proper names.

388. The rhythm—a single word of

two spondees filling the two first feet—
 is almost unique in Homer, and some
 suspicion attaches to ν ἐφ. added to make
 position. μῦθον ἠπειλήσεν Nauck, cf.
 ν 127.

393. εἰοῖο, thy: see App. A.

396. σεο must go with ἄκουσα. πατὴρ
 = my father's (Peleus'). Zenod. athetized
 396–406, probably on the ground that it
 was superfluous for Achilles to tell his
 mother what she had done. But here
 of course the enlightenment of the
 reader is sufficient justification.

οἷη ἐν ἀθανάτοισιν ἀεικέα λουγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 "Ἡρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίηι οὐ πατρὸς ἀμείνων·
 ὃς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίων. 405
 τὸν καὶ ὑπέδδισαν μάκαρες θεοὶ οὐδὲ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,

400. Παλλὰς Ἀθήνη: Φοῖβος Ἀπόλλων Zen. 401. τὸν (om. r') D. 402. ἐκατόγχερα Q: ἐκατόγχερον DP. 403. Βριάρεων Mosc. 3. || σοί r' ἀνέρες S. || ἀνδρες: ἄλλοι Q. 404. βίηι: βίην ΔΓ.: Ζηρόδοτος γράφει δ γὰρ αὐτε βίην πολὺ φέρτατος ἢν τῶν (MS. φέρτατος ἀπάντων, corr. Bentley) ὁπόσοι Παῖους' ὑπὸ Τάρταρον εὐρώσεντα Δπ. 405. καίεζετο Vr. b. 407. μιν: μοι Q (so Dion. Hal. *Ant.* p. 108). || νῦν μνησάσα G.

400. As the Scholiast remarks, these three divinities were the allies of the Greeks, which would be a strong argument for Thetis' prayer for help to the Trojans. For Παλλὰς Ἀθήνη Zenod. read Φοῖβος Ἀπολλών, which, as Ariston. remarks, ἀφαιρεῖται τὸ πιθανόν, spoils the effectiveness of the appeal.

403. The other instances in Homer of double names in the language of men and gods are B 813 τὴν ἢ τοι ἄνδρες Βαρίεαν κληῖσκουσιν, ἀθάνατοι δέ τε σῆμα πολυσκάρμοιο Μυρίνης, Z 290 δρυϊθι, ἦν τ' ἐν δρεσσι χαλκίδα κληῖσκουσι θεοί, ἄνδρες δέ κύμνδιν, T 74 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δέ Σκάμανδρον. Cf. κ 305 μῶλυ δέ μιν καλέουσι θεοί, μ 61 Ἰδρυγὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσιν. The natural supposition would be that the 'divine' words are archaic survivals, perhaps from an older race. It is sometimes said that the divine name has usually a clearer meaning than the human, and that the Greeks therefore regarded their own tongue as divine, and others as the languages of mere men. But this is only the case with the χαλκίς and κύμνις, and possibly Ξάνθος and Σκάμανδρος, which, however, look like different renderings of the same foreign word. μῶλυ is not a Greek form, nor is the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 119 ἔλεγεν (ὁ Φερικύδης) ὅτι οἱ θεοὶ τὴν τράπεζαν εὐωρὸν καλοῦσιν. Again the Pelasgian Hermes was called

Ἴμβρος: compare with this the statement of Steph. Byzant., Ἐρμοῦ, ὃν Ἴμβρον λέγουσι μάκαρες. Both Βριάρεων and Αἰγαίων may be equally referred to Greek roots (βρι of βριαρός, βριθός, and αἰγίς, cf. Αἰγαῖον πέλαγος). The father of Briareus was, according to the legend, Poseidon, who himself was sometimes called Αἰγαῖον or Αἰγαῖος.—The legend is one of a number referring to revolts against the Olympian gods, as of the Titans, Prometheus, etc. αὐτε, again: as Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. To avoid the synizesis in Βριάρεων van L. suggests Βριάρην, the gen. of which, Βριάρηος, is quoted from Ibykos.

405. γαίων occurs only in this phrase, E 906 of Ares, Θ 51 and Λ 81 of Zeus. The line in E was rejected by Ar. on the ground that Ares could hardly be said to 'rejoice in his glory' immediately after his ignominious defeat by a mortal. But Hentze suggests that κύδος may refer rather to the outward splendour of a divinity (cf. κυδαῖνω E 448), so that the phrase means 'brilliant with splendour.'

406. οὐδὲ τ' ἔδησαν: read οὐδέ F ἔδησαν. The loss of F = ε can be traced in many places—nowhere more clearly than in Ω 154, q.v. The fact was first discovered by Brandreth, and has been systematically investigated by van Leeuwen. See *H. G.* § 391.

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
γνῶι δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε."

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκούσα;
αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
ῆσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὗ τι μάλα δὴν·
νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἵσῃ τέκον ἐν μεγάροισι.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνωι
εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
μήνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·

409. ἔλσαι G. 414. τεκούσα: πασεύσα Schol. Δ 31. 417. ὠκύμορός τε καὶ
Q. 419. δέ τοι: δ' ἐπὶ P. 420. πίθηται Q. 421. ΝΥΝ: σὺν T. 423.
ἐ: ἐπ' C. || τινὲς γρ. μετὰ μέμνονος (μέμνονος A) αἰσιονῆας Schol. AT.
424. κατὰ Ar. Aph. Antim. Mass. Sinop. Cypria al., Par. c²: μετὰ Ω. || ἔποντο:
ἔπονται ap. Did. (not Ar., v. Ludw. ad loc.): ἀνέστησαν Par. c.

409. ἔλσαι, round the bay, where the ships were drawn up. κατὰ, as Φ 225 Τρώας ἔλσαι κατὰ ἄστυ, 'in the region of' the sterns, which were drawn up towards the land.

410. ἐπαύρωνται, ironical, 'that they may have profit of their king.' Cf. N 738 ἐπαυρίσκομαι.

412. The Homeric idea of ἄτη is best explained by Agamemnon himself in T 85-136. Dawes would restore the form ἄ(F)ἄτη to Homer throughout (cf. Pind. αὐάτη), but this is impossible in T 88, Ω 28; and the contracted forms of the verb ἄσαστο T 95, ἄσε λ 61 (late passages all) are opposed to it. δ τ' = ὅτι τε, see note on 244 and H. G. § 269 (3).

414. αἰνὰ, adv., cursed in my child-bearing, the same idea as κακῇ αἵσῃ in 418.

416. The omission of the substantive verb with an adverb is perhaps unique. For the use of adverbs with εἰμι see Z 131 ἔην ἦν, H 424 διαγνώων χαλεπῶς ἦν, I 551 Κουρήσσει κακῶς ἦν, and cf. Δ 466 μίνυνθα δέ οἱ γένεθ' ὀρήν.

418. κακῇ αἵσῃ must have the same sense as αἶσα above, and therefore mean to an evil fate; cf. X 477 ἔμῃ ἄρα γεινέ-

μεθ' αἵσῃ, H 218 προκαλέσσατο χάρμη, and perhaps II 203 χόλωι ἄρα σ' ἔτρεφε μήτηρ. αἶσα is one of the Homeric words which the Cyprian inscriptions have shewn us yet alive in the primitive sense of *measure*: τῷ Διὸς τῷ Φοῖνυ αἶσα ἐτι γ' ὅδες (Collitz no. 73). Cf. also Hegesandros ap. Athen. viii. 365 δ' Ἀργεῖοι . . καλέουσι . . τὴν μερίδα αἶσαν. τῷ, not τῶι, is the reading of A in all passages where it means *therefore*; and with this grammatical tradition agrees. It seems to be a genuine relic of the old ablative; compare πω with πως, and perhaps οὕτω with οὕτως. (M. L. Earle in C. R. xi. 243 would read τῶς here, so ill-starred did I bear thee. This seems very probable; there is no place for an inferential particle here.)

423. For the theories which have been founded on the absence of the gods here as compared with 222 see the Introduction. For the journey of the gods to the Aethiopians compare α 22-26, where Poseidon alone is entertained by them. They dwell on the extreme limits of the world, by the stream of Ocean.

424. κατὰ Ar., μετὰ MSS. κατὰ

D

δωδεκάτη δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἶω.”
 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐνζώνοιο γυναικίος,
 τὴν ῥα βίηι ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νητὶ μελαίνῃ,
 ἰστὸν δ' ἰσοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἑρετμοῖς. 435
 ἕκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσῃ ἔδσαν.
 ἕκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἕκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.
 ἐκ δὲ Χρυσήης νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 (πατρὶ φίλῳ ἐν χερσὶ) τίθει, καὶ μιν προσέειπεν·
 “ὦ Χρῦση, πρὸ μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν Φοῖβωι θ' ἱερὴν ἐκατόμβην

425. αὖτις C. 428. ἂ μὲν ἔρ' ὥς εἰποῦς J. || ἀπεβήσето DGHJPQU.
 429. χωόμενος L. 432. ἐντὸς: ἐντὺς Ar. 434. ὑφέντες Zen. Ω: ἀφέντες
 Ar. 435. προέρεσσαν Ar. Argol. Sinop. Sosigenes: προέρυ(ς)σαν Ω. 443.
 κοί: σὴν J²Q.

means 'in the matter of a banquet,'
 cf. *H. G.* § 212 (3); *μετά* would be 'to
 look for' a banquet, which is a some-
 what undignified expression as used of a
 god. The variant *ἔπονται* for *ἔποντο*,
 mentioned by Did., is an attempt to get
 over the contradiction of the line with
 the presence of the gods in the camp:
 'they are following (going to follow)
 him (to-day?).' But *ἔπεσθαι* in Greek
 always means 'to accompany,' or some
 immediately related notion. It never
 means 'to follow' at an interval.

426. δῶ is generally explained as
 = δῶμ, an old *m*-stem, cf. *ἐνδον* = *ἐν*
δομ. Brugmann, *Gr.* § 223 ad fin.,
 mentions the suggestion that it is
 originally = our *to*, Germ. *zu*, a heavier
 form of the enclitic -δε, and got the
 meaning 'house' only from its acci-
 dental resemblance to δῶμα in the
 common phrase *ἡμέτερον δῶ* = *ἡμέτερόν δε*.

430. On the question of the genuine-
 ness of this episode (to 489) see Intro-
 duction. *βίηι ἀέκοντος* seems to be a

pleonastic expression, 'in spite of him
 unwilling.' We cannot construe *ἀέκοντος*
 with *ἀπηύρων*, as verbs of robbing take
 a double acc.

432. For *ἐντὸς* Ar. read *ἐγγύς*, but
 this is not necessary, as *ὄρμον* in 435 is
 the mooring-place inside the harbour,
 and is not identical with *λιμὴν*, as he
 probably considered.

433. *στεύλαντο*: the mid. may mean
 'furlled their sails,' but in this sense it
 occurs only here. *στεύλῳ τε* has been
 conjectured by Wakefield.

434. The *ἰσοδόκῃ* was a crutch, a
 forked piece of wood at the stern of the
 ship, into which the mast was lowered
 by slackening the forestays. See diagram
 and Excursus in M. and R. pp. 541-3.

436. The *εὐνᾶι* are heavy stones with
 hawsers thrown out to moor the bows of
 the ship, while the stern is secured by
 the stern ropes (*πρυμνήσια*) to moorings
 on shore, probably to a stone with a
 hole set up for the purpose (*τρητὸς λίθος*
 v. 77).

ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφήκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
ἑξείης ἔστησαν εὐδμητον περὶ βωμόν,
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών. 450
"κλύθι μιν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἱφὶ ἀνάσσεις·
ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' Ἰφασ λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλωρ. 455
ἦδη νῦν Δαναοῖσιν ἅεικέα λοιγὸν ἄμυνον."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν,

444 ὁθ. Ar. || ἱλασόμεσθα ACHR *al.*: ἱλασόμεσθ' P' (*supr.* ο) Vr. b A: ἱλασόμεσθ' Vr. a: ἱλασώμεσθ' S: ἱλασώμεσθα G: ἱλασόμεσθ' Lips.: ἱλασώμεσθα D: ἱλασόμεσθ' U: ἱλασώμεσθα Q: ἱλασόμεσθ' T'. 445. μὴν ἐπὶ ἀργ. Q. || κήδε': γούνατ' J. 446-7. ὡς εἰπὼν (εἶπεν Wolf) τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην Zen. 447. τοῖ: οἱ Ambr. || κλειτὴν Q: ἱερὴν Ar. 449. ἀνέλοντο: προβάλλοντο Eust. 451. μιν: μοι *ap.* Did. 453. εἰ δὴ μὲν Q: ἢ μὲν δὴ Schol. Σ 75 (ἡμῶν δὴ seems to be Bekker's conj. from II 236). 458. προβάλλοντο: ἀνέλοντο R. 459. αὔερυσαν AG: ἀνέρυσαν Eust. and γρ. J: αὐ ἐρυσαν Q. || ἔδειραν Q.

449. χερνύσαντο, a *ἄπαξ* λεγόμενον in Homer, unique in form among Greek compounds. The pres. χερνύσσομαι occurs frequently in Attic, e.g. Aristoph. *Pax* 961. οὐλοχύτας, barley grains; so οὔλαι γ 441, the Attic ὀλαί. They appear to have been merely bruised—a relic, such as often appears in ritual, of a forgotten time before grinding was invented. The usual course seems to have been to cast them into the fire, but occasionally they were thrown on the victim's head. 458 below would suit either. ἀνέλοντο, 'took up in their hands from the basket.' Compare the whole description of the sacrifice in γ 430-63, and in Aristoph. *Pax* 948 sqq.

454. τίμησας, an 'explicative' asyndeton, merely expanding the sense of ἔκλυες. Bekker would read *τιμήσας*, which however is not necessary. Ἰφασ, *diástē mīle*, Lat. *icere*; cf. *ἱστούμενος*, *crushed down*, Aisch. *P. V.* 365. So *ἴφεται* B 193.

459. αὔερυσαν, for *ἀν-ἔρυσαν* by assimilation from *ἀν-φέρ*, 'they *drein* back, lifted up (the head)' (Att. *ἀναρρῶν*) partly perhaps for convenience of cutting the throat, partly in sign of dedication to the heavenly gods. (Compare *ἀνασχόμενος* ξ 425, *ἀνελόντες* γ 453.) So victims to Chthonian powers were killed into a pit, οὕτω γὰρ θύουσιν τοῖς χθονίοις, τοῖς δὲ οὐρανίοις *ἀνω ἀναστρέφοντες* τὸν τράχηλον σφάζουσιν (schol. Ap. Rhod. I 587): *Κυμαίων δὲ ἔθος, αἰτούντων τὸν θεὸν ἀπὸ τῶν κάτω ἐπὶ τὰ ἄνω αὐτοὺς ἔλκειν* (Schol. B here). Cf. also Cecil Smith's paper on 'Nike sacrificing a Bull,' *J. H. S.* vii. 275 sqq. (See Schulze's excellent discussion, *Qu. Ep.* 56-60.) In Pindar *O.* xiii. 80 *ἀναρρῆσι* is explained by the Schol. *σφάζει, θύει*. Most mss. give *αὐ ἐρυσαν*, which cannot be right, as *αὐ* never = *κατόπισθε*: in Θ 324-5 the repetition of *αὐ* would be intolerable.

- • μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἰσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,

462. σχίζαις G. 463. After this add 463^b σπλάγχχ' αὖτ' ἀπὸ δαυπράντες
 ὑπέρχον (ὑπερείχον J) ἡφαίστιο (= B 426) JLQRT^m Harl. b, Par. d ^{fm}. 464.
 ἡφρε κᾶν Ar. (I see Ludw. *ad loc.*) || σπλάγχχ' πάσαντο Ar. 465. ἔπειραν
 SU. 468. οὐδέ τε P: οὐκέτι Eust.: οὐδ' ἐπὶ Vat. Mor. Bar. 470. κρατῆρας
 QR: κατατῆρας J. || ἐστέψαντο J. 471. ἐπαρξάμενοι Cram. *Epim.* 107. 27.

460. *μηρούς*, the thigh bones with the flesh adhering. These are covered with a layer of fat doubled over them, and pieces of flesh from other parts of the body are laid upon them (*ὠμοθετεῖν*, from *ὠμός*, cf. ξ 427) in order to symbolise an offering of the whole animal. *ἡφρα* in 464 seems to be identical with *μηρούς*, but, like the commoner *μηρία*, is only used in the sacrificial sense; so B 427, γ 179, μ 364, ν 26.

461. *δίπτυχα*, acc. singular, 'making it (the fat) into a fold.'

462-3. Cf. γ 459, where the lines are certainly more appropriate, as the *νέοι* there are Nestor's sons, who help him with the sacrifice. Here the idea of *young* men is not in place. The *πεμπώβολα* must have been five-pronged forks stuck into the meat to hold it over the fire. Eustathios says that the use of five prongs for the purpose was peculiar to Kyne in Aiolis, the other Greeks using only three. (Engelmann has shewn, *Jahrb. d. d. arch. Inst.* vi. 173, that the forks figured in Helbig, *H. E.*² 354-5, are kitchen utensils used for fishing *boiled* meat from the caldron, cf. 1 Sam. ii. 13, and could not have been used for Homeric sacrifices, which are always roast.)

464. For *ἡφρ' ἐκᾶν* there is a curious old variant, said to have been approved by Ar., *ἡφρε κᾶν*, where *ἡφρε* is supposed

to be a dual = *μηρώ*. The 'tasting' of the entrails at this stage seems to have been symbolical, unless it means simply that they were more rapidly cooked than the other parts, and thus formed a 'first course.'

465. *ἀμφί*, an adverb; they pierced them with spits *on both sides*, i.e. so as to make the spit project on both sides.

468. For *ἔτεον* see on 306.

470. *ἐπεστέψαντο*, filled to the brim; cf. *ἐπιστεφῆας οἶνοιο* Θ 232, β 431. It was a misinterpretation which led to Virgil's *socii cratera coronant*, and the actual crowning of the goblet with flowers.

471. *ἐπαρξέσθαι* denotes the libation of a few drops taken by a ladle from the mixing bowl, *κρητήρ*, and poured into the drinking cups (*δεπάεσσιν* being a locative dat.). *ἀρχεσθαι* is particularly used of ritual acts of all sorts, and *ἐν* implies 'going round' the guests. They first poured out these drops to the gods and then had their cups filled to drink. (See Buttmann *Lexil.* p. 169, and M. and R. on γ 340.) The difficulty here is that the libation is mentioned when the drinking is ended (*πόσιος* 469), contrary to the rule. The whole passage from 451 to 486 entirely consists of lines or phrases appearing elsewhere, except 456, 472, 474, 478;

οἱ δὲ πανημέριοι μολπήι θεὸν ἰλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 ἦμος δ' ἡέλιος κατέδυσσε καὶ ἐπὶ κνέφας ἦλθε, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἵκμενον οὖρον ἔει ἐκάεργος Ἀπόλλων.
 οἱ δ' ἴστων στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
 στείρηι πορφύρεον ζμεγάλ' ἔαχε νηὸς ἰούσης·
 ἡ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
 αὐτὰρ ὁ μῆνι νηυσὶ παρήμενος ὠκυπόροισι

474 δθ. Ar. 481. ἐν δ': ἐνε' J. 484. κατὰ Ar. Ω: μετὰ ΔΔΓΤ
 Harl. a, Cant. Vr. A Lips. Mosc. 1 Vat. Bar. 486 om. T'. || ψαμάθοιο JPQRT^m,
 Mor. Cant. Lips. Vr. a b: ψαμάθου G Vr. c, Mosc. 3. || ἔρματα H²Q. 488-
 92 Ζην. ἠθέτηκεν, τὸν δὲ οὐδὲ ποτ' ἐκ πόλεωσι (491) οὐδὲ ἔγραφε.

and it seems to be betrayed by this oversight as an unskillfully made cento—unless, with Düntzer, it be preferred to reject 469-74 altogether. Ar. athetized 474 partly because he did not allow the meaning *sing* to μέλπειν (see on N 637), partly on account of the tautology; and the two participles, with κούροι Ἀχαιῶν interposed evidently by an adaptation of X 391, are certainly awkward.

472. πανημέριοι must = 'all the rest of the day' in which 'the assembly and voyage to Chryse have already happened. For this use compare παννυχίη β 434 (with 388), πᾶν ἡμᾶρ Σ 453.

473. πανόησια, a hymn of rejoicing, not necessarily to Apollo, see X 391. τὸ καλὸν ἀπὸ τοῦ καλῶς, Ariston., rightly.

474. ἐκάεργος, here apparently *Averruncus*, the 'keeper afar' of pestilence; the opposite and complementary function to that of Ἐκηβόλος, and fitly mentioned now that his anger is appeased.

477. ἡριγένεια, *early-born*; ἡρι = *peri-* from *anser-i*, whence also ἀριστον, the early meal.

479. ἵκμενον, a word of unknown origin, found four times in *Od.* but only

here in *Il.* Whatever the derivation it must mean 'favourable.'

480. στήσαντο, like στείλαντο 433. Here we could equally read στήσαν τ'.

481. πρῆσεν: the word means to *puff, spirit out, blow*, and is used (1), as here, of air; (2) of fire = *burn*, πυρὶ or πυρός being generally added in Homer; (3) of fluids, e.g. II 350 (αἷμα) . . . ἀνὰ στόμα πρῆσε χανών. Only the sigmatic forms are found in H., with the exception of ἐνέπρησθον I 589.

482. στείρηι, *the stem*; the *solid* beam which had to take the shock when the vessel was beached. πορφύρεον, a word which seems to be properly used, as here, of the dark colour of disturbed waves; cf. notes on 103, E 83, Ξ 16 (πορφύρεον), II 391.

483. διαπρήσσουσα here, with the addition of κέλευθον, shews the transition from the primary meaning 'to pass over' (root *πρα* of *περάω* etc.) to that of 'accomplishing.'

486. ἔρματα, *shores*, either large stones or beams of wood, set so as to keep the ship upright. The line seems to come from *Hymn. Ap.* 507. Cf. B 154, Δ 117.

διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύσκετο φίλον κῆρ
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἔφετμών
παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσεται κύμα θαλάσσης, 496
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὗρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερώνομος ἐλούσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

489. πηλῆος Harl. a, Mosc. 1: πηλέος [AL]H¹J: πηλέως Ω. 490. Οὔτε ποτ': οὐδέπω P¹: οὐδέ ποτ' LP². || ἐς Q. 491. εἰς HJRU. || πόλεμόν γ' Draco de Metr. 492. αὐτῶν καὶ P. || πτόλεμόν [ACS]: πόλεμόν Ω. 493. This line has the obelos in A, but no Schol. to explain it; possibly Ar. athetized (Ludw. ad loc.). 495. ἐφετμών H. 496. ἐοῖο Q. || ἀνεδύσεται Ar. Mosc. 1 (A supr.): ἀνεδύ(ς)ατο Ω. 497. οὐλυμπόνδε J (supr. τε) PQ. 501. δ' ἄρ': δέ Eust.: δ' αὐ L.

489. υἱός as an iambus, see P 575. In the older Attic inscriptions υἱός and υἱός are used indifferently; in the later υἱός is the regular form, the ι becoming semivocalic and then falling out; G. Meyer *Gr.* § 130. The synizesis of Πηλέως or Πηλῆος is not Homeric.

490. κυδιάνειραν, elsewhere an epithet of μάχη only; cf. I 441 ἀγορῶν ἵνα τ' ἄνδρες ἀριπρεπῆες τελέθουσιν. These assemblies and battles must be taken as falling within the twelve days after the quarrel.

491. φίλον in this and similar phrases simply = his own, ἐόν: see on 167.

493. ἐκ τοῖο, sc. from the interview with Thetis. This vague reference becomes far more intelligible if we omit 430-89.

496. The acc. κῶμα is strange, cf. 359, ε 337, where we find the gen. which we should expect. βίμφα and κούφα have been conjectured.

497. ἡερίῃ either = ἥιτ' ὁμίχλῃ (359), or better 'in the early morning,' from ἥρι, see 477. This is clearly the meaning in ε 52. Cf. also 557, Γ 7.

498. It has been debated from old

times whether εὐρύσπα is from *Fóψ* voice, or from root *ὄρ* to see. The former would of course express the far-reaching voice of the thunder. In favour of this it may be said that the compounds of *ὄρ* make -ωπα, not -οπα, cf. ἐλικῶπις, εὐώπιδα, etc.; and there can be no doubt of the derivation from *Fóψ* in Pindar's Κρονίδαν βαρύνπαν στεροπῶν πρότανιν, P. vi. 24. The word is generally a nom. On the analogy of βαρύνπαν we ought perhaps to read εὐρύσπαν for the accus. Otherwise we must assume a second nom. *εὐρόσπ.

500. αὐτοῖο: cf. αὐτοῦ in 47. For the suppliant's attitude cf. Θ 371 γούνατ' ἐκυσσε καὶ ἔλλαβε χειρὶ γενέλου: in K 454 the touching of the chin only is mentioned. This act perhaps symbolises the last resource of the disarmed and fallen warrior, who can only clasp his enemy's legs to hamper him, and turn aside his face so that he cannot see to aim the final blow, until he has at least heard the prayer for mercy.

501. On the analogy of Θ 371 ἔλλαβε χειρὶ γενέλου it would seem that ὑπό is here an adverb, 'taking him by the chin beneath.'

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
 ἢ ἔπει ἢ ἔργωι, τόδε μοι κρήνον ἐέλδωρ·
 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
 ἔπλετ’· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ’ ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 510
 ὡς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεύς,
 ἀλλ’ ἀκέων δὴν ἦστο. Θέτις δ’ ὡς ἤψατο γούνων,
 ὡς ἔχετ’ ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῖς·
 “νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἢ ἀποίειπ’, ἐπεὶ οὐ τοι ἐπὶ δέος, ὄφρ’ ἐν εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”
 τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
 ἢ δὴ λολγία ἔργ’, ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις
 Ἥρηι, ὅτ’ ἂν μ’ ἐρέθισιν ὀνειδέλοις ἐπέεσσιν.
 ἢ δὲ καὶ αὐτως μ’ αἰεὶ ἐν ἀθανάτοισι θεοῖσι 520

505. μοι: μου HP. 510. τιμῇ DJQ (*supr.* A) Vr. b, A. 512. ἀκέων
 Vr. a. 513. ἔρετο HPRU¹: ὃ δ’ Ἰλίῳ εἶρε τὸ (ἔρετο, Schol. Lips.). || αὐεῖς
 G Ambr. 515. οὐτι O'DGP. || ἐπὶ: ἐπὶ PU². || ἀδῆαι Suid. i. 2. 519. ἤρη
 Ar. (? see Ladw. *ad loc.*). || ὀνειδέλοις DH¹JPQT¹ (a constantly recurring variation).

505. The μοι long in *thesi* can hardly be right. Nauck conj. *νῆα μοι τίμησον*, Menrad *τίμησον σύ μοι υἱόν*, Platt *τίμησον δὴ μ'(οι) υἱόν*. For ἄλλων after the superlative cf. Z 295, Ψ 532, ε 105, Soph. *Ant.* 100 *κάλιστον τῶν προτέρων φάος* (with Jebb's note), 1212 *δυστυχιστάτην κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν*, and numerous others. The gen. means 'doomed to swiftest death as compared with all others'; it is ablatival, and 'expresses the point from which the higher (here the highest) degree of a quality is separated,' *H. G.* § 152.

506. ἔπλετο, 'he was made before . . but now in addition.'

510. ὀφέλλωαι τιμῇ, generally translated *augeant eum honore*, 'exalt him with honour'; but Hentze suggests that *τιμῇ* is rather the *fine* paid; so that the words mean 'make him rich with recompense.' This is a thoroughly Homeric idea, see note on 158. ὀφέλλωαι is not elsewhere used with a personal object.

512. ὥς . . ὥς, 'as she had embraced him, so she clung to him.' Theo-

kritos' *ὡς ἴδον, ὡς ἐμάνην*, Virgil's *Ut vidit ut perii*, seem to rest on a misunderstanding. See, however, note on Ξ 294.

513. ἐμπεφυυῖα, a hyperbolical expression for 'clinging close,' as in *ἐν δ'* ἄρα οἱ φῦ χειρὶ, and so *περιφύσα* τ 416, *προσφύς* μ 433.

515. δέος, *no reason to fear* (any superior court of appeal). Cf. M 246 *σοὶ δ' οὐ δέος ἐστ' ἀπολέσθαι*, and θ 563.

518. λολγία ἔργα, an exclamation, 'sad work,' as we say; it is hardly necessary to supply *ἔσται* if we read *ὅ τε* with Bekker; *ὅτε* gives a rather weaker sense. See *H. G.* § 269 *ad fin.* *ὁλω λολγί' ἔσεσθαι* occurs in Φ 533, Ψ 310. *ἐχθοδοπῆσαι*: ἀπαξ *εἰρημένον*, but *ἐχθοδοπῆς* occurs in Attic, and seems to be related to *ἐχθος* as *ἀλλοδαπός* to *ἄλλος*. Ar. is said to have put a stop after *ἐφήσεις*, and read Ἥρη for Ἥρη (but Ludwig doubts this). In any case such an order of the words would not be Homeric.

520. καὶ αὐτως, *even as it is*; compare the use of *καὶ ἄλλως*, 'even at the best of times.'

νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήης·
 τοῦτο γὰρ ἐξ ἐμβέν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.”
 ἢ καὶ κυανέησις ἐπ' ὀφρύσι νεύσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἀνακτος
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530
 τῷ γ' ὥς βουλευέσσαντε διέτμαγεν· ἢ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,

522. αὖτις CGQ. || μή τι αἱ ἀριστάρχου καὶ αἱ ἄλλαι σχεδὸν ἅπασαι διορθώσεαι
 Did.: μή σε Ω. 524. τοῖ: τῇ Vr. a, Eust. || ἐπινεύσομαι ap. Did. and Athen.
 ii. 66. || πεπείσεαι Q: πεπείσεαι L (supr. oi). 526. τέκμωρ H (supr. ω) R (τέκμωρ
 Rm). 527. ὅτι κεν: ὅπερ ἄν Stob. Fl. xi. 6. 528. κυανέησις CH (supr. η)
 JPR. 529. ἐπερρώσαντο Eust. || ἀνακτι Harl. a. 530. κρητὸς Zen. 531.
 διέτμαγεν Ar. Ω: διέτμαγον GPQR (U² supr.) Lips. Vr. a¹, A Mosc. 1² 3¹.

525. αὖτις re: Zeus perhaps means that he alone is not required to swear; even Hera has to take an oath (Σ 271, O 36).

526. τέκμωρ: see note on H 30. ἐμὸν, anything of mine (or possibly any τέκμωρ of mine). This use is, however, very strange; ἐμοὶ would seem more natural. παλινάγρετον, from ἀγρεύω, which is said to be the Aiolic form of αἰρέω. But it occurs in Aisch. Ag. (lyric), Archilochos and Theognis, as well as in Sappho and Aiolic inscriptions. (The identity of the two words is very doubtful. Smyth's attempt to prove it, A.J.P. vii. 382, takes no account of ἄγρα.) For the use of 'take back' = revoke compare Δ 357 πάλιν δ' ὅ γε λάβετο μῦθον.

528. ἐπὶ-νεύσε go together in the sense of κατανεύω above (Did. mentions indeed a variant ἐπινεύσομαι in 524). κυανέησις can mean only 'dark'; cf. Ω 94 κάλυμμα . . . κυάνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος. These lines are said by Strabo to have inspired Pheidias with the conception of his famous statue of Zeus at Olympia.

530. ἐλέλιξεν: Dawes explained the verb as a mere blunder for ἐφέλιξεν, and it appears that in almost every case in H. sense requires and metre permits some form of *Felίσσω*. The three ex-

ceptions are this line, Θ 199, X 448, where the sense needed is *shook*, which can hardly be got out of *Felίσσεν*. It seems necessary, therefore, to postulate for these cases, and for ἐλελίχθων (Pind. P. ii. 4, vi. 50, Soph. Ant. 153) a verb ἐλελίξεν = *shake*. ἀστερόπῳ ἐλελίξαις Pind. N. ix. 19, ἔγχος . . . σείβμενον ἐλέλικτο N 568 are ambiguous, as the two verbs come near together in the sense 'brandish'.

532. The hiatus at the end of the first foot without a pause is harsh, though not unexampled (see on B 87). Darbishire (Rel. Phil. p. 51) would read *Ἐλτο*, swooped, deriving it from root *uel* of *dlais*, *vol-v-o* etc. From the meaning 'to gather one's self together' he deduces that of *swooping*, through phrases like *οἴμωσσε dlais*, and *swooped* is more natural than 'leapt like a hawk' in *ἰρηξέω* ἄλτο Σ 616. Still it is rather violent to say that Thetis 'gathered herself together into the sea'. Moreover, the only other case where the digamma would be useful is H 15, where ἐπιδάλμενος certainly means *jumping*, not *swooping*. All other forms of the word (not of course including *έδλην*, etc.) are neutral or reject the digamma, even in some places where we should equally like to say *swooped*. Tradition varies as to the accent and breathing of the word; the

Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες· 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεξα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 "τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540
 αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἐόντα
 (κρυπτάδια φρονέοντα, δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος, ὅττι νοήσης."
 τὴν δ' ἡμέιβητ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 "Ἥρη, μὴ δὴ πάντας ἐμὸν ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπείκεις ἀκουέμεν, οὐ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὐτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μὴ τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα." 550

533. ἀνέστησαν : ἔποντο Eust. 534. ἐδρών GHPR² and τινὲς Schol. AT.
 535. ἀντίον T : ἐναντίον R. || ἔσταν : ἀμεινον ἡλεον γράφειν Schol. BT. 536.
 ἔνο· ἔκασέζετ' H. 539. κερτομῖν(ι)α JP. 540. συμφράσσατο H. After this
 P repeats 538. 541. τοι : τι J : σοι Eust. || ἐμοῦ G. 543. νοήσεις
 [AD]JQRT¹U : νοήσας Ω. 546. χαλεποὶ γὰρ Q. 549. δέ κ' : δ' ὅν Eust. ||
 ἐγὼ Q. || ἐθέλωμι Q (supr. οι) : ἐθέλωμι Ω. 550. μή τε κύ L Vr. b. ||
 διείρεο D. || μᾶτε μετάλλα P.

regular form would of course be ἀτρο, but the best ancient authorities decide for the anomalous ἀτρο.

533. The hiatus in the middle of the first foot is inexcusable, and the zeugma is harsh, though it is not impossible to supply 'went' from 'leapt' or 'swooped.' The simplest correction is Brandreth's Ζεὺς δ' ἔτε δν or ἔ' ἐόν (reconjectured forty years later by Fick and again by Agar).

540. For τίς δ' αὖ Bekker and others read τίς δὴ αὖ. See on 340. The change is the less necessary as questions often begin with an unelided δέ, e.g. O 244, 247. On the other hand, the position of the word seems to shew that δ' stands for δὴ in H 24 τίπτε σὺ δ' αὖ. αὖ expresses vexation, like αὐτε 202.

541. It is impossible to say whether ἀπὸ νόσφιν or ἀπονόσφιν is best; the authority of grammarians is in favour of the first (cf. B 233), taking ἀπό with

ἐόντα. For the participle in the acc., though τοι has preceded, cf. H. G. § 240; ἐόντι would give the meaning 'when you are apart from me you like to decide.'

542. δικαζέμεν, to give decisions, as Θ 431. κρυπτάδια goes with φρονέοντα.

543. πρόφρων, of free will, ultro. It is always used as a predicate, never as an epithet. ἔπος, a matter, as when used with τελέσσαι 108.

547. For κ' Wakefield conj. σ', which makes the sentence clearer, and is adopted by van L. The omission of the subj. ἔη is rare, cf. E 481. ἔπατα, as though εἰ τινα had preceded instead of the equivalent δν.

549. ἐθέλωμι now has ms. authority; it has been hitherto adopted only on Hermann's conj., but was possibly read by Ar.; cf. Didymos on Θ 23 ἐθέλωμι, Ἀρίσταρχος ἐθέλωμι. The 1st pers. in -ωμι for -ω is an analogical formation, after -ησι beside -η. In the mss. it has

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 (καὶ λήνῃ σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσος' ἐθέλησθα·
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπηι 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
 ἥρην γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
 τῇ σ' ὅτω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλλῆα
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 "δαιμονίη, αἰεὶ μὲν ὀτρεῖαι, οὐδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥύγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

552. ἔπειτα PS. 553. λίαν H. || γ' om. U. || πάρος τ' Mor. Bar. || εἶρομαι D. || οὔτε Ar. Aph. Rhi. Ω: οὐδέ ar. Did. 554. ἄσος': γρ. ἄ κ' J. || ὅτι οἰκισσα Dion. Sid. 559. τιμήσεις D¹LQ¹: ὀλέσεις D¹Q (!): τιμήσεις . . ὀλέσεις Ω. || πολέας: πολέες Zen. (πολός? see on B 4). || παρὰ νηυσὶν R. 560. γρ. τὴν δὲ μὲν ὀτρεῖσαι A. 563. τοι: τι P, om. Q.

been almost entirely superseded by the familiar opt. in -αμι. Both here and in Θ 23 the opt. is, however, defensible.

553. καὶ λίαν, *most assuredly*; Θ 358, etc. For πάρος with pres. cf. Δ 264, θ 36 etc.

555. On the analogy of ε 300 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν and the regular Attic use we should have expected here the past tense of the indic., to express a fear that something has already happened. This use of μὴ with indic., however, seems to be a comparatively late development, and there is no other case in H. Fear indeed naturally refers to something future; when we say 'I fear that a thing has happened,' we mean 'I fear that it will prove to have happened.' Thus it is natural to use the aor. subj. as in K 98, 538, Σ 8; see particularly X 455-6-7 δεῖδω μὴ δὴ . . δῆλαι, καὶ δὴ μιν καταπαύσῃ (see *M. and T.* § 93, 307-8). The neglected F of παρφέλημι has led to Bentley's παρελθῃ and other conjectures. Brandreth suggests μὴ σε παραφῆμι, μὴ παραφέλημι, μὴ σ' ἄρα (or σέ γε) πείσῃ.

559. The fut. indic. here gives the simplest sense, ὥς (lit. 'how') expressing the content of the promise. The subj. however is defensible, and is classed

by Goodwin with λίσσομαι ὅπως (γ 19, θ 344), 'promising to act taking the same constr. as *entreating to act*' (*M. and T.* § 359, cf. *H. G.* § 285 [2]).

561. δαιμόνιος seems to mean properly one who is under the influence of a δαίμων or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened. Hence it sometimes means 'fool' (δαίμονιοι, *μαβεσθε*, σ 406), B 200, I 40, N 448, 810, δ 774; or indicates severe remonstrance, B 190, Γ 399, Δ 31, Z 326, 521, σ 15, τ 71, and here (this shade of meaning is hardly translatable; we say colloquially 'I am indeed surprised at you' or 'what possesses you'); or tender remonstrance, Z 407, 436, κ 472, ψ 166, 174, 264; in Ω 194, ξ 443, it perhaps expresses pity, 'ill-starred.' (This is Nägelsbach's explanation, *H. T.* p. 73.) ὀτρεῖαι, 'you are always fancying, supposing,' an allusion to ὅτω in 558.

562. ἀπὸ οὐμοῦ, *far away from my good will*; cf. ἐκ θυμοῦ πείσῃ Ψ 595, ἀποθόμα Z 261. For ἀπὸ = *far from* cf. Ω 213, I 353, 437.

564. τοῦτο, sc. that of which you accuse me. μέλλαι, *you may be sure it is my good pleasure*; cf. the same phrase in B 116; so Ω 46, δ 377, σ 19.

ἀλλ' ἀκέουσα κάθησο, ἐμῶι δ' ἐπιπείθεο μύθῳι, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳι,
ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

ὥς ἔφατ', ἔδδειςεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθήστο, ἐπινυγάμψασα φίλον κῆρ. 570
ῥῆθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες·

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκῶλένῳ Ἥρῃ·

"ἦ δὴ λoύγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ' ἔνεκα θνητῶν ἐριδαίνετον ὧδε, 575
ἐν δὲ θεοῖσι κολαῖὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἡδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφῃμι, καὶ αὐτῇ περ νοεοῦσῃ,
πατρὶ φίλῳ ἐπὶ (ἦρα φέρειν) Διί, ὄφρα μὴ αὐτε
νεικείησι πατὴρ, (σὺν δ' ἡμῖν) δαῖτα ταραξῇ.

εἰ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἄστεροπητῆς 580
(ἐξ ἐδέων) στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

566. εἰς' ἐν: εἰς ἐν G. 567. ἰόνθ' A: ἰόντε Zen. (ἐκ πλήρους) Eust. ||
ἀάπτους Ar. Ω: ἀάπτους Aph. (see Ludw.). 569. ἀκέουσα U¹ Vr. b. || ἐπι-
γάμψασα DPS Laud. 570. ῥῆθησαν JT Eton. Lips. 572. λευκῶλένῳ
Ἥρῃ: ἀμεινον γράφειν τετιμυμένη ἥτορ Schol. T. 573. γρ. ἦδη ἐπὶ μέλλοντος
J^m, so Eust. Et. Mag. al. 578. αὐτῃς R. 581. ἐδρῶον G(R suppr.) Cant.;
cp. 534. || φέρτερος Cramer An. Par. iii. 109.

567. ἄσπον ἰόνθ', ὅτι Ζηνοδότος γράφει
ἄσπον ἰόντε. οὐκ ἐστὶ δέ, ἀλλ' ἀντὶ τοῦ
ἰόντος. συγγεί δὲ καὶ τὸ δυϊκόν—Ariston.
That is, Zenodotus took ἰόνθ' to be for
ἰόντε in the sense of ἰόντες, agreeing with
θεοί. His theory was that the dual and
plural were interchangeable—a theory
which has been held also by some modern
philologists, and receives some support
from several passages in Homer; see E
487, Θ 74. Aristarchos opposed this view,
and took ἰόνθ' here for ἰόντα (sc. ἐμέ, acc.
after χραίσμωσιν): ἀντὶ τοῦ ἰόντος meaning
that we should have expected a gen.
absolute, 'when I come near,' as the
construction χραίσμειν τινὶ τινα, 'to
ward one person off another,' is not
found elsewhere, though we have χραι-
σμειν τινὶ τι (e.g. H 144), which is perhaps
sufficient analogy. Bentley conj. ἄσπον
ἰών, while Düntzer would eject the line
altogether. ἀάπτους: Aristoph. ἀέπτους,
which is perhaps to be preferred; it
will stand for ἀ-σπ-τους, from ἔπω,

'not to be dealt with or handled,' i.e.
irresistible. ἄσπον ἰέναι=attack, cf. O 105.

572. ἐπὶ ἦρα φέρων, doing kind
service to his mother; a very ancient
phrase, appearing in the Vedic *vātam*
bhar, lit. *to bring the wishes*. Ar. read
ἐπὶ ἦρα as a neut. pl., καὶ ἐπεκράτησεν ἡ
Ἀριστάρχου, καίτοι λόγον οὐκ ἔχουσα,
Schol. A. For ἔ 132 ἦρα φέροντες with-
out ἐπὶ is decisive against him; cf. also
φέρειν χάριν in the same sense, I 613,
etc. ἦρα is an acc. singular, root *var*,
to choose, desire.

575. κολαῖόν, *din*; cf. B 212 κολαῖαν:
conn. with κολαός, 'the noisy' jackdaw.
So κολοῦαν· θορυβεῖν Hesych.

576. τὰ χερεῖονα: cf. 107 τὰ κακά
for the use of the article.

577. παράφῃμι, to advise; else only in
aor. (mid.) to prevail upon.

579. σὺν of course goes with ταραξῇ,
not with ἡμῖν.

581. It is not necessary to supply any
apodosis after εἰ πέρ κ' ἐθέλησι: it is a

ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔδσεται ἡμῖν."

ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε. 585

"τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μὴ σε φίλῃν περ εὐῶσαν ἐν ὀφθαλμοῖσιν ἰδωμαι
θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι.
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.

πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς εἴηεν·
ἐνθά με (ξύντιες ἄνδρες) ἄφαρ κομίσαντο πεσόντα."

ὥς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη, 595
μεῖδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

585. *χαρὶ* Ar. Aph. Sosig. Mass. [S]: *χαρὶ* Ω.
Did. || *δα* τι HP Eton. Mosc. 3. 594. *δύντι* G.

593. *τινὲς ἐκ Λήμνων*

supposition made interjectionally, 'only suppose he should will to drive us away!' Bentley's *συμφέλλει*, to supply the apodosis, is far weaker. Cf. Φ 567, φ 261. Brandreth writes *συμφέλλει*, δ γ' ἄρ.

582. *καθάπτεσθαι* is used here in a neutral sense, *to address*; and so β 39, κ 70; but it more generally means *to attack, revile*. Cf. γ 345.

583. *Ἰλαος* elsewhere has *ἰ* (I 639, T 178), but *ā* (or rather *η*: *Ἰληος* is found in Ionic inscr.) is according to the analogy of words which have *-eos* in Attic.

584. *ἀμφικύπελλον*, *double-handled*. This interpretation, due to Aristarchos, is decisively supported by Helbig *H. E.* pp. 358-71. He derives it from *κύπελη*, conn. with *κόπη*, *handle*, as an Aeolic form (cf. Latin *capulus*); hence an adj. *κύπελ-ιος* = *κύπελλος*. The explanation of Aristotle, followed by Buttmann and others, that it meant 'a double cup,' i.e. a quasi-cylindrical cup divided in the middle by a horizontal partition, so that each end would serve either as a foot or a cup, he shows to be quite untenable. The two-handled type is the commonest of all forms of drinking-cup from the earliest times—Hisarlik and Mykenai—till the latest.

590. *ἀλεξέμεναι*, *to keep him off*, apparently in defence of Hera; the allusion seems to be the same as in O 18-24.

For another different legend of the fall of Hephaistos from heaven see Σ 395.

591. Cf. O 23 *ρίπτασκον τεταγὼν ἀπὸ βηλοῦ*: *τε-ταγ-ών* is connected with Lat. *la(n)g-o*.

593. Lemnos was sacred to Hephaistos on account of what was called the 'Lemnian Fire' on Mount Mosychlos. This is commonly taken to mean that Mosychlos was a volcano. But the present state of the island forbids the assumption of volcanic agency, and the fire was probably only a jet of natural gas, such as may have existed for a time and then disappeared. (See de Launay in *Rev. Arch.* for 1895, pp. 304-25. For the references to the Lemnian Fire see Jebb on Soph. *Phil.* 800, and pp. 242-5. The supposed disappearance of the 'volcano' Mosychlos is geologically untenable.) The *Σύντιες* are named as inhabitants of the island by Hellanikos *fr.* 112, while Thuk. ii. 98, 1 speaks of the *Σύνται* as a tribe on the coast of Thrace. What their connexion may have been with the 'Pelasgian' inhabitants of Lemnos expelled by Miltiades about 500 B.C., or with the authors of the (Etruscan?) inscription recently discovered on the island, we naturally cannot say.

596. *παιδός*, *from her son*; *χαρὶ*, *with her hand* (not 'at her son's hand'; the dat. is used after *δέξασθαι*, O 87, etc.,

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσω.
ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης,
οὐ μὲν φόρμυγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπλ' καλῇ.
αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἡέλιόιο, 605
οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἔκαστος,
ἦχι ἐκάστωι δῶμα (περικλυτὸς ἀμφιγυῖης
Ἥφαιστος) ποίησεν ἰδυίησι πραπίδεςσι,
Ζεὺς δὲ πρὸς δν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

598. οἶνοχόαι Ar. Aph. Zen. Antim. Argol. Mass. King's: ἐομοχόαι Q:
ὠ(ι)μοχόαι Ω || κρατῆρος G. 600. ποιπνύσαντα αἱ πᾶσαι (Ar.? see Ludw.).
602. οὐδ' ἐπὶ D: οὐδέ τε G. 603. μῆν: μῆν Α² Mosc. 3. 606. οἱ μὲν
δὲ κείοντες οὕτω πᾶσαι Did. || ἕκαστος: νέεσσι Q. 608. ποίησεν ἰδυίησι
Ar. AL Ambr.: ποίησεν εἰδυίησι P Eust.: ποίησ' εἰδυίη(ι)σι Ω (and γρ. A). 609.
δν: 8 (σὺ Sch. T) Zen. Par. e¹ (n add. e²). 610. ἰκάναι Q Vr. a. 611. ἐνε'
ἐκασέωδ' Zen.

but only of persons, being a strict *dat. ethicus*). For the gen. cf. Σ 203 δεξιόμενοι *Peis*, I 632, A 124, and particularly Ω 305 κύπελλον ἐδέξατο ἥς ἀλόχοιο.

597. ἐνδέξια, a much disputed word; see note on M 239. Of course it implies the 'lucky' direction, whatever that was.

598. οἶνοχόαι is applied to nectar by a slight generalisation such as is common in all languages; so T 221 ἱπποὶ βουκολέοντο, *naves aedificare*, etc. (cf. the sailor's 'in Cape Town the tops of the houses are all copper-bottomed with lead').

599. Bentley's γέλως for γέλως is no doubt right here, and similar forms should be restored in other passages, and so with ἔπος. The only cases found are dat. γέλωι σ 100, acc. γέλω or γέλων (read γέλω) σ 350, υ 8, 346. For ἔπος see note on Γ 442. From this passage comes the phrase 'Homeric laughter.'

603. The absence of a conjunction is curious; cf. οὐδέ μιν in 154. Brandreth

conj. οὐδέ τε, adding 'ms. unus οὐδέ γε habet' (!).

604. Cf. ω 60 μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὅπλ' καλῇ, where, however, the mention of nine muses is one of many proofs of the later origin of ω. For ἀμειβόμεναι cf. Virgil's *amant alternā Camenae*, *Ec.* iii. 59.

607. ἀμφιγυῖας, a disputed word, generally explained 'ambidextrous,' or *utrinque validis artibus instructus*, which overlooks the fact that there is nothing in the word to express *validis*. Probably the word really means 'with a crooked limb on each side' = κυλλοποδίων, from a noun *γῆ = crook (cf. γῆς in Lxx.). This comes to the same as the old der. from γυῖος, 'lame of both feet.' Cf. also ἀμφίγυος N 147, etc.

611. κασεύδω occurs only here in *Il.* See note on B 2. 609-11 look very much like a rhapsodist's tag for the purpose of winding up A in recitation. Note the rare neglect of F in (F)δν in 609 (ἐς Fδν Brandreth, ἐπ' εἶδν Bekker). B 1 follows 608 quite naturally.

INTRODUCTION

THE second book falls naturally into two parts so markedly distinct that most mss. of the *Iliad* divide the Catalogue from the rest by a fresh rubric. Some, as will be seen, omit it; but the fact has no critical significance. It is due merely to the wish to reduce the cost of copying by leaving out matter which most purchasers would regard as unreadable. This is clearly shewn by the fact that all mss. retain the prologue 484-93, which can never have been composed apart from the Catalogue. Leaving the Catalogue then for the present, we turn to the first part.

In the first book we found a marked unity of conception and development, marred at most by a somewhat superficial contradiction in a secondary point. With this book the case is very different; hardly any portion of the *Iliad* has caused such trouble to the defenders of the unity of composition. The opening lines are simple enough; with a discrepancy even more unimportant than that already noticed, the sending of the Dream carries on the story of the first book. In order to fulfil his promise to Thetis, Zeus proceeds, as a preliminary to the defeat of the Greeks, to bring them into the field against the Trojans. Elated by the dream, as we are led to suppose, Agamemnon summons the army—to lead them into battle? Nothing of the sort; he calls them to assembly, and proposes that they shall return to Greece! The only preparation for this astounding step is a most meagre and puzzling account of a council before which he lays his dream, and his decision to ‘tempt’ the army ἡ θέμις ἐστὶ, whatever that may mean. The proposal is a disastrous failure; the temptation is taken in earnest as it well might be. We suppose, however, that the chieftains being forewarned will at once do as they have been bidden, and step forward to stop the incipient rout. Again, nothing of the sort. The council is altogether forgotten, and nothing is done till Athene by a special interposition arouses Odysseus to intervene. By her aid he brings all back to their places, and the assembly is resumed in a speech from Thersites. This speech makes no allusion whatever to the extraordinary events which have just taken place, but turns only on the conduct of Agamemnon a fortnight before in taking Briseis from Achilles, as though this were a matter hardly over, and the cause of all the difficulty. When Thersites has been silenced, the question of retirement is once more discussed, but in terms which seem to imply that the proposal has not come from Agamemnon at all, but from his antagonist Thersites. Finally, Agamemnon sums up the debate in

brave words which are chiefly remarkable for the fact that they do not shew the least consciousness, much less contain any explanation, of the diametrically opposite tone which the king of men had employed when last on his feet.

How, then, are we to explain this wonderful medley of inconsistent and self-contradictory motives? The conclusion seems inevitable that we have a fusion of two quite different continuations of the first book. The Dream is the continuation of the promise of Zeus to Thetis. It is followed by the description of the arming of the host for battle, by the triumphant career of Agamemnon, and the sudden peripeteia in Λ. Read in order B 1-50, 443-83, and then go on with Λ 56 ff., and you have a narrative masterly in conception and smooth in execution.

But there must have been an alternative continuation of the story from the point where Agamemnon and Achilles parted in anger in Α. In this version the immediate consequence of the quarrel of the chiefs was, naturally enough, an assembly called to consider the altered state of affairs. On the meeting of the army Thersites, before any one else can speak, rises and attacks Agamemnon for his lustful greed in terms strictly appropriate to the occasion; 87-99 were immediately followed by 212-42. It is Thersites who proposes flight, and breaks up the assembly; 242 was originally followed by 142-210 (143 and 193-4 we shall presently account for). By divine suggestion Odysseus stays the rout, and when the assembly is again collected replies to Thersites; 244-399 follow 210 with the change of a word or two, e.g. *Θερσίτηι δὲ μάλ' ὅκα παρίστατο κτλ.* We have now got a consistent scene in the assembly. There is no longer anything surprising in the tone which Agamemnon adopts in 370-93, and the famous words of Odysseus in 203-5 gain a fresh significance. As the book stands, there has been no *πολυκοιρανίη* at all, the army has but obeyed the commander-in-chief. But if Thersites has taken the word out of his mouth and made the proposal which the host adopts, then indeed it is time to say that 'one must be king.'

So far, then, we have found two continuations of the tale of the quarrel, consistent in themselves, but irreconcilable with one another. But as the *Iliad* crystallized, and had to be reduced into one official form for public recitation, it became needful either to sacrifice one of the versions, or to weld them together perforce. Happily for us, the latter course was adopted. The 'diaskeuast' hit upon the ingenious device of the 'temptation.' Nothing short of such an extreme device could have served him. He set to work by borrowing the speech of Agamemnon in I 17-28 (= B 110-8, 139-141), where the situation was somewhat similar; he expanded it by adding 119-38, which are a clever suggestion that the proposal was not in earnest, because the natural conclusion from the numerical superiority of the Greeks is that they should fight it out. With this expanded speech he made Agamemnon open the assembly, transferring that of Thersites to its present place, immediately preceding the reply of Odysseus. He introduced further the preparatory idea of the temptation in the council, while shewing us, in the anxious repetition of the superfluous and suppression of the essential, the straits to which he was reduced. It was hopeless to attempt to make the idea of the temptation probable; he took the best course in suggesting it in the fewest possible words, and trusting to the excellence of the material he was welding

to cover the gaping imperfection of the joints. His work might just pass muster with hearers who had been trained to acquiesce in the inequalities of a growing Epœa. We who read must shut our eyes now and then, to open them again as soon as the ring of the true metal calls our attention to the splendid narrative and characterization which are at the bottom of the expansion of the Menis into the *Iliad*.

This hypothesis, which is largely founded on Erhardt's analysis, is but one out of many which have been suggested in order to bring order into the present chaos. It is violent; but no gentle measures will suffice. Whether it be approximately right or wholly wrong, the important thing to notice is that the present state of the book can hardly be explained as the result of natural growth and gradual interpolation of a 'Volksepœa.' We seem to have before us the work of an arranger, working with a definite literary aim on the fusion of most intractable materials. We shall in some of the later books come on similar phenomena, though in a less aggravated form. In these phenomena lies the strongest internal evidence for such a deliberate official arrangement as that commonly ascribed to Peisistratos. Further indications of an Attic influence at work upon the book will be found in the notes.

ΙΛΙΑΔΟΣ Β

δναρος. διάπαρα.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται
εὐδον παννύχιοι, Δία δ' οὐκ ἔχεν ἦδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

1. ἄλλοι: Zen. ὥλλοι. 2. ἔχεν ἦδυμος γρ. J, τινὲς Eust.: ἔχε νῆδυμος Ar.

Ω. 3. ὃ γε: ὅδε C. 4. τιμήσῃ Nikanor Ω: τιμάσῃ ΔΤ. || ὀλέσῃ Ω:

ἔλῃ T (τιμάσῃ) εὐκτικὸν τὸ δὲ ὀλέσῃ ὑποτακτικόν Schol. AT). || πολέας: πολλός Zen. (MS. πολός). Cf. A 559.

2. There is a slight inconsistency between this line and A 611, which it has been proposed to avoid by taking *ἔχε* to mean 'did not keep hold' all night long; i.e. Zeus awoke after going to sleep. But *ἔχε* implies only the presence of sleep (cf. Ψ 815), and this pregnant sense cannot be read into it in the absence of fuller expression. After all 'sleep' and 'pass the night' are interchangeable expressions in A 611, cf. the use of *λαβεῖν* (note on I 825). It is better either to assume that A 609-11 are of the nature of a movable tag (see the note there), or to admit such a small inconsistency as would hardly be noticed at a point which forms a natural break in the narrative. K 1-4 follows I 713 in precisely the same manner, but the contradiction there is insignificant (see note), and in any case proves nothing, in view of the doubts as to the position of K in the original poem. For *ἦδυμος* mss. give *νῆδυμος*, a word which has never been satisfactorily explained, and no doubt arose, as Buttmann saw, from the adhesion of the ν which, in seven cases out of the twelve where it occurs, ends the preceding word; a phenomenon which may be paralleled in English, e.g. a *nickname* for an *ekename*, a *nuncle* from *mine uncle* (Fr. *tante* from

ta ante), a *newt* for an *eut* (other instances in Skeat's *Dictionary* under N, and Wordsworth *J. P.* v. 95. So in mod. Greek ὁ *νάνδρας* from τὸν *ἄνδρα*). *ἦδυμος* itself was in use as a poetical word in much later times; the scholia quote Simonides and Antimachos as employing it, and Hesiod, Epicharmos, and Alkman are attested by others. It is also in the *Hymns*, *Merc.* 241, 449; xix. 16. MS. evidence for it will be found (for what it is worth) also in δ 793, μ 311. It is used by Ap. Rhod. (ii. 407), and *Ἄδυμος* occurs as a proper name in an inser. from Phthiotis (Collitz 1470). Ar. read *νῆδυμος*, it may be presumed, because of the hiatus in II 454, μ 366, ν 79; of course he could not know that *Ἡδυμος* began with F. There is no independent evidence for the form *νῆδυμος*, except *Hymn. Ven.* 172. For the form *ἦδυμος* by ἦδύς cf. *κάλλιμος* by *καλός*, *φαίδιμος* by *φαιδρός* (van L. *Ench.* p. 162 n.), and numerous cases of adjectives formed from other adjectives by secondary suffixes without apparent differences of meaning, *φαιδιμόεις*, *θηλύτερος*, etc. etc.

4. It would be easy here to read *τιμήσει* with the edd., did not this involve *ὀλέσαι*, with the rare term. -αι (A 255, H 129, 130, M 334, T 81 are the

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν,
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο 10
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω.
 θωρήξαι ἐκέλευε κάρη κομώνοντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύναγιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας 15
 “Ἥρῃ λισσομένη, Τρώεσσι δὲ κήδ' ἐφῆπται.”
 ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
 καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

6. ἀτρεΐδην ἀγαμέμνονα GS. 9. ἐς: δ' ἐς CGS Laud. Vr. a. 10. ἐπι-
 τέλλω: ἀγορεύω P. 12. πανσυδίῃ GJLS Harl. a. || ἔλοι Zen. Ω: ἔλιν G:
 ἔλοις Ar. (?) 14. ἐπέγναψε(n) C¹DPRTU Lips. 15. τρώεσσι . . ἐφῆπται:
 δίδωμεν δὲ οἱ εὐχος ὀρέσσαι Aristot. *Poet.* 25, *Soph. El.* 4 (cf. Φ 297).

only clear cases in II; see van L. *Ench.* p. 291). On the other hand, the subj. after the historic tense is equally rare in H. though so common later (*M. and T.* §§ 318-20, and particularly *H. G.* § 298). A precisely similar question arises in II 646-50, q.v. As between τιμήσει, -ει, -ει', ms. authority is *νῆι*, but with *δέσσει* and *δέσσει* it counts for something. See also A 558-60, which has, of course, had an influence on the present passage, only it seems impossible to say whether it was on the mind of the poet or of later copyists. In spite of its rarity in H. the subj. (or fut. ?) is a very natural and vivid way of representing what is passing through the mind of Zeus. The form *πολύς* here attributed to Zen. is etymologically correct (for *πολύς*, *H. G.* § 100), and is probably preferable in all cases to *πολεῖς* or *πολέας*.

6. *οὐλον*, baneful, as E 461, 717, Φ 536. It is presumably conn. with *ὄλυμ* (for *ὄλυνος* ?). Cf. *ὄλινος* A 62 n. It appears to be only the particular dream which is personified; there is no trace in Homer of a separate Dream-god.

8. To avoid the *hiatus illicitus* we may with Lange and Naber read *οὐλος*

ὄνειρε, cf. Δ 189 φίλος ὦ Μενέλαε, *H. G.* § 164 (*θάσσον* conj. Bentley).

13. *ἀμφί*, *on two sides*, i.e. divided in counsel; N 345.

15. *ἐφῆπται*, lit. 'are fastened upon the Trojans', i.e. hang over their heads. So Z 241, H 402, Φ 513. The variant form of the end of the line twice given by Aristotle (see App. Crit.) is noteworthy in its bearing on the significance of ancient quotations, as it is certainly not a lapse of memory. It appears from what he says that critics were offended by the downright lie put into Zeus' mouth by the word *δίδωμεν*, and that Hippias of Thasos 'solved the problem' by reading *διδόμεν*, infin. for imper., thus leaving the actual falsehood to the dream.

19. *ἀμβρόσιος*, *fragrant*, as sleep is commonly called *γλυκύς*, besides being *ἡδύς* and *μελίφρων* in the compass of a few lines. So *νύξ ἀμβροσίη*, because it gives men sleep, or perhaps because of the peculiar fragrance of a still warm night. Verrall has shewn that the idea of *fragrance* is *always* suitable to the use of *ἀμβρόσιος*, while there is no clear instance of its meaning *immortal* only. It is probably not a pure Greek word at all, but borrowed from the Semitic *ambar*, *ambergis*, the famous perfume

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶι νῦι ἐοικῶς 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεεν οὐλος ὄνειρος·
 “εὖδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο ;
 οὐ χρή παννύχιον εὖδειν βουληφόρον ἄνδρ-ι,
 ὧι λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλε. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδήν· νῦν γάρ κεν ἔλαιο πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθῃ
 αἰρείτω, εὐτ' ἄν σε μελίφρων ὕπνος ἀνήγῃ.”
 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳι,

22. προσεφώνεεν οὐλος A *supr.* (T.W.A.) Par. d, Mosc. 2 and γρ. J: προσ-
 εφώνεε θεός Ω. 23. ἀτρεὺς CDGQR Mosc. 1. 25. τ' om. L. 27 ἀθ.
 Ar. 28. ε' ἐκέλευε HT Lips.: σε κέλευε D. 29. πανσυδήν GJLS. 31.
 ἐπέγναμψεν DPRTU Harl. a. 34. ἀνίμ P¹ Vr. b, A: ἀνίμοι Q. 35. ἀπ-
 εβήσето AC²T Mosc. 1 2: ἀπεβήσето Ω. 36. & (om. ρ') G. || ἐμελλον Ar. G:
 ἐμελλ(ε)ν Zen. Ω. 37. πριάμοιο PT.

to which Oriental nations assign mythical miraculous properties, so that *ἀμβροσία* has taken the place of the old Aryan *Soma*. *ἀμβροτος*, though in some of its uses it undoubtedly means *immortal*, in others is a synonym of *ἀμβρόσιος*, the two senses being thus from different sources and only accidentally coincident in sound (θ 365 *ἀμβρ. ἔλαιον*, ε 347 *κρήδεμνον*, II 670 *εἶματα*, λ 330 *νῦξ ἀμβροτος*, and Ξ 78 *νῦξ ἀβρότη* = *νῦξ ἀμβρόσιη*). That the epithets are chiefly restricted to *divine* objects is clearly the result of popular etymology.

20. *Νηληϊῶι νῦι*, an unusual expression, with which we may compare *Τελαμώνιε παῖ* Soph. *Aj.* 134. So also N 67.

21. *γερόντων*, members of the royal council, without regard to age; see 53. Young men like Diomedes and Achilles belonged to the council.

22. *μιν* is of course acc. after *προσε-*

φώνεε. *οὐλος* is preferable to *θεός*, which in the *Il.* retains the original scansion *θείος*, *θει-* being always in thesis, cf. 41, 56 (Ψ 689 is no exception), but *θείος* *δοιδός* is common in *Od.*

27. This line occurs in Ω 174, and was rejected by Aristarchos here and 64, as the 'pity' seems out of place. *σευ* is gen. after *κήδεται*, not *ἀνευθεν*. *σε* is of course to be supplied to *ἐλεαίρει*, from *σευ*.

33. It is not usual for Homeric messengers to exceed the words of their message. In Θ 423-4 a similar addition is suspected for other reasons.

36. *ἐμελλον*: so Ar. for *ἐμελλε*. He preferred the plural wherever the choice was possible, relying on passages such as B 135, H 6, 102, and others, where the verb cannot be in the singular. As the tendency of corruption would be towards the more familiar idiom, he is no doubt right.

νήπιος, οὐδὲ τὰ ἥϊδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσειη γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυντ' ὁμφή.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 εἴλετο δὲ σκήπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν· 50
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ἄκα.
 βουλὴν δὲ πρῶτον μεγαθύμων ἰξε γερόντων

38. τὰ: τὰ ρ' J (γρ. οὐδὲ τὰ). || ἴδαι D¹JQS Mor. || ραί: ρ' ὁ Mor. Bar.
 40. διὰ: γρ. κατὰ J. 43. δὲ: δ' αῖ P Harl. a d, Par. a (p. yas.) k (p. ras.).
 44. ὅπαι GJPQR¹ (altered to ὅπῃ) and ap. Eust. || ὑπεδάκατο Q. || πέδιλα D¹GQ.
 48. προσεβήσατο CDHJPQRU: προσεβήκατο G. 49. φῶως: φῶος G. 50.
 κέλευσε(ν) CDGJRST. 53. βουλὴν Zen., αἱ κοιναί, Ω: βουλὴ A. r. Aph. J (γρ.
 βουλὴν) and γρ. Par. a.

40. διὰ, either *through the whole course* of battles, as we find διὰ νύκτα in a temporal sense; or better *by means of*, like ἢ διὰ παντοσύνῃ A 72, διὰ μήνῃ Ἀθήνης K 497, battles being Zeus' instrument for working his will.

41. ἀμφέχυντο, *surrounded him*, i.e. rang in his ears. ὁμφή in Homer is always accompanied either with θείη or θεοῦ, θεῶν.

43. νηγάτεον occurs only here and Σ 185 in a similar phrase. The exact meaning of the word is doubtful; it is generally derived from νέος and γα- for γ(ε)ν- of γίγνομαι, as meaning 'newly produced'; but it may be questioned whether the root γεν- is ever employed to express the production of manufactured objects, and νη- from νέφο- never coalesces to νη-, least of all in a genuine Homeric word. A derivation now widely accepted is that of Schmalzfeld from Skt. *snih*, oiled, and thus *shining*; cf. note on Σ 596. Monro (J. P. xi. 61) refers it to a subst. *νῆγαρ from *νῆγω, related to νέω to spin, as τμήγω to τέμνω (τμε). Thus νηγάτεος = *of spun work*.

Goebel derives from νη- priv. and ἀγατᾶσθαι = βλάπτεισθαι (Hesych.) in the sense *integer*, fresh, not worn. Similarly Düntzer refers it to root ἀγ- of ἀγος = pollution, as meaning 'undefiled.' φᾶρος, the luxurious linen robe of royalty, not the common χιτῶνα of wool. Cf. note on Θ 221.

45. ἀργυρόηλον: cf. notes on A 246 and A 29, where the same (f) sword has nails of gold. The discrepancy would hardly deserve mention were it not the occasion for the excellent remark of Ar., τὰ τοιαῦτα κυρίως οὐ λέγεται, ἀλλὰ κατ' ἐπιφοράν ἐστὶ ποιητικῆς ἀρεσκείας.

46. ἔφραττον, as the work of a god (see l. 101) and the symbol of a divine authority.

49. ἐρέουσα, *heralding the approach of light*; so Ψ 226 Ἐωσφόρος εἰσι φῶως ἐρέων ἐπὶ γαῖαν.

53. For βουλὴν of Zenod. and mss. Aristarchos read βουλῆ, taking ἰξε as intransitive, as is usual in Homer (e.g. ll. 96 and 792). The transitive use of the present stem appears to recur only in Ω 553. The βουλῆ was composed of a

Νεστορέηι παρὰ νηϊ Πυλοιογενέος βασιλῆος.
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν· 55
 “ κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίδωι
 εἶδος τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκει.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 ‘ εὔδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο; 60
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ὦι λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλε.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνενθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει·
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδίηι· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆισιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν 70
 ὦιχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστί,

54. *NESTORĒI*(I) GH²JRS. || *ΠΥΛΟΙΟΥΓΕΝΕΟΣ* (Ar. 7) [A]H²TU (*in ras.*): *ΠΥΛΗΓΕΝΕΟΣ* Ω. 55. *αὐτὰρ ἐπεὶ ῥ' ἡγερέσεν ὀμηγερέες τ' ἐτέοντο, τοῖσι δ' ἀνιστάμενος μετέφη κρείων ἀγαμέμνων Ζην.* 56. *οἴσιν* Zen. || *ἐνύπνιος* D. 58. [*εἶδος*] *τε*: τ' αὐ PR. 60-70 contracted by Zen. into *ἡνώγα* *σε πατὴρ ὑψίζυρος αἰετέρι καίμων τροσὶ μαχίκασαι προτὶ Ἰλιον.* *ὥς ὁ μὲν εἰπὼν κτλ.* 60. *ἀτρεὺς* CDQ. 62. τ' *om.* L. 64 *ἀθ.* Ar. 65. *ε' ἐκέλευε* HT Lips. (and A^m, T.W.A.): *σε κέλευε* D. 66. *πανσυδίη* GJLS. 68. *ἐπέγναψε(ν)* DPRTU. 72. *ἄγετέ κέν πως* Q. 73. *ἔγωγ'* S. || *πειράσομαι* H.

small number of the most important chiefs (*γέροντες*) specially summoned; see note on 194.

54. *NESTORĒI* = *Néstoros*, as *Νηληϊων*, I. 20; for the addition of the gen. cf. *Γοργεῖη κεφαλῇ δεινοῖο πελῶρων* E 741. No reason is given for the meeting at Nestor's ship, as though it were a matter of course; we should have expected to find Agamemnon's ship—or hut—the meeting-place of his council.

56 = ξ 495. *ἐνύπνιον*, which does not recur in Homer, is an adverbial neut. of the adj. *ἐνύπνιος* (like *ἦλθεν ἐναλσμον* ξ 519), and is so found in Ar. *Vesp.* 1218 *ἐνύπνιον ἐστιώμεθα*. Compare the Attic use of *ἄναρ*. In later Greek, however, *ἐνύπνιον* was generally used as a sub-

stantive, and accordingly Zenod. read *θεῖον* here.

57. *μάλιστα—ἄγχιστα*: rather tautological, though the two words do not perhaps mean exactly the same; *μάλιστα* = *to Nestor more than to any other*, *ἄγχιστα* = *very closely resembled*. But 58 = ξ 152, and has probably been adopted by the interpolator without due care. For *φωί* cf. A 115.

60-70. The third repetition of the message is really too much; Zen. had good reason for condensing it into two lines.

73. The idea of tempting the army has been compared with a similar story told of Cortes; a proposal on his part to return was made merely to excite the

καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

75

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε,
 ψεύδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν δς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.”

80

ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥτε ἔθνεα εἰσι μελισσάων ἀδινάων,

85

74. κελεύω Et. Mag. 518, 44. 76-83 dθ. Ar. 78. δ: δc GPQ. 82.
 ἀρητύειν: ἐνὶ στρατῶν PQR Par. a f (cf. A 91). 83. ἀρετέ κέν πως Q. 85.
 τινὲς πανέστιον γράφουσι, ἦτοι πάντες ὀρθοὶ ἐσθῆσαν Eust.

spirits of his followers, and met with complete success. Ἡ εὐαὶς ἐστὶ, as the words stand, can only apply to the verb *πειρήσομαι*, but it is impossible to see how such a temptation can be an 'established' or 'rightful custom.' It is usual to join them with *ἐγών*, 'it is rightful for me as king to do so'; but this gives a hardly better sense, and is against the order. The whole conclusion of the speech can only be explained by supposing that the author is trying to hurry over an impossible task, suggesting the idea of the temptation in words whose exact bearing is to be forgotten as quickly as possible.

75. To *ἐρητύειν* the scholia supply *ἐμέ* as object; but the words hardly admit of any other object than Ἀχαιοί.

81. *φαίμεν κεν* is potential, 'we might deem it a delusion.' Homeric usage permits us to translate 'we should have said'; but the phrase 'belongs to the borderland between past and future conclusions,' *M. and T.* § 442. *νοσφιζοίμεθα*, *hold aloof* from the plans founded on it.

82. The idea clearly is that the supreme king has an innate right to communications from heaven on behalf of the people at large. Nestor's silence with respect to Agamemnon's last proposition may perhaps be explained as due to disapproval of a resolution which he sees

it is useless to resist. But the speech is singularly jejune and unlike the usual style of Nestor; l. 82 seems much more in place in Ω 222; and Aristarchos rejected 76-83 entirely, on the ground that it was for Agamemnon and not for Nestor to lead the way out from the council.

87. *δδινέων* (or, as Aristarchos seems, from a scholium of Herodianos on this passage, to have written the word, *ἀδινάων*), *busy*. The word seems to express originally quick restless motion, and is thus applied to the heart (Π 481, τ 516), to sheep (α 92, δ 320), and to flies (B 469); then to vehemence of grief (Ψ 225, ω 317, and often), and to the passionate song of the Sirens (ψ 326). According to the explanation of the ancients, adopted by Buttmann, the primary sense is *dense*; but this gives a much less satisfactory chain of significations. It is then particularly hard to explain the application of the word to the heart; few will be thoroughly satisfied with the supposition that it means 'composed of dense fibres,' while a more probable epithet than 'busy' or 'beating' could not be found.

It may be noticed that both *ἐνεα* *εἰς* (which Bentley emended *ἐθνε* *τασι*) and *αἱ δὲ τε ἐνεα* (l. 90: *αἱ δὲ καὶ ἐνθα* Brandr.) are cases of *hiatus illicitus*; i.e. they occur at points where there is

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλῃς πεποτῆται, αἱ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάρειθε βαθείης ἐστιχόωντο
 ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφισιν ὄσσα δεδήει
 ὀτρύνουσι· ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτουν, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·

88. αἰετ. T. || ἀρχομενάων J. 89. βοτρυδὸν τε QR. 95. στεναχίζετο
 ARU : σποναχίζετο Ω. 96. σφας CG. 98. διοτρεφέων GJ. 99. ἐρήτουν
 PQB (γρ. ἐρήτουν R^m). || κατέδρας CDGHJPQRT. 100. κλαγγῆς Q. 103.
 διακτορι Pap. β¹. || ἀργεῖφόντῃ Q.

no caesura nor any tendency to a break in the line which might account for them. Of the fifty-three cases of such hiatus in Homer, twenty-three occur at the end of the second foot, and twenty-one in or at the end of the fifth; six are found in the first, two in the third, and only one in the fourth. Of the twenty-one in the fifth foot, all are in the trochaic caesura except this, Δ 678 (=ξ 100), N 22, Ξ 285, 358, Σ 4, ε 257, ι 553, κ 68. (See note on Σ 4.) A complete list will be found in Knös *De digammo Homeric* p. 47. The hiatus is legitimate if found (1) in the trochaic caesura of the third foot; (2) in the bucolic diaeresis; (3) at the end of the first foot, though this is much rarer than the other two, and is perhaps only permissible when coinciding with a pause in the sense; van L. *Ench.* pp. 77-78. See also note on 105. (In reckoning cases of hiatus Knös omits genitives in -ao and -ω, which in his opinion do not suffer elision, and words like *περ*, *τι*, and others, which certainly do not.)

88. νέον, 'in fresh relays,' as Δ 332, H 64.

89. βοτρυδὸν naturally reminds us of the settling of a new swarm of bees,

hanging down in a solid mass like a bunch of grapes. But *ἀνθεσιν* rather indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.

90. ἔλῃς is here used in its primary sense, *in throngs*, from *Feλ*, *squeeze* (*Feλλειν*, *d-oll-ées*, etc.); it is thus almost identical with *ἰλαδὸν*, l. 93.

93. *δεδήει*: this metaphor is a favourite one with Homer, especially of battle (cf. *ὅς τοι μὲν μάραντο δέμας πυρὸς αἰσθημένοιο* Σ 1, and the word *δαίς*); it is applied even to *οἰμωγῇ* in ν 353. For the personification of *ὄσσα*, *heaven-sent rumour*, cf. ω 413, and see Buttmann *Lexil.* s.v.

95. τετρήχει, plpf. intrans., from *ταράσσω*. The form recurs in H 346.

99. σπουδῇ, 'with trouble,' *à peine*, *hardly*. So E 893, Δ 562, ω 119, etc.

103. διακτόρῳ ἀργεῖφόντῃ: these names of Hermes are obscure. The former perhaps means 'the runner,' from *διακ-*, a lengthened form of *δι-*, root *δι* *to run*, whence also *διώκ-ω*: cf. *διάκονος*. Ἀργεῖφόντης is traditionally explained *slayer of Argos*; but the legend implied is evidently later than H. and may have arisen from the name itself. Even in ancient times an

'Ερμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππωι,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί ποιμένοι λαῶν· 105
 Ἀτρεὺς δὲ θυήσκων ἔλιπεν πολύαρνι Θυέστη,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλήισιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῶι ὃ γ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηΐδα·
 "ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγας Κρονίδης ἄτη ἐνέδησε βαρεῖνι,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.

105. ἀτρεί: ἀτρώ Par. β. 108. ἀνάσσειν Vr. s¹. 110-119 Ζηρόδοτος
 συντέμνει ὡ φίλοι ἥρωες δαναοί, θεράποντες ἄρης. λῶσιν γὰρ τότε γ' ἐστὶ καὶ
 ἐκκουμένοις πνεύσεσι. 111. μέγας Ar. (see Ludw. i. pp. 66, 205) Par. j and γρ.
 Vr. b: μέγα Ω. 112. μέν om. Par. β. || ὑπέσχετο Q. 114. ἀπάτην: ἄτην S.
 115. πολὺν: πάντ (?) Par. β. 116. φίλον εἶναι: κρονίῳ R.

alternative der. from ἀργός and φαίνω
 was current, and was accepted by Ar.,
 in the sense *swift appearing*. For want
 of a better it may pass; but the *ei*
 and *o* are unaccounted for, the proper
 form being evidently ἀργιφάνης, if any.
 Generally speaking, these mythological
 names are inexplicable to us. (See
 Roscher *Lex.* i. 2384.)

105. Notice the hiatus at the end of
 the first foot here and 107; there are no
 less than fifteen cases after αὐτὰρ ὁ in
 this place (van L. *Ench.* p. 78). These
 two may be written δ F' (Brandreth),
 and so Γ 379, Φ 33, with F' for F_{oi}. In
 the other eleven cases we can write δ γ'
 or δs (Brandreth), or admit that the
 hiatus was allowable after ὁ, which can-
 not be elided. The ms. tradition is
 strongly in favour of the latter choice.

108. Argos here, from its opposition
 to the islands, can hardly mean less
 than the whole of the mainland over
 which the suzerainty of Agamemnon ex-
 tended. See the remarks of Thucydides,
 i. 9, where he calls this passage the
 σκήπτρον παράδοσις. This famous line
 seems to have reached even the *Morte*
d'Arthur—'king he was of all Ireland
 and of many isles,' i. 24.

111-18 = I 18-25. μέγας: so Ar.
 (acc. to Did. in a most explicit and
 important schol.; the contradictory
 statement of An. is clearly wrong).
 The adj. is more natural than the adv.
 thus separated from the verb, though
 the latter may be defended by A 78.

113. The main idea is given by ἐκ-
 πέρσαντα: we should say, 'that I should
 not return till I had wasted Ilios.'
 The acc. is the regular idiom. (Cf. A
 541.)

115. δυσκλέα, i.e. δυσκλέ(α), see H. G.
 § 105, 4. The supposed 'hyphaeresis'
 in these stems is just as mythical as the
 'syncope' of πλέας for πλέσας (129).

116. που μέλλει, *must, it seems, as*
 Φ 83 μέλλω του ἀπεχθέσθαι Διὶ πατρὶ.
 Bekker brackets 116-18, urging that such
 an appeal to Zeus as *destroyer* of cities
 contradicts what Agamemnon has just
 been saying. This, however, actually
 weakens the passage; for surely the
 thought that Zeus has so often 'over-
 thrown fenced cities' heightens the
 bitterness of the ἄτη which Agamemnon
 says has come upon him. For κάρηνα
 used of cities compare the frequent
 epithet εὐστέφανος.

αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὕτω τοιόνδε τοσόνδέ τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεῦειν,
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι ὕλας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἔνεισιν,
 οἳ μὲ μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα

119. γ' *om.* G. || πῆθεσσαι Q. 120. τε *om.* LQ Pap. β: γε G. 123. γάρ τ' R.
 124 *δθ.* Ar. 125. τρῳῆς Ar. (ἐν τισιν ἀντιγράφοις εὐρηται Eust.): τρῳῆς Ω.
 126. διακοσμηθῆμεν OL Vr. b (and *ap.* Schol. T): διακοσμηθῆμεν PR² (ω
in ras.): διακοσμηθῆμεν DQ: κατακοσμηθῆμεν J. 127. ἕκαστοι Ar.: ἕκα-
 στον Ixion Ω. 130. πόλιν HQ. 130-3 *δθ.* Ar. 131. πολλάων R. || ἔνεισιν
 Ar. (in one edition) Kallistratos: ἔασιν Ω.

124. Ar. athetized the line on the good ground that in a mere hypothesis the supposition of details to render it possible is quite out of place.

125. λέξασθαι, to number themselves. ἐφέστιοι, i.e. citizens in the town, as opposed to the allies from other lands; cf. *δοῦσαι μὲν Τρώων πυρὸς ἐσχάται* K 418, with note. Τρῳῆς Ar., mss. Τρῳῆς, which would mean 'to muster the Trojans.' After Τρῳῆς above the nom. is more natural, 'the Trojans to muster themselves.' For *εἰ περ . . . κε* with opt. see Lange EI p. 195, *H. G.* § 313, *M. and T.* § 460; it differs only by a shade from the simple *εἰ* with opt. For the sentiment compare Virg. *Aen.* xii. 233 *vix hostem, alterni si congregiamur, habemus.*

126. P. Knight followed by van L. reads *διακοσμηθῆμεν* (infm.), which is probably right; the mss. give only *-ῆναι* for this termination before a vowel, but it seems that *-ῆμεν* should always be restored (van L. *Ench.* p. 319).

127. ἕκαστοι, i.e. each set of ten. The mss. all give *ἕκαστον*: the text is more idiomatic and vigorous, and from the way in which Did. quotes Ixion as the only authority for *ἕκαστον*

it might seem that *ἕκαστοι* was the old vulg.

129. πλέας, a comparative form = *πλέωνας*, for *πλε-εas* = *πλε-jev-as*: see note on A 80. The form remained in use in more than one dialect to historical times, being found in an inscription from Mytilene (Collitz no. 213, 9), *ταῖς ἀρχαῖς παλαιοῖς ταῖς ἐμ. Μ[υτιλήναι]* *πλέας τ[ῶν] αἰμύσεων*, and in the great inscription from Gortyn, in the forms *πλεις, πλια, πλιανς*. The nom. *πλεις* is found in A 395.

130-33 were athetized by Ar. on the ground that all the 'barbarians,' Trojans and allies together, are elsewhere always said to be fewer than the Greeks. The objection rather is that elsewhere the Trojans always play the prominent part in the defence, while the allies are of secondary importance. See especially P 221.

131. ἔνεισιν: so one of the editions of Ar., as in E 477 *οἳ περ τ' ἐπίκουροι ἐνειμεν*, and this gives a better sense than *ἔασιν* of mss.

132. πλάζουσι, *lead me astray, drive me wide of the mark*; cf. *πάλιν πλαγχθέντας* A 59. εἰῶσι, i.e. *ἐάουσι*. *εἰῶν* is a mere figment, cf. 165.

Ἴλιου ἐκπέρσαι ἐὺ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβιάσι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπτε νέων καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἴσται ἐν μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν."
 ὧς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινε
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἄγορῇ φῆ κύματα μακρὰ θαλάσσης,

133. Ἰλίου: Ἰλιον Ar. J (*supr.* ου). 134. δὴ: δὲ J. 136. τ' om. S.
 137. εἴσται ἐν Herakleides PQR: εἴσται ἐν A (γρ. εἴσται ἐν) D: εἴσται ἐν G: εἴσται
 ἐν CHJT Harl. a, Lips. Vr. b c A, Mosc. 1. 139. ἐγὼν Q. 141. ἐν τισιν οὐ
 φέρεται οὗτος ὁ στίχος Schol. T. 143 dθ. Ar. 144. φῆ Zen.: ὥς Ar. Ω.

133. Ἰλίου: so mss.; Ar. Ἰλιον. Both constructions are found; the acc. in line 501 and *passim* in the Catalogue, the gen. in B 538, E 642, α 2 Τροίης ἱερὸν πτολίεθρον, ο 193, etc.

135. Observe the neuter plurals followed by one verb in the sing. and the other in the plur. σπάρτα, apparently ropes made of common broom; see L. and S. s.v. Hemp was hardly known in Greece even in the fifth century; v. Herod. iv. 74. Varro, perhaps rightly, took the word to mean *thongs* used to bind the timbers together: *Lidurni plerasque naves loris suebant: Graeci magis cannabo et stupa, caeterisque sativis rebus, a quibus sparta appellabant* (ap. Gell. xvii. 3). This suits the context rather better than to take σπάρτα = *cables*, a less vital matter. (A cable is called βύβλινος in φ 391; the rigging is of leather, β 426.)

141. The reason why this line was rejected by 'some' (see above) is that ἀναρεῖ τὴν ἀμφιβολίαν. Agamemnon's speech hitherto has been studiously ambiguous, as becomes a πείρα. While suggesting flight, he has ingeniously suggested also both the shame and the needlessness of flight. This line undoes all by its open declaration of opinion. The objection is well founded, but applies equally to 140. It may be said that 139-41 are wrongly added from I 26-8; but the difficulty is really inherent in the idea of the temptation. If 139-41

are omitted, the effect of the speech becomes inexplicable.

143 was rejected by Aristarchos as involving unnecessary repetition; the πληθύν of course knew nothing of the council. For μετὰ with acc. = *among* compare I 54, π 419, and δ 652 (though in the latter passage μετ' ἡμέας may mean 'next to us'); and also μετὰ χεῖρας, Herod. vii. 16. 2, Thuc. i. 138, etc. See H. G. § 195. Van L. reads κατὰ, which we should have expected; the two are constantly confused in mss., see App. Crit. on 163, 179 below, and A 424.

144. Aristonikos has here preserved for us the reading of Zenodotos, φῆ for ὥς of mss.; and there can be no doubt that it is correct, though Ar. rejected it with the brief comment οὐδέποτε "Ομηρος τὸ φῆ ἀντὶ τοῦ ὡς τέταχεν. This merely means that the word had generally dropped out of the mss. in his day; it is found again in E 499 ὁ δὲ φῆ κώδειαν ἀνασχών, where it was written φῆ, and, in defiance of Homeric idiom, translated 'said.' The word has survived also in Callim. *Hekale* (col. iv. 5 C. R. vii. 430) κνάνεον φῆ πύσσαν, in φῆ γεράνοισι quoted from Antimachos, and, by certain emendations, in Hipponax (fr. 14, 2, Bergk P. L. G.³ p. 755), where φῆ glossed ὥς has been turned into ὡς φησι: and *Hymn. Merc.* 241 (Barnes, for δῆ or θῆ, see Allen in J. H. S. xvii. p. 260).

πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρός τε Νότος τε 145
 ὥρορ' ἐπαΐξας πατὴρ Διὸς ἐκ νεφελάων.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχέουσιν,
 ὥς τῶν πᾶσ' ἀγορῇ κινήθῃ, τοὶ δ' ἀλαλητῶι 150
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινῇ
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤϊρεον ἔρματα νηῶν.
 ἐνθά κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρην πρὸς μῦθον ἔειπεν·

147. ΚΙΝΗΣΗ [AD]JR: κινήσει Ω. 148. λαβρὸν Par. h. || ἐπαιγίζων: ἐπαΐξων Aph. || ἄνω T¹ in ras.: ἄνωσι T². 153. τ': δ' Par. β. || αὐτὴ δ': αὐτὴν Par. β. || ἦκεν H. 156-69 Ζηρόδοτος συντέτμηκεν εἰ μὴ Ἀθηναίην λαοκτόος ἦλε' ἀπ' Ὀλύμπου. εὖραι ἔπαιτ' Ὀδυσῆα κτλ. 156. ἀθηναίην: ἀθηναίη Par. β¹.

145. Ἰκαρίοιο, so called from a small island near Samos (*Hymn.* xxxiv. 1, Strabo p. 639). πόντου seems to be in apposition with θαλάσσης, as the part to the whole.

146. ὥρορ, transitive, as δ 712, ψ 222 (τ 201!). In N 78, θ 539 it is intrans. The usual form of the trans. aor. is of course ὥρσε. The singular shews that Εὐρός τε Νότος τε must go together as 'the wind of East and South,' the later Εὐρόνοτος.

Some edd. have taken unnecessary offence at the two similes. They seem to express rather different pictures; that of the stormy sea bringing before us the tumultuous rising of the assembly, while the cornfield expresses their sudden bending in flight all in one direction. For the multiplication of similes cf. *infra*, 455-83. If either is to be rejected it is the first, 144-46, both on account of the rather awkward addition of πόντου Ἰκαρίοιο after θαλάσσης, and also because it indicates a familiarity with the Asian shore of the Aegæan sea, which is a note of later origin.

148. ἄνωσι, the crop bends with its ears. ἐπὶ, before the blast. For the change from subj. to indic. compare I 324, Δ 156. But the junction of the two by τε is very harsh; we ought to read either ἐπὶ δ' or ἡμῶν. So in Δ 156

Heyne read πάντῃ δ'. For the character of Ζέφυρος as a stormy wind see Ψ 200.

152. δῖαν: here in its primitive sense, *bright*. So of the αἰθήρ, II 365, τ 540, and dawn, I 240, etc. It is twice used of the earth, Ξ 347, Ω 532; in the latter passage the epithet seems somewhat otiose, but in the former 'bright' is obviously appropriate. In relation to men and gods it appears to mean *illustrious*, either for beauty or noble birth; but here again it becomes otiose as applied to the swineherd Eumaios in the *Odyssey*.

153. οὐρούς, 'the launching-ways,' trenches in the sand by which the ships were dragged down to the sea; ἔρματα, the *prope*, probably large stones, placed under the ships' sides to keep them upright, see A 486. The former word, which does not recur in Greek in this sense, may possibly be the same as οὐρος = εὐρος, the boundary being originally the trench marking the divisions of the common field. No weight can be laid on difference of accent.

155. ὑπέρμορα, a rhetorical expression only: nothing ever actually happens in Homer against the will of fate, as a god always interferes to prevent it. For similar expressions compare P 327, τ 30, 336; and also II 780, and α 34, with M. and R.'s note; and for ὑπέρ = against, ὑπὲρ δροκία Γ 299, etc.

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἄργεῖοι φεύγονται ἐπ’ εὐρέα νῶτα θαλάσσης;
 160 καὶ δέ κεν εὐχλωλὴν Πριάμωι καὶ Τρωσὶ λίποιεν
 Ἄργειήν 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,
 165 μὴδὲ ἕα νῆας ἄλαδ’ ἐλκέμεν ἀμφιελίσσας.”
 ὥς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη·
 βῆ δὲ κατ’ Οὐλύμποιο καρήνων ἄξασα.

157. ΤΕΚΟΣ: ΤΕΚΝΩΝ H. 158. ΔΗ: δὲ Pap. β¹. 160-2 δθ. Ar. 161.
 ἀργεῖην ο' Zen. 163. κατὰ Ar. Ω: μετὰ DJPRU Pap. β, Harl. a d, King's
 Par. b d g j k. || χαλκοχιτώνων: μινδὲ τ' ἐρώα Pap. β¹. 164 δθ. Ar. ||
 σοῖς Ar. αἱ χαρμέσται καὶ ἡ Ἀριστοφάνους: σοῖς δ' Ω.

157. ἀτρυτώνη: one of the obscure
 titles of gods, of which we cannot even
 say with confidence that they are of
 Hellenic or Indo-European origin. The
 common explanation is that it means
 ‘unworn one,’ from τρύω *to rub* (in
 the sense ‘to wear out’). It is equally
 likely that it may be connected with the
 first element in the equally obscure
 Τρυγόνεια, for which see note on Δ 515.
 (Reference may also be made to Auten-
 rieth, App. to Nägelsbach’s *Hom. Theo-
 logie* ed. 3, p. 413.)

159. The punctuation of 159-62 is
 rather doubtful. Some edd. put one
 note of interrogation after αἴης, and
 another (or a comma, which is the same
 thing) after θαλάσσης: while others have
 no note of interrogation at all. In Ξ
 88, O 201, 553, ε 204, οὕτω δὴ introduces
 an indignant question; and this cer-
 tainly gives the most vigorous sense
 here. In δ 485, λ 348, οὕτω δὴ occurs
 indeed in direct statements; but there
 it does not stand in the emphatic position
 at the beginning of the sentence. On
 the other hand, it seems better to place
 a simple full stop after αἴης, because the
 opt. is not suited to the tone of re-
 monstrant questioning. Thus δὲ in 160
 almost = our ‘Why!’ For εὐχωλή =
subject of boasting compare X 433 δ μοι
 . . . εὐχολή κατὰ θυμὸν πελάκεο.

164. Ar. not without reason regarded
 this line as interpolated from 180; the

task is more suited to Odysseus than
 Athene, and is entirely committed to
 him. Ar. equally obelized 160-62, as
 being in place only in 176-78. This,
 however, does not seem necessary.

165. μινδὲ ἕα, i.e. μὴδ’ ἕαε. All
 similar cases of hiatus before ἕαω (O 428,
 P 16, X 339, Ψ 73, δ 805, κ 536, σ 420)
 can be cured by reading the open form,
 and there is no other trace of an initial
 F. (μὴδὲ F’ ἕα Brandr.) Cf. 132.
 ἀμφιελίσσας is a word of somewhat
 doubtful meaning, as it is only applied
 to ships. The traditional explanation,
rowed on both sides, is insufficient, as
 there is no ground to suppose that
 ἐλίσσω (Fελ-) was ever used for ἐρέσσω
 (root ἐρ-), from which we actually have
 ἀμφήρης, Eur. *Cycl.* 15. Nor will
rolling both ways do, for ἐλίσσω is not =
 σαλεύω. The two meanings which are
 generally adopted are (1) *curved at both
 ends*, i.e. rising at both bow and stern
 (see note on κορώνη, l. 771 below);
 or (2) *with curved sides*. Against
 both these it may be urged that ἐλίσ-
 σειν never seems to imply ‘curving,’
 but always ‘turning round,’ ‘whirling,’
 and the like, a very different idea; and
 further, with regard to (1) ἀμφί strictly
 means ‘at both sides,’ not ‘both ends.’
 The only sense consonant with the use
 of the word ἐλίσσω is *wheeling both ways*,
 i.e. easily turned round, *handy*. Cf.
 note on ὠκύαλος O 705.

[καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]
 εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἑσταότ'· οὐδ' ὃ γε νηὸς ἐυσσέλμοιο μελαίνης 170
 ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ὠγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 καδ δέ κεν εὐχολὴν Πριάμωι καὶ Τρωσὶ λίποιτε
 Ἀργεῖνι Ἑλένῃ, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδ' ἔτ' ἐρώει,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μῆδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.”
 ὧς φάθ', ὃ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπῆδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεῖ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

168 *om.* ACD* T^u U^t Pap. α β, Vr. a b, Mosc. 2, Eton. 169. εὔρε δ' Vr. b.
 170. ἑστῶτ' L. || οὐδέ γε Q. 171. ἄπτειτ' *supr.* m over δ H. 172. ἔπειτα
 πτερόεσσα προσκῦδα PR. 173. τροία J. 179. κατὰ Ar. A[G]PR: μετὰ Ω
 (cp. 163). || μῆδ' ἔτ' CT Lips. Bar.: μῆδὲ τ' Ω. || ἐρώει U. || χαλκοχιτώνων Pap.
 β¹ (cp. 163). 180. σοῖς Ar.: σοῖς δ' Ω. || φῶτα: ἄνδρα Eust. 184. ὀπάδα
 P¹R¹. 185. ἀντίον HS. 187. ἔβη: βῆς Zen. 188. κιχείη GT: τινὲς κιχείη
 Schol. T. 189. ἐρητύσασκε Bar.: ἐρητύσασκε Vr. a¹.

168 was unknown to Nik., for his scholion speaks of the asyndeton after *ἄττασα*.

175. *πεσόντες* implies tumultuous and disorderly flight; so Z 82 ἐν χειρὶ γυναικῶν φεύγοντας πεσέειν, et al. The phrase ἐν νηυσὶ πεσέειν is, however, also used of a violent attack upon the ships, and hence an ambiguity frequently arises; e.g. I 235 (see note), A 311 (cf. 325), M 107, P 639.

179. ἐρώει, *refrain not*, hold not back. The verb is generally used with the gen., *πολέμοιο, χάρμης*, etc.; but it occurs without a case, μ 75, X 185, Ψ 433. In N 57 it is transitive, 'drive back.' In

a similar sense ἐρώη (*πολέμου*) is used, 'cessation,' II 302, P 761; but ἐρώη in its ordinary meaning of 'swing,' 'impetus,' must be an entirely different word; and so also ἐρωήσσει in A 303.

186. This is the sceptre described in 46, 101-9. It is of course handed over as a sign to all that Odysseus was acting on behalf of Agamemnon. οἱ, 'at his hand,' a *dativus ethicus*. See note on παιδὸς ἐδέξατο χειρὶ κύπελλον A 596.

188. μῶν is answered by δ' αὖ, 198. The asyndeton at the beginning of a fresh stage in the narration is unusual. Hence Zenod. removed the full stop after χαλκοχιτώνων, reading βῆς for ἐβη.

“δαιμόνι, οὐ σέ ἔοικε κακὸν ὥς δειδίσσεσθαι·
 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαοῦς.
 οὐ γάρ πω σάφα οἶσθ’, οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ’ ἵψεται νῖας Ἀχαιῶν.
 ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἷον ἔειπε;
 μή τι χολωσάμενος ῥέξῃ κακὸν νῖας Ἀχαιῶν.
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
 τιμὴ δ’ ἐκ Διὸς ἐστί, φιλεῖ δέ ἐ μῆτιέτα Ζεὺς.”

190

195

192. ἀτρείωνος Ar, Aph, Dion, Sid, Ixion, ai χαριέστεραι, L: ἀτράδαο Ω.
 193-7 ἄθ. Ar. 195. ῥέξα Q. 196. δέ: γάρ GP: δὴ Cant. || διοτρεφέων
 (διοτρεφέων) βασιλῆων Zen. DGHJLP¹RU Aristot. *Rhet.* ii. 2: διοτρεφός βασιλιάς
 Ar. ACP²QST.

190. *δειδίσσεσθαι* is uniformly transitive in Homer, and there is no reason why it should not be so here; Odysseus actually ‘terrifies’ the common sort into the assembly (199), but will not employ more than persuasion to the chiefs. We must therefore write *οὐ σέ*, not *οὐ σε*, to emphasize this contrast; and so Herodianos thought, though the ‘usage’ was against him (*ἡ μὲν ἀκρίβεια ὀρθοτονεῖ, ἐγκλίνει δὲ ἡ συνήθεια*). Monro (*Journ. Phil.* xi. p. 127) rightly compares O 196 *χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδίσσεσθαι*, and Δ 286 *σφῶϊ μὲν οὐ γὰρ ἔοικ’ ὀτρυνέμεν*. Schol. B adds *δειδίσσεσθαι ἀντὶ τοῦ εὐλαβεῖσθαι*, a wrong interpretation, which has been generally adopted. Among the solecisms derided by Lucian, *Pseudosoph.* 564, is that of using *δεδίττομαι* in the sense of ‘fear’; *πρὸς δὲ τὸν εἰπόντα, Δεδίττομαι τὸν ἄνδρα καὶ φεύγω, Σὺ, ἔφη, καὶ ὅταν τινὰ εὐλαβήθῃς, διώξῃ*. The ellipse of thought implied in *ἀλλά* (191) is very simple: ‘but this I do say—sit still,’ etc. This is, in fact, the common use of *ἀλλά* in appeals, with *imper.* (A colon is put at the end of 190 to bring this out.)

193. Aristarchos rejected this and the following four lines as *ἀπεικότες καὶ οὐ προτροπτικοὶ εἰς καταστολήν*—a not very convincing remark. On the other hand, he inserted here 203-5, as being evidently addressed to the kings, not to the common folk. But as spoken to chiefs 203-5 would eminently be *οὐ προτροπτικοὶ εἰς καταστολήν*, and likely rather to arouse the spirit of independence and opposition; they gain in rhetorical significance if addressed to the multitude, to whom they can cause no offence. 193-4 are, however, clearly an insertion due to the

same hand which gave us the scene in the *Boulē*. 192 becomes literally true if in the first form of this scene Agamemnon has not as yet had a chance to speak (v. *Introd.*). For *ἵψεται* see A 454.

194 is commonly printed without a note of interrogation; but ‘by reading it as a rhetorical question’ (an alternative given by Schol. B) ‘the connexion of the speech is considerably improved. Odysseus has begun by explaining the true purpose of Agamemnon. Then he affects to remember that he is speaking to one of the “kings” who formed the council. “But why need I tell you this? Did we not all—we of the council—hear what he said!”—Monro *J. P.* xi. 125. This also suits line 143 *πᾶσι μετὰ πληθύν, σοὶ οὐ βουλῆς ἐτάκουσαν*. On the other hand, there is no doubt that the council is always regarded as consisting only of a small number of ‘kings,’ not as including all the chiefs. Nine persons, Agamemnon, Menelaos, Odysseus, Nestor, Achilles, the two Aiantes, Diomedes, and Idomeneus, ‘are the only undeniable kings of the *Iliad*, as may appear from comparing together B 404-9, T 309-11, and from the transactions of K 34-197. Particular phrases or passages might raise the question whether four others, Meges, Eurypylos, Patroklos, and Phoinix, were not viewed by Homer as being also kings.’—Gladstone *Juv. M.* pp. 417-18. This is clearly too small a number to be expressed by line 188, and this consideration no doubt led to the rejection of the note of interrogation.

196. It looks as though Ar. preferred the gen. sing. to the plural on the ground that the latter involved the use of *ἐ* as

δν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
 “δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμῳ οὔτ' ἐνὶ βουλῇ.
 οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ὃν δῶκε Κρόνου παῖς ἀγκυλομήτεω
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”
 ὡς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε
 αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 ἡγήη, ὡς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
 ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἑδρας,
 Θερσίτης δ' ἔτι μῶνος ἀμετροπῆς ἐκολῳία,

198. αὖ: ἄν Eust. || δῆμον ἄνδρα AST Par. h, Bar. Laud. Eton: δῆμου τ' ἄνδρα Ω. || ἴδῃ Q. || ἐφεύροι Q (supr. σι). 199. μύθοι: σιωπῇ Vr. a. 201. ἀπτόλεμος Et. Mag. 202. οὔδ' ποτ' PR Pap. β. || οὔτ': οὔδ' Pap. β. 203. πως: περ Lips. 205. δῶκε Ar. Harl. b: +δῶκε T: ἔδωκε Ω. 206 om. Ω: habent GJFQmR Harl. am Vr. b. || σφισι R Vr. b: σφισι ἡγεμονεύῃ Harl. am: σφισι βουλευσίαι Dio Chrys. || βασιλεύς Qm. 207. οἱ δ': ἰδ' Q (supr. σι). 208. αὖτε Pap. β. 211. ἐρήτυθεν Q. || κατέδρας CDGHJPQRT. 212. θερσίτης Pap. β. || δέ τι U. || ἀμετροπῆς Plin. Ep. i 20, 22.

a plural (see App. A). It is, however, quite possible to retain the plural used generically, and yet take *εἰ* as sing. used of a particular instance, as is proved by δ 691—

ἦ τ' ἐστὶ δικῇ θείων βασιλῆων,
 ἄλλόν κ' ἐχθαίρησι βροτῶν, ἄλλόν κε φιλοῖη.

Compare Eurip. *And.* 421—

οἰκτρά γάρ τὰ δυστυχῇ
 βροτοῖς ἀπασι, κἂν θυραῖος ὦν κυρῇ.

(Monro ut sup. and *H. G.* § 255. 1.)

198. δῆμον ἄνδρα: the τ' is probably inserted only to avoid the hiatus, which is rare in this place. We should rather read δῆμα' (and so in Ψ 431, Ω 578). For the elision of ο of the term. -αο see note on A 35. If τε be retained, we must with Bekker, *H. B.* ii. 165, explain 'every one whom he both saw to be of the common sort and found shouting,' which is not very satisfactory.

202. οὔτε . . . ἐναρίθμῳ, in *nullo numero*, 'not counted.'

203. οὐ μέν = Att. οὐ δήπου, as 233;

μέν is virtually = μῆν, and has no adverbative force here. For the neut. ἀγαθόν in the next line cf. *triste lupus stabulis*, Virg. *Ec.* iii. 80.

206 is apparently inserted in order to supply an object to δῶκε, which does not need one (see on A 295), and is clumsily altered from I 99, apparently at a time when the sense of metre was dying out. It is, however, as old as the age of Trajan, for Dio Chrysostom (*Or.* i. p. 3) knows it. It is hardly worth while to discuss the reference of σφισι, which may have been supposed = ὕμν, or simply transferred from I 99 without further consideration. If the line is to be corrected, Dio Chrysostom's βουλευσίαι is better than Barnes's ἐμβασιλεύη.

209. On ὡς ὅτε in similes see 394. For μεγάλῳ Bentley conj. μέγала, with much probability: cf. Δ 425.

212. Θερσίτης, like Θερσίλοχος P 216, is from the Aeolic θέρσος = θράσος, a name made to suit the man, cf. Πολυθερσείδης φιλοκέρταμος χ 287. ἐκολῳία: see A 575. ἀμετροπῆς (cf. ἀφάμαρτοπῆς

ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦιδε,
 μὰν ἅτὰρ οὐ κατὰ κόσμον ἐρίζεσθαι βασιλεῦσιν,
 ἀλλ' ὃ τί οἱ εἴσαιτο γελοῖον Ἀργεῖοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φολκὸς ἔην, χῶλός δ' ἕτερον πόδα· τὰ δέ οἱ ὤμῳ
 κυρτῶ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθε
 φοξὸς ἔην κεφαλῇ, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἐχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν ἥδ' Ὀδυσῆϊ. 220

213. ὅς: ὅ D: ὅςς Pap. β (om. ῥ'). || ἦ(ι)δα CDGS. 214. αὐτὰρ Q. |
 βασιλῆι Q. 216. δ' ἀνὴρ CG Laud. Eton. 217. φολκός: φορκός S. 218.
 συνοχωκότε Mor.² (n in ras.). Vr. c: συνοχωχότε Q (sup. o over first ω): συν-
 οχωχότε Hesych.: συνοχωκέτες Pap. β. 220-3 dδ. Zen.

Γ 215, ἀκριτόμυθος B 246) is illustrated
 by Soph. *Phil.* 442—

Θερσίτης τις ἦν
 ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν ὅπου
 μηδεὶς ἑώκη,

where see Jebb's note.

214. The infin. in this line is epexegetic, and is qualified by μὰν ἅτὰρ οὐ κατὰ κόσμον. For ἄκοσμά τε πολλά τε we should have in Attic πολλά τε καὶ ἄκοσμα, and for ἅτὰρ οὐ, οὐδέ. For the litotes οὐ κατὰ κόσμον cf. πλῆγεις οὐ κατὰ κ. Θ 12, and οὐ κόσμῳ M 225. Schol. A rightly πολλά τε καὶ ἀτακτα λέγειν ἡπίστατο, ὥστε μάτην καὶ οὐ πρὸς λόγον φιλονεικεῖν τοῖς βασιλεῦσιν. In the next line we may understand λαλεῖν or the like after ἀλλά.

The scholiasts give two curious legends about Theraites: one that having been Homer's guardian, and in that capacity robbed him of his inheritance, he is thus caricatured in immortal revenge; the other that he had been crippled by Meleagros, who threw him down a precipice because he skulked in the chase of the boar of Kalydon. They also point out that Homer mentions neither his father nor his country, in order to indicate his base origin. In the *Aithiopis* and Quintus he is killed by Achilles for insulting him and the corpse of Penthesileia. He is the only common soldier mentioned by name in the *Iliad*.

217. φολκός, φοξός, ψεδνός are all ἀπ. λεγόμενα in Homer, and it is impossible to be sure of their derivation and meaning. The first seems never to recur in all existing Greek literature. φολκός ὁ τὰ φάη εἰλκυσμένος ὁ ἐστὶν ἐστραμμένος

(i.e. squinting), Schol. A. This etymology was universally accepted by antiquity, but it is of course untenable. Buttm. *Lexil.* p. 536 points out that the order of the adjectives clearly shews that φολκός refers to the feet or legs. He is probably right in explaining 'bandy-legged,' but not in connecting it with *vaigus*. It goes rather with *φάλκη*, the rib of a ship, Lat. *falx*, *falco*. φοξός is explained as meaning strictly 'warped in burning,' of pottery (φοξὰ κυρίως εἰσι τὰ πυρραγῆ δοτράκα, Schol., who quotes Simonides, αὐτῇ δὲ φοξίχειλος Ἀργεῖν κύλις), and hence with a distorted head. In this sense 'the works of the old physicians shew that it continued in constant use, not merely as a poetical word, but as one of daily occurrence' (Buttm. l.l.). Perhaps conn. with *φώγω*, *bake* (Buttm., Curt.), in the sense of overbaked. ψεδνός, παρὰ τὸ ψῶ, *δνομα ῥηματικὸν ψεδνός ὁ μαδαρός*, Schol. L (i.e. falling away, sparse).

218. For συνοχωκότε Valckenaer is doubtless right in reading with Hesych. *συνοχωχότε* (Cobet *M. C.* 304), cf. *δοκωχῆ*, *ἀνοκωχῆ*, *διοκωχῆ*, *κατοκωχῆ*. For *συνέχειν* = *join* (or *intrans. meet*) cf. Δ 133. *ἐπενήνοθε* is a doubtful form. *ἀνῆνοθε* Δ 266 is from root *ἀνεθ-*, whence *ἀνθεθ-*, and we should probably with Brandreth read *ἐπαρῆνοθε* here; in ρ 270 most mss. have *ἀνῆνοθε*, but Ar. read *ἐνῆνοθε*. In the *Od.* (θ 365, ρ 270) it is a perf.; in *Il.* it must be a plupf. (K 134, Δ 266) with the secondary person-endings (*H. G.* § 68). The sense is *sprouted* or simply *appeared on the surface* (see on Δ 266, and cf. *τοῖλους ἀνθῆσαι* λ 320). *λάχνη*, *stubble*, *bristles*; cf. *λαχνηεις*, of swine, I 548.

τὼ γὰρ νεικέεσκε. τότε αὐτ' Ἀγαμέμνονι δίδω
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ·
 “Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἥδ' ἐχάτιζεις; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν ποτ' ἰέθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδένεαι, ὅν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὅν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἐνὶ γυναικὶ νένῃ, ἵνα μίσσῃται ἐν φιλότῳ,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κακ' ἐλέγχ' ἐ, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235

221. τῷ Δρ. Ω: τῷ DQ: τοὺς Pap. α β. || αὐτ': αὐ GPS. 224. βοῶν: Βιβλός Vr. a. 225. δ' αὐτ': δὴ αὐτ' Zen. 226. πλείαι δὲ γυναικῶν Zen. 227-8 δθ. Zen. 227. κλισίῃ J Cant.: κλισίαις Bar. Mor.: κλισίῃσιν PR. 229. οἴσει G. 231-4 δθ. Zen. 231. ἐπὶ L. || ἀγάγωμ' Eust. 233. ἦν κ' S: ἦν δ' Pap. β. 235. ἀχαιῖδες S.

222. λέει in the strict Homeric sense, *counted out*, enumerated, *débitait ses injures*. τῷ is clearly Agamemnon. Thersites is at the moment the accepted spokesman of the mob, who are indignant with Agamemnon for his treatment of Achilles; and it is by a subtle piece of psychology that they are made ashamed of themselves, and brought to hear reason by seeing their representative exhibited in an absurd and humiliating light, and their own sentiments caricatured till they dare not acknowledge them.

225. τέο: the gen. is the same as A 65 *ἐχολῆς ἐπιμέμφεται*. Thersites pretends that avarice is Agamemnon's only reason for wishing to continue the war. He assumes that he will do so, and makes no allusion whatever to the proposal to return home.

228. εὖτ' ἂν, as often as we take any Trojan stronghold. But we should probably read *εὖτε*, cf. A 163. Thersites purposely alludes to Achilles' words, as again in 242.

229. ἦ, *can it be that*. For δέ κε with the fut. indic. cf. note on A 175. Similarly 231 ὅν κεν ἀγάγω, 'such as I shall bring.'

232. γυναικὶ νένῳ is strictly co-or-

dinate with χρυσοῦ (229), and ought therefore to be gen. The intervening acc. in the preceding line no doubt caused the change, which is natural enough to a speaker. μίσσῃται and κατίσχει must be subj.; but the short vowel cannot be right. Read *μίσση' and κατίσχη'*, like *βούλητ' A 67*, and cf. note on A 380.

233. οὐ μὲν, as 203. Bentley conj. *οὐ σε*, Heyne *οὐδέ*, Christ *οὐτι*.

234. κακῶν ἐπιβασκόμεν, *bring into trouble*. This causal sense is probably not elsewhere found with the verb-suffix -σκ-. Cf. Θ 285, I 546, ψ 13. Zenodotos rejected 227-8 (reading *πλείαι δὲ γυναικῶν*) and 231-4, apparently thinking them beneath the dignity of Epic poetry.

235. πέπονες: this word is found in H. only in the voc. It is generally a polite address, sometimes with a shade of remonstrance, such as is often expressed in our 'My good sir!' It is always found in the sing. except here and N 120, and in these two passages only it has a distinctly contemptuous meaning, 'weaklings.' ἐλέγχεα, an abstract noun used as a concrete. Monro (*H. G.* § 116) compares *δημιτικὴ = δημῶν* χ 209, *δήμον ἔοντα*, one of the common

οἰκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
ἧ ρά τί οἱ χ' ἡμεῖς προσαμύνομεν ἤε καὶ οὐκί·
ὅς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
ἧ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."

ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
Θερσίτης· τῷ δ' ὠκα παρίστατο δῖος Ὀδυσσεύς,
καὶ μιν ὑπόδρα ἰδὼν χαλεπῶι ἠνίπαπε μύθωι· 245
"Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσιν.
οὐ γὰρ ἐγὼ σέο φημί χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250

236. τόνδε τ' J. 237. ἐνὶ: ἐν S. 238. χ' om. G. || οὐκί διὰ τοῦ κ,
οὐ διὰ τοῦ χ (οὐχί) Ar. 239. ὅσῳ Zen. 245. ἠνίπαπε Pap. a. 249.
ἀτρεΐδῃ PQ Pap. β¹. 250. ἀγορεύας DQ (supr. α).

sort, M 213. It should be substituted for *ἐλέγχες* in Δ 242, q.v. So τὰ δ' ἐλέγχεα πάντα λείπειται Ω 260. Ἀχαιοί=H 96, imit. by Virgil, *Aen.* ix. 617 *o vere Phrygiæ, neque enim Phryges*. Thersites evidently regards the suggestion of a return to Greece as entirely his own; after his attack on Agamemnon it would be absurd to conclude with a proposal to do just what the king has himself ordered.

236. οἰκαδὲ περ, 'let us have nothing short of return home' (Monro *H. G.* § 353). τόνδε δ' ἐώμεν: read τὸν δ' ἐώμεν (P. Knight).

237. γέρα πεσσέμεν, 'to digest, gorge himself on, meeds of honour,' enjoy them by himself. Cf. A 81.

238. οἱ χ' ἡμεῖς, i.e. καὶ. Some read οἱ χ' (i.e. κε). But προσαμύνομεν must be the pres. indic.; if it were aor. subj. it would mean 'if we shall help him,' a sense clearly precluded by the nature of Thersites' proposition. There is no clear case of κε with pres. indic. in H. καὶ must be taken closely with ἡμεῖς, we also of the common sort, as well as great chiefs like Achilles. So Θ 111 *εἰσεραὶ, εἰ καὶ ἐμὸν δόρυ μάλιστα*. The second καὶ is that commonly used to give emphasis to one of two alternatives in an indirect disjunctive question, e.g. 300. On the question of crasis or elision see Z 260

241. μάλα goes with οὐκ, as in Germ. *gar nicht*. These two lines are an obvious allusion to the dispute in the assembly, Achilles' very words being quoted, *τοῦτο πρὸς τὸ ἀτελες τῆς ξιφουλκίας φησὶν*, Schol. B. It has been pointed out in the *Introd.* that the *μῦθον* in 242 is meaningless as the speech now stands, spoken at a long interval after the quarrel of the kings.

245. ἠνίπαπε, a strange reduplication, like *ἠρόκακε*. The subst. *ἐνίπῃ* is common, but the pres. *ἐνίπτω* is doubtful; see Γ 438, Ω 768, where van L. (*Ench.* p. 480) would read *ἐνίπσε, ἐνίπσοι*. On the cognate *ἐνέπιπε* see *H. G.* p. 397.

246. ἀκριτόμυθε: see 796 *αἰεὶ τοὶ μῦθοι φίλοι ἀκριτοὶ εἰσιν*, θ 505 *ἀκριτα πόλλ' ἀγόρευον*. The latter passage shows that the word means *indiscriminate, inconsistent*, rather than *countless*; a sense which it would not be easy to derive from *κρίνω*. So ἀκριτόμυθοι *δνειροί*, τ 560, *hard to be discerned, ἀχε' ἀκριτα* (Γ 412, Ω 91), *ἀκριτον πενθήμεναι* (σ 174, τ 120), of grief which is not brought to a determination, *endless*; ἀκριτόφυλλος B 868, *with confused foliage*. *Λιγύς* is a word of praise (A 248) used ironically.

248. χερειότερον virtually = *χερειότερα*. See A 80.

250. οὐκ ἂν ἀγορεύοις, *you may not (i.e. must not) chatter with kings' names*

καί 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
 ἥρωες Δαναοί· σὺ δὲ κερτομένων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ᾧδε,
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπείη,

251. προφέροισ JP. || νόστον δὲ Pap. β. || φυλάσσοις J: φυλάσσοις (or -οις ?) P: φυλάττοισ C. 252-6 *ad. Ar.* 258. εἴ κ' ἔτι Ar. I: εἰ δ' ἔτι Zen. I: εἴ κέ τι RU Harl. a: εἰ καὶ τι PQS Par. α. || κιχήσομαι Pap. β¹: κιχέω Et. Mag.: κιχέωμαι Ptol. Ask. || ὥς νύ περ ᾧδε Ar. Ω: ὥς τὸ πάρος περ Sinop.: ὕστερον αὐτοῖς Mass.: ἐν δαναοῖσιν Philemon. (The scholia on the line are corrupt and contradictory: v. Ludw. *ad loc.*)

on your tongue; so Z 126, v 135 ('ironical courtesy,' *H. G.* § 300 β; but practically it means 'you sha'n't'). Or we may take τῷ as virtually a protasis, 'if that were not so.' For the phrase cf. Eur. *El.* 80 θεοὶ ἐχὼν ἀνὰ στόμα.

251. προφέροισ, cast in their teeth, as Γ 64. νόστον φυλάσσοις, be on the watch for departure. The next two lines refer to this; but they hardly seem in place here, and would come more suitably after 298. Lehrs would put 250-1 after 264. Ar. rejected 252-6. The repeated τῷ (250, 254) has all the appearance of a double version, such as we should expect if the speech has been displaced as suggested in the Introduction. If any lines are to be rejected, 250-3 should go.

255. Ar. objected against this line that Thersites was standing when he spoke (cf. 211-2), and therefore the word ἦσαι could not be properly used. But it is frequently found with a participle in a weak sense, meaning no more than to 'keep on' doing a thing; e.g. A 134, B 137; see also Δ 412 (comp. with 366).

258. κιχήσομαι: fut. indic. The aor. subj. is κιχέω (or -ῶ), A 26. There are several other clear cases of the constr. in H. (see *H. G.* § 326. 5). There is no serious ground for disputing κε with fut. indic. except that it is not known in Attic; and aor. subj. and fut. indic. are so closely connected both in form and sense in H. that the use with one tense almost inevitably implies that with the other. See note on X 66. By its

nature κε is indeed particularly suitable for use with the fut. indic. in the very frequent case where a future contingency has to be expressed. The wonder is not that H. so uses κε, but that later Greek does not so use ἀν.

259. The apodosis here, as in E 212 sqq., virtually consists of a whole conditional sentence, a second condition occurring to the mind of the speaker as he rhetorically expands the simple λαβὼν σε ἀποδύσω which would form the logical continuation. Telemachos is mentioned in the *Il.* only here and Δ 354, q.v., in an equally curious phrase. οὐχ ἑαυτῷ νῦν ἀράται, ἀλλὰ τῷ παιδί. καὶ ἔστιν ἢ μὲν πρώτη κατὰρ κατὰ τοῦ Ὀδυσσεως, ἢ δὲ δευτέρα κατὰ τοῦ Τηλεμάχου· εἰ γὰρ ἀπόλοιτο ὁ παῖς, οὐκέτι πατήρ ἐστιν Ὀδυσσεύς (Schol. A). It is possible that the origin of the expression may be more recondite, and lie in the strange but wide-spread use among 'savages' of 'paedonymics' instead of patronymics. E.g. 'In Australia when a man's eldest child is named the father takes the name of the child, Kaditpinna the father of Kadli; the mother is called Kadlingangk, or mother of Kadli, from *ngangk* a female or woman. This custom seems very general throughout the continent. In America we find the same habit. . . In Sumatra the father in many parts of the country is distinguished by the name of his first child, and loses, in this acquired, his own proper name. . . The women never change the name given them at the time of their birth; yet frequently they are

μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῇσιν."
 ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πληξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔζητο τάρβησέν τε,
 ἀλγίστας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·

260. μηδὲ τι HQ. || τηλεμάχου γε G. 261. ἐτῶν Q. || δύο L¹. 262.
 τὰ δ' Pap. β¹. 264. πεπληγῶς: τινὲς: πεπληγῶν Schol. B. || ἀγορήει G. i.
 ἀεικελίαις R. 265. ὦμον J. 266. θαλερὸν: ἀλυκὸν Zon. Lxx. || ἔκπεσε:
 ἔκφυγε Ar. 267. μετάφρενον Pap. β¹. 269. ἀπομόρξατο ACJT²U: ἀπ-
 ἐμόρξατο Ω.

called through courtesy, from their eldest child, "Ma si ano," the mother of such an one; but rather as a polite description than a name.—Lubbock *Origin of Civilization* p. 358. The same is the case among the Kaffirs (Theale *Kaffir Folk-Lore* p. 117). Odysseus thus means, 'may I lose my proudest title.' 'Ἀλθαία Μελεαγρίς (Ibycus, fr. 14) is another instance of a paeononymic (quoted in Geddes *Prob. of Hom. Poems* p. 84 n. 5), but I am not aware of materials sufficient to prove that the custom was ever prevalent in Greece; or that there are any relics there of the savage's reluctance, for fear of magic, to reveal his real name, with which it is not improbably connected.

262. τὰ τ' of course refers to χλαῖνα and χιτῶν: it cannot be trans. 'and that which,' as some have done, understanding it to refer to some other articles of dress (μίτρη? or ζῶμα?).

266. θαλερόν, *big*; apparently from the idea 'well-grown,' 'flourishing,' in which the word generally occurs (but always of men, their limbs, grief, and the like; never in the most literal sense, of growing trees).

269. ἀχρεῖον ἰδὼν, *with helpless look*; σ 163 ἀχρεῖον δ' ἐγέλασε, 'she laughed

an idle unmeaning laugh,' not being really gay. So here the word seems to imply a dazed 'silly' expression, as though Thersites could not recover from the sudden shock and grasp the position. So Schol. B, ἀκαίρως ὑποβλέψας. For the use of ἰδὼν cf. ὑπὸδρα ἰδὼν. Philetas absurdly read ἰδὼν for ὀφθαλμῶν. The *F* is neglected; ἀχρεῖα Bentley.

270. The assembly are vexed to see themselves humiliated in their spokesman's person, and to lose their hope of returning home; but Odysseus has gained his point by getting the laugh on his side.

271. For τις as the 'public opinion' of Homer reference may be made to Gladstone *J. M.* p. 436. The passages are—I 297, 319; Δ 81, 85, 176; Ζ 459, 479; Η 87, 178, 201, 300; Π 414, 420; Χ 106, 372; β 324; δ 769; ζ 275; θ 328; κ 37; ν 167; ρ 482; σ 72, 400; υ 375; φ 361, 396; ψ 148.

273. ἐξάρχων elsewhere in H. always takes the gen.: γόοιο Σ 51, etc., μολεπῆς Σ 608 [δ 19], and in mid. κακῆς ἐξήρχετο βουλῆς μ 339 (cf. also Ω 721). The acc. depends no doubt on a reminiscence of the familiar βουλὰς βουλευεῖν: the meaning is 'taking the lead in giving counsel,' whereas with the gen. it means

νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νικεῖειν βασιλῆας ὀνειδείους ἐπέεσσιν."

ὥς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη
εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσάτατο βουλὴν.
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285

274. τόδε: τὸ δὴ PR: τὸδ' αὐ Bar. Harl. a. 275. ἀγορεύων J. 276. αἰσῶς CDG Pap. β¹. 278. δὲ Vr. a and τινὲς ap. Did. (Harl. a has δὲ in outer margin): δ' ὁ Ar. Ω. || πτολίπορος Q Pap. β¹. 281. ὅς T Eton. || πρῶτοι τε (sic) P. 283. ὃ Ar. Ω: ὅς GHQ Par. a e g h k and γρ. J. 284. δὴ: γάρ Ar.: δὲ J.

rather 'beginning,' 'starting.' So *Hymn* xxvi. 18 ἐξάρχουσα χοροῖς, and often in later Greek; see *Lex*. We may compare ὁδὸν ἡγήσασθαι, ἀέθλους τοὺς ἐπειρήσαντ' Ὀδυσῆος θ 23, and other exx. in *Mouro H. G.* § 136.

275. For the order of the words cf. A 11: *that insuller, scurrilous that he is*.

276. τὸ μὲν πάλιν ἐς τούτῳ τὸ δὲ αὖτις χρονικὸν ἐξ ὑστέρου, Schol. A. Aristarchos repeatedly insisted that πάλιν in H. never means 'a second time,' but always 'back again,' in the local sense; but it requires some forcing to make the present passage consistent with the theory (e.g. 'his heart will not bring him back to the assembly'). There is no doubt that the temporal grew out of the local sense, through the idea of 'going back again' to a former state of things; and it is better to recognise in such phrases as this instances of the transitional use than to attempt to force an arbitrary rule on Homer. So π 456 πάλιν ποίησε γέροντα. ἀντίκωπος may be ironical, as it is generally a word of praise; but as applied to Achilles in I 699, to Laomedon Φ 443, and perhaps to the suitors in the *Odyssey*, it may have conveyed a shade of blame. So schol., αὐθαδῆς ὑβριστῆς καὶ θρασυῖς.

278. πτολίπορος recurs in II. as an epithet of Odysseus only K 363. In *Od.* it is of course common, in allusion

to the capture of Troy by his cunning, see χ 230 σῆε δ' ἤλω βουλῇ Πριάμου πόλιν εὐρύαγμα. In II. it is frequently applied to Achilles, and once each to Enyo E 333, Oileus B 728, Otrynteus T 384, and Ares T 152.

281. The ε' is perhaps inserted to prevent hiatus; which is probably allowable at the end of the first foot (see on 87), without the necessity of taking οἱ for the pron. *Foi*, with Nauck. If θ' is to be kept, Döderlein's explanation seems the most satisfactory, viz. that there is a confusion between ἅμα τε πρῶτοι καὶ ὕστατοι, and ἅμα πρῶτοί τε καὶ ὅ.: in other words, ἅμα has, as often, attracted a τε into its neighbourhood from its proper place in the sentence, e.g. I 519, ξ 403; but the word is again repeated, just as we sometimes find *an* occurring twice, once in its right place, and once following a word which it is desirable to emphasize. πρῶτοι and ὕστατοι are used in a local sense, *those in front and those behind*.

284. For μὴν δὲ Aristarchos seems to have read νῦν γάρ, "ἔθες δὲ αὐτῷ (sc. Ὀμήρῳ) ἀπὸ τοῦ γάρ ἀρχεσθαι" (e.g. H 328, K 61, 424, ψ 156). In all other cases, however, the γάρ is either in a question or in an explanation by anticipation (*H. G.* § 348, 2); it is far less natural here in a principal sentence. Platt suggests γ' ἄρ, but γάρ is more likely; see on A 123.

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβοτόιο,
Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι.

ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὁδύρονται οἰκόνδε νέεσθαι.

290

ἡ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.
καὶ γὰρ τίς θ' ἔνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάει σὺν νηϊ πολυζύγῳ, ὃν περ ἄελλαί
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς

295

286. τοι: τι CLS Bar. || ἦν: η Pap. β. 287. ἐνεσθὲ τί P Lips.: ἐνεσθὲ
τε G: ἐνεσθ' ἐπιπείχοντες Q Cant. 292. ο' om. G. 293. ὀκνεοί Pap. β¹. ||
ἦνπερ CGJ (γρ. ὤν) P² († also ἦνπερ Pm) S. 294. χειμέριοι Vr. c Lips.
|| ἰλέωσιν Δ¹ (ἐλέωσιν Am T.W.A.) Cant.: ἐλέωσιν PR: γρ. φορέωσι H. 295.
χ' ἡμῖν δ' Q.

289. The ἦ . . . τε of mss. is an obvious difficulty. Bentley proposed *ei* for *ἦ*, so that *ὥς τε γὰρ ei = ὥς ei τε*: but *ὥς ei* are never separated in H. Nauck writes *ἥτε γάρ* for *ὥς τε γάρ ἦ*, Ameis, after Bekker, *ἦ*, as γ 348 *ὥς τέ τευ ἦ παρὰ πάμπαν ἀνέμῳος ἦδὲ πενιχοῦ*, and τ 109 *ὥς τέ τευ ἦ βασιλῆος*, in both which passages the mss. have *ἦ*, though it is clearly out of place (in the former passage mss. also have *ἦέ*, not *ἦδὲ*). But there does not seem to be any certain case of this use of *ἦ* in a simile—where indeed so strongly affirmative a particle seems out of place. Still it is adopted in the text as an only resource, better than taking the sequence *ἦ . . . τε* as a very violent anacoluthon.

290. For this pregnant use of *ὁδύρομαι* cf. ψ 75 *ὁλοφύρομαι*. The infin. *νέεσθαι* in fact stands in the place of the accus., found in ε 153, ν 379 *νόστον ὁδύρεσθαι*, ν 219 *ὁ δ' ὁδύμετο πατρίδα γαῖαν*.

291. The obvious sense of this line, if it stood alone, would be, 'Verily it is a trouble even to return home in grief.' But this does not cohere with what follows, and the only interpretation which really suits the sense is that given by Lehrs (*Ar.* p. 74), and probably by Aristarchos (who noted that *πῶνος* is used in the true Homeric sense of *labour*, not *grief*): 'truly here is toil to make a man return disheartened.' *ἡ μὴν καὶ* thus introduces an excuse, just as in I 57. The difficulty is the very bare use of the acc. and infin. with a

violent change of subject. Lehrs compares β 284 *οὐδέ τι ἴασιν θάνατον καὶ κῆρα μέλαιναν | δι δὴ σφι σχεδὸν ἐστίν, ἐπ' ἡματι πάντας δλέσθαι*, a not very satisfactory parallel. Monro (*Journ. Phil.* xi. 129, *H. G.* § 233) adds *μοῖρ' ἐστὶν δλύξαι, ὥρη εἶδεν*, and other similar phrases, and we may add Δ 510, H 239, and the infin. after *τοῖος*, etc.; but none are really quite parallel. Various emendations have been proposed; the most attractive is van L.'s *ἀνὴρ τ' ἐνθ' ἀνέχεσθαι* (after Mehl's *ἀνιθθέντ' ἀνέχεσθαι*, where the aor. part. will not do); for *ἀνὴρ* cf. η 192, ν 52. The only alterations are the interchange of θ and τ and the insertion of χ, and the corruption is easily accounted for by *νέεσθαι* in the previous line.

295. This line seems at first irreconcilable with 134, where it is said that nine years of Zeus have passed. But it is to be noticed that the word used here is not the usual *περιπλόμενος* or *περιτελλόμενος*, but *περιτροπέων*, which is not elsewhere applied to the year. The word is to be explained not as the *revolving* year, but as the year *on the turn*, i.e. at the very point of changing from one year to another. Secondly, Prellwitz has shewn good reason for supposing that this is the primitive sense of *ἐνιαυτός*, as being the moment at which the heavens are again *ἐνὶ αὐτῷ*, 'in the same position'; the word represents not a *period* but an *epoch*. And in the Gortynian inscr. *ἐνιαυτῷ* actually means 'at the year's end.' *περιτροπέων* is in fact to be con-

ἐνθάδε μμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μέλαιτ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἥ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί.
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζὰ τε καὶ πρωΐζ' ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν

300

297. παρὰ νηυσὶ κορωνίσιν: μμνόντ' ἐπὶ νῆεσσ' i Zen. (μμνόντεσσι· τὰ
 πληθυντικά δυνάμει ἐκφέρων ms.). 299. ἐπὶ: ἐπὶ Zen. || χρόνον: χρόνου R (ἐπὶ
 χρόνον R^m). 300. ἦ Ar. A' R: εἰ Ω (A sup.). 302. μάρτυρες Zen.: μάρ-
 τυρε Q. 303. ὅτ' ἐς: ὅτε R.

nected with *τροπή*, which from Hesiod onwards means the *solstice*. The sailing from Aulis must have been at the summer solstice; the action of the *Iliad* is fixed as happening at the summer solstice *exactly* nine years afterwards. With this time of year, of course, the pestilence sent by Apollo well agrees. So the epoch of the *Odyssey* is clearly fixed to the winter solstice. Aischylos too, as Verrall has well observed, fixes the date of the *Agamemnon* to the winter solstice (*Agam.* 817 and p. xli. note). Evidently either turn of the year is regarded as the proper moment for a great turn of fortune. Aischylos places the fall of Troy at the (cosmical) 'setting of the Pleiades' late in October, four months after the opening of the *Iliad*.

299. ἐπὶ χρόνον, as μ 407, ξ 193, ο 494, etc. Zenod. ἐπὶ, "ἀπὸ θάνατος" (Schol. A). δαῶμεν: a non-Homeric form for δαίωμεν. Brandreth conj. *ἰδῶμεν*, and so van L.

300. The choice between *εἰ* and *ἥ* in the first clause of subordinate disjunctive questions is not easy. Generally speaking, ms. authority is for *εἰ* and Ar. for *ἥ*. In a few cases (e.g. α 175, π 95, τ 525) *ἥ* is fixed by metre, or one would be inclined always to write *εἰ* as in single clauses. The ambiguity probably dates from the earliest days of the written poems. Cf. *H. G.* § 341.

302. This is the only clear case in H. of the use of *μή* for *οὐ* in a 'quasi-conditional' relative clause with the indic. Cf. 143, 338, H 236, Σ 363 (*H. G.* § 359). The κῆρες, acc. to Rohde, are the demons, originally themselves ghosts,

who hover about the earth to carry off the spirits of the departing to Hades. The cult of the dead had its origin in the wish to appease this malignant troop.

303. *χθιζὰ τε καὶ πρωΐζα*: a proverbial expression, more common in the form *πρῶν τε καὶ χθές*, as in Hdt. ii. 53 μέχρι οὗ πρ. τ. κ. χθές, *until very lately*. So Ar. *Ran.* 726 and Plato. There are three leading explanations: (1) the principal verb is *ἐφάνη* (308), but the construction of the sentence is virtually forgotten in the subordinate clause *ὅτε . . . φέρουσαι* and the quasi-parentetical *ἡμεῖς . . . ὄδωρ*, and is resumed by *ἐνθα*. In this case the phrase is used to make light of the long duration of the war, 'it is as it were but yesterday, when,' etc. Or (2) *ἦν* is to be supplied after *πρωΐζα*, 'it was a day or two after the fleets had begun to assemble in Aulis.' Näg. and Aut. support this at length, comparing γ 180 τέτρατον ἡμῶν ἔην ὅτ' ἐν Ἀργεὶ νῆας εἰσας | Τυδεΐδην ἔταροι Διομήδεος ἰπποδάμοιο | ἴστασαν, φ 81 ἥν δέ μοι ἐστὶν | ἦδε δωδεκάτῃ ὅτ' ἐς Ἴλιον εἰλήλουθα. The passages they quote for the omission of *ἦν* are insufficient, for they are all in rel. or subord. clauses. (3) Lehrs, *Ar.* p. 366, takes *χθ. τε καὶ πρωΐζα* with *ἡγερ.*, transl. *vix cum Aulida advecti eramus, tum (v. 308) portentum accidit*. This is far the best; the interpretation coincides with (2), 'when the ships had been gathering but a day or two in A.' This omen cannot fail to recall the famous portent of the eagles and the hare in *Agam.* 115-20, told of the same place and time.

ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄξῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτῃ ἦν, ἥ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφοποτάτῳ ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιξάμενος πτερίνγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,

307. ῥέειν : νέειν Pap. β¹. 308. ἔνεα φάνη Mosc. 1. 309. τόν ῥ' : τὸν
 δ' PR Pap. β : τὸν+ U. || φόωσδε P¹ (φόωσδε P²) : φόωσδε D. 311. ἔνε' ἔσαν
 CGQT. 314. τετριγῶτας JPK : τετριγῶτας CT¹ : πτίζοντας Zen. 315.
 ἀμφοποτάτῳ G. || ὀδυρόμενα Pap. β¹. 316. δ' ἐλελιξάμενος Pap. β. || ἀμφια-
 χύσαν Ambr.¹ 317. τέκνα φάγε Mosc. 1.

305. Not only was this spring shewn at Aulis in Pausanias' day, but part of the plane-tree (307) was preserved as a relic in the temple of Artemis (ix. 19. 7).

308. δα-φουινός : δα- = ζα-, for δια-intensive. φουίνος, II 159, is apparently for φόνιος, *gory*, i.e. blood-red. Cf. φόνιον σ 97, φονίης M 202, φοῖνιξ. Rendel Harris (*Homeric Centones* p. 4) has called attention to the curious echo of this line in Rev. xii. 1, 3 καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ . . . καὶ ἰδοὺ δράκων μέγας πυρρός, κτλ.

311. Observe how the word τέκνα (and τέκε) is repeated so as to give a sort of human pathos to the passage. Cf. M 170, π 217, and Θ 248, II 265, P 133 (τέκος). νήπια especially emphasizes this association. Notice also the rimes, 311-3-5 and 312-4. This phenomenon, though not rare in H., is so sporadic that we have no ground for supposing it to have been in any case intentional, even if it was consciously observed.

312. ὑποπεπτηῶτες, st. πτη, as in Θ 136 καταπτήρη, the only form found beside the pf. part. (ν 98, ξ 354), other parts being supplied from the secondary stem πτη-κ (πτήσσω).

314. ἐλεεινὰ, adv. with τετριγῶτας, *cheering in piteous fashion*.

315. In the principal caesura the hiatus is 'licitus'; we do not therefore need Bentley's conj. ἀμφοποτᾶτ' ὀλοφυρομένη.

316. ἐλελιξάμενος (the original ἐλιξάμενος has survived in Pap. β, though perhaps only by a blunder; see A 530), 'coiling himself up for the spring', ἀμφιαχυῖαν an anomalous form. We have a root φαχ, strong form φηχ in φηχή, pres. stem λᾶχω = Φιλάχω. From this we may perhaps have a perf. part. without redupl. φαχῖα, like ἰδυῖα (H. G. § 23. 5). Schulze has ingeniously conj. an aor. (ἐ)φαχον to explain the numerous cases where F is neglected, reading μέγα Φάχον, ἐπὶ δὲ Φάχον, ἐπὶ Φάχον for μέγ' ἰαχον κτλ. Of this aor. ἀμφι(Φ)αχοῖσαν, read by Ambr., would be the regular participle. The scholion of Herodianos on the accent of πτερότος is characteristic: παροξυτόνως. καὶ ὁ μὲν κανὼν θέλει προπαροξυτόνως, ὡς δοῖδικος. ἀλλ' ἐπειδὴ οὕτως δοκεῖ τοῖς τῶν Ἀριστάρχου, περὶ ὁ μὲν αὐτῶι ὡς πάνυ ἀρίστῳι γραμματικῶι.

τὸν μὲν ἀΐζηλον θῆκεν θεός, ὃς περ ἔφηνε·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἄνῃ ἐγένεσθε, κάρη κομόωντες Ἀχαιοί·
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον ὀφιντέλεστον, οὗ κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαὐτ' ἔτεα πτολεμίζομεν αὖθι,

318. μᾶν: μᾶ' Vr. b. || ἀΐζηλον Ar. (v. Ludw. *ad loc.*) Ambr.¹ (ἀΐζηλος Hesych.): ἀΐζηλον Ar. *Lex.*: ἀΐζηλον Et. Mag.: ἀΐζηλον Ω: ἀΐζηλον Zen. || εἰσῆλθ' Ambr.¹ || ὥςπερ Bar. Schol. *ad T* 407. || ἔφηνε: ἔδανε Q. 319 δθ. Ar. (An. says the line was added by Zen.). 320 om. T¹. 322. δ' om. GST. || θεοπροπέων T¹ (έ in ras. T²): θεοπροπέων Pap. β¹. 324. μᾶν: μᾶν Pap. β². 325. ὀψιντέλεστον Vr. b. || δ οὐ (with hyphen) A (T.W.A.): δ οὐ (?) Q. 326. τέκν' ἔφαγε Ω (τέκνα G): τέκνα φάγε Ar. (?). 328. τοσσαὐτ': γε τοσσαὐτ' GRS: τοσσαὐτ' C¹DQT¹. || πτολεμίζομεν DU: πολεμίζομεν C¹QT¹: πολεμίζομεν JPR Lips. Vr. a.

318. ἀΐζηλον, *δτι* (sc. Ar. marked the line with the διπλὴ περιεστιγμένη, because) Ζηρόδοτος γράφει ἀρίδηλον καὶ τὸν ἐχόμενον (the next line) προσέθηκεν. τὸ γὰρ ἀρίδηλον ἄγαν ἐμφανές, ὅπερ ἀπίθανον. δ γὰρ ἐάν πλάσῃ τοῦτο ἀναιρεῖ (i.e. whatsoever a god creates, that he brings to naught again. But there seems to be some lacuna in the quotation). λέγει μέντοι γε *δτι* ὁ φῆκας αὐτὸν θεὸς καὶ ἀδηλον ἐποίησεν, Ar. It seems clear therefore that Ar. read ἀΐζηλον (or ἀΐδηλον) explaining *invisible*, and athetizing 319. ἀΐδηλος recurs several times in H., but always in the sense *destructive*, which will not suit here. The best course seems therefore to read ἀΐζηλον, as phonetically equivalent to ἀΐδηλον, but in a pass. sense, *removed from sight* (ἀΐζηλος ἀφαντος Et. Mag.). Cf. δειδῆλα in the same sense, Hesiod, fr. 136 (of Autolykos the thief) *δττι κε χερσὶ λάβησκειν, δειδῆλα πάντα τίθεσκειν*. Cic., who translates 299–330 in *Div. ii* 30. 63, took the word in the same way—

'Qui luci ediderat genitor Saturnius, idem Abdidit.'

Hirrichs suggests ἀΐδηλος = *ever visible*, *dt* = *del* as in *διτάρφενος* (Sappho), and often in Aeolic inscriptions. The sense is thus the same as with the alternative

ἀρίζηλον, and would be 'god who created him made of him an evident sign,' which is comparatively weak. (Cf. however the fate of the Phaeacian ship, v 156 *θεῖναι λίθον ἐγγύθι γαίης νηὶ τοῦ ἡκελον, ὡς θαυμάζωσιν πάντες*.)

319, rejected by Ar., was known to Cicero, *Abdidit, et duro firmavit tegmina saxo*, and Ovid *Met.* xii. 23 *Fil lapidis et serpens imagine saxum*.

320. οἷον here preceded by θαυμάζομεν shews the origin of the exclamatory use, e.g. H 455 *ὦ πόποι, ἐννοσίγαι' εὐρύσθεσές, οἷον εἶπες*, where we must supply such a suppressed thought as 'the thing is marvellous, such as you have spoken.' See *H. G.* § 267. 3. The arguments there given seem decisive against the paratactic origin of these phrases.

321. Caer, with Cicero, puts a comma at the end of 320, and regards the line as an expansion of *οἷον ἐτύχθη*, 'how the portent came in.' This, however, does not seem very Homeric; but the connexion with 322 is also unsatisfactory as the text stands. Bekker and Nauck condemn the line altogether.

325. οὗ: doubtless an error in transcription for *δθ*, an intermediate form of the gen. which has disappeared from mss. but may often be restored with

τῶι δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, ἐκκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστρῳ μέγα Πριάμοιο ἐλωμεν."
 ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θελοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἦ δὲ παισὶν ἐοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῆμὶ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὲ βουλαὶ τε γενοίατο μήδεά τ' ἀνδρῶν 340

330. τὼς Ar. ? (The scholia are contradictory. A says Ἀρίσταρχος διὰ τοῦ τ : Schol. TU give τὼς to Herod., ε' ὧς to Ar. ; the Et. Mag. and Anec. Ox. i. 234 give ε' ὧς to Herod., τόσας to Ar.) : δ' ὧς R : ε' ὧς Herod. ? Ω. || δὴ : δὲ Q. 332. αὐτοῖς H. 333. μετῆαχον Pap. β¹. 334. κονάβισσαν J : κονάβισαν Q. 335. ἐπαινέσ(ς)αντες P Pap. α (ἐπαινέ) : ἐπαιρήσαντες S. 337. ἀγοράσας Pap. β¹. 339. τε om. S. 340. δὴ : δὲ G.

confidence. So also in α 70, and cf. *ἔης* II 208. See lines 518, 731, and *H. G.* § 98.

329. τῶι: on this use of the article with numerals see *H. G.* § 260 c.

330. τὼς: cf. *Ξ* 48, σ 271, where MSS. are divided between τῶς and θ' ὧς. The word recurs only Γ 415, τ 234, but has very likely disappeared by corruption in other places: cf. on A 418.

332. The *F* of *ἐλωμεν* is very doubtful in H.; out of very many instances only one other (E 118) requires it and most reject it, though there is evidence for it from Elean inscriptions. Bentley conj. *φαλῶκη*.

335. For a participle belonging to the leading clause of a sentence, after a virtual parenthesis, we may perhaps compare A 153, where *χαλκῶι δεινῶντες* seems to belong to *ἱππεῖς δ' ἱππῆας* in 151. But the construction is very awkward.

336. *Γερήνιος* is traditionally explained as a local name from a river or town in Elis where Nestor was supposed to have been brought up when expelled for a time from Pylos. The story is attributed to Hesiod (fr. 34, 35, Rzsch), but Strabo p. 340 makes it clear that no 'Gerena' or 'Gerenia' was known to him, and that he regarded the supposed sites as fictions (cf. Paus. iii. 26. 8, who identifies the Gerenia of his

time with the Homeric Enope, I 150). The alternative which makes *γερήνιος* only a lengthened form of *γέρων* is also known to the scholia. Another explanation, *ἐντιμος*, seems to imply a der. from *γέρας*. The title is evidently so old that the real meaning of it had been lost in prehistoric times. Steph. Byz. mentions a village *Γέρην* in Lesbos, named from *Γέρην τοῦ Ποσειδῶνος*, who may have had a place in the Neleid genealogy.

337. For the long α of *ἀγοράσας* cf. *ἀπονέσθαι* 113, 288, etc., *ἀθάνατος* 306, etc., *δυναμένους* α 276, and other instances, which will be found enumerated and discussed in App. D. It is due to the ictus, and is confined to forms which would not otherwise suit the verse. *ἀγοράσμαι* occurs elsewhere in H. only in impf. and aor.

338. For *οὐ* a later writer would probably have used *μή*, but the only instance in H. of such a use of *μή* with the rel. is in line 302 (q.v.). *οὐ* shews that the claim is added as a general description of a class, while in 302 *μή* is used to make an exception to what the speaker has already said (*H. G.* § 359).

339. Cf. 286, Virgil *Aen.* iv. 426. For *ἐν πυρὶ* cf. E 215. He means of course 'all our oaths are so much useless lumber.'

σπονδαί τ' ἄκρητοι καὶ δεξιάι, ἥις ἐπέπιθμεν·
 αὐτως γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλήν
 ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλευώσ', ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,
 πρὶν Ἀργοσδ' ἵεναι, πρὶν καὶ Διὸς αἰγίοχοιο
 γνῶμεναι εἴ τε ψεύδος ὑπόσχεσις εἴ τε καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἥματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.

341. ἥις: αἰς GP. 342. γὰρ PR: γάρ β' Ω. 344. δ' ἔθ' [A]: δέ ε' Ω. ||
 ἀμειψέα P. 345. ἀργείοισιν ἀνά (pseudo-)Plut. 117. 40. 346. τούς δ' ἔα JQ. ||
 κεν: μὲν R (κεν Rm). 347. βουλευώσ' L Vr. a b A: βουλευούσ' Eust. ||
 αὐτοῖς Vr. c (Lips. *supr.*). 348. ἀργοσδ': ἄργος Pap. β'. 349. εἴ τε καί:
 ἡὲ καὶ PR. || οὐκί Ar. (not οὐχί). 351. ἐν ADPQR: ἐπ' Ω. 353. ἐναΐσιμα:
 αἰνάσιμα GR. || φήμ[ι]as Pap. β'.

341. ἄκρητοι, solemnised with un-
 mixed wine, as Δ 159. See, however,
 Γ 269, with note. Peppmüller conj.
 ἀκράντος here and in Δ; but the Homeric
 form is ἀκράντος. σπονδαί here includes
 both the literal meaning of 'libation'
 and the metaphorical 'ratification of
 agreement.' δαπαί: handclasping as the
 sign of a pledge is mentioned Z 233,
 Φ 286. It is of course familiar in later
 Greek; e.g. δεξιάς φέρειν παρά τινος, to
 bring a pledge from a man, Xen. *An.* ii.
 4. 1. ἐνάπειμεν: for the rather rare
 non-thematic plpf. see *H. G.* § 68.

344. ἀμειψέα: see Curt. *Ét.* no. 219;
 lit. 'not to be squeezed' (στέμφυλον =
 pressed olives), hence *unflinching, im-*
movable, as Γ 219.

345. ἀρχέειν: only here and E 200
 with dat., as ἀρχεν E 592, θ 107,
 ἡγεμονεύειν B 816, γ 386, etc., ἡγείσθαι
 A 71, X 101; always of 'shewing the
 way.'

346. τούσδε, if the reading were
 right, would shew that Thersites is
 aimed at, not, as some commentators
 have thought, Achilles and Patroklos,
 for it must indicate some who are
present. But we must read with P.
 Knight τοὺς δ' ἔαε (cf. on 165), and then
 the reference is clearly to Achilles and

his friends; Thersites cannot be said to
 take counsel νόσφιν Ἀχαιῶν.

347. αὐτῶν: it is hard to say whether
 this is masc. or neut. (sc. βουλευμάτων
 or the like). αὐτός is so rarely used of *things*
 in H. that the presumption is in favour
 of the former, which we must then under-
 stand to mean 'there will be no fulfilment
 on *their part*.' This clause is paren-
 thetical, ἵεναι depending on βουλευώσ'.

349. εἴ τε . . εἴ τε: cf. note on 300.
 There is no authority here for ἦ τε in the
 first clause; and we have no right nor
 need to desert the tradition and write
 ἦ τε . . ἦ τε (or ἦ) with Bekker, though
 there is no other clear case of *εἶτε* . . *εἶτε*
 in an indirect question. *εἶτε* . . *οὐκ* is
 found even in Attic in similar cases, e.g.
 ὅπως ἴδῃς | εἴτ' ἐνδον εἴτ' οὐκ ἐνδον
 Soph. *Aj.* 7, where see Jebb's note.
 In the purely hypothetical statement of
 a fact (ei with indic., here *εἰ* to be
 supplied) *ei* οὐ seems to be the original
 and more natural construction, though
 it was afterwards superseded by *ei* μή by
 force of analogy. See note on Δ 160,
 and *H. G.* §§ 316, 341. For the pre-
 dicative use of ψεύδος cf. I 115.

353. ἀστράπτων: a very natural ana-
 coluthon, the thought in the speaker's
 mind being κατένευσε Κρονίων. For the

τῷ μὴ 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 ἥς νηὸς ἐνυσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' ἐὺ μῆδεο πειθεό τ' ἄλλῳ. 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

355. πᾶρ: παρ Δr. 356. δ': ε' Pap. β'. 357. ἐθέλοι Vr. b. 361.
 οὐτι DGHJP. 362. φρήτρας τ' G: φήτρας JQ Vr. A.

sense of ἐπιθέσια (rather than ἐπὶ δεξιά, cf. ἐνδέξια) see on M 239. But Heyne rejected the line as made up from I 236; and the mention of such a vague omen is intolerably flat after the elaborate account in Odysseus' speech. When the line is omitted, Nestor also will refer to that portent.

355. ΤΙΝΑ, as though ἔκαστον, like 382, II 590, etc.

356. A much disputed line. It is highly probable that Heyne is right in regarding it as interpolated here from 590, where the explanation is comparatively simple. The χωρίζοντες of Aristarchos' time took it to mean 'Helen's searchings of heart and groanings,' and urged that this view of Helen's resistance to her abduction was peculiar to the *Il.*, while the poet of the *Od.* represented her as going willingly with Paris. Aristarchos replied, *ὅτι οὐκ ἔστιν ἐπ' αὐτῆς ὁ λόγος ἀλλ' ἐξωθεν πρόθεσιν τὴν 'περὶ' δεῖ λαβεῖν, ἢ 'περὶ Ἑλένης.'* The scholiast goes on, *καὶ ἔστιν ὁ λόγος, τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμῆσαμεν περὶ Ἑλένης παραλειπτικὸς* (fond of omitting) *γὰρ προθέσεων ἔστιν ὁ ποιητής.* Apart from the gratuitous insertion of the preposition there can be little doubt that this view is right, if the line is to be regarded as in place here at all. The sense is *all the fighting and groaning about* (caused by) *Helen* (not, of course, 'our (mental) struggles and groans' of *sympathy*, as some have taken it). Whatever excuse might be found for Helen in the guile of Aphrodite, there can be no doubt that Homer represents her as having deserted her husband voluntarily as far as the outward aspect of her action went; and she could not therefore be regarded by the Greeks as

a victim whose sufferings were to be avenged. The chief passages in *H.* are δ 145, 260, Γ 164, 399 ff., [ψ 218-24]. See also Mr. A. Lang's note to *Helen of Troy*. For the gen. compare *ἄχος ἡνίοχου*, grief for the charioteer, θ 124, etc., *ἄχος σέθεν* Δ 169, *χόλον υἱος* O 138, *πένθος παιδὸς ἀποφθιμένοιο* Σ 88, and others in *H. G.* § 147. 1. *ὀρμύματα* recurs only in 590; it evidently means the struggles of war, *ὀρμῶν* and *ὀρμύομαι* being used chiefly of the rushes of close conflict. (In the alternative expl. we should compare *ὀρμῶν*, always used of mental effort.)

357. ἐκπάγλως: cf. β 327 *ἴετα αἰνῶς*, a curious parallel to some expressions of modern slang.

359. This line is a threat, 'let him so much as touch his ship, he shall immediately be slain before the face of the rest.' (The alternative explanation, 'he will start homeward only to perish on the road sooner than the others,' is clearly inferior.)

362. This tactical counsel, like the advice to build a wall round the ships in H 327-43 (q.v.), is singularly out of place in the last year of the war; it is the first of many such didactic passages put into Nestor's mouth, and is meant at once to present him as the leading counsellor of the Greek army, and to introduce the coming Catalogue. For *φρήτρας*, *clans*, lit. *brotherhoods*, cf. I 63 *ἀφρήτρῳ*: the word does not recur in *H.*, but is only slightly disguised in the Attic *φάρτρα*, and is used by Herod. i. 125, where, as here, some mss. give the form *φήτρη*, perhaps by confusion with the Dor. *πάρτρα*. So in Attic *φάρτρα* has some support from grammarians and late authorities (see *Lex.*).

ὥς φρήτρη φρήτρηφιν ἀρήγηι, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσῃαι δ', εἰ καὶ θεσπεσίηι πόλιν οὐκ ἀλαπάξεις
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃι πολέμοιο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "ἦ μὰν αὐτ' ἄγορῃ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιςιν ἀλοῦσά τε περθομένη τε.

363. φρήτρη φρήτρηφιν JQ Vr. A. || ἀρήγει D¹PQS. 364. ἔρξης PQR Vr. a. ||
 καὶ τοι G. || πέσονται CDHPQRT Pap. β¹ Lips. Vr. b A, Eton. Mosc. 1¹. 366.
 ὅς τ' Q. || μαχέοντο Q: μαχέοντο Schol. ad A 368. 370. μὰν: μὲν G: μὲν
 Pap. k¹. || ἀγορῃ: ἀρετῇ Schol. ad B 350. 373. κε: δὲ Pap. β.

There can, however, be no doubt of the connexion with *frater*, etc. The word seems to be a relic of the patriarchal time when the family, not the tribe, was the unit.

363. φρήτρηφιν is evidently meant to be a pure dat., an unexampled use of the term. -φιν. The only alternative is to take it, with Möller, as an (ablat.) gen., cf. N 109 ἀμύνειν νηῶν, II 522 παιδὸς ἀμύνει, etc., and then write φύλων for φύλοις. But as van L. remarks, we ought to hear that the object of the arrangement is not that *clan* may help *clan*, but that *clansman* may help *clansman*. But all the military advice of which Nestor is the spokesman is strongly suggestive of Athens under Peisistratos, who claimed to be his descendant; and here we seem to have an echo of the political reorganization so supremely important in the seventh century in Attica.

365. After each ὅς we must apparently supply κ' ἔησι from the next line; ἐστὶ would almost make Nestor call in question the existence of brave men while insisting on the presence of cowards (Ameis). ΓΝΩΣΘΙ: rather γνώσε(αι), as the contraction is not Homeric. In 367 mss. all read γνώσῃαι with synizesis in place of contraction. Barnes omitted the δ' in 367, but it can hardly be dispensed with unless we omit 365-6 as a doublet of 367-8.

366. κατὰ σφέας: cf. μαχόμεν κατ' ἑμ' αὐτὸν ἐγὼ A 271, 'they will fight each tribe on their own account,' and so

every man will have a motive for ambition in the glory which will accrue to his tribe or family from success. Cf. 'Quodque praecipuum fortitudinis incitamentum est, non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiariae et propinquitates,' Tac. *Germ.* 7; 'Batavi Transrhenanique, quo discreta virtus manifestius spectaretur, sibi quaeque gens consistunt,' *Hist.* iv. 23.

367. οὐσπεσίη, a substantivized adj., like many others in H.; ἀμύροση ἀναγκαίη θεία ἰση τραφερή ὑγρή, and cases used as here adverbially, ἀντιβίην ἀπριάτην (see A 99) ἀμφιδίην (Ameis *Anh.* to a 97). There is no need to supply any ellipse. ἀλαπάξεις: fut. in potential sense (cf. Z 71, N 260), or perhaps as taking up with some slight irony Agamemnon's despairing tone, οὐ γὰρ ἐτι Τροίην ἀρῆσομεν εὐρύγυναν 141. Bekker's conj. ἀλαπάξεις is needless.

371. This formula (also Δ 288, H 132, II 97, and several times in *Od.*) gives a typical instance of the similarity between 'wishing-clauses,' followed by a paratactic clause expressing the result, and regular conditional sentences; 371-2 stand independently as a wish, as the appeal to the gods and the parallel passages shew, but by putting a comma at the end of 372 we could treat them as the protasis of a regular conditional sentence. *H. G.* § 318.

374. ὑπὸ χερσίν: this instrumental use of ὑπὸ with dat. is developed from

ἀλλά μοι αἰγλόχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα 380
 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιὼν.
 νῦν δ' ἔρχεσθ' ἐπὶ δείπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὐ μὲν τις δόρυ θηξάσθω, εὐ δ' ἀσπίδα θέσθω,
 εὐ δέ τις ἵπποισιν δείπνον δότω ὠκυπόδεσσιν,
 εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω, 385
 ὥς κε πανημέριοι στυγερῶι κρινώμεθ' Ἄρηϊ.
 οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νῦξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμῖται·

375. ζεὺς: κρατέρ' S. || ἔδωκεν: ἔσκεν Pap. β¹, Eust. 376. μετ': κατ'
 J. || ἀπρήκτας S. 377. μαχεσ(ε)άμεθ' Ω: μαχόμεσθε Ar. 378. χαλε-
 παίνων G. 383. ὠκυπόροισιν Pap. β¹. 385. ὅς τε Vr. a. || πανημέριοις
 Pap. β. 388. στήθεσφιν ACH¹PQR Vr. b c, Mosc. 1: στήθεσ(α) [DGJ][S]TU
 Pap. β, Ambr. 389. περὶ: παρὰ H. || χεῖρα: χάρ ρα U² (ρα in ras.).

the local by a transition which is quite easy in phrases like the present, where 'subjection' or 'falling prostrate' is the leading idea; in ὑπὸ δουρὶ τυπεί, ὑπὸ νόσσοι φθίσθαι (N 667), δυνει ὑπο γλυκερῶι ταρπόμεθα, the local sense almost fades away, but never quite disappears. Obs. ἀλοῦσα, aor. of the moment of capture; περσομένη, pres. of a continuing state.

376. ἀπρήκτους: fruitless, not conducing to any result; cf. Ω 524 οὐ γὰρ τις πρήξῃς πέλεται κρυεοῖο γόοιο, β 79 ἀπρήκτους δόνας.

379. μίαν, sc. βουλὴν, to be supplied from the verb; so ξ 435 τὴν ταν, supply μοῖραν from διαιμοῖρατο.

380. ἡβαιῶν occurs only in this phrase, and always at the end of a line, except i 462 ἐλθόντες δ' ἡβαιὼν ἀπὸ στείους. It would seem that some of the ancients preferred to write οὐδ' ἡβαιὼν or οὐ δὴ βαιὼν. The origin of the word and its relation to βαίω are quite uncertain.

381. συνάγωμεν Ἄρηα, committere praelium; compare Ξ 149, 448, II 764, for similar phrases.

382. οἰέσθω, not here in the later sense of 'grounding arms,' but place ready, bestow well, as I 88 τίθετο δόρυα: so

εἰ θέσθαι δπλα, to keep armour in order, Xen. Cyr. vi. 5. 3; εἰς δῆν ἐθεντο δπλα Epigram ap. Dem. 322. 6.

384. ἀμφίς: so mss.; Bentley ἀμφί, which is, however, found with gen. in H. only II 825, θ 267. Monro H. G. § 184 comp. Att. περιορῶμαι with gen. = to look round after, take thought about (Thuc. iv. 124), and also the gen. with ἀμφιμάχεσθαι II 496, etc. ἀμφίς with gen. appears elsewhere always in the sense 'aside from.'

385. κρινώμεσθα, measure ourselves; cf. the same root in de-cern-ere, cer-lamen. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So διακρινέας, part, 387; cf. 362, Γ 98, π 269 μένος κρίνεται Ἄρης, σ 264, ω 507.

387. μένος ἀνδρῶν, a periphrasis for 'brave warriors,' as μένος Ἀλκινόοιο, etc.

388. τευ virtually = ἐκόςτου, at least for purposes of translation, as in 355. We must in the next line supply τις as subject to καμῖται. This passage may be added to those in H. G. § 186, in which it is doubtful whether περὶ is prep. or adv. (= exceedingly); cf. H 289. For ἀμφιβρότη see App. B, 1, 2, 3.

ἰδρώσει δέ τευ ἵππος εὐξοον ἄρμα τιταίνων. 390
 δν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢδ' οἰωνούς."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα 395
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
 προβλήτῃ σκοπέλωι· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλωι ἔρεξε θεῶν αἰευγενετῶν, 400

391. δέ κ': δ' ἄν U Ambr. Vr. a. || ἐγὼ Vr. a. || ἐθέλοντα: πτώσωντα Aristot. *Εἰλ. N.* iii. 11. 393. ἢδ': οὐδ' Q. 395. κινήσει CHPRQT. 396. τὸν δ': ὅν γ' G. 397. γένωνται Ar. Ω: τινὲς γένονται Did. 398. ἀνστάντες Ar. Ω: ἀσπάντες others. || ὀρέοντο: ὀρώοντο C: ὀρόοντο Cant. || κεδασθέντες Q. || κατὰ: ἐπὶ Eust. 400. ἔρεξε Vr. b.

391. νοήσω: in sense 'perceive' νοεῖν takes a partic.; 'to think over,' 'remember,' an infin. E 665, λ 62, etc.

393. ἄρκιον, 'there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds,' Buttm. *Lex.* pp. 163-4, comparing O 502 νῦν ἄρκιον ἢ ἀπολέσθαι | ἢ σαωθῆναι. He deduces this sense from the verb ἀρκεῖν, through the sense 'sufficient,' 'able to help,' and thence 'that on which one can rely.' So K 304 μῶθος δέ οἱ ἄρκιος ἔσται, *his reward shall be certain* (see, however, note there). The passage of course means 'he shall certainly be slain and left unburied.'

394. On ὥς ὅτε without a finite verb see L. Lange *El* pp. 134, 234, where it is compared with the similar use of ὥς *el* in similes. He argues that there is no need to supply any ellipse; the ὅτε is really indef., 'as on a time,' and is, strictly speaking, superfluous. It seems more likely, however, that there is an unconscious ellipse; see *M.* and *T.* § 475. The construction recurs A 462, M 132, N 471, 571, O 362, 679, Π 406, Σ 219, Ψ 712, ε 281, λ 368, τ 494. For the simile itself cf. 144 and 209.

397. ἀνέμους: for this use of the gen. cf. ν 99 ἀνέμων δυσσέων μέγα κύμα, A 305 νέφεα ἀργεσῶο Νότοιο, and ι 411 νοῦσον Διός, *a sickness sent from Zeus*. γένωνται: sc. ἀνεμοὶ (but Ar. thought κύματα, and some actually wrote γένηται).

400. ἔρεξε: the F is neglected as in T 150 ἄρεκτον, Ψ 570 ἔρεξας, ω 458 ἔρεζον.

From here eleven consecutive lines have the trochaic caesura, which is commoner than the penthemimeral in H. (about 54·5 per cent of the lines have it in *Il.* and 58 per cent in *Od.*, see Van L. *Ench.* p. 14 note), and was perhaps originally invariable. For the genesis of the Homeric hexameter reference may be made to a very interesting paper by F. A. Allen of Cincinnati, in Kuhn's *Ztsch.* xxiv. 558 (1879), where it and the Saturnian verse, as well as the typical old German measure, are traced back to a common origin still found as a metre in the Zend-Avesta. Another view is taken by Usener, *Allgriechischer Versbau*. He takes the original form of the hexameter to have been a couplet of which the second half had an anacrusis, long or short—

| — ∞ | — ∞ | — ∪ ||
 ∪ | — ∞ | — ∞ | — ∪ ||

and of this doubtful length he holds that traces still remain in numerous cases of 'neglect of F' and other irregularities after the trochaic caesura. But the evidence is not decisive enough to raise this above the level of an attractive hypothesis; and it gives no explanation of the importance of the bucolic diaeresis.

εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίοια πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δῶυ καὶ Τυδέος υἱόν,
 ἔκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὥς ἐπονείτο.
 βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαϊνεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηλοῖο θύρετρα, 415

406. δύο PQR. 407. δ' om. D. || αὐθ' C. 408. οἱ: γε G. 409. Sus-
 pected acc. to Ath. p. 177. 412. ἐν τισι γέγραπται καὶ πάτερ Ἰθυσεν μεδάων
 <κύδιστε μέγιστε> An. 415. πρῆσαι: ἐν ταῖς πλείσταις διὰ τοῦ λ [i.e. πλῆσαι],
 καὶ αἱ Ἀριστάρχου Did. || θύρετρα: μέλαθρα Pap. β¹.

409. ἀδελφεός is the only Homeric form (cf. E 21); so δένδρεον, never δένδρον (cf. however on Γ 152).

410. περιστήσαντο, so all mss. But the aor. mid. is always transitive in H. (see A 480, β 431, etc.). Σ 533, ι 54 (στησάμενοι δ' ἐμάχοντο μάχην) are ambiguous, but no doubt are also trans., as Herod. also says στήσασθαι πολέμους. Hence Bekker conj. περιστήσαν τε, followed by most edd.; so also in μ 356, cf. Δ 532. But possibly the word may have some old ritual significance now lost to us. οὐλοχύτας, A 449.

412. κελαϊνεφές, apparently for κελαϊνορεφής, god of the black cloud. The epithet is also applied to blood, dusky, the significance of the second element having been weakened—a phenomenon familiar in the Tragedians but very rare in H.

413. ἐπὶ, 'that the sun set not upon us,' a pregnant expression which is virtually an anticipation of the ἐπὶ immediately following, and may be compared with Eph. iv. 26 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. See also Θ 487 Τρωσὶν μὲν ῥ' ἀκούουσιν ἔδω φάος. Some have, without necessity, conj. ἐρ' or γ' in place of ἐπ': La R. thinks that the word was inserted when it was forgotten

that πρὶν was originally long by nature (Cretan πρεῖν, Brugm. Gr. ii. p. 406). For μή with infin. expressing a prayer see H. G. § 361. μή appears fundamentally to express the idea 'away with the thought that,' 'let us not suppose that,' and may thus be properly used with the infin. without the need of supplying any ellipse of ὅς or the like. Cf. Γ 285, H 179, ρ 354, where the infin. expressing the mere thought indicates, by the form of interjectional utterance, a strong wish; and also the use of the infin. as an imper. The idiom is common in later Gk., e.g. Aisch. Sept. 253 ὦ θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, and other instances in M. and T. § 785. (It is virtually a case of the use of μὴ without a finite verb, such as we find in A 295 and δε μὴ = 'except'; see Lange EI p. 162 (468), where the key to the question is given.)

415. πυρός: for this use of gen. see H. G. § 151 e, where it is classed as a 'quasi-partitive' use, as though the idea of material used implied a stock drawn upon; so H 410 πυρὸς μελίσσόμεν, Z 331 πυρὸς θέρηται. πρῆσαι, A 481. δάϊος with πῦρ, in the lit. sense blazing, conn. with δαῖω: so Θ 217 πῦρ κήλεον (καίω). See note on I 674.

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῶι ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
πρηνέες ἐν κονίησιν ὁδὰξ λαζοῖατο γαῖαν."

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὀφείλιν. 420
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
αὔευνσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἄρ' σχίξῃσιν ἀφύλλοισιν κατέκαιον 425
σπλάγχχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς εἰσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ·
"Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δὴ ταῦτα λεγόμεθα, μηδ' ἔτι δηρὸν 435

416. δάϊξον H. 419. ἐπεκράαινε Pap. α: ἐπεκράαινε Pap. β: ἐπεκράαινε
Ω. 420. ὃ γε: ὃ δε Q. || πόνον: φόνον Et. Gud. || ἀμέγαρτον: ἀλίσκτον
Ar. 421. προβάλοντο: ἀνέλοντο GS (cf. A 449). 422. αὔευνσαν AG:
σὺ ἔρυσαν Ω: ἀνέρυσαν J (cf. A 459). || ἔδησαν Q. 423. τε: δὲ Pap. β¹. ||
κνίσῃ(ι) CDPQR. 425. ἀφύλλῃσι Q. || κατέκαιον J. 426. σπλάγχχνα P. || ἐμ-
πεύραντες G Eust. 427. μῆρα (Ptol. μῆρε) κάμ καὶ σπλάγχχνα πάσαντο Ar.
(cf. A 464) || σπλάγχχ' P. 433. τοῖα δὲ S. 435. δὴ ταῦτα Zen.: θνεαυτα
Pap. β¹: θῆτ' αὖτοι CP¹R: θῆε' αὖτοι Ar. Ω (Pap. β²): θῆ μῦν αὖτοι Kallistratos:
δὴ αὖτοι others. || μινδὲ (μὴ δέ) τι AHJQST.

417. ῥωγαλέον, proleptic; as II 841
αἰματόεσσα. But αἰσαλέον, 415, seems to
be a standing epithet of the hall; see
x 239.

419. The correct form ἐπεκράαινε is
preserved here by the papyri, and in
E 508 by P. κραάλω is a mere figment,
a supposed case of 'Epic diectasis'; cf.
ἀκραάντου, κεκράανται. κραάλω and κραάλω
are related as κράτ- and κράτ-, head; cf.
ὄνοματ-: ὀνομαίνω (van L. *Ench.* p. 494).

420. Ar. read ἀλλαστον as a λέξις
ἐμφαντικωτέρα, but the *litotes* in ἀμέγαρ-
τον is thoroughly Homeric, cf. λ 400.
Hentze points out that elsewhere a god
either accepts the sacrifice and fulfils the
prayer, or refuses both. That Zeus
should accept the one and deny the

other shows that he is deliberately de-
ceiving Agamemnon.

421-4 = A 458-61; 427-32 = A 464-
69.

426. Ἥφαιστοιο = πυρός, as Ἀμφιτρίτῃ
= θάλασσα μ 97, Ἀφροδίτῃ = εὐνή χ 444,
Ἄρης = πόλεμος *passim*. Cf. I 468
φλογὸς Ἥφ.

435. The reading of Zen. given in the
text is the only one consistent with
Homeric usage; cf. N 275, 292, T 244,
etc. Ar. explained the vulg. δῆθ' αὖθι
thus: θνεὰ πολὺν χρόνον, αὖθι αὐτοῦ,
λεγόμεσα συναθροισόμεθα, 'let us not
now long remain gathered here,' which
is unsatisfactory enough, though it takes
account of the fact that λέγεσθαι is never
used absolutely in H. = *to converse*. The

G

ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα." 440

ὧς ἔφατ', οὐδ' ἀπίθηνεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λυγυφθόγγοισι κέλευσε
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θύνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,

436. ἔπταλίζει Ar. Aph. Ap. Rhod. A: ἔπταλίζει Ω (supr. αἱ L): ἔπταλίζει Vt. a. 440. ἀγείρομεν PRT. 442. κέλευσε GQ Vt. b¹. 444. κάρυσσον S: ἐκάρυσσαν Q. 447. ἀγέρων Ar. Aph.: ἀγέρω τ' PR. 448. ἠερέοντο Zen. GHJQRST and A supr. (T.W.A.).

difficulty in the text, which led to the alteration and this strained interpretation, is obvious; how can Nestor talk about 'continuing this conversation'—for this the words must mean—when no conversation has been mentioned? Epic practice forbids us to understand it of the conversation 'which had naturally taken place at the table, though the poet does not mention it' (Buttmann). And though it is true that *μηκέτι* does not necessarily imply that the conversation has begun (Gildersleeve in *A.J.P.* vii. p. 271), yet *ταῦτα* clearly does so. The key to the whole crux is to be found in the fact, which seems obvious when pointed out, that the words of Nestor here really belong to his former speech, in place of 362–8, which are condemned on so many grounds, and that they have been displaced to make room for that awkward interpolation. The only question is whether we should simply replace 436–40 after 361, omitting the formal 434 and making some little alteration in 441, so that it may follow directly on 432, or whether 362–433 are not an interpolation altogether. Either alternative seems admissible.

447. For the aegis see also Δ 167, E 738, O 308, P 593; it clearly symbolizes the storm-cloud, and as such belongs properly to Zeus; Apollo wields it O 318, 361, Ω 20; Athene here, E 738, Σ 204, Φ 400. It is no doubt rightly

explained by Reichel (*Hom. Waffen*, p. 69) as a *λαοσφόριον* or skin with the hair left on, whence the epithet *ἀμφιδάσεια*, O 309, *covered with hair*. This skin shield is the primitive form, superseded in Homer for the heroes by the solid shield overlaid with metal, but still carried by the common folk. But from its antiquity it remains as the divine armour. There is no ground for supposing it to have been of metal, except that it is made by Hephaistos the smith in O 309. But the smith in his capacity of armourer may well have undertaken leather as well as metal work, and the mention of the golden tassels here and elsewhere in any case gives a reason for the intervention of the metal-worker. The *θύσανοι* are presumably a fringe with pendants, serving at once to adorn the edge, where the hair alone would make it look ragged, and to protect it where it was most liable to wear. So a belt is finished off with tassels in Ξ 181. These pendants developed later, under the influence of the Gorgoneion, into the snakes of Athene's aegis in classical art. ἀγέρων and ἀθανάτην being co-ordinated by τε are epeexegetic of ἐρίτιμον.

448. ἠερέονται: so Ar.; Zenod. *-οντα*. The present is quite in place in describing the immortal gear of the gods; see a striking instance in E 726–8 compared with 729.

πάντες ἐνπλεκέες, ἐκατόμβιοις δὲ ἕκαστος·
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσα ἱέναι· ἐν δὲ σθένος ὤρσεν ἐκάστωι
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.
 ἥτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγῇ,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.
 τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,

451. ἐκάστου (pseudo-)Plut. 136. 41. 452. κραδίη CGPQRT. || ἄλληκτον
 CDGHJPQRU. 454. γλαφυροῖς Q. 456. κορυφῇ G: κορυφῇ Q: κορυ-
 φαῖς Par. d: ἐκ κορυφῆς Vr. a. || φαίνεται P. 457. τῶνδ' Vr. a. 458. παμ-
 φανόωσα H. || ἴκε H. 460. δολυχοδείρων Q. 461. Ἀσίῳ Ar. Ptol. Ask.
 Herod. Q: Ἀσίῳ CG. 462. πέτονται (pseudo-)Plut. 14. 38. || ἀγαλλόμενα
 Ar. AGHRS (*supr.* α) Harl. a, Eton.¹ Vr. b c A: ἀγαλλόμενα CDJPQTU:
 ἀγαλλόμενα Pap. β: μενά (sic) A^m (T.W.A.).

450. παμφάσσουσα, *dazzling*, here and E 803 only, perhaps by intensive reduplication from a secondary form of root φα-, φαν- (cf. *πιφάσκω*).

451. ὀτρύνουσα, clearly not by words, but by her invisible presence and the supernatural power of the aegis.

455-83. The accumulation of similes has given much offence to critics, and most edd. reject one or more. But each is vivid and Homeric, and refers to a particularly striking point in the aspect of the Greek host, the gleam of their weapons (455-8), the clamour of their advance (459-66), their countless number (467-8), their multitudinous unrest (469-73). Then follow two describing the leaders in general and Agamemnon in particular. The effect is that of a majestic prologue, and would be greatly enhanced if the direct action of the poem followed on immediately, and were not interrupted by the Catalogue. The mention of the Trojans in 472 particularly requires that the two armies should be actually face to face. αἰδηλον, lit. 'making invisible,' ἀφανίζων, i.e. *destroying*; cf. note on 318.

456. For this use of ἔκαστος, where we say 'to a distance,' see II 634. Observe

the characteristic use of δέ τε in similes (456 and 463) to introduce an additional touch, often, but not always, containing the *tertium comparationis*.

461. Ἀσίῳ: so Ar., who regarded it as the gen. of a proper name Ἀσία (for Ἀσίῳ), said to have been a king of Lydia. So Herod. iv. 45 καὶ τούτου μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοί, φάμενοι ἐπὶ Ἀσίῳ τοῦ Κόττος τοῦ Μάνεω κεκληῆσθαι τὴν Ἀσίαν. Virgil, on the other hand, clearly read Ἀσίῳ:

varias pelagi volucres, et quae Asia
 circum
 Duleibis in stagnis rimantur prata Caystri.—
Georg. i. 383.

Ceu quondam nive liquida inter nubila cynci
 Cum sese e pastu referunt et longa canoros
 Dant per colla modos, sonat amnis et Asia
 longe
 Pulsa palus.—*Aen.* vii. 699.

This is the only passage in the *Iliad* indicating knowledge in detail of any part of the coast of Asia Minor beyond the Troad.

462. ἀγαλλόμενα, perhaps here in the primitive sense (root γαλ *to shine*), 'preening themselves.' The variant ἀγαλλόμεναι would be perfectly good Greek but for the masc. προκαλιζόντων

κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών,
 ὥς 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, ὅσά τε φύλλα καὶ ἄνθεα γίνεταί ὥρη.
 ἥτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἷ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.
 τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶι μιγέωσιν, 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμήνῃνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελὸς Διὶ τερπικεράνῳι,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἥτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480

463. λειμών: *raia* *ap.* Did. (Ar. objected that the final short syllable weakened the sound of the line; Schol. T.) 465. προχέοντο R (*supr.* ο). ||
 καμάνδριον GJLT (*post ras.*) Harl. a¹, Lips. 466. κονάβιζε S. 467. ἔσταν
 Pap. β¹. || σκαμανδρίῳ C (*post ras.*) GPQT (*post ras.*) Harl. a¹, Lips. 468. φύλλα
 H. || γίνεταί ὥρη A^m (T.W.A.). || ὥρη: γρ. ἦρι L (*man. rec.*). 469. μυῖων
 P¹T¹U. 470. ἡλάσκουσιν: ἡλάσκονται Pap. β. 471. ὅτε τε: ὅτε δὲ Pap.
 β: γε ὅτε G: τε *om.* HR. 475. διακρίνωσιν GJ: διακρινέσασιν
 PRU. 476. τοὺς γ' G. 477. υσμήνην Pap. α. 479. ἄρει τε Harl. a.

in the next line. ποτῶνται: πέτονται van L.

463. προκαθίζοντων, a pregnant expression, 'keep settling ever forwards'; the whole body moves forward by the continual advance of single birds who keep settling in front of the rest. σμαραγεῖ may here, as in the two other passages where it occurs (210, Φ 199), be taken to refer either to bright light or loud noise, but the latter is generally adopted, and suits the simile best.

465. ὑπὸ must go with ποδῶν, the gen. indicating a transition from the local to the causal meaning of the preposition. Cf. Ξ 285 ποδῶν ὑπο with T 363 ὑπὸ ποσσίν.

469. ἀδινάων, *buzzy*. See on 87. The simile indicates both the multitude of the Greeks and their restless eagerness for their object; cf. II 641-3, where line

471 also recurs. Homer has another striking simile of the fly in P 570.

471. It has been noted that this simile implies that only sheep's and goats' milk was used in Homeric, as in modern Greece, cattle being employed as beasts of draught; and further, that the milk was obtained only in the spring, the natural breeding-time of wild animals, instead of all the year round by an artificial stimulating life. *om* was *om.* by Bentley because of the F of *ἔαρ*: so *ε* 485 ὥρη χειμερῇ.

474. πλατέα, because of the wide spaces over which they range.

479. ζώνην, the waist. Except in A 234, the word is elsewhere used only of a woman's girdle.

480. ἔπλετο: for this use of the aor. in similes as virtually a present cf. H 4, etc.; and for βοὺς ταῦρος cf. σὺς κάπρος. *ἱρὴ κίρκος* (ν 86), *ὄρνιθες αἰγυπιοί* (H 59).

ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
τοῖον ἄρ' Ἀτρεΐδην θήκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
ὑμεῖς γὰρ θεαὶ ἐστε πάρεστε τε ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἰ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἴην,
φωνὴ δ' ἄρρηκτος, χάλκεον δὲ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἄρχους αὖ νηῶν ἐρέω νῆάς τε προπάσας.

481. ἀγρομένησι CGH²Q. 482. ἄρ': δ' H. 483. ἐκπρεπέ S (*supr.* α).
484. γρ. καὶ ἐκπρεπε ἀπὸ τοῦ ἐνίσπετε Schol. T. || δλύμπια δώματ' ἔχουσαι:
δλύμπιαδὲς βασύκολλοι Zen. 485. πάρεστε καὶ ἴστε G: παρήστε τινὲς An.
487. Placed before 485 in HJ (the same order indicated by letters in Ven. B): σμ.
C. 489. εἴην: ἦεν Cram. *An. Ox.* iv. 318. 490. φωνή τ' Bekk. *An.* 771.
21. || ἄρρηκτος PQR. 493. ἀρχούς γὰρ αὖ Q.

483. It would hardly be possible in Homeric language to join πολλοῖσι with ἡρώεσσιν: rather 'pre-eminent in the multitude and excellent amid warriors.'

484. ἔσπετε: either a redupl. aor. for σέ-σπ-ετε, or more probably for ἐν-σπ-ετε (which some read, v. *supra*), root σπ = *sek*, our *say*. The pres. ἔννεπε = ἔννεπε, Lat. *insece* (*virum mihi, Camena, insece versutum* is Liv. Andr.'s translation of a 1 ἀνδρά μοι ἔννεπε, Μοῦσα). The other aor. forms all take the full form of the prep. ἐνι-σπ-εῖν, etc. Observe the rime μοῦσαι—ἔχουσαι. πάρεστε, either 'are present at all that happens,' or 'stand at the poet's side.' The Muses are particularly appropriate in such a place as this, for they are goddesses of Memory (Μοῖσα = Μορτја, root *men*; see *Crit. Ez.* no. 429), though the legend which made them daughters of Mnemosyne is post-Homeric. Cf. Virg. *Aen.* vii. 641.

488. For ἔν with aor. subj. as apodosis to a clause containing *ei* with opt. cf. A 386, and the equivalent fut. indic. ἐσσεῖται with *ὅτε μὴ ἐμβάλοι*, N 317 (so I 388, and other instances in *M. and T.* § 499). Possibly μυθήσομαι is fut. indic., and ὀνομήνω is independent of ἄν, as in A 262 οὐδέ ἴδωμαι. ἄν here seems to enforce the contrast, see *H. G.* § 276 b. Virgil imitates the passage, *G.* ii. 42, *Aen.* vi. 625.

490. ἦτορ, Lat. *animus*, primarily of vitality, as here; then, as most commonly, of the passions. Though the word probably comes from *āw* to breathe, it would be quite against all Homeric use to understand it, as some commentators have done, of the lungs.

492. μνησαίατο, made mention of, as δ 118, ο 400. προπάσας, all from end to end; so πρόπαν ἡμαρ, etc.

Βοιωτία ἢ κατάλογος νεῶν.

THE CATALOGUE OF THE SHIPS, as modern critics have almost unanimously recognized, was not composed for its present place, but has been adapted to it. The phraseology throughout suggests a description of the assembling of the host in Aulis, such as Apollonios Rhodios gives at the opening of the *Argonautica*, rather than a review of the army before Troy. Expressions such as *ἀγε νῆας, νῆες ἐστιχόμεντο*, are out of place when used of ships which have for ten years been drawn up on land. When circumstances have changed, as with Achilles, Philoktetes, Protesilaos, the adaptation to the *Iliad* is made in the most superficial manner. Moreover, the Catalogue does not agree with the *Iliad* in the names of heroes and tribes. Not merely do many tribes, cities, and heroes named in the Catalogue not reappear in the *Iliad*, while cities named in the *Iliad* (e.g. the whole list of I 150-52) are not mentioned in the Catalogue; but the whole perspective of the Catalogue is entirely different from that of the *Iliad*. Here Boiotia takes the first place, both in order and in the number of cities named; elsewhere it hardly receives a passing notice. The Arkadians, never named again, here bring the large contingent of sixty ships; and so with many other cases. But it has been pointed out by Niese that all the heroes named in the Catalogue played their parts in other portions of the Epic Cycle. The conclusion is that the Catalogue originally formed an introduction to the whole Cycle, and was composed for that portion of it which, as worked up into a separate poem, was called the *Kypria*, and related the beginning of the Tale of Troy, and the mustering of the fleet at Aulis.

Another point essential to observe is that in the Catalogue alone the localization of the heroes is consistently carried out. Elsewhere in the *Iliad* they are heroes of Greece at large, not of particular towns, save as rare exceptions, notably Odysseus and Idomeneus. Agamemnon himself is only three times brought into connexion with Mykenai (H 180, I 44, A 46), Aias once with Salamis (H 199). Diomedes never has a kingdom at all, but is called an Aitolian, who has had to flee from his home. The whole Catalogue contains an appropriation to the different Greek states of the heroes of Troy. This can hardly have been founded on old local tradition; for it is noteworthy that few Trojan warriors received local honours in Greece proper; Diomedes was worshipped in the cities of Italy, Achilles on the shores of the Black Sea. It would seem, therefore, that the partitioning was not carried out till after the early days of colonization.

Moreover, it is clear that considerable difficulty was felt in the apportionment. Though Agamemnon is 'king of all Argos and many isles,' the realm of Diomedes is carved out of his kingdom of Argos and contains the chief island. Achilles receives only three towns, one of which (Trachis) is in Lokris, and should therefore belong to the Lokrian Aias; another (Alos) is in the very middle of the towns ascribed to Protesilaos. The Phthians are followers of Philoktetes and Protesilaos, not of Achilles, in N 686-99; cf. B 695, 704, 727. So the towns given to Eurypylos (734 ff.) lie in the midst of those of Eumelos; indeed, as Strabo notes with astonishment, the Fountain Hyperia given to Eurypylos lies inside the town of Pherai which belongs to Eumelos. Philoktetes has the towns in Magnesia, but the Magnetes, who are expressly located in the same district, come separately under Prothoos. So again the towns given to the Lapith Polyipoites are all Perrhaibian, but the Perrhaibians appear separately under the leadership of Gouneus. All these difficulties, it will be seen, occur in Thessaly; the rest of Greece is at least not discordant with itself, though the name and city of Eurytos of Oichalia are transferred bodily from Thessaly to the Peloponnesos. So far as the Catalogue goes,

therefore, appearances are decidedly against the theory which has lately found much support, that all the heroes of the *Iliad* were originally Thessalian, and had been only at a later date spread over all Greece; it seems that it was precisely in Thessaly that there was least clear local tradition.

It is impossible to discuss here the historical questions raised by all these perplexities. It must be sufficient to point out that on the whole the author of the Catalogue studiously preserves an ante-Dorian standpoint. It is only in one or two slight indications that he betrays any knowledge of the change brought about in Greece by the Dorian invasion. The clearest of these is the presence of the Herakleid Tlepolemos in Rhodes, with the characteristic three-fold division of his people. And Thucydides long ago pointed out the difficulty caused by the presence of the Boiotians in Boiotia; for according to the legend they settled there only twenty years before the Dorian invasion, and sixty years after the fall of Troy. He concludes that an *ἀποδοσμός* must have come in advance of the main body, and taken part in the Trojan war.

It seems hopeless with our present means to give even an approximate date for the composition of the Catalogue. There can be little doubt that some of the material at least is old, though in its present form it must have been worked over at a late date. For the unmistakable traces of Athenian influence see the *Prolegomena*.

The canonical position held by the Catalogue in Greece in matters of inter-state law is best illustrated by the famous story alluded to by Aristotle (*Rhet.* xv.), that the possession of Salamis was disputed between Athens and Megara, and after a war was referred to the arbitration of Sparta. The Athenians urged in their pleadings the evidence of B 557-8 (οἱ μὲν οὖν πολλοὶ τῷ Σόλωνι συναγωνίσασθαι λέγουσι τὴν Ὀμήρου δόξαν· ἐμβαλόντα γὰρ αὐτὸν ἔπος εἰς νεῶν κατάλογον ἐπὶ τῆς δίκης ἀναγνῶναι· *Alas* δέ κτλ., Plut. *Solon* x. 2). Schol. B adds other instances, saying that Abydos gained Sestos from Athens by quoting l. 836, that Miletos gained Mykalessos from Priene by the aid of 868, and that Homer 'presented Kalydon to the Aitolians, in a dispute with the Aioliens, by mentioning it in the Aitolian Catalogue' (640). There seems to be no independent confirmation of any of these stories, however.

It will be seen that the Catalogue is arranged on a sort of concentric system, the enumeration passing from Boiotia NW. to Phokis, then E. to Euboeia, S. to Attica, W. through the islands to Mykene and Sparta, Pylos, Arkadia, Elis, and the Western Islands and Aitolia. Then a fresh start is made with Crete, and a round is taken by Rhodes and the Sporades (no mention being made of the Cyclades) to Thessaly, which ends the list.

Βοιωτία ἢ κατάλογος νεῶν.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ἑτρήν ἐνέμοντο καὶ Αὐλίδα πετρήεσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἑτεωνόν,
 Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἑλεῶν εἶχον ἦδ' Ἑλλήν καὶ Πετεῶνα, 500
 Ὠκαλέην Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἐνκτίμενον πτολίεθρον, 505
 Ὀρχηστὸν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν

494-877 *om.* DTU Pap. β (506-877 added in *U* by later hand). 496. οἳ εὐρίην
 πινές Schol. A (v. Ludw.). 497. πολύκνημιον: πολύκρημιον Bekk. *Δη.*
 865, 25. 498. θέσπειαν P. || εὐρύχωρον GHJP. 500. εἶχον: ἔδουν P. ||
 ἄλην J (γρ. ὕλην). 502. θίσβην: μέσβην Zen.: εἰσβην P. 503. ποιήεντ'
 Ἀλάρτον PR. 505. ὑπὸ εἰσβας CJPR Strabo (and of πλείους Eust.). 506.
 ἄλσος: ἄστυ Schol. Ap. Rhod. iii. 1242. 507. ἄρνην: ἔσκρην Zen.: ἐνια
 τάρνην *ap.* Strabo, p. 413.

496. The available information about the following towns will be found in Frazer's *Pausanias* vol. v., viz.: Hyria p. 68, Aulis 72, Skolos 21, Thespeia 140, Mykalessos 66, Harma 62, Erythrai 2, Eleon 65, Kopai 131, Thisbe 162, Koroneia 170, Haliartos 164, Plataia 8, Glisas 60, Onchestos 139, Arne 208, Mideia 567, Anthedon 92, Aspledon 196, Orchomenos 180.

502. πολυτρήρωνα: Chandler was led to the discovery of the ruins of Thisbe (near the coast of the Corinthian gulf) by the number of pigeons which haunted them, as they do to this day (Frazer v. p. 162).

505. Ὑποθήβας, apparently meant for a lower Thebes in the plain, an offshoot from the great city which we are to regard as still lying waste after its destruction by the Epigoni.

506. For the grove of Poseidon at Onchestos, and the curious customs connected with it, see *Hymn. Apoll.* 230, and Allen *J.H.S.* xvii. p. 247.

507. No Arne was known in Boiotia in historical times, the only known Arne being in Thessaly. Strabo takes this to be the prehistoric name of Ptoon, Pausanias of Chaironeia (Frazer v. p. 208). Zen. read Ἀσκρην, but Ar. objected that Hesiod's birthplace, χεῖμα

Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαίνουν. 510

οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρῃος,
οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀξεΐδαο,
παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβάσα,
Ἄρῃι κρατερῶι· ὁ δέ οἱ παρελέξατο λάθρηι· 515
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώντο.

αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν
Κρίσαν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα, 520
οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφεέμενοντο,
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔβαιον,
οἳ τε Λίλαιαν ἔχαν πηγῆς ἐπὶ Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
οἳ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες, 525
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

508. ΝΙΣΑΝ : ΝΙΣΣΑΝ HPS : Ἰσόν, κρεῦσάν, νουσάν, φαρὰς τε zaséas ap. Strabo.
511. ἀσπληδόνην ἔβαιον CGJQU Eton. Mosc. 1, Vr. b (-πλήδων'). 512. ΤΩΝ :
τῶνδ' Cant. 516. τοῖς Ar. Ω : τῶν A (surp. οἱς) HPRSU. || τριάκοντα G.
517. φωκίῳων and φωκείων Ar. διχῶς : φωκίῳων H (surp. αἱ over ἡ). 518.
υἱὲς GS. || αἰβολίδαο J (post ras., γρ. ναυβολίδαο Jm) : ναυολίδαο Bar. 520.
κρίσαν P (second c inserted) QS Eust. || δαυλίδα : τινὲς ἀνακρίδα Schol. Soph.
O. T. 733. || πανοπήα : πανοπέων (!) Zen., ἀμετρον ποιῶν τὸν στίχον (An.). 521.
τινὲς ἀνεμώλειαν Strabo. 522. ἔρ R. || κηφισοῖον PQU. || ἔβαινον L (P¹ ? corr.
to ἔβαιον). 523. πηγῆς G. || κηφισοῖο PQU Strabo. 524. δ' om. P. ||
τεσσαράκοντα A : τετταράκοντα L. 525. ἔστασαν CP (corr. from ἔστασαν) S :
ἔσαν R.

κακή, θέρει ἀργαλή, could not be called
πολυστάφυλος. The Thessalian Arne was
the original home of the Boiotians, acc.
to Thuc. i. 12.

508. ἐσχατόωσαν, as lying on the
Euboic sea. No Nisa in Boiotia was
known in the classical period; hence the
conjectures recorded by Strabo. The
name suggests Nisaia, the port of
Megara; this territory, not named
elsewhere in the Catalogue, may once
have belonged to Boiotia. Cf. Paus.
i. 39. 5 τῇ πόλει Μέγαρα ὄνομα γενέσθαι,
πρότερον Νίσαι καλουμένη.

511. The territory of the Minyai was
afterwards part of Boiotia. For Orcho-
menos see I 381. The local name was

Ἐρχομενός: cf. note on 605. Ares was
the tribal god of the great tribe of the
Mynai, and hence the two chiefs claim
descent from him.

514. αἰδοίῃ, there was no dishonour in
the love of a god. ὑπερ. εἰσαν. goes with
τέκε in the sense conceived; as 742.
Compare II 184.

518. Ἰφίτου: read Ἰφίτῳ by a certain
restoration; the second syllable of the
name is short, see P 306. For this
form of the gen. see H. G. § 98, and for
lengthening of the short vowel before
initial μ, § 371.

519. Kyparissos, acc. to Paus. x. 36.
5 the later Antikyra. Pytho is of course
Delphi. For Krisa see Frazer Paus.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθάρηξ,
 ἐγγεῖναι δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοῦς· 530
 οἱ Κύνον τ' ἐνέμοντ' Ὀπλέοντά τε Καλλίαρὸν τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῶι δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Ἐυβοίης. 535
 οἳ δ' Ἐύβοιαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλλον Δίου τ' αἰπὺν πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἡδ' οἳ Στύρα ναιετάεσκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ ὄξος Ἀρῆος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῶι δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,

527. δῖλος Ar. Ω: δ' ἴλος Zen. G. 528 (i.e. 528-30) δθ. Zen. 529-30
 δθ. Ar. 529. μένων H. || λινοθήραξ CGQ. 530. πανέλληνας: ἀμ'
 Ἑλλήνας Schol. Thuc. i. 3. 531. κύνον L. || οἳ τε κύνον ἐν. G. 532. βασιάν
 Zen. GPR Vr. b, Mosc. 1, Laud.: cβασιάν C Eton. 534. τῶι: τῶν G. 535.
 πέρην: πόλιν Q: πέραν G. 536-7. οἳ δ' εὐβοίαν ἔχον καὶ χαλκίδα τ'
 ἀρετρίαν τε Strabo. 537. χαλκιδ' ἐρέτριαν τε Steph. Byz. || τ' ἰστίαιαν Δ (ο
 ἰστίαιαν A^m, T.W.A.). 538. κάρυστον PQR. 539. ναιετάεσκον QR:
 ναιετάσκον Ω. 540. τῶν δ' GQ. || αὖ G. 542. τῶι: τῶν J.

v. p. 459, Daulis 222, Panopeus 216, Hyampolis 442, Lilaia 410.

528-30 were rejected partly on account of the obvious tautology, partly because of the word Πανέλληνας, which implies the later extension of the name of the Thessalian Ἕλληνες to all the Greeks. Λινοθήραξ, which recurs in 830, seems to mean 'wearing a linen chiton instead of a breastplate.' Paus. saw such linen 'breastplates' at Olympia (vi. 19. 7) and elsewhere (i. 21. 7, with Frazer's note); cf. Alkaios, fr. 15. 5. Iphikrates armed the Athenians with linen instead of metal breastplates to make them more rapid in movement; and this agrees with the character of light infantry and bowmen which is attributed to the Lokrians in N 714, but is hardly consistent with the praise of Aias the Less as a spearman; in N 712 he, as a hoplite, is separated from his followers. He does nothing in actual battle to justify the praise in 530.

535. πέρην, over against, as Χαλκίδος πέραν Aisch. Ag. 190. It might, however, mean 'beyond,' if we suppose that the poet's point of view is that of an Asiatic Greek.

537. Ἰστίαιαν, trisyllable by synizesis, as Αἰγυπτίας I 382, δ 83. Cf. Ἰστιάειν μ' ἀνέθηκεν at the beginning of a hexameter in an inscr. from Delphi; where, however, we should naturally have supposed that the diphthong is shortened before the following vowel, as in αἶος N 275, γαιήχοχος Hes. Theog. 15, etc.

540. ἔζος Ἀρῆος, commonly expl. scion of Ares, cf. ἔπος ἐρπύνη, thence child, Pind. and Trag.; so Θησεῖδα ἔζω Ἀθηνῶν Eur. Hec. 125. But it is far more probably explained by Schulze (Q. E. p. 498) as companion, follower (δ = ἔμα, cf. on 765, -ς = σδ-, *sed, root of ὁδός: cf. Hesych. ὄξεια· θεραπεία, ὁξῶν· ὑπηρεταί).

542. ὅπιθεν κομόωντες: τὰ ὀπίσω μέρη τῆς κεφαλῆς κομῶντες ἀνδρες χάριν. ἴδιον

αἰχμηταί, μεμαῶτες ὀρεκτῆσι μελίησι
 θώρηκας ῥήξιν δητῶν ἀμφὶ στήθεσσι.
 τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545
 οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα.
 καὶ δ' ἐν Ἀθήνησι εἰσεν, ἐὼι ἐνὶ πτόνι νηῶι.
 ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν.
 τῶν αὖθ' ἡγεμόνεν υἱὸς Πετεῶο Μενεσθεύς.

543. ὀρεκτοῖσι Q. 544. θώρακας P. || ῥίσακας Strabo. || στήθεσσι(ν) PR.
 549 om. Pap. a. || δούκην P: δούκας G. || ἐπὶ: ἐν ACHQS Eton. Laud. Vr. a. b. ||
 μῆδω: δάμω P (γρ. μῆδω) R: μῆδω U (supr. μ). 550. ἰλάσκονται P Vr. A:
 ἰλάοντο S supr. 552. τῶν δ' CGJQ Eton. || αὐ G Eton.

δὲ τοῦτο τῆς τῶν Εὐβοέων κούρας, τὸ
 δπισθεν τὰς τρίχας βαθείας ἔχειν, Schol. A.
 So of two Libyan tribes, οἱ μὲν Μάχλυες
 τὰ ὀπίσω κομέουσι τῆς κεφαλῆς οἱ δὲ Ἀδύες
 τὰ ἔμπροσθε, Herod. iv. 180. Compare
 Θρήκεις ἀκρόκομοι Δ 533; the Abantes
 themselves seem to have been a Thracian
 tribe, Strabo x. 445, Herod. i. 146.
 These seem all to indicate that part of
 the head was shaved according to a tribal
 fashion, such as is familiar to us in the
 case of the Chinese, whereas the usual
 Greek practice was to let the hair grow
 long all over; the κάρη κομύωντες Ἀχαιοί
 being thus distinguished from many or
 most of their barbarian neighbours.
 Compare Sir A. Lyall's description of
 the Rajput chief, 'girt with sword and
 shield, and having the usual tail of
 clansmen with their whiskers knotted
 over the top of their heads . . . as
 particular about his eponymous ancestor
 as if he were a Dorian Herakleid'
 (*Asiatic Studies* p. 154).

543. Strabo aptly refers to this line in
 connexion with the curious compact
 between Chalkis and Eretria in the
 Lelantine war, *τῆλεβόλαι μὴ χρῆσθαι*.

544. It seems necessary here to scan
 δῖτον as an anapaest; otherwise the
 line is δωδεκασύλλαβος. See note on
 I 674.

547. δάμων: here in the strict local
 sense, *realm*. It probably comes from
 root *da-* of *δαίω* and means the common
 land of the tribe *apportioned* for tillage
 among the tribesmen, as is still done
 in the Slavonic village communities;
 cf. on M 422. So Nausithoos *ἐδάσσε*

ἀρούρας § 10. In a still earlier stage
 δῆμος indicates a yet more complete
 communism, meaning the common stock
 of what we should call 'personal'
 property, e.g. τ 197 *δημόθεν*, A 704 *ἐς*
δῆμον, and P 250 *δήμος*, A 231 *δημοβόρος*,
 Σ 301 *καταδημοβορῆσαι*. (Mangold in
 Curt. St. vi. 403-13.)

548. τέκε—ἄρουρα is of course paren-
 thetical—an allusion to Athenian
 autochthony—and Ἀθήνη is the subject
 of *εἶσε*. The temples of Athene Polias
 and Erechtheus were always under one
 roof. So η 81, where Athene repairs to
 Athens, she *δύνη* Ἐρεχθίδος πυκινὸν δῆμον.
 This of course means that two different
 worship, one presumably pre-Hellenic,
 had been fused; only the character of
 Athene and the pride of autochthony
 alike precluded the usual device by
 which the older hero or god was made
 the son of the Olympian. *ζεῖδωρος*,
the graingiver, from *ζειά*, not, of
 course, *life-giving*. πτόνι, sc. with
 offerings.

550. μῦν, Erechtheus; for cows and
 ewes were offered to female goddesses.
 The festival where these offerings were
 made was the (annual) 'lesser Pan-
 athenaia,' in honour of the two founders
 of agriculture. This naturally finds
 mention in the poems whose final
 redaction it appears to have occasioned.

552. Πετεῶο, gen. of Πετεώς, as Σ 489
Πηλεῶο. The three following lines
 were rejected by Zenodotos, as was 558
 by Aristarchos also, in obedience to the
 persistent tradition, evidently founded
 on truth (see *Prolegomena*), that they

τῶι δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·

Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.

555

τῶι δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας·

στῆσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.

οἱ δ' Ἀργός τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

Ἑρμῶνιν Ἀσίην τε βαθὺν κατὰ κόλπον ἐχούσας,

560

553-5 *ἀθ. Zen.*553. *δ' om. R.*554. *κοσμηαῖα ε' PR.*555. *νέστωρ*

δ' L. 557. *ἄσαν δυοκαίδεκα* : *τινὲς ἄγε τρικαίδεκα Eust.* 558 *om. AH¹U*
Pap. a, Cant¹ Vr. b (Πεισίστρατος παρέγραψε τὸν στίχον τοῦτον ἐνταῦθα, ὥστε οὐκ
ἀρέσκει τοῖς κριτικοῖς Par. a). || *ἴσταντο* : *στίσαντο L.* 560. *ἑρμῶνιν τ' PR.* ||
ἀσίην Certamen Hom. et Hes. 282.

were an Athenian 'interpolation.' They must, however, be regarded as an integral portion of our (Attic) text. Herodotus mentions them (vii. 161), and Aischines (*Ktes.* 185) quotes the inscription set up by the Athenians in honour of the victory over the Persians at the Strymon, beginning—

ἐκ ποτε τῆσδε πόλως ἀμ' Ἀτρεΐδης
Μενεσθεὺς

ἡγήτο ζάθεον Τρωϊκὸν ἀμ πεδίων,
ὅν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα
χαλκοχιτώνων
κοσμητῆρα μάχης ἔξοχον ἄνδρα μολεῖν.

There can be little doubt that they have ousted an older version of this part of the Catalogue, in which the various independent demes of Attica, especially Eleusis, were mentioned by name. The praise given to Menestheus in no way corresponds to the rest of the *Iliad*. In Δ 326-48 Agamemnon depreciates him, and he is named again only M 331, 373, N 195, 690, O 331, always among secondary heroes. There seems to have been no genuine Attic legend about him at all.

558. Here again criticism attacked the text at an early date (see *Prolegomena*), and seems, from the number of mss. which omit the line, to have affected the tradition in prae-Aristarchean times. But the text was certainly current in the time of Aristotle, who alludes (*Rhet.* i. 15) to the story about the arbitration with Megara, to which the line is essential. According to this, Solon and not Peisistratos must have produced the interpolation as existing in the already established text.

But no doubt the whole story of the arbitration is a fiction, and the Athenians won Salamis by force of arms. Strabo evidently doubts the tale (ix. 394), *οἱ μὲν οὖν Ἀθηναῖοι τοιαύτην τινα σκῆψασθαι μαρτυρίαν παρ' Ὀμήρου δοκοῦσιν· οἱ δὲ Μεγαρεῖς ἀντιπαρωιδῆσαι αὐτοῖς οὕτως·*

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἐκ τε
Πολίχνης

ἐκ τ' Ἀλγείρουσσης Νισαῖης τε Τριπτόδων τε.

It is evident from this that the Attic version had supplanted all others at an early date, and that the Megarians had no authentic version of their own, but could only suggest what might have stood here. The fact that the line cannot be original is patent from the fact that Aias in the rest of the *Iliad* is not encamped next the Athenians, see Δ 327 ff., N 681. Indeed, the way in which the great hero is dismissed in a couple of lines, without even his father's name, sounds like a mocking cry of triumph from Athens over the conquest of the island of the Aiakidai. No line in the *Iliad* can be more confidently dated than this to the sixth century.

559. *τειχιόεσσαν*: the 'Cyclopean' walls of Tiryns are as great a marvel at the present day as in the time of Homer. But this is the only mention of the town in H.; the fame of it must have died out long before the end of the Mykenaeen epoch.

560. *κατεχούσας*, *enfolding the deep* (Saronic) *gulf*. The word applies of course to the territories, not the cities. There is no sufficient analogy for taking *ἐχούσας* by itself as intrans. = *lying*. The Argive domain, viz. that centring in

Τροιζήν' Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἴγινα Μάσητά τε κούροι Ἀχαιῶν,
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
καὶ Σθένελος Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
Μηκιστέως υἱὸς Ταλαϊονίδαο ἄνακτος.
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.
οἳ δὲ Μυκήνας εἶχον, ἐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον ἐκτιμέναν τε Κλεωνάς, 570
Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν
καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον, ἧδ' Αἴγιον ἀμφενέμοντο

562. οἳ τ' ἔχον: νῆας τ' *ap.* Strabo p. 375, *Cert. Hom.* 284 and *γρ. J.* 563.
τῶν δ' CGQ. || αὐτ. G. || After this is added τυτάδης οὐ πατὴρ ἔχων μένος οἰκίδαο
in *Cert. Hom.* 286. 565. εὐρύπυλος *Cert. Hom.* 288. 566. μηκιστέως [AGJ]
(*supr.* ω). 568. After this ἐν δ' ἄνδρες πολέμοιο δαίμονες ἐπ' ἔχοντο, ἀργεῖοι
λαοεὐεργεταὶ κέντρα πτολίεμοιο *Cert. Hom.* 292-3. 571. ὀρνεϊάς: ὀρνεάς J. ||
ἀραιθυρέην τ': τ' *om.* JP: παραθυρέην τ' Zen. 572. σικυῶνα PQR. || ἄρ'
om. PR. || ἄδραστος GU¹. || ἐμβασίλευεν QRU: ἐμβαλευσεν CGS: ἐμβαδίσλευεν
J Lips. Vr. a. 573. ὑπερησίην GHJ Pap. a, Eton. Lips.: ὑπερασίην QU (*supr.*
κ): ὑπερρασίην Schol. Ap. Rhod. i. 176. || γονόεσσαν: δονόεσσαν 'before
Peisistratos,' acc. to Pausanias vii. 26.

the plain of Argos, is split into a western and an eastern half, to provide a kingdom for Diomedes, and the name Ἄργος is evidently used of the city, which became known only in Dorian times, after the fall of Mykene. For the following towns see Frazer *Paus.*: Hermione iii. 293, Asine and Eionai iii. 299, Troizen iii. 273, Epidaurus iii. 259, Maesa iii. 298, Kleonai iii. 82, Orneai iii. 217, Araithyrea iii. 76, Sikyon iii. 43, Hypereia, identified with Aigira iv. 176 (Gonossea, see Paus. ii. 4. 4), Pellene iv. 181, Aigion iv. 159, Helike iv. 165.

564. ἀτακτατοῦ, as one of the Seven against Thebes, Δ 404-10.

566. Ταλαϊονίδαο, son of Talaos. This is one of a number of patronymics formed with a double termination; another case of -ων + ιδης is Ἰαπετιονίδης (Hes.). Forms like Πηληϊάδης, Φηρητιάδης, etc., are quite similar; they contain the suff. -ιο- (which itself is capable of being used for a patronymic, as Τελαμωνίος Atas) + αδης: cf. on A 1. For the double suffix compare Κορινθ-ια-κό-ς (Angermann C.

St. i. 1). Μηκιστέως, i.e. Μηκιστῆος. See on A 489.

568. The second added line (v. *supra*) seems to come from a seventh century (?) oracle, given in *Anth. Pal.* 14. 73. Cf. note on 528.

570. Ar. observed that when the poet speaks in his own name (here and N 664) he calls the city 'Corinth'; but puts in the mouth of the hero Glaukos the older name Ἐφύρη, Z 152. See, however, note there.

572. πρῶτα: Adrastus, originally a local god, had according to the legend been driven from Argos, and dwelt with his grandfather in Sikyon, where he gained the royal power, but afterwards he returned and reigned in Argos. The worship of Adrastus at Sikyon was vigorous in the time of Kleisthenes (Herod. v. 67), and is also found at Megara (Paus. i. 43. 1), but the legends all locate him at Argos. Sikyon (locally Σεκυῶν) seems to be a later name for the older Μηκῶνη (Hes. *Theog.* 536),

Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἤρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νόρῳπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἥρώεσσιν,
 οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580
 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσείας τ' ἐνέμοντο καὶ Αὔγειας ἐρατεινάς,
 οἷ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ' ἔφαλον πτολίεθρον,
 οἷ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἤρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἥσι προθυμήισι πεποιδώς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἔτο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε. 590
 οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν

578. ἐδύσετο Ar. AH: γρ. [ἐδύ]σσετο J: ἐδύσατο Ω. 579-80 *ib.* Zen.
 579. πᾶσιν δὲ Ar. (in one ed.) Zen.: καὶ πᾶσι H Par. k: ὅτι πᾶσι(ν) Ω. 581.
 τινὲς κατεπέσσαν (Zen. † v. Ludwig). 582. φάρην GU (and τὰ πλείω τῶν ἀν-
 τιγράφων Eust.). || μέσσην: μέσσην U (*supr.* ἢ μέσσην): εἰςβην Max. Tyr.
 583. Βρυσείας GJ. || αὐγείας τ' G. 585. οἴτυλον: ἡτυλον J: οἱ τύλον Tyrrannio
 P (and γρ. J): οἱ τύφον R (φ *in ras.*).

575. Αἰγιαλόν, the N. shore of Peloponnese, afterwards called Achaia. τῶν is gen. after νηῶν, *ships of these folk*.

578. νόρῳπα is found six times in *Il.* and twice in *Od.* (ω 467, 500), always as an epithet of χαλκόν. It is generally interpreted *gleaming, shining*, but the derivation of the word is quite uncertain, and of many interpretations that have been proposed none is convincing.

581. κοίλην Λ. κητώεσσαν, *L. lying low among the rifted hills*. κητώεσσαν perhaps refers to the numerous ravines which are characteristic of the Laconian mountains. There was another reading, attributed to Zen. by the scholiast on δ 1, κατεπέσσαν, which was explained to mean 'rich in *κατερός*' (said to be = *καλαμινθός, mint*), but might equally mean 'full of clefts,' from *κατερός* (ὁ ἀπὸ τῶν σεισμῶν ῥωχμοί, Strabo); cf. *καλάτα* = *δρόγματα ἢ τὰ ὑπὸ σεισμῶν καταρραγέντα χωρία*, Hes., and *καιάδας*, the gulf into which political criminals were cast at Sparta. See M. and R. on δ 1.

587. ἀπάτερθε, i.e. Menelaos' contin-

gent was independent of that ruled by his brother. For 590 see 356. The line, whatever be the interpretation of the gen. Ἑλένης, is far more naturally used of the chief sufferer Menelaos than of the Greek army at large.

591. The site of Nestor's Pylos was disputed from the earliest days between three cities of the name in W. Peloponnesos, one in Elis, one in Messenia (the modern Old Navarino), and one between the two in Triphylia. The present passage, and the localities named in Nestor's narrative, A 670 ff., seem clearly in favour of the Triphylian, which lay near the Alpheios. So too the mention of Alpheios in E 545 points in the same direction. On the other hand, the journey of Telemachos and Peisistratos from Pylos to Sparta with Pherai as a halfway halt, in γ 485, δ 1, is only consistent with the Messenian Pylos; and the epithet *ἡμαθεις* implies a situation on the sea-shore, while both the Elean and Triphylian towns were in hilly places. So again the legends of

καὶ Θρόον Ἀλφειοῖο πόρον καὶ ἔκτιτον Αἰπύ,
καὶ Κυπαρισσέντα καὶ Ἀμφυγένειαν ἔναιον
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθά τε μούσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῖσαν ἀοιδῆς,

595

592. ἔκτιτον : ἐκτίμεν' CG (supr. on) : εἰκτικτον PU : ἔκτικτον Q. 594.
πελεδν S. || ἔνθα γε G. 595. Θάμυριν : γρ. ἔμυριν J.

the migration of the Minyan Neleus from Thessaly all take him to Triphylia; yet Pindar speaks of him as *Μεσσήνιος γέγων*, and the Messenian site was clearly that generally accepted by the fifth century. It is natural to suppose that, so far as the legends may have a historical basis, the Triphylian Pylos was originally the home of Nestor, but that, in consequence perhaps of the Aitolian invasion, which took place in the W. Peloponnesos about the same time as the Dorian in the E. and supplanted the Epeians by the later Eleians, the Neleid clan were driven southward out of Triphylia, and took with them their legends and local names to a new home in Messenia. Some hypothesis of the sort seems required to account for the frequency of duplicate names in the region. The Homeric poems then contain traces of both the older and newer state of things. See M. and R. on γ 4, K. O. Müller *Orchoimenos* pp. 357 ff., Strabo viii. 339 ff., where the problem is fully discussed. So far as they can be identified, all the towns here named are Triphylian, and Messenia is entirely ignored, unless with the scholia we take Messe (582), named among the towns of Lakonia, to mean Messene. But Paus. iii. 25. 9 testifies to a Messe near Tainaron, evidently the town here mentioned, though Strabo viii. 364 seems not to know of it. Christ has suggested that the list of Messenian towns named in I 149-56 may come from a lost part of the Catalogue dealing with Messenia. For the remaining sites see Frazer: Arene iii. 481, Αἰπύ (Aipeia) iii. 448, Κυπαρισεῖς iii. 462, Helos iii. 380, Dorion iii. 445, Oichalia iii. 408.

592. Θρόον, evidently the *Θρυόεσσα πόλις* of A 711.

595. τὸν Θρήϊκα, *that Thracian*. Thamyris, like Orpheus, was one of the legendary Thracians who dwelt in Pieria at the foot of Olympos, and from whom the cultus of the Muses was said to come.

In *Rhesos* 921-25 the Muses speak of the time

ὅτ' ἤλθομεν γῆς χρυσόβωλον εἰς λέπας
Πάγγαλον ὀργάνοισιν ἐξησκημένα
Μοῦσαι, μέγιστην εἰς ἔριν μελωδίας
δευνῶι σοφιστῇ Θρηίκῃ, κάτυφλῶσαμεν
Θάμυριν, ὅς ἡμῶν πόλλ' ἐδέκνασεν τέχνην.

It will be noticed that the *Rhesos* places the scene of the meeting in Thrace, and beyond question the legend was originally a northern one, transplanted southwards, perhaps, in the course of the same tribal migrations which carried the name of Olympos from Thessaly to Elis. In l. 730 below Eurytos and Oichalia are placed in Thessaly; and there also, according to Steph. Byz., Hesiod made Thamyris at home, in Δώτιον, the Dotian plain, a name which bears a curious resemblance to Δώριον. Commentators have generally tried to save the consistency of the Catalogue by supposing that Thamyris was a wandering bard, who found himself at Dorion, far away from the Thessalian Oichalia, in the course of his travels southward. But, apart from the fact that Homer knows nothing of wandering minstrels, and tells us only of bards attached to a particular chieftain's court, there is clear evidence that the Oichalia legend, which played an important part in the later Epos, was localized in Peloponnesos as well as in Thessaly; see φ 13 ff. (cf. θ 224) and Pherekydes in the scholia on Soph. *Trach.* 354. Pausanias iv. 2. 2 says that the Messenians claimed, in proof that theirs was the real Oichalia, possession of the bones of Eurytos. There was, however, yet a third claimant, near Eretria in Euboia, which was generally recognized by later poets, the Οἰχάλλας Ἀλωσις attributed to Kreo-phylos, Soph. *Trach.* 237 and Ap. Rhod. i. 87. We may therefore easily admit that the Catalogue recognizes two different localizations of the same legend, in preference to supposing, with Niese, that the compiler has fallen into a mere

Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
 μούσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν. 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 τῶι δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ὧ' ἀνέρες ἀγχιμαχῆται,
 οἱ Φενεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἥρχ' Ἀγκαῖοιο παῖς κρείων Ἀγαπήνωρ
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάσθηι 610
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων

597. ἐρχόμενος C. 600. κισαρκίην GHJPQU (S supr.) Vr. b, Mosc. 1.
 601. τῶν δ' CQ. || αὐ G. 602. τῶι: τῶν S. 603. κυλλήνης S Vr. b.
 608. παρνασίαν G. 612-4 δθ. Zen.

blunder through mistaking the name Dotion for the Messenian or Arkadian Dorion. The localization of this place is purely conjectural (Strabo viii. 350). The southern Oichalia was placed at or near Andania.

597. στεῦτο, boasted, see on Σ 191. This is the only case in H. of εἰ ἂν with opt., but there are 26 (or 28) of εἰ κε (M. and T. § 460, H. G. § 318). It is difficult to see that any particular shade is given by the particle. In accordance with Homeric usage it is more likely that the original sentence is to be conceived as νικήσω, εἴπερ ἂν αἰδοίεν than to regard the opt. as representing a subj. of direct speech.

599. πηρός, a doubtful word, traditionally explained *blind*, as in Aesop 17 ἀπὴρ πηρός: cf. ἐτυφλώσαμεν in *Rhes.* ut sup. Others say *maimed*, deprived either of voice (so Ar.) or of the right hand, or more vaguely *helpless*; and in this general sense the word is common in later Greek. This certainly gives a better sense, for as Ar. says, comparing θ 64, blindness does not disable a bard. Indeed, music is always the natural profession for the blind. The τυφλὸς ἀπὴρ,

οἱ κεῖ δὲ Σίω ἐνι παιταλοέσσῃ (Kynaihos?) of *Hymn. Apoll.* 172 naturally suggests itself. Teiresias, Daphnis and St-sichoros are other blind bards, acc. to the legends. αὐτὰρ is continuative, as 465, etc., and moreover. ἐκλέλαθον: for this trans. use of the redupl. aor. cf. O 60, and λελαχέν always (H 80, X 343, etc.).

604. The Arkadians are never mentioned again in H. except H 134 in a tale of Nestor's, though their sixty ships formed one of the largest contingents to the army. The tomb of Aipyros son of Elatos is mentioned by Pausanias (viii. 16. 3) as being still shewn at the foot of the mountain Σπῆρτα. See Pind. Ol. vi. 33. For Pheneos see Frazer iv. 235, Orchomenos 224, Tegea 422, Mantinea 201, Stymphalos 268, Parrhasia 306.

605. Coins and the inscription on the famous Plataian Tripod shew that, as with the Boiotian town (511), the old local name was Ἐρχομενός.

612-4 were obelized by Zenodotos; but they are obviously designed to meet a possible 'historic doubt,' and cohere with the rest of the paragraph. Nothing of the sort, however, is suggested for the

νῆας ἐυσσέλους περάαν ἐπὶ οἶνοπα πόντον,
 Ἄτρεϊδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.
 οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 ὄσσον ἐφ' Ἑρμίνην καὶ Μύρσινος ἐσχατώσα
 πέτρην τ' Ὀλυνίην καὶ Ἀλείσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστωι
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υἱὲς ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγητιάδαο ἀνακτος.
 οἱ δ' ἐκ Δουλιχίου Ἑχινάων θ' ἱεράων, 625
 νήσων αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ,
 Φυλεΐδης, ὃν τίκτε δῖφιλος ἱππότα Φυλεύς,

616. ἐφ': ὅφ' Q Eton. Mosc. 1: ἄ G. || ὕρμινι Zen. || ἐσχατώσα R Vr. a.
 617. ἁλῶσον Steph. Byz. ap. Eust.: ἁλίσσιον Ar. on A 757. || ἔεργοι Vr. b².
 618. ἀρχαί J. 619. ἔσσανον PR. 621. ἄρ' om. CQ (γρ. 8 δὲ εὐρύτου δ. J.). ||
 ἀκτορίωνε Ar. A(S sup.) U Par. e¹ g¹: ἀκτορίωνος Ω. 622. ἀμαρυγκείδης
 R (ἀμαρυγκείδης R^m). 624. ἀγασθέneos PR. 626. αἱ: οἱ Zen. || πέραν G.
 627. τῶν δ' CP Vr. A. || αὐ G.

Thessalian tribes, some of whom are as
 landlocked as the Arkadians.

615. See A 756 for Buprasion, the
 Olenian rock, and Aleision as landmarks
 of Elis, and Frazer *Paus.* iii. p. 466 for
 Hyrmine. The four localities in 616-7
 seem to be regarded as being at the four
 corners of the valley known as κόλη
 Ἥλις. There is a slight confusion of
 construction in ὄσσον ἐπὶ . . . ἐντὸς
 ἔεργει, or, in other words, the object of
 ἔεργει is not, as we should expect, and
 as we find in Ω 544, ὄσσον, but Ἥλιδα,
 to be supplied from the previous line.
 Instead of ὄσσον ἐπὶ, the usual phrase
 is ὄσον τ' ἐπὶ (Γ 12, H 451, O 358, etc.).
 The distance of ἐπὶ from the verb for-
 bids explanation by tmesis, nor is
 ἐπεεργεῖν found elsewhere in H. There
 would seem to have been a fourfold
 tribal division of Elis. Ἐπειοί was the
 proper name for the inhabitants of Elis,
 A 671, the name Ἥλείοι having probably
 come in after the Dorian and Aitolian
 invasion.

621. Ἀκτορίωνε is properly the title

of Kteatos and Eurytos (not of course
 the same as in 596), as 'sons of Aktor,'
 at least as putative father. But the
 patronymic is here, as often, transferred
 to the grandsons; *Διακίδης* is a familiar
 case, and Priam is *Δαρδανίδης* from a
 yet more remote ancestor. The vulg.
 Ἀκτορίωνος probably comes from N 185
 where only one brother is mentioned;
 here it is less suitable than the dual.
 For the curious legends about the sons
 of Aktor see A 709, Ψ 639.

626. αἱ, Zen. of: but η 29 (δόμος) *valei*
 and the analogy of *ναιεῖραν* as applied
 to places by a sort of personification
 (Δ 45, α 404, etc.) are sufficient to justify
 the reading of Ar. and mss. So Soph.
Aj. 597 ὦ κλεινὰ Σαλαμίς, σὺ μὲν ποῦ
valeis ἀλιπλάκτος κτλ. The Echinian
 islands as a matter of fact lie opposite
 Akarnania, a considerable distance N. of
 Elis; but the Homeric geography of the
 W. coast of Greece is apparently based
 on imperfect hearsay, not on knowledge.
 Dulichion cannot be identified. It can
 hardly here be Leukadia (Sta. Maura).

H

ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

630

αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἢ δ' οἱ Σάμον ἀμφεμένοντο,
οἳ τ' ἠπειρον ἔχον ἢ δ' ἀντιπέραι' ἐνέμοντο·

635

τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῶι δ' ἅμα νῆες ἔποντο δυνώδεκα μυλοπάρηιοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας Ἀνδραίμονος υἱός,
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἠδὲ Πυλὴν ἦν
Χαλκίδα τ' ἀγχιάλον Καλυδῶνά τε πετρήεσαν·

640

629. Δουλίχιον GS Lips. Vr. a, Mosc. 1. || ἀπενάσσατο R: ἀπενάσατο PR^m.
631 δθ. Ar. ! (A has obelos but no schol.). 632. εἶχον om. PR, adding τ' ἔκουν
at end of line. 633. κροκύλην Eton. || τραχεῖαν GJ (supr. n) U (supr. n).
634. κάμην Zen. (ἀμετρον ποιῶν An.). || γρ. ἡδ' αἱ κάμην ἀμφεμένοντο Par. d.
635. ἡδ' : οἱ δ' QS : οἱ τ' H. || ἀντιπέραν Vr. c, Mosc. 1 : ἀντιπέρα S.

629. Phyleus had to leave his home because he bore witness against his father Augeias, who endeavoured to cheat Herakles of the reward promised him for the cleansing of the stables. See Pind. *O.* xi. 31. In N 692, O 519 Meges is still king of the Epeians; the legend of his migration northwards to the coast of Aitolia looks like a reflex of the migration of the Aitolians S. to Elis. Such invasions were commonly justified as bringing back an expelled family to their old realm. The case of the Herakleidae is the most familiar, but there are many others.

632. ἐννοσίφυλλον = ἐν-Φοσι-, from Φοθ, root of ὠθέω, etc.; 'making its foliage to shake,' i.e. with trembling leafage. So Hesych. κωνοσίφυλλον, and cf. ἐννοσίγαιος. Νήριτον, v 351, i 21. The four places named in these two lines seem to be all on the island of Ithaka (Ἰθάκη being the chief town), though the Greek geographers located Krokyleia and Aigilips on the mainland. Κάμος is Kephallenia.

635. ἀντιπέραν, the coast of the mainland opposite Ithaka (regarded as part of Elis). That the inhabitants of the islands had such possessions on the mainland is consistent with δ 635, where Noëmon speaks of crossing over to Elis, ἐνθά μοι ἵπποι | δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί. But there can

hardly have been Κεφαλλῆνες there. This was no doubt the ground for the (probable) athetesis of 631 by Ar.

637. μυλοπάρηιοι (here and i 125), with cheeks painted with vermilion. This does not indicate so much a personification of the ship as a literal painting of a face upon the bows, the red paint being used as a primitive approximation to the colour of flesh. So φοινικοπάρηιος λ 124, ψ 271. Though this practice is not expressly recorded otherwise in H., there can be little doubt that it existed then as it did, and still does, all over the world, from Chinese junks to Mediterranean and Portuguese fishing boats, to say nothing of its survival in the 'figure-head.' In early vase-paintings the ship of war has an animal's head for the bows, generally a pig's snout. The original idea seems to have been to give the ship eyes with which to see its way. (See Assmann *Jahrb. d. d. arch. Inst.* iv. 100, Torr *Ancient Ships* pp. 37, 69.) Of course the actual painting may in Homer's ships have degenerated into a purely conventional daub; but the epithet in question shows that even in that case some consciousness of its origin had survived. Ar. remarked ἥδη ἡ ἐκ χρωμάτων μῆτις ἦν ἐπιτολῶσα πρὸς τὴν ζωγραφικὴν. Cf. Herod. iii. 58 τὸ δὲ παλαιὸν πᾶσαι αἱ νῆες ἦσαν μυλ-ηλιφεῖς.

οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῶι δ' ἐπὶ πάντ' ἐτέταλτο ἀναστέμεν Αἰτωλοῖσι·
τῶι δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον Γόρτυν τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευε 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίω ἀνδρεϊφόντη·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.
Τληπόλεμος δ' Ἡρακλείδης ἡὺς τε μέγας τε

641-2 *ab. Zen.* 642. *Mosc.* (1?) adds καὶ τυδεὺς [ἐν] οἴσβαις δτ' ἀπώλετο
λαοὶ ἀχαιῶν. 643. ἐτέτακτο JRMS Lips. 644. τῶ ο' J (*post ras.*). 645. δ'
om. L. 646. κνωσσόν CGHJQU (so Tryphon). 647. ἀργινόεντα S. || λύκαστον :
κάμικρον H (*supr.* Α λύκαστον) : γρ. κάμικρον J. 648. πόλις A. 651.
ἀνδρεϊφόντη R : ἀνδρεϊφόντη G. 653. δ' *om. P.*

641. For the Homeric legend of Oineus and Meleagros see I 529 sqq. Zenod. obelized 641-2, apparently because Meleagros alone is named of all the sons of Oineus. The inserted line (v. *supra*) testifies to the surprise naturally felt at the omission of Tydeus, the most famous of them. As the scholiast remarks, αὐτός may refer either to Oineus or to Meleagros, according to the punctuation. τῶι δέ, *sc. Thoas.*

645. The enumeration having passed from Boiotia S. and W. through Peloponnesos and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegean Sea and passes through the islands to Thessaly. The Cretan towns named are all at the foot of Ida in the middle of the island. See τ 172-7 for the Homeric account of Crete.

646. Κνωσσός, Σ 591, τ 178.

647. Μίλητος, said to be the metropolis of the famous Ionic Miletos.

649. In τ 174 Crete is said to contain ninety cities; a divergence on which, as we learn from the scholiast, the χωρίστως founded one of their arguments.

651. Ἐνναλίω ἀνδρεϊφόντη: if this reading is right there is a violent synizesis of -αι ἀν- into one syllable. But we ought to write ἀδρεϊφόντη (or rather ἀδρεϊφόντη), where ἀδρι- is a lighter form of ἀνδρι-: and so λιπεύς δδρεϊφόντη II 857

(where see note), X 363, for ἀνδρεϊφόντη, like ἀδρεϊφόντη ἀμφι-βροτος, where the β has, like the δ of ἀνδρι, arisen from the nasal, which then disappeared (*H. G.* § 370 n.). Similar forms are ἀ(μ)πλακήματα Aisch. *Eum.* 934, ἀν(μ)πλακήτοι Soph. O. T. 472, ἀ(μ)πλακών Eur. *Alc.* 242, where also the mss. mostly give the μ. Cf. ἀδρι- ἀνδρι, Hesych. In the Cyprian inscriptions the nasal is regularly omitted before a consonant (and so often in mod. Greek, e.g. ἀθρωπος).

653. In spite of this elaborate panegyric the Rhodians are not again mentioned in H. Tlepolemos enters only to be killed in E 628 ff. His connexion with Rhodes is not there alluded to. It is impossible to suppose that a Dorian colony was ever admitted by tradition to the Trojan war; but the triple division so characteristic of the Dorians is pointedly alluded to in 668. It is possible, of course, that the prae-Dorian Rhodians had their share in the early history of Greece, and that the Dorians only re-colonized an island already Greek. The intention here may be to give the Dorian hero an earlier possession of the island, and bring him there not by the Dorian invasion but by a private quarrel; but the author manages to betray himself by the word τρεχθῆ. Bergk suggests that the high praise of the Rhodians

ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγεράων,
 οἱ Ῥόδον ἀμφεμένοντο διὰ τρίχα κοσμηθέντες, 655
 Λίνδον Ἰηλυσόν τε καὶ ἀργινόνετα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 δν τέκεν Ἀστυόχεια βίηι Ἡρακληίηι,
 τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ', ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳι ἐυπήκτωι,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
 ἥδη γηράσκοντα, Λικύμνιον ὄζον Ἄρῃος.
 αἰψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γὰρ οἱ ἄλλοι 665
 υἱέες υἰώνοι τε βίης Ἡρακληίης·
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἔξεν ἀλώμενος ἄλγεα πάσχων·
 τριχθὰ δὲ ὠικηθεν καταφυλαδόν, ἥδ' ἐφίληθεν

656. ἀργινόνετα S. || κάμειρον CJPR Bar. Eton. Vr. b c A. 658. ἀστυόχεια
 Schol. Pind. O. vii. 24. || ἡρακλεΐη Q: ἡρακλεΐη Zen. (ἀμετρον ποιῶν An.). 659.
 τὴν ἄγετ': τιθέσθαι Strabo vii. 328, viii. 339. 660. διοτρεφέων HL. 661.
 τράφει ἐνὶ PQR Vr. A: τράφ' ἐν Vr. a: τράφετ' ἐν Mor. Bar. Vr. c: τράφει
 ἐν G. 663. ὄζος U (supr. n) Am (T.W.A.). 665. ἐν τισὶ βα φεύσαν Schol.
 Pap. a (v. Ludwich ad loc.). 666. ἡρακλεΐης QU. 667. αὐτὰρ αἰψα δ'
 Zen. || ἤκεν G: ἔκεν Mor. Bar. 668. καταφυλαδόν Vr. a. || οἱ δ' ἐφίλησαν Cant.

points to the time of their naval supremacy, perhaps about 900 B.C. The legend of Tlepoemos is given in Pindar O. vii.

654. ἀγεράων, apparently a desperate word; many derivations have been proposed, but not one carries conviction. It is applied by Homer to the Trojans, the Mysians, and once to an individual, Periklymenos, λ 286. In Homer and Pindar it seems to be a word of praise, but later writers use it to mean 'overbearing,' 'haughty.' Pindar applies it to things, N. vi. 34, O. xi. 78, P. i. 50. It is common in Polybios, Plutarch, Philostratos, etc., though not found in pure Attic. I give without comment a number of proposed etymologies. (1) ἄγαν γεράωχος (Ar.); (2) ἀπὸ τοῦ ἄγαν ἐπὶ γέρας ὀχεύσθαι (El. Mag.); (3) διὰ τὸ ἀγείρειν ὀχήν, τοῦτεστι τροφὴν; (4) ἀγείρειν ὄχους, assemblers of chariots (Döderlein); (5) ἀγείρειν, ὠκύς, swiftly gathering (Böttcher); (6) ἀγα(ν) ἐρωή (suff. -χο-), violent, impetuous (Göbel); (7) ἀγα-, ἐρα, ἔχω, having much land (Suidas); (8) ἀγαύως ἔχειν, holding themselves proudly (Pott); (9) adj. ἀγερός, root ἀγ-, to admire, hence ἀγερῶσει (Hesych.), and ἀγερῶχος = ex-

citing wonder (Schmalfeld); (10) = ἀγέλαυχος, the bull proudly leading his herd; Bergk (Gr. Lit. i. p. 129).

659 = O 531. This river Selleis (different of courses from that mentioned 839, M 97, in Asia) was according to Ar. in Thesprotia, in the country of the Σελλοί (II 234); others said it was in Elis, and that Herakles took Astyocheia when he overthrew Augeias (so Strabo). For the name Ἐφύρη see note on Z 152.

661. The aor. τράφε is here, as always (cf. Ψ 84, 90), intrans., and should apparently be substituted for the pass. τράφη which occurs only in Γ 201, Λ 222 (note the reading of G here). So τράφει should be τράφον in A 251, 266, Ψ 348.

662. Likymnios was brother of Alkmena. See Pind. O. vii. 27. The homicide was committed in a fit of anger according to Pindar, but another legend (ap. Schol. A) made it purely accidental.

665. γάρ οἱ, MSS. with Ar.; but the neglect of the digamma in the pronoun οἱ is so rare that it is better to read γάρ οἱ. οἱ ἄλλοι is common enough in H.: e.g. A 75, 264, 524, 540, and many other cases; see Z 90.

ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔϊσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυνπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἀντιφὸς ἡγήσασθην,
Θεσσαλοῦ υἱε δὴ δὴ Ἡρακλείδαο ἄνακτος·
τῶν δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώοντο. 680
νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·

669 ἄθ. Αρ. 671. νιρεὺς δ' QRU. || αἰσώμωσεν QS Vr. b: ἐσώμωσεν PRWU
Vr. A. 672. τ' om. Q. 673, 675 ἄθ. Zen., 674 οὐδὲ ἔγραψεν. 674. τῶν δ'
RS. 675. γάρ οἱ ἔπειτο G. 676. κάσον: κράσον P. 677. κῶν: κῶ L
(post ras.). 678. τῶν δ' CGQR Eton. Vr. c. 680. τῶν AHJ (γρ. τοῖς) PU
Par. a: τοῖς Q. 681. Ζηνῶδοτος μετέγραψεν οἱ δ' Ἄργος τ' εἶχον τὸ Πελασγικόν,
οὐδ' αὖ ἀρούρης Αρ. || Νῦν αὖ τούς: οἱ τ' αὐτοὶ Q (supr. Νῦν Q²) R (Νῦν αὖ
τούς R^m) S Par. e (γρ. Νῦν αὐτούς) j: οἱ δ' αὐτοὶ Mosc. I: Νῦν δ' αὐτούς J Vr.
a c A: Νῦν αὐτοὶ Vr. b: Νῦν τούς φημι δ' σοι G.

670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage; cf. *πολὸν δ' οὐ χρυσόν* Pind. *O.* vii. 50, *βρέχε χρυσέαις νιφάδεσσι πόλιν* ib. 34. *καταχέαν* is very often used metaphorically, e.g. *χάρις θ* 19, etc., *ἐλεγχέην* Ψ 408, and so it may be here; but Pindar's mention of the *ξανθὰ νεφέλα* shews that he understood the verb in its literal sense. But this line, according to a scholion on Pindar, was obelized. There is no mention of this in Schol. A, where we find, however, that Ar. obelized the preceding line, taking *φίληθεν* to mean 'they were friendly to one another in spite of the tribal division,' and regarding 669 as inserted in order to give another explanation of *φίληθεν*: the line with its obvious padding certainly bears out the idea.

671. Nireus is not mentioned again. The double *epanalepsis* is unique in H. For *τῶν ἄλλων* after a superl. cf. A 505.

676. These are small islands among the Sporades, only Kos having attained any subsequent importance; the Cyclades are not mentioned at all. Pheidippos and Antiphos again are named only here; the mention of their Herakleid

descent looks as if these lines came from the same source as the Rhodian episode above. All the islands were Dorian colonies, but Kos at least had legends of colonization from Thessaly, whence Thessalos is brought into the genealogy. This is again an anachronism, as the Thessalian name is elsewhere ignored in H.

681. It is hardly possible to read this and the two following lines without feeling that originally Achilles was the leader of the whole of the Thessalians, and that his restriction to three paltry towns in 682 is merely a device to make room for the localization of other Thessalian heroes. As it stands, the effect is almost like 'all the peoples of Britain, who dwelt in Greenwich and Woolwich and Blackheath, and were named Saxons and English and Danes.' The Pelasgian Argos, properly the central plain of Thessaly about Larissa, a long way from Phthia, is in the sequel stretched to comprise Thessaly in the widest sense, and even Dodona in Aitolia. There can be little doubt that Hellenes, Myrmidons, and Achaeans were originally three distinct tribal names of Thessaly, all under the suzerainty of Achilles, as the South

οἳ τ' Ἄλῳν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
ἀλλ' οἳ γ' οὐ πολέμοιο δυσήχεος ἐμνῶντο·
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
Λυρνησοδὸν διαπορθήσας καὶ τείχεα Θήβης,
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐννοῖο Σεληπιάδαο ἄνακτος·

682. ΤΡΗΧΙΝ' (ΤΡΗΧΑΙΝ P^{ap}. α) ἐνέμοντο Ω : ΤΡΗΧΙΝΑ Νέμοντο ΔΓ. || οἳ δὲ γράφουσιν οἳ ε' Ἄλῳν οἳ ε' Ἀλιόνη· οἳ τε Τρ. ἐκ Strabo. 683. ΦΘΑΙΝ P^{ap}. α. 684 om. P^t Lips. Vr. Α. || δὲ : τε Q. || καλεῖνται Q : καλοῦνται G. 685. ΤΩΝ Δ' P. || ΑΥ : ΔΡ P¹. 686-694 δδ. Zen. 687. ἔΗΝ, ὅς τις : ἐστὶν ὅς τις Q. || τίς : τι CHU. 690. ἐκ ΛΥΡΝΗΣΣΩΙ Zen. 692. ΜΥΝΗΤΑ Βάλεν G. || ἔβαλεν : ἔλαβε R.

was under the suzerainty of Agamemnon. In I 447 Hellas, the home of Phoinix, is clearly distinct from Phthia, the home of Achilles. But in I 395 the Achaeans seem to include the inhabitants of both Phthia and Hellas, a first step to the use of the Achaian name for all praec-Dorian Greeks. Similarly the Myrmidons are identical with the inhabitants of Hellas and Phthia in λ 496. The confusion that reigns in the use of the names is a reflexion of the intermixture consequent on the great migrations from North to South, of which the Dorian and Thesalian invasions were a part. See Bury in *J. H. S.* xv. 217 ff. This is the only case in H. where the name Hellenes occurs, except in 530 Πανελλήνες. The introductory words *ἡὺν αὖ* are evidently used to mark a new and important section of the whole. *τοῦς* is used as though the poet meant to continue with *ἔπετε* or *ἔρω*.

682. These towns are all in the extreme south of Thessaly, round the head of the Malian gulf, in the same district as that assigned to Proteislaos (695 ff.).

686-94, athetized by Zen., are evidently added to adapt to present circumstances a passage originally describing the mustering of the whole host. So also 699-709, 721-28. *ἐμνῶντο*, i.e. *ἐμνῶ-οντο* = *μνησκοντο*. The only other form from this pres. stem, in the sense *remember*,

ber, is *μνωόμενος*, δ 106, ο 400; elsewhere *μνάσθαι* means *to woo* a wife. *δυσήχεος*, from *ἄχος*, *κακὰ ἄχη περιποιῶν*, the vowel being lengthened, as so often in compounds, at the point of juncture. Cf. *δυσηλεγής* from *ἄλγος*. The alternative der. from (F) *ἡχῆ*, as if *horrissonius*, takes no account of the F; and even if we wrote *πολέμου δυσήχεος* with van L. the epithet would not suit *θάνατος* (II 442, etc.).

687. *ἡγήσαιο*, potential opt. after *ὅς τις* without *ἄν*, as X 348. (Other instances in *M. and T.* § 241.) *ἐπὶ στίχας*, into the ranks drawn up for battle. So T 353 *ἐπὶ στίχας ἄλτο*, Γ 113 *ἱπποὺς ἐρυσαν ἐπὶ στίχας*, *brought them into line*.

690. For the original home of Briseis see on A 184. Mynes was her husband according to the tradition, though there is nothing in H. to shew it. She was captured on the same raid as Chryseia, A 366.

692. For the termination of *ἔγχεσιμῶ-ρους* see Δ 242. The anticipation of the future course of the story in 694 is paralleled in 724, but is not in the Homeric style; the Epic poet occasionally speaks of future events as prophetically known to his characters, but foreshadows them in his own words only in suspicious passages.

τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγγιχάλον τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν,
 τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε
 ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκῃ ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺν πρώτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρῃος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλαίου
 ὀπλότερος γενεῇ· ὁ δ' ἄμα πρότερος καὶ ἀρείων
 ἦρως Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα·
 τῶι δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

694. ἀνστήσεσθαι U (ε *surp.* over ας): ἀστήσεσθαι (or ἀ(ν)στήσεσθαι?, ms. ἀναστήσεσθαι) Zen. 697. ἀγγιχάλῃ Zen. || ἀντρώνα J. || ἠδὲ GQ. || ἐχεποῖν Q.
 700. δὲ καί: δέ κεν U. 701. Δάρδανος ἀνὴρ: φαίδιμος ἔκτωρ Dem. Skeps.
 ap. Schol. Lykophron 531. 707. γενεῇ Schol. Δ 60. || ἄμα Ar.: ἄρα Ω.
 708. οὐδ' ἔτι H Vr. a. 709. γε μὲν: γε μὴν G: δὲ μιν S. 710. τῶ ο' J. ||
 τεσσαράκοντα A.

696. The asyndeton shews that Δῆμητρος τέμενος must be in apposition with Πύρασος, and is not the town Δημήτριον, explained by Ar. as distinct from Πύρακος. See Strabo ix. p. 435, and cf. 506 Ποσειδῶν ἀγλὰν ἄλσος in apposition with Ονχέντος. These towns surround Alos at the head of the Malian gulf.

699. κάτεχεν, as Γ 243. Protesilaos' ship plays a prominent part in the fighting later on, N 681, O 705, Π 286.

700. ἀμφιδρυφῆς, explained by A 393 τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειαί.

701. ἡμιτελής ἦτοι ἄτεκνος ἢ ἀφρημένος τοῦ ἑτέρου τῶν δεσποτῶν ἢ ἀτελείωτος· ἔσσι γὰρ ἦν τοῖς γήμασι θάλαμον οἰκοδομεῖσθαι (Schol. A). The first explanation is best; he has only half completed his household, as, though married, he has left no son. Cf. Soph. O. T. 930 παντελὴς δάμαρ, 'because the wife's estate is crowned and perfected by the birth of children' (Jebb). The last is founded upon Odysseus' description of his building his own marriage-chamber, ψ 189 sqq.

Cf. also A 227 γήμας δ' ἐκ θαλάμοιο . . ἔκτο. But δόμος cannot mean 'wedding-chamber.' The Δάρδανος ἀνὴρ was variously said to have been Aineias, Euphorbos, or Hector; the latter was the name given by the *Kypria*, Demetrios of Skepsis (vide supra), and Soph. (fr. 443); but Ar. held that it was certainly wrong, as Hector was not a Dardanian strictly speaking.

703. οὐδὲ μὲν οὐδ' οἱ, yet neither were they; an emphasis is thrown on the οἱ, which is not easily explicable, for there does not seem to be any striking contrast with some other leaderless band such as the words would imply. In 726 they come naturally, as two lost chieftains have already been mentioned. The line is simply copied here from 726.

708-9 look like a gloss intended to explain the apparently ambiguous ὁ, and filled up from previous lines so as to make two hexameters.

The towns following (711-5) lie N. and (716-7) E. of the head of the Pagaesean Gulf.

οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοΐβην καὶ Γλαφύρας καὶ ἐνκτιμένην Ἰαωλκόν,
 τῶν ἥρχ' Ἀδμήτοιο φίλος πᾶϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἀλκηστις, Πελῖο θυγατρῶν εἶδος ἀρίστη.

715

οἱ δ' ἄρα Μηθῶνιν καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἥρχεν, τόξων ἐν εἰδῶς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων ἐν εἰδότες ἴφι μάχεσθαι.
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῶι ὀλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος.

720

725

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Ὀϊλῇ πτολιπόρθῳ.

οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος,
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,

730

711. παρὰ βοιβηίδα λίμνην: κατ' ἐπίουσι ἰδὲ κρίνην ὑπέραν Schol. Pind. P. iv. 125. 712. εὐκτιμένην G Harl. a. || ἰαωλκόν GPR Harl. a. 713. τῶν δ' Vr. a. 715. πελίδιο J. 717. μελίβοιαν: πτύσαν Steph. Byz. || ὀλιζῶνα J. || τραχεῖαν G. 718. τῶν αὖ ἡγεμόνευε φιλοκτῆτης, ἄρος ἀνδρῶν Zen. 724-5 (6 f) δθ. Zen. 724. δ' ἀνστήσεσθαι H (surpr. μνήσεσθαι). || ἐμελλον P. a¹, surpr. o. 727. ἀλλὰ: τοὺς δὲ Zen. 728. ὑπὸ ἸΑΥΤ J (γρ. ὑπ' ὈΥΑΥΤ). 729. κλωμακόεσσαν A Paus. iv. 9. 2: κλωμακόεσσαν G (and R surpr.): κλωματόεσσαν P. 731. τῶν αὖ G U¹ Vr. b. || Ἀγέσων Q. || παῖδες P.

719. Sophokles evidently follows this line (*Phil.* 1027), *πλευσανθ' ἐπὶ ναυσὶ ναυβάτην*.

720. For ἴφι Bentley conj. *ἡδέ*, perhaps rightly; but see note on Z 478.

728. ὀλοόφρων is used in *Il.* only of animals (O 630, P 21), in *Od.* only of men (α 52, κ 137, λ 322). There is no other allusion in *H.* to the story of Philoktetes, but it must have been perfectly familiar as an essential part of the legend of Troy. Zen. athetized 724-6 on the same grounds as 686-94. Medon appears again in N 694, but there he is leader of the Phthians with Podarkes (704).

729. There is now a jump from the SE. to the W. of Thessaly, whence

came the cultus of Asklepios, which in historical times had its chief seat in Epidauros, though the temple at Trikkia was always famous. (The oldest myth takes us to Lakereia on the Boibeian lake, which we have just left, 711.) Homer does not represent him as anything more than a mortal chieftain, Δ 194. κλωμακόεσσαν (*ἀπ. λεγ.*), *τὴν τραχεῖαν καὶ ὅθι ἔχουσα* Schol. B, *πολλὰ ἀποκλίματα ἔχουσαν*, *κηρυμώδη* Hesych. Der. and reading are alike uncertain. κλωμακόεσσαν might perhaps be used of terraced hill-sides, like staircases. For Oichalia and Enurys see on 595.

731. Ἀσκληπιό: read Ἀσκληπιό, see on 518.

ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἳ δ' ἔχον Ὀρμένιον οἳ τε κρήνην Ἰπέρειαν,
 οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
 τῶν ἥρχ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην Ἡλώνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς,
 τὸν ῥ' ὑπὸ Πειριθόωι τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε φήρας ἐτίσατο λαχνηέντας,
 τοὺς δ' ἐκ Πηλίου ὥσε καὶ Αἰθίκεσσι πέλασεν·
 οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς δῖος Ἄρῃος, 745
 υἱὸς ὑπερβύμοιο Κορώνου Καινεῖδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Γουνεὺς δ' ἐκ Κύφου ἦγε δῶμα καὶ εἵκοσι νῆας·
 τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοι τε Περαιβοί,

732. ἰατῆρ' R: ἰατῆρε καλῶ G. 733. τῶν δὲ *ap.* Did. 735. οἳ δ' P.
 737. τεσσαράκοντα A. 738. Ἀργισσαν AGHR Pap. α: Ἀργισσαν CQ Bar. Lips.
 Vr. α: γρ. Ἀργισσαν J Eust. (σπάνιά τινα τῶν ἀντιγράφων). 740. τῶν δ' S. || αὖ
 G. 741. ἀθάνατον Zen. 744. αἰθίκεσσι: αἰθιόπεσσι Demokrines. 747.
 τῷ P (*surp.* οἶς). || ἅμα: ἄρα Vr. c. || τεσσαράκοντα A. 748. καὶ εἵκοσι:
] καὶ δεκ [Pap. ξ. 749. ἐνιήνες: γρ. ἄρ' Ἰωλοι Steph. Byz. (?).

734-5. We make another jump back to Magnesia, this group of towns being among those assigned to Eumelos, 711-5: ἡ δ' Ἰπέρεια κρήνη ἐστὶν ἐν μέσῃ τῇ Φεραιῶν πόλει Strabo ix. 439. See note on Z 457. For κάρηνα of cities cf. 117.

738. We now go to the N. of Central Thessaly, the home of the Lapiths (M 128), near the later Larissa. Oloösson is said to be still, under the name of Elassona, conspicuous for its white limestone rock. Strabo says (439) that all these towns were Peraibian till the Lapiths seized them. Here it is the Φῆρες who are driven out.

741 is a very clumsy line as the text stands; 742-4 seem meant to supplant, not to follow, 741, and to bring in the later myth of the Centaurs and Lapiths, of which Athens made so much. As the fight took place at the wedding of Peirithoos and Hippodameia, clearly τέκετο = *conceived*. For the other allusions to the tale see on A 263.

742. κλυτός, fem., cf. ε 422, Σ 222, T 88, and even δ 442 ὀλοώτατος ὁδμή. H. G. §§ 116 (1), 119.

744. The Aithikes apparently dwelt in Pindos, to the W. of Thessaly. One Demokrines actually read Αἰθιόπεσσι, *putidissime*.

749. No Peraibian towns in Thessaly are mentioned, as they have been already given to the Lapiths. The explanation of Strabo is that these Peraibians are a portion of the tribe who had been driven out of their old homes in the plain, and lived scattered among the mountains, while the bulk of the tribe lived mixed up with the Lapiths. If this is meant, it would seem that some of them must have crossed into Aitolia, for there can be no question that it is the Aitolian Dodona which is named; though, on the other hand, it is hard to escape the suspicion that the poet of this passage supposed it to lie in Thessaly. The Thessalian Achilles prays to the Pelasgian

οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
 οἷ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
 ὅς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ,
 οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἥντ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755
 Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνοιο υἱός,
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,
 τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν. 760

751. ἔργ' ἐνέμοντο Ω: ἔργα νέμοντο Δρ. 754. ἀπὸρρῶξ Παρ. ξ. 756.
 τευερηδόνοιο S: τευερηδόνοιο L sup. 759. τεσσαράκοντα Α. 760. ἦσαν:
 ἔσαν C, sup. c over c.

Zeus of Dodona in II 233, and this may have caused the mistake. There was indeed a legend that the oracle of Dodona had been transferred there from Skotussa in Thessaly, but of this Strabo, p. 329, in an unfortunately mutilated passage, speaks with marked incredulity. There must, however, have been some early religious connexion between Thessaly and Dodona, which may have led to the legend.

751. *Τιταρήσιον*, the later *Europos*. Bentley's *Τιταρῆσόν* is most tempting, because of *Ἰέργα*, and of the analogy of other place-names in *-ήσος*: cf. Lucan vi. 376 *Defendit Titaresos aquas*. But unfortunately it contravenes the rule that lengthening by position of a vowel short by nature is not permitted before the bucolic diaeresis. What idea the poet had in his mind about the meeting of the rivers it is hard to say. It is said that the *Europos* is a clear stream which is easily to be distinguished for some distance after it has joined the *Peneios* white with chalk; but *ἀργυροδίνῃ* is a strange epithet to use for a river if the emphasis is laid on its want of clearness. The connexion of the river with the *Styx* is no doubt due to the existence of some local cultus of the infernal deities of which we know nothing. *ἔργα*, *tillh*, as M 283, in a purely local sense of filled fields. The word is of course common in Homer in the pregnant sense of agricultural labour.

755. *ὄρκος* here, as often, means the object sworn by, the 'sanction' of the oath. Cf. O 38 *τὸ κατειβόμενον Στυγὸς*

ὕδωρ, ὃς τε μέγιστος | ὄρκος δεινότητος τε πέλει μακάρεσσι θεοῖσι. For the origin of the oath by the *Styx* see Frazer *Paus.* iv. p. 253. The water was supposed to be fatal to life, so that the oath was originally 'a sort of poison-ordeal; the water would kill the man who swore himself, but spare the man who swore truly.' In Herod. vi. 74 there is a case, the only one recorded in history, where the *Arkadians* are asked to swear by the *Styx*; so probably 'when the poets made the gods swear by *Styx*, they were only transferring to heaven a practice which had long been customary on earth.' For *ἀπορρώξ* cf. κ 514 *Κῶκυτός θ', ὃς δὴ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ*, and see M. and R.'s note there on the rivers of the infernal regions.

756. Once more we make a jump back to the E.; and again we have a tribe, the *Magnetes*, without any cities, as the towns of *Magnesia* have been already enumerated and apportioned among various chiefs, *Philoktetes*, *Eumelos*, and *Eurypylos*. And here no theory of a separation of the tribe will help us, as these *Magnetes* are expressly located about *Pelion* and the *Peneios*, the very country that we have already been through. Strabo fairly gives up the puzzle in despair: *ἐόκασιν οὖν (οἱ ὕστερον ἄνθρωποι) διὰ τὰς συνεχεῖς μεταστάσεις καὶ ἐξאלλάξεις τῶν πολιτειῶν καὶ ἐπιμύξεις συγγεῖν καὶ τὰ ὀνόματα καὶ τὰ ἔθνη* (ix. 442), which is a mere admission of the impossibility of any historical criticism of this part of the Catalogue.

760. The ships enumerated amount to

τίς τὰρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἧδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιον ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Ἐὐμήλος ἔλαυνε ποδῶκεας δρυϊθας ὥς,
 ὄτριχας οἰετέας, σταφύλῃ ἐπὶ νῶτον εἴσας·
 τὰς ἐν Πιερίῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,

765

761. τὰρ A: γὰρ S Vr. b: τ' ἄρ Ω. 762. ἀτρεΐδαιαν G. 763. ἄσαν
 CQR. 765. ἰοετέας P (R *supr.*): ἰοετέας Mor. Bar. 766. ἐν: καὶ Par. h. ||
 περίῃ: περήν Pap. α, J (*supr.* α over ηρ: γρ. ἐν περίῃ J^m) Eust.: πμερίῃ
 A (περίῃ Δ^m, T.W.A.): φηρίῃ Harl. d. 768. ἀνδρῶν δ' HQ. 769.
 φέρτατος Ar. Ω: φέρτερος JQS Harl. d, Par. d e f h, Vr. b.

1186. Thuc. i. 10 suggests that by taking a mean between 120, the largest, and 50, the smallest number mentioned for a ship's crew (see 510 and 719), we may gain an approximate idea of the numbers of the Greek army. The mean being 85, the total on this plan will come to just over 100,000.

763. Φηρητιάδαο, another 'papponymic' (see on 621). Eumelos was son of Admetos, son of Pheres. It is of course possible that the poet meant that the horses were the horses of Admetos, and only lent to Eumelos by his father, or inherited, as in the case of the Νηλεΐαι ἵπποι of Nestor, A 597; but this is not likely, cf. Ψ 376.

765. ὄτριχας οἰετέας, one in coats and in years. The δ- is the same as in ὄπις, A 257, but the relation of it to the commoner δ- (for *sm-*, short form of *sem-*, one) is not clear. Cf. also ὀγαστρ- ὀμογαστρ by the side of ἀγαστρος· ἀδελφοὶ δίδυμοι in Hesych., and ὁμός by ἄμα. The -ι- of οἰετέας presumably represents only the lengthening by ictus before F of ὀφτεάς. Cf. Hesych. αὐετή· τὰ αὐτοετῇ beside αετέα· τὰ τῷ αὐτῷ εἶναι γεννώμενα, and again ὑετής· ὁ αὐτοετής. Wackernagel's explanation *oifofetis* (*oifos*=one) leaves the other forms unaccounted for. See Schulze *Q. E.* p. 495. σταφύλῃ (distinguished by accent from σταφυλή, a bunch of grapes) is explained by Schol. A as λαοοῖκος διαβήτης, ὅς ἑμα πλάτος καὶ ὄψος μετρεῖ, i.e. the still familiar mason's level, consisting of a plummet hanging in a T-square. The sense is that the two

mares were exactly of equal height at every point as measured by a level across their backs. Reichel remarks (*H. W.* 22) that such equality was important when horses were harnessed to the same yoke across their necks.

766. The reading here is doubtful. Πηρεΐη seems to be merely an itacistic variant; though Steph. Byz. and Hesychios mention a town of that name in Thessaly, nothing more is known of it, and it is probably only a deduction from this line, supported by the fact that the position of Pieria is clearly too far north. Besides, the horses were evidently bred by Apollo during his service with Admetos at Pherai. Hence Valckenaer conj. Φηρεΐη, which has a shade of ms. support, and would be satisfactory but for the fact that the Thessalian town is Φεραί (711), Φήραι being in Messenia. But the patronymic Φηρητιάδης points to some variation of quantity, as it is evidently connected with the name of the town.

767. φόβον Ἄρῃος φορεούσας, carrying the panic of war into the ranks of the enemy. Cf. note on E 272 μήστρε (!) φόβοιο.

769. This and the next line are an awkward interpolation, apparently intended to bring the Catalogue into harmony with lines such as Ψ 276. Schulze *Q. E.* p. 349 has shewn that the scansion *μήνιεν* is purely Attic, the penultimate being always short in H. He suggests with great probability that 768 originally ended πῶδας ὥκῃς Ἀχιλλεύς, and was followed by 771. Euripides

ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ, λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέμειν ἰέντες 775
 τόξοισιν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃσι· οἱ δ' ἄρχον ἀρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.
 οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστεναχίζε Διὶ ὥς τερπικεραύνωι
 χωομένωι, ὅτε τ' ἀμφὶ Τυφωεὶ γαῖαν ἰμάσσει

772. ἀπομηνίσας Bar. Mor. || πομῆνι Pap. ξ. 773. παρὰ H: περὶ U *supr.* ||
 ρηγμῖνι Pap. α. 777. δ' αὖ: δ' αὖ PR: δὲ U. || ἀνακτος Pap. α. 778. οἱ
 δ': ἡδ' Vr. b. 780. ἴσαν: ἔσαν P. 781. ὑπεστεναχίζε JPQRS Pap. α
 Harl. α: ὑποστεναχίζε GH. 782. χωομένωι: ἀρίσταρχος οὕτως· τινὲς χωόμενος
 ὡς ἀπ' ἄλλης ἀρχῆς Schol. Pap. α (Did.). || τ' om. G: τ' Schol. on O 17. || τυφῶνι P:
 τυφῶα Pap. α. || λιάσει CGQ(U e *corr.*) Vr. α.

Iph. Aul. 206–26 clearly had the passage before him, but knows of no horses fleetier than those of Eumelos, with which Achilles competes in speed of foot.

771. κορωνίς, a word recurring only in the phrase *νηυσὶ κ.* No doubt the ordinary expl., *curved* (of the upward curve at bow and stern), is correct; cf. *κορώνη*, of the curved handle or hook on the door (α 441, etc.), and the tip of the bow (Δ 111). (A few ancient commentators explained 'black as crows'!)

772. ἀπομηνίσας: the *apo*-here seems to be intensive, as in our vulgar phrase 'raging away,' giving full vent to his anger. So also H 230, I 426, T 62, τ 378. Cf. Γ 415 ἀπεχθαίρειν, T 183 ἀπαρῆσασθαι, I 309 ἀποικεῖν, ζ 49 ἀποθανύσασθαι, and Lat. *desaevire*, etc.

774 = δ 626. αἰγανέμειν, either from αἶξ, as a spear for hunting goats, or from ἀίσσω: the former derivation is supported by ι 156, where they are actually used against goats.

777. πεπυκασμένα, *wrapped up* with covers, πέπλοι, as E 194, to keep them clean while not in use. In Ψ 503 the word seems to be used in a hyperbolic sense, 'hidden by its ornaments.'

780. We have two more short similes describing the march to battle, in addition to those of 459 sqq., to be followed

by others at the beginning of Γ. 780 seems to be an exaggeration of 455, and to refer to light, which is as great as if the whole earth were on fire. The idea is not the same as in Δ 596 *μάραντο δέμας πυρὸς αἰθόμεναι*. νέμοιτο is *pass.* only here. The act. means *to deal out* or *drive to pasture* (ι 233); the mid. *to feed upon* (of fire, Ψ 177), *to inhabit*, or *to possess* (Z 195).

781. The connexion of Zeus *τερπικεραυνος* with the phenomena of a volcanic district has been thought to allude to the violent electrical disturbances which often accompany eruptions. Ἄρμα is said to be a volcanic region in Kilikia, or, according to others, in Mysia, Lydia, or Syria. The latter name suggests *Aram*, the native name of Syria. Evidently Arima or the Arimoι are best located in mythland. A, perhaps following Ar., gives *Εἰσραπίμους*, and so Virgil must have read, *Aen.* ix. 716 'durumque cubile *Inarime* Iovis imperii imposta Typhoeo.' The metaphor of *lashing* reappears in the story of the defeat of Typhoeus by Zeus in Hes. *Theog.* 857, where he is described as a monster with a hundred snake's heads spitting fire, the son of Gaia and Tartaros. So also Pindar, in a magnificent passage of *Pyth.* i., where his birthplace is given

εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εἰνὰς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἔρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785
 Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνemos ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὀμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχού δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἷσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθώς,
 τύμβωι ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·

783. Some add χώροι ἐνι δρυόεντι, Τῶνς ἐν πίσυσι δάμοι Strabo. 784.
 στωναχίζετο CGHPQRU Harl. a (with ε *supr.* over ε instead of ο). 789.
 ὀμηνγερέες P Vr. a. 790. μετέφη Vr. b (and H *supr.*). 791-5 *ab.* Ar. 791.
 ισατο Pap. a. || δέ: γάρ S Vr. b. || εἰσαμένη Eust. || υἱάτ AR Vr. a: υἱάτ J Pap. a.
 792. ποδωκεία G. 793. αἰσυνταο Pap. a. || γέροντος: ἀνακτος Pap. ξ Q
 (and γρ. J^m).

as Kilikia, but his prison as beneath Cumae and Aetna.

785. *διέπρησσον πεδίοιο*: for this local gen. see *H. G.* § 149; it 'expresses a vague local relation (*within, in the sphere of, etc.*).' 'This use of the gen. is almost confined to *set phrases*; accordingly it is only found with the gen. in -*ας* (the archaic form).' Cf. 801, and Ω 264 *ἵνα πρήσωμεν ὁδοῖο*, and note on A 483.

786. We now come to the Catalogue of the Trojans and allies, introduced by a short narrative.

788. The gate of the king's palace has always been the place of justice and of audience among eastern nations; a familiar example is the 'Sublime Porte.'

791-5 were obelized by Ar. on good grounds: 'if the advance of the Greeks was all that had to be announced, there was no need of the goddess; but if the Trojans lacked courage and had to be persuaded to advance, the goddess must appear in person. When the gods take human shape, they are wont to leave at their departure some sign by which they may be known. The message is not adapted to the tone of a son speaking to his father, but is intense (*ἐπιτεταμένοι*) and reproachful; and the words of 802 do not suit Polites; it is Iris herself who should impose the command.' On the other hand, l. 798

is rather suited to a human warrior than to a goddess. But the whole passage seems forced, and out of place. 804-5 should belong to a description of the first landing of the Greeks (compare the similar advice of Nestor 362-8, and the building of the wall in H 337-43); and it has been remarked that as a matter of fact the numbers of the enemy must have been largely reduced by the tenth year of the war, especially as the Myrmidons are no longer among them. Robert (*Bild u. Lied* p. 17) has shewn that Polites was probably the Trojan sentinel in the *Kypria*, so that the whole passage probably comes thence with the rest of the Catalogue.

793. The tomb of Aisvetes is not again named as a landmark; but other barrows are mentioned in a similar manner, e.g. 811, and the *σῆμα* Ἴλου K 415, A 166, 371, Ω 349.

794. *δέγμενος*, apparently a perf. part. with irregular accent. So also I 191, Σ 524, υ 385, *ποτιδέγμενος* H 415, I 628, K 123, *υποδέγμενος* υ 310, π 189. Cobet would read *δέχμενος* (a form mentioned in the *Etyim. M.* and found as a variant on I 191 in A) as a non-them. pres. His objection to the text, however, applies only to the ordinary view that *δέγμενος* is an aor. form (*εδέγμην*) which is plainly unsuitable to the sense *waiting*. For other cases of

τῶι μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις· 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλῆστος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ’ οὐ πω τοιόνδε τοσόνδ’ ἐτε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν εἰκότες ἦ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν.
 “Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι, ὦδε δὲ ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπικούροι,
 ἄλλη δ’ ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 τῶν δ’ ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 ὥς ἔφαθ’, “Ἐκτωρ δ’ οὐ τι θεᾶς ἔπος ἡγνοίησεν,
 αἶψα δ’ ἔλυσ’ ἀγορήν· ἐπὶ τεύχεα δ’ ἐσσεύοντο.

795. μιν : c]φιν Pap. ξ : φιν J (γρ. μιν). || εἰσαμένη Pap. α. || προσέφη ACP
 Vr. a : μετέφη Ω (and γρ. Δ). 797. ὥς ποτ’ ἐπ’ : ὥς τέ ποτ Pap. α : ὥς τε
 ποτ Pap. ξ : ὥςπερ ἐπ’ G. 798. ἦ μὲν δὴ μὲν Ar. (A suppr., T.W.A.) S Harl. d, Par. e
 j, Vr. b : ἦ δὴ μὲν Par. h (and γρ. Jm). After 798 Pap. ξ adds εἰσα ἰδὼν ἡλκιστοὺς
 φρυγας α]νερας αἰσ[λοπολοῦς = Γ 185. 799. τοῖσιν τε U. 800. λίην J (γρ.
 λίην) : λίην Pap. ξ. 801. προτὶ Ar. Zen. Aph. (A suppr., T.W.A.) : περὶ Ω
 802. ὦδε δὲ Ω : ὦδ’ γε [G]J : ὦδ’ τι L. 803. κατὰ : ἡ[ε]ρὶ ? Pap. ξ. 804.
 πολυσπερέων S. 806. δ’ om. U (add. U³). || ἐκηγείσθω Q. 807. εφ’ατ Pap.
 α. || ἡγνοίησεν H : ἡγνοίησεν Pap. α.

perf. without reduplication see *H. G.*
 § 23 (οἶδα, ἐρχαται, ἔσσαι, ? ἔρεντο
 Ω 125, and one or two other doubtful
 forms). Or δέγμενος itself might be a
 syncopated present; there is probably
 no reason for supposing that the affec-
 tion of χ by μ is confined to aor. and
 perfect stems. This is apparently the
 view taken by van L. *Ench.* p. 384;
 δέχαται may then also be a non-them.
 pres. = δέχ-νται (M 147). ναῦφιν : this
 form of ναῦς occurs only for an ablative
 gen., with a specially locative sense.
H. G. §§ 154–8.

795. μιν in this phrase is to be taken
 with προσέφη.

796. φίλοι is pred., ἄκριτοι (*endless*,
 see on 246) goes with μῦθοι.

802. “Ἐκτορ, σοὶ δέ : for the use of δέ
 see “Ἐφαιστε, σοὶ δέ, Aisch. *Pr.* V. 3,
 and notes on A 340, 540.

804. Cf. Δ 437–8, and λ 384–5 οἳ δὲ τε
 πολλοὺς βάσκει γαῖα μέλαινα πολυσπερέας
 ἀνθρώπων, where the epithet is more in
 harmony with the metaphor of men as
 fed by the soil; here it means no more

than *widely scattered*, and even so is not
 appropriately used of certain definite
 tribes, instead of mankind at large.
 But if the passage is to be saved from
 ludicrous weakness, we must omit both
 803 and 804; the injunction then be-
 comes, not an absurdly obvious piece of
 tactical advice, but a call to immediate
 action, such as the context requires :
 ‘let each commander give his men the
 word (to advance) and lead them against
 the enemy.’ As Greeks and Trojans
 always talk freely together, it is absurd
 to suppose that the Trojans and their
 allies had difficulty in understanding
 one another’s language. Cf. note on
 867.

805. For σμαιομένη cf. A 289.

806. πολιήτας, a Herodotean form not
 recurring in H.; πολιῆτης is found only
 O 558, X 429, η 131, ρ 206.

807. ἡγνοίησεν, ‘the word which led
 astray the interpolator of 791–5,’ accord-
 ing to Ar., may quite well mean ‘did
 not ignore,’ i.e. disobey (Schol. A).

πᾶσαι δ' ὠθύνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810
 ἔστι δέ τις προπάροιθε πόλις αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἣ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπικούροι. 815
 Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἑκτώρ

810. ὀρυμαγδός CGHJPRU.
 Pap. α. 813. Βατεια Pap. α.

811. πόλις J (i supr. over η) L²: πόλις U
 814. πολυσκάρμοιο P.

809. πᾶσαι ἀντὶ τοῦ δλαι (and so M 340) Ar., i.e. the gates were thrown *wide* open; because, with the doubtful exception of E 789 *πύλαι Δαρδάνιαι*, H. does not seem to have conceived Troy as having any gates except the Skaian. But in all the other phrases (A 65, N 191, 408, 548, etc., and even ι 389) to which Ar. referred to support his theory of *πᾶς* = *δλος*, the emphasis lies on the fact that the whole of something is affected when it might have been only a part; the difficulty here obviously is that we can hardly conceive a *part* of a gate being opened; *πᾶσαι* could at the most mean that both the *σπίδες* were opened, not one only, and then it would obviously be an unnatural phrase. It is better to consider the poet as conceiving Ilios, like all great towns, as many-gated, but as only naming the one gate which was specially recorded by his tradition.

811. The tomb of Myrine, like that of Aisyetes, is not again named in the *Iliad*; but both names are probably traditional, and do not look like the invention of an interpolator. Myrine is said to have been one of the Amazons who invaded Phrygia (Γ 189). She is evidently the eponym of the Aiolie town Myrina; Kyme and Smyrna equally derived their names from Amazons, Strabo 550, 623, 633. For the language of gods and men see A 403; *τὴν μὲν δημωδεστέραν ἀνθρώποις τὴν δὲ ἄλγῃ θεοῖς προσάπτει*, Schol. B.

813. Βατεια = Brier hill.

816. THE CATALOGUE OF THE TROJANS differs notably from that of the Greeks in the evident want of detailed knowledge of the countries with which it deals. Three groups of towns are given,

two without any tribal names (828 f., 835 f., 853 f.), all lying along the Hellespont and the south shore of the Euxine. Niese suggests that these may probably be taken from an early form of the Argonautic legend, as they all lie on the course there taken. The rest of the Catalogue contains only names of tribes with occasional mention of a single city. The arrangement of the allies is radial, not concentric, along four lines running NW. (844-50), E. (851-7), SE. (858-63), S. (864-77), the extremity of each line being marked by *τῆλε* or *τηλόθεν*. The Trojans and allied tribes form a central group (816-43). There are serious differences from the rest of the *Iliad*; for instance in K 428 ff. we have a list of Trojan allies omitting the Paphlagonians (who do not reappear in the *Iliad*) and Kikones (P 73 only, and *Od.*), but including the Leleges and Kaukonas whom this Catalogue omits, though they are named again in Γ 96, 329, Φ 86. Ennomos (860) and Nastes and Amphinomos (875) are not slain by Achilles in the fight at the river as we have it in Φ. In Z 511 the leader of the Mysians is not Chromis or Ennomos, but Hyrtios. On the other hand, several lines seem to be taken from the *Iliad*, e.g. 822 from M 99 f., 837-9 from M 95-7, 831-4 from A 329-32. This all seems to point to older material worked up and partly adapted to this place. *κορυθαίολος* explained *ὁ αἰδῶων*, *ὁ κινῶν τὴν κόρυθα* waving the helm, or more simply *with sparkling helm*, cf. note on E 707. Grammarians and mss. vary in the accent, many writing *-αἰδῶλος* as in the simple adj.

Πριαμίδης· ἄμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι
λαοὶ θωρήσονται μεμαότες ἐγγχείησι.

Δαρδανίων αὐτ' ἤρχεν εὖς πάϊς Ἀγχιόσας
Αἰνείας, τὸν ὑπ' Ἀγχιόσῃ τέκε δι' Ἀφροδίτῃ, 820

Ἴδης ἐν κνημοῖσι θεὰ βροτῶι εὐνηθείσα,
οὐκ οἶος, ἄμα τῷ γε δύνω Ἀντήνορος υἱε,
Ἀρχέλοχος τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.

οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήπιοιο, 825

Τρῶες, τῶν αὐτ' ἤρχε Λυκάονος ἀγλαὸς υἱός
Πάνδαρος, ὧι καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,

τῶν ἤρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
υἱε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων

ἦιδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε

817. τῷ γε: τῷδε P. 818. μεμαότες CHJPQU. 819. αὐτ': τ' αὐτ'
P: δ' αὐτ' U: τ' αὐ L: τ' R. 820. ἀρχαῖα . . ἀφροδίτη Pap. α¹ (-μ . . -η
Pap. α²). 821. κνήμῃσι Q: κνήμασι G. 823. ἀρχίλοχος R. || τ' om. Pap. ξ.
824. κνητῶν Pap. α. 825. πίνοντες Pap. α ξ. 826. τῶν τ' P Vr. A. || αὐ
Vr. A. 828. οἱ δ' ἄρα ἀδρήστειάν PR (τινὲς αρ. Eust.): οἱ δ' ἄρ' ἀδρήστειάν HU:
οἱ τ' ἀδρήστειαν J (γρ. οἱ δ' ἄρ' ἀδράστειαν). || ἀδράστειαν G (om. τ'). 829.
πίψαν ἔχον G: πίψαν εἶχον Strabo. || τυράνης GP. 830. ἄδραστός G:
ἄδρηστός S. || αμφίος Pap. α. 831. περκωσίου: κερκωσίου G. 832. οὐδ'
ἔοις ACGHJPQR Vr. a b A: οὐδὲ ἔοις U Lips. Eton. Vr. c: οὐδ' εἰς Ambr.:
οὐδέους Pap. α.

818. μεμαότες: for the variation in quantity compared with μεμαότες N 40 see *H. G.* § 26. The partic. is used without an infin. = *eager*, N 40, 46 (78 μαιμῶσιν), O 276, etc.

819. For the Dardanians (whence 'Dardanelles') see T 215 sqq.

821. Cf. E 313; and for ἐν εὐνηθείσῃ Π 176.

824. These Τρῶες are a separate clan who had doubtless split off from the Trojans proper, and settled a short distance away to the NE. See also note on E 105. The Αἰσεπος runs into the Sea of Marmora near Kyzikos. νεώτατον, *nethermost*, where Ida runs down to the sea; vide A 381.

827. τόξον, *the bow*, in the sense of skill in archery, acc. to Schol. A; for Pandaros had acquired his bow himself,

Δ 106 sqq. A similar phrase is used of Teukros, O 441.

828. These towns lie at the extreme N. of the Troad, where the Hellespont opens out into the Sea of Marmora. Pityeia is possibly the later Lampsakos. Adrasteia was a local goddess = Nemesis, and Adrastos perhaps originally a god identical with the Adrastos of Sikyon (see note on 572). It is certainly curious that he should appear here with Amphios, apparently a short form of Amphiaros, so closely bound up with Adrastos in the Theban legend. Amphios of Paisos or Apaissos is in E 612 son of Selagos. For λινοθώρηξ see 529.

831-4 = A 329-32. In both places mss. give οὐδ' ἔοις for οὐδὲ οὖς (*σφοδρῶς*). Merops seems to have migrated from Perkote (see 835), or rather the name points to some hero-worship common to all the district; cf. Ap. Rhod. i. 975.

στείχειν ἐς πόλεμον φθισήνορα· τὸ δέ οἱ οὐ τι
πειθέσθην· κήρες γὰρ ἄγον μέλανος θανάτοιο.

οὐ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἄσιος ὄρχαμος ἀνδρῶν,
Ἄσιος Ἑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάεσκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄξος Ἄρῃος,
νῆε δύνω Λήθιοιο Πελασγοῦ Τενταμίδαο.

αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶων,
νιὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

835. περκώτην G Vr. b. 837. τῶν δ' αὐ G. 841. λάρισσαν GJPU supr.:
λάρισσαν A (T.W.A.). || ναιετάεσκον GJPQ: ναιετάσκον Ω. 842 om. Pap. a. ||
ὄξος G. 844. πάρος J Eust. 847. διοτρεφέος GJ.

836. As Niese remarks, it is natural that in a *περίπλους* such as that of the Argonauts Sestos and Abydos, on opposite sides of the Hellespont, should be joined together, but not that in a geographical list they should be put under the same ruler. Sestos on the N. shore must have belonged to the Thracians (844). Acc. to Schol. B, however, Sestos was awarded to Abydos in a dispute with Athens on the authority of this line. The other towns are on the S. shore.

839. αἰθωνες, apparently *sorrel* or brown. The epithet is used to mean (a) *shining*, especially of iron or bronze, (b) reddish-coloured or *taupey*, of animals (cf. *fulvus* from *fulg-eo*), especially the lion, the bull (II 488), and eagle (O 690). Others understand it to mean 'of fiery courage,' others (see Ameis on σ 372) 'shining' with sleek coats or feathers. It is hardly possible to decide between these; the only important argument urged is that in Θ 185, where Hector's four horses are Ζάνθος, Πόδαργος, Αἰθων, and Ἀδμῶς, the two first clearly refer to colour; but the last name would support Ameis's interpretation.

840. ἐγχεσιμῶρων, see on Δ 242. The Pelasgians are introduced as though they were inhabitants of the Troad, all the preceding nations being evidently

regarded as lying within the dominion of Priam, though having their own chiefs; cf. Ω 544-5, where the limits given include all the towns hitherto named. (So Leleges and Kilikes, not named here, lived in Troas, from a comparison of T 92, Z 397, with I 329.) The Larissa should then be that known as καθ' Ἀμαζιτῶν, only twenty-five miles from Troy (Strabo p. 620). But this does not suit P 301, where this same Hippothoos dies τῇλ' ἀπὸ Λαρίσης. On this ground Strabo decides for Larissa near Kyme in Aiolis. The simplest explanation is to suppose that the Catalogue speaks of the Trojan Larissa, but that the poet of P was thinking of another. This he might easily do, as no less than eleven towns of the name are recorded by Steph. Byz. and Strabo (p. 440). The name is always brought into connexion with the Pelasgians—whether as a historical fact or as a mere hypothesis we are not in a position to say.

845. ἐντὸς ἑτέρας, of a boundary on one side only, see 617, M 201, and Ω 544. The Thracians seem to be limited to the Thracian Chersonese and neighbourhood; Peirokeos comes from Ainos, Δ 620. Iphidamas the Thracian leader (Δ 221) is not named here.

846. For the Kikones see ι 39 sqq. They lived on the coast of Thrace

αὐτὰρ Πυραΐχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδάωνος, ἀπ' Ἀξίου εὐρὺ ρέοντος,
'Αξίου, οὐ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.

850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμέneos λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους.
αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἥρχον

855

848. Some added Πιλαῖνός ο' υἱὸς περιδῆκος Ἀστεροπαῖος (Eust.). 849. ἀμυδάωνος: ἀβυδάωνος Steph. Byz., Suidas. 850. αἶαν: αἴη Harl. b, Par. d¹ (διττῶς ἡ γραφή Eust.). Others wrote 'Α., ὡς κ. ὁ. & Αἴης (Strabo) or 'Α. οὐ κ. ὁ. & Αἶα (Eudoxos ap. Schol. A 239. αἶαν τινὲς οὐ τὴν γῆν ἐνόησαν ἀλλὰ τινα πηγὴν Eust.). 851. παμφλαγόνων R. || δ' om. S. || πυλαιμῆνός R. 852. ἐπ.: καὶ G. || ἐνετῆς (or ἐνέτης) Zen. 854. δώματ' ἔναιον: ἔρ' ἐνέμοντο Strabo: ἔναιον J. 855. κρῶμναι JR: τινὲς Κρῶμναι Κωβιολὸν τε Strabo (cf. Ap. Rhod. ii. 942 Κρωβιολὸν Κρῶμναι τε). || ἐριεύνους PQ: ἐρυσίνους Pap. a. || Kallisthenes added after 855 Καύκωνας <δ> αὐτ' ἦγε Πολυκλῆος υἱὸς ἀμύμων, οἳ περὶ Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον (Eust.). 856. οἳ μὲν Ἀλαζώνων, οἳ δ' Ἀμαζώνων, τὸ δ' ἐκ Ἀλύβης, ἐκ Ἀλόπης ἢ ἐκ Ἀλόςης Strabo. γράφει [Ἐφορος] οὕτως αὐτὰρ Ἀμαζώνων Ὀ. καὶ Ἐ. ἥρχον, ἐλεόντ' ἐκ Ἀλύπης, ὅς' Ἀμαζονίδων γένος ἔστιν idem. Ὀλίζώνων and Χαλύβης are also mentioned by Eust., but all these variants are 'conjectures in the teeth of the old mss.' (Strabo).

till the time of Herod. (vii. 59, 108, 110).

848. The Paionians are elsewhere described as spearmen and charioteers, i.e. heavy-armed soldiers, not archers (except K 428). Herod. mentions the legend that they were of Trojan lineage, v. 13 (vii. 20, 75). Asteropaioi is not mentioned among their leaders, although, according to Φ 156, he must, by a strict reckoning of days, have been in Ilios at the time which the Catalogue is made to suit. The praise given to the Axios (W. of the Strymon in Macedonia, now the Vistritza) caused great difficulties, as it is and always was, apparently, a very dirty stream. The variants given above testify to the attempts to evade the difficulty by transferring the eulogy to 'Aia,' which was said to be the name of the main spring of the Axios, and to be clear and bright.

851. λάσιον κῆρ: cf. A 189. Plato quotes the phrase, *Theaet.* 194 E. The 'wild mules' are supposed to be *Jag-gelais* of Tartary (*equus hemionus*, Linn.), a species intermediate between the horse and the ass, of which some rumours must have come westward along the coast of the Euxine. A breed of wild

'mules' in the literal sense is of course a physical impossibility. Hehn thinks that the Enetoi made a trade of breeding mules and sold them 'unbroken' to their neighbours, but ἀγροτέρα cannot = ἀδμής. However, the discovery of the breeding of mules is attributed to the Mysians, who were neighbours of the Paphlagonians and gave Priam his mules; see note on Ω 278. In historical times the only known Ένετοί (or Ένετοί as Strabo writes) were Illyrians (subsequently the founders of Venice). It was concluded that they must have emigrated W. from Paphlagonia very soon after the Trojan war. Mules are of course commonly mentioned in the *Il.*, though the ass is only once named (A 558, where see note).

855. The lines added by Kallisthenes (vide supra) are of course intended to remedy the omission of the Kaukones, who appear among the Trojan allies in K 429, T 329. Other Kaukones in Elis are mentioned in γ 366 (cf. Herod. i. 147).

856. In this line we appear to reach fairyland. The conjectural readings of the ancients (vide supra) shew that no identification with historical regions was

τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·

ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860

ἐν ποταμῷ, ὅθι περ Τρώας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής

τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμινι μάχεσθαι.

Μήιοσιν αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,

ὕε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865

οἱ καὶ Μήιονας ἦγον ὑπὸ Τρώλῳ γεγαῶτας.

Νάστῃς αὖ Καρῶν ἡγήσατο βαρβαροφώνων,

οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον

858. χρόμιος J (γρ. χρώμις). 860-1 dθ. Ar. 861. κεράϊζε καὶ: κερατ-
ζετο G. 862. αὖ: δὲ Strabo. 863. υσμεῖνι Pap. α: ὕσμινι(ι) GPQU. 864.
μέσθλης: τινὲς Μέστρης Eust. || τε om. P. 865. πυλαμῆνεος SU: πυλαμῆνος Q:
πυλαμῆνεος G: γρ. τελευμένηος J (supr. αι over λει). || γυγαίῃ: τυγαίῃ P (and
B supr.): ἐν τισὶ τυγαίῃ Schol. Pap. α (so Mass. ap. Eust.). || λίμνῃ Chairis and
Diodoros. 866. προσγράφουσι τινὲς (ἢ κατ' Εὐριπίδην Eust.) Τιμώλῳ ὑπὸ νιφόντι,
Τῆος ἐν πτόνι δώμῳ Strabo, Eust. (= T 385). 868. οἶ: οἶ δὲ R. || μίλητον
Pap. α. || φθιρῶν ACG Vr. b; φειρῶν Ω.

possible. Ἀλύβη, as Strabo says, may be Χαλύβη: the Chalybes in historical times were famous miners, but produced iron only, not silver, Xen. *Anab.* v. 5. 1, Strabo pp. 549-51. Armenia however, close to them, was the home of silver (see O. Schrader *Sprachv. und Urgesch.* pp. 258 ff.). γενέσθαι = birth-place only here. Paley compares ἀργύρου πηγὴ of the silver mines of Laurion in Aisch. *Pers.* 238.

858. These Mysians are Asian, and geographically, at least, distinct from those of Thrace, see on N 5. Chromis is called Chromios in P 218, 494, 534. Four others of the name are mentioned.

861. ἐν ποταμῷ, sc. P 15 sqq., where Ennomos is, however, not named (but see P 218); hence Aristarchos obelized 860-1.

863. The Askanian lake was in Bithynia, by the later Nikaia. This district lies close to the Propontis.

865. Γυγαίῃ λίμνῃ, near Sardis, Herod. i. 93; cf. T 391. Strabo says it was afterwards called Κολή. The name obviously has to do with the familiar Gyges. The mother was of course the Νῆψ or nymph of the lake. Cf. Z 22, Z 444, T 384. There is no other case in H. of maternity attributed to a lake,

though rivers are often fathers (e.g. Φ 159). The variant λίμνῃ (locative) was meant to avoid this objection, by making Γυγαίῃ the name of the nymph.

867. βαρβαροφώνων seems to refer only to the harshness of the dialect, as Thuc. remarked (i. 3). H. does not make any broad distinction between Achaeans and barbarians. So Σέντιας ἀγριοφώνους θ 294. This marked reference to the days before the colonization of Asia Minor may indicate that the line is really very old; but, on the other hand, we must admit that the poet could not well have given a more effective touch to indicate the extreme remoteness of the heroic times from his own, had he lived in Miletos itself, than by this casual allusion, made as though a matter of course, to the days when the great and famous city was no more than a dwelling of the despised barbarians.

868. ἀκριτόφυλλον, i.e. with foliage massed together, so that the eye could not distinguish separate trees; see note on 246. According to the scholia the small cones of the pine were called φθεῖρες from some fancied resemblance to those insects; but the best ancient authority is for the reading φθιρῶν or φθιρων.

Μαϊάνδρου τε ῥοὰς Μυκάλῃς τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 δς καὶ χρυσὸν ἔχων πολεμόνδ' ἱεν ἥτε κούρη,
 νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῶι, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

870. καύστικς C (and ap. Eust.). 871. νομείονος HR. 872. καὶ: δὲ G.
 874-5 dθ. Ar. (The lines have the obelos in A—in Pap. α it is affixed to 875-6—
 and their rejection follows on that of 860-1, but the scholion is missing.)

872. δς would naturally refer to Am-
 phimachos as the last named, and so
 Ar. took it; but Schol. A says that
 Simonides held it to mean Nastes as
 the principal leader. Perhaps L. Müller
 is right, therefore, in thinking that
 Simonides did not read 870-1 at all;

they are certainly not wanted, though
 there is no obvious reason for their
 insertion. χρυσῶν evidently means
 golden ornaments, such as Euphorbos
 wore, P 52. Neither of these leaders is
 named in the fight in the river in Φ;
 cf. on 860-1.

INTRODUCTION

WITH the third book begins a distinct section of the *Iliad*, extending to Δ 222: the story of the duel of Paris and Menelaos, and its sequel, the treacherous wounding of Menelaos by Pandaros in spite of the treaty. The section contains two subordinate episodes: the *Τειχοσκοπία* or interview between Helen and Priam on the walls of Troy (121-244), and the scene between Paris and Helen after the duel (383-448).

Within itself the whole story is consistent, plain, and straightforward; it is indeed one of the most brilliant and picturesque pieces of narrative in the *Iliad*. As the second book gave us a picture of the general scenery of the poem, so the third takes us back to the causes of the war; as the second shewed us the state of things in the Greek camp, the third sets us among the Trojans. We have a whole gallery of fresh persons brought before us with extraordinary truth and vivacity; Menelaos and Paris, Priam, Pandaros and the Trojan elders, and above all, Helen, the cause of the whole war, a marvellous study of a complicated woman's heart, oscillating between repentance and love, her heart full of desire for her former home and husband, yet dominated by the power of her temptress the goddess Aphrodite. There can be little doubt that we have here a poem composed with a single aim and in one piece by a most gifted author, preserved practically intact.

But when we come to relation of the section to the rest of the *Iliad*, the question is by no means so simple. Achilles is indeed assumed to be absent from the battle, and so far the framework as already laid down is assumed. But there is no other reference to the state of affairs as pictured in the last two books. After the pompous description of the march out of the two armies which accompanied the Catalogues, it is certainly surprising to find that they no sooner meet than a truce is made, and instead of the general engagement we have been led to expect, a single combat is proposed as a settlement of the whole war. It is impossible not to feel the force of the argument that the action seems to belong rather to the first than to the tenth year of the siege. Not only would the duel be then better in place, but the whole of the Teichoscopy assumes an ignorance on the part of Priam unaccountable, according to prose and logic, after ten years of war. With regard to this, however, it is enough perhaps to say that for the hearer or reader this is the opening of the war; the convention to which he has to adapt himself is infinitely less than the conventions of drama which through

familiarity we accept without a murmur. More serious, however, is the fact that the breach of the truce by Pandaros is ignored throughout the rest of the *Iliad*, that we have a doublet of the duel in H, and that the purpose of Zeus to bring about the defeat of the Greeks to the glorification of Achilles passes entirely out of sight for five whole books. These points have been dealt with in the Prolegomena, and need only be briefly mentioned here. They are, however, amply sufficient to prove that this part of the *Iliad* had no place in the story of the Menis; whether it was composed for this place, as the absence of Achilles seems to imply, or was violently inserted into it from some other source, is a matter on which critics must form their own conclusions. It is not likely that any convincing arguments on such a point will ever be found, and the question must be decided only by the general view taken of the composition of the *Iliad*. My own belief is that in the natural course of the development of the story the duel between Aias and Hector, now in H, stood here, and was displaced in order to make room for the combat of Paris and Menelaos, which originally stood at an earlier point in the tale of the siege. We must at all events recognize that in the two duels we have two parallel stories which cannot have originally been meant to follow in sequence—a point which will be further discussed when we come to H.

ΙΛΙΑΔΟΣ Γ

ἄρκοι. ταχοςκοπία. Ἀλεξάνδρου καὶ Μανελάου μονομαχία.

αὐτὰρ ἐπεὶ κόσμηθεν (ἄμ' ἡγεμόνεσσιν) ἕκαστοι,
 Τρώες μὲν (κλαγγῇ τ' ἐνοπήῳ τ' ἴσαν) ὄρνιθες ὧς;
 ἦντε περ (κλαγγῇ γέρανιων) πέλει (οὐρανῷθι πρό)
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον
 κλαγγῇ ταί γε πτόνται (ἐπ' Ὀκεανοῖο ῥοαῶν) 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι.
 ἥρμαι δ' ἄρα ταί γε κακὴν ἐρίδα προφέρονται.

2. κλαγγῇ(ι) τ' ODJQRS: κλαγγῇ(ι) Ω. 3. οὐρανῷθι Par. b j (and τωές
 ap. Apoll. de Adv.). 5. πτόνται D: πένανται Schol. B on E 249. 6.
 φέροντες J (γρ. φέρουσαι). 7. δ' ἄρα: εαυὰ Vr. α'.

1. The tale is taken up from B 785 or 810. ἕκαστοι, each tribe, not 'Trojans as well as Greeks.' Cf. B 805.

3. The simile is copied by Virgil, *Aen.* x. 264 sqq.—

Qualas sub nubibus atris
 Strymoniae dant signa grues, atque aethera
 tranant
 Cum sonitu, fugiuntque notos clamore
 secundo.

Cf. also vi. 311, Juvenal xiii. 167. οὐρανῷθι πρό, before the face of heaven. πρό goes with the locative instead of the gen. in two other phrases, Θ 561 Ἰλιόθι πρό, Δ 50 ἡῶθι πρό. *H. G.* § 225.

4. φέρον: observe the aor. in the simile—a sort of 'gnomic' aor. followed by the present. The voice of the crane in the sky is a sign of winter in Hes. *Op.* 450. 'The crane is in Greece a bird of passage only . . it breeds farther north, in Macedonia and on the Danube,' Thompson *Gloss.* p. 41. See Herod. ii. 23, where this passage is partly quoted. For ἀθέσφατος see Buttm. *Lex.*, where the word is explained as a hyperbole, 'such as not even a god could utter'; but such hyperbole is not Homeric. Rather 'not according to an

utterance of the gods, hence vaguely portentous, unblest' (Monro). But the form of the word is unexplained.

5. ἐπὶ with gen. = towards, as E 700; *H. G.* § 200 (3). The streams of ocean seem to represent the bounds of the earth, not any particular direction. Cf. Herod. ii. 23. The war of cranes and pigmies ('Thumblings') does not reappear in H., but is very common in later literature, both Greek and Latin; the refl. are collected in Thompson *Gloss.* p. 43. 'The legend of the Pigmies appears in India in the story of the hostility between the Garuda bird and the people called *Kirāta*, i.e. dwarfs . . It is quite possible that this fable has an actual foundation in the pursuit of the ostrich by a dwarfish race' (ibid.). We know from recent travels that such a dwarfish people lives in the heart of Africa; some report of them may well have reached even prehistoric Greece through the ivory trade. See also Miss Clerke *Fam. Studies* p. 145. Acc. to Eust. the pigmies lived in Britain!

7. ἐρίδα προφέρονται, apparently our 'offer battle,' or bring strife; so θ 210; cf. ζ 92, and Δ 529 ἐρίδα προβαλόντες:

οἱ δ' ἄρ' ἴσαν συγῆι (μένεα πνείοντες) Ἀχαιοί,
 (ἐν θυμῷ μεμῶτες) ἀλεξέμεν ἀλλήλοισιν.
 εὖτ' (δρεὸς κορυφήσι) Νότος κατέχευεν ὀμίχλην, 10
 ποίμεσιν οὐ τι φίλην, κλέπτῃ δέ τε ὕκτος ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λαῶν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κοινίσσαλος ὤρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὥκα διέπρησσον πεδίοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν (ἐπ' ἀλλήλοισιν) ἴοντες] 15
 Τρωσὶν μὲν προμάχιζεν Ἰλέξανδρος θεοειδής,
 ἥρδ' ἀλέην ὁμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος, αὐτὰρ (ὁ δδύρε) δύνω κεκορυθμένα χαλκῶι
 πᾶλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μάχεσθαι ἐν αἰνῇ δῆϊοτ' ἦι. 20

10. εὖτ' Ar. Ω: ὥς τ' G: ἡύτε δρεως Chia Mass. al. || κορυφαία G. 11.
 οὔτε L: οὐ τοι P. || ἀμείνω Ar. Ω: τινὲς ἀμείνων An. 12. δε(c)ον (om. τ') Df.
 13. κοινίσσαλος PR Par. d: κοινίσσαλος Aph. || δρνυτ' P. 15. ἴσαν Q. 17.
 παρδαλὶν S. 18. ὁ om. Ar. Aph. Zen. al. and al χαρίστεραι. 18-20 δθ. Zen.
 19-20 δθ. Ar.

see also E 506, K 479. *ἠέραια*, in early morning, A 497, i 52, though the significance of the epithet here is not very clear. Virg. *Georg.* i. 375 seems to have thought, perhaps rightly, that it meant 'flying high in the air'; *aeriae fugere grues*.

8. The silence of the Achaian advance is contrasted with the Trojan clamour again, Δ 429-36, and is one of the very few signs by which H. appears to mark a national difference between the two enemies, who are always represented as speaking the same language. Compare B 810 and note on N 41. In Δ 50, however, clamour is ascribed to the Greeks.

10. There seems to be no choice here but to accept the vulgate εὖτ' in the sense of *hôte*, like as; though the only other instance of it is T 386 (q.v.). The reading of the Massaliot, *hôte* (*hôt'*) *δρεως*, introduces a non-Homeric contraction, as Ar. pointed out; the few other instances of it are very suspicious (*Ἐρέβους*, *θάρεως*, *θέρους*, *θάμβους*, see H. G. § 105. 3). The reading of G, ὥς τ', adopted by van L., is merely another instance of the passion of that ms. for the introduction of Attic forms into the text. *hôte* and *être* are obviously different forms of the same word, cf. *hôte* by *εθ*: there is indeed nothing to

prevent our writing *hôte* at once, as in the old alphabet they were indistinguishable. And the two senses *as* and *when* pass into one another with the greatest ease, just as with *ὥς*. Some ancient commentators took *εἶτε* in the ordinary sense, *when*, making 12 into the apodosis; but such a form for the expression of a simile is quite without parallel in H.

12. τε . . τε, as often, indicate merely the correlation of clauses. The *ἐπὶ*, which regularly follows *τόσσον* and *ὅσον* (see on B 615), is construed with it; but according to the canon of Ar. does not throw back the accent on account of the intervening particle.

13. *ἀελλῆς* seems to be the same word as *ἀολλῆς*, *dense*, lit. *crowded together*, root *Fel* of *φέλλω*, *Feidῶ*, etc., the variation of stem being similar to that between *δίκω*s and *δευκῆς* (H. G. § 125), doubtless affected by the analogy of the subst. *δέλλα*. The reading *κοινίσσαλος* attributed to Aph. seems to imply that he read also *δέλλα* for *ἀελλῆς*.

19-20 were obelized by Ar. (and Zenod. included 18 also) on the ground that a warrior would not be arrayed with a bow and panther-skin if he were challenging heavily-armed foes to combat. But this objection would equally apply to *προμάχιζεν* above. Ar. and most of the other

τὸν δ' ὥς οὖν ἐνόησεν ἑρμήφιλος Μενέλαος
 ἐρχόμενον πρόπ' αἰσχροῖσιν ὀμίλου μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον ἄλγα,
 πείν' ἄν'· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν . 25
 σέωνται (ταχέες τε κύνας θαλεροὶ τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα)
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων (σὺν τεύχεσιν) ἄλλο χαμᾶζε.

23. ὥς τε: ὥσπερ Q. 25. μάλα: μέγα J. 26. σέονται DJ¹PRU. 27. σέονται C. 28. τίσεσθαι A¹G: τίσασθαι Ω (and A^m, T.W.A.): τίς·σθαι P (a in ras.). || ἄλγας Zen.

ancient critics also omitted the δ in 18, but Didymos for once ventures to disagree, remarking that the Homer frequently employs phrases like ὁ δέ, etc., without any change of subject. He quotes 374, which is not to the point; but see appropriate instances in *H. G.* § 257. i. αὐτάρ is here merely a particle of transition; if the adversative sense is to be pressed it must mean that though he has the skin and bow of the archer, yet he has also the pair of spears of the hoplite. For the use of a skin in place of the shield cf. App. B, viii. Observe that Paris is not challenging to a duel properly speaking, but only to a combat in the midst of the general engagement; for this is the only admissible sense of *δηϊότης*.

23. The idea seems to be that the lion comes upon a quarry just killed by a hunting party, and eats it under the eyes of the hunters and hounds. Similar pictures of the intruding lion occur in A 480, N 198. Some of the old critics objected that the lion will not eat any animal he has not killed himself, and therefore took *ζῶον* = ζῶον, a living animal. But Ar. was clearly right in saying that H. never uses *σῶμα* of the living body. It is likely enough that the poet was not acquainted with this habit of the lion; or it may be that the lion's repugnance does not in fact extend to an animal out of which the life has hardly gone, as is notoriously the case with lions in captivity. Cf. Σ 161. It has also been suggested that the emphatic position of *πενδῶον* means that the lion is driven by stress of hunger to an unusual meal.

25. μάλα, *amain*, as Φ 24. εἴ περ ἂν, *even if*, B 597.

28. Here, as in several similar passages (112, 366, T 85, X 118, 120, and others collected in *H. G.* § 238), the mss. vary between the aor. and fut. infin. The same phrase recurs in ν 121—mss. *τίσασθαι* only; in ω 470 they are nearly unanimous for *τίσεσθαι*. A has *τίσεσθαι* here, but *τίσασθαι* in 366. The question is an old one, as appears from the scholia on X 118, β 373, and the testimony of the mss. on such a point carries little weight. In most of these cases the fut. is the more natural, and Madvig and others would read it throughout. But the aor. is quite defensible; here the sense would be 'he thought that he had now got his revenge.' After words of *saying* (indirect discourse) there is no question that the tense of the infin. must follow that of the verb in the direct statement. In other cases there are exceptions where the idea of futurity is especially vivid—see the instances in *M.* and *T.* § 113. 'Verbs of *hoping, expecting, promising, swearing*, and a few others . . regularly take the fut. infin. in indirect discourse, but they also allow the aor. and even the pres. infin. (not in indirect discourse) like verbs of *wishing*,' *M.* and *T.* § 136. Hence the possibility of two renderings in 98, and of two readings in 112, 366, and other passages. Where the idea to be expressed so easily shades off on the one side to emphasis of the futurity of the subordinate verb, on the other to the mere thought of accomplishment, it is useless to lay down a rigid rule as the purists do.

τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής· 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' (ἐτάρων εἰς ἔθνος) ἐχάζετο (κῆρ' ἀλεεινόν)
 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινωρός ἀπέστη
 οὐρεος ἐν βῆσσησι; ὑπὸ τε τρόμοις ἔλλαβε γῆνα,
 ἅψ δ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρείας, 35
 ὡς αὐτίς καθ' ὁμιλὸν ἔδν Τρώων ἀγερώχων
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδής·
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ὑπέρωπεντά,
 αἶψ' ὄφελος ἀγόνος τ' ἔμεναι (ἀγαμός τ' ἀπολέσθαι) 40
 καὶ κε τὸ βουλόμενον, καὶ κεν πολλὸν κέρδιον ἦεν
 ἢ οὕτω λωβὴν τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που κατγαλῶσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστήα πρόμον ἔμμεναι, οὐνεκα καλὸν

31. κατεπλήγη C¹HJPQR Vr. b. 33. τε om. GHPQRT: γε J. 34. βάσσαι
 G: βάσις DRT Pap. β. 35. παρὰ Herod. (Ar. ?): παρὰ Dion. Sid. (i.e. fem.
 dual acc. to Dem. Ixion; Schol. calls it neuter). 36. αἶψαι CDH Par. k. || ἔδν:
 ἔδν Q. 37. ἀτρείος C (supr. ο) DQ. 40. ὄφελος τ' QS. Dion. Skytobrachion
 added μηδὲ τι γούνασιν οἶσιν ἐπέσασσας φίλον υἱὸν (= I 455) (Eust.). 41. ἦεν:
 εἶν J (γρ. εἶεν). 42. ἐπόψιον Aph.

33. παλινωρός, only here in H.; on account of the σ it seems distinct from root *op* of παλινώρμενος (or πάλιν δ.) A 326; Curt. conn. with root *ers*, Lat. *err*-o; so ἀφόρος (Ez. p. 556). The simile is copied in Virg. *Aen.* ii. 379.

36. For ἀγερώχων see B 564.

38. αἰσχροῖς τοῖς αἰσχύνῃ ἐνεγκύν δυναμένους Hesych. So Ψ 473 αἰσχροῖς ἐνέειπεν.

39. Cf. A 385. Δύσπαρι, so μητὲρ δύσμητρε ψ 97, Δυσσέλενα Eur. *Or.* 1388; cf. Ἴρος Αἶρος σ 73, Κακοῖλιον τ 260, Αἰνόπαρις Eur. *Hec.* 944, and Δύσπαρις Alkman ap. Schol. A.

40. ἔρονος should mean *childless*, and so Augustus understood the line when he applied it to his daughter Julia; but this sense does not suit the passage, for it was not through his offspring that Paris harmed the Trojans; indeed we hear of no child of his by Helen except in an obscure tradition mentioned by Schol. A, and even that is inconsistent with δ 12. The only good sense that could be got out of the word would be *cursed by heaven* (with sterility) as I 454, which is too weak and indirect

to suit the context. The alternative is to translate *undorn*; and so Eur. *Phoen.* 1598—

καὶ πρὶν ἐς φῶς μητρὸς ἐκ γαστρὸς μολεῖν
 ἀγόνων Ἀπόλλων Λαῖνα μ' ἐθέσπισε
 φονέα γενέσθαι πατρός.

For τε . . τε we should rather have expected ἦ . . ἦ: but as neither wish is possible of fulfilment there is a certain gain of rhetorical force, with the loss of logical accuracy, in combining both into one vehement wish.

42. ὑπόψιον, an object of contempt or hatred, lit. 'looked at from below,' i.e. with the feelings intimidated by the familiar ὑπόδρα. Aph. ἐπόψιον, *conspicuous*, in the sight of all men. For a similar formation cf. Φ 397 πανόψιος.

44. Apparently ἀριστήα is subj., πρόμον predicate; saying that a prince is our champion (only) because his favour is fair. Else it must be *deeming* (i.e. having at the first moment deemed) that it was a princely champion (whom they saw). πρόμος = *primus*, a superl. of πρό: in use it is πρόμαχος. καλὸν is predicate, as its position, separated from its subst. by the end of the line (cf. on

εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη ^{ῥαυτ} φρεσὶν οὐδέ τις ἀλκή. 45
 ἢ τοιόσδε ἐὼν ἐν ποντοπόροιςιν νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μυχθεὶς ἀλλοδαποῖσι θυναῖκ' ἐκιδέ' ἀντήγες ^{ῥαυτ}
 ἐξ ἄπης γαίης, νῦν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶι μέγα πῆμα πόλῃ τε παντὶ τε δήμῳ, 50
 δῶσμενέσιν μὲν χάρμα, κατήφειν δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνεις ἀρητίφρον Μενέλαον;
 γνούς χ' οἷσ' φωτὸς ἔχεις ^{ῥαυτ} θαλερὴν παράκοιτιν
 οὐκ ἂν τοι χραίσμῃ ^{ῥαυτ} κίθαρις τά τε δῶρ' Ἀφροδίτης,

45. οὐτέ τις D. 47. ἀρήρας Q Bar. Eton. 51. κατήφειν Zen. Par. k.
 53. χ': ο' Eton. Vr. A (and J *supr.*). 54. τοι: σοι P: τι Q Eust. || κίθαρις:
 τινὲς κίθαρις An.

N 611), shews; but we naturally translate it as an epithet. 45 may represent the words of the Achaeans.

46. ἢ, not ἢ, is the reading of Herodian and Nikanor; but there is no opposition with what precedes. The question in 52 goes closely with that in 46-51: 'can it be that thou couldst bring . . . and now canst not thou dare?' 53 then expresses the result, 'then wouldst thou find.' It is equally possible, however, to abolish the note of interrogation at the end of 51 (Bayfield), and to understand 'truly you were such a one (as I say, i.e. a mere flashy weakling) when you stole Helen; can you not now meet her husband?' But the sarcasm of the text is more biting: 'were you, such as you are, brave enough when it was a question of stealing a woman, and now dare not face her husband?' τοιόσδε ἐὼν, *hiatus illicitus*, cf. B 8, E 118, T 288, Ψ 263, γ 480, ζ 151, τ 185. It is the less justifiable because τοιόσδε (like ὅδε) regularly refers to the speaker, *such as I*; here we require *such as thou art*, τοιοῦτος (like οὗτος, *iste*) or τοῖς περ (van L. *Ench.* p. 266). Bentley conj. both, cf. 159. τοῖς δὴ P. Knight, τοῖσδ' ἄρ' Brandreth.

49. ἀπῆς, see A 270. Observe the alliteration in the next line. In Greek poetry, unlike Latin, this phenomenon is sporadic and apparently accidental; some of the most marked instances in Homer occur in places where no particular effect can well be aimed at, e.g. Σ 288, T 217. ἀνδρῶν, plur. because Helen is regarded as having married into the nation; νῦν δὲ γεγαμημένη τοῖς τοῦ γαμήσαντος οὐκείῳς Ap. *Lex.*

51. Cf. P 636, ζ 185; and for κατήφειν, II 498. The acc. vaguely expresses the result of the preceding actions; cf. Δ 207 and other instances in *H. G.* § 136. 4.

54. The correlation of subj. and opt. is the same as in A 386-7—

*εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι περὶ θέλεις,
 οὐκ ἂν τοι χραίσμῃσι βίος καὶ ταρφέες ἴοι.*

In both there is an apparent logical inconsistency, for the subj. expresses confident anticipation (*H. G.* § 276), which is however based upon a condition considered as less probable; we are accustomed to observe the strict rule of thought, and to make the conclusion as supposititious as the condition on which it is based. But the confidence expressed in these two passages is relative rather than absolute; if the condition be once granted, then the result is certain. See also on X 42. As far as the lines before us are concerned, indeed, we might say that Hector, though he chooses to put the case of Paris' fall as hypothetical only, yet at any rate for rhetorical purposes clearly means to intimate that he does expect it; but this explanation would not apply so well to A 386. That passage proves that we must not alter the text by reading either *χραίσμοι* with some critics, or *μεγέλης* (subj.) with others. See also note on B 488. P. Knight remarked, as an illustration of the deictic use of the article, that it is added to what can be pointed at, *κῆρυ* and *εἶδος*, but not to *κίθαρις*, which Paris has not with him.

(ἦ τε κόμη) τό τε εἶδος ὅτ' ἐν κούνησιν μυγείης. 55
 ἀλλὰ μάλα Τρῶες δευδήμονες· ἦ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα (κακῶν ἐνεχ', ὅσσα ἔοργας)
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με (κατ' αἶσαν) ἐνέικεσας (οὐδ' ὑπὲρ αἶσαν)
 αἰεὶ τοι κραδίη (πέλεκυς ὥς) ἐστὶν ἀτείρής, 60
 ὅς τ' εἰσὶν διὰ δούρος ὑπ' ἀνέρος, ὅς φά τε τέχνη
 (νῆϊον ἐκτάμνησιν) ὀφέλλει δ' ἀνδρὸς ἐρώην·
 ὥς/σοι ἐν στήθεσσι νῶς ἀτάρβητος νόος ἐστί·
 μή μοι (δῶρ' ἐρατὰ) πρόφερε χρυσῆς Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρίκυνδεα δῶρα, 65
 ὅσσά κεν αὐτοὶ δώσω· ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἤδὲ μάχεσθαι,

56. δαλκίμονες DRTU (-αλ- in ras.) Harl. b, Vr. a¹ (and P Par. g supr.): ἐλακίμονες Zen. || ἦ ῥά κεν G. 57. ἔσσο Ar. Ω: εἶσο Pap. β. 61. ὅς τ': ὅς G. 62. ἐκτάμνη T. 63. τοι GJPQRT. 65. οὐτι DGJPQS Vr. a. || ἐρικυδέα Lips.¹

57. Cf. 453. It is pretty clear from the context that the 'rope of stone' indicates public execution by stoning, such as the Chorus fear for Aias, *πεφύβημαι λιθόλευστον* "Aρη in Soph. *Aj.* 253. The phrase itself is precisely similar to one which is common in later poetry, but only as a euphemism for burial; e.g. Pind. *Nem.* xi. 16 γὰν ἐπιεσσύμενος, Ar. Rhod. i. 691 γαῖαν ἐφέσσεσθαι. But the two ideas come to the same, because the heap of stones by which the malefactor is slain forms his tomb as well (Studniczka *Beitr.* p. 62). Cf.—

τρῳάματός τᾶν Γηρυῶν δ' δευτερος πολλὴν ἀνωθεν, τὴν κάτω γὰρ οὐ λέγω, χθονὸς τρίμοιρον χλαῖναν ἐξήνχει λαβίων, ἀπαξ ἐκάστω καθθανὼν μορφώματι.

Ag. 870-3.

(F)έσσο, plpf. without reduplication, *H. G.* § 23. 5. To save the digamma Bentley conj. λάων for λαῖνον.

59. The thought is, 'Since thy rebuke is just, I will say no more than this—Cast not in my teeth the gifts of the gods' (64); the apodosis is not expressed, cf. note on Z 333. 60-63 are a parenthesis.

60. ἀπαρίς, so χαλκὸν Ar. T 233.

61. ὑπ' ἀνέρος, as though εἶναι were a passive verb; as often with πίπτειν, etc. So καί τοι πρὸς τέκνων, *thou shalt be brought back by thy children*, Eur. *Med.* 1015 (em. Porson).

62. The subject of ὀφέλλει is of course πέλεκυς. *ἐρῶς*, *effort*, as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector's straightforwardness, which thrusts aside without relenting (*ἀτάρβητος*) all conventional obstacles.

64. πρόφερε, as B 251. So Herod. i. 3 τὴν Μηδείης ἀρπαγὴν σφί προφέρειν, iii. 120 εἰπεῖν τινι προφέροντα = to speak tauntingly. χρυσῆς is here the unanimous reading of mss., χρυσῆς being occasionally found in other places. Edd. generally read χρυσῆς, but (unless we are prepared to say that the quantity of the υ is variable, as in later lyric poetry) there is nothing gained by the change; synzesis is just as doubtful in H. as contraction.

65. ἀπόβλητος = *abiectus*, contemptible, as B 361.

66. Cf. οὐκ αὐθαίρετοι βροτοῖς ἔρωτες Eur. *Frag.* 340. The line is somewhat of a commonplace, and rather weakens the effect of the preceding; it is rejected by van L. after P. Knight, on the ground also that δῶρα is not the Homeric form (ὅσσ' αὐτοὶ δώσω Brandreth; but see *H. G.* § 81, and A 129). ἐκὼν too is not used in its ordinary sense; it must be taken either participially, *by wishing for them*, or better, *as a matter of choice*. This all points to the line being one of the gnomic additions of which there are so many traces in the text.

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' (ἐν μέσσω) καὶ ἀρηϊφίλον Μενέλαον
 συμβάλλετ' ἀμφ' (Ἑλένη καὶ κτήμασι πᾶσι) μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσω τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε οἶκαδ' ἀγέσθω.
 οἱ δ' ἄλλοι φίλοτ' ἔχοντα καὶ ὄρκια πιστὰ παμόντες
 ναῖδιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθω
 "Ἄργος ἐς ἱππόβοτον) καὶ Ἀχαΐδα καλλυγύναικα." 75
 ὥς ἔφαθ', "Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπτοξάζοντο (κάρη κομώντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι) λᾶεσσί τ' ἔβαλλον 80
 αὐτὰρ ὁ (μακρὸν αὔσεν) ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεύται γάρ (τι ἔπος ἐρέειν) κορυθαίολος Ἐκτωρ."
 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέωι τε γένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε 85
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.

68. τρῶας κάθισον Pap. β. 70. ἑλένη D. 71. κρείσσω Zen. 72.
 ἀρηϊφίλον H Vr. c. 74. ναῖομαι Zen. Pap. β¹. 75. ἀχαΐδα LR. 77. καὶ ῥ':
 δ ῥ' S. 78 om. AU¹. || μέσσω G. || τοὶ δ': οἱ δ' H. || ἐριβώλακα HJ Pap. β.
 80. τε om. CDGPR. || γλάσσει J. 83. στεύται Q. || τι: τοι P. 86. After this
 add ὅρ' εἴπω τά με νοῶς ἐπὶ στήθεσσι κελεύει (= H 349) CGJPR^mTUM Cant.
 Lips. Harl. a, Par. a e, Eton. (ἐν τισιν ἀντιγράφοις ὁ στίχος οὐ τίθεται T^m).

72. ἐν seems to go with the verb,
 'aright,' i.e. δικαίως. Paley quotes
 Aisch. Supp. 77, 528 ἀλευσὼν ἀνδρῶν
 ὄβριον ἐν στήθεσσι. Some however take
 it with πάντα as though μάλα πάντα,
 quite all. There certainly seems to
 have been a tendency to join ἐν πάντες
 together, but there is no case in H.
 where we cannot take ἐν with the verb;
 in φ 369 we must (τάχ' οὐκ ἐν πᾶσι
 πισθῆεις, thou wilt not do well to obey the
 multitude).

73. The sentence begins as if οἱ μὲν or
 ὑμεῖς μὲν . . . οἱ δὲ were to follow in
 distributive apposition as in ω 483; but
 the change made is a very natural one.
 φιλότ' goes with παμόντες by a rather
 violent zeugma.

74. ναῖοιτε, either a concessive opt.
 admitting a possibility (see H. G. § 299 f),
 or a real opt. expressing a wish.

78. Possibly borrowed from H 56.
 Hector holds his spear horizontally in
 order to press back the advancing ranks.
 For the 'quasi-partitive' gen. δουρὸς
 see H. G. § 161 a.

80. The construction passes from the
 partic. to the finite verb, as though not
 to include stone-throwing under the
 general head of ἐπιτοξάζεσθαι.

83. στεύται, has set himself to say
 something. See on Σ 191.

86. κέκλυτέ μεν μῦθον: this con-
 struction is used only here in the sense
 hear from me; κλύειν τι = hear (a
 sound); Δ' 455, etc. The ordinary
 phrase is κέκλυτέ μεν μύθων, κ 189, 311,
 etc. We also have κλύειν τι νει ἀρῆς
 δ 767, where the dat. is ethical. Hence
 van L. reads here κέκλυτέ μοι, which is
 almost certainly right as avoiding the
 contracted μεν for μοι.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι (ἐπὶ χθονὶ πουλυβοτείρῃ)
 αὐτὸν δ' ἐν μέσσωι καὶ ἀρηϊφίλον Μενέλαον 90
 οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων ἐν πάντα γυναικὰ τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκτὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὀππότερῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.

89. πολυβοτείρ(ι) DQRTU. 90. ἐς μέσσωι Vr. a (γρ. Harl. a). 91. οἶους
 δ' D. 92. κρείσσω Zen.: κρείττω L. 93. γυναικὰδε H. 94 om. Pap.
 β^t. || τάμωμεν G. 96. δὲ om. R. 97. ἐμεῖο HPQR Cant. Vr. b. 98.
 διακρινώμεναι C'DGLQ Pap. β, Harl. a¹. || ἤδη: ἐμεῖο S Harl. a (γρ. Harl.). 99.
 ἀργεῖοι καὶ τρῶες Zen. || πέπασσε Ar. A suppr.: πέποισσε Par. f: πέποισε S:
 πέποισε Ω. 100. ἐμῆς: ἐμεῖο GT. || ἀρχῆς Ar. Ω: ἄτης Zen. 101. ὀππο-
 τέρων Pap. β. 102. διακρινεῖτε GLQ Pap. β: διακρ(η)θεῖτε CP¹ (R suppr.) U
 Vr. a A, Bar. Eton.

98. φρονέω may be taken in two ways:
 (1) 'My mind is that Argives and Tr. be
 at once separated,' i.e. I desire to see
 them separated; (2) 'I deem that they
 are already separated,' i.e. I accept the
 challenge, and think that an end has
 thereby been put to the war. Of these
 the former best suits the simplicity of
 Homeric expression and the *ἐπεὶ* of the
 next line; for the use of φρονέω,
 virtually = *to hope*, cf. P 286 φρόνεον δὲ
 μάλιστα | ἄστυ πῶτι σφέτερον ἐρύειν καὶ
 κύδος ἀρόσθαι. See note on 28.

99. πέπασσε, for πέπαθε, see H. G.
 § 22. 7, and compare the participle
 πεπαθῖα, ρ 555; vulg. πέποισθε, which
 Curtius takes to be for πέ-ποιθ-τε (Vb.
 ii. 165); but the strong stem is wrong
 in the plural. The -θε is, however,
 taken by Brugmann as a middle term.
 for πέπαθ-σθε, Gr. ii. 1358 (?). The
 word recurs in the same phrase only
 κ 465, ψ 53.

100. ἀρχῆς, the unprovoked aggression;
 a pregnant sense, for which compare
 Herod. viii. 142 περὶ τῆς ὑμετέρης ἀρχῆς

ὁ ἀγὼν ἐγένετο. So ἀρχην = *to be the
 aggressor*; θανάτω τίνας ἀπερ ἤρξεν Aisch.
 Ag. 1529, Eur. Herc. 1169, Frag. 825;
 cf. Soph. El. 553. Zenod. ἀτης, to
 which Ar. objected ἔσται ἀπολογούμενος
 Μενέλαος ὅτι ἀτην περιέπεσεν δ' Ἀλεξάνδρος.
 ἀτη, however, is often = *sin*, and regarded
 as deserving moral condemnation; see
 e.g. I 510-2; and certainly Achilles is
 not 'apologising' for Agamemnon in
 A 412. In Ω 28 Ar. himself read ἀτης
 (though there was a variant ἀρχῆς), and
 so Z 356. A more serious objection is
 that ἀτη is for δφάτη, and that the con-
 tracted form is found only in late passages,
 the first syllable being usually in *thesis*.
 See on A 412.

102. τεθναίῃ, may he lie dead, as
 τεθναθι X 365, spoken to the dead
 Hector. Compare τεθναίης Z 164. Both
 optatives are 'pure,' expressing a wish.
 The accent of διακρινεῖτε is due to the
 idea that it is contracted from -εἴγγε.
 This is of course not the case; before
 the 'heavy' endings the opt. stem is
 formed with -ι- only, not -ιγ- (H. G. § 83).

οἴσετε ἄρν', ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν,
 γῆι τε καὶ ἡλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βῆν, ὄφρ' ὄρκια τάμνη
 αὐτός, ἐπεὶ οἱ παῖδες ὑπὲρφίαλοι καὶ ἄπιστοι·
 μὴ τις ὑπερβασίη Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μέτετ' ἵσιν, ἀμὰ πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως (ὄχ' ἄριστα) μετ' ἀμφοτέροισι γένηται." 110
 ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε,
 ἐλπόμενοι παύσασθαι διζυρόν πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἐρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ

103. οἴσετε Pap. β² (οἴσετ' ἰβ¹): οἴσετε δ' Ω. 104. δ': τ' Pap. β. 105.
 ἔπετε G: ἔπετε Pap. β. || τάμνη Q (surp. n): τάμν H: τάμνοι Ar. Lex. 108-
 110 ἀθ. Ar. 108. ἀει G. 110. λεύσει DJRQ. 112. ἐυχόμενοι H (surp.
 ἐλπό). 113. ἔρυσαν S.

103. οἴσετε and ἔπετε (105) are aor. imper. For the sigmatic aor. with the thematic vowel see *H. G.* § 41. The cases are enumerated in Curt. *Vb.* ii. 282-4, and explained as due to the analogy of the non-sigmatic (strong) aorists which prevail in Epic Greek. In Alexandrian times the converse phenomenon is found, as the non-sigmatic aorists constantly take α as thematic vowel (e.g. ἤλθα) on the analogy of the sigmatic aorists, which by that time were far commonest. The only cases of this in H. are εἶπας, εἶπατε, and ἤνεκα (with its various forms). See note on 262.

ἄρν' is probably for ἄρνε, but it may be for ἄρνα. The F of *Fάρν-* is well attested (*H. G.* p. 364, van L. *Ench.* p. 163); the omission of δ' before it, proposed by Heyne, is now confirmed by the Papyrus.

104. Considerable suspicion attaches to this line. ρᾱ for γαῖα is a rather late form (only three times again in *Il.*, O 24, T 259, φ 63 (cf. P 595), seven times in *Od.*, but often in Hes.). ἡμεῖς (or ἡμεῖς ἰ) is metrically assured in only three other places, Z 369, α 76, γ 81, the older form being probably ἡμέεῖς uncontracted (Meunrad *Contr.* p. 106). Finally, the mention of the third lamb on the part of the Greeks is curious; in the sequel it would seem that Trojan lambs only are used. The line may have been added because Zeus is prayed to in 276, and it was thought that he too ought to have his lamb. Without this line we should naturally suppose that the white

lamb was for the heavenly, and the black for the infernal deities in general (276-9). On the other hand, the mention of the male and female lamb suits the male and female deity (cf. A 729), and the question is not at all clear.

105. ὄρκια τάμνη, in the metaphorical sense, as elsewhere, *make the treaty*, for the actual slaughtering is done by Agamemnon.

107. For the subj. *δηλίσσεται* with the irregular long vowel see *H. G.* § 82, and Mulvany in *C. R.* x. 27. The expression *Διὸς ὄρκια* is unique, and the line could well be spared.

108. *ἡερέθονται*, lit. 'flutter,' are blown about by the wind (B 448), i.e. cannot be trusted, the opposite of *φρένες ἐμπεδοί* Z 352; so *δεσιφρων* T 183. Cf. φ 386. Ar. obelized this line and the two following; the only reason given is that *ἀπολογία ἐστὶν αὕτη ὑπὲρ τῶν παραβάτων Πριαμίδων*. This, of course, is insufficient; the lines quite suit the eminently courteous character of Menelaos. οἷς (109) is left without a very accurate reference by the change of subject to ὁ γέρων (which seems to be employed in a generic sense, not for Priam only—an Attic, not an Epic, use of the article). It is best taken as a neut. *in the case where*; cf. the analogous uses of the neut. pl. in *H. G.* § 161.

112. See note on 28. Here the mss. all read *παύσασθαι*, and we can translate either *hoping to win*, or *to have won*, rest. Almost all edd., however, read *παύσεσθαι*.

- τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντο ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρούρα. 115
- Ἔκτωρ δὲ προτὶ ἄστρῳ δύνω κήρυκας, ἔπεμπε
 καρπαλίμως ἄρνάς τε φέρειν Πριάμῳ τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἐπὶ γλαφυρὰς ἵεναι, ἥδ' ἄρν' ἐκέλευεν
 οἰσόμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖω. 120
- Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν
 εἰδομένη γάλῳι, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων
 Λαοδίκην (Πριάμοιο θυγατρῶν εἶδος ἀρίστην,
 τὴν δ' εὖρ' ἐν μεγάρωι) ἥ δὲ μέγαν ἴστον ὕφαινε, 125
 δίπλακα πόρφυρέην, πολέας δ' ἐπέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ἕπ' Ἀρηος παλαμάων,
 ἀγγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκείᾳ Ἴριδι·
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130

114. ἐκδύοντο Pap. β. 116. προτὶ Q. || ἔπεμπε CGRST Lips. Eton. Vr. a A.
 119. ἐκέλευεν AHU Pap. β: ἐκέλευεν Ω. 123. τὴν δ' U. 126. πορφυρέην
 Ar. Aph. Zen. PU King's: μαρμαρέην Ω. || ἀνέπασσεν Pap. β. 130. νύμφη Q.

115. ἀλλήλων refers to τεύχεα, and ἀμφὶς means 'there was but little ground (uncovered) between the heaps of arms.' (This interpretation is clearly established by Buttm. *Lex.* s.v. ἀμφίς, as against the tradition that ἀλλήλων referred to Trojans and Achaeans, so that ἀρούρα meant the μεταχίμων between the armies.) See also note on H 342.

119. ἴθι ἄρν': read καὶ ἄρν' (P. Knight); ἴθι ἄρν' Heyne, but see on 318.

120. οἰσόμεναι, aor. as 103. La R. strangely makes it fut., saying that the infin. of these aor. forms is not used; a very unwarrantable assertion in the face of Ψ 111, 564, Ω 668, and four or five other passages. He seems hardly to be conscious of any distinction in sense between the fut. and aor. infin.

121. Iris is introduced as acting on her own mere motion, against the usual rule that she only goes at the bidding of the gods. But cf. Ψ 199, B 786.

124. Cf. Z 252. Λαοδίκην, acc. for dat. by attraction to the case of the relative.

126. δίπλακα, large enough to be worn double; cf. K 134, Ω 230, ν 224, τ 226.

It is opposed to the smaller ἀρούρα Ω 230, ω 276 (see Studniczka *Beitr.* p. 73). ἀνέπασσεν, as X 441; the word is used in connexion with weaving in a way which shews that the art was so highly developed in early days as to permit of the weaving of pictures. This was presumably done by inserting coloured threads by hand as the weaving went on, as the Indian carpet-weaver makes his patterns by inserting tufts of coloured wool. One cannot but be reminded of the Bayeux tapestry, on which the ladies of Normandy embroidered their duke's victories.

130. νύμφα is the name by which a Greek woman still speaks of her brother's wife; so also *nuse* in Albanian, properly *bride*. The form is to be classed with *συβῶτα*, *ἡεροποιεῖν*, *τοξῶτα*, etc., as an instance of the old vocative of the -a declension, which survived only in Aiolic. Sappho has ὦ Διδυά fr. 78, νύμφα fr. 105. The statement of Schol. A, 'Ἰωνικὰ νύμφα τόλμα, lacks all confirmation. See H. G. § 92 and p. 390. θέσκελα, strange, a word of unknown origin recurring Ψ 107, λ 374, 610. Of course the old derivation θεοῖς ἑκείλος is impossible; but we naturally think of the equally obscure θέσφατος.

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 οἱ πρὶν (ἐπ' ἀλλήλοισι) φέρον πολὺδάκρυν Ἄρηα
 ἐν πεδίῳ, ὁλοοῖο λιλαιόμενοι πολέμοιο,
 οἱ δὲ νῦν ἔαται^{εἰ} σιγῇ, πόλεμος δὲ πέπανται,^{εἰνυμε}
 ἀσπίσι κέκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπ' ἔγ'γεν.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 (μακρῆς ἐγγείησι) μαχίσονται περὶ σείο·
 τῷ δέ κε νικήσαντι φίλῃ κεκλήσῃ ἀκοῖτις."
 ὥς εἰπούσα θεὰ γλυκὺν ἱμέρον ἔμβαλε θυμῷ
 ἀνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆυν.
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀδόνῃσιν
 ὠρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἶη, ἅμα τῇ γε καὶ ἑμφιπόλοιοι^{εἰς} δὴ ἔποντο,

133. πολέμοιο S. 134. πόλεμος τε U. 135. ἀσπίδι R. 137. μακροῖς
 GR. || ἐγγείησι G. || σείο PQ. 138. κε: γε P. || φίλη: γυνή H (γρ. φίλη).
 143. τῇ γε: τῇ(ι) δε QS.

133. This is a 'Leoniue' verse, with a rime in the middle.

134. ἔαται for εἴαται = ἡαται (ἡσ-νται), with shortening as in κέαται for κεἴαται, νέας for νῆας, χρώστος for χρώσεος, and other cases in van L. *Ench.* p. 85. So *ἔατο* H 414. Cf. on 153.

138. κε goes with κεκλήσῃ (fut. indic.); to him who conquers thou shalt (then) be assigned. The order of the words is the same as in H 41 of δέ κ' ἀγασσάμενοι . . (42) ἐπύρσειαν. It seems unnatural to us here, because we are accustomed to the Attic use of the art. with the participle, where no word from another part of the sentence can be interposed. But here τῷ is still an independent pronoun, lit. 'to him, having conquered,' etc. The difficulty arises of course from the reference being not to one definite person, but to either of two (cf. *H. G.* § 260). This shews that the Attic use has practically been reached in all but the stereotyped order, cf. τοῦ βασιλῆος ἀπηνέος, etc. There are very few other instances in H., perhaps only Φ 262, Ψ 325, 663, 702, beside the parallel 255 below (q.v.). It has been proposed, on the analogy of ὀπότερος δέ κε νίκησῃ (71), to take κε with the participle here; but in practice the κε (δν) is inseparable from the relative in such sentences for H. as for later Greek, and no analogous case has been quoted. At best we could refer to the instances

of a repeated δν where the first often attaches itself to a participle representing a conditional clause, but is not construed with it (instances in *M. and T.* § 224). There seems to be no case of δ νικήσας δν, and even if it were found it could only mean 'the man who would have conquered.' Van Leeuwen evades the difficulty by reading γε for κε, with P; but this is intolerable. κεκλήσῃ, i.e. κεκλήσε(αι).

140. τοκίῳ, Leda and Tyndareos, though Helen is Διὸς ἐκγεγαυῖα, see 199, 426, δ 184; the legends vary as to the paternity of the children of Leda, see λ 298 (*M. and R.*'s note), and on 238 below.

141. ὀσόνῃ, linen veil, see Σ 595. καλυψαμένη: this reflexive use of the middle, in which the agent is the direct object of the action, is comparatively rare; *H. G.* § 8 (2).

142. τέρεν, round; Lat. *ter-es*. The word is used by H. (1) of flesh, Δ 237, N 553, Ξ 406; (2) of tears, here, Π 11, T 323, π 332; (3) of leaves, N 180, μ 357; (4) *ἄνθεα ποίης* ι 449. The ordinary explanation, 'tender,' does not suit either (1) or (2), for the flesh to which it is applied is always that of stalwart warriors, not of women or children; it rather indicates the firm rounded muscles (cf. Lat. *tor-us*). As applied to leaves and bloom it means 'swelling with sap,' full of fresh life.

Αἶθρα Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.

αἶψα δ' ἔπειθ' ἵκανον, ὅθι Σκαίαι πύλαι ἦσαν.

145

οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην

Λάμπόν τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἄρῃος,

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,

εἶατο δημῳγέροντες ἐπὶ Σκαίῃσι πύλῃσι,

γῆραϊ δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ

150

ἐσθλοί, τεττιγέσσιν ἐοικότες, οἳ τε καθ' ὕλην,

(δένδρῃ ἐφεζόμενοι) ὅπα λείριόεσσιν ἰεῖσι.

144 ἀθ. Ar. (see below). 145. ἵκανον P. 147. Λάμποντα G. || τ' ὄζον :
 ο' ὄζον T. 148. τε om. G. || πεπνυμένω T. 149. σκαίαι πύλαι G.
 150. γῆραϊ : γέραι S : γρ. καὶ γῆραϊ ὡς οὐδεὶ A. || ὅζον : δὲ G. 152. δένδρῃ
 Zen. : δένδρῳ Ar. Ω : δένδρῳ P Par. k (post ras.). || ἐξάμενοι S. || λυριόεσσιν
 G. || ἵκανον (?) Pap. β² : ἵκανον β¹.

144. This line is a clear case of interpolation of a later myth. The story was that Aithra, daughter of Pittheus, was the mother of Theseus. Theseus having stolen Helen while yet a child, her brothers, the Dioskuri, invaded Attica during his visit to Hades, and recovered Helen, carrying off Aithra to be her slave. At the taking of Troy, the sons of Theseus, Demophon and Akamas, found their grandmother there among Helen's handmaids, and took her back to Athens. The legend was dealt with in the *Ἰλίου πέρις* ascribed to Lesches (Paus. x. 25. 5), and is at least as old as the Chest of Kypselos, see Paus. v. 19. Αἶθρα δὲ ἡ Πιτθίως ὑπὸ τῆς Ἑλένης τοῖς ποσὶν εἰς ἑδάφος καταβεβλημένη μέλαιναν ἔχουσα ἔστιν ἐσθῆρα. ἐπιγράμμα δὲ ἐπ' αὐτοῖς ἔπος τε ἐξάμετρον, καὶ ὀνόματός ἐστιν ἐνὸς ἐπὶ τῷ ἐξαμέτρῳ προσθήκη.

Τυνδαρίδα Ἑλέναν φέρετον, Αἶθραν δ'
 ἑλκεῖτον
 Ἀθάναν.

The recovery of Aithra was a regular episode of the Iliupersis on Attic vases of the fifth century (Robert *Bild u. Lied* c. ii), and was painted by Polygnotos in the Lesche at Delphi (Paus. x. 25), where the two handmaids of Helen were named Elektra and Panthalis. But Homer is, of course, ignorant of the Theseus myth in all its branches. The Alexandrine critics were troubled by the chronological difficulty of the age which must be assigned to Aithra: ἀπθανόν γάρ ἐστιν Ἑλένης ἀμφίπολον εἶναι τὴν οὕτως ὑπεραρχαίαν, ἣν οὐκ ἔκποιεῖ (it is

not possible) ζῆν διὰ τὸ μῆκος τοῦ χρόνου (Schol. A). That, however, must be put to the account of the myth-maker. More serious indications of interpolation here are the fact that Homer does not name handmaids on similar occasions (σ 182 is the only case), and that the epithet βοῶπις belongs to Hera alone, H 10 and Σ 40 being the only exceptions. The latter, at least, is a doubtful passage. The line was evidently composed at a date when the old tradition had died out, if it is true that the epithet originally came from the time when gods were worshipped in animal form, and was no mere ἐπιθελον ornans. Cf. on γλαυκῶπις A 206.

146. οἱ ἀμφὶ Πρίαμον, the party consisting of Priam and the rest. The idiom by which a man is included in 'those about' him is familiar in H. as well as in Attic; see B 445, Δ 295, Z 436, O 301, etc. The change to the nominative in 148 is merely for the sake of convenience, and does not indicate that Ukalegon and Antenor were in any way different from the rest. The three names in 147 are acc. to T 238 those of sons of Laomedon, and therefore brothers of Priam.

149. δημῳγέροντες: the word recurs only A 372, where it is applied to Πος, the eponym of Ilios. There is no reason to suppose that it is in any way different from the simple γέρον: it means merely *member of the council of elders of the δῆμος* or community. Cf. the γερούσιος ὄρκος X 119 note.

152. λυριόεσσιν: so Hes. *Theog.* 41, and cf. ὅπα λείριον Ap. Rhod. iv. 903:

τοῖοι ἄρα (Τρώων ἡγήτορες) ἦντ' ἐπὶ πύργῳ.
οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155
"οὐ νέμεσις Τρώας καὶ ἐυκνήμιδας Ἀχαιοὺς
(τοιγῆδ' ἀμφὶ γυναικὴ πολλὸν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς) εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' (ἡμῖν τέκεσσίν) τ' ὀπίσσω πῆμα λίποιτο." 160
ὥς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴξεν ἐμεῖο,
ὄφρα ἴδῃς πρότερόν τε πόσιν πῆλός τε φίλους τε·
οὐ τί μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν." 165

153. τοῖαν G. || εἶντ' G. || πύργῳ Q (*supr.* ω): πύργῳ Schol. *ad* O 10.
154. εἶδον GQT: εἶδονε' RS Harl. a: ἴδονε' D: ἴδον Pap. β. 155. ἦκα:
ἔκα Zen. Krates: τινὲς ἔκα Par. a. 156. τρώας τε καὶ HPQR. 158. ἀα-
νάτοια P. || σεαῖς G. || ἔωκα P Eust. 159. νῆτ' Vr. A. 160. λίπεται P (γρ.
καὶ πᾶσι λίποιτο). 162. τέκνον J. || ἴζου G. || ἔμοιο PQRS Vr. b. 163.
ἴδης Zen. CGJRST Pap. β, Harl. a b, Par. d e¹ f h j: ἴδι Ar. Ω. 165. ἐφώρ-
μωσαν Lips.: ἐφώρμωσαν P. || ἀχαιῶν: ἄρμος Pap. β¹.

but it is hard to say how a voice can be 'lily-like,' or, to be literal, 'full of lilies.' Commentators generally are content to say that the idea of delicacy is transferred from the flower to the sound. The schol. explain ἐπιθυμητήν, ἡδεῖαν. The Greeks felt particular pleasure in the voice of the cicada (cf. particularly the charming lines in *Scut.* Her. 393 ff.), and we can understand the 'chirruping' of the old men being compared to it; but that does not bring us nearer to the meaning of the epithet. λειριδεῖς is applied to the skin in N 830, but the lily is not elsewhere mentioned by H., and appears first in *Hymn. Cer.* 428. It looks as though some different word of forgotten meaning had been corrupted into a more familiar form; but it is hardly safe to trust to the gloss of Hesych., who explains λειρός by ἰσχυρός (Paley). λειρίων ὁμμάτων in Bacchylides (xvii. 95) cannot be said to throw any fresh light on the question. δαῖδρα, so Zen. The form is well attested in Attic and Herod. vi. 79. δένδρεον is certain in N 437, δ 458; but here the simultaneous synizesis and shortening in the vulg. δένδρεω are intolerable. (In A 15 χρυσέω ἀνὰ σκήπτρῳ we may read either ἀν with Lehrs

or σκήπτρῳ ἀνὰ χρυσέω with Brandreth.) The other Homeric forms, δένδρεα and δένδρεων, are ambiguous. δένδρεω ἐξόμενοι is possible, but ill attested.

153. *ἦντο*, a unique form for *ἔατο*, *ἦατο*, due to the similarity of *ἦμαι* (*ἦσ-μαι*) to the vocalic stems, which admit both -ντο and -ατο after η (*βεβλή-αται*—*ἐξέμβλη-ντο* *H. G.* p. 5).

Lessing, in a well-known passage of the *Laokoön* (ch. xxi.), quotes the admiration of the old men as a supreme instance of the manner in which poetry can convey the idea of exceeding personal beauty without any attempt to describe a single feature.

156. οὐ νέμεσις, 'there is no place for indignation that,' as Z 80, α 350, just as we say 'Small blame that'; so *νεμεσητόν* Γ 410, etc.

160. λίποιτο, *remain*, as I 437. πᾶσι, in apposition, as 51, etc.

162. The order is δεῦρο ἐλθοῦσα ἴξεν πάροιθ' ἐμεῖο, and ὥς (166) is co-ordinated with ὄφρα ἴδῃς, 164-5 being parenthetical. πηούς, kinsfolk by marriage, explained in θ 582 γαμβρός ἢ πενθερός, οἳ τε μάλιστα | κῆριστο τελέθουσι μεθ' αἵμα τε καὶ γένος αὐτῶν.

ὥς μοι καὶ τόνδ' ἄνδρα πέλωριον ἐξονομήνης,
ὅς τις ὅδ' ἐστὶν Ἀχαιοὺς ἀνὴρ ἥϊός τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν
οὐδ' οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικε."

170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
"αἰδοῖός τε μοὶ ἐσσι, φίλε ἔκυρέ, δεινός τε·

ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
υἱεὶ σῶι ἐπὶ μῆν', θάλαμον ἡνώτους τε λιπούσα
παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατείνην.

175

ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτθηκα.

τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάϊς·

οὐτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἰ ποτ' ἔην γε."

180

169. εἶδον ὀφθαλμοῖς H. 170. γεραόν Pap. β'. || γὰρ: δὲ Athen. xiii. 566.
174. γνωστός DU. 176. τὰ γ': τὰ κε, γρ. δὲ καὶ τὰ γε Schol. A. || κλαίουσα
Pap. β. 178. γ' om. G Pap. β: τ' U.

168. καὶ μείζονες, even greater, not merely equal. κεφαλῇ, by (the measure of) the head.

172. φίλε ἔκυρέ: the σ of (σφ)εκυρέ lengthens the ε as in οὐδὲ (σφ)οὺς B 832.

173. θάνατος . . ἀδεῖν, a curious phrase apparently founded on the familiar ἡνδανε βουλή. The neglect of the F of ἀδεῖν (suad-) is very rare; ὥς μ(αι) ὄφελεν θάνατος φαδεῖν is a clearly right correction required by the order of the words (Monro; H. G. p. 337). Yet even so the verb is a curious one to use, and there is no exact parallel. ἐλέειν, λαβέειν were not likely to be corrupted.

175. παῖδα, sc. Hermione, δ 14. τηλυγέτην: the explanation of this much disputed word which now seems to be the most generally accepted is that given by Savelsberg in the *Rhein. Mus.* 1853, p. 441. It is explained at length by M. and R. on δ 11. The conclusion there arrived at is that the word means *adollescens*, lit. 'grown big,' from *τῆλις = great, and that it indicates an age of from thirteen to twenty or thereabouts. This suits the statement of Sophokles as quoted by the schol. on δ 4, and Eustath., who say that Hermione was given in marriage while Helen was in Troy, so that she could not have been

very young when her mother left her. But it is only an uncertain guess.

178. οὗτος is 'anaphoric,' not 'deictic'; in other words it means 'he of whom you ask,' while Priam (167) uses ὅδε, 'this warrior whom I see.'

179. This was a favourite line of Alexander's, Plut. *Mor.* i. 331. See also Xen. *Mem.* iii. 2. 2. ἀμφοτέρων, exactly our idiom, 'both a good king and.' So Pindar *O.* vi. 17 ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρασθαι.

180. εἰ ποτ' ἔην γε: this phrase occurs in five other places, viz. A 762, Ω 426, ο 268, τ 315, ω 289. It is always, except in Ω and ω, preceded by some form of εἶναι. It is commonly taken to mean 'if indeed it is not all a dream,' *si unquam fuit quod non est amplius*, i.e. *si recte dici potest fuisse quod ita nunc factum est dissimile ut fuisse nunquam credas*, G. Hermann. The doubt would then be a rhetorical way of emphasizing the bitter contrast between the past and the present. Monro compares εἰ ποτε in prayers (e.g. A 39, 394), where there is no doubt expressed; 'the effect is that of an assurance that the past to which the speaker looks back was once really present; "if there was an Agamemnon [as there was], he was my

ὥς φάτο, τὸν δ' ὁ γέρων ἠγάσασατο φώνησέν τε.
 "ὦ μάκαρ Ἀτρεΐδῃ, μοιρήγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσῆλύθον ἀμπέλοεσσαν.
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδονοῦ ἀντίθεοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπ' ἰκδύρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡμᾶτι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιφεινραῖ·
 ἀλλ' αὖδ' οἳ τόσοι ἦσαν ὅσοι ἑλικώπες Ἀχαιοί." 190
 δεύτερον αὖτ' (Ὀδυσῆα ἰδὼν) ἐρέειν ὁ γεραίος·
 "εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὁδ' ἐστί,
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὅμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἳ κεῖται (ἐπὶ χθονὶ πουλυβοτείρῃ) 195
 αὐτὸς δὲ (κτίλος ὥς) ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖωί μιν ἐγὼ γε εἴσκω πηγεσίμῳ ἄλλῳ,
 ὅς τ' οἶον μέγα πῶν διέρχεται ἀργεῖνῶν."

186. λαοὺς τ' J. 187. ἐστρατεύοντο JP¹ (-όντο P²). 188. ἐγὼν: ἐών
 Pap. β¹. || ἐλέγμων Strabo. 189. τ' om. GR. 190. οὐδ' οἳ: οὐ δὲ Q.
 191. αὐθ' C. 193. κεφαλῇ Ar. H Par. g². 194. ἰδὲ GPQ. 195. τεύχεά
 οἳ μὲν JR. || πολυβοτείρῃ DT Pap. β¹. 196. ἐπιπωλεῖτο Pap. β. 197. μιν:
 μὲν S.

brother-in-law." But the phrase belongs to a class of sentences in which *ei* is not conditional at all, but merely calls attention to a concomitant circumstance, of which the so-called 'protasis' is independent. See note on Δ 321. The sense is rather 'Do not forget that he was' than 'if he was.' To bring out this sense Curtius would read *ἦ ποτ' ἔην γε*, 'surely once he was,' which is needless.

182. *μοιρήγενές*, *child of fortune*, born to a happy fate. Döderlein explains 'born for destruction (of enemies),' on the ground that *μοῖρα* means *evil fate*. But this is only the case in phrases like *μοῖραι θανάτῳ* and others; in υ 76 it is opposed to *ἀμμορῆ*, and clearly means 'good fortune'; *μοῖρῃ γενόμενος* would answer to the *κακῇ αἰσῇ τέκον* of A 418.

183. *δεδμήατο*, i.e. 'are, as I now see, subject to you'; the plpf. being used like the imperf. in *ἤμελλον*, *ἦν* (Ar.), etc. Cf. *ἐτέτυξ* Θ 163, M 164.

185. The rhythm shows that *Φρύγας ἀνέρας* go closely together. *αἰολοπῶλους*:

cf. *πόδας αἰόλος ἵππος* T 404, *with nimble horses*. *πλείστους* is predicate, with *ἴδον*.

188. *ἐλέγχων*, either 'was numbered among them' (λεγ-) or 'lay down (bivouacked) among them' (λεχ-). The same ambiguity is found in Θ 519, I 67. H. mentions the Amazons once again, Z 186; cf. also B 811.

193. *κεφαλῇ*, as 168. Ar.'s *κεφαλῇ* follows the analogy of 227.

196. *κτίλος*, the ram who leads the flock, 'bell wether'; the simile is given again, at full length, in N 492. In later Greek the word seems to be used only as an adj. = *tame*. Cf. Pind. P. ii. 17 *ἱερέα κτίλον Ἀφροδίτας*.

197. *πηγεσίμῳ*, *thick-fleeced*; cf. *πηγός* of horses and waves, I 124, ε 388. The formation of the word is hard to explain; the analogy of *τανυσίπτερος*, *ἐλκεσίπτερος*, *ταμείπτερος*, *ἀερσίπτερος*, and many others, shews that it must be derived from the verb-stem *πηγ-*, not from *πηγός* (cf., however, *Πρωτεσίλαος*). H. G. § 124 c.

τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς,
 δς τράφη (ἐν δῆμῳ Ἰθάκῃ) (κραναῆς περ ἐούσης)
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."

200

τὴν δ' αὖτ' Ἀντήνωρ πέπνυμένος ἀντίον ἦδα·
 "ὦ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς;
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάρῳσι φίλῃσα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ (Τρώεσσιν ἐν ἀγρομένοισιν) ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
 (ἄμφω δ' ἐξομένοι) γεραρότερος ἦεν Ὀδυσσεύς.

205

210

203. αὖ P Lips. 204. ἔπασις GL Vr. a¹, Lips.¹ 206. cηc Zen. Par. b.¹
 207. τοὺς δ': τούδε δ' P. || ἐγὼν ἐπέμμεα J. || πέμμεα PQ. || ματάρως ἐπὶ μμεα
 Pap. β. 211. ἐξομένων Zen. DTU Harl. a¹ c d, King's, Par. e, Eton.

201. δῆμῳ, 'realm' in local sense, see B 547. περ: the idea seems to be, 'poor though the soil of Ithaka be, yet it has succeeded in producing a great man.' Cf. δ 605, i 27 τρηχεῖ ἀλλ' ἀγαθὴ κουροτρόφος. τράφη, read τράφεη or τράφ' ἐνί, though here the mss. are unanimous; see on B 661.

206. ἀγγελίης ἀντί τοῦ ἀγγελος, Ar., a much disputed doctrine. In the present passage we may well take ἀγγ. as governed by ἔνεκα (as π 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης) and αἰο as an objective gen. after it (as κ 245 ἀγγελίην ἐτάρων ἐρέων). So Δ 384 ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοὶ is ambiguous, for ἐπὶ may be taken with the verb (see note there); and Δ 140 Μενέλαον . . ἀγγελίην ἐλθόντα, with the analogy of ἐξοίην ἐλθόντι Ω 235, φ 20 (hence Bentley, followed by van L., read ἀγγελίην here). But in N 252 ἡ τευ ἀγγελίης μετ' ἐμ' ἤλυθε, O 640 δς Εὐρύστοχος ἀέθλων ἀγγελίης οἰχρεσκε βλεῖ Ἡρακλεῖνι, we must either make the word a nom. with Ar., or read ἀγγελίην with Zenod., or extend the 'causal' use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination -ίης recurs only in νεηνίης, ταμῖης, in the latter case with the fem. ταμῖη beside it, though this is not an abstract noun. For the formation of such masculines of the -a declension from abstract feminines see H. G. § 116 (2). There is, therefore, a certain amount of analogy

for the doctrine of Ar., establishing at least the possibility of it; the conclusion in the last resort depends on the tradition of the text in N and O. (See also Delbrück Gr. iii. pp. 111, 368.) There can be no doubt that on the whole the nom. masc. gives the best sense here, 'an envoy concerning thee.' The gen. would rather mean *to get* (or more naturally *to bring*) a message of thee, which is not what is required. Odysseus and Menelaos came as envoys from Greece, to obtain the surrender of Helen by peaceful means before the opening of the war, as was related in the *Kypria*. This is again alluded to in Δ 138, q.v. σῆς, the reading of Zen., is no improvement on αἰο, and would have to be taken in the same objective sense, cf. T 336 ἐμὴν ποτιδέγμενον αἰεὶ | λυγρὴν ἀγγελίην.

209. ἀγρομένοις, sc. when they first made their appearance in the ἀγορά.

210. στάντων seems to refer to the whole multitude; the dignity of Odysseus is emphasized by his being more stately, when they sat down, even than the man whose shoulders stood out not only above his, but above all the Trojans. Bentley read στάντες on the analogy of ἐξομένοι below. ὑπείρεχεν is probably intrans., with gen. as ἥλιος ὑπείρεχεθε γαίης Δ 735; ὑπείρεχεν in the trans. sense means 'to hold over,' e.g. B 426, which is possible here, but seems less natural.

211. There is an anacoluthon here;

ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὑφαίνον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,
 οὐδ' ἀφάρματ' ἔπειθ' εἰ καὶ γένει ὑστέρως ἦεν. 215
 ἀλλ' ὅτε δὴ πολὺμητις ἀναφίξειεν Ὀδυσσεύς,
 στάσκεν, ἑταῖοι δὲ ἶδεσκεν (κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε πρόπ' ἤρπεν ἐνώμα,
 ἀλλ' ἀστέμφεδ' ἔχεσκεν, αἰδρεῖ φωτὶ ἐοικώς.
 φαίης κε ζᾷκότον τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην) ἐκ στήθεος εἶη

215. εἰ: A AT Eton. (γρ. Harl. a): A Pap. β¹: A or A Nik. 219. ἀφάρματ' DST V. r, Pap. β¹. 220. τέ τιν': τινα S (γρ. J): τιμ' Q. || ε' αὐτως JQ. 221. εἶη ADU: ἑταῖοι GP Harl. a: ἑταῖοι CHJL: ἑταῖοι Lips.

the construction is just like K 224 σύν τε δὲ ἔρχομένῳ, καὶ τε πρὸ τοῦ ἐνόησεν. In both cases the sentence begins as if ἀμφω (δύο) were to be continued in distributive apposition (ἀπὸ δλου εἰς μέρη) by ἄν ὁ μὲν . . . ὁ δὲ (as σ 95 δὴ τότε ἀνασχομένῳ ὁ μὲν ἤλασε δεξιὸν ὦμον | Ἴρος, ὁ δ' αὐχέν' ἔλασεν, H 306, M 400, etc.). But here the second member is forgotten altogether; in K the two are run together into πρὸ τοῦ. Cf. also μ 73 οἱ δὲ δύο σκόπελοι ὁ μὲν . . . followed by τὸν δ' ἕτερον 101. Zenod. read ἐξομένῳ, apparently regarding ἀμφω as indeclinable (it is not found in H. except in nom. and acc.).

212. For ὑφαίνων Casaubon conj. ἔφαινον, cf. Σ 295, θ 499. But the metaphor of weaving speeches is too natural to be objected to. For the dat. πᾶσι cf. τοῖσι δ' ἀνέστη (locative).

213. ἐπιτροχάδην, fluently (as σ 26), not stumbling for want of words; it is explained by the whole of what follows, παῦρα being taken up by οὐ πολὺμυθος, and λιγέως (which seems to mean clear in utterance) by οὐδ' ἀφάρματ' ἔπειθ', 'no stumbler in words either' (cf. λ 511 οὐχ ἡμάρτανε μύθῳ, and N 824 ἀμάρτητες). I.e. Menelaos spoke concisely, but what he did say he said clearly and without stumbling, cf. ἀσφαλῶς ἀγορεύει θ 171. In the fragment of Menelaos' speech on this occasion, as conceived by Bacchylides (xv.), it can hardly be said that the Homeric character, οὐ πολὺμυθος, is observed.

215. Though the ms. testimony is strong in favour of εἰ here, the scholia only discuss ἦ and ἦ as variants. The

latter is inadmissible here; the former, preceded by a colon, may be defended by passages where it introduces short parenthetical sentences, as H 393, A 362, X 280 (H. G. § 338). All these cases are, however, so far different that ἦ retains its original force of strong affirmation, and in none of them could εἰ be substituted without detriment to the sense. Here, however, there is no need of asseveration about the relative age of Menelaos, and if ἦ is right, it means no more than εἰ, which it is therefore better to retain.

217. ὑπᾶν, from under as usual (H. G. § 201), not down, which is κατὰ. So ὑπόδρα of the glance of a man from under eyebrows contracted in anger. Here δμματα refers to the face rather than the eyes; Odysseus keeps his face turned to the earth and looks up from under his brow, ὑπὸ βλεφάρων T 17. Cf. Ovid *Met.* xiii. 125 *Laertius heros Adstitit atque oculos paululum tellure moratos Sustulit ad proceres. ἀνίστασθαι, rose to speak*, cf. ἦίσσον Σ 506. The opt. is iterative.

220. ζᾷκότον: the idea seems to be what we call 'sulky'; κότος implies resentment rather than open anger, and is thus contrasted with χόλος in A 82. Odysseus, by not employing the outward signs of appeal and persuasion, looks like a man who in deep resentment chooses to hold aloof from his fellows. τέ τιν': τινα F Brandreth (see the variant). The caesura is insufficient in any case. For φαίης κε = *diceret, crederet*, cf. 392, Δ 429, O 697, etc. αὐτως, a mere simpleton; A 133.

221. We can choose between εἶη and

2
χγ^αμικ

καὶ ἔπεα (νιφάδεσσιν ἐοικότα χειμερίησιν)
οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγᾶσσάμεθ' εἶδος ἰδόντες."

τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός. 225

“τίς ταρ (ὁδ' ἄλλος Ἀχαιοὺς ἀνὴρ) ἧς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλὴν ἦδ' εὐρέας ὤμους ;”

τὸν δ' Ἑλένη τανύπεπλος ἀμβέβeto, διὰ γυναικῶν·

“οὗτος δ' Αἴας ἐστὶ πέλωριος, ἔρκος Ἀχαιῶν·

Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσιν (θεὸς ὦς) 230

ἔστηκ', ἀμφὶ δέ μιν (Κρητῶν ἡγῶν) ἡγέρεθονται.

πολλάκι μιν ξείνισσεν ἀρητίφίλος Μενέλαος

οἴκῳ ἐν ἡμετέρῳ ὅποτε Κρήτηθεν ἴκοιτο.

νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,

οὓς κεν ἐὺ γνῶιην καὶ τ' οὔνομα μυθησάμην· 235

δοῖώ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,

Κάστορά θ' ἱππῶδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,

222. καὶ β' T². || χειμερίαια Q Vr. c. 226. ταρ A: γὰρ Trypho G: τ' ἄρ' Ω. || ἀχαιοὺς δδ' ἄλλος Q. || μέγας δὲ R. 227. ἦδ': τε καὶ Ar. Aph.: καὶ Q (and this the Schol. of Did. implies as a variant). 229. δ' om. RT. 230. Κρήτεσσιν: ἐρηκεία Pap. β¹. 231. ἡγέρεθονται ACJPRU Harl. a: ἡγέρεοντο L²GH (post ras.) LQST Vr. a b: ἡρέεονται Pap. β. 234. ὀρῶ πάντας Q. | ἐλίκωπας: καὶ πάντας Pap. β¹. 235 om. Pap. β¹. || καὶ τοῦνομα CH: καὶ κ' οὔνομα C (sic La R; G?) T. 236. δύο P¹QS (δυὼ? T¹). 237. πολυδεύκη CS.

lei (τη) even apart from ms. variation ; but the opt. in 216 is evidently in favour of the former.

224. The line was condemned by Bentley. It is most awkward as well as tautological, and the digamma of root *Fid* is twice violated. Giseke remarks that it would come better after 220 ; but it seems to be only a variant of 223, added by way of recapitulation of the whole speech. ὦδε must then mean 'so much as we did before' ; whereas the proper sense is 'so much as we do now.'

227. ἦδ': the reading of Ar. *τε* καὶ introduces the forbidden trochaic caesura in the 4th foot (cf., however, P 719). Ahrens thought that the old reading was καὶ (vide supra), the length being preserved by the bucolic diaeresis.

228. τανύπεπλος seems to mean nearly the same as ἐλκεσίπεπλος (Z 442, etc.) with long (or wide) robe (lit. stretched out), cf. ἐκταδίη K 134. See Studniczka *Beitr.* p. 116, Helbig *H. E.* p. 205.

229. It is remarkable that Aias should

be dismissed in one line (cf. on B 557), and Diomedes altogether omitted ; the name of the latter indeed does not occur at all before Δ 365, except in the Catalogue, B 563, 567, and he drops entirely out of the action after Δ, except in the games in Ψ and one speech in Ξ (109 sqq.). It is not impossible that Idomeneus, who is frequently the object of disproportionate praise, has here supplanted the description of the more famous warriors.

235. γνῶιην, 'I could recognise and name,' a sort of assimilation of the first clause to the second, for 'whom I recognise and could name' (Monro). Or, in other words, γνῶιην καὶ γνῶισα: cf. 'whose shoe's latchet I am not worthy to stoop down and unloose,' Aisch. *Sept.* 272 *ἰκίσσθαι καὶ ἰκομένους* (M. A. B.).

237. For another (and later?) legend of Kastor and Polydeukes see λ 300 sqq., the only other place where they are mentioned in H. That passage is clearly inconsistent with 243-4, as they are said to have shared immortality

αὐτοκάσιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἢ οὐχ ἑσπέρσθην (Λακεδαιμόνος ἐξ ἐρατεινῆς)
 ἢ δεῦρο μὲν ἔποντο νέεσσ' ἐνι ποντοπόροις, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοι ἔστιν."
 ὧς φάτο, τοὺς δ' ἤδη κάτεχεν (φυσίζουσα αἰά),
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 κήρυκες δ' (ἀνὰ ἄστρῳ) θεῶν φέρον-ῶρκια πιστά, 245
 ἄρνε δὲ καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,
 (ἀσκάῳ ἐν αἰγείῳ) φέρε δὲ κρητῆρα φαεινὸν
 (κῆρυξ) Ἰδαίος ἠδὲ χρύσεια κύπελλα.
 ὠτρύνειν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 "ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250

239. ἐσπέρσθην [A]R[S]T: ἐπέρσθην P: ἐπέρσθην Ω. 240. δεῦρο HJP¹QRTU² (in ras.) Harl. a (γρ. ρω) b c d, King's, Par. a¹ b (1) h j: δεύρω ACGL[S] Vr. a², Par. c d e f g: δεύρω D. 241. μὴν δ' CGPRS. || αὐ Vr. a. || μάχην: πόμον Eust. 242. ὀνειδέ' ἃ πολλὰ J (γρ. καὶ ὀνειδέα πολλὰ μοι). 243. ἦδη om. P. || κατέχε(ν) J (γρ. κάτεχε) PQ. || φυσίζωος DP. || αἶα: ἔρουρα Q. 244. φίλῃ ἐν πατρίδι γαίῃ D. || φίλῃ: ἐπὶ Zen. 247. δὲ: δὴ Lips. || κρατῆρα GR. 249. ὠτρύνειν Vr. a.

after death by alternate days. The synzesis in Πολυδεύκα is suspicious; perhaps the variant Πολυδεύκην is right. Zen. explained the absence of the brothers from Troy by supposing that they had been left as regents of Greece (διοικητὰς τῆς Ἑλλάδος Schol. T). But their death was related in the *Kypria*.

238. αὐτοκάσιγνήτω according to the grammarians means 'whole brothers'; we have not evidence enough of the early forms of the Dioskuri myth to say if Homer regarded them both as children of Zeus; in λ they are distinctly made sons of Tyndareos, and it is probable that Helen herself may have been to H. really his daughter, and only in a more distant degree descended from Zeus. But see on 140. μία = ἡ αὐτή as T 293; μοι goes with it, 'the same as me.'

240. δεῦρο has the last syll. lengthened by ictus. The δεύρω of a few mss. is an imaginary form not elsewhere found. If we write ἦ . . ἦ with Nikanor, the two suppositions take the form of alternative assertions; Herodotus preferred ἦ . . ἦ, when we must put a note of interrogation after ἔστιν. See H. G. § 340.

241. αὐτε = δέ, αὐτάρ, A 237, etc.

242. αἴσχεα, ὀνειδέα, in objective sense, *the insults and revilings* of men.

243. Observe the way—to our idea inappropriate—in which the conventional epithet φυσίζωος is introduced; cf. Φ 63, note.

244. αὖθι, *there*, i.e. in their own place. For φίλῃ Zenod. read ἐπὶ, 'their,' see App. A.

245. ὶρκια here and 269, *oath-offerings*, including wine as well as victims, the epithet πιστά being curiously transferred from the abstract sense. In the phrase ὶρκια τάμνειν, 252, the victims alone are signified, properly speaking; but the original signification of the phrase became so conventional that ultimately ὶρκια = *a treaty*, cf. 94, 256, Δ 269, and even the sing. ὶρκιον is found, Δ 158. Buttman has an excellent article on the Greek conception of oaths (*Lexil.* s.v.). The significance of the verb τάμνειν may be well illustrated by the note in Frazer *Paus.* iii. 367, where it is shewn that in many oaths, Greek as well as savage, the actual division of the animal into two or more parts is an essential element of the ceremony.

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἔν' ὄρκια πιστὰ τάμνητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν (Τροίην ἐρίβωλακα) τοῖ δέ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλινύαικα."
 ὡς φάτο, ῥῖγ' ἔσεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίρους
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτρυνόμενοι ἐπὶ θρόνον.
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 (πὰρ δέ οὐ) Ἀντήνωρ περικαλλέα βῆσατο δίφρον.
 τῷ δέ (διὰ Σκαιῶν) πεδῖονδ' ἔχον ὠκέως ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοῦς,
 ἐξ ἵππων ἀποβάντες (ἐπὶ χθόνα πουλυπότῃραν)
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστὶ χῶνοντο.

251. ο' om. P. 252. ἐν πεδίῳ U. || τάμναι DHJS. 254. μακροῖς ἐγχεί-
 οια G. 257. μετῴων GJP (-έων app. man. 2 in ras.) QRS Pap. β'. 258.
 ἀχαῖδα P. 259. ἑταίρους GJPSU Pap. β (and A^m, T.W.A.): ἑτάρους Q:
 ἑταίροις Ar. Zen. Ω. 262. βῆσατο Ar. (see below) A supr. CGJQ: βῆσατο H:
 βῆσατο Ω. 263. πεδῖον Lips. 264. ἵκοντο: ἵκανον Pap. β. 265. πολυ-
 πότῃραν PT¹ Pap. β.

255. See note on 138.

259. ἑταίρους is better than ἑταίροις as avoiding the rare dat. in -οις for -οισι. κελύειν takes both constr. in H., but the dat. is less common; it is found oftener in *Il.* than *Od.*, and survived in Attic only as a rarity.

261. τείνεν, drew back, taking them from the front rail to which they were attached when no one was in the car; E 262, etc.

262. βῆσατο: προκρίνει μὲν τὴν διὰ τοῦ ε γραφὴν βῆσατο, πλὴν οὐ μετατίθησιν ἀλλὰ διὰ τοῦ α γράφει ὁ Ἀρίσταρχος, Did. The statement is highly important, as evidence of a variation in Ar.'s authorities which he did not feel at liberty to disregard, in spite of his desire for uniformity. Our mss. bear abundant testimony to the uncertainty as to the correct form of these sigmatic aorists; e.g. they constantly vary between δῖσατο and δῖσατο. In o 475 ἀναβησάμενοι is causal, but there is no other evidence of such a use of the aor. mid., which, indeed, does not seem to occur elsewhere

in Greek, except in the variants now under consideration. (The subj. καταβήσεται (O 382) is, however, from the -σα- form.) The wisest course is to admit the variation in our texts, as the uncertainty goes back to a period as remote as our current text itself. At the same time we may, with Ar., prefer the forms in -ε-, on the ground that the tendency of analogy must always have been to change them into the more familiar -α- forms of the ordinary sigmatic aorist. A is the only ms. which consistently follows Ar.; the -α- forms have generally invaded the rest, spreading no doubt since Alexandrian days (note on 103). See more in *H. G.* § 41, van L. *Ench.* § 152, Causer *Grundr.* p. 27.

263. Σκαιῶν without πολῶν only here. The suspiciously contracted -ῶν recurs in 273. ἔχον, drove, as often.

265. ἐκ ἵππων, out of the chariot. ἵπποι is continually used in this sense, even with adjectives which properly apply only to the horses; e.g. P 504 ἐπ' Ἀχιλλῆος καλλίτριχε βῆμεναι ἵππων.

ὠρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγᾶυοι
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ (ἐπὶ χεῖρας) ἔχεναν, 270
 Ἀτρεΐδης δὲ ἐρύσσάμενος χεῖρεσσι μάχαιραν,
 ἧ (οἱ παρ) ξίφεος μέγα κούλεόν αἰὲν ἄορτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμειν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο, χεῖρας ἀνασχών· 275
 “Ζεῦ πάτερ, Ἴδηθεν μέδεων, κύδιστε μέγιστε,
 ἧέλιός θ', ὃς πάντ' ἐφόρᾳς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας

267. ὠρνυτο P: ὠρνυτ' Q (om. δ'). 268. αὐτὰρ PQ. 270. ἔχεναν Ar. CHPST
 (A² *supr.*) Lips. Vr. c, Ven. B. 272 om. Pap. β². || ἄορτο DGLQ and κατὰ
 τινος Eust.: ἄορτο Ω. 273. ἀρνέων Zen. || κεφαλῶν JQR. 274. νείμειν
 T Lips. Eton.: νείμειν Pap. β. 276. zeῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι
 ναῖων Herakl. *All.* 3 and 23. 277. ἧέλιος δ' Schol. μ 374. || ἐφορᾷ Pap. β². ||
 ἐπακούει Pap. β. 278. καμόντες Herakleides, Pap. β², Par. j *supr.*

270. The wine used in treaties was not mingled with water (see B 341, Δ 159). The scholia explain that here the Trojan and the Achaian wine is all mixed in one bowl, and the obvious typical significance of such an act renders the explanation most probable. Compare the scene of the oath in Virg. *Aen.* xii. 161 sqq. ἔχεναν, read here by Ar., must have been taken for another instance of a mixed aor. (or imperf., to agree with μῖσγον? *H. G.* ut *supra*).

271. μάχαιρα, the sacrificial knife, never mentioned by H. as a weapon, and not to be confused with the sword, ξίφος or φάσγανον. See note on Σ 597.

272. ἄορτο is clearly the correct form, not the entirely anomalous ἄορτο (cf. ὀρτήρ: root ἀφέρω of ἀέρω: for the sense *hang down* cf. *παρηρέθη* II 341). It appears to be a plpf. without redupl., though the -o- stem is very rare in the pass. Cf. *H. G.* § 25 (ἐπ-ώχ-ατο?).

273. This cutting off a lock of hair from the victims' heads is called τρίχας ἀπαρχεσθαι in the parallel pass., T 254; cf. § 422 ἀπαρχόμενος κεφαλῇ τρίχας ἐν πυρὶ βάλλειν. The hair is regarded as a foretaste of the victim, and was no doubt a devotion of the whole body to the gods (see 310, and note on Ψ 135). It is not burnt here, because no fire is used in the oath-sacrifice. Every one of the chieftains takes a portion of the hair in order to

participate in the sacrifice. Zen.'s ἀρνέων he explained as an adj. = ἀρνέων (cf. *ἱππέων* Δ 536).

276. Zeῦ . . ἧέλιος is often quoted as an instance of a rule, found in Skt. also, that 'where two persons are addressed connected by τε, the second name is put in the nominative,' *H. G.* § 164. But τ 406 is an exception, if the text is right, γαμβρὸς ἐμὸς θυγάτηρ τε, and there are some instances of voc. in -os, e.g. φίλος ὦ Μενέλαε (*H. G.* *ibid.*); where this elasticity is possible the metrical difficulty of ἧέλιε may well be decisive (see Gildersleeve in *A.J.P.* ii. 88). For the oath compare T 258. Here Zeus is named the god of Ida, and the Rivers, which are local divinities, are included, no doubt because the Trojans are parties.

278. καμόντας used to be explained 'those that have passed through the toil of life,' as though *κεκμηκότες*, *laboribus functi*; or 'men outworn,' *ἀμνηντοι*, of the feeble shadows of the dead; Nägelsbach, 'those that endured ill in life' = *δεδιόλοι βροτοί* as opposed to the happy gods. But Classen explains 'those that grew weary, succumbed to the toils of life' = *θανόντες*: so *κοπιόσας*, *C. I.* 6509. This best suits the aor. part., and is now generally accepted; see M. and R. on λ 476. The phrase recurs also Ψ 72, ω 14. οἱ . . τίνουσιν must mean *Zeὺς τε καταχθόνιος καὶ ἐπαινή Πεερσεφόνεια* (I

αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι μίγειν."

ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ (Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

"κέκλυτέ μεν, Τρῶες καὶ ἐκνῆμιδες Ἀχαιοί·

ἢ τοι ἐγὼν εἰμι πρότῃ Ἴλιον ἡνεμόεσσαν

305

ἄψ, ἐπεὶ οὐ πῶς τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι

μαρνάμενον φίλον υἱὸν ἄρηϊφίλῳ Μενελάῳ·

Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὀππότερωι θανάτοιο τέλος πέπρωμένον ἐστίν."

ἢ ῥα καὶ ἐς δίφρον ἄρνας θέτο (ἰσάθεος φῶς)

310

ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τὼ μὲν ἄρ' ἀψόρροι (πρότῃ Ἴλιον) ἀπονέοντο·

301. **ΜΙΓΕΙΕΝ** : **δαμείεν** AT Harl. b, Par. e, and γρ. Harl. a. 302. **ἔφαν** Q Pap. β, Par. d, Eust. || **ἐπεκράαινε** : **ἐπεκράαινε** Pap. β : **ἐπεκράαινε** Ω : γρ. **ἐπεκράαινε** J (see note on B 419). 305. **πρότῃ** JQR Moir. 306. **τλήσομ' ἐν** : **τλήσομαι** Eust. 308. **μὲν** : γάρ Eust. || **τό γε** : **τόδε** DQ Pap. β, Par. j. 310. **εἰς** Q Pap. β. 311. **ἄρ' ἔβαιν'** : **ἀνέβαιν'** R. 312. **βήσατο** CGJQRT. 313. **πρότῃ** JQR.

Romanum sic ferito ut ego hunc porcum hic hodie feriam, and similarly xxi. 45 precatus deos ita se mactarent quem ad modum ipse agnum mactasset; compare also the oath 'by the stone,' si sciens fallo tum me Diespiter salva urbe arceque bonis eiciat uti ego hunc lapidem (Roscher Lex. 1187).

301. **αὐτῶν** after σφί, as λ 75, μοι . . ἀνδρὸς δυστήνοιο. The construction is common with participles, e.g. Ξ' 26, ζ 157. See H. G. § 243. 3 d, and for the dat. **ἄλλοισι** with the pass. verb, H. G. § 143. 5. The variant **δαμείεν** looks like the prudery of a more fastidious age.

306. On **ἡνεμόεσσαν** Prof. Virchow (App. to Schliemann's *Ilios* p. 682) makes the following comment: 'Our wooden huts (at Hissarlik) which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least 60 feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.' **ἡνεμόεσσαν**, i.e. **ἀνεμώεσσαν**. So **ἡγέρεσθονταί, ἡμαθδεις**, and one or two more (van L. *Ench.* § 21). But the change to η is irregular; see App. D.

306. **οὐ πῶς** = **ὅπως**, *in no wise*. The

two forms were of course originally identical (cf. **οὐτῶ** by **οὐτως**), and their differentiation is not complete in Homer. It is only by great violence that the sense 'not yet' can be brought in. Cf. also M 270, ι 102, etc. Some would always read **πῶς** in this sense, but the tradition is strongly in favour of maintaining the difference; later usage would tend to abolish, not to introduce it.

310. The taking away of the victims is strange; the scholion says **ἔθος ἦν τὰ ἐπὶ τοῖς ὄρκοις γιγνόμενα ἱερέα τοῖς μὲν ἐγγχωρίοις γῆν περιστέλλειν, τοῖς δὲ ἐπ' ἡλνυδας εἰς τὴν θάλασσαν βπτειν**. This is probably only a deduction from the present passage and T 267, q.v. Perhaps the victims were supposed to carry with them the power of vengeance, and were kept at hand to watch over the fulfilment of the oath.

311. Observe **ἔβαινε** here compared with **ἔβη** 261 and **βήσετο** 312. It seems hypercritical to attempt to draw a distinction here between the two tenses. See the excellent remarks in *M. and T.* § 57.

313. The scholion on this line is a delicious specimen of the spirit in which Porphyrios and his school invented and solved their 'Homeric problems,' **διὰ τί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασιν**

Ἔκτωρ δὲ Πριάμοιο πάϊς) καὶ διὸς Ὀδυσσεὺς
 χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κύνῃη χαλκήρεϊ) πᾶλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρῆσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπενσκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεὺ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε, 320
 ὀππότερος τάδε ἔργα (μέτ' ἀμφοτέροισιν) ἔθηκε,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀϊδος εἶσω)
 ἡμῖν δ' αὖ φιλόττητα καὶ ὄρκια πιστὰ γενέσθαι.”
 ὥς ἄρ' ἔφαν, πᾶλλον δὲ μέγας κερυθαίολος Ἔκτωρ)
 ἄψ' ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσέν. 325
 αἱ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἥχι ἑκάστωι
 ἵπποι ἀέρσσιποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
 διὸς Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

317. ἀφίαι DJQRT² Vr. a b, Mosc. 1 (H *supr.*). 318. οεοίς· Ιδέ Nik. CS Lips.
 Vr. c: οεοίς, Ιδέ G. 319. εἶπενσκεν: ὑπέσχεον Vr. a. 323. δ' om. Pap. β.
 326. ἐκάστω Ar.: ἐκάστων R. 327. ἔκειτο CS Schol. T: τεύχεα κείτο Bar.
 328. ὃ γ': ὅχ' G. || ἐδύσετο A': ἐδύσατο T: ἐδύσατο Ω (and A^m, T.W.A.)
 (cp. on 262). 331. ἀργυρίοις J: ἐπὶ σφυρίοις DPR (-οίαι).

δτι ἵνα ἀφ' ὧν κρείσσον θεωρήσῃ ἀπὸ
 τῆς πόλεως τὴν μονομαχίαν, οἱ δὲ, ἵνα
 φυλάξῃ τὰ τεύχη. ἄλλαι δὲ τὴν Ὀμηρικὴν
 λύσειν προέσχοντα, τὸ “ὅπως τλήσομ'
 ὀφθαλμοῖσιν ὁρᾶσθαι.” ὅπερ ἀμεινον.

316. πᾶλλον: the actual shaking up
 of the lots, which is always done by one
 person, comes in 324; hence it has been
 proposed to read βάλλον from H 176,
 but there is no authority for the change,
 which is not necessary. The line is in
 fact a formal one, recurring Ψ 801, κ
 206.

317. ἀφίαι seems to represent a deli-
 liberative subj. of the *or. recta*. We
 might be inclined to read here ἀφείη or
 ἀφήη, but for ι 331 πεπαλάσθαι ἀνωγον
 | ὅς τις τολμήσειεν.

318. Nikanor read ἡρῆσαντο θεοῖς, Ιδέ,
 but only the frivolous reason is given
 that the text would imply that they
 were praying to others than the gods to
 whom they lift their hands: ὡς ἑτέροις
 ἔσσονται θεοῖς ἀνατείναντες τὰς χεῖρας. The
 phrase recurs H 177 (cf. Z 257, Θ 347,
 T 254, and Bacchylides xv. 45 θεοῖς δ'

ἀνίσχοντες χεῖρας ἀθανάτοισιν εὐχοντο παύ-
 σασθαι δυνάμει). A serious argument against
 Nikanor's reading is that Ιδέ occurs
 practically only after trochaic caesura
 in the 3rd foot, as an iambus. The
 only exceptions are Ξ 175, Σ 589, T 285
 (for a suggested explanation of this rule
 see van L. *Ench.* p. 556).

325. Πάριος, the only instance of a
 case from this stem except nom. and acc.;
 the gen. and dat. are elsewhere always
 Ἀλεξάνδρον -ωι.

327. ἔκειτο belongs to τεύχεα only,
 both in syntax and sense; with ἵπποι
 supply ἦσαν. Cf. K 407 ποῦ δὲ οἱ ἔντα
 κείται ἀρήϊα. ποῦ δὲ οἱ ἵπποι, Φ 611, ξ 291,
 etc., and see note on E 356.

330 sqq. Cf. A 17 sqq., Π 131 sqq.,
 T 369 sqq. The six pieces of armour
 are always mentioned in the same order,
 in which they would naturally be put
 on, except that we should expect the
 helmet to be donned before the shield
 was taken on the arm. For the arming
 generally and for ἐπισφύρια see App. B.

δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο καὶ σιγῇ τοιοῦτο Λυκάονος, ἥρμιόσε δ' αὐτῶι.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα (ἄρκος μέγα τε σαρβαρόν) τε. 335
 (κρατὶ δ' ἐπ' ἰφθίμῳ) κυνέην εὐτυχτον ἔθηκεν
 ἵππουρι· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.
 ὥς δ' αὐτως Μενέλαος ἀρήϊος ἐντεῖ ἔδυνεν.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θώρηχθῆσαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσφρόωντας,
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς.
 καὶ ῥ' ἐγγὺς ὄττην (διαμετρητῶι ἐνὶ χώρῳ
 σείοντ' ἐγγείας, ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαι κατ' ἀσπίδα πάντοσ' εἰσην.

334-5 *ad. Zen.*, reading ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' ἀσπίδα τετραπόδεσσαν after 338. 338. παλάμῃφιν J. || δ . . ἀρήρει: ἐν ἀλλῳ ἀκαχμέονον ἀπὲρ χαλκῶν A. 339. δ' *om.* Pap. β. 342. ἔσχεν G. 345. αἶον δ' Pap. β. || κοτέοντες Q Pap. β. 347. πάντοσ' ἔσχεν ACDU (the variation is constantly found, and will not be again recorded).

333. Lykaon's cuirass, because Paris himself is light-armed; l. 17. ἥρμοσε probably trans., 'he made it fit himself.' It may, however, possibly be intrans.; there are two other ambiguous passages, P 210, T 385, q.v.

334. It will be seen that Zen. (*supra*) left out the sword, perhaps on the ground that Paris, unlike Menelaos, does not use it in the sequel. It is more natural too that the ponderous shield should be taken last of all. The word τετραπόδεσσαν is not known elsewhere; it may be a mistake of the MS. arising from a confusion between τερμύδεσσαν (see II 803) and θυσανόδεσσαν, the latter being, however, only applied elsewhere to the aegis.

336. κυνέην, simply *helmet*, nothing being implied as to the material; see on K 258.

340. ἐκάτεροι, explained by the glossaries ἐξ ἐκατέρου μέρους, ἐκατέρωθεν, *on either side of the throng*, i.e. either combatant retiring to the rear of his own army.

346. δολιχόσκιον has caused difficulty both to ancient and modern critics, and the idea of *shadow* does not seem particularly appropriate to a spear.

Autenrieth quotes in defence of this interpretation from a German review of an edition of the *Makamat-ul-Hariri*, 'the Arabs declare that the shadow of the lance is the longest shadow. Before the first morning light the Arabian horseman rides forth, and returns with the last ray of evening: so in the treeless level of the desert the shadow of his lance appears to him all day through as the longest shadow.' But this loses all special significance for the Greek; moreover, as Mr. Rouse has remarked (*C. R.* iv. 183), the epithet is almost always used of spears brandished or hurled, not standing upright. Hence various alternative explanations have been proposed, -σκι- being compared to our *ash*, or *σχος* (this, however, does not suit either form or sense). Rouse (*ibid.*) better compares Zend *daregha-arstaya*, from *arsti* = *spear, shaft*, an epithet in the Avesta of Mithra and his worshippers. There are obvious phonetic difficulties in the equation, but an entirely antiquated δολιχ-ο(ρ)στιος may have been changed by popular etymology to make an intelligible compound.

347. πάντοσ' ἔσχεν: see on A 306.

οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή
ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὠρυντο χαλκῶι
'Ατρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350

“Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῆις ὑπὸ χερσὶ δάμασσόν,
ὄφρα τις ἐρρύησι καὶ ὄψωναν ἀνθρώπων
ξεῖνᾶδόκον κακὰ ῥέξαι, ὃ κεν φιλότῃτα παράσχη.”

ἢ ῥα καὶ ἀμπεπάλων προτεῖ δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτσην.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὀβριμὸν ἔγχος
καὶ (διὰ θώρηκος πολυβαιδάλου) ἡρήρειστο·
αὐτὸν δὲ παρὰ λαπαρῇν διάμυσε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλευάτο κῆρα μέλαιναν. 360

'Ατρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον ἀμφὶ δ' ἄρ' αὐτῇ
(τριχθὰ τε καὶ τετραχθὰ διάτρυφέν) ἐκέτεσε χειρός.

348. χαλκός Ar. AD²QS¹TU¹ Vr. a: χαλκὸν Ω. || ἀνεκνάμφην R: ἀνεκνάμφην
D: ἀνεκνάμφην H. 349. ἀσπίδ' ἐνὶ L Mor. Bar.: ἀσπίδι ἐνὶ JPQRT Cant.
Mosc. 1: ἀσπίδι ἐν ACDGH Pap. β Eton. || ὠρυντο Q. 351. ὃ: ὅς GR || με:
μου P. 352 ἀθ. Ar. || ἐμῆις G Pap. β. || δαμῆσαι Ar. and γρ. T. 354.
κακοδόκου J. || ὅς κεν D. 357. δαβριμὸν CGHJQ¹ Pap. β. 359. παρὰ
DT Vr. a. 360. ἐκκλίνω J: ἐκκλίνω Pap. β¹. 361. χάρεσα μάχισραν Q.
362. αὐτῇ Ar. and αἱ χαριέστεραι, A sup. (T.W.A.): αὐτοῦ L: αὐτῶι Ω. 363.
διατρυφέν CGHPRT Lips. Vr. a (La R.'s διαδρυφέν is a misprint).

The form *ἔτση* is established in several other phrases, particularly B 765, and it is impossible to decide between the two forms *πάντοσ' ἐ(φ)ίσση* and *πάντοσε (φ)ίσση* (see, however, Platt in *J. P.* xviii. 128).

348. χαλκός is better than χαλκόν, because the word by itself is regularly used of weapons of offence, not of the shield; e.g. 349, Δ 528, E 292, etc. (Cf. however H 267.) The same question arises in H 259, P 44.

351. ἔοργε (Féforger): ἐρεξε Benti.

352. Obelized by Ar. on the ground that it is not necessary, and that Menelaos should not apply the word *δῖον* to his foe. But the epithet is purely conventional, see X 393, Z 160, γ 266, and cf. ἀμύμων α 29. For δαμασσκον Ar. read δαμῆσαι, which Ameis supports mainly on the ground that it gives more force to M.'s words that he should pray to be himself the conqueror, not a mere tool in the hands of Zeus.

357. Διὰ: the lengthening of the ι is due to the iotus in the first foot; see

Appendix D, *H. G.* § 386, and notes on Δ 205, Δ 155. mss. vary as usual between *ὀβριμὸν* and *δαβριμὸν*: the weight of evidence is for the former, though Heyne considers *δαβριμὸν antiquius, horridius et potentius*. Cf. note on Δ 453.

358. ἡρήρειστο, forced its way. ἐπελ-
δεν properly = *to press*; the sense 'to lean' one thing upon another is second-
ary.

360. ἐκκλίνω, better ἐκκλίνθη, bent
aside (from the coming blow). As
Reichel remarks (p. 83), this implies
that no breastplate was worn, and 358
must be a later interpolation (see App. B).

362. ἀνασχόμενος, lifting his hand;
so X 34 κεφαλὴν δ' ὃ γε κόψατο χερσὶν |
ὕψος' ἀνασχόμενος, and of two boxers
'squaring up,' Ψ 660 πρὸς μάλ' ἀνασχο-
μένω, and Ψ 686. φάλων: see App. B
vii. 2. αὐτῇ, the body of the κόρυς as
opposed to the φάλος. The vulg. αὐτῶι
is a very natural corruption, caused by
the proximity of the masc. φάλος, but
by Homeric usage it would rather mean
the man himself, Paris.

- Ἀτρεΐδης δ' ὤμωξεν (ιδὼν εἰς οὐρανὸν εὐρύν)
 "Ζεῦ πάτερ, (οὐ τις) σέιο θεῶν ὀλοώτερος ἄλλος. 365
 ἢ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος.
 νῦν δέ μοι (ἐν χείρεσσιν) ἄγη ξίφος, ἐκ δέ μοι ἔγχοσ
 ἦλχθη παλάμφιν ἐτώσιον, οὐδ' ἔβαλον μιν."
 ἢ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' ἐκνήμιδας Ἀχαιοῦς. 370
 ἀγγχε δέ μιν πολυέστος ἱμάς (ἀπαλὴν ὑπὸ δειρήν)
 ὅς τοι ὑπ' ἀνθερέωνος ὀχέυς τέτατο τρυφάλειης.
 καὶ νύ κεν εἰρυσσέν τε καὶ ἄσπετον ἦρατο κύδος,
 εἰ μὴ ἄρ' (ὀξὺ νόησε) Διὸς (θυγάτηρ) Ἀφροδίτη
 ἢ οἱ ῥῆξεν ἱμάντα (βοδὸς) ἱφί κταμένοιο 375
 κεινὴ δέ τρυφάλεια ἄμ' ἔσπετο χειρὶ πᾶχέη.
 τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐκνήμιδας Ἀχαιοῦς
 ῥινῇ ἐπιδυνήσας, κομίσαν δ' (ἐρήφρες) ἐταῖρου
 αὐτὰρ ὁ ἄν' ἐπόρουσε κατακτάμεναι μενείων

364. εὐρύν: αἰνῶν Zen. 365. σοῖο PQ. || ὀλοώτερος DP. 366. τίσασθαι U. 367. ἄγα Q. 368. Apparently Ar. in one ed. had ἐδάμασσα for ἔβαλον μιν (v. Ludw. *ad loc.*). 369. ἀναΐτας P. || λάβεν: φάλον Pap. β¹. 370. εἴλκε Pap. β. 371. ἀπαλὰς ἀπὸ [θαράς] Pap. β¹. 373. εἰρυσσέν τε: ἐπειρυσσε Aph. 379. ὁ om. Q. || ἐπούρουσε Q.

365. For similar chiding of the gods in momentary ill-temper cf. M 164, N 631, v 201; and for ὀλοώτερος = more baneful, mischievous, ἔβαλας μ', ἐκέργε, θεῶν ὀλοώτατε πάντων X 15.

366. τίσασθαι: see on 28. Either aor. or fut. is equally suitable, the former meaning 'I thought, when dealing the blow, that I had (now) got my vengeance.'

368. παλάμφιν: abl. gen., H. G. § 156. The variant οὐδ' ἐδάμασσα seems to be due to the apparent contradiction οὐδ' ἔβαλον with 356. It is, however, defended by Ameis-Hentze.

369. κόρυθος, by the helmet, as if a part of the man; cf. II 406 ἔλκε δὲ δούροδ ἑλῶν.

371. πολυέστος for πολύ-κεντ-τος "ὁ πολυκέντητος: ἐκ δὲ τοῦτο ὁ ποικίλος δηλοῦται (leg. δηλονότι) διὰ τὰς ραφάς," Ariston., *emendat*. Cf. κεστός of the girdle of Aphrodite, Z 214; and ἡέστας Z 94.

372. τρυφάλειος: properly an adj., so. κόρυθος. Generally explained as = having a peak pierced for the eyes, a sort of fixed

vizor. But the quantity of τρυ is against this. The word may possibly = τετρά-φαλος, from τ(ε)τρυν = quadru-, cf. τράπεζα for τετράπεζα.

373. ἦρατο seems to be another case of the invasion of a- forms in the aor. (cf. on 262), on the analogy of αἶρω, which of course is a different word; so ἡράμεθα X 393, ἡρα'(o) ω 33. All other forms are thematic, ἀρόμην ἀρέσθαι, etc. (Cobet M. C. p. 400, van L. *Ench.* p. 373). Hence Brandreth rightly read ἦρετο. So also Z 510, Σ 165, δ 107, etc.

375. ἱφί κταμένοιο, because such leather would be better than that of an animal which had died of disease. 'Hence in Hes. *Opp.* 541 shoes are ordered to be made of the hide βοδὸς ἱφί κταμένοιο' (Paley). ἱφί looks like an instrumental of *ἱς* = vi-s; but the stem in Greek seems to be *ἱν-* (plur. *ἱες*). Moreover ἱφί never requires, and often (6 times) will not admit an initial *ἱ*, while the adj. *ἱφίος* often requires and always admits it, and *ἱς* itself rejects it only twice (P 739, Φ 356). Thus ἱφί like *ἱφθίμος* (see on A 3) remains a puzzle. See note on Z 478.

ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ρεῖα μάλ', ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥέρι πολλῇ,
 καὶ δ' εἰς' ἐν θαλάμῳ ἐνώδει=κῶεντι,
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔ· τὴν δ' ἐκίχ'ανε
 (πύργῳ ἐφ' ὑψηλῷ) περὶ δὲ Τρωαί' αἴλις ἦσαν.
 (χειρὶ δὲ νεκταρέου ἐανού) ἐτίναξε λαβούσα, 385
 (γρητὴ δέ μιν εἰκὺα παλαιγενεῖ) προσέειπεν
 εἰροκόμῳ, ἥ' οἱ Λακεδαῖμονι ναιεταούσῃ
 ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε·
 (τῇ μιν εἰσαμένη) προσεφώνεε δι' Ἀφροδίτη·
 "δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος-δ γ' ἐν θαλάμῳ καὶ δινώτοισι λέχεσσι
 κάλλει τε δ' ἔλβων καὶ εἵμασιν· οὐδέ κε φαίης
 (ἀνδρὶ μαχεσσάμενον τόν) γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἢ ἐ χοροῖο νέον λῆγόντα καθίζειν."
 ὧς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε· 395

381. εὐός γ' Vr. a. 382. εἰς' ἐν: ἰς' ἐν Apoll. Synl.: εἰς(ε) S Mosc. 1: εἰς(ε) ἐν T. 383. αὐ L. || καλέουσ' P. 387. εἰροκόμῳ T (γρ. εἰροκόμῳ). || ναιεταούσῃ(i) P: ναιεταώσῃ(i) Ω: ναιεταώσα Bar. 388. ἥσκει D¹GHPQ (p. ras.) R Lips.² || καλά: πολλὰ S Vr. b. || φιλέεσκε: καλέεσκεν Pap. β.¹ 391. δινώτοισι AG. || λέχεσσι HR. 393. μαχεσσάμενον Ar. Vr. a² (A has μαχεσσ. T.W.A.). || τὸν γ': τὸν δ' HQ Pap. β Vr. a.

380. ἔγχεϊ: apparently a second spear (cf. l. 18), though only one is named in the arming of Paris, 338; but the Homeric warrior regularly carries a pair (A 43, etc.).

381. ὧς τε εὐός, as being a goddess, as may be expected of a goddess. Cf. Σ 518.

382. κῶεντι: apparently from *κῆφος = incense (καίω), i.e. fragrant, cf. κῶδης Z 483. But the tautology ἐνώδει, κῶεντι, has led some to derive it from *καφος = canvas, as if = 'vaulted.'

383. καλέουσα: fut., of which only the part. is found in H.

385. νεκταρέου, fragrant, like ἀμβρόσιος, cf. B 19.

388. ἥσκειν: so Ar. apparently; but there is no other case in H. of the parag. in the contracted form of the third sing. imperf. It is sometimes found, however, in mss. in the analogous third sing. plupf., e.g. E 661, 899. But of course the original reading was ἥσκειν. The subject of φιλέεσκε is Helen, not γράψ.

391. κείνος, as though pointing to him; T 344, etc. δινώτοισι: cf. τ 56

κλισίην δινωτὴν ἐλέφαντι καὶ ἀργύρῳ. Ariston. explains ἦτοι διὰ τὸ τετορνεύσθαι (turned in a lathe) τοὺς πόδας, ἢ διὰ τὴν ἐντασιν τῶν ἱμάντων (i.e. apparently, that the leathern straps—for which see ψ 201—were tightened by twisting or winding them). But this latter does not suit the chair in τ, while the idea of 'turning' is not easily connected with ivory and silver ornament. In N 407 a shield is βυόσι βοῶν καὶ νόρπῃ χαλκῷ | δινωτὴν where the circular plates of the shield are meant. The most probable explanation of the word here is 'adorned with circles or spirals' of silver or the like, inlaid. This pattern is of high antiquity, being found e.g. by Dr. Schliemann at Mykenai in profusion. See the illustrations in Murray Hist. Gr. Sculp. pp. 38-40, 'the forms which most naturally arise from copper working are spirals and circles, into either of which a thread of this metal when released at once casts itself.' The use of ἀμφιδεδιγῆναι is similar in θ 405, ψ 562.

395. θυμὸν ὄρινε, stirred her anger, as elsewhere. Ar. explained παρώρμησε,

καί ῥ' ὥς οὖν ἐνόησε θεᾶς ἡερικαλλέα δειρῆν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θαμβήσεν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λιλαιεαι ἡπερότεύειν;
 ἢ πῆτι με προτέρω (πολίων ἐν ναιομενάων)
 ἀξέεις ἢ Φρυγίης ἢ Μηιονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,
 οὐνεκα δὴ νῦν ᾠδὴν Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει (στυγερὴν ἐμέ) οἴκαδ' ἄγεσθαι·
 τούνεκα δὴ νῦν δεῦρο δολαφρονέουσα παρέστης.
 ἥσδ' (παρ' αὐτὸν) ἰούσα, θεῶν δ' ἀπέκλιπε κελεύθους

400

405

396. ῥ' added above the line Pap. β. 396-418 *ab. Ar.* 398. εἰςθεῖσιν
 τ' ἄρ': εἰςθεῖσιν δ' ἄρ' P Pap. β: εἰςθεῖσιν αὐτὰρ Vr. a. || ἔπατα δ' ἔπος
 ἔφατ' G. 400. προτέρων R Pap. β Eust. 401. ἔπαις G. 402. καὶ κείθι
 Ar. ACHT: κἀκεῖθι Ω. 403. δὴ *om.* P. 404. ἐσέλοι G. || οἴκαδ': οἴκον
 Pap. β. 405 *om.* Pap. β. || δὴ *om.* U: δὴ *om.* C. 406. ἀπόσπε
 κελεύθους Ω: ἀπόσπε κελεύθους Ar. (*v. infra*).

excited her to love, holding that the following passage (see next note) was interpolated from a misunderstanding of the words. But there is clearly no reason for departing from the usual sense of the phrase.

396. Aristarchos rejected 396-418 on the grounds (1) that the goddess could not in the person of an old woman have the outward beauty described in 396-7, (2) that 406-7 are *βλάσφημα*, (3) that 414 is *εὐτελής κατὰ τὴν διάνοιαν*, beneath the dignity of the goddess. These arguments are not weighty enough to prevail against lines which are spirited and thoroughly Homeric. With regard to (1) it may be remarked that the goddess takes a disguise primarily in order to remain unknown to the bystanders, not to Helen; the gods in such cases often give some sign which reveals them to those to whom they speak, see N 72 *ἀρίγνωτοι δὲ θεοὶ περ*, where Poseidon has appeared in the character of Kalchas. 396 was apparently before the author of *Hymn. Ven.* 182 *ὡς δὲ ἴδεν δειρῆν τε καὶ ὄμματα κάλ' Ἀφροδίτης*. It is, however, true that this intimate converse of a goddess with a mortal, even after recognition, is such as we find only in the later strata of the *Il.* (Cauer *Grundr.* 283).

399. For the double acc. with *ἀπεροπέσαι* cf. Xen. *Anab.* v. 7. 6 *τοῦτο ὑμᾶς ἐξαπατήσαι, ὡς*.

400. *πολίων* may be a partitive gen. after *παι*, but it is more in accordance with Homeric use to take it in the vague local sense, lit. 'lead me any farther on in the region of cities, whether of Phrygia or Maionia.' These regions of course are mentioned as being farther eastward, away from home.

400-5. The punctuation is that of Lehrs and Ameis. Most editors follow Nikanor and put notes of interrogation after *ἀνθρώπων* and *παρέστης*, and a comma after *ἄγεσθαι*. But *οὐνεκα* regularly follows the clause of which it gives the explanation; Lehrs (*Ar.* p. 57 n.) denies that two clauses correlated by *οὐνεκα*. . . *τούνεκα* occur in Homer; he would also put a full stop after *ἔργα* in N 727-9, q.v., and cf. A 21-3. *αὖ* by itself with indic. also appears not to occur in an interrog. sentence (Hentze, *Anh.*). Thus the victory of Menelaos is made a reason for supposing that Aphrodite will immediately wish to take further measures for removing Helen. As Lehrs says, after the removal of the notes of interrogation, *multo acerbior evadit ironia*.

406. All mss. give *ἀπόσπε κελεύθους*, *renounce the paths of the gods*. But Didymos says *Ἀρισταρχος ἀπέκλιπε διὰ τοῦ κ, καὶ χωρὶς τοῦ σ κελεύθους*. *θauμάσει δ' ἂν τις ἢ ἑτέρα διὰ τοῦ π πόθεν παρέδωκε γὰρ ἐν ταῖς Ἀρισταρχείαις οὐτε ἐν ἑτέροις τῶν γούν μετρίων ἐπιφερόμενον*

μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέφειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κείνον ὄξυνε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται ἡ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἰμι, νεμεδότητον δέ κεν εἴη, 410
 κείνου πορσάνεσσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσσονται, ἔχω δ' ἄχε' ἄκριτα θυμῶι."
 τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 "μή μ' ἔρεθε, σχετλίη, μὴ χολωσαμένη σε μέθειω,
 πῶς δέ σ' ἀπεχθήρῳ, ὥς νῦν ἐκπαγλὰ φίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαδῶν, σὺ δέ κεν (κακὸν οἶτόν) ὀλῃαι."

407. τοῖα G. 408. παρ' ἐκείνων P. || φύλασσαν H. 409 δθ. Ar. || κέ
 σ' Ἄ: κε μὲν G: κε Ἄ Vr. a¹, Mosc. 1. || ποίησαι P. 410. ἐγὼ U. || εἴην J.
 411. πορσανέουσα Ar. ADSTU Vr. b A, Mosc. 1: πορσυνέουσα Ω (γρ. πορσαν-
 έχουσαν R). 412. ἄκριτα θυμῶι: ἀκρτώουσα D. 413. προσεφώνεα H.
 415. ἐκπαγλὰ φίλησα Ar. T Bar. Lips. Eton.: ἐκπαγλ' ἐφίλησα Ω. 416.
 μέσσω DH. || ἔχθεα: ἔχθεα Ar. CD: ἔχθεα (αἰχθεα Schol. T), ἄλγεα, διχῶς τινὲς
 ἄλγεα Schol. A.

πέφυκεν. καὶ οὐ μόνον ἐν ταῖς ἐκδόσεσιν
 ἀλλὰ καὶ ἐν τοῖς συγγράμμασιν (the
 dissertations of Ar.) ἀπαξάπαντες οὕτως
 ἐκτίθενται. This very vehement assertion,
 it will be seen, applies only to the
 'editions' and dissertations, not to the
 mss. of Ar., of which Did. had plainly
 no knowledge. It is clear that the
 vulgate tradition was ἀπέπειε, not merely
 from the consensus of our own mss. but
 also from the fact that An. quotes it in
 his schol. on 396. In other words, we
 have to deal with a case of critical
 opinion on the one hand, and ms.
 tradition on the other, though what we
 know of Ar. will induce us to believe
 that the reading of the critics had a
 foundation in the mss. which has not
 survived. The critical objection to
 ἀπέπειε κελεύθους was presumably that
 the verb, in the sense *reponere*, is else-
 where used only of a thing which is re-
 nounced in words (T 35, 75 μῆνιν) not in
 deeds; and further, that the plur.
 of κελεύθος is usually κελεύθα (but see K 66,
 N 335, ε 383, η 272 f, κ 86). Neither of
 these has very great weight. For the
 use of κελεύθος cf. πᾶτον ἀνθρώπων Z 202.

407. ὑποστρέφειαι: intrans., as M 71,
 θ 301, etc. "Ὀλυμπον: acc. of the
 terminus ad quem, H. G. § 140. 4.

408. ὄξυνε κακοπάθει ταλαιπώρει Schol.
 D; i.e. *suffer anxiety*. So ης (Τροίης)

εἶνεκ' εἰζόμεν κακὰ πολλὰ Z 89, and δ
 152, ψ 307.

409. δ γε might seem to emphasize
 the second clause, 'or even his slave.'
 But in other passages it merely resumes
 the original subject, as β 327 ἡ τις ἐκ
 Πύλου ἄξει . . ἡ δ γε καὶ Σπάρτηθεν:
 so γ 214, M 239, etc.; 'nunc dextra
 ingeminans ictus, nunc ille sinistra,'
 Virg. Aen. v. 457. The scholia on δ 12
 note δούλην as a suspicious word for the
 regular θυμῶι. It occurs only in these
 two places (but δούλιον ἡμαρ Z 463, ξ 340,
 ρ 323, δούλειον ω 252, δουλοσύνη χ 423).

411. mss. here (as in Pindar, etc.)
 vary between πορσανέουσα and πορσυνέ-
 ούσα: in γ 403, η 347 they give only
 the form with -ύνω, but Ar. read πόρσαινε
 in the last passage, and this is found
 also in Hymn. Cer. 156, and Ap. Rhod.
 For the phrase see M. and R.'s note on
 γ 403, where the origin of it is deduced
 from the fact that 'no one but the wife
 had free access to the husband's chamber,
 and so she actually "prepares" his bed
 for the night's rest.' Of course it passed
 into the sense of 'sharing' the bed.

414. σχετλίη: the short syll. before
 γλ is Attic, not Homeric.

417. σὺ δέ κεν κτλ.: an independent
 clause, the κεν showing its original
 force, 'and in that case thou wilt
 perish.' Aphrodite means that she

ὥς ἔφατ', ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐάνῳ ἀργῇ φαινώϊ
 σνῆι, πάσας δὲ Τρωιάς λάθεν· ἦρχε δὲ δαίμων. 420
 αἱ δ' ὅτ' Ἀλεξάνδροιο (δόμον περικαλλέ) ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἡ δ' εἰς ὑπόροφον θάλαμον (ἔκτ' ἐκείνῳ) (ἔκτ' ἐκείνῳ) (ἔκτ' ἐκείνῳ)
 τῇ δ' ἄρα (διφρον ἐλοῦσα) φιλομειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε, φέρουσα. 425
 ἐνθα καθίζ' Ἑλένη κούρη (Διὸς αἰγιόχοιο)
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.
 "ἦλυθες ἐκ πολέμου· ὥς ὠφελος αὐτόθ' ὀλέσθαι

418. ἐπεγαυῖα T Pap. β. 419. κατασχομένη: καλυψαμένη Q. 421.
 οἷ δ' P. 423-6 om. Zen., writing αὐτὴ δ' ἀντίον ἵζεν Ἀλεξάνδροιο ἀνακτος.
 424. φιλομειδῆς Q. 426. διὸς αἰγιόχοιο ἐκγεγαυῖα G: διὸς ἐκγεγαυῖα Vr. a.
 428. πολέμιοι Pap. β. || ὥς: εἴ ο' G.

will embitter the strife between Trojans and Achaeans, so that Helen, 'Troiae et patriae communis Erinnyes,' will become intolerable to those around her. But the phrase seems weak after ten years of war, and the line might well be spared. 416 will then mean 'I will stir up hatred instead of love between you both,' i.e. Paris and Helen.

419. κατασχομένη, covering herself, like καλυψαμένη 141, and cf. ἥρι γὰρ κατέχονται = are hidden, P 644.

420. δαίμων: only here of a feminine goddess; nor does it appear to be used anywhere else of a definite god present in his own person. The plur. is used as = θεοί in general, A 222, Z 115, Ψ 595; in T 188 we have the phrase πρὸς δαίμονος ἐπισηκῶ, and similarly ο 261, ε 396 (where no god has been specified); and in all other cases it is used either in the yet more general sense of 'the will of heaven' or 'fate' (cf. δαίμονα δώσω Θ 166), or in the metaphor ἐπέσσυτο δαίμονι ἴσος. See M. and R. on β 134, where, however, the singularity of the present passage is not brought out. If it were not for the presence of Aphrodite in the following lines, it would indeed, by Homeric usage, be necessary to translate 'her destiny, the divine power, led her on,' as in ἀγάγῳ δὲ ἐ δαίμων φ 201.

423-6. Zenodotus rejected these lines, writing instead "αὐτὴ δ' ἀντίον ἵζεν Ἀλεξάνδροιο ἀνακτος". ἀπρεπὲς γὰρ αὐτῷ ἐφαίνετο τὸ τῇ Ἑλένῃ τὴν Ἀφροδίτην δίφρον βαστάζειν. ἐπιλελησται δὲ ὅτι γρατὶ εἰκασται, καὶ ταύτῃ τῇ μορφῇ τὰ προσή-

κοντα ἐπιτηδεύει, Ariston. Cobet has an amusing chapter on the question of propriety as it appeared to the Alexandrian critics, *Misc. Crit.* 225-39. (Schol. T quotes τ 34, where Athene carries a lamp for Odysseus.) Römer suggests that Zen. may have considered that Aphrodite, being disguised as an ἀμφίπολος, must have gone off with the rest in 422.

426. The title κούρη Διὸς αἰγιόχοιο is elsewhere reserved for Athene alone.

427. ὅσσε πάλιν κλίνασα, the *aversa tuctur* of Aen. iv. 362. This is a most instructive piece of Homeric psychology, shewing the struggle of the weak human mind against the overpowering will of the gods. From the outward point of view, as distinct from the presentation of such secret springs of action, Helen is depicted to us, Nägelsbach says, as the counterpart of Paris—vacillating between repentance and love, as he between sensuality and courage. 432-6 were obelized by Ar. as πεζότεροι καὶ τοῖς νοήμασι ψυχροὶ καὶ ἀκατάλληλοι. With this judgment it is impossible to agree. 432 is spoken in bitter irony. The sentence beginning with ἀλλὰ σ' ἐγὼ γε may be taken in the same tone as a bitter taunt; 'but no, you had better take good care of yourself—you might be killed'; or we may take it as seriously meant, as marking the point at which the old love suddenly resumes its sway, in fear lest the taunt may really drive Paris to another duel. The former is more consonant with the reply of Paris,

ἀνδρὶ δαμὲις κρατερῶι, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὐχέσθ' ἀρηϊφίλου Μενελάου 430
 σῆι (τε βίηι καὶ χερσὶ καὶ ἔγχεϊ) φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαυτίς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶι Μενελάωι
 ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι 435
 ἀφραδέως, μή (πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήηις."
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 "μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃι,
 κείνουν δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃι τραπέιμεν εὐνῆθεν τε·
 οὐ γάρ πώ ποτέ μ' ὦδε ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον (Λακεδαίμονος ἐξ ἐρατεινῆς)
 ἔπλεον ἀρπάξας ἐν ποντοπόροιςι νέεσσι,
 (νῆσωι δ' ἐν Κρανάηι) ἐμήγην φιλότῃι καὶ εὐνῇι, 445

429. πρότερον Q Eust. 430. γ' om. CD. || εὐχου G. || ἀρηϊφίλου Μενελάου Q. 431. cηι: τῇ G. 432-6 dθ. Ar. 433. ἀπαυσι C. || μαχέσασθαι Cant. 434. παύεσθαι Ar. CHP Bar. Mosc. 1, Eton.: παύσεσθαι R Cant. Lips.: παύσασθαι Ω. 436. δαμῆις Ar.: δαμασῆις AU Pap. β, Par. g (King's sup.): δαμασῆις King's¹: δαμῆις Ω. 438. χαλεποῖσιν: μύθοισιν T. || θυμὸν: μύθον D. || ἐνίκησεν DGPR Pap. β, Vr. a, Mosc. 1: ἐνίκη HQ Lips. 440. αὖτις C. 441. φιλότῃι GP. || εὐνῆθεν τε DHQ(?)TU Vr. a, Mosc. 1. 442. ὦδε or ὦδ' DHJPQRT Pap. β, Par. d f g j k: ὦδ' r' A (the reading of CGS is left uncertain by La R., but is probably ὦδε without r'). || ἔρος (κατὰ τινὰς φρένας ἔρος Eust.): ἔρος Ω. 443. πρῶτον: πρότερον CRT. 444. ἀρπάξας DJ. || ἐν: ἐνὶ Vr. a.

but it cannot be said that either is 'prosy, frigid, and inconsistent.'

435. ἀντίβιον by Homeric use must be an adverbial neut., not agreeing with σέ or πόλεμον.

436. La R. considers that ὑπό goes with δουρί, αὐτοῦ being simply 'his,' comparing ἐμῷ ὑπὸ δουρί δαμῆναι E 653, etc. But this use of αὐτοῦ as a simple possess. gen. is very rare (see II 405), and it is more natural to construe 'by him with his spear.'

438. ἐνίκησιν always takes a person only as object elsewhere, except v 17 κραδίην ἥϊππαε μινθῶι.

440. αὖτις, 'some day,' sc. νικήσω.

441. τραπέειμεν: metathesis from τραπέομεν, let us take our pleasure. So Z 314, θ 292 λέκτρονδε τραπέομεν εὐνῆθεν τε, where see M. and R. A converse metath. seems to take place in

τερπικέρανος, from τρέπω. Other instances are abundant, e.g. καρδίη κραδίη, καρτερὸς κρατερὸς, θάρσος θρασύς, etc., either αρ or ρα being the Greek representative of vocalic r.

442. ἔρος: mss. ἔρος, and so Z 294; but we must read ἔρος in Z 315 (though even there most mss. have ἔρος), and as the cases are always formed from this stem (ἔρωι σ 212, ἔρον passim) there can be little doubt that Bothe and Heyne are right in restoring it here after Eustath. The earliest trace of ἔρος seems to be the acc. ἔρωτα in the Homeric Hymn. Merc. 449. So γέλος, not γέλωι, is the Homeric form, generally disguised by the mss. See note on A 599.

445. Κρανάη according to Pausanias (iii. 22. 1) lay in the Laconic gulf opposite Gytheion. Others made it Kythera, as

ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.
ἦ ῥα καὶ ἄρχε λέχοςδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
'Ατρείδης δ' ἂν ὄμιλον ἐφόιτα (θηρὶ ἐοικώς)
εἴ που ἐσάθρῃσειεν 'Αλέξανδρον θεοειδέα.

450

ἀλλ' οὐ τις δύνατο Τρώων κλείτων τ' ἐπικούρων
δεῖξαι 'Αλέξανδρον τότε ἄρηϊφίλωι Μενελάωι.

οὐ μὲν γὰρ φιλότῃ γ' ἐκέυθανον, εἴ τις ἴδοιτο·
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων·
"κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἧδ' ἐπικούροι·

455

νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου·

ὑμεῖς δ' 'Αργεῖνν 'Ελένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν' ἔοικεν,

ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέλλῃται."

460

ὥς ἔφατ' 'Ατρείδης, ἐπὶ δ' ἦνεον ἄλλοι 'Αχαιοί.

447. δ': τ' Pap. β. 448. μὲν: γὰρ P. || κατεύνασσε DJQ. 450. θεοειδέα
PT² Mosc. 1. 451. κλείτων G. || τ': δ' Pap. β. 453. γ' om. G Pap. β. ||
ἐκέυθανεν Pap. β. 456. Δάρδανοι ἧδ' ἐπικούροι: εὐκνήμωδες ἀχαιοί G.
459. ἀποτινέμεν: ἀποτίνασθαι Zen. || ἦν τιν' ἔοικεν: ἦν ἐπέοικεν P: ἦν τ'
ἐπέοικε Mosc. 1: γρ. καὶ ἦν περ ἔοικεν J. 461. ἀχαιῶν D.

the dwelling of Aphrodite. These of course are mere guesses; the island was unknown, and some read *κραναῆ* as adj.

448. *τρητοῖσι*: see M. and R. on a 440, where it is explained to mean morticed, on the strength of Plat. *Pol.* 279 ε τῶν δὲ συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρήσεως σύνδετα. But Plato can hardly be quoted as a decisive authority on Homeric archaeology; and the following passage from ψ 196-201 is strongly in favour either of the interpretation 'pierced with holes through which straps were passed to support the bedding, or still better 'pierced with holes by which to rivet on the ornamental plates or disks' (v. on *διωτοῖσι* 391):—

κορμὸν δ' ἐκ βίξης προταμὼν ἀμφέξεσα
χαλκῶι

εὐ καὶ ἐπισταμένωι, καὶ ἐπὶ στάθμῃν ἴθυνα,
ἐρμῶν ἀσκήσας· τέτρηνα δὲ πάντα
τερέρτωι.

ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὅφρ'
ἐτέλεσσα,

δαιδάλλων χρυσῶι τε καὶ ἀργύρῳι ἧδ' ἐλέ-
φαντι·

ἐν δ' ἐτάνασσε ἱμάντα βοδὸς φοῖνικι φαεινόν.

453. *Not for love were they trying to hide him, should any see him.* 'The line represents in narrative form the thought οὐ κευθάνουσιν, ἣν τις ἴδῃται, they are not for hiding (will not hide) him, if any shall see him' (M. A. B.). γάρ explains the use of δύνατο, 'for it was a matter of power, not of will.' This is satisfactory grammatically; but the violation of the *l* of ἴδοιτο and the form κευθάνω (instead of *κευνάνω) for κεύθω have raised grave suspicions against the couplet. Various remedies have been proposed; one fault is cured by Heyne's *ἐκευθον ἄν*, the other by Brandreth's *εἰ τις ὁράτω* or van Herwerden's *εἰτε ἴδοντο*. But all these conjectures are far from satisfactory.

457. φαίνεται, with gen., as we say 'is declared for M.' The construction with the gen. is essentially the same as with adjectives (*ἀρίστη φαίνεται βουλῇ*, etc.).

459. For ἀποτινέμεν Zen. read ἀποτινερν, on his theory of 'dual for plural.' We might easily read ἀποτινερε, as the hiatus is 'licitus' in the bucolic diaeresis; but see A 20.

INTRODUCTION

BOOK IV. falls obviously into three divisions : (1) the wounding of Menelaos by Pandaros (1-219) ; (2) the review of the Greeks by Agamemnon (220-421) ; (3) the beginning of the general battle (422-544).

The first episode is clearly a continuation of the story of the preceding book. It can never have stood alone, nor can the third book well have ended as it does without some such continuation to enable the battle to begin after the truce. There is no serious difficulty within the story itself, though the relation of it to the rest of the *Iliad* is fraught with many thorny questions.

In the first place, the colloquy of the gods with which the book opens is cryingly inconsistent with the intention of Zeus and his promise to Thetis in A. Here the course of the war seems to be an open question, and vengeance for Achilles is never thought of. Again, it is strange that the flagrant crime of the Trojans should never again be mentioned in the course of the *Iliad*, except in a few lines patently interpolated for the purpose of bringing it in (see E 206-8, H 69, 351). Some allusion seems imperatively demanded in the case of the death of the arch-traitor Pandaros (E 286-96), which so soon follows his offence.

The whole story, in fact, from Γ 1 to Δ 219, admirable as it is in narrative, cannot belong to the original *Iliad*. More perhaps than any other part, with the exception perhaps of K, it produces the impression of a distinct poem, composed for its own sake, and without any regard to the place it would hold in a continuous tale of the fall of Troy ; suited, too, rather to the first than to the tenth year of the war. An unconscientious compiler might have adapted it to this place by stopping at the end of Γ, and simply saying that, as the duel had not been brought to the proposed conclusion by the death of either champion, the truce was simply at an end. But we could ill afford to lose such a famous passage as the account of the bow-shot ; and there can be little doubt that the whole episode was originally composed as a single piece. To hold, as some have done, that the Pandaros episode is a later extension of the duel, leads to the obvious question, 'Why should a compiler or continuator have introduced a new motive which must infallibly lead to all the difficulties in the sequel which have been pointed out ?'

The second portion, the ἐπιώλῃσις, is in some ways puzzling. The allusions to the breach of the treaty shew that it was composed to follow

the duel ; on the other hand, the way in which the simple and modest character of Diomedes displays itself under severe provocation can hardly be meant for anything but a preparation by contrast for his exploits in the next book. The whole episode, though not without considerable vivacity, prolongs beyond measure the delay in the opening of the battle, at a point where rapidity seems essential to the story, and the speeches are unreasonably prolix in the crisis of the attack. The gratuitous insults which Odysseus, like Diomedes, has to undergo are strangely at variance with the services he has rendered in B, nor do they accord with the character of Agamemnon. The clear allusion in I 34-36 to 370-400 here shews that the episode is certainly earlier than that book ; it may well be by the same hand. It would seem, therefore, that it was composed at a time considerably earlier than the Attic recension, in order to join the duel to the rest of the exploits of Diomedes.

About the last portion of the book there is little to be said. It consists mainly of battle 'vignettes' of no unusual interest, such as could no doubt be turned out impromptu to any extent by the practised bard. The similes with which it opens are incomparably the best portion of it.

ΙΛΙΑΔΟΣ Δ

δρκίων κύγχυσις. Ἀγαμέμνωνος ἐπιπόλησις.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέωι ἐν δαπέδωι, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐωινοχόει· τοὶ δὲ χρυσέοις δεπάεσσι
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
“δοιαὶ μὲν Μενελάωι ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.

5

2. ἀνδραπέδω J. 3. ἐκωινοχόει Zen. ? (τινὲς Schol. T). 4. δειδέχατ'
Vr. a: δειδέχατ' H. 6. παρακλήδην Lips.

1. ἡγορόωντο, *held assembly*, as B 337 παῖσιν τοῖκτες ἀγοράασθε. Ar. acc. to Porphyrios in Schol. B explained the word by ἡροῖζοντο, but it implies debate as well as mere gathering together.

2. Ἥβη reappears only in E 722, 905, and the post-Homeric passage λ 603, where, as in the later legends, she is the wife of Herakles. For the golden floor see Helbig *H. E.*² 115-7, where 1 Kings vi. 30 is compared.

3. ἐωινοχόει: of course a false form for ἐκωινοχόει, cf. ἐήνδαν, and see A 598.

4. δειδέχατο: generally referred to δεικνύμαι, v. I 196 δεικνύμενος (*H. G.* §§ 23 (6), 24. 3), 'pledging'; in that case it must be a secondary sense derived from the custom of pointing to the person whose health is to be drunk. But both form and meaning present difficulties, and the word may be independent. Cf. δεικανώωντο O 86, δεικανῶται ἀσπάζεται Hesych., and the Odyssean δειδισκομαι, which may point to a root δφικ (van L. *Ench.* p. 345, Schulze *Q. E.* p. 155).

6. παραβλήδην: variously explained *maliciously* (with a side meaning); *by way of retort* (so Ap. Rhod. ii. 60, 448,

etc., seems to have taken it); *by way of invidious comparison* between Aphrodite and the two goddesses. None of these is satisfactory; I would suggest *by way of risking himself* ('drawing her fire' in modern metaphor), i.e. wilfully tempting her to retort upon himself; hence *provokingly* (cf. παραιβόλα κερτομέουσι of teasing boys, *Hymn. Merc.* 56). This sense of παραβάλλεσθαι is (with the exception of the purely literal meaning) the only one which occurs in H. (see I 322), and remained attached to the word throughout Greek literature (v. L. and S. s.v.).

8. Ἀλαλκομενῆϊς: Pausanias (ix. 33. 5) testifies to a cultus of Athene at Alalkomenai, near the Tritonian lake in Boiotia, down to the times of Sulla. The local hero was Ἀλαλκομενεύς, and the name is evidently connected with some very primitive cult; cf. the interesting fragment in Bergk *P. L.*² frag. adesp. 83 (Pindar ?) χαλεπὸν δ' ἐξευρεῖν εἶπε Βουωτοῖς Ἀλ<αλ>κομενέως ὑπὲρ λίμνης Κηφισίδος ἀνέσχε πρώτος ἀνθρώπων εἶπε κτλ. (followed by a list of local myths about the origin of man). The local fem. form is Ἀλαλκομενία, one of a trio of local

ἀλλ' ἢ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομειδῆς Ἀφροδίτη 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἢ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἢ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
 ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἢ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἀνακτος,
 αὖτις δ' Ἀργεῖνν Ἑλένην Μενέλαος ἄγοιτο."
 ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη, 20
 πλησῖαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἢ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·
 "Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ' ὃν ἴδρωσα μόγῳ, καμέτην δέ μοι ἵπποι

10. φιλομειδῆς Q. 15. ἢ (ἢ) P Pap. γ: ἢ β' Ω. || αἰεὶ C. 17. αὐ
 πῶς Ar.: αὐ τὼς Aph.: οὕτως Par. d: αὐτως (αὐτως) Ω. || γένοιτο Aph. Ω:
 πέλοτο Ar. (? v. Ludwig): γένηται Par. f. 19. αἰεὶ C. 20. ἔφαθ' Pap. γ.
 21. πλησῖον Eton. sup. || αἷ γ': αἷ δ' O. 22. ἢ τοι: ἢ μὲν G. 23.
 σκυζομένη Par. γ. 24. οὐ κέχαδε HT (and ἡ πλεῖων χρήσις τῶν ἀντιγράφων
 Eust.). 25. ἔειπας N Vr. a. 27. καμέτην: ἡ ἔκαμον Eust. || ἵπποι S.

(chthonian?) goddesses, absorbed as usual by the Olympian (Paus. *ibid.*). The name becomes here attributive rather than local, meaning 'the guardian.' It recurs in literature only E 908 (the only other place in H. where Hera is called Ἀργεῖη) but is found in Chios on an inscr. Hence also the Boiotian month Ἀλαλκομένιος.

11. παρμέμβλωκε = παρμέμλωκε from (μ)βλώσκω (μλο = μολ, from ml-). αὐτοῦ: the usual construction of ἀμύνει is τί τινι, not τινος. But M 402 Ζεὺς κῆρας ἀμυνε | παιδὸς ἐοῦ, Φ 539 Τρώων ἴνα λογὸν ἀλάλκοι. And the cases where ἀπό is added are essentially similar, νεῶν ἀπὸ λογὸν ἀμύνων II 80, etc. *H. G.* § 152.

18. οἰκέοιτο . . ἄροτο: potential optatives, but illustrating how the 'wishing' opt. shades off into this sense without ἄν: ναιότε Γ 74, in the mouth of one

who desires peace, is a little nearer the pure idea of 'wish.' We exactly express the ambiguity in translating 'then may the city of P. be a habitation.' Zeus is here not expressing a wish, but only putting as a possibility the result of his second alternative in l. 16.

20. μύζων, to 'mutter,' 'murmur,' a family of words derived onomatopoeically from an imitation of the sound of the voice when the lips are closed. 20-5 = Θ 457-62.

22. ἀκέων is indeclinable here and Θ 459, and φ 89 ἀκέων δαίνυσθε καθήμενοι. Elsewhere it is always declined like a participle, and it is hard to see what else it can be. Of course ἀκέων could easily be restored here, with Brandreth, or, as van L. and Agar (*J. P.* xxiv. 273) suggest, μὲν ἀκῆν, but there is nothing to explain how such a corruption could have originated.

λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιῷ τε παισίν;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30

"δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες

τόσσα κακὰ ῥέξουσιν, ὃ τ' ἀσπερχές μενεαίνεις

Ἰλίου ἐξαλαπάξαι ἐκτίμενον πτολίεθρον;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ

ὦμόν 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 σήμισιν·

ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40

τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασι,

μή τι διατρίβειν τὸν ἐμὸν χόλον; ἀλλά μ' εἶσαι·

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.

αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

ναιετάουσι πόλλες ἐπιχθονίων ἀνθρώπων, 45

29. ἔρδ'· ἀτὰρ: ἔρδε ἄρ G. || οὔτι JMNQ. || ἐπαινέομεν Mosc. 1: ἐπαινοῦμεν J.

35. βεβρώθοις QR (surpr. α) Mor. 38. ἔρξαι D¹Q. 41. ἐπαιτάσαι(ν) AJQT

Vr. b, Mosc. 1 3 (e corr.): ἀκραιτάσαι(ν) Ω. 42. ἔαρον G. 43. ἐγὼ τοι S. ||

δῶκα δάκων Trypho. || γε: τε O (surpr. γε). 44. ὑπ': ἐπ' Q. || τε om. Q.

45. ναιετάουσι D.

28. κακὰ, accusative, 'in apposition to the sentence,' as it is generally called; i.e. 'expressing the sum or result of an action' (H. G. § 136. 4); so l. 207 ὅν τις ἔβαλεν . . . τῷ μὲν κλέος, ἄμμι δὲ πένθος: Ω 735 ῥίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεθρον. The construction is only found after a verb governing an accus. 'of the external object' either expressed or implied, and may be regarded as an extension of the construction ῥέξειν τινά τι. For κάμνειν τι=to make cf. 216, etc. The peculiarity here is that in the principal clause the verb is used intransitively—a sort of Zeugma.

29. πάντες is the emphatic word. It is indifferent as to the sense whether we take ἐπαινέομεν as fut. or pres.; but it must be the latter according to Cobet's canon, that in verbs where ε is not changed to η, if the preceding syllable is long, the fut. takes σ, but where the antepenult. is short the σ always disappears; thus αἰδέσσομαι, ἀρκέσω, νεκέσω, but τελέω, γαμέω, κορέω, etc. (M. C.

p. 307). Moreover, the simple αινέω makes αινήσω in H. (π 380, 403), cf. ἐπήνησαν Σ 312.

32. ὃ τε implies 'as I must conclude they do, because,' etc. ἀσπερχές: apparently for ἀσπερχές, σπέρχω 'to press,' lit. hastening, pressing on (so Curt. Et. no. 176 b, and Clemm in C. St. viii. 95).

35. For similar expressions v. X 347, Ω 212, and the words of Xenophon to his soldiers, Anab. iv. 8. 14 τούτους, ἦ πως δυνώμεθα, καὶ ὡμοὶ δεῖ καταφαγεῖν (and Hist. iii. 3. 6). βεβρώθοις seems to be a perf. in -θα like ἐργηγῶρασι, v. H. G. § 22 (10), and note on (9). The more usual form βεβρωκώς is found in X 94, χ 403, where it may have supplanted the rarer βεβρωθώς.

43. ἐκὼν ἀέκοντί γε οὐμῶι, not under compulsion, but yet not of my own liking, as the Schol. explain: πολλὰ παρὰ προαίρεσιν τῆς ψυχῆς πράττομεν πρὸς τὸ κεχαρισμένον τῶν πέλας.

45. ναιετάουσι, have their place, see B 626.

τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐνμμελίω Πριάμοιο·
οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔτσης,
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

τὸν δ' ἡμέμβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
“ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι, 55
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι.
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·

46. ΤΑΩΝ: ἐκ ΤΩΝ G. 47. ἐνμμελίου L. 48. βωμὸς: οὐμὸς Eust.
51. φίλτατοι N Vr. a. 53. διαπέρσων G. || ΤΟΙ: ΤΙ Q. || ἀπέχθωνται DR.
54. ΟΥΤΟΙ: ΟΥΤΙ GMQS. 55-6 ἀθ. Ar. 56. φέρτατός DP (and A^m).

46. περὶ κῆρι: on this disputed phrase see *H. G.* § 186. 2, where the evidence is fully given. Monro takes the dat. as a locative, *in the heart*; and with much hesitation *περὶ* as = *exceedingly*; '*περὶ κῆρι* may have been meant in the literal sense,—the feeling (fear, anger, etc.) being thought of as *filling* or *covering* the heart. On the whole, however, the evidence is against this view—unless indeed we explain *περὶ κῆρι* as a traditional phrase used without a distinct sense of its original meaning.' The sense *exceedingly* is obviously suitable here, but less so in 53; and *περὶ* = *inside* is supported by A 317, q.v.

47. ἐνμμελία, *with good spear of ash*, τοῦ εἰ ποτε τῇ μελῇ χρησαμένου, πολεμικοῦ, Schol.; a somewhat strange epithet to apply to Priam, who is not represented as a warrior in Homer (except Γ 188); hence van L. writes *ἐνμμελής* here and in the three repetitions of the line (165, Z 449, [Θ 552]), thus also removing the contracted gen. -ω for -ew. The epithet is also applied to the sons of Euphorbos in P (9, 23, 59), and to Pelsistratos, γ 400.

52. The clear mention here of the city of Argos, like the epithet Ἀργεῖη applied to Hera in l. 8, marks this passage as composed after the Dorian conquest—one of the few cases in Homer where the traditional *prae-Dorian* character of the poems has been forgotten. It was, of course, that invasion which created the city of Argos at the expense of

Mykenai; the two can never have existed side by side as they are represented here. The hearer is naturally expected to apply the words only to the fall of Mykenai, represented as the price paid for the conquest of Troy.

55. φρονέω and εἰώ are taken by Ameis as subj.; he compares α 167 οὐδέ τις ἡμῖν | θαλπωρῇ, εἰ πέρ τις ἐπιχθονίων ἀνθρώπων | φῆσιν ἐλεύσεσθαι, but this is essentially different, as it refers to a repetition of anticipated cases; so Δ 261 εἰ περ γάρ τ' ἄλλοι . . δαιτὸν πίνωσι. Hera is here stating a fact which she admits, in order to base another statement upon it, and for this the indic. is the proper mood; cf. H 117 εἰ περ ἄδειψ τ' ἐστὶ, and note on Δ 321. It is also more natural to find *οὐ* after *εἰ* with the indic. than the subj.; *H. G.* § 316, and v. on B 349, Δ 160, though it is true that we do find *εἰ οὐ* with subj., e.g. T 139 οὐκ εἰώσι, where the neg. coheres closely with the verb. In the next line ἀνύω may be either pres. or fut., *I shall do no good*. 55-6 were obelized by Ar., *ὅτι τὴν χάριν ἀναλίσκω, εἰ καὶ μὴ προσηθελὶς δύναται τοῦτ' εἶχει*, i.e. Hera is not doing Zeus a favour if Zeus can work his will without asking her. But this ground is quite insufficient; the turn of thought is natural enough, 'have your way; you know I cannot prevent it.' The ἀλλά following (57) also clearly refers to 56, 'though you are more mighty, yet I am not to count for nothing.'

καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἢ τοι μὲν ταυθ' ὑποείξομεν ἀλλήλοισι,
σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
"αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμπιοιο καρῆνων αἵξασα.
οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75

59. με : μοι H. || ἀγκυλομήτης Mor. 60. σὴ : σοὶ Q. 61. κέκληται Pap.
γ. 62. ταυτ' ἀποείξομεν J (γρ. ταυθ' ὑποείξομεν) : ταυτ' ἐπέειξομεν Apoll.
Synl. : ταυτ' ὑποείξομεν Pap. γ. 65. εἰς O. 66. δ' om. P. 67. πρότερον
JQ. 68. ἔφατ' : φάτο Pap. γ. 71-2 om. J. 72. πρότερον O.

59. πρεσβυτάτην, *senior* in dignity, not merely *eldest*, as the second clause of 60 clearly shews; cf. the use of *πρέσβα*, *πρεσβήιον* Θ 289, *sign of honour*, etc. So *γέρων*, *councillor*, is used without respect of age, like *seigneur*, *sir*. According to the legend in Hes. *Theog.* 454 Hera was actually older than her brothers, and thus *γενεῇ* here probably means *age*, though it may equally well be taken to mean *parentage*.

66. ὑπερκύδαντας : probably an adj. like *ἀκάμας ἀδάμας*, from stem *κνδ* (not *κνδεο*) like *κνδ-ρός*. It recurs only Hes. *Theog.* 510. Cf. *μεγακύναντος* (!) in a Cyprian inscr. (Collitz 31).

67. See Γ 299. It is clear here that *ὄρκια* is governed by *ὑπὲρ*, not by *δηλήσασθαι*. Here also MSS. give *ὑπερόρκια*.

75. ἀστέρα ἦκε : so MSS.; Bentley *ἀστέρ' ἔθηκε*. The place, just before the caesura *κατὰ τρίτον τροχαῖον*, is the most unlikely for an hiatus, so that the conjecture is almost certainly right. See B 87. It is not easy to make out exactly *what* the people saw and marvelled at (79); the metaphor clearly

indicates more than the mere swiftness of descent, and implies at least a visible flash, though we cannot suppose that Athene actually changed herself into a 'fire-ball' or meteorite; but on the other hand Homeric gods are not in the habit of appearing to multitudes in their own person. Of course the sparks in 77 are merely part of the description of such a meteor, and do not belong to the comparison. A very similar passage is P 547 sqq., which describes the descent of the same goddess clothed in a cloud like a rainbow, spread by Zeus *τέρας ἔμμεναι ἢ πολέμοιο ἢ καὶ χειμῶνος*. 82 shews that the people did not know *what* had happened, but only expected some divine interference in a decisive way, whether for good or ill. The edd. compare *Hymn. Apoll.* 440—

ἐνθ' ἐκ νηὸς δρουνσεν ἀναξ' ἐκάεργος Ἀπόλλων
ἀστέρι εἰδόμενος μέσσω ἡματι· τοῦ δ' ἀπὸ
πολλὰ
σπινθαρίδες πωτῶντο, σέλας δ' εἰς οὐρανὸν
ἵκεν,

where Apollo is actually surrounded by

ἡ ναῦτησι τέρας ἡὲ στρατῶι εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἕνται·
 τῶι εἰκνὶ ἥϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθ' ὅρ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιούς· 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται; ἡ φιλότῃτα μετ' ἀμφοτέροισι τίθῃσι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμὴς πολέμοιο τέτυκται;"
 ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἡ δ' ἀνδρὶ ἱκέλη Τρώων καταδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῶι αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ροάων.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 "ἡ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπι προέμεν ταχὺν ἰόν,

76. ναῦτοις P: ναῦταις G. 78. εἴκυι': ἱκέλη L: ἱκέλ' P. 79. ἔχεν G. 82. αὖτις C. 84. ἀνθρώποις M. || ταμίας G. 86. καταδύσεθ' A (supr. α over ε, T.W.A.): καταδύσεθ' NTU Vr. b: καταδύς(c)σε' Ω. 87 om. T¹. || κρατάω O. 88. εἴ που ἐφεύροι: εὔρε δὲ τόνδε Zen. (omitting 89). || ἐφεύροι Q (supr. οι): ἐφεύροι O (supr. οι). 89. εὔρε δὲ DGP. 91. ἔπονται Q¹ (and supr. O). 92. ἔπεα πτερόεντα προσηύδα: προσέφη γλαυκῶπις Ἀθήνη NS and γρ. O^m (G f v. Heyne).

a blaze of fire; the author of these lines, however, clearly had the present passage in his mind.

82. Nikanor takes the two clauses introduced by ἡ as questions, and accents accordingly; this seems to give the best sense.

84 = T 224. For the genitive ἀνθρώπων cf. A 28 τέρας ἀνθρώπων, a parent in the eyes of men. It would thus seem to depend on ταμὴς, not πολέμοιο. But cf. E 332 ἀνδρῶν πόλεμος.

86. Observe the long ι of ἀνδρῶν: this is possibly the primitive quantity of the dat. sing., H. G. § 373, van L. *Ench.* pp. 61, 80. But see Schulze *Q. E.* p. 229.

88. εἴ που, in the hope that. Zenod. was offended at the doubt which he thought was expressed as to the certainty of the goddess finding him, and wrote εὔρε δὲ τόνδε, omitting 89 altogether.

But εὔρε is commonly found beginning a sentence asyndetically, e.g. B 169, Δ 327, E 169, 355, A 197, 473.

90. Cf. λαοὶ ἀγροῖωται A 676. But the division of ἀσπιστάων | λαῶν suggests that they should be taken as substantives in apposition, not as adj. and subst., the comma after λαῶν being removed. Notice the rime. For 91 cf. B 824-27.

93. The question here implies a wish, the opt. being potential; lit. *could you listen to me?* So we have the simple πίθοιό μοι δ 193, *pray listen to me*, which shews that the interrogative form is not necessary here (H. G. § 299 d). We have the same form in H 48, but οὐκ δὲ is more usual, Γ 52, K 204, χ 132. κεν is virtually an apodosis, as though εἰ . . . πίθοιο had preceded, as in N 55, ο 180, etc. (see H. G. § 318).

94. ἐπι προέμεν Ἀτ., ἐπιπροέμεν MSS.

πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον Ἀτρεὺς υἱὸν
 σῶι βέλεϊ δμηθέντα πυρὴς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίοιο, 100
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης."

95. κε om. C. || ἔρηκε Q. 98. Ἰδοι O. || ἀτρεὺς DGNOPQR. 99. πυρᾶς
 τ' G Vg. a: πυρᾶς δ' L. 102. πρωτοτόκων Et. Gud. 103. εἰς ἄστυ: ἄστυ
 γε P.

Cf. χ 8 ἐπ' Ἀντινῶι ἰθύνετο. Ameis prefers the double compound *ἐπιπροϊέναι* which is used in the simple sense of 'sending forth in a certain direction,' I 520, P 708, Σ 58, ο 299. In these cases, however, the direction of sending is purely local, and the separate *ἐπι* better conveys the idea of hostility.

95. Τρώεσσι, at the hands of the Trojans, apparently a locative sense (*H. G.* § 145. 7c). So I 303 ἦ γὰρ κέ σφι μέγα κῦδος ἄροιο, X 217 οἴσσεσθαι μέγα κῦδος Ἀχαιοῖσι, compared with κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι P 16. But this use is rare with the singular; Ἀλεξάνδρῳ seems to be added as an analogical extension of the constr. rather than as a true dative.

97. The simplest construction of *παρὰ* is with τοῦ, but the rhythm is in favour of joining the participle with the verb, as the line is otherwise divided into two equal halves (for which, however, Fäsi compares B 39 θῆσειν γὰρ ἐπ' ἐμελλεν ἐπ' ἀλγεὰ τε στοναχὰς τε). Cf. *H. G.* § 192. There appears (acc. to Veitch and the lexx.) to be no other instance in Greek of the mid. of *παραφέρειν*, though *προσφέρεισθαι* occurs in Attic.

99. ἐπιβάντα: cf. I 546 πολλοὺς δὲ πυρὴς ἐπέβησ' ἀλεγεινῆς. The expression is very natural, even as used of the dead.

101. λυκιγενεῖς, wolf-born, an epithet which, according to Lang and others, points to an earlier stage of animal worship (see on A 39, and Frazer *Paus.* ii. p. 195). The wolf was sacred to Apollo and was sacrificed to him at Argos (Schol. Soph. *El.* 6), and the name *Λυκίος* was widely spread, being found, among other places, in Argos, Athens (*Lyceum*), Epidauros, Lemnos,

Sikyon, Megara. According to the legend in Aristotle *H. A.* vi. 35 Leto was changed into a wolf at the time of his birth (cf. also Eust. on this line). A statue of a wolf was set up by the altar in Delphi. (See Verrall on Aisch. *Sept.* 132.) Another connexion with the wolf is implied in the epithet *λυκοκτόνος* Soph. *El.* 6; compare *Σμυνθεὺς* beside *σμυνθοφθόρος*. There were, however, two alternative etymologies in ancient times, both of which still find defenders: (1) the name is derived from *λύκη, light, and means *born of light*, or *begetting light*, of the Sun-god. But this is not an early character of Apollo; the second derivation is also excluded by the uniformly passive sense of forms in -γενής. (This explanation is as old as Macrobius; see *Sat.* i. xvii. 36-41, pp. 96-7. J. A. Platt.) (2) *Born in Lykia*. But this would entirely separate the adjective here from *Λυκίος*, obviously a native name. In fact it is not improbable that the name Lykia is itself derived from the title of the god; the primitive inhabitants called themselves *Termilai*, not Lykians. Still it must be admitted that the author of this passage may have had such a derivation in his mind, for, as we shall see in the next book (105), Pandaros is in one version of the story actually made out to be a Lykian.

102. πρωτοτόκων, apparently *firstlings*, the first-born of the year, the πρόγονοι of ι 221. The word, however, suggests the Hebrew custom of offering the first offspring of every animal. The analogy of *πρωτοπαγεῖς* E 194 suggests also the possibility of translating *new-born*.

ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρουι πεῖθεν·
 αὐτίκ' ἐσύλα τόξον ἐύζοον ἱξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένους ἐν προδοκησίῃ,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,

105

110

106. στέρνοια Schol. B (Porphyrios) on B 827. || τυχήσας: κηχέας Q. 107.
 προδόκασα G. 108. ἔπεσε MQ (ἔμπεσε Harl. a). 111. λιπας κρυσσων Ambr.
 112. γαίην Q. 113. ἀγκλινας HP Lips. Eton. Vr. a.

105. ἐσύλα, 'stripped' the bow of its covering; in 116 'stripped the lid off the quiver,' the object in one case being the thing uncovered, in the other the covering itself. The two uses of καλύπτειν are exactly similar. For the bow-case (γωνιότης) see φ 54. It is not clear if ἱξάλου is an adj. (of the wild goat, cf. ξ 50 ἰονθάδος ἀγρίου αἰγός) or a specific name, as in βοῦν ταῦρος, etc. It is pretty certain that the animal meant is the ibex or steinbock, an animal still found in the Alps, though it appears to be extinct in Greece. It was, however, in historical times an inhabitant of Crete; and Milchhöfer has published (*Annali* 1880, p. 213, *Anf. d. Kunst* p. 169) a bronze plate from that island representing two huntsmen, one of whom bears on his neck an ibex, while the other carries a bow evidently made of ibex-horns; it clearly shews the rings, see note on 109. For τόξον αἰγός cf. ἱμάντας βοός Ψ 684. ὑπὸ στέρνοιο τυχήσας is added parenthetically, and ὤν is governed by βεβλήκει, for τυχεῖν is not found in H. with an acc. of the object hit, as in later writers. Cf. E 579, M 189, 394, etc.

108. ἔπεσε, apparently fell into (a cleft of) the rock—an odd expression. Ἀμπεσε, fell back, has been suggested; cf. Aisch. *Ag.* 1599.

109. κέρα, i.e. κέρα' for κέραα or κέραε. ἐκκαιδεκάδωρα: δῶρον καλεῖται ὁ παλαιστής, ὃ ἐστὶν ἑκτασις τῶν τῆς χειρὸς τεσσάρων δακτύλων, i.e. a palm, four fingers' breadth, or about three inches. The horns would then be four feet long, which appears to be beyond the recorded size of the horns of the ibex, and would

obviously make an unwieldy bow; hence either H. is exaggerating, or he means that the united length of the two was sixteen palms, which would be rather small. δῶρον in this sense seems not to recur, but we have Arkad. δάρις· σπιθαμή (Hesych.; cf. Albanian dore, hand!); some have suggested that it may mean the rings on the horns, by which the animal's age is known.

110. ἀσκήσας expresses any artificial preparation, e.g. of wool Γ 388, a mixing-bowl Ψ 743, gilding of horns γ 438, etc. ἦραρε, joined with a handle (πῆχυς) in the middle. The κορώνη is the tip with a notch, into which the loop is slipped in stringing (cf. φ 138, 165; elsewhere of a door-handle). At the other end there must have been another κορώνη into which the string was permanently fastened, or else a hole through the horn.

113. ἀγκλίνας must be in close subordination to τανυσσάμενος, but the exact meaning is not certain. It is commonly taken with ποτὶ γαίῃ, he bent the bow by leaning it (the end to which the string was permanently attached) upon the ground. This is of course the way in which the modern long-bow is strung, but Reichel (*Hom. Waffen* p. 130) objects that the method is not suitable to the short bow. This was strung by placing the bow under the left and over the right knee and then bending it upward, the string passing over the left knee. He accordingly takes the words ποτὶ γαίῃ with κατέθηκε, 'he laid the bow on the ground after stringing it by bending it up.' This is no doubt possible; but if the preceding statement as to the

μη πρὶν ἀναΐξειαν ἀρήϊοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρείος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν δίστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·

114. ἀναΐξειαν QU: ἀναρρῖξειαν Vr. a: ἀναΐσαιαν (corr. from -αιαν) Pap. γ. 115 om. Eton¹. || Βεβλήσθαι N: βλησθῆναι G. || ἀτρείος DGQ. || ἀτρείος υἱόν: ἀρχὸν ἀχαιῶν CRT and γρ. Harl. a. 116. ἔκ: ἐτ Pap. γ. || ἔλετ' ἰὸν JQR Vr. c. 117 δθ. Ar. || μελαινέων Ar. AU: μελαινώων Ω. 118-21 om. Q. 118. ἐπὶ: ἐπεί G. || κατεκόσμεε NS: κατεκόσμαι Ω. 122. γλυφίδας τε: γλυφιδ' αὐτε G.

length of the horns is to be taken literally, it would seem that even if the sixteen palms covered the entire length of the bow it would still be a long rather than a short bow, and it is open to question if it could be conveniently strung in this way. However, in view of the fact that there is no evidence for other than the short bow on the most ancient monuments, it is better to regard the length of the horns as a mere poetical fiction, and to hold that the author of the lines had in view only the short bow. As Reichel points out, the Mycenaean monuments always represent the archer as shooting in a crouching attitude, with one knee almost or quite on the ground. This is well seen in the well-known dagger-blade with the lion-hunt, and in the scene with the siege from the Mycenaean silver bowl. The attitude is of course particularly suitable for an archer who, like Pandaros, shoots from behind the shelter of his companions' shields. It plainly excludes the use of a long bow. εὖ κατέσμεε, *laid carefully down*; the great deliberation of Pandaros' movements, and the attention he gives to the selection of his arrow, a new one, 'never yet shot,' are insisted upon.

117. ἔρμα: a well-known crux, not easily explicable from any other uses of the word. These are in Homer (1) the *prop* put under a ship drawn up on land, A 486, B 154, (2) metaphorically ἔρμα πόλιν, *prop of the city*, II 549, ψ 121; (3) in pl. *earrings*, E 182, σ

297. The senses *ballast* and *reef* come in later Greek. The usual explanation is from 2, *foundation of woes*. But Ar. felt this to be so unsatisfactory that he athetized the line, γελῶν γὰρ φησιν ἔρμα τῶν ὀδυνῶν λέγεσθαι. In favour of the athetesis we might add the synizesis of -έων (-άων); but on the other hand Ap. Rhod. imitates the line, which clearly has respectable antiquity (iii. 279 τόξα τανύσσας ἰοδόκης ἀβλήτα πολύστονον ἐξέλετ' ἰὸν). No really satisfactory explanation has been given. Curtius derives from a root meaning *to flow*, Skt. *sar*, comparing ὀρυγή and translating *spring, source*; but there is no other trace of such a sense in Greek. The sense *ballast* suggests at least the possibility of understanding it of a *cargo, charge, freight*, of woes; compare Aisch. *Supp.* 580 λαβούσα δ' ἔρμα Δίον . . γέλναι παῖδ' ἀμεμφῇ, of the child in the womb.

122. γλυφίδας: cf. φ 419 ἔλκεν νευρῇ γλυφίδας τε. The word is generally taken to mean the notch in the arrow into which the string fitted, and so Ap. Rhod. understood it (iii. 282 γλυφίδας μέσσην ἐνικάτθετο νευρῇ). But the plur. is then unexplained, and this sense does not suit Herod. viii. 128 τοξεύματος παρὰ (περὶ) τὰς γλυφίδας περιεβλήσαντες. Hence it has been conjectured that there were two notches near the ends of the arrow, meant to give a hold for the fingers. This would give a good sense; but there is no evidence

νευρὴν μὲν μαζῶι πέλασεν, τόξωι δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερές μέγα τόξον ἔτεινε,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός 125
 ὀξυβελγής, καθ' ὅμιλον ἐπιπτόσθαι μενεαίων.
 οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγγελήη,
 ἥ τοι πρόσθε σταῖσα βέλος ἐχευεὺκές ἄμυνεν.
 ἡ δὲ τόσον μὲν ἔργον ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργηι μυῖαν, ὅθ' ἡδέϊ λέξεται ὑπνωϊ.
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλὸς ἦν τετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός.
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,

123. Zen. placed this line after 124. 127. ἔλασεντο Q. 129. τοι: οἱ Q
 (and so ap. Did. οὕτω μετὰ τοῦ τ): γε G (acc. to Heyne). 131. ἐέργηι AMPRT:
 ἐέργει Ω. || λείατο Mosc. 3 (e corr.). 133 om. R⁴. || εἴρας G. 136. ἡρήρειστο
 RU: ἐρήρειστο D. 137. μήτηρ L (p. ras.). || θ': δ' M. || ἔρυμα Ar. Ω: ἔλυμα
 Aph. Zen.

for such an arrangement, and it is doubtful if the Greeks shot with the arrow tightly held (see Seaton in *C. R.* i. p. 244 and App. B, x.). It is possible, however, that two longitudinal grooves may have been used to give a better hold. *νεῦρα* only here = *νευρή*, bowstring made of a bull's sinew; see 151 for a different sense.

123. *κίδηρον*, the point of the arrow, which was fastened to the shaft by a thong, 151. This is the only instance of iron used in weapons in *H.* (except the club of Areithoos, *H.* 141). On this ground some critics condemn the line—a perfectly arbitrary step. The mention of iron is one of many signs that this book belongs to the later period of Epic poetry.

124. *κυκλοτερές* is predicate, *bent into a (semi-) circle*. Zenod. inverted the order of this line and 123, but not well.

125. *λίγξε* seems to be an imitative word; it does not occur again in Greek. Notice the personification of the weapons, *ἴαχεν*, *ἄλτο*, *μενεαίων*. So *λιλαίμενα χροός ἄσαι* *H.* 574, etc. In *φ* 411 *Odysseus'* bowstring *καλὸν ἔεισε, χελιδὼνι ἐκέλη αὐδὴν*.

128. *πρώτη*, as if an affirmative had

preceded, 'remembered,' instead of 'forgot not.' *ἀρεαίη*, *she who leads the spoil* (*ἀγω, λεία*) as goddess of forays. This traditional interpretation is supported by the epithet *ληϊστis* *K* 460. The word is used only of *Athene*.

130. *τόσον*, *just a little*, see on *X* 322, *Ψ* 454. The word is not correlative with *ὥς*, for the point of the simile is the watchful affection, not the distance to which the arrow or the fly is driven away.

131. *λέγεται*: subj., root *λεχ*.

132. For the following passage see App. B. Taken in connexion with 186-7 and 213-6 it seems clear, as Reichel has pointed out, that 136 is an interpolation made at the time when the breastplate was an essential part of the hoplite's equipment, and that in 133 the word *εἴρας* means *not breastplate* but *armour* generally, and refers to belt and *μήτηρ*. 136 is a formal line, occurring in three other passages.

134. *πικρός*: cf. Pindar's oxymoron *γλυκὸν οἰστόν*, *O. ix.* 12.

137. *ἔρυμα*: so Ar.; cf. Xen. *Cyr.* iv. 3. 9 *θώρακας ἐρύματα σωμάτων*. But Aph. and Zen. read *ἐλυμα*, "*ὀλῶναι ἐλυμα*" (*a wrap, covering*, *ξ* 179) Did.; and

ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140
 ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μῆνην
 Μηιονίς ἧε Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἵππηες φορέειν, βασιλῇ δὲ κεῖται ἀγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μῖανθην αἵματι μηροῖ
 εὐφύεες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

139. ἄρ' οἷστος: ἄρα χαλκός Zen. 140 ἄθ. Ar. 141. τ' om. LOQ.
 142. ἡ: ἡδὲ S. || ἵππων: ἵππων(ι) Aph. (?) J Par. b (and γρ. O): ἵππου Eust.:
 <ἵππων καὶ> ἵππῳ (sic: ἵπποι?) Ar. διχῶς (see Ludw.). 143. δέ μιν HP.
 145. ἵππων DOU. || ἐρατῆρι U. || τε: δὲ O Vr. b. 146. τοι: τε HPQR. ||
 μάνη LT¹: μάνη GR.

as this form does not recur it is likely to be the original reading altered to the familiar *ἔρυμα*. There is no obvious reason for the contrary change.

138. *ἔρυτο* with dat. like *ἀμύνειν τινί* (τι), but there is no other instance of this construction. We find the acc. of the person N 555 *Νέστορος υἱὸν ἔρυτο*, of the thing E 538 *ἧ δ' οὐκ ἐγχοσ ἔρυτο*, etc.; without an object expressed E 23 *ἀλλ' Ἡφαιστος ἔρυτο*. Here we may supply *οἷστος* as object. *εἷσατο*, hastened, *ἔρρατο* from *ἔρρατο*. The more correct form would be *ἔρρατο*, the spelling -ει- being due probably to the similar aor. of root *ῥιδ*. Ahrens was the first to point out that this verb has nothing to do with *ῥημι* (σι-ση-μι, root *sz*) or *ῥιμι*, with both of which it has been confused. The original meaning seems to be *aim at*. The *F* is always necessary or possible when this sense is appropriate, exc. (N 90 = P 285 ?), Σ 501, (Ω 462 ?), β 327, κ 246, ξ 142, (ο 213 ?).

139. For *ἄρ' οἷστος* Zen. read *ἄρα χαλκός*, which Ar. rejected on the ground that the point of the arrow was of iron (123). The reading is naturally adopted by the critics who reject 123. Ar. also obelized 140, because *ἐρατῆρι* ought to mean a wound given, not by a shot, but by a thrust or cut, to which senses the verb *οὐράω* is limited. So also 149. This, however, is surely hypercritical.

141. *μάνη*: imitated by Virg. *Aen.* xii. 67—

Indum sanguineo veluti violaverit ostro
 Si quis ebur.

So *φθείρω* and *degrade* are used of mixing colours.

142. *ἵππων* and *ἵππῳ* suit the sense equally, the pl. *ἵππων* being general, practically = *ἵππων*. It is not clear what Ar. and Aph. read, as the schol. of Did. is corrupt, but it is possible that there was a variant *ἵππων*: the dual suits the Homeric use of horses in pairs rather than in threes or fours.

143. *ἐρατῆρι*, of the treasure chamber, β 337, Z 288, etc.

145. *ἐλατῆρι* in H. is used only of the driver in a chariot race, Λ 702, Ψ 369; the connotation of the word is thus very appropriate to an ornament which would be used for purposes of display rather than of warfare.

146. *μάνη*, a form which has not been satisfactorily explained. Buttmann took it to be a dual for *ἐμάν-σθην*, but the middle termination is out of place. The terminations -αν, -εν, -ον of the 3rd pl. are lengthened only in arsis in H. and that but rarely, cf. ε 481, ι 413, π 358. On the other hand, as they represent an older -αντ, -εντ, -οντ, they were once long, and the termination -ην for -εν is in fact found in Doric inscriptions of the 2nd century B.C., while a relic of the quantity remains in the Doric accentuation *ἐλέγον*. But in the complete absence of analogous cases we cannot draw conclusions from Doric to Epic, and must leave the problem unsolved. See G. Meyer *Gr.* § 534, van L. *Ench.* p. 294, Schulze *Qu. Ep.* p. 426, H. G. § 40.

ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·

ρίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος.

150

ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.

τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,

χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἐταῖροι·

“ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,

155

ὅλον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,

ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.

οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἄρνων

σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,

160

ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,

148. *ρίγησεν* τ' J (γρ. *ρίγησεν* δ') NO¹ (ταρ) U King's. 149 *ἀθ. Ar.* 151. *δὲ ἶδεν*: δ' *εἶδε(ν)* CDNQ²S: δ' *οἶδε* Q¹. 153. *τὸν δὲ* GNP¹Q and γρ. J Harl. a. || *προσέφη* CNQS. 154. *ἐπεστενάχοντο* GHJPQ. 155. *ἔταμνον* N (γρ. O). 157. *ὥς* (om. c') DGS. 158. *πῶς*: περ S. || *αἱμά τε*: αἷμα κατ' M. 159. *ἦς*: αἵς GO. 161. *τελεῖ*: τελέσει Zen. (?) || *ἀπέτις(α)ν* P (*supr.* αν) R: τίσουσιν Zen.: ἀνέτισαν Pap. γ¹.

151. *κεῖρον*, by which the base of the tip was 'whipped' to the shaft. *ὄγκους*, barbs (*uncos*); there were probably three such, the point having three edges; Helbig *H. E.* p. 341; v. *διστώ τριγλώχινι* E 393, A 507. Only the actual point has penetrated the flesh, the rest of the head remains in the armour.

155. *φίλε*: a trochee, as E 359, Φ 308, and so *φίλοι*, *φίλατο*. The lengthening in the verb is, of course, regular: in the adj. it appears to be due solely to the first arsis, and is a real metrical licence, as in the case of *δίδ* (Γ 357, etc.) and *ἐπέ* (Ψ 2, etc.). See App. D under C 1. The der. of *φίλοι* is unknown; but there is no instance of *ī* in Greek except in a few late imitations of this phrase. For the long *ε* of *κασίγνητε* see *H. G.* § 387. *εἰς* *ἀνάστον*: acc. expressing the result of the action, *H. G.* § 136. 4.

158. *ὄρκιον*, sing. only here, *an oath-sacrifice* generically; cf. Γ 245. 159 = B 341.

160. *εἰ . . οὐκ*. This is clearly a case like O 162, T 129, Ω 296, etc., where the negative does not coalesce with the verb into a negative word, but applies to the whole sentence. The use of *εἰ οὐκ* with the indic. seems to be

primitive, and only to have been ousted by *εἰ μή* through analogy. The use of *εἰ* with the indic. is to place a statement in the form of a supposition merely to the *intellect*, i.e. without any indication of wish or purpose on the part of the speaker; whereas *μή* appears originally to have indicated a 'mood' in the strictest sense, i.e. the active putting aside of a thought (*prohibition*); so that *εἰ μή* with the indic. was at first impossible. We find *μή* with the indic. without *εἰ* in the phrase *μή ὄφελον*, and also O 41, K 330, T 261 (?) (*H. G.* § 358), where the speaker not only denies a fact, but repudiates the thought of it: a categorical expression not suited for hypothetical clauses. (See the notes there and *H. G.* §§ 316, 359 c, where Vierke's rule is given, viz. that 'with *εἰ* and the indicative *οὐ* is used when the clause with *εἰ* precedes the principal clause,' except in ι 410. The custom is probably due to the fact that this is the older order, and the more primitive expression of thought, and is thus associated with the older construction; *εἰ μή* with indic. is a use which grew up later by analogy, and was employed in the more artificial order of ideas.)

161. *ἔκ τε*: Bekk. conj. *ἐκ δέ*, but

σὺν σφῆισιν κεφαλῆισι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλη Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνηις καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
 κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα

164. ὀλώλη NQ. 165. ἐνμμελίῳ L. 166. Δέ: γάρ N. 169. ἔσσεται
 ὅσσεαι Et. Mag. 170. εἶ κε J. || πότμον Ar. [S] Par. k (γρ. μοῖραν), and γρ.
 H: μοῖραν Ω (and αἰ κοινὰ Did.). 171. ἐλέγχιστος and ἐλέγχις Ar. διχῶς. ||
 πολυδίψιον or πολὺ δ' ὕψιον ap. Eust. 173. λίποιεν CDGNPQRS Lips. Eton.
 174. ἀργεῖην ε' Zen. (cf. on B 161). || ἄρουραν Pap. γ.

this is probably a case of the primitive use of τε . . . τε to express mere correlation, not conjunction, precisely as in the similar sentence in A 81, q.v. It might be referred also to the gnomic use of τε, *H. G.* § 332, but it is hardly possible to separate the τε in the apodosis from that in the protasis. The conjunction of the present τελεῖ with the gnomic aor. ἀπέτισαν is not unnatural. Zen. cannot of course have read τελέσει for τελεῖ (see App. Crit.) as the context stands; possibly he only meant to explain that τελεῖ is a fut. But the contracted form is later and suspicious. The subject to ἀπέτισαν is general, 'transgressors'; but Zen. read τίσουσιν, and made it refer to the Trojans.

163-5=Z 447-9. Some critics consider the lines interpolated here, but the supposition is quite gratuitous. Appian says that Scipio, at the sight of the ruins of Carthage, used these words with reference to Rome. For the construction of 164 cf. Θ 373. The subj. gives a solemn tone (see on A 262). The εὖ here can neither be removed nor changed to κε without great violence. The collocation with ποτὶς shews that it generalizes rather than particularizes (see *H. G.* § 289. 1 b); but the pure subj. seems more natural, as in Φ 111.

166. ὑψίζυγος· ἡ μεταφορὰ ἀπὸ τῶν ἐν ναυσὶ ζυγῶν, ἐφ' ὧν καθέζονται οἱ ἐρέσσοντες Schol. A. Cf. σέλαμα σεμνὸν ἡμεῖνοι Aisch. *Ag.* 183, and *ibid.* 1618.

170. πότμον: so Ar.; mss. μοῖραν, cf. A 263 πότμον ἀναπλήσαντες, Θ 34 κακὸν οἶτον ἀναπλήσαντες, O 132 κακὰ πολλὰ ἀναπ., ε 207 κῆδεα. We use precisely the same metaphor, 'to fulfil one's destiny.'

171. πολυδίψιον: so Ἄργους διψίαν χθόνα Eur. *Alc.* 560. The epithet caused some trouble to the old commentators, as the plain of the Inachos was reputed well-watered (cf. *Ἰππόβοτος* B 287). They were inclined to explain it πολυπόθῃον, much thirsted after, or to read πολυδίψιον = destructive (so Strabo), διὰ τοὺς πολέμους. Some preferred, however, to explain it by a legend (found also in a fragment of Hesiod) that Argos was waterless till Danaos came with his daughters; and that Poseidon or Athene provided it with wells. And in fact the Inachos and Charadros, which flow by the town of Argos, are almost waterless in summer; the reputation of abundant supply seems to have been based upon an elaborate system of irrigation, to which the legends allude. See Paus. ii. 15. 5, and Frazer iii. p. 96.

173. See B 160.

κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
καί κέ τις ὧδ' ἐρέει Τρώων ὑπερνηγορούντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
σὺν κεινήσι νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
ὧς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεία χθών."
τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
"θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
οὐκ ἐν καιρίῳ ὅξυ πάγη βέλος, ἀλλὰ πάροισεν 185
εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε
ζῶμά τε καὶ μέτρη, τὴν χαλκῆς κάμον ἄνδρες."

175. κειμένῳ Pap. γ. 178. τελέσει N(Q?): τελέσει S *surp.* 181. κενάϊα G. || ναυαί GQR: ναυαί Pap. γ: χειρ S (*surp.* νηυαί). 183. ἐπισαρσάσας Vr. c. 184. μὴ δ' ἔτι LMQU (μὴ δ' ἔτι Harl. a): μὴκέτι R. || πῶ Ar. Ω: πῶ τυτές ar. Did. 185. γρ. οὐ οὐν καιρίων ἐπὶ βέλος πάγη Harl. a (interlined). 187. κάμων: τάμων P.

175. ἀτελευτήτῳ ἐπὶ ἔργῳ: so π 111 ἀνηνύσσει ἐπὶ ἔργῳ, and 178 below, ἐπὶ πᾶσι 'in all cases.' This use of ἐπὶ is more common in Attic, e.g. Soph. *O. C.* 1554 ἐπ' εὐπραξίαι μέμνησθέ μου, *Ant.* 556 ἐπ' ἀρρήτοις λόγοις 'with words unsaid,' Eur. *Ion* 228 ἐπ' ἀσφάκτοις μῆλοισι. ἐπ' ἀρωγῇ, Ψ 574, is similar.

176. For κε with fut. indic. see on X 66. 178. αἶθε, whatever its derivation — and some regard -θε as a shortened θεοί — gives much the same idea as our 'Would to God,' i.e. a sort of hopeless despairing wish. Thus its use here, in a phrase which really expresses a triumphant taunt, intensely emphasizes the bitter irony of the imaginary words (L. Lange EI 343).

184. πῶ = πῶς, v. Γ 306.

185. καιρίῳ, a deadly spot. The sense of καιρός is quite clear in H.; it is always used in the phrase (τὸ) καιρίων as here (Θ 84, 326, Δ 439?); but the traditional derivation from καιρός appears highly unsatisfactory. In the first place neither καιρός nor any other derivative occurs in H.; in the second, a transition from 'opportunity' to 'fatal' seems quite alien from the directness of Homeric language. Indeed even 'opportunity' is not the original signification of καιρός, for in Hesiod *Opp.* 694, and Theognis 401, where it makes its first appearance, it means only 'due

proportion,' in the proverb καιρός δ' ἐπὶ πᾶσι ἀριστος. These two considerations taken together seem to be convincing; for the transition of meaning, though not quite incredible in itself, could be excused only if the word were quite familiar in its primitive use. We need not go far for a more satisfactory etymology. The exact sense required is given by the word κῆρ (Curt. *Et.* no. 53, p. 148), 'Skt. kar to kill, kṛas death-blow.' Homer himself supplies us with the negative adj. in ἀκῆριος 'unharmful,' μ 98, ψ 328. Possibly, therefore, we ought in H. to write κῆριον, not καιρίων, the word being confused with the adjective καιρός = timely only in later Greek. Indeed were it not for a single passage which possibly stands in the way (οὐ γὰρ ἐς καιρὸν τυπεῖς ἐτύγγανε Eur. *Andr.* 1120), κῆριος might be written for καιρίος, I believe, at least in all the tragedians and Pindar, whenever it occurs in the sense 'deadly.'

πάροισεν, in temporal sense, before it got so far. Others take it locally, with ζωστήρ, 'the belt, etc., in front of (i.e. protecting) my flesh.' It does not stand in opposition to ὑπένερθε, which is added independently, as in the phrase πόδες καὶ χεῖρες ὑπέρθεν: this is clear from 215.

187. See App. B.

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "αἱ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἱητὴρ ἐπιμάσσεται ἡδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσησι μελαινάων ὀδυνάων."
 ἢ καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα·
 "Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἷον ἀμύμονος ἱητῆρος,
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον Ἀτρέος υἷον, 195
 ὃν τις οἴστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἢ Λυκίων, τῶι μὲν κλέος, ἄμμι δὲ πένθος."
 ὥς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἦρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 "ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃς Μενέλαον ἀρήϊον ἄρχον Ἀχαιῶν, 205
 ὃν τις οἴστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἢ Λυκίων, τῶι μὲν κλέος, ἄμμι δὲ πένθος."
 ὥς φάτο, τῶι δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινε·

191. ΚΕΝ: περ P. || παύσεισι: παύσει ce G: παύσει τε Mosc. 3 (e corr.).
 195. ὄφρ' CGRT Ven. B. || ἀτρέος υἷον ANT: ἀτρέως υἷον D: ἀρχὸν ἀχαιῶν
 Ω (and γρ. A). 195-7 ἀθ. Ar.: 196-7 om. DO⁴P. 196. ὅν τιν' C¹. || τόπον R
 (supr. ων): τόπε U¹. 202. τρίκης [GO]Q¹R[S]T¹: ὀρήκης D Vr. A: τρίκκης
 Ω. 203. προσεύδα: γρ. ἀγόρευεν A. 204. ὄρσε' S Vr. A: ὄρσεο Q (and
 γρ. Harl. a). 205. Ἰδη(ι)ς GLMNOQRS: Ἰδη Ar. Ω (and Harl. a¹). || ἀρχὸν
 ἀχαιῶν: ἀτρέος υἷον DGMOPSU: ἀτρέως υἷον J. 206. ὅν τιν' C¹. || τόπον
 R. 208. τῶι: τοῦ N.

189. For the combination of nom. and voc. see *H. G.* § 164, and notes on B 8, Γ 276. φίλος is voc. also in I 601, Φ 106, Ψ 313, 343, 627.

191. With παύσεισι we must of course supply *σε* as object; the constr. παύειν τινά τιος occurs in B 595, etc. Van L. follows G in reading παύσει *σε*.

194. φῶτα and υἷον in apposition as Φ 546, cf. φ 26 φῶτ'. Ἡρακλῆα, δ 247 φωτὶ δέκτηι, the latter of which passages shews clearly that the addition of φῶς does not imply anything like 'manly' or 'heroic.' ἀνὴρ is used in just the same way, cf. ἀνδρα Βιήτορα A 92, E 649; and so δῶρον ἀνδρός Ἑκτορος Soph. *Aj.* 817. It is needless to say that Pausanias

(ii. 26. 10) is wrong in taking it to mean 'human son' as opposed to his divine father. See on B 731.

197. The Lykians here are doubtless the chief allies of the Trojans, Sarpedon's army, not the followers of Pandaros from Zeleia (see on E 105). κλέος: acc. expressing the result of the action, as 155.

202. See note on 90, and for Τρίκης B 729, where the name is Τρίκκη as always elsewhere in Greek.

204. ὄρσ', i.e. ὄρ-σο, from the non-sigmatic aor. *ὠρόμην: while ὄρσεν 264 is ὄρσ-εν, from the 'mixed' aor. *ὠρόσμην: cf. λέξο by λέξο.

βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὄθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγιγέραθ' ὅσσοι ἄριστοι
 κυκλῶσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν διστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἠδ' ὑπένερθε 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἰμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδῶς
 πᾶσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

213. δ' ἴκ : δὲ Pap. γ. || ἔλκεν Ar. and αἱ πλείους, P (Par. b¹): εἴλκεν Ω.
 216. ζῶμα : γρ. ζῶμα Harl. a. || τάμων M (κάμων Harl. a) : +άμων (κ ἰν ras.)
 P; see 187. 220. τοὶ : τι R : οἱ O. 222. αὖτις CQ. || κατὰ τ' ἔντε' ἔδυντο
 N || ἔδυνον O.

212. For κυκλῶσ' Ar. strangely read κύκλος as = κύκλος γενόμενοι, comparing ἀγρόμενοι πᾶς δῆμος T 166. But, as Herodianos remarks, this is a quite insufficient analogy, as κύκλος is not a noun of multitude like δῆμος. He therefore supports Nikias and Ptolemy of Askalon in reading κυκλῶσ'. Cf. P 392. ἰσόθεος φῶς is more naturally taken to mean Machaon than Menelaos; παρίστατο as usual signifying 'came up,' and the apodosis beginning with ὁ δέ.

214. πάλιν may be taken with ἐξελκομένοιο, 'drawn back the way it had entered'; or with ἄγεν, 'were broken backwards.' The barbs of course stick in the hard armour. They have to be cut out of the flesh in the case of Eurypylos, A 844. There is an obvious inconsistency with 151, where the 'barbs are outside—hardly serious enough, however, to justify Heyne in rejecting this line.

219. οἱ . . πατρὶ, as P 196 & οἱ θεοὶ Οὐρανίωτες | πατρὶ φίλῳ ἔπορον. In these and many similar phrases οἱ = his; but Bentley's *Fili* is tempting. Cheiron is mentioned again as having taught medicine to Achilles in A 832, and as having given Peleus the 'Pelian spear,' II 143, T 390, but none of the other legends about him are alluded to by Homer.

221. The line is not very suitable to the present context, as the aor. ἔλκεν puts the Trojan attack as a point of time, not as a continuing process. Hence it should be followed at once by the actual conflict, and there is no room for the next episode, the long ἐπιπώλησις of Agamemnon. In other words, the episode of the duel of Menelaos and Paris once ended here, and was followed immediately by the general engagement; the ἐπιπώλησις, though composed for this place, is a later addition. There is no reason to suspect 221 as an interpolation, as Heyne and others do; an interpolator would obviously use the imperf., not the aor., if he had the ἐπιπώλησις before him.

222. χάρμης, generally explained the battle-joy, and this is supported by N 82 χάρμη γηθόσυναι τὴν σφιν θεὸς ἐμβαλε θυμῷ. But it is very remarkable that Homer never represents his heroes as taking any delight in battle, except by immediate instigation of a god, as in the above passage, B 453, A 13. On the contrary, he lavishes all epithets of hatred upon war, λυγρός, πολυδάκρυτος, δυσηλεγής, δυσηχής, αἰνός, etc., and in E 891 (A 177) fondness for battle appears as a severe reproach. It seems, therefore, most unlikely that he should have made one of his commonest names for

ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα διον
 οὐδὲ καταπτώσσουτ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶι·
 καὶ τοὺς μὲν θεραπείων ἀπάνευθ' ἔχε φυσιδώντας
 Εὐρυμέδων υἱὸς Πτολεμαίου Πειραῖδαο,
 τῶι μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃι κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
 καὶ ῥ' οὐδ' μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπῶλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 "Ἀργεῖοι, μὴ πῶ τι μελίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψεύδεσσι πατὴρ Ζεὺς ἔσσειτ' ἄρωγός. 235

223. βρίζοντα P. || ἴδῃ J (*supr.* οἰς): ἴδῃς NP¹(?)Q Vr. a. 228. πολ[υ]μαίον
 Pap. γ. || παρὰ τοῖς U. 229. παρὰ σκέμῃ CDJMPQ(U¹?) Cant. Mor. Vr. A,
 Mosc. 1. 230. λάβοι M Eust. 234. μήπω τοι G: μήπω τό H. || μεσείετε
 AHNTU.

it out of a word which originally meant 'joy,' but which has entirely lost its connotation except in a single passage. Curtius would explain it as 'the glow, burning flame' of battle (root *ghar*), like *δαῖς* from *δαῖω*: compare the expression *μάρναντο δέμας πυρὸς αἰθόμενοι*. We could then explain N 82 as meaning 'the glow, the fire, which the god had put in them.' This, however, does not account for *χάρμη* = *rejoice* (Stesich. fr. 94, with *χαλκοδάμας*, σιδάροχάρμας in Pindar, *ἄγχαρμον*: *ἀνωφερὴ τὴν αἰχμὴν* Hesych.; see Schulze *Q. E.* p. 141). Hence Postgate's reference (*A. J. P.* iii. 337) to root *ghar* = *prick, tear*, is better; battle is called *tearing* of flesh and shields, and the phrase in N 82 is due to confusion with the different root *ghar* = *rejoice*.

223. οὐκ ἂν ἴδοις expresses potentiality in the past, like οὐδέ κε φαίης Γ 392, Δ 429, etc.

228. Eurymedon is Agamemnon's charioteer here only in H.; but the later tradition accepted the name, for Pausanias says that he was slain with Agamemnon. Eurymedon is also Nestor's charioteer, Θ 114, Δ 620. Cf. note on Eurybates, Δ 320.

229. παρὰ σκέμῃ, to have his horses at hand. For the subj. λάβοι after an imperf. v. *H. G.* § 298; it is used because 'the action expressed by the subordinate clause is still future at the

time of speaking'; but this differs from the passages there quoted in that they all give the actual words of a speaker to whom the subordinate action is really future; but here the poet himself is the speaker, and to him the action is necessarily past, so that he has to put himself in imagination into the place of Agamemnon giving the order. See note on B 4.

231. For ἐπεπωλεῖτο cf. Γ 196, of Odysseus, κτῖλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν.

232. Wakefield read *ὃν μὲν σπεύδοντα* ἴδοι, and so *ὃν τινα δ' αὖ μελίεντα* 240. Cf. 516, M 268, N 229.

234. πῶ here again = πῶς, as 184, Γ 306.

235. ψεύδεσσιν (ψεύδος) Hermappias, *ψευδέσσι* (ψευδῆς) Ar.; on which a scholiast characteristically remarks *μᾶλλον πιστέον Ἀριστάρχω ἢ τῶι Ἑρμαππίαι, εἰ καὶ δοκεῖ ἀληθεύειν*. It is true that *ἀρτήγειν* and cognate forms are elsewhere only used by H. with personal datives, not with abstract words like *ψεύδος*: but the idea of being 'a helper for lies' is not impossibly bold, and adjectives in -ης, from -es stems, with the single exception of *ὄγιης* (Θ 524 only), are elsewhere in H. entirely restricted to compounds, such as *φιλοψεύδης* (*H. G.* § 116. 5); the Homeric word for *liar* is *ψεύστης*.

ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
 ἡμεῖς δ' αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπεὶ πτολίεθρον ἔλωμεν."
 οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικέεσκε χολωτοῖσιν ἐπέεσσιν·
 "Ἀργεῖοι ἰώωροι, ἐλεγχεές, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἤντε νεβροί,

238. δ' om. Ar. U. 239. ἐπεὶ Q: ἐπὶ ἦν Ω. || ἔλωμεν Q. 240. δ' αὖ
 NQ. || ἴδῃ J. 242. αἰέεσκε H. 243. αὐτως Schol. B on X 1. || νεβροί:
 νευροί GU.

236. ὑπὲρ ὄρκια: see on Γ 299.

237. τέρενα: see on Γ 142.

238. The omission of δ' (Ar.) is not material, αὐτε being often used as a conjunction like αὖ in 240 (if the text is right). Observe ἀλόχους contrasted with αὐτῶν, the men.

239. ἔλωμεν, carry off as captives; cf. Z 426, and the phrase ἀγεῖν καὶ φέρεν.

242. ἰώωροι: a word of uncertain sense and derivation recurring only Z 479. We have ἐγχεσίμωρος B 692, γ 188, etc., ὑλακόμωροι of dogs ξ 29, and συνάμωρος in Herod. and Attic. (1) The analogy of ἐγχεσίμωρος makes it probable that the first element of the word is ἰός, an arrow, though this always has ἰ in H.; we find, however, ἰοχέαιρα in Pindar (P. ii. 9). (2) Others refer it to ἰά, ἰή, voice, a rare word found in an oracle in Herod. (i. 85) and once or twice in Trag. ὑλακόμωροι is then analogous. (3) Döb. ἰον, of the dark colour of the hair, comparing ἰσπλόκαμος, but this is improbable. The second element is equally uncertain; the derivations suggested are (a) σμαρ, μερ, to think of, cf. μνήσαντο δὲ χάρις, thinking of arrows, i.e. devoted to fighting with the bow. To call a hoplite an archer was to accuse him of cowardice, see the taunt of Diomedes to Paris, A 385-7; cf. also N 713-21. For the vowel cf. δῶμα by δέμω. Curt. compares for the weakened sense of the root the compounds of φρήν, μελφρων, etc. (b) μαρ of μάρναμαι, fighting with arrows, or with shouts; but this hardly suits either ὑλακόμωρος or συνάμωρος. (c) μαρ, to glitter, μαρμαίρω, etc. So Ameis and Goebel with (2), eminent in shouting (and nothing else). (d) Skt. mûraś, stormy, eager, earnest (Fick, Brugmann), for μοF-ros,

conn. with Latin mon-eo (cf. μῶρον· τὸ ὀξύ, Κύπριοι Hes., Et. M.), eager with arrows. This latter sense appears to suit all uses best, if the Skt. analogy can be relied upon, which is far from certain. ἐλεγχεός, mss., but the correct form is certainly ἐλέγχεα, things of shame; the neuter adds a sting. The phrase recurs in B 235, E 787, Θ 228, Ω 260, and so we should read in Ω 239. ἐλεγχεές is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the bucolic diaeresis; it is besides open to the same objection as ψευδέσσι, 235.

243. ἔστητε: so Ptolemaios, ἔστητε Ar. The testimony of mss. is of course indifferent. The former is supported by T 178 Αἰνεία, τί σὺ τῶσπον ὁμίλου πολλὸν ἐπελθὼν ἔστης; and cf. B 323 τίπτ' ἀνέωι ἐγένεσθε; κ 64 πῶτ' ἦλθες, Ὀδυσσεύ; (H. G. § 76). There is no analogy for the lengthening of the vowel in perf. (cf. ἔσδατε Δ 340, T 354). Bekk. compares ἐπίστανται Π 243 by ἐπίσταται (but that is a subj.), βάνην by ἐβάνην, and some other forms which, however, prove nothing. (H. B. 95. 11.) The difficulty is to see how the idea of a point of time, such as the aor. seems to imply, can be introduced. Agamemnon in fact asks, 'Why have you stopped?' when the sense required is, 'Why do you not start?' For the same reason the following simile is not appropriate; 243-6 seem to have been originally composed for a sudden check in pursuit, not for this place. In the passages quoted above, B 323, T 178, the sense come to a stand suitably expresses the sudden silence of the Greeks before the portent, and the appearance of Aineias to Achilles. Monro (H. G. § 76) regards the aor. as characteristic of 'impatient questions.'

αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θεοῦσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίνεται ἀλκή· 245
 ὥς ὑμεῖς ἔσθητε τεθηπότες οὐδὲ μάχεσθε.
 ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθά τε νῆες
 εἰρύατ' εὐπρυμνοὶ πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχηι χεῖρα Κρονίων·"
 ὥς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσسونτο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκήν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·
 "Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυνώλων
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται· 260
 εἰ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

245. τίς Ar. Ω: τί JMNQRT (c add. *man.* 1! *supr.* σὸν τῷ c τὸ τις) U Harl. a (p. *ras.*) b c, King's, Par. a (p. *ras.*) b c g. || σφι μετὰ: σφιν ἐνὶ Q. || γίνεται LN: γίνεται A¹ (with γίνεται in marg., T.W.A.). 248 *om.* Lips.¹ 249. αἶ x' DM Mosc. 3. 251. ἦλθε δ': ἦλθεν Eust. || κρήτεσιν ἰὼν Mosc. 1 in *ras.* 253. ἐνὶ: ἐπὶ G. || ἵκελος GMNO (P *supr.*) QRU. 254. πυμάτως R. 258. πολέμῳ JQ (R² p. *ras.*). 259. ἐν: ἐπὶ Q: ἐς Vr. a. || δαίθ': δαπτί A (*supr.* σ') D Pap. γ. 260. κρητῆρι Ar.: κρατῆρα JP: κρητῆρα U. 261. γε: τε J.

244. πεδίοιο: see note on B 785.

249. For the metaphor cf. E 433, I 420 (where we have the gen. *ἐθεν* instead of the dat., and so Ω 374).

253. There is a slight anacoluthon, as Ἰδομενεὺς has no verb, which can however easily be supplied from the following clause, e.g. *πρώτας ὥτρυνε φάλαγγας*. For the Homeric idea of the boar's courage see P 21.

257. περὶ is here just on the boundary line between an adverb and preposition, as in A 258; cf. *βουλῇ περιδμεναι ἄλλων* N 728, with *περὶ πάντων ἐμμεναι* A 287. It is unimportant which we call it, though its position rather separates it from the gen., which in any case is a gen. of comparison (ablative), not partitive, *περὶ* meaning *beyond*; H. G. § 185.

259. γερούσιον, i.e. at the assembly

of the counsellors. So ν 8 *δοσαί . . γερούσιον αἶθοπα οἶνον αἰεὶ πίνετε*.

260. κρητῆρα: Ar. κρητῆρι, on the ground that there was only one mixing-bowl at a feast. But the pl. may be general, referring to many feasts. Cf. on 142, *ἵππων*. *κέρωνται*, have the wine mingled; the form implies a present *κέραμαι* (cf. *δύνωμαι* from *δύναμαι*), not elsewhere found; it is expressly supported by Schol. L. The other similar forms are from *κεράω*, e.g. *κεράσθε* γ 332, *κεράντο* ο 500, etc. Hence some accent *κερώνται* here.

262. *δαιτρὸν*, an allotted portion. For the custom of honouring a guest by keeping his cup full cf. Θ 161 *περὶ μὲν σε τίω Δαναοὶ ταχυνώλοι | ἔδρη τε κρέαςιν τε ἰδὲ πλείους δεπάεσσι*, and so M 311. Compare 'Benjamin's mess,' and H 321, δ 65. *σόν*: Bentley conj. *σά*, to answer to *ἐμοί*.

ἔστηχ', ὥς περ ἐμοί, πῖεεν ὅτε θυμὸς ἀνώγοι.
ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὔχεται εἶναι."

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦνδα. 265

"Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα.
ἀλλ' ἄλλους ὄτρυνε κάρη κομώντας Ἀχαιοὺς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχουσιν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."

ὥς ἔφατ', Ἀτρεΐδης δὲ παρώχεται γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κίων ἀνὰ οὐλαμόν ἀνδρῶν.
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς.
τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἥτε πίσσα

263. πῖεειν : ποῖεαι J : πῖεαι N. || ἀνώγοι L' NOQ Vr. a b². 264. εὔχεται (A syr. T.W.A.) GHJMQRT Harl. a. 265. εὔδα Pap. γ. 266. ἐπὶ M. || ὄρκεος Q. 268. ὄτρυνε MQ Pap. γ'. 269. ἔχουσιν Vr. a : ὄρκια ἔχουσιν Q. 270. δ' αὖ : δὲ C. 271. ὄρκι' ἐδηλήσαντο Vr. a. 272. δ' ὑπερώχεται M. 273. ἦλθε δ' : ἦλθεν Eust. 274. τῷ γ' ἐκορυσσέσθην M. 277. τῷ δ' ἀπένευσεν N Par. f. || δέ τ' : δ' ἔτ' H. || ἐόντι Ar. Ω : ἰόντι Zen. M S Harl. a, Par. h.

263. ἀνώγοι : cf. § 374 *εἰ μὴ* . . ἐλθέμεν ὀτρύνουσιν, *ὅτ' ἀγγελίῃ ποθὲν ἔλθοι*. The opt. if right implies a slight shift of thought; Ag. puts his case generally, to include the future, but shews that he is thinking chiefly of experience in the past. But it must be admitted that we should expect Bekker's ἀνώγη, and in such a matter mss. count for little. It is not unlikely that a reminiscence of Θ 189, θ 70, where the opt. is necessary, may have misled rhapsodists or copyists.

264. For πάρος with the pres. of a state of things continuing up to the time of speaking cf. A 553; and for the pregnant use of οἷος, II 557.

269. The *re* belongs to the whole sentence; cf. A 352.

273. The Aiantes are always represented as fighting side by side, N 701 sqq.

274. νέφος : for this metaphor cf. II 66, P 755, Ψ 133. It is here expanded into a fine simile.

276. καὶ is again used of the blowing of wind in A 308, and of the rushing of flame II 127; in K 139, ρ 261 (*ἰωὴ φόρμυγος*), of sound.

277. μελάντερον ἥτε πίσσα, blacker

than pitch. This is the only instance of the use of *ἥτε* in this sense; probably we ought to read *ἥτε*, as Brandreth and Bekker suggest, on the analogy of π 216 *κλαῖον δὲ λυγέως, ἀδινώτερον ἢ τ' οἶνω* (where Buttman would read *ἥδ'*). It is not possible to get a natural sense if we take *ἥτε* in its regular meaning; we can only make it mean 'growing blacker and blacker, like pitch,' or else 'all the blacker because of its distance' (so Ameis and Fäsi), neither of which alternatives is satisfactory. But Ap. Rhod. seems to have taken the passage in this way, i. 269 *κλαῖον δ' ἀδινώτερον, ἥτε κούρη . . μύρεται*. The meanings 'as' and 'than' are so closely allied that we need not be surprised to find a word capable of taking both, like the German *wie, als, Latin quam, and as* in O.E. (*New Engl. Dict.* AS, B. i. 4). Hentze objects that 'blacker than pitch' is merely hyperbolic and therefore un-Homeric; but cf. *λευκότεροι χιόνος* K 437. Besides, a heavy thunder-cloud may seem really blacker, because dead in hue, than pitch, which always has its darkness relieved by bright reflexions from its surface.

φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω·
 αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290
 χερσὶν ἴφ' ἡμετέρησιν ἀλούσά τε περθομένη τε.”
 ὧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὖς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονά τε κρείοντα Βιάντά τε ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίηι πολεμίζοι. 300

280. τοῖαι C (*supr.* ai). || αἱ(ἐ)άντεσσιν ἀρηϊσέων HP (γρ. J). || διοτρεφέων GJS Lips. 281. πυκινὰ S. 282. κυάνεαι: ἠρώων Zen. || πεφρικυῖαι and βεβριεῖσαι Ar. διχῶς. 283. καὶ μὲν τοὺς L Pap. γ. 286. κελεύω Vr. b *supr.*: κελεύω Vr. c. 290. ἡμύσειε U. 294. ὀτρυνέοντα C. 295. χρομίον: χηδῖόν P. 296. εἰσὼνά τε διήπυρόν τε Ar. *Lex.* 14. 9 (cp. N 92). 297. πρῶτα: πρῶτον M: πρῶτιστα Vr. b c, Mosc. 1 3. 298. στήσιν M. 299. ἔλασσεν Ar. Ω: ἄλλοι δὲ ἔργον Did. 300. πολεμίζη(ι) DJMNORSU (Q *supr.*): πολεμίζα Q¹: πολεμίζειν L: πολεμῖ oi P.

279. Note the characteristic Epic way in which the human element is introduced into a simile taken from a purely natural phenomenon; a still more striking example is Θ 559.

282. For κυάνεαι Zen. read ἠρώων, feeling no doubt that blackness is not a physical attribute of an army marching to war. The comparison with the thunder-cloud is justified less by the external appearance than by the moral terror of ruthless onset produced by the blackness of the approaching storm.

286. For the anticipatory use of γάρ see H. G. § 348.

287. For ἴφι without F see on Z 478.

288-91: see B 371-4.

299. ἔλασσεν: Didymos mentions an old variant *ἐργεν*. The κακοί, it is to be presumed, are a section of the πεζοί, of whom the best are kept as a reserve. There does not seem to be any other allusion to a formation in more than a single line. The schol. accordingly explains that πρῶτα means 'on the right wing,' ἐξόπιθε 'on the left,' and says that 'one κακός is placed between two ἀνδρείοι,' not a very likely thing (ἐπὶ γὰρ μετώπου τάσσει τὴν φάλαγγα, οὐ κατὰ βῆθους).

ἰππεύουσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνάγει
 σφoὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
 “μηδὲ τις ἵπποσύνηι τε καὶ ἡνорέφῃ πεποιθὺς
 οἶος πρόσθ' ἄλλων μεμάτω Τρῳέεσσι μάχεσθαι,
 305 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὕτω.
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθουν,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”
 ὧς ὁ γέρων ὠτρυνε πάλαι πολέμων ἐν εἰδῶς. 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἶθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὧς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
 ἀλλὰ σε γήρας τείρει ὁμοῖον· ὡς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

301. ἰππεύετο S. || γὰρ: μὲν A (*supr.* γὰρ) DMNOP Cant. Vr. a b and γρ.
 J. || T has an erasure (three letters) between τοὺς and γὰρ. 303. ἱπποσύνηι τε:
 ἱπποσύνη(ι)αι DU Pap. γ. 305. ἀναχωρήτω JR. 307. οὕτως J. 308.
 ὦδε: ὥς δὲ D. || πόλιας P: πόλιας N: πόλιας Ar. A^t (πόλιας A^m) H: πολέας
 Pap. γ. || ἐπόρθουν: ἐπόρθεον ATU. 310. ὠτρυνε HJMR. 311. καὶ μὲν
 τὸν O. 312. προσεῦδα Pap. γ. 314. ὥς καὶ G. || δέ τοι: δέ σοι M.

301. The *μὲν* implies that some advice to the foot-soldiers is to follow; but this never appears.

302. *ἐχέμεν* here evidently to *hold in hand*, not to *drive*, as usual. *κλονέεσθαι*, to be entangled.

303. This sudden change from *oratio obliqua* to *recta* is very strange, the only parallel in H. being Ψ 855, a very weak authority. There seems to be something wrong about the present passage, as 308-9 refer apparently to siege operations, and should be addressed rather to the *πείρ* than the *ἱππῆς*. The whole passage 297-310 is weak and out of place, and is one of the numerous instances where inopportune tactical lucubrations are put into Nestor's mouth, doubtless under Athenian (Peisistratenean) influence; see on B 362. The advice in 304-5 recalls P 357-9, where it is given to foot-soldiers.

306. ἀπὸ ὧν ὀχέων, i.e. from his own chariot, standing in its proper place in the ranks, he is at liberty to attack any one within the range of his spear. ἵκηται, can reach an enemy's chariot. The

expression of the thought is far from clear, and the style of fighting is not Epic, for Homeric heroes as a rule use chariots only to move from place to place, and dismount in order to fight. There are, however, some exceptions, E 13, 294, etc.

308. οἱ πρότεροι: here only for the Homeric *πρότεροι ἄνθρωποι*. The use of the article and the Attic contracted form *ἐπόρθεον* well accord with the Attic origin of the passage. 309 is weak and tautological.

315. ὁμοῖον: this form is elsewhere always used of strife or battle, except *θάνατος* γ 236. Nauck would in every case read *ὁλοῖος*. The sense of 'common to all' (which itself is not very appropriate as a general epithet of war in spite of *ξυνὸς ἐνυόλιος* Σ 309) is not supported by any use of *ὁμοῖος*. Pind. *Nem.* x. 57, which is quoted, is not in point, for there *πτόμον ὁμοῖον* obviously means 'the same fate' for the two brothers (like *ὁμοῖον γαῖαν ἐρεῦσαι* Σ 329), and is explained by the following lines. There is therefore an undoubted case

τὸν δ' ἡμίβητ' ἔπειτα Γερήνιος ἱππότης Νέστωρ.
 "Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. 320
 εἰ τότε κούρος ἔα, νῦν αὐτὲ με γῆρας ἰκάνει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἥδ' ἐκελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμᾶσσουσιν νεώτεροι, οἳ περ ἐμεῖο
 ὀπλότεροι γεγάασιν πεποίθασιν τε βίηφιν." 325
 ὥς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
 εὖρ' υἱὸν Πετewῶ Μενεσθῆα πλήξιππον
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330

318. τοι: κεῖν JOP Pap. γ. 319. κάτακτον (A *supr.*) CU: κατέκτα JQ Par.
 f (p. *ras.*, *supr.* αἷν) h, and ap. Schol. A (Herod.). 320 *ἀθ.* Ar. || πῶς: πῶ Q.
 321. ἔα: ἔην N. || ἰκάνει: ἰκάνοι D: ὀπάει Ar. (see Ludw.) Par. k (γρ. ἰκάνει).
 322. μετέσσομαι P. 323. βουλαῖς H. || γερόντων: εἰσόντων Pap. γ. 324.
 ἐμοῖο G¹MNPQS. 327. πλῆξιππον Pap. γ. 328. μῆστωρες O: μῆστωρες
 QRU. 329. ὁ: οἱ N. || ἐστήκει Ar. AGHJPRT: εἰστήκει O.

against *ὁμοῖος*, which anyhow ought to be separated in the lexicons from *ὁμοῖος*. Indeed Aristonikos says that the γλωσσόγραφοί explained *ὁμοῖος* = τὸ κακόν. But there is no obvious reason why it should have displaced a word so clear in meaning as *ὁλοῖος*. Christ, followed by Fick, conj. that the right form may be *ὁμῖφιον*, conn. with Skt. *amīva* = *aerumna*, and *ῶμός*. For *ὥς* van L. reads *ὥς* F' (sc. γῆρας), comparing for *Fe* as neuter *μιν* in 143, Z 221, T 287, etc.

318. The reading *κεῖν* for *τοι* is natural but not necessary. The opt. is concessive, 'I admit that I wish,' *H. G.* § 299 f, and *M. and T.* § 240. Compare York's speech in *King Richard the Second*, ii. 3. 99, 'Were I but now the lord of such hot youth,' etc.

319. For Nestor's story of the slaying of Ereuthalion see H 136-56.

320 seems to be an adaptation of N 729-30, and was athetized by Ar. on this ground. The sense suits the passage well, and the line to be condemned is 321, which is flat and empty enough.

321. *εἰ* here expresses as a supposition what is known to be true, rhetorically pretending that it is a matter of doubt,

and thereby throwing it into the dim distance as a forgotten thing like *εἰ ποτ' ἔην* γε Γ 180, 'I suppose I was young then, but now I am old.' The sentence is not in any sense conditional, any more than A 281, where *ὅδε φέρτερός ἐστιν* is independent of the *εἰ*-clause in 280. *εἰ* here retains something of its interjectional force and merely calls up for consideration a concomitant fact. This line is therefore wrongly classed in *M. and T.* § 402 with a conditional sentence such as *εἰ ἐβρόντησε, καὶ ἥστραψεν*. *ἔα*: a form recurring in E 887, ξ 222, 352 only, and, like other forms of the impf. of *εἰμι*, not entirely explained. The *α* seems to be treated as long by nature, though the ictus may account for this.

324. *αἰχμᾶσσουσι*, *wield the spear*, only here in H. The word is used in a similar but not quite identical sense in Soph. *Aj.* 97, *Trach.* 355, and Aisch. *Pers.* 756; v. Lexica.

327. For the asyndeton cf. 89; and for Menestheus B 552 sqq.

328. *μῆστωρες αὐτῆς*, lit. *devisers of the battle-shout*, usually applied to individual heroes, N 93, 479, II 759. Cf. on *μῆστωρ φόβοιο* E 272.

ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.

335

τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ υἱὲ Πετewῷ διοτρεφέος βασιλῆος,

καὶ σὺ κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,

τίπτε κατὰπτῶσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;

340

σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας

ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·

πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

331. οὐ γάρ: οὐδέ G. 332. νέων M. || κινούοντο Vr. b. 333. τρώων
 Ar. DHJPQT: τρώων ε' Ω. 334. ἔσαν D. || πύργος ἀχαιῶν: ἐν τῇ
 πολυστήχῳ κέν τις ἐναντίον: (κέν τις ἀχαιῶν Vr. b?). 335. ἔρπαιον Vr. b and
 ἐν τῇ πολυστήχῳ. 336. νείκεσεν N. 338. υἱὸς Mosc. 1 e corr. || διοτρεφέος
 H. 339. δόλοισι: λόγοισι Pap. γ. || κερδαλεόφρων NQ (supr. ο): φαίδιμ
 Ὀδυσσεύ Zen. 340. ἐφέστατε Q. 341. σφῶϊ JQR Vr. b. || πρώτοισιν
 ἔοντας: τρώεσσιν ἰόντας R (γρ. πρώτοισιν). 342. αὐστηρῆς (!) P¹, corr. P².
 343. ἐμοῖο GPS.

331. ἀκούετο: the only case in H. of the middle form in the present or imperf. It is possible that this implies a conscious listening rather than a mere physical hearing; if they were not attending to the battle-cry, there is more ground for Agamemnon's rebuke than if they had not yet heard it. There seems to be a similar distinction in many cases between ὁρῶ and ὁρῶμαι, though they are often identical (cf. A 203). See H. G. § 8.

334. ὀππότε goes with μένοντες, 'waiting till.' So after ποτιδόμενοι H 415, etc. H. G. § 308 (2), M. and T. § 553. πύργος, a wall or serried line of warriors; cf. πυργηδόν M 43, N 152, O 618. It is tempting to translate column; but πύργος in H. means fortification, not tower; and hunters (M 43) do not attack in column. Aristarchos strangely enough wished to make Τρώων depend on πύργος and Ἀχαιῶν on ὄρμ., waiting till a battalion of Trojans should attack the Achaeans, because he thought that the delay of the Athenians ought to be due to their wish to see the Trojans put still further in the wrong by beginning the general engagement. On this ground he was inclined to prefer the variant κέν τις

ἐναντίον for πύργος Ἀχαιῶν, and ἄρξειαν for -ειαν.

339. κεκασμένη: cf. τ 395 (Αὐτόλυκος) δς ἀνθρώπους ἐκέαστο | κλεπτοσύνη θ' ὄρκῳ τε.

341. μὲν τ': here μὲν seems to answer to νῦν δέ in 347. The exact sense of τε (or τοι) is not so obvious; it perhaps emphasizes this clause as general, whereas νῦν δέ takes a particular instance (H. G. § 332). Observe ἔοντας in spite of the dat. σφῶϊν, on account of its close connexion with the infin., as A 541 τοι . . ἔοντα: H. G. § 240.

342. καυστείρης recurs only in M 316; it is the feminine of *καυστήρ. The grammarians wrongly accented καυστειρῆς, and held that it came from καυστειρός, supposed to be a dialectical form of καυστήρός.

343. The sense of this line is clear, you are the first to receive my invitation, but the syntax hopeless. The gen. after verbs of hearing expresses (1) the person from whom sound comes; (2) the person about whom something is heard; (3) the sound heard, H. G. § 151 d. δαιτὸς cannot be brought under any of these heads. κέκλυτέ μεν μύθων is clearly different, being a sort of 'whole and

ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
 οἶνον πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον.
 νῦν δὲ φίλως χ' ὀρώοιτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῶι."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 "Ἄτρεϊδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων ; 350
 πῶς δὴ φῆις πολέμοιο μεθίμεν, ὅππότη' Ἀχαιοὶ
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγέλομεν ὄξυν Ἄρηα ;
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήληι,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις." 355

344. ἐφοπλίζωμεν AH (supr. σι) : ἐφοπλίζουσαι P : ἐφοπλίζουσαι Ω. 345
 ἔδμεναι : ἔμμεναι L. 347. καὶ εἰ : ἐάν G. 349. ὅφρ' : αὖ J. 351.
 μεσείμεν A (supr. i over σι, T.W.A.) NT. 353. ἦν : ἦν κ' AT Pap. γ. ||
 μεμήλει NQ Vr. a : μεμύλοι Vr. b. 354. τηλεμάχου CGRT Lips. 355.
 τρώων σ' Lips. || ἀνεμῶνια J.

part' construction. The only possible explanation is, 'you hear me about a banquet' (or rather 'you listen to the banquet from me'), which is without analogy, and only gives the required sense by violence. Moreover καὶ is meaningless. This, however, is the explanation of Ar., *πρῶτοί μου ἀκούετε περὶ δαιτός*. It may be added that 'to hear from a person,' in the sense of receiving a message, is a modern but not a Greek idiom. ἀκούεσθαι, in the two other passages of Homer where it occurs (i. 7, v. 9), means 'to listen to,' as we might suppose from its form, which suggests a frequentative sense. The only remedy seems to lie in Nauck's trenchant conjecture καλέοντος for καὶ δαιτός, *you are the first to listen to me when I am calling to a banquet*, but when I call to war you have no ears. A minor difficulty is that Menestheus, who even in this scene is a κωφὸν πρόσωπον, never appears among the γέροντες (see on B 53; and for feasts given to them, Δ 259 and B 404 sqq.).

345. φίλα, sc. ἐστὶ, cf. B 796. This line and the next ἐν τοῖς ὑπομήμασιν (notes of Ar.) οὐκ ἀθετοῦνται, ἀπαιτιῶνται δὲ αὐτοὺς οἱ ἡμέτεροι (i.e. modern taste) ὡς ἀπρεπῶς . . . ἀπειδίζοντος τοῦ Ἀγαμέμνονος Schol. A; and see Cobet's commentary, *M. C.* 231. If they were omitted, the point of the passage, the contrast of φίλα . . . φίλως, would be lost.

351. The punctuation given is mentioned by Nikanor, who prefers an alternative in which the note of interrogation is put after μεθίμεν, and a comma after Ἄρηα. μεσείμεν refers to Odysseus and Menestheus in particular, while in ἐγέλομεν Odysseus speaks as one of the army at large, meaning 'every case in which we fight' (aor. subj.). If ἐγέλομεν referred to a future event, κε would be required (Monro). Moreover, it is unusual in Homer to begin an entirely fresh sentence of several lines in the middle of a line (§ 217 is the only case quoted); and the asyndeton before 353, repeated in I 359, is less harsh than before ὅππότε.

353. ἦν is of course a late (Attic) form which has supplanted εἰ κε (see on I 359). The variant ἦν κ' is a relic of the older reading.

354. For the phrase 'father of Telemachos' see on B 260. Here it is clearly impossible to give any appropriate reason for the introduction of Telemachos except as a title of honour. Aristonikos mentions that Ar. noticed this 'foreshadowing of the *Odyssey*' as a sign that it was by the author of the *Iliad*.

355. If ἀνεμῶλια is der. from ἀνεμος, it has entirely lost the primitive sense, as in phrases like τόξον ἀνεμῶλιον Φ 474; cf. E 216, and the use of ἀνεμαῖος, Plato *Theaet.* 151 E, 161 A.

τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γινῶ χωμένοιο· πάλιν δ' ὃ γε λάζετο μῦθον·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἤπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὅπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμόνια θείεν.”
 ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365
 ἐσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
 παρ δέ οἱ ἐστήκει Σθένελος Καπανηῖος υἱός.
 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
 οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δῆιοισι μάχεσθαι.

357. μύθοι Vr. a. 359. οὔτε (ca): οὔτι M (οὔτε Harl. a): οὔδε Vr. a. |
 οὔτε (κελεύω): οὔτι N: οὔδε L. 361. δῆνεα: μῆδεα H. 363. μετα-
 μώνια AGJN Eton. (T³U¹): μεταμῶνα Lips.¹: μεταμῶλιν Q Lips.²: μεταμῶλια
 Ω. 365. ὑπέρθυμον J. 366. ο' om. G. || κολλητοῖσι Vr. b: κολλοτοῖσι Lips.¹
 367. ἐστήκει Ar. AGHJRT: εἰστήκει Ω. 368. καὶ μὲν τὸν MQSU Pap. γ.
 369 om. Δ¹. || προσεύδα Pap. γ. 371. ὀπιπτεύεις ACDNTU Lips.¹: ὀπείπνευς
 Pap. γ: ὀπιπτεύεις Ω. 372. γ': δ' Q. || πτωσκαζέμεν GLM (πτωσκ- Harl. a)

357. γινῶ with gen., as φ 36, ψ 109. This is common in the participle of οἶδα in the sense 'to be skilled in,' e.g. μάχης, ἀλκῆς, etc., but rare in the finite verb. Ψ 452 is possibly another case. See H. G. § 151 d. πάλιν λάζετο, just our idiom 'took back his words.' Cf. πάλιν ἔρπει = *contradict*, I 56. The phrase recurs ν 254 in a slightly different sense (took back what he was about to say).

361. ἤπια δῆνεα οἶδε, i.e. is well disposed towards me, as II 73 εἰ μοι κρείων Ἀγαμέμνων ἤπια εἶδελθ'. Cf. note on E 326. δῆνεα, *thoughts*, apparently from δαῖναι.

362. ἄρεσσόμεθα, *atone for*; but where an object is expressed it is elsewhere always a person, *conciliate*. Cf. the act. ἀψάρεσαι I 120, T 138.

363. μεταμῶνια occurs elsewhere only in *Od.* (β 98, etc.). Both der. and form are quite uncertain; the majority of

mss. are in favour of μεταμῶλια, perhaps influenced by the similar sense of ἀνέμῶλια above. Compare also the *Odyssean* ἀποφῶλια, which is equally obscure.

366. ἵπποισι here as often = *chariot*, and goes with ἄρμασι by hendiadys. 419 shews that Diomedes is standing *in* the car, not merely amid the horses and chariots.

371. πολέμοιο γεφύρας: this phrase recurs Θ 378, 553, A 160, T 427. From E 88-9 and O 357 (cf. Φ 245) it appears that γέφυρα implies a dam or causeway rather than what we should call a bridge. It is explained by the schol. τὰς διόδους τῶν φαλάγγων, the lines of open ground between the moving masses of men, who are perhaps likened to flowing water. It is especially used of the space between the hostile armies. ὀπιπτεύς, *cycst*, in a contemptuous sense, implying hesitation to advance.

ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξείνος ἄμ' ἀντιθέωι Πολυνείκει, λαὸν ἀγείρων.
 οἳ δὲ τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτούς ἐπικούρους· 380
 οἳ δ' ἔβελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον·
 ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.
 οἳ δ' ἐπεὶ οὖν ὤιχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖν,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλήϊης.
 ἔνθ' οὐδὲ ξεινός περ ἐὼν ἱππηλάτα Τυδεὺς
 τάρβει, μῦθος ἐὼν πολέσιν μετὰ Καδμείοισιν,

376. μυκῆνης Q. 377. ξείνος: γρ. καὶ κείνος A. || ἀγείρων: ἀγείρας Q, and ap. Did. 378. οἳ δὲ AJ (γρ. ῥα) OPTU Pap. γ: οἳ ῥα Ω. 379. μάλα: μάλας J (γρ. καὶ ῥα μάλα). 380. ἐκέλευον Q. 381. παραίσια N (and Hesych.). 382. ἰδὲ: ἰδὲ DJSU. || πρὸ: πρὸς L. 383. ἀσσωπὸν ε' Bar. || ἵκανον U. 384. ἔνε': ἐν θ' P. || τυδῇ: τυδεῖ C²DGJ (supr. A) L (supr. A) P¹ (†) (S supr.) Cant. Vr. a c: τυδεῖ, δὴ σταλαν (sic) Q. 386. κατὰ: ἀνὰ Q. 388. καδμείων N.

374. ὥς: so Ameis, for vulg. ὥς with comma after μάχεσθαι. The regular use in Homer of ὥς ἔφη, etc., is to refer back to a completed expression of opinion; there is no other case of ὥς ἔφη = as he said. πονεύμενον, in special sense of fighting, as πόνος, 456, B 420 and often, of the toil of battle.

378. ἐστρατόωντο (also Γ 187), were on a campaign, either for ἐστρατόωντο or ἐστρατόωντο. στρατεύεσθαι is found in Aisch. Ag. 132, στρατεύεσθαι does not occur anywhere else in Greek. For the form -όωντο from an o-verb we may compare N 675 θηῖοντο, δ 226 θηῖοιεν, ι 108 ἀρώσιν, which all follow the analogy of stems in α-. But they are of course false representations of the old uncontracted verbs. See H. G. §§ 55, 56 (3).

380. οἳ, Thyestes and the people of Mykenai. ἐκέλευον, Tydeus and Polyneikes.

381. ἔτρεψε, changed their minds. παραίσια only here, ἐξαισιος is more common.

382. πρὸ is here an adv., and ὁδοῦ a local genitive, lit. 'forward on the

way.' Cf. on πρὸ φόβοιο P 667, and for the hiatus after πρὸ K 224. For λεχεποῖν cf. B 697.

384. ἐπὶ: so mss. and Ar., thus connecting it with the verb, and making ἀγγελίην a masc. in apposition with Τυδῇ, see note on Γ 206. Or we may take ἀγγελίην as fem., an internal acc. with ἐπιστείλαν, like ἐξεῖλην ἐλθεῖν. Others read ἐπι, and understand ἐπ' ἀγγελίην = 'for an embassy.' Nauck reads Τυδῇ ἐστείλαν, omitting ἐπὶ, as the contracted Τυδῇ is a late form. Another emendation is ἐπὶ Τυδεῖ τεῖλαν (Brandreth), charged T. with a mission (ἐπιτέλλειν). The following story is repeated in E 802-8, where the phrase used is ἤλυθε νόσφιν Ἀχαιῶν ἀγγελος ἐς Θήβας. It is no doubt adapted from Epic poems of the Theban war.

387. ξείνος must here mean 'a stranger,' i.e. virtually under the circumstances an enemy, whereas in 377 it means a friend. But the word never acquired in Greek the connotation of the Latin *hostis*, and in ordinary cases to be a ξείνος in any sense was a reason for expecting friendly treatment, not treachery.

ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἀψ' ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δῶω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν, 395
 υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Λυκοφόντης.
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἐπεφν', ἔνα δ' οἶον ἔει οἰκόνδε νέεσθαι.
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἦν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἰο χέρεα μάχη· ἀγορῇ δέ τ' ἀμείνων." 400
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλμένοιο·
 "Ἀτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπεῖν.

390. οἱ: τοι Q. || ἐπιρροθος Q. 392. ἀψ' ἀναερχομένῳ(i) CDGMPQRS
 Harl. a, Lips. Vr. b c A, Mose 1 3, Ven. B. || λόχον: δόλον Q: λέχος N (supr.
 o over e). || εἶσαν: ἦσαν D. 395. πολυφόντης Δ (γρ. λυκοφόντης): λυκο-
 φάντης G. 396. ἐφῆκε: ἐνεῖκε C. 398. ἄρα προέηκε: ἀναπροέηκε Par.
 γ. || προέειπε U. 400. χέρμ(i)α C²G²HJMN²R Lips.¹ Vr. A: χέρια Vr. a (supr.
 η). || ἀμείνων Ar. A¹: ἀμείνω Par. γ: ἀμείνω A^m (T.W.A.) Ω.

390. ἐπίρροθος, lit. *coming with shouts* (to the rescue), is found only here and Ψ 770 in H., and acc. to van L. is a mistake due to non-recognition of the fact that -οι of pronouns can be elided. He reads τοίη f'(oi) ἐπιρροθος here, and so μ'(oi) in Ψ. ἐπίρροθος is, however, as old as Hes. (*Op.* 560) and Aisch. *Sept.* 368, and can therefore hardly be doubted. The difficulty is rather with ἐπιρροθος, for which see E 808. In Soph. *Ant.* 413 ἐπίρροθος is used in a completely different sense (*abusive*).

392. For ἀψ' ἀναερχομένῳ most edd. write ἀψ' ἀρ' (Bentl.), αὐτῷ (Brandreth), or ἀψ' οἱ (Barnes) ἀνερχ., the first on the analogy of the similar line, Z 187; but ἄρα has no sense here. For the hiatus cf. I 167 ἐπιφύγομαι, i 122 κατασχεταί, N 262 ἀποαίνωμαι, P 381 ἐπισοσσομένην. πυκινόν, lit. *dense*, i.e. consisting of a large number, as in πυκινὰ φάλαγγες, etc. This sense does not suit λ 525, but that line is interpolated. εἶσαν ἄγοντες, *took and set*, ἀγ. being pleonastic. εἶσαν, from ἴζω, A 311.

394. The three names, Αἰμονίδης, Αὐτόφρονος, Λυκοφόντης, are evidently meant to have a murderous ring (Fäsi). Μαίων is a traditional name, not one invented for the purpose; according to Statius he was an augur and priest of Apollo, which would explain θεῶν τεράεσσι (398). Paus. (ix. 18. 2) says that according to local tradition at Thebes it was he who buried Tydeus.

399. For τόν, here used in a possessive sense, read ὃν. See App. A.

400. χέρεα: on this word see A 80. The best mss. follow Ar. in writing χέρεα and χέρειος, but χέρης, χέρμη. ἀμείνων, sc. ἐστί, so A with Ar.; ἀμείνω cel. The reading of Ar. seems best, for δέ τε frequently introduces a clause added paratactically, with a construction of its own. Σ 106 is exactly parallel, ἐν πολέμῳ, ἀγορῇ δέ τ' ἀμεινονές εἰσι καὶ ἄλλοι. It must, however, be admitted that the omission of both subject and verb here is harsh. Compare Eur. *Suppl.* 902 (ὁ Τυδεὺς) οὐκ ἐν λόγοις ἦν λαμπρὸς, ἀλλ' ἐν ἀσπίδι.

404. σάφα, if taken with εἰπεῖν, must

ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζητὸς ἀρωγῇ·
 κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίη ἔνθεο τιμῇ." 410
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 " τέττα, σιωπῇ ἦσο, ἐμῶι δ' ἐπιπείθεο μῦθωι.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐκνήμιδας Ἀχαιοῖς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηιώσωσιν ἔλωσί τε Ἴλιον ἱρήν,

407-9 *δόθ.* Ar. 408. ἀνωγῆ P. 409. σφετέρησιν ἀτασθαλίησιν ὄλοντο G.
 412. σιωπῇ: σιγῇ N. 413. νεμεσῶ δοτικῶς A^m (T.W.A.). 415. μὲν om.
 M. || γὰρ om. CGT Lips. || αἶ κεν NS: εἰ μὲν G. 416. δηιώσωσιν M:
 δηιώσασιν Harl. a: δηι(ώ)σουςιν D Vr. A. || ἔλωσι δὲ P.

mean *truly* (ψεῦδε' being then ψεύδεο), but this is not the usual Homeric sense. The word is always used with verbs of *knowing*, except three times in *Od.* with *εἰπῶν*, always in the sense 'giving a clear, certain report about Odysseus.' The two senses are, however, nearly allied (cf. Soph. *El.* 1223 *ἐκμαθ' εἰ σαφῇ λέγω*, *Trach.* 387 *ὥς τάχ' ἂν σαφῇ λέξειεν*, Eur. *Med.* 72 *μῦθος εἰ σαφῆς ὅδε*, etc.), and it is better to translate *truly* here than with *Fäsi* to do violence to the order by joining *μὴ ψευδέα εἰπῶν*, *ἐπιστάμενος σάφα* (that they are so). This expression is another case, apparently, of Attic use.

406. καί is expressed by the emphasis in 'we *did* take', i.e. we did not merely besiege. This is the only mention in H. of the war of the Epigoni; that of the 'Seven' is rarely alluded to.

407. ἀντιρόν, dual, as he is thinking only of Diomedes and himself. ἄρσων is taken by the Schol. as comparative, viz. τοῖς ἐν Τροίῃ; for the sake of the antithesis it should rather mean 'a stronger wall than our fathers found,' as though Thebes had been strengthened in the interval. Cf. O 736, 'a stronger wall' than that which is now being taken. There is no Homeric instance of ἄρειος for the regular Ἀρήϊος, and in any case that would weaken the point of the line. Ar. obelized 407-9 on the ground that if the fathers were defeated by their

own madness and the sons conquered only by obeying the gods, there is no ground for concluding that the sons are better warriors than the fathers were. It is an obvious reply that the best warrior is the one who takes every step to ensure victory, and that the first step is to win divine support.

409. The ἀτασθαλίαι may be illustrated from Aisch. *Sept.* 427 sqq., where it is said of Kapaneus—

θεοῦ τε γὰρ θέλοντος ἐκέρπειν πόλιν
 καὶ μὴ θέλοντός φησιν, κτλ.

410. Observe the very rare use of *μῦθ* with aor. imper.; so Σ 134 *μὴ πω καταδύσσο*, ω 248 *μὴ . . ἐνθεο*. Schol. A quotes Aristoph. *Thesm.* 870 *μὴ ψεύσον*, ὦ Ζεῦ. See on this H. G. § 328.

412. τέττα: a *δπ.* *λεγ.* which divided the opinions of the ancient critics, some taking it as a *προσφώνησις φιλεταιρική*, others as an *ἐπίρρημα σχετλιαστικόν*. It is probably like *ἄττα* (I 607, q.v.), a term of affection, perhaps borrowed from the language of infancy (for *ττ'* *ἄττα*, where *ττ'* = *τετ'*, *thine*, as in French *amie = tua amia*). 'A friendly or respectful address of youths to their elders,' L. and S.; but there is no ground for supposing Sthenelos to be older than Diomedes. ἥκο, simply *continue*, as often. The hiatus after *σιωπῇ* is unusual, but there is no obvious emendation (*τέτλαθι*, *σιγῇ θ'* ἦσο Bentley).

τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηιωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
 ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κύμα θαλάσσης
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ἵπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλη βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλὸς ἄχυν·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν, 430
 συγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

418. ἄγε: ἄρα Pap. γ. 420. ἀμφὶ στήθεσιν Q. 424. μὲν τε APV Vr. a: μέν τοι M: μέν τὰ Ω. 426. ἰὸν Ar. (J *supr.*): ἐὼν Ω. 427. ἐπασσύτερον GJ (*supr.* αἱ): ἐπ' ἀσσύτεροι N. || ΚΙΝΥΝΤΟ: ὄρνυντο O Pap. γ. 428. πόλεμόν δ' ἐκέλευεν οἷαν H. || κέλευε N. 429. Ἰσαν: ἔσαν T Harl. b (γρ. Ἰσαν): ἦσαν D¹. 431. δεδιότες HQ: θαδιότας Pap. γ. 433. πολυπάμονος ARU (*supr.* μ), δι' ἐνός μ γρ. Harl. a: πολυπάμμονος Ω.

421. ὑπὸ: explained by Am. and La R. of fear seizing the *knees*, as Γ 34 ὑπὸ δὲ τρόμος ἔλλαβε γυῖα. But it is better to translate, with Fäsi, *thereat*, as though = under the influence of the noise. This is common in composition, e.g. ὑποτρέω, to tremble at a thing; so ὑπαὶ δέ τε κόμπος ὀδόντων γίνεταί Δ 417. ταλασίφρονά: cf. Φόβος. . . ὅς τ' ἐφόβησε ταλασίφρονά περ πολεμιστήν N 300; and, for the introduction of a supposed spectator, Δ 539, etc.

422. κύμα is used collectively, as is shewn by ἐπασσύτερον. Cf. κύμα . . . τὰ τ' ἐρέγγεται ε 438. The point of comparison is given by ἐπασσύτερον, see 427. Here the der. from ἐπ-αν-σύν, *hastening up in succession* (see on A 383), is particularly suitable.

424. μέν τε: vulg. μὲν τὰ. πρῶτα and τὰ πρῶτα seem to be used indiscriminately (cf. 442 below), but the former is commoner, and the use of τε in similes is habitual, v. H. G. p. 302.

426. ἰὸν: so Ar.; the vulg. ἐὼν is far

less vigorous and picturesque, as it leaves out of sight the movement of the wave.

428. νωλεμέως, *without cease*, a word of unknown origin.

433. For the pointed contrast between the silence of the Greeks and the clamour of the Trojans cf. Γ 1-9. Τρῶες is not followed by any verb, the sentence being interrupted by the simile, and taken up in an altered form in 436. We have a similar case in ν 81-4 ἢ δ', ὥς τ' . . . ὥς ἄρα τῆς. πολυπάμονος, from *πά-ομαι *acquire* (πέπαιμαι, ἐπασάμην, etc.). The verb occurs in Pindar, Attic and Ionic poetry, and Xen., but not in H. Πολυπημονιῆς (ω 305) is evidently a derivative (W.-M. H. U. p. 70); for the η compare the Attic παμπησία, though α is otherwise kept throughout the verbal forms in all dialects. The alternative πολυπάμμων is defended by Hinrichs as Aeolic, for -πατ-μμων (cf. πόντ-νια), but there is no support for this (see, however, G. Meyer *Gr.* § 65).

μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν
 ἀζηχὲς μεμακυῖαι, ἀκούουσai ὅπα ἄρνῶν, 435
 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοὶ δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῶι ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσωι
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἔνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν
 χαλκοεσθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὁρώρει.
 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 ῥέοντες

434. ἐστήκασιν A (T.W.A.) JNS Vr. b, Pap. γ, and γρ. O. 435. μεμακυῖαι
 Q: μεμαυῖαι Pap. γ'. 438. γλῶσσα μέμικτο P Vr. b. 441 om. T'; inserted
 by Rhosos in margin. 442. ἥ τ': ἥδ' J. 443. κάρην G. 444. μέσ(σ)ωι
 DQ. 445. ἀνδρός Q (supr. ὦν). 446. ἵκοντο: ἵκανον O. 448. αὐτὰρ
 DPR. 449. ἀλλήλησι G: ἀλλήλοισι CDJNQ Vr. a b. || ὀρυμαγδός CDGHJM
 (not Harl. a) PRU. || ὀρώρει Vr. b e corr. 450. ἔνε' αἵμα GL: ἔνε' αἷμ' DNP.
 451. τε om. HQR: γε M. 452. ῥέοντες CJ.

435. ἀζηχὲς, *incessant*, from ἀ-δια-
 σελ-ής, ἀσα(σ)ελής (acc. to Schulze *Q. E.*
 p. 471), the negative of διαχῆς, *separate*,
 and so equivalent to συνεχῆς (so Eust.).
 Cf. διέσχον of intervals of time in Soph.
O. T. 717.

437. Cf. B 804. For ἴα see note on
 Z 422.

438. πολὺκλητοὶ (cf. Ar.'s reading in
 A 564, πολυγερῆες), *called together from*
many parts. See note on E 491.

440. The three half-personified spirits
 of battle must not be regarded as siding
 with either party, but as arousing alike
 τοὺς μὲν and τοὺς δέ. Cf. A 73, N 299,
 O 119, Σ 535, in none of which are they
 actual persons in the war.

441. The gen. Ἄρεος for Ἀρης recurs
 only in T 47, θ 267 (late passages), and
 the line, which T omits, might be sus-
 pected, were not the whole passage, with

its personifications, unlike the old Epic
 manner, and consistently late.

442. Cf. 424, and the well-known
 imitation of the lines by Virg. *Aen.* iv.
 173 sqq., especially *Ingrediturque solo*
et caput inter nubila condit.

443. Notice the aor. ἐστήρικε and pres.
 βαίνει side by side, of momentary and
 continuous action as usual.

444. For ὁμοῖον see 315.

448. διωφαλόεσσαι: see on A 34. The
 ἀσπίδες are merely a repetition of μνοῖς
 above.

449. ἐπληντο, *met*, the only pres. in
 use being πλινθαι and πελάζω (trans.);
 πελάαν *Hygm. Hom.* vi. 44 is in a corrupt
 passage. The perf. πεπλημένος is found
 in μ 108.

450. Observe the chiasmus οἰμωγῇ . .
 εὐχολῇ . . ὀλλύντων . . ὀλλυμένων.

452. ὄρεσφι: locative, with κατὰ as
 with πρό, Γ 3.

ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δούπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὁστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων λελημένος ὄφρα τάχιστα 465

453. *μισγάγκειαν* DGJNPQRT¹. || ὄβριμον [ADS]T: *δυβριμον* Ω. 455. *ὥς* δ' ὅτε Pap. γ¹: τῶν δ' ὅτε Pap. γ². || τηλόει P Par. b d h (Harl. b interlined): γρ. τηλόες . . . ἀμεινον δὲ τὸ τηλόει Schol. PT (Ar.? see Ludw.). || δοῖνος Pap. γ. 456. πόνος Ar. OP: φόβος Ω. 458. θαλασσιάδην S. 461 *om.* Pap. γ. || δέ: δὴ M. 463. ἔλαβε: εἶλε S. || ἐλαφήνωρ P. 465. τάχιστος J.

453. *μισγάγκειαν*, *watersmeet*, place where two valleys (*ἀγκαί*) join their streams (*ἀρ. λεγ.*). Hentze remarks that the picture would be clearer if 454 stood before 453. ὄβριμον: apparently from *βρι-* of *βρί-θ-ω*, *βριαρός*, *βριήπνος* (N 521), *βαρύς*, etc.; see *βρί* in L. and S. Others refer it to *ὄβρις*. In any case the first μ of the constantly recurring variant *δυβριμος* seems to have no justification. The unusual preponderance of mss. in its favour here is due to the idea that in this passage it means *rain-water* (*δωβριος*). Cf. Γ 357.

454. *κρουνῶν ἐκ μεγάλων* seems simply to denote the great body of water 'fed from mighty springs.' The *χαράδρη* will be the ravine leading down to the *μισγάγκειαν*. The simile is imitated in Virg. *Aen.* ii. 307, xii. 523.

455. τηλόει: the use of the *terminus ad quem* instead of *a quo* is frequent in cases like this; the reaching to a distance is regarded as a property of the power of hearing, not of the sound, Π 515 *δύνασαι δὲ σὺ πάντοσ' ἀκούειν*, cf. Α 21 *πεύθετο γὰρ Κύπρονδε μέγα κλέος*. Of course the converse is common too, I 572 *ἔκλυεν ἐξ Ἐρέβεσφιν*, Α 603 *κλισίηθεν ἀκούσας*.

456. πόνος, Ar. for φόβος of mss., because he held that φόβος in H. always

means *flight* not *fear*, and in the present case flight has not yet begun on either side. So *Lehrs Ar.* p. 76.

457. Antilochos the son of Nestor has not before been mentioned. ἔλεν, in pregnant sense, as very often in *Il.*, *slew*; see note on Α 328. *κορυστὴν*, *in full armour*, on the analogy of *θωρηκτής*, *ἀσπιστής*, *αἰχμητής* (on this formation see *H. G.* § 116. 2). In the compound *ἵπποκορυστής*, however, the termination *-της* seems to have the usual transitive force, 'arrayer of chariots,' and Paley suggests that the simple form may here mean 'an officer, one who marshals, κορύσσει, his troops.'

459-61 = Z 9-11. *πῆξε*, *he plunged the spear—the active πῆγνυμι is not intrans. in H. except in the perf. πέπηγε*. For *φάλος* see App. B.

462. *ὦς ὅτε* without a finite verb see B 394. 464 = B 541.

465. ὄφρα is perhaps to be taken with *λελημένος*, compare E 690 *λελημένος ὄφρα τάχιστα ὥσαι* 'Argelous, τ 367 *ἀρώμενος εἰς Ἴκαιο*: see also Z 361, II 653. In the second case, however, as well as in the present passage, it is possible to make *λελημένος* = *eagerly* (as M 106, II 552 *βάν ῥ' ἰθὺς Δαναῶν λελημένοι*), ὄφρα going with the principal verb. Compare also note on Α 133, and *H. G.* § 307.

τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη·
νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτῃσε ξυστῶι χαλκήρεϊ, λύσε δὲ γυῖα.
ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῶι δ' ἔργον ἐτύχθη 470
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἥϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
Ἰδῆθεν κατιούσα παρ' ὄχθησιν Σιμόεντος 475
γεῖνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·
τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν 480
δεξιόν, ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν· ὁ δ' ἐν κούνησι χαμαὶ πέσεν αἰγιερός ὥς,
ἦ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει

467. γάρ ῥ' [AHMS] Harl. a. || ἐρύοντα: ἔλκοντα D. 468. τά οἱ: τέ οἱ P. 469. ξυστῶι: χαλκῶι Cant. 471. ἀχαιῶν: δαναῶν P. 472. ἀλλήλους Pap. γ. || ἐπόρουσαν Pap. γ'. || ἐδνοπάλιζε(ν) Vr. a, Apoll. Lex. Zonar. Lex. 473. ἐπε: ἐν δ' R. 475. ὄχθαισι GQ. 476. ἔσπετο J. 478. θρέπτρα Ar. Ω: ὀρέπτα Zen. JOPQRSU Par. b d f¹ k, Vr. b c, Mosc. 3. 482. ἔλυσεν T. 483. εἰαμενῇ L (supr. A) R. || πεφύκει conj. G. Hermann: πεφύκε U: πεφύκει U.

466. For μίνυνθα as predicate cf. A 416.

467. γάρ: vulg. γάρ ῥ', which is at best a clumsy compound (though it is found a few times) and not required by either sense or metre; for ἐρύοντα originally began with F, and the caesura alone in this part of the line would suffice to lengthen the short syllable. The particle has similarly invaded nearly all mss. in B 342.

468. πλευρά: neut. only here, and probably Δ 437, elsewhere πλευρά. Cf. Δ 122 νεῖρα by νευρή (bowstring), παρῆιον by παρεία. παρ' ἀσπίδος, were exposed beside his shield.

470. αὐτῶι, the body, as opposed to the departed θυμός: see on A 4. The neglect of the F of ἔργον is rare (about 18 cases out of 250, Knös *de dig.* p. 96, 10 of which can be easily corrected).

472. ἐδνοπάλιζεν, shake, an obscure word recurring only ξ 512 τὰ σὰ ῥάκεα δνοπαλίζει, apparently 'thou shalt

flutter, flaunt thy rags,' al. 'shalt clothe thee.' Neither interpretation throws much light on the present passage. No convincing derivation has been suggested.

474. With Σιμοείσιος cf. Σάτιος, a contracted form for Σατριοείσιος Z 443, and Σκαμάνδριος Z 402, all proper names of Trojans derived from rivers.

478. Cf. P 302. ὀρέπτα, recompense for rearing him; compare the πλόκαμος Ἰνάχωι θρεπτήριος of Aisch. Cho. 6.

479. For ὑπ' Αἴαντος δουρὶ see Γ 436.

480. πρῶτον, here local, in the forefront.

483. εἰαμενῇ, lowland, apparently from root ἦς, to sit, for ἦσαμένη, cf. ἡμένωι ἐν χώρῳ Theok. xiii. 40. (Curt. Et. no. 568.) It will then be a false transcription of HEAMENEI = ἡαμένη. πεφύκει is Hermann's conjecture for πεφύκει of all mss.; the pluperf. is entirely out of place in a simile, and of course the authority of mss. as between

λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνί σιδήρωι 485
 ἐξέταμ', ὅφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἡ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας·
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφὸς αἰολοθώραξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὅξεί δουρί· 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεύκον Ὀδυσσεὸς ἐσθλὸν ἔταῖρον
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῶι, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῶι, 495
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῶι
 ἄμφι ἔ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,

484. αὐτὰρ M. || ἀκρότατοι Q. || πεφύκασι G. 486. ὅφρ' DGP. || κάμψα Q.
 487. ποταμοῖο παρὰ G. 489. τοῦ: τὸν Vg. a. 490. δουρί: χαλκῶι D. ||
 ἀκόντισε δουρὶ φαεινῶ Q (so ἐν ἄλλωι A). 491. ἄμαρθ' J. || ὀδυσεὺς DJMQ.
 493. αὐτὸν N. || ἔκπεσε: ἔκφυγε Par. c (supr. ἔκπεσε) g, γρ. O and κατὰ τινα τῶν
 ἀντιγράφων Eust.

ει and η(ι) is nil. La R. quotes a number of instances where the perf. subj. has been thus corrupted into the plup., A 477, II 633, P 435, α 316, σ 133, χ 469. πεφύκει could be defended only as a secondary pres. from *πεφύκω, cf. ἀνωγα—ἀνώγει, etc., H. G. § 27. ἔλαος: cf. p 208 αἰγέλων ὕδατοσρεφών.

484. Mure quotes 'the practice, still common in Southern Europe, of trimming up the stem of the poplar to within a few feet of the top, which, left untouched, preserves the appearance of a bushy tuft,' so that the comparison is between this tuft and the warrior's plume.

485. The use of so soft and weak a wood as poplar for the felloe of a wheel is certainly curious. The wood is suited to the purpose, however, by its flexibility and elasticity. Ameiss suggests that the bronze tire (ἐπισσωτρὸν) would supply the requisite hardness. Probably the Homeric carpenter had not learned to bend tough wood by the aid of steam, and was therefore driven to the use of the weaker kinds for purposes such as the present.

487. μὲν τε in place of the usual δέ τε, to add the final touch to a simile, is very rare. Cf., however, E 556.

488. Ἀνθεμίδης, from the short form of Ἀνθεμίον (473), like Δευκαλίδης from Δευκαλίον.

489. αἰολοθώραξ, with flashing armour, does not imply a breastplate. It refers perhaps rather to the quick movement of the wearer (cf. πόδας αἰώλος) than to the brightness of the armour itself.

491. Ὀδυσεὺς for Ὀδυσσεὺς is found only here, with Ὀδυσεὺς ω 398, Ὀδυσεῖα p 301. Cf. on 441.

492. βεβλήκα: the plpf. is an intensive imperf., made his hit (H. G. § 28). But, as Delbrück remarks (Grundr. iv. 227), in use the word gives the impression rather of an aor., while ἐπέπληγον is used as imperf. It has been in fact suggested by Brugmann that the plpf. forms in -εα were originally aorists (ibid.). ἑτέρωκε, to the other side, from Antiphos' point of view.

497. κεκάδοντο (here and O 574) is referred to χάζομαι, gave way, the gen. ἀνδρὸς being ablative. The act. κεκάδων (A 334), κεκάδησκει (φ 153) in the sense separate from are the same word, but it is not clear why the χ has become κ. Perhaps the real forms are κεχάδοντο, etc.

ἀλλ' υἷὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων· 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἣ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,
 ἵθυσαν δὲ πολὺ προτέρω. νεμέσῃσεν δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλυτ' αὔσας·
 “ὄρυσθ', ἵπποδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἡνκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμάλγέα πέσσει.”
 ὥς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὤρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·

499. πριάμοιο Q. || δημοκόωντα J. 500. ἦλθε: ἦκε Q. 501 om. Ot. ||
 τὸν ῥ': τὸν δ' Om. 502. κόρσῃ H. || ἐτάριοιο U. 504. αὐτῷ: ὤμω M.
 506. μέγα AG: μέγ' Ω. || εἶαχον Pap. γ. || ἐρύσαντο J: ἐρρύσαντο O Vr. c,
 Ven. B, Mosc. 13. 508. κέκλυτ' J. 509. ἴκετε J. 510. ἀργείων O
 supr.: ἀργείους Pap. γ. || χρῶς οὐδὲ Pap. γ. 512. μὴν GQ. 513. νευσι
 Pap. γ. 514. πόλιος Q. 516. μεσείντα N: μεσείντες M. 517. ἀμαρι-
 γείδην Q (supr. κ over second γ). || μοῖρα πέδησε Ar.: μοῖρα ἐπέδησε P.

500. Ἰππων: apparently Priam kept a stud-farm at Abydos; compare O 548 with note. His horses were of the famous breed of Tros, for which see E 265-72, T 221-30. It would be simpler to understand 'beside his chariot,' like παρ' ἀσπίδος above (468; so Monro); but the order of the words is against this. In the Catalogue (B 836) Abydos is given to Asios, not to Priam.

508. Πέρραμος, the citadel of Troy, where was the temple of Apollo, E 446; afterwards called τὸ Πέρραμον (cf. Ἴλιον by Homer's Ἴλιος) or τὰ Πέρραμα. The tragedians use it in its primitive sense as a common name, 'citadel'; it is doubtless conn. with πύργος, Germ. Burg.

515. τριτογένεια, also Θ 39, X 183, γ 378; derived by the Greeks from a river Triton, variously located in Boiotia or Thessaly, or from the lake Tritonis in

Libya. All these words are possibly connected with a stem *τριτο-*, meaning *water*, which appears in *τρίτων*, *Ἀμφιτρίτη*, Skt. *trita* (Fick). Ameis suggests that this may contain an allusion to the myth that all the gods were children of Okeanos and Tethys (Ξ 201); Athene has no special connexion with water. Another derivation (Eustath.) from an alleged *τριτώ* = *head* (i.e. born from the head of Zeus) lacks all trustworthy confirmation. The original significance of the epithet is not now to be discovered. See note on ἀπρυτώνη, B 157.

516. μεσείντας, violating the *F* of *ἴδοιτο*, is apparently wrongly adapted from μεθιέντα in N 229. We can of course read the sing. here with one ms., but it is not Homeric to apply the participle to the ὄμιλος at large. See note on 232.

517. ἐπέδησε, i.e. prevented his

χειρὶ μὲν γὰρ ἔλκτο παρὰ σφυρὸν ὀκρίοντι
 ἀνὴρ δὲ δεξιτερὴν· Ζῆλε δὲ Θρηκεῶν ἀγὸς ἀνδρῶν,
 Πειρώς Ἰμβρασιδῆς, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
 ἄμω γερῷ δὲ τέροντε καὶ ὄστέα λᾶας ἀναιδῆς
 ἔχρ' ἀπὸ λουήσας· ὁ δ' ὑπτιος ἐν κονίησι
 αὐττευσεν· ἄμω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων· ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πειρώς, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 γέντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε.
 τὸν δὲ θῆας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στερνὸν ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
 ἰχθυόων δὲ οἱ ἦλθε θῆας, ἐκ δ' ὄβριμον ἔγχος
 ἐπὶ στήθεσσι στέρνου, ἐρύσσατο δὲ ξίφος ὀξύ· 530
 τοῖς ὅ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίσθησαν γὰρ ἐταῖροι
 θυμῶν ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔμεγαν περ εὐντα καὶ ἰφθιμον καὶ ἀγανὸν
 ὄσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535

- αὐτ. ἀμω γερῷ GMOPRS Pap. γ. 520. πείρωσ: ἤρωσ Strabo. || δε ρ
 ἀλλοίωσεν Q. 522 ἀπὸ λουήσας CP Vr. a: ἀπὸ λουήσας L: ἀπὸ λουήσας
 ἀμω γερῷ Pap. γ. 523 περ: μιν GNS. 527. ἀπεσσύμενον GMOTU
 ἀμω γερῷ a b, Par. b c d, Mosc. 3: ἀπεσσύμενον α: ἀπεσσύμενον or ἀπεσσύ-
 μενον L. 528. ὑπὲρ: ὑπὲρ M (ὑπὲρ Harl. a). || πλεῖστοι Phot. Lex
 αὐτ. ἀμω γερῷ (GHJMOPQ. 531. αἶνυτο: ἔρυντο P. 535.
 ἀμω γερῷ α. L.

αὐτ. ἀμω γερῷ δ' αὐτοῦ μέναι
 ἀμω γερῷ.
 Πειρώς is the reading of all mss.
 ἀμω γερῷ, though in B 844 the
 ἀμω γερῷ is correctly Πειρώς.
 ἀμω γερῷ. H. generally uses the
 ἀμω γερῷ from a belief that the
 ἀμω γερῷ were in pairs. πάντα τὰ
 ἀμω γερῷ ὅμοιος ὅμοιος ὅμοιος, Ar.
 ἀμω γερῷ ἀναιδῆς, reckless;
 ἀμω γερῷ comes nearer to the
 ἀμω γερῷ subject to no αἰδώς for
 ἀμω γερῷ. Compare N
 ἀμω γερῷ, there is no intima-
 ἀμω γερῷ doing any harm to a
 ἀμω γερῷ and the famous descrip-
 ἀμω γερῷ of Sisyphos, λ 598.
 ἀμω γερῷ. H. mentions this
 ἀμω γερῷ of human
 ἀμω γερῷ.
 ἀμω γερῷ II 64, P 599, in
 ἀμω γερῷ of wounds (the
 ἀμω γερῷ with gen.

σ 370 only). It seems to mean *utterly*,
 though this creates some difficulty in
 the explanation of P 599, q.v.

524. ρ' evidently represents a lost F
 = ε, him.

527. ἀπεσσύμενον: vulg. ἐπεσσ.; but
 the advance of Peirooms is completed in
 524, so it is more natural to suppose
 that he was now retreating. The usual
 word, however, is ἀπὸ τῶν (N 567, Z 409,
 etc.), and ἀπεσσύμενον seems rather
 strong for mere retreat. Hence ἐπεσσύ-
 μενος, the alternative read by Ar. in one
 of his editions, is perhaps more suitable,
 especially as Peirooms is wounded in the
 breast, not in the back.

533. ἀκρόκομοι: cf. B 542 Ἀβαντες
 ἐπιθεν κομῶντες, and note there. ὑψι-
 χαῖται ἄνδρες, Pind. P. iv. 172, perhaps
 means the same thing.

535. πελεμήχθη, staggered; was shaken
 by the attack, cf. Θ 443, II 612.

ὥς τώ γ' ἐν κούρησι παρ' ἀλλήλοισι τετάσθην,
ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων
ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.

ἐνθά κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῶι
δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρώήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳι
πρηνέες ἐν κούρησι παρ' ἀλλήλοισι τέταντο.

540

538. τώ γ': οἱ γ' G. || πετάσθην DJ (e corr.) Q. 539. οὐ, κέ τι (Δγ.?) Δ. ||
δ' ἔργον O. 541. δινεύοι GH. || ἄγοι GN (supr. οι) PQ; ἄγν O (supr. οι).
542. ἐλοῦσα ἀτὰρ Eust.: ἐλοῦσ' ἀτὰρ Δ (supr. α over c and υ over τ) G (supr. α
over c) HJ¹ (?) QR: ἐλοῦσα αὐτὰρ OT. || ἀπερύκοι DQ.

539. For οὐκέτι there was a curious variant οὐ κέ τι; it is not quite clear from the scholia whether Ar. adopted it or not. If so, he probably did it on the analogy of ἀν κεν in N 127. The repetition of κεν would be quite un-Homeric, and οὐκέτι gives a perfectly good sense, viz. 'it had now come to this, that none could make light,' as might conceivably have happened before. See I 164 and note. μετελεῶν, entering the fight.

540. ἄβλητος by missiles, ἀνούτατος by thrust, as usual.

542. The ms. readings seem to point to an original ἐλοῦσα ἀτὰρ, which is supported by the fact that αὐτὰρ always

has the first syll. in arsis. But the hiatus is not allowed in this place; in Θ 503, Δ 732, Ψ 694, and other cases where hiatus occurs before ἀτὰρ, it is always in the principal caesurae. ἐρωήν, rush, impetus.

543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἥματι κείνῳι, in combination with the plupf. τέταντο, certainly look as though they belonged to the end, not to the beginning of a day's fighting, and may therefore have been a rhapsodist's 'tag,' meant to wind up the end of a day's recitation, and omitted when Δ was immediately followed by E. P. Knight suspects 539-42 as well.

E

INTRODUCTION

WITH this book we come upon the first of the *aristeiai*, sections of the *Iliad* in which a single hero comes to the front and for a shorter or longer time assumes a prominence which does not elsewhere belong to him. The title *Διομήδους ἀριστεία* is as old as Herodotos, who quotes by that name Z 289-92 (ii. 116). The restriction of the name to E dates of course only from the present division into books, and the wider use recognises the fact that E and Z are a continuous narrative. In the early part of Z Diomedes is as prominent as in E, and the account of Hector's visit to Troy is based entirely upon a state of things in which Diomedes has struck more terror into the Trojans than ever Achilles did (Z 96-101).

But though the narrative of the two books now forms a single story—at least with the exception of two episodes, the duel of Sarpedon and Tlepolemos in this book, and the meeting of Diomedes and Glaukos in the next, for these are but loosely interwoven into the texture—yet none the less the structure of this part of the *Iliad* presents a most difficult problem. Leaving for later consideration one of the most glaring contradictions in the *Iliad*, that between the acts of Diomedes in E and his words in Z 128, we find in the former book itself such confusion of motive and peculiarity of style and contents as forbid us to regard it as a single and harmonious composition.

The natural division of the book is into three parts: (i.) 1-453, Diomedes makes havoc of the Trojans, and, though wounded by Pandaros, returns to the fight, and drives Aphrodite bleeding from the field; (ii.) 454-710, Ares and Apollo rally the Trojans, and Diomedes for a while retreats to the background; the principal episode is the killing of Tlepolemos by Sarpedon; (iii.) 711-909, Hera and Athene come to the aid of the Greeks, and Diomedes wounds Ares with the assistance of Athene.

The general plan of the *Iliad* is observed only in the fact that Achilles does not appear on the scene. On the other hand, it is certain that the balance of the whole story is seriously impaired by the deeds of Diomedes, who far outdoes any achievements of Achilles, the hero of the Wrath. Nor is there any clear allusion to the immediately preceding duel of Menelaos and Paris; the words of Pandaros indeed in 207 contain such a reference, but they are betrayed as a later addition by the fact that they are an obvious expansion of the preceding line 188. As they stand they do little more than emphasise the complete silence of Diomedes about the gross treachery of

his victim, or of the poet who misses the imperative duty of calling attention to the swift retribution which overtakes the violator of the truce. It is patent that the *Diomedea* was composed in complete independence of the two preceding books, and the passage 206-8 was only added afterwards when the *Iliad* was reaching its present shape.

The duel of Sarpedon and Tlepolemos again stands by itself, and is never alluded to elsewhere. The introduction of so important a figure as Sarpedon in 471 is singularly abrupt, and the Herakleidai are elsewhere conspicuous by their absence from Homer. The episode, like the death of Sarpedon himself in II, is full of vigour, but like it is easily detachable from its context, and may have been originally composed for almost any part of the Tale of Troy. 699 is evidently meant to follow 606 (cf. 702 with 604), and the Tlepolemos episode unnaturally breaks the sequence.

But it is when we come to the large portions of the book which deal with the intervention of the gods that the real difficulties are felt. They begin early. The short colloquy of Athene and Ares in 29-36 is entirely devoid of motive, and the allusion to the wrath of Zeus seems to imply the command to the gods to abstain from battle which does not in fact come till Θ. Athene again intervenes in 122, when Diomedes has been wounded in the shoulder. After the prayer of Diomedes in the preceding lines, we should suppose that Athene merely healed the wound, as a god, from afar. Her unexpected presence on the spot and the instructions she gives to Diomedes to attack Aphrodite are in preparation for the important episode which begins with 330. Up to that line the rescue of Aineias by his mother runs the ordinary course of such rescues in Homer (see for instance l. 23); Aphrodite saves Aineias, and no more need be said. But with the attack on Aphrodite herself, we enter an episode which stands quite apart from the rest of the *Iliad*. We find ourselves in a world of myths of which we know nothing elsewhere. It is not here a matter of contradictions or inconsistencies, though they are to be found; we are surprised, for instance, to find Athene in Olympos when her personal presence on the battle-field has just been insisted on; and the poet is clearly much troubled with the question of the continuance of the fighting over Aineias, when that hero has been removed to Troy. Diomedes too thrice attacks Apollo in strange forgetfulness of the injunctions Athene has laid on him. In fact the return to earth from Olympos is beset with such difficulties that the sudden introduction of Sarpedon is almost a relief from obvious embarrassment. But more serious than all such minor difficulties is the un-Homeric atmosphere which reigns till we return to the original stream of narrative in 519.

The third section, beginning with 711, bears a most suspicious resemblance, with its exaggeration of divine faculties to the verge of grotesqueness, to the buffoonery of the Theomachy in Φ. It is pretty obviously a deliberate attempt to outbid the wounding of Aphrodite, and various peculiarities in the language all seem to point to a late period of the Epos. Furthermore it will be seen that the episode contains a large number of obviously borrowed lines. 753-4 come from A 498-9, and make nonsense here, for the goddesses have left Olympos. 791 is from N 107, where it is in place; here it is simply untrue that the Greeks are fighting "at the

ships." The arming of the goddesses in 719-52 is largely identical with Θ 381-96, though the latter book is itself such a free borrower that little stress can be laid on this. But the description of the armour bears a strong resemblance to that at the beginning of Λ, a notoriously late passage; and is in all probability expanded by a late hand.

The whole book then seems to illustrate the process of concretion and expansion which mark the *Iliad* as a whole. To a real Aristeia of Diomedes as a nucleus, in which there was no intervention of the gods beyond the healing of Diomedes' wound, there are additions on the one hand of the Sarpedon episode, which may have originally been composed for some other place, and on the other hand the two woundings of Aphrodite and Ares, which can only have grown up where they now stand, one on the top of the other. And as usual we find that the more personal and human the interference of the divine element, the more suspicion of late origin accompanies it.

But after all is said, these weaknesses touch only the general structure of the book, and in no way affect the beauty of the episodes, which, though confined within narrow limits, are in the highest degree vivacious and varied. Sarpedon, the most striking of the few new characters to whom we are introduced, is here, as on the rare occasions when he reappears, a remarkable picture, drawn in few and strong lines, of the purest aristocrat, with all the chivalry and not a little of the *morgue* of his more than princely place. In strong contrast to him we meet another new personage in Ares, the Olympian Porthos, whose deification is little more than an exaggeration of the swashbuckler's less attractive attributes; it is the human Diomedes who typifies all the nobler qualities of pious heroism.

ΙΛΙΑΔΟΣ Ε

Διομήδους ἀριστεία.

ἔνθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἣν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἔσθλόν ἄροιτο.
 δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῶι ἐναλίγκιον, ὅς τε μάλιστα
 λαμπρὸν παμφαίνῃσι λελουμένος Ὀκεανοῖο·
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,

5

3. ἄδῃ GJ. 4. δαΐε οἱ: δαΐεν οἱ Par. e: δαΐεδοι Ambr. and τινὲς ap.
 Eust. || ἐκ om. Q. 5. ἀστέρι G Ambr. (A supr.) and γρ. Eust. || ἐναλίττιον Q.
 6. παμφαίνῃ R¹. 8. κλονέοντο: καὶ ἄριστοι H¹.

4. δαΐε οἱ is added epexegetically to δῶκε, and hence without a conjunction, as ε 234, etc. But the variants δαΐε δέ οἱ ἐκ κόρυθος and δαΐε οἱ κόρυθος may point to an older δαΐε δέ οἱ κόρ., or rather, as van L. suggests, δαΐε δέ F'(αι) ἐκ κόρ. For the idea cf. Σ 206-14, and X 134-5. The fire seems to be rather a symbol of invincible fury than a physical flame; for it is not remarked in the sequel by friend or foe.

5. This fine simile is essentially like that of X 26-9, whence we see that the star of summer is Seirios, 'the dog of Orion.' For ὀπωρινός, which hence must mean the 'dog-days,' the time of the heliacal rising of Seirios, rather than what we call autumn, cf. also II 385, Φ 346, λ 192 (τεθαλίῃα, as the season of fruit). The Homeric division of the year is into spring, early summer (θέρος), late summer (δωρὴ), and winter, and corresponds with the fact that the transition from the heat of summer to the cold of winter is in Greece extremely

rapid. The scansion ὀπωρινός, though invariable in H., is strange beside ἑαρινός with ι. Cf. ἀγχιστῖνοι. A very conjectural explanation and etymology will be found in Schulze *Q. E.* p. 474. For the elision of ι of the dat. cf. *H. G.* § 376 (3).

6. λελουμένος, as Σ 489 λοερῶν Ὀκεανοῖο. For the gen. cf. Z 508, etc. παμφαίνῃσι: the usual subj. in relative clauses of similes (138 and often). Nitzsch curiously read παμφαίνῃσι as indic.—an impossible form of course.

7. Schol. A on this line is interesting as giving one of the few extant specimens of the method of Zoilos, the famous Ὀμηρομάστιξ—"Ζωῖλος δ' Ἐφέσιος κατηγορεῖ τοῦ τόπου τούτου, καὶ μέμφεται τῷ ποιητῇ ὅτι λίαν γελῶς πεποίηκεν ἐκ τῶν ὤμων τοῦ Διομήδους καίόμενον πῦρ· ἐκινδύνεσε γὰρ ἂν καταφλεχθῆναι ὁ ἦρως." The strokes of the lash do not seem to have been very formidable.

9. For this exordium cf. P 575.

ἱρεὺς Ἡφαίστιοι· δύνω δέ οἱ υἱέες ἦσθην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης ἐν εἰδότε πάσης·
 τῷ οἱ ἀποκρινθέντε ἐναντίω ὀρμηθήτην·
 τῷ μὲν ἀφ' ἵππου, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος· 15
 Τυδεΐδω δ' ὑπὲρ ὧμον ἀριστερόν ἤλυθ' ἄκωκῇ
 ἔγχος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στήθος μεταμάξιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδέ γάρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

10. ἱερεὺς GHJMQPQ. || υἱέες L. || ἦσθην: ἦσθην D (p. ras.) JL: ἦσθην NQ
 (supr. cr.): ἦσαν C. 11 om. Q. || ἴδοτε Ambr. 12. ἀποκρινθέντε AHP:
 ἀποκρινέντες OQ (Harl. a supr.): ἀποκρινέντε Ω. || ἐναντίω ACDJLT Ambr.:
 ἐναντίον Ω. || ὀρμηθήτην DLNOQ Ambr.: ὠρμηθήτην Ω (including A, T.W.A.).
 13 om. Ct. 15. πρότερον Q. 16. τυδεΐδου G. 17. δ' ὕστερος: δὲ
 δεύτερος Vr. a. 20. ἐπόρουσε N. || ἀπόρουσεν ἰδῶν P. 21. περιμείναι
 PQR. || ἀδελφείο Q.

10. Hephaistos, like Athene, though represented as allied with the Greeks, is worshipped in Troy. ἦσθην: here only.

12. ἀποκρινέντε, separating themselves from the throng. ol: for the dat. after ἐναντίος cf. I 190, A 67, but it is only here used of hostile meeting, in which sense the gen. is commoner.

17. αὐτόν seems to be used in the later weak sense = μιν, not to contrast the man with something else. Van L. conj. ἔβαλ' F', ὁ δὲ δεύτερος, on the ground that, except in the identical II 479, δεύτερος, not ὕστερος, is always used in this sense.

19. μεταμάξιον = μετὰ τοῖς μαστοῖς, between the breasts. For similar cases, where an adjective compounded with a preposition and a substantive expresses the same idea as a preposition governing a case, we may compare μεταδόρπιος (μετὰ δόρπον) δ 194, μεταδήμιος, καταθύμιος, ὑπωρόφιος, ἐπομφάλιον (H 267), and others; and for the special use of μετὰ, expressing 'between' two or more things, compare in later Greek μεταίχμιος, μετακόσμιος, μετακύριος. The

word here (as in H 267) is rather a neuter used as an adverb than an adjective agreeing with στήθος.

20. ἀπόρουσε, either in order to escape, when οὐδέ = 'and . . . not'; or to defend his brother, when οὐδέ = 'but . . . not' (so Schol. A). κατηγορεῖ καὶ τοῦτου τοῦ τόπου ὁ Ζῶϊλος, ὅτι Μαν. φησί, γελοῖως πεποίηκεν ὁ ποιητὴς τὸν Ἰδαῖον ἀπολιπόντα τοὺς ἵππους καὶ τὸ ἄρμα φεύγειν· ἡδύνατο γὰρ μᾶλλον ἐπὶ τοῖς ἵπποις.

21. For ἀδελφείο Ahrens, no doubt rightly, reads ἀδελφείο: this alternation can always be made wherever ἀδελφείο occurs, and all other cases are from ἀδελφείο in Homer.

22. On the double οὐδέ Schol. A rightly remarks, ἔστιν ἡ μία μὲν ἐπὶ τοῦ πράγματος, θατέρα δὲ ἐπὶ τοῦ προσώπου: i.e. the second οὐδέ goes with αὐτός and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical). Cf. B 703, Z 130.

24. ol, i.e. his old priest, their father. ἀκαχήμενος, according to the traditional explanation, is a perfect with 'Aeolic

ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς 25
 δῶκεν ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θούρον Ἄρηα· 30
 “Ἄρες, Ἄρες βροτολογέ, μαιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κύδος ὀρέξῃ;
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”
 ὧς εἰπούσα μάχης ἐξήγαγε θούρον Ἄρηα. 35
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίου μέγαν, ἔκβαλε δίφρου·
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 [δοῦπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

27. δὲ: δὴ G². 28. ἀλευάμενον: ἀλευόμενον An. (in lemma; Ar. ? v. 444). 29. ὀρίνθη MR (supr. i). || αὐτὰρ MQ. 30. ἐλοῦσα ἔπειτα G. 31. τειχεσιπλήτα Zen. King's¹ (Par. a supr. d supr.), γρ. O: τείχεα πλάκτα D. 32. ἐάσαιμεν P. 33. ὀρέξῃ CMQ Vg. a¹ c: ὀρέξῃ L (supr. n). 34. χαζώμεσθα DG¹PQ: χαζώμεθα R. 36. μὲν ἔπειτα: μετέπειτα S. || καμάνδρῳ(i) C (p. ras.) GLQR¹. 38. πρῶτος: πρότερος H. 41 om. Lips.^t || ὤμων J. 42 om. ACT² Eton.^t

accent'; and so the infin. ἀκᾶχθαι. But it would seem preferable to regard these forms as non-thematic presents (*H. G.* § 19) of the ε- stem ἀκαχε-, of which we have a trace in the aor. ἀκᾶχθε. There is a perf. of different formation in ἀκηχέδαται P 637, ἀκηχέμενος Σ 29. The reduplication in this verb extends through all forms. ἀλάλῃσθαι is an analogous case.

31. Ἄρες, Ἄρες: see Appendix D for the scansion of Ἄρης, and for the effect of the first arsis in lengthening a short syllable. The name is found with long ᾱ chiefly in the last foot, but occasionally in the first (518, 594, Δ 441, etc.), more rarely in the second (827, 829), and fourth, Σ 264; in all cases in *arsi*. Bekker, following Ixion, wrote the second word ἄρες, taking it as the adj. of which the compar. and superl. ἀρείων and ἀριστος are familiar, but it cannot here be separated from the proper name. It is, however, remarkable that H. nowhere

else repeats a word without change twice in immediate succession, common though the practice is in later poets; a long list of instances is given by Bekker *H. B.* 194. The most similar phrases in H. are ἀνὸθεν ἀνῶς, οἰόθεν οἶος, and others which will be found in the exhaustive catalogue given by Bekker l.c. τειχεσιπλάττα, coming near to walls, in hostile sense, like ἐπληντ' ἀλλήλοισι Δ 449, etc.

33. ὅπποτέροισι, i.e. to see to which party Zeus will give.

36. ἡϊόεντι: a word of quite unknown signification, occurring in this place only. The obvious derivation from ἡϊών is hardly possible for phonetic reasons; and ἡϊών is always used of the shore of the sea, not of a river. ἐπὶ Φιδερτι Brandreth; cf. *Et. Mag.* παρὰ τὸ ἰὼν ἰοῖς καὶ πλεονασμῷ τοῦ η ἡϊοῖς.

37. ἐκλιναν, as Lat. *inclinare aciem*.

40. πρῶτῳ στρεφόντι, i.e. turning to flee before all the others.

ἰρέν· **ἥρατο, Μήιονος υἱόν**
 Φηγεῖν· **ἡρατο, Μήιονος υἱόν** εἰληλούθει·
 τὼ μὲν **ἡρατο, Μήιονος υἱόν** ἐγχεῖ μακρῶι 45
 τὼ μὲν **ἡρατο, Μήιονος υἱόν** δεξιὸν ὤμον·
 οἱ δ' **ἡρατο, Μήιονος υἱόν** ἄρα μιν σκότος εἶλε.
 Φηγεῖν· **ἡρατο, Μήιονος υἱόν** ἐστυλόνον θεράποντες·
 Τροίην· **ἡρατο, Μήιονος υἱόν** αἴμονα θήρης,
 ἔγ· **ἡρατο, Μήιονος υἱόν** ὀξυόεντι, 50
 Τροίην· **ἡρατο, Μήιονος υἱόν** ἄρτεμις αὐτὴν
 Τροίην· **ἡρατο, Μήιονος υἱόν** τὰ τε τρέφει οὔρεσιν ὕλη.
 Τροίην· **ἡρατο, Μήιονος υἱόν** ἄρτεμις ἰοχέαιρα,
 Τροίην· **ἡρατο, Μήιονος υἱόν** τὰ πρὶν γ' ἐκέκαστο·

ἡρατο J^m : *ἡρατο R (ε in ras.). || μαίονος
 μαίονος Q. || ἔκ τ' ἄρνης GJ Cant. : ἐξ ἄρνης
 μακρῶι : χαλκῶ JL. 47. σκότος : μόρος MN.
 ἐστυλόνον J^m : αἰσέλοι). 49. στροφίου J. || καμάνδριον C
 51. αὐτὴ : ἐσέλη PQ. 52. τά :
 τρέφειν θανάτοιο πέλωρα Zen. 54. αἶα G. ||

... Σαρδεις,
 ... was for
 ... the question
 ... a future see
 ... out that
 ... are
 ... § 244 it is
 ... suits
 ... οὐρεσιν
 ... αἰσέλοι)
 ... was about
 ... few cases in
 ... used otherwise
 ... of motion.
 ... words ἄρνη ἐξ
 ... criterion, as
 ... who, as
 ... one foot in the
 ... winners in
 ... each hero
 ... immediate
 ... 'who in
 ... Meriones.
 ... of doubtful mean-
 ... Hec. 90
 ... 'bloody,'
 ... Aisch. Supp.
 ... It seems
 ... αἰσέλος, and
 ... the chase,' but no

satisfactory etymology of either word has been given.

50. **ὀξυόεις** : **ὀξύς** : **φαιδιμβείς** (N 686) : **φαιδιμος** : cf. also **μεσῆεις**. According to Göbel (*de epith. Hom. in -eis desinentibus*) all forms in **-eis** are derived from substantives, and thus these two words must come from the neuter of the adj. used substantively : **ὀξυόεις** = *furnished with an ὀξύ*, i.e. sharp point ; **φαιδιμβείς** = *endued with φαιδιμα*, i.e. gleaming armour. One old derivation was from **ὀξύη**, 'made of beech-wood,' but the termination **-eis** never indicates material ; and the spears of Homer are always made, not of beech, but of ash. But see Eur. *Heracleid.* 727 **τεύχη κόμιζε, χειρὶ δ' ἔνθεσ ὀξύην**, and Archil. *ap.* Schol. B (Porphyrios) Z 201 **ὀξύη ποτάτο**.

53. Zenod. here had the remarkable reading **χραῖσμεν θανάτοιο πέλωρα**, which he can hardly have invented ; for a somewhat similar use of **πέλωρα** we might compare B 321 **δεινὰ πέλωρα θεῶν**, 'dire portents,' and as the word in H. is always used of living creatures it may be paralleled by B 302 **κῆρες θανάτοιο**. It is a serious question if this is not a case where 'faciliori lectioni praestat difficilior.' **ιοχέαιρα**, *pourer of arrows*, cf. 618 **δοῦρα ἔχεναν** : not of course from **χαίρω**.

- ἀλλά μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 [ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε].
 ἥριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱόν
 Ἀρμονίδεω, δς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 δς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἔτρας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἷ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦιδη.
 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
 γυνῆξ δ' ἔριπ' οἰμῶξας, θάνατος δὲ μιν ἀμφεκάλυψε.
 Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὅς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε δῖα Θεανῶ, 70
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ὦι.

55. δουρικλειτὸς DP: δουρὶ κλειτὸς A: δουρικλυτὸς Ω. 57 om. A²CDN²Τ²
 (added in T^m by Rhosos) Lips. || μεσσηγύ R. 58. δὲ πρηνής: δ' ἐκ ὀρέων
 MS Harl. a (γρ. πρηνής MS Harl. a). 60. ἀρμονίδεω G. || πάντα and πολλά
 Ar. διχῶς. 61. τεύχειν J (supr. χαι). || φίλατο N: ἐφίλκε S: γρ. ἐφίλκε O.
 64 δθ. Ar. || ἦιδη: ἦ(i)θα CMNPQ (and J supr.). 65. κατέμαρπε Q. 66.
 ἴδε J. 68. γινῶ P. 69. υἱὸς Q. 70. ἔτραφε PT.

59. Τέκτονος seems to be a proper name derived from its owner's calling, like Τυχίος H 220, Δαίδαλος, Βουκόλιον Z 22, Φήμιος Τερπιδῆς the minstrel χ 330. So the name of the father Ἀρμων means the joiner. In θ 114 we have the patronymic Τεκτονίδης. δς in 60 and 62 no doubt refers to the principal person, Phereklos; so that the craft is represented as hereditary in three generations.

60. δαίδαλα: always a subst. in H., the adj. being δαίδαλεος.

63. Herodotos was obviously thinking of this line when he said of the ships which the Athenians sent at the request of Aristagoras to help the Ionians against the Persians, αὐται αἱ πλεῖς ἀρχὴ κακῶν ἐγένοντο "Ἕλλησι τε καὶ βαρβάροισι, v. 97.

64. Schol. A ἀθετεῖται, ὅτι οὐχ ὑγιῶς ἐξενήρυχεν, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο ἐαυτῶν τε. ἔδει γὰρ αὐτῷ τε. ἡ δὲ αἰ δὲ ὀρθοτονεῖται νῦν διὰ τὴν ἀρχήν. This scholion contains two different views: the first—down to αὐτῷ τε—is that of Aristonikos and Ar., that αἰ standing at the beginning of the line must be ortho-

tone and therefore reflexive (see H. G. § 253); but that the reflexive sense is inadmissible here, because the subject of the clause is νῆες: hence the line must be spurious. The second opinion is probably that of Herodianos, that the αἰ is really anaphoric, not reflexive (= αὐτῷ, not ἐαυτῷ), but that it is orthotone because it stands at the beginning of the line (διὰ τὴν ἀρχήν). The latter view is taken by La Roche (H. U. 141). It is, however, possible to take αἰ as reflexive = εἰδὶ ἑαυτοῖς, i.e. to Phereklos, who is the subject of the principal sentence though not of the relative clause. Schol. A says, Ἑλληνικός φησι χρησίμους δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτιλίας, γεωργίας δὲ προσέχειν, μὴ τῇ θαλάσσει χρώμενοι ἀπολέσωσιν ἐαυτοὺς τε καὶ τὴν πόλιν. Observe that οἷον ἐκ goes closely with θέσφατα, cf. θεῶν ἀπο μῆδεα εἰδῶς § 12.

70. Θεανῶ: see Z 298, A 224. Paley compares Eur. Andr. 224 καὶ μαστὸν ἦδη πολλὰκις νύθοισι σοῖς ἐπέσχον, ἵνα σοι μῆδεν ἐνδοῖην πικρόν.

τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺ δ' ἂν ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός.
 ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν.

75

Εὐρύπυλος δ' Ἐναιμονίδης Ἵψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοππίονος, ὅς ῥα Σκαμάνδρου
 ἄρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμωι,
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱὸς
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον
 φασγάνωι αἰξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματοέσσα δὲ χεὶρ πεδίωι πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

80

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη,
 ἥ ἐ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
 θύνε γὰρ ἄμ πεδίον ποταμῶι πλήθοντι ἑοικὼς
 χειμάρρῳι, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,

85

72. δουρικλυτὸς P. 73. δουρί: χαλκῶ M (supr. δουρί: Harl. a has δουρί only) Vr. b. 75. κονίη: κονίη(ι)ς(ι) ADH²PQRT Par. f g: ἐν ἄλλω ἤριπε δ' ἐξ ὀγέων A. 77. καμάνδρου C (p. ras.) GLQR (supr. c) Vr. b. 78. τίετο DMP. 79 om. Q. 81 om. Q^t. || ἀποδέλεσε M (not Harl. a). 86. ὀμίλεον R: ὀμιλέει GQ Vr. a (P seems to have ὀμίλεον altered to -εοι). 89. ἐεργμέναι Ar. Par. h: ἐργμέναι P.

73. ἰνίον, the great tendon at the back of the neck which holds the head upright; K 456, Z 495. The blow was thus given from behind.

74. ὑπὸ τάμει, cut away at the root (Cauer conj. ἀπό, which is needless). ἀνά, up through the teeth.

77. ἔς, Dolopion, not Hypsenor; for the priests do not appear ever to fight in H. ἀρητῆρ: cf. Φ 131 for the worship paid to the river-god Skamandros.

81. χεῖρα = fore-arm, as often.

83. πορφύρεος, dark; used of what we call the 'cold' colours, from blue to violet. Cf. T 418 νεφέλη δὲ μιν ἀμφεκάλυψε κναιήν. Thus the metaphor may be taken from the approach of a thunder-cloud.

85. οὐκ ἂν γνοίης: cf. Γ 220.

88. χειμάρρῳι, winter-torrent, of sudden winter rains or melting snow. For ἐκέδασσε Naber and Nauck conj. ἐκέασσε, splits (II 347); but this would be more in place of the bursting of a reservoir; here the picture is rather

that of the gradual carrying away of the banks. But compare the imitation in Virg. *Aen.* ii. 496 *aggeribus ruptis cum spumeus amnis*, etc.

89. ἐεργμέναι, fenced close, drawn so as to make a fence to the stream. The γέφυραι are evidently here *embankments* along the sides of the torrents; and this, not 'bridge,' is the regular meaning of the word in H. This, Fäsi's explanation, is sufficiently defended, perhaps, by II 481 φρένες ἔρχεται ἀμφ' ἄδινδον κῆρ, the midriff forms a fence about the heart. φράσσειν similarly has a double use, (1) to fence in a space; (2) to make a fence of, e.g. N 130 (φράξαντες τὰ γέφυρα Herod. ix. 61); and so also καλύπτω, cf. note on 315 below. Compare also Virgil *Aen.* ii. 497 *oppositas evicit gurgite moles* (spumeus amnis). Most editors have adopted Ar.'s reading ἐεργμέναι, which is explained either 'joined together in long lines,' or 'bound' in the sense of πυκινῶς ἀραρυῖαι. Neither of these is very satisfactory; εἰρω always means 'to

οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 πολλὰ δ' ἵπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ἵπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔοντες.
 τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαύσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
 θώρηκος γυάλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῶι δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·
 “ ὄρνυσθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
 δῆθ' ἀνσχέσσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὠρσεν ἀναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.” 105

90. ἐριηλάων GP1Q. 91. ἐπιβρίσῃ CDLMQ: ἐπιβρύσῃ P: ἐπιβρίσῃ U.
 92. δ': ο' P. || κἀλλ' Q. 93. πυκινὰ S. 96. ἄμ: ἀν T. || πρόεσεν U:
 πρόσθεν U³ Vr. c. 97. τυδεΐδῃ Vr. b. 98. τυχὼν N. 104. δῆθ' ἀν-
 σχέσσεσθαι Ar. Ω: δῆθ' ἀνσχέσσεσθαι NOSU Par. b c g¹ (and γρ. J): δῆθ' ἀνσχέ-
 σσαι J: δῆθ' ἀνσχέσσεσθαι CLMQ Par. f, Lips. Mor.: δῆθ' ἀνσχέσσεσθαι G. || βέλος
 Ar. Ω: μένος U¹ (ἢ βέλος U²).

connect together by a rope or string' (cf. ο 460, σ 296 ὄρνον χρύσειον, ἡλέκτροισιν ἐρμένον, *string with amber beads*), and the transition from this to the sense required for the text is not very simple. There is a possible alternative, to read ἐέργμεναι as an infin.; *the dams do not hold it back, so as to keep it within bounds*; but the order is not natural.

90. ἔρκεα ἴσχει: F ἴσχει Brandreth, van L. But the regular order of words calls rather for ἄρα F' ἔρκεα. In any case one hiatus is left. It is unlikely that ἔρκος ever had F; the only strong evidence is σ 102 ποτὶ ἐρκίον αὐλῆς. In all other cases the F is either superfluous or impossible.

92. ἔργα, agricultural works, especially tilled fields; see B 751.

95. Λυκάονος υἱός, Pandaros, see Δ 89, etc.

99. The εἰώρηκος γυάλον causes difficulty. There is no doubt that it means *the (front) plate of the cuirass*; but later on (112-3, 795-9) it seems clear that Diomedes is not wearing a cuirass at all. It seems necessary to suppose that 99-100 were interpolated at

a time when it was a matter of course that the hoplite wore a θώρηξ, and the mention of it therefore seemed indispensable. See App. B.

100. διέσχε, *held on its way through*, cf. N 519 δι' ὦμον δ' ὄβριμον ἔγχος ἔσχε.

105. The country of Pandaros is called Λυκία here and 173 only; the inhabitants are always Τρῶες (e.g. 200). Elsewhere we only hear of the city of Zeleia as Pandaros' home (e.g. B 824). It is impossible to say how the name of Lykia was attached to this obscure town. The only links with the well-known Lykia seem to be the name of Lykaon, the epithet *λυκηνγής* given to Apollo (Δ 101), and the fact pointed out by Fellows that in Lykia proper there was a city Tlios and a tribe of Τλῶες. Whether there was any tradition which connected these with the Τρῶες we cannot say. Of course it is possible that two sections of a Lykian tribe bearing that name may have settled in distant regions; but it is more probable that the coincidence of name is merely accidental, especially as Λύκιος was not a native name (see note on Δ 101).

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
ἔστη, καὶ Σθέnelον προσέφη Καπανηίου υἱόν·

“ὄρσο, πέπον Καπανηιάδῃ, καταβήσεο δίφρου,
ὀφρά μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἶστόν.”

110

ὥς ἄρ' ἔφη, Σθέnelος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῦ χιτῶνος.

δὴ τότε ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·

“κλυθί μοι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,

115

εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης

δητῶι ἐν πολέμῳ, νῦν αὖτ' ἐμέ φίλαι, Ἀθήνη·

δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγγχεὸς ἐλθεῖν,

106. φάτ' ἐπυχόμενος MPRU Vr. b. || ὠκὺ: γρ. ὀπύ 'Sch. Vrat. et Mosc. 1' (Heyne). 107. ἀναχωρήσας: ἀναχασσόμενος P. 109. ὄρσο S Vr. A: ὄρσο NO Vr. a c, Mosc. 3. 110. ὤμοιῳ Q. 112. ὤμων NQ. 115. μοι: μεν JNOQ Cant.: μου M Harl. a. 117. φίλαι (φίλα) ANST¹ Mosc. 1, Eust. (and γρ. O): φίλα U¹: φίλα U²: φίλας Ω. 118. δὸς δέ τέ μ': τὸν δέ τέ μ' is given as a variant in a corrupt Schol. A: v. Ludw. ad loc.

109. πέπον is here evidently not a term of reproach (see B 235), but merely a form of courteous address. Cf. Z 55, I 252. καταβήσεο: cf. 46.

112. διαμπερὲς, *right through* the wound, in order not to have to pull the barbs backwards; the shaft of the arrow is of course cut off. Cf. Δ 213 for the opposite process; the barbs not being buried in the flesh the arrow is pulled out backwards. It is apparently implied that Diomedes wore no cuirass; for we should have to suppose either that Sthenelos took off the back-plate, or that the arrow had pierced this also, and was drawn through it.

113. Here again the mention of the χιτῶν alone seems clearly to shew that Diomedes has no breastplate; for it would be strange if the blood were said to spurt through the tunic concealed by the breastplate while the visible breastplate itself is passed over in silence. The meaning of ἐστρωτός applied to the chiton here and Φ 31 is very uncertain. According to the old interpreters it meant either 'woven'—a sense which cannot be got out of the word or its use—or else, and this was apparently the view of Aristarchos, a 'coat of mail,' chain or scale armour; but this is untenable, as such armour is absolutely

unknown both to H. and to the old monuments. Acc. to Studniczka it implies a mode of weaving in which an extra twist was given to the threads, thus producing a crapy or crinkled surface (Studn. Beitr. p. 64). But it is far simpler to understand it to mean no more than *pliant*, as in I 497, O 203, T 248. ἀνηκόντιζε, *darted up*; the metaphor is imitated in Herod. iv. 181 ἀνακοντίζει ἐκ μέσου τοῦ ἀλὸς ὄδωρ ψυχρὸν, Eur. Hel. 1587, etc.

115. μοι, dat. as Ω 335 ἐκλυες ὦ κ' ἐθέλησθα, Π 516 ἀκούων ἀνέρι κηδομένῳ, Theog. 4. 13, Solon 13. 2; cf. K 278, etc.—all cases of a god hearkening to prayer. ἀτρυτώνη, B 157.

116. μοι and πατρὶ of course go together, 'my father,' in contrast to the emphatic ἐμέ.

117. φίλαι: this middle aor. is only used of the love shown to mortals by gods, see 61, K 280, T 304.

118. The variant τὸν δέ (or τόνδε) is accepted by some on the ground that δὸς may have been inserted to explain the construction of acc. and infin., for which see B 413. The change of subject in ἐλθεῖν, if it means 'that he may come,' is very violent, but no emendations are acceptable. It is simple enough to translate 'that I may come within spear-

ὅς μ' ἔβαλε φθάμενος καὶ ἐπέυχεται, οὐδὲ μέ φησι
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο." 120
 ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 "θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρῷον ἦκα 125
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' ἐν γυνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῶι."
 ἥ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135

120. ἐόψεσθαι T. 121. φάτο P. 127. δ' om. Q. 128. ΓΙΝΩΣΚΗΣ
 Η¹ (supr. οἱ) ΜΝῶΤ: ΓΙΝΩΣΚΗΣ Νῶ²: ΓΙΝΩΣΚΑΣ Q: ΓΙ(Γ)ΝΩΣΚΟΙΣ Ω. || ἠδὲ καὶ
 ἄνδρα: ἠδ' ἄνερων Zen. 130. ΜΗ ΤΙ ΣΥ Γ': ΜΗ ΣΥ ΓΕ NS: ΜΗ ΣΥΠΕΡ
 M. 131. αὐτὰρ JM. 132. ΤΗΝ Γ' and ΤΗΝ ΑΓ. διχῶς: ΤΗΝ Δ' JM Par. d:
 ΤΗΝ Γ' οὐτάσαι Zen. 134. ἐκαθεὶς C. 135. καὶ περ πρὶν G.

cast of him.' *ἔλειν*, *kill*, is put first by a slight *prothysteron*, cf. Ω 206, A 251, and Virgil's *moriamur et in media arma ruamus*. In all cases the second member, though precedent in time, is only secondary in importance. The hiatus is illicit; there is no other evidence of an initial *F*, and very many passages exclude it. *ἀνέρ' ἐλεῖν* (Heyne) or *ἀνδρ' ἐλεῖν* (Brandreth) are simple conjectures.

126. *σακέσπαλος* is proparoxytone, though the verbal element of the compound is employed in a transitive sense; the converse is the case with *μαϊφόνος*.

128. The subj. *ΓΙΝΩΣΚΗΣ* is undoubtedly right after *ἔλον*, because the object of the past action is still future; *H. G.* § 298. 2. It is noteworthy that the mss. have with hardly any exception retained the forms *γινώσκω* and *γινώμαι* against the old Attic *γινν-*. *γιν-* is common to Ionic, Doric, Thessalian, and Boiotian, and appears to represent a primitive Greek assimilation, through the stage *gingn-* (Brugm. *Gr.* i. p. 364). On the other hand, it prevailed also in

the later *κοινή*, which may of course have affected the mss.

129. *πειρώμενος*, *making trial of thee*, 220, etc.

130. *ἀντικρὺ* is found with the last syllable short only here and 819; this may be counted among the linguistic peculiarities of the passages dealing with the wounding of the gods.

135. *μεμαῶς*, a *nominativus pendens*, the construction being changed in the following line, cf. Z 510. *καὶ* is here probably not *and*, but *even*, and is to be taken closely with *περ*, as elsewhere when the two words occur together; the line being thus added *asyndetically* in explanation of 134. For *καὶ . . περ* at the beginning of a sentence see ν 271 *καὶ χαλεπὸν περ ἔοντα δεχόμεθα μῦθον, Ἀχαιοί*. In all other instances *καὶ περ* follows the principal verb. Hence many edd. place the comma after *ἐμίχθη*, and the colon after *μάχεσθαι*, so that *μεμαῶς* agrees with *Τυδείδης* in 134. But this gives an entirely false antithesis; *Dio-medes* does not return to the battle

δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα
 ὃν ῥά τε ποιμὴν ἀγρῶι ἐπ' εἰροπόκοις ὀτεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσει·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμούς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήληισι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.
 ἐνθ' ἔλεν Ἀστυνόου καὶ Ὑπείρουνα ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳι κληῖδα παρ' ὦμον
 πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἡδ' ἀπὸ νώτου.

136. Δὴ τότε: καὶ δὴ Par. f. || ἔλεν: ἔχεν Ptol. Oroand. 138. χραύσαι
 CO. || δαμάσσει CQT¹U: δαμάσει Vr. A. 141 om. M (hab. Harl. a). || ἀγχι-
 στῖναι DJQR: ἀγχιτῖναι or ἀγχιτῆσαι Ω. || ἀλλήλοισι DHQR Vr. c, Mosc. 1 2:
 ἀλλήλοισι G. 144. ὑπῆνορα MN: ὑπένορα PQ. 145. δουρί: χαλκῷ J (γρ.
 δουρί). 146. τοῦ δ' ἑτέρου Zen. || ἄλλον Vr. b (γρ. ἕτερον). 147. νώτων P.

allthough, but *because*, he was eager before.

137. ἀγρῶι, i.e. away from the habitations of men.

138. χραύσαι: prob. conn. with the aor. (ἐπ')έχραον, ἔχραε, ε 396, Π 352, Φ 369, etc., and meaning *grazed*. But Ahrens would separate the two, and explains χραύω to mean 'strike,' comparing Herod. vi. 75 ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον, and Hesych. χραύσει· καταξόση, πλῆξει. αὐλας here = the wall of the steading; from 140 it would seem that the stalls are regarded as arranged, with the shepherds' huts, around a courtyard; cf. Σ 589, from which it is clear that such a 'sheep-station' must have been rather extensive.

140. As the line stands τὰ must be the subject, 'they (the sheep) are put to flight, being left alone.' The change from the fem. οτεσσι to the neuter, and then immediately back to the fem. αἱ, is however very harsh, far more so than in the passages which are quoted as parallel: Π 353 μῆλων . . . αἱ τε, Α 244 χόλια . . . αἷγας ὁμοῦ καὶ δις, τὰ οἱ ἄσπετα ποιμαίνοντο, Φ 167 τῶι δ' ἐτέρῳι . . . ἡ δέ. H. moreover elsewhere uses ἐπῆμος (this is the traditional Epic accentuation) only of places. If we reject 141-2 (see below) we can take the neuter in a vague sense, 'everything is deserted and put to flight.' But it is then tempting to read τὰ δὲ μῆλα. δύεται: the nom. may be either

the shepherd, *hides*; or the lion, *enters in*. The associations of the frequent δύναι ὁμιλον, πόλεμον, etc., are in favour of the latter.

141. ἀγχιτῖναι, elsewhere only with ἐπιπτον (P 361, χ 118, ω 181, 449), are *thrown down in heaps*. Many mss. read ἀγχιστῖναι, perhaps on the analogy of προμνηστῖναι, λ 233, but the word is evidently a secondary formation from ἀγχιστος.

142. ἐμμεμαῶς answers to μεμαῶς in 135; the lion, like Diomedes, is only the more aroused by the wound, cf. P 736. Bentley, feeling natural difficulty in the conjunction of ἐμμεμαῶς with the *retreat* implied in ἐξάλλεται, conj. ἐμμαπέως, cf. 836; but the inconsistency lies in the word ἐξάλλεται in its relation to the next line. It is feeble to say 'as furiously as a lion retreats, so furiously did D. attack.' Hence Bayfield would reject 141-2 as an awkward addition meant to supply ἐμμεμαῶς to answer μεμαῶς in 135; the real answer being sufficiently implied in σθένος ὤρσεν. There is no doubt that the omission makes the simile more effective; but in the Epic style one would expect to be told the fate of the sheep. βαθείης, as 239 βαθείης ἐκτοθεν αὐλῆς: we should use the converse 'high.'

147. πλῆξε: a change from the participial construction, as Γ 80. ἐέργαθεν: so Α 437.

τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώιχετο καὶ Πολύιδον,
 υἱέας Εὐρυδάμαντος ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱέ,
 ἄμφω τηλυγέτω, ὁ δ' ἐτείρετο γῆραϊ λυγρῶν,
 υἴον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν दाτέοντο.
 ἔνθ' υἱας Πριάμοιο δύνω λάβε Δαρδανίδαο
 εἶν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξει

148. τοὺς: τὸν P (*supr.* τοὺς). || πολύιδον GN¹⁰ST (Eust. says that both -αι- and -ι- were ancient). 149. εὐρυδάμαντος M. 152. θέωνά JN. 153. 53' ἐτείρατο H. 154. τέκεν H: τέκε· U. 155. ἐνάριξε D¹MNOQR (*e corr.*) S Vr. a b A, Mosc. 1 3. 156. ἀμφοτέρων Zen. JMNPT Harl. b, Par. f, Cant. Vr. b: ἀμφοτέροιον King's, Par. j. || πατέρι δέ: πατρὶ μὲν γε G. || κήδε' A. 158. दाτέονται Herakleides. 159. δύο GH. 160. δόντας: δόντε Aph. cf. on A 103. 161. ἄξει CJ (L *supr.*) NR: ἔαξει Q.

150. This line is susceptible of two different interpretations: (a) *the old man interpreted no dreams for them when they were coming (to Troy)*, i.e. had he foreseen their fate he would have kept them from the war; (b) *they came not back for the old man to interpret dreams for them*. Though the second has found defenders, yet there can be no doubt that the first is right. The use of *ἐρχόμενος* is exactly the same as in 198; and the sense is quite what is wanted, though the next line is added in a way which is not usual in Homer, as we should have expected to find it explicitly stated, 'if he had they would not have been killed.' But in the second alternative the mention of the discerning of dreams seems quite otiose, unless we are prepared to suppose that the old man thought that a specimen of his peculiar skill would be the best welcome for his returning sons. Moreover, the word for *return home* is not *ἐρχεσθαι* but *νίσσεσθαι* or *νοστεῖν*. A third possibility is given by the Schol. A, *their father prophesied to them that they would not come back*. But even if such a construction of the participle could be admitted it would still remain

a fatal objection that we should want a future, not a present.

153. τηλυγέτω: see I 175; it is obvious here that the word cannot mean 'only child.'

158. Cf. Hes. *Theog.* 606 ἀποφθιμένον δὲ διὰ κτήσιν दाτέονται χηρωσταί. The general meaning of the word *χηρωσταί* is sufficiently evident from the context, 'inheritors of the bereaved father,' i.e. the next-of-kin, ὁ μακρόθεν συγγενεῖς (Hesych.). The form of the word, however, is not so easily explicable; it should have an active sense, perhaps originally 'those who divided up the estate of the bereaved' for distribution among the tribe at large. But we have no evidence whether in Homeric days the reversion of property (i.e. chattels, not land) belonged to the family or the tribe; nor does the word itself recur, except in the two passages named, and in Qu. Smyrnaeus. Eust. explains it by *ὀρφανιστάι, guardians*, used by Soph. *Aj.* 512, and identical in form.

161. Mr. Auden (*C. R.* x. 107) calls attention to the accurate observation embodied in this line, quoting Selous *Big Game Shooting* (Badminton Library)

πόρτιος ἡὲ βοός, ξύλοχον κατά βοσκομενάων,
ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

165

τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.

εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἦνδα·

170

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἵστοι
καὶ κλέος; ὦι οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῶιδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὅδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργε

175

Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μὴ τις θεὸς ἐστί κοτεσσάμενος Τρῳέεσσιν,
ἱρῶν μηνίσας, χαλεπὴ δὲ θεοῦ ἐπὶ μηνις.”

162. πόρτιος: βουκόλου Zen.	166 om. Ot. ἀλαπάζοντα P.	167. βα
ρ' P.	169. εὖρε δὲ MOPT.	172. r' om. JQ.
ἔφες GJ (γρ. ἔφες) PQ Vr. a.	178. ἱερῶν G.	173. r' om. Q.
		174.

i. 327 'A single large male lion will kill a heavy ox or a buffalo cow without using his teeth at all, by *breaking its neck*, or rather causing the frightened beast to break its own neck' in the manner there described. So also A 175.

162. For ἡὲ Bentley conj. ἡδὲ , on the ground that the point of the simile lies in the *double* slaughter, and hence the plural *βοσκομενάων*, which may, however, with a slight but natural irregularity, be taken to mean 'as they (i.e. one or other of them) are feeding.'

164. *κακῶς* seems to go closely with *ἀέκοντας*, as 698 *κακῶς κεκαφῆντα θυμόν*, β 266 *κακῶς ὑπερηγορόεντες*.

165. *οἷς*: cf Heyne, *ad* Brandreth, to save the *F*.

168-9. See Δ 88-9.

170. *ἦνδα*: only here with double accus., which is, however, often found with *προσηύδα* and *προσέειπε*. We have 'Ἑρμείαν ἀντίον ἦνδα ε 28, and 'Ἐκτορα εἶπε M 60.

171. *ποῦ τοι τόξον*: cf. O 440 *ποῦ νύ τοι λόι*; In the next line *ὦι* may refer either to *τόξον* or to *κλέος* in the sense of 'famous skill.'

175. *ἔδε*, predicative = *here*; cf. T 117 *Αἰνείας δδ' ἔβη*, α 185 *νηὺς δέ μοι ἡδ' ἔσσηκεν*. 175-6 = II 424-5.

178. *ἱρῶν μηνίσας*, like *εἴ ταρ δ γ' εὐχολῆς ἐπιμέμφεται ἡδ' ἐκατόμβης* A 65, q.v. The exact connexion of the clause *χαλεπὴ . . μηνις* is not clear; it may mean *the wrath of a god weighs heavy upon men*, or it may go with the preceding, *and the wrath of the god be heavy upon us*. The former will give a reason why, if this enemy be a god, it is not well to provoke him further, the latter will explain why a god should condescend to such slaughter. But Ameis-Hentze read, with Ar., *ἐπιμήνις*, taking *ἐπι-* to indicate wrath aimed in a particular direction; on the ground that in all other cases where *ἐπι*=*ἐπεστι* it is used of the actual presence of something with a distinct relation to some person. This is a strong argument against taking the clause as a general reflexion; but it leaves untouched the alternative of taking it closely with the preceding *ei*-clause, and perhaps this is the most probable explanation, as *ἐπιμήνις* is a compound which can hardly be supported by analogy.

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα ἔισκω,
 ἀσπίδι γινώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἀνενθε θεοῦ τάδε μαινεται, ἀλλὰ τις ἄγχι 185
 ἔστηκε· ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφήκα βέλος, καί μιν βάλλον ὦμον
 δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο,
 καί μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῇ προιάψαι, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαΐην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι·

181. μιν: μὲν G (O sup.) Harl. d; Ar. διχῶς. 182. γινώσκων P: γινώ-
 σκων CJLMN²U. 183 δθ. Ar. || ἵππους δ' MQ. || σάφα οὐκ Q. 184. δ':
 ε' J. || δ γ': δθ' JP Cant. 185. δ γ': δθ' Q: δς' J. 187 δθ. Zen. ||
 κιχήμενος S sup. 188. γάρ β D. 191. νύ: δά J (γρ. νυ). || τις: τοι C.
 193. μαγάρους HT. 194. Ζηνόδοτος μετέθηκεν An. (Ludw. conjectures that Zen.
 omitted the line and wrote πρωτοπαγεῖς for πέπλινται in 195).

181. The variant μὲν for μιν may point, as Platt says (J. P. xvii. 129), to an older μὲν ἐγὼ Fe.

182. There is no distinct trace in H. of the devices borne on shields which play so prominent a part in the *Septem* of Aischylos, and are frequently represented on vase-paintings; nor of course can the mention of the helmet be taken to indicate anything like the mediaeval crest. But every chieftain would be sure to adopt some peculiarity in the shape of his shield and helmet. Cf. A 526 εὖ δέ μιν ἔγρων· εὐρὺ γάρ ἀμφ' ὤμοισιν ἔχει σάκος. For τρυφαλείῃ see on Γ 372.

183. εἰ θεός ἔστιν: we say 'if he is not a god'; the words imply a slight disposition to accept the affirmative. Cf. γ 216 τίς δ' οἶδ' εἰ κέ ποτέ σφι βίαις ἀποτίσεται ἔλθων; Ar. needlessly athetized the line, on the ground that Pandaros has really no doubt. But the very next words obviously imply at least a rhetorical uncertainty.

187. (ἡ διπλῇ περιεστυγμένη) ὅτι Ζηνόδοτος ἠθέτηκεν αὐτόν. οὐ γὰρ ἐπάπτετο

ἀλλῃ τὸ βέλος, ἀλλ' ἔτυχεν αὐτοῦ. οὐ λέγει δὲ ὅτι καθόλου ἀπέτυχεν, ἀλλ' ὅτι ἐπὶ καίρῳ τόπον φερόμενον παρέτρεψεν. But this explanation seems forced, and most edd. agree with Zenod. in rejecting the line. Nor is it a satisfactory resource to take ἔτραπεν ἄλλῃ as = *brought to naught*; such a derived sense of ἄλλος is rather Attic than Homeric, and is not sufficiently supported by A 120. For the gen. τούτου, away from him, we may compare πάλιν τράπεθ' υἱος ἐοῖο Σ 138. Or we may take it, as gen. of hitting, with κιχήμενον, just as it was reaching him.

189. An interpolated line to bring in the cuirass; see on 99.

190. Ἀἰδωνῇ προιάψαι, as Ἀἰδὸς προ-
 ἔταψεν A 3. The name Ἀἰδωνεύς occurs again only T 61 in H.; it is not Pindaric, but appears rather to be a word of the tragedians. For προιάψαι La R. would prefer προιάψαι, 'I thought I had dispatched him.'

194. πρωτοπαγεῖς (with the rare contraction), generally explained 'joined together for the first time,' i.e. newly

πέπτανται· παρὰ δέ σφιν ἐκάστωι δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένωι ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα 200
 ἀρχεῦειν Τρώεσσι κατὰ κρατερὰς ὑσμῖνας·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἡ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοῖατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν
 ἀτρεκές αἰμ' ἔσσευα βαλὼν, ἥγχιρα δὲ μάλλον.

198. ἔνι: εὖ Vr. a. 199. μ' ἐκέλευε O: τ' ἐκέλευε H. || ἐμμευσάτω
 Mor. Vr. c (and so apparently *τινὲς* ap. Did.). 201. ἦ τ' ἄν: γρ. εἴτ' ἄν O.
 203. ἔδμεν Ar. D'R'U: ἔδμεν others (and Ω). 204. ἀτὰρ DO: αὐτὰρ δ P. ||
 ἐς om. G: εἰς CMNO. || ἡλάλουθα O. 205. ἄρ': ἄν Q. || ἐμελλον ADO.

made. Cf. Ω 267. In θ 35 we have *νῆα πρωτόπλοον*, which is also translated 'making her first voyage.' But this is a doubtful compliment to a ship; the alternative, 'a first-rate sailer,' suits the context better, and so here 'of first-rate build,' *primarie compacti* (Döderl.), avoids the awkward tautology with *νεο-τευχέες* which made Zenod. athetize the line. Unfortunately neither the simple *πρῶτος* nor any of its compounds seems to involve the pregnant meaning of *primarius*, so that we have to acquiesce in the ordinary explanation. The same ambiguity is found in *πρωτόπλους*, Eur. *Hel.* 1531. (Compounds of *πρῶτος* are very uncommon in classical Greek.)

195. For the practice of covering chariots with cloths when not in use cf. B 777.

200. For *ἀρχεῦειν* with dat. see B 345.

202. For the crowding within the city walls compare Σ 286-7.

203. ἔδμεν only here with *ā*, though we have *ἀδήσειε*, *ἀδηκότες*, etc. The variation in quantity is unexplained; it is possibly here due to the sixth arsis, see Schulze *Q. E.* p. 452. *ἄδην*, which Ar. read, will be right if the word comes from root *sa* (*sa-lur*, etc.); but this is not certain. See note on K 98.

204. The neglect of the F of Ἴλιον is

rare. Brandreth conj. *πεζὸς ἐὼν ἐς Φόλιον ἦλθον*, comparing Δ 231, Δ 230, 721.

205. ἄρ' ἐμελλον (or -εν) is the traditional reading; but the rule against the trochaic caesura in the 4th foot would require *ἀρα μέλλον*, and presumably Ar. read this in accordance with his custom of omitting the augment ("Ἰακῶς") when possible.

208. *ἀτρεκές*: this simple form recurs in H. only π 245 οὐτ' ἄρ' δεκάς ἀτρεκές οὐτε δὲ οἶαι, where it is an adverb; the form *ἀτρεκῶς* is of course familiar. The original meaning of the word is not certain; if it be conn. with *τρέπω* (Curt. *Gr. Et.* no. 633) and mean 'directly,' 'not swerving from the straight line,' it can here hardly be an epithet of *αἶμα*. On the other hand, it cannot be taken with *βαλὼν*, which is too far off, and does not require an adv. to qualify it, as of itself it implies 'hitting the mark' (*ὅτι τρώσας, καὶ οὐ βίβας ἀπλῶς τὸ βέλος*). We must therefore take it with *ἔσσευα*, 'I truly, surely, brought forth blood.' So Schol. B *ἀντὶ τοῦ ἀτρεκῶς εἶδον αὐτό, οὐκ ἠπάτημαι*. But 206-8, which contain a feeble repetition of 188-91, are almost certainly interpolated for the sake of the allusion to the Ὀρκίων σύγχυσις, an episode which is evidently unknown to the author of this book, who

τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεύμεν Τρώεσσι, φέρων χάριν Ἑκτορι δίδωι.
 εἰ δέ κε νοστήσω καὶ ἐσόφμαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ἡψερέφες μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶι ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.”
 τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἤυδα·
 “μὴ δ' 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 ἐπιβήσῃ, ὄφρα ἴδῃαι
 οἷοι Τρώοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἡδὲ φέβεσθαι·
 τῷ καὶ νῶι πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία συναλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

210. ὅτε τ' CR: ὅτε γ' G. || ἐς Q. 211. ἔκτορι δίδωι: ἱπποδάμοισιν τινέσ
 απ. An. 213. ὡψερέφες GJL²M: ὡψερέφες DNOPR (m in ras.) Lips. Vr. b c.
 214. ἐμοῖο JN (p. ras.) PQS. || τάμοι Vr. a. 215. εἰ: ἄν G. 218. ἔσσει Q.
 219. τῶιδ': τῶι D. 220. παρὰθῆναι M (not Harl. a). 224. πόλιν: γρ.
 πόλιν J. || περ ἄν: καὶ Vr. a. 225. ὀρέξει OQ (surp. m). 226. Νῶν: δὴ
 MN. 227. ἀποβήσομαι Ar. Ω: ἀποκοβήσομαι Par. g: ἐπιβήσομαι Zen. CO'S
 (surp. ἀπο) King's, Par. d j¹, Vr. c, Mosc. 1 3, and γρ. Harl. a, Par. b. 228. τόν
 γε N.

otherwise could not have failed to allude to it again.

209. κακῇ αἴσῃ, A 418. ἀπὸ πασσάλου: cf. φ 53, Penelope *ἐνθεν ὄρεξα- μένη ἀπὸ πασσάλου αὐντο τόξον*.

212-6 are to be compared with π 99-103, where 214 is not only repeated, but stands also in exactly the same position, as an apodosis with *two* protases, one preceding, the other following. It is possible to take *νοστήσω* and *ἐσόφμαι* as aor. subjunctives; compare, for another instance of an aor. form **ὡψόμεν*, Ω 704, where *ὡψεσθε* is more natural if it be taken as aor. imper. than as fut. indic. But there is no valid reason against regarding them as fut. indic. except that such a constr. is not Attic. In any case there is no appreciable difference in sense. The second

protasis has the opt. under the influence of the pure wish *τάμοι*: we might equally have had fut. indic. as B 259 *μηκέτι . . . εἴην, εἰ μὴ . . . δύσω*, where again the constr. of the sentence is the same. *ἀλλότριος*: a foreigner is of course an inferior, and therefore defeat from such is the deepest degradation.

218. οὐκ ἔσσειται ἄλλως, *no change will be made*, nothing will be effected, till, etc. ἄλλως has the connotation 'better' in θ 176, υ 211, and cf. also A 391. The euphemism by which ἄλλως = *κακῶς* is not Homeric.

219. *νῶ* for *νῶι* here only in H. (in o 475 read *νῶ*). *πρὶν νῶι τῶιδ'* Brandr. (with ictus-lengthening), *ἐπὶ νῶι τῶι* d. van L.

222. Τρώοι, the breed of Tros. Cf. 265, A 597, T 230, Ψ 291, 377.

227. ἀποβήσομαι, i.e. when the time

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεῖα, σὺ μὲν αὐτὸς ἔχ' ἥλια καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
 μὴ τὼ μὲν δέισαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱός 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπλέοντα δεδέξομαι ὀξείῳ δουρί.”

ὥς ἄρα φωνήσαντε ἐς ἄρματα ποικίλα βάντε
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένελος Καπανηῖος ἀγλαὸς υἱός,
 αἰψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 “Τυδείδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,
 ἄνδρ' ὁρώ κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἴν' ἀπέλεθρον ἔχοντε· ὁ μὲν τόξων ἐν εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεῖας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιος
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

231. εἰωθέοι Ar. (καὶ σχεδὸν ἅπαντες) Ω: εἰωθέοι P. 232. ἄν om. Q.
 234. ποθέοντες DPQ Eust. 236. κτείνει . . ἐλάσει G. 237. ἀλλ' αὐτὸς
 κύ γ' C. 239. φωνήσαντες . . βάντε GJP Mosc. 1: φωνήσαντες . . βάντες
 Ω. 240. ἐμμεμαῶτες HM. 242. αἰψα δὲ: αἰψ' ἐπὶ L. 245. ἔχοντες
 GMN Mosc. 1, Vr. b: ἔχοντες Q: ἔχοντας Ω. 247. δ' om. U: ε' C. || μὲν
 ἀμύμονος: μεγαλήτορος (A *supr.*) DHSU. 248 om. Vr. a.

comes I will dismount to fight, ἐπιβήσο (221) referring to the present moment, *pouni the chariot* in order to reach the scene of action. This entirely agrees with the Homeric style of fighting, where the heroes use their chariots only for movement from one part of the field to another, and do the serious work on foot. Compare especially P 480, where the reading is certain. The variant ἐπιβήσομαι is due no doubt to the fact that in the sequel (275 ff., 294) Pandaros does make his spear-cast from the chariot. That, however, is an irregularity which Aineias does not contemplate. It is curious that Ar. while reading ἀποβήσομαι gave the perverse interpretation *ὅλον τῆς ἵππων φροντίδος*, *I will resign the care of the horses*.

230. ἔχε goes with both ἥλια and ἵππῳ by a slight zeugma, *hold the reins and drive the horses*. Compare the difference in the sense of *δέξαι* = *take*, and *δέδεξο* = *await* the attack, above.

232. φεβώμεθα, *flee from*, cf. 223.

233. ματήσεται, *grow wild*, 'lose their heads' as we say; cf. II 474. In Ψ 510 it means 'lost no time.' Compare also Aisch. *Sept.* 37, P. V. 57.

236. μώνυχας, *with single (solid) hoofs*; not from *μόνος* (Hom. *μόνος*) but, as is now generally agreed, for **μ-ώνυ* where *σμ* = *σεμ-* of *εἰς* (*σεμ-*s), *simplex*, etc. (Brugm. *Gr.* i 171). Compare Virgil's *solio ungula cornu*.

248. Cf. φ 335 πατὴρ δ' ἐξ ἀγαθοῦ γένος εὐχεται ἔμμεναι υἱός, for the use of

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὔτω
 θύνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σε πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζονται μάχεσθαι
 οὐδὲ κατὰπτῶσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὅκνέω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτὰς 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ εἴμι Παλλὰς Ἀθήνη.

249. δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἠθετηκέναι An. || ἐφ' ἵππων Ar. Ω: there was a variant, but Schol. A does not say what; probably ἐφ' ἵππων rather than ἐφ' ἵππου. || μοι: μὴ G. 251. ἄρ': αὐ J. 252. φόβον τ' P'R: φόβον μ' L. || οὐδέ με S. 253. γὰρ ἐμοὶ S Mosc. 1. || ἀλυσκάζονται ἢ ἀλυσκάζοντα Eust. 255. ἐπιβῆμεναι M Eust. || οὕτως T Lips. 256. ἀντίος S. || μ': ὁ S. || εἰ Herod. ATU.

ἐκγεγάμεν. But the line, which is omitted by one ms., looks suspiciously like an interpolation.

249. δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἠθετηκέναι, Ariston.; an important remark, as it shows that the later Aristarchean school knew Zenodotus only at second hand. ἐφ' ἵππων, ὅτι Ἀττικῶς ἐξενήροχεν ἀντὶ τοῦ ὡς ἐπὶ τοῖς ἵπποις (in the direction of the chariot), *ibid.* For the Attic use compare ἐπ' οἴκου = *homewards*, ἢ ἐπὶ Βαβυλῶνος ὁδοῦ Xen. *Cyr.* v. 3. 45, etc. It occurs also in H., e.g. Γ 5, E 700. But it is hardly possible that this should be the sense here, for we cannot suppose that Sthenelos, whose function is that of charioteer, can have left the horses so far as to advise Diomedes to retreat in their direction. We must therefore take it in the ordinary sense, 'retreat upon the chariot' (as Ω 356).

252. φόβονδ' ἀγόρευε: for this pregnant use we may compare Π 697 φύγαδε μῶνοτο. It is easily derived from the literal sense which we have in Θ 189 φόβονδ' ἔχε μῶνυχας ἵππους, and may be compared with such phrases as εἰπεῖν, μυθεῖσθαι εἰς ἀγαθόν, I 102, Ψ 305; thus it means 'say nothing in the direction of, tending to, flight.' φόβος is of course an exaggeration, as Sthenelos merely meant him to fight in the throng, not among the πρόμαχοι. ἀλυσκάζονται κατὰπτῶσσειν are equally invidious names for retirement to the δμῖλος, where an individual was protected by numbers (cf. Z 443). So Idomeneus says, N 262 οὐ γὰρ διὼ ἀνδρῶν δυσμενῶν ἐκὼς ἱστάμενος πολεμίζειν. οὐδέ α: so

Ptol. Ask.; Herod. οὐδὲ σέ, *not even thee*. But it is more Homeric to take οὐδέ with the whole clause, *for neither do I think that thou wilt persuade me*.

253. γενναῖον, a d.p. leg. in Homer; nor does he use γέννα or γεννάω: σημειοῦνται τινες ὅτι οὕτως εἰρηται ἐγγενές, πάτριον Schol. A. It is practically indifferent whether we explain the word thus, 'it is not in my blood,' or in the later sense 'it is not honourable for me to shirk'; this sense is immediately derived from the former, as with our word 'high-bred,' worthy of a man of family. To a chieftain whatever is hereditary is honourable as a matter of course. τὸ γενναῖον ἐστὶ τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως Aristot. *H. A.* i. 1. 14.

256. This line is a compendium of sins against Homeric diction—the weak αὐτῶν = *them*, τρεῖν for τρεῖν, and worst of all εἰμι in one syll. for εἴμι in three. The couplet may be an Attic interpolation, though it does not look like it. If it is to be restored to archaic form, violent measures must be employed. Of many conjectures perhaps the best is van Leeuwen's ἀντίος εἰμι· τρεῖν μ' οὐκ εἴμι Il. A. In the old Attic alphabet, with contractions, this would be τρεῖν μουκεα Il., which would easily assume its present form with αὐτῶν, a gloss imported to fill up the apparently deficient measure. The well-attested εἰα supports this. For the imperf. cf. 819. (Synizesis of the first syll. of εἴω is found in our texts in K 344, where see note, and φ 233, ψ 77.)

τούτω δ' οὐ πάλιν αὖτις ἀποίοιτο ὠκέας ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σήμισιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπᾶῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἥς Τρωὶ περ εὐρύσπα Ζεὺς 265
 δῶχ' υἱὸς ποιωνὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡελιόν τε·
 τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχίσις,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλην· 270

257. τούτων M (not Harl. a). || ὠκέας ἵππους C (surp. οι over ους) R surp.
 258. εἴ γ' οὖν Δr. διὰ τοῦ γ; others εἴ κ' οὖν! 260. ὀρέξῃ P. 263.
 αἰνέω Zen. || ἐπᾶῖξαι Q. || μεμνημένος: καλλίτρηξ S^t (μεμνημένος S^m).
 264. ἐπελάσαι A (surp. κ δ'). 270. γενέθλην N surp., γρ. J^m: γενέθλα
 Vr. b.

258. For the double γε cf. II 30 μὴ
 ἐμέ γ' οὖν οὐτός γε λάβοι χόλος. 287-8
 and X 266 are doubtful cases. Schol.
 A (Didymos) remarks, οὕτως τοῦ διὰ τοῦ
 γ Ἀρίσταρχος: this perhaps indicates
 the existence of a variant εἴ κ' οὖν, which
 is at least unobjectionable, perhaps prefer-
 able, and is conjectured by Heyne.

261. τούσδε, pointing to his own
 horses, which must therefore be close at
 hand; an additional argument in favour
 of the explanation adopted in 249.

262. It is not uncommon in vase-
 pictures of a chariot about to start to
 see the reins fastened to the front of the
 ἄντυξ or rail which ran round the car
 and formed a handle behind by which
 the riders could mount. This again
 seems clearly to shew that Sthenelos at
 the moment is in the car and holding
 the reins.

263. ἵππων may be gen. after ἐπᾶῖξαι,
 cf. N 687 ἐπαίοντα νεῶν and other
 genitives after verbs of aiming (H. G. §
 151 c). μεμνημένος is then added as
 in T 153 ὧδε τις ὑμείων μεμνημένος ἀνδρὶ
 μαχεσθῶ, both lines being instances of
 the common Greek habit of expressing
 by the participle what we give in the
 principal verb: 'do not forget to spring

at the horses.' On the other hand
 ἐπαίοντα is commonly used absolutely,
 so that it is equally possible, though
 less idiomatic, to make ἵππων dependent
 on μεμνημένος, 'spring forward thinking
 only of the horses.' 323 is in favour
 of this; there, however, ἐπαίοντα may
 directly govern ἵππους (cf. H 240, M
 308; it takes the dat. also, κ 322, ξ 281,
 Ψ 64 f).

265. ἥς, an ablative gen., expressing
 the source, as Z 211 ταύτης τοι γενεῆς γε
 καὶ αἵματος εὐχομαι εἶναι, and τῆς γενεῆς
 ἔκλεψε below. The attraction ἥς for
 ἣν assumed by some is not Homeric,
 Hesiodic, or Pindaric. Bekker (H. B.
 ii. 12) instead of supplying εἰς in
 γενεῆς takes it with ἔκλεψε in 268,
 regarding γενεῆς there as a mere re-
 sumption after the parenthetical ἥς . .
 ἡελιόν τε, and putting a comma at the
 end of 267. He would also read ἥν for
 ἥς, but this seems needless.

266. οὐνεκα, because. For Ganymede
 see T 231-5.

269. Λάθρῃ Λαομέδοντος, Ω 72.
 οἴλεας, as θήλεις ἐέρση ε 467, 'ἦρθ θήλεις
 εἴδουσα T 97. Others read θηλέας for
 θηλέας, with the Doric ᾱ of the acc.
 plur. fem.; but this is not an epic form.

270. γενέθλην, a stock, stud.

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
τὼ δὲ δὺ' Αἰνείαι δῶκεν, μῆστωρὲ φόβοιο.
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
"καρτερόθυμε δαΐφρον ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλους ὠκὺ δαμάσσατο, πικρὸς οἰστός·
νῦν αὖτ' ἐγγχείῃ πειρήσομαι, αἶ κε τύχωμι."

ἦ ῥα καὶ ἀμπεπαλὼν προῖε δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·
"βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285

271. τοὺς : τῶν M. 272. μῆστωρ S (*supr.* ε) T' (?) Par. j, Plato *Laches* 191 b. 273. ἀραιώσα M. 274. οἱ : τοὶ Q. 276. τὸν : τῶ Mosc. 1 : τῶν N. 277. καρτερόθυμε P. 278. ἦ : εἰ T². 279. τύχωμι A Schol. T : τύχοιμι Ω. 280. προῖε Vr. a. 282. εῶρακι G. || πέλασσε Q. 285. ἀνασχίσεσθαι PQ : γρ. ἀνασχέσθαι J.

272. Bekker, Nauck, Christ, and others have adopted the variant *μῆστωρ* in preference to the vulg. *μῆστωρ* : it was read by Plato *Lach.* 191 b; καὶ αὐτὸν τὸν Αἰνείαν κατὰ τοῦτ' ἐνεκωμίασε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μῆστωρ φόβοιο. There can be no doubt that Homeric usage is on the same side, for *μῆστωρ φόβοιο* is always used of heroes (Z 97, 278, M 39, Ψ 16, cf. *μῆστωρ ἀντὶς* N 93, etc.), except in the parallel passage Θ 108, where the ms. authority is more evenly divided. The nearest Homeric analogy is in the late passage B 767 φόβον ἄρῃος φορεούσας, of the horses of Eumelos. We may, however, accept the phrase here as an unusually exaggerated encomium; the horses in virtue of their divine descent are actually put on a level with human beings.

273. For the first κε (here and Θ 196) most edd. (including Bekker, Nauck, and Christ) follow J. H. Voss in his conj. γε : but the change is needless, as appears from the considerable number of cases of εἰ κε with opt. in protasis quoted in H. G. § 313. The separation of εἰ . . κε is found again in the same phrase Θ 196, and in Ψ 592; the

particles are still far from coalescing into an Attic εἰν. See also M. and T. § 461.

274. For this line see note on 431.

278. Schol. A mixes up in his note two interpretations, according to one of which we should read ἦ as a particle of asseveration; the other would take ἦ ἀντὶ τοῦ εἰ. Though the former view is doubtless right, yet it may be said that the parataxis of the two clauses shews exactly how the use of εἰ with the indicative arose, to express a concession made unconditionally.

279. The form *τύχωμι* has as usual been almost universally corrupted to the more familiar *τύχοιμι*. The opt. with κε is quite out of place in these conditional protases expressing a hope. So also H 243.

281. For τῆς δὲ La R. suggests (and Nauck and Christ adopt) ἦ δέ, comparing E 66, H 260, T 276. This is no doubt right, as ἦ δέ would be likely to be changed, in order to avoid the (perfectly normal) hiatus in the bucolic diaeresis.

282. εῶρακι may here mean the *μήτηρ* : see App. B.

285. μέγα is here to be taken as an adv. (cf. A 78), *thou hast given me my wish to the full*. If it is closely con-

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 "ἡμβροτες, οὐδ' ἔτυχε· ἀτὰρ οὐ μὲν σφῶτ' γ' ὅτω
 πρὶν ἀποπαύσεσθαι, πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν."

ὥς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
 αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἶδλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῶι,

288. πρὶν ἀποπ. P: πρὶν γ' Ω. || ἀποπαύσεσθαι (A *supr.*) DNU: ἀποπαύ-
 σεσθαι Ω (including T). || πρὶν ἢ LU: πρὶν γ' Ἀ Ω. 289. ταλαύριον PR.
 293. ἐπελῦσεν Ar. AHM Mor. Bar. Cant. Vr. α, Harl. a, Par. a b e f¹ (A *in ras.*)
 j: ἐπελῶσεν S (*supr.* u): ἐπεχῶσεν Mosc. l (*in ras.*), Par. h k: ἐπέκυτο T Lips.
 Harl. b: ἐπεκύω Zen. Ω. 295. παμφανόοντα G. 297. ἐπόρουσε PRS²U²
 (H *supr.*): ἐπώρουσε N.

nected with εἶχος as epithet, it produces the forbidden trochaic caesura in the fourth foot.

288. The fourfold repetition of *πρὶν* in the vulg. led Barnes to drop it after either *πρὶν*, and the mss. give some support. *πρὶν* was originally long by nature (cf. *πρὶν* in the Gortynian inscr.), and though it is occasionally short in H. (nineteen times), yet it remains long in thesis in Z 81, and some eight other passages. It is true that *πρὶν* has a special affinity for *γε*, the combination occurring nearly thirty times in Homer, yet Z 465 (!), O 74, α 210, δ 255, η 196, σ 289 are the only passages where the *γε* is not elided; this very small proportion and the preponderance of passages in the *Odyssey* are in favour of the omission. See Hartel *H. S.* 109, La Roche *H. U.* 256. For ἀποπαύσεσθαι and ἀποπαύσασθαι see note on Γ 28; and for ταλαύρινον H 239.

291. The course of the dart has given great trouble to critics ancient and modern. Some thought that the dart being miraculously guided need not pursue a natural course; others, that Pandaros was leaning forward to see the effect of his shot; others, that the plain was not level, and that the chariots ran on the lower ground while the footmen fought from the heights (!). None of

them seem to have hit on the absurdly simple explanation that Pandaros may have attempted to 'duck,' bending his head forward a moment too late. The result would obviously be what Homer describes. (This explanation was, I find, first given by Brandreth.)

293. ἐπελῦσεν was explained by Ar. τῆς ὁρμῆς ἐπαύσατο, which the word cannot mean; ἐξεσῶθη of Zen. and vulg. = *issued forth*. But there can be little doubt that Ahrens, Brandreth, and Christ are right in restoring ἐξέλυθε = ἐξῆλθε. The form with *e* for *η* is not elsewhere found, but has very likely been sometimes suppressed in favour of the more familiar ἦλθον. The misunderstanding will of course have arisen in transcription from the old Attic alphabet. This is an interesting, because evidently accidental, proof that in the oldest form of the Epic poems the ictus in the penthemimeral caesura sufficed to lengthen a final short syllable without the aid of the *ν* ἐφελευστικός, which originally was not used to make position. (See also on A 549.)

295. παρέτρεσαν, *swerved aside*. For the canon of Ar. that in H. *τρεῖν* means '*fugere*, non *timere*' see Lehrs *Ar.* 77 sqq. Hence Aineias leaps down (297), because his horses are running away. But the variant ἐπόρουσε is equally good.

δείσας μή πῶς οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῶι βαίνει λέων ὥς ἀλκί πεποιθώς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔτσην, 300
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροισιν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ρέα πάλλε καὶ οἶος·
 τῶι βάλεν Αἰνείας κατ' ἰσχίον, ἐνθά τε μηρὸς 305
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥήξε τένοντε·
 ὥσε δ' ἀπὸ ῥίνων τρηχὺς λίθος. αὐτὰρ ὁ γ' ἦρως
 ἔσση γυνῆ ἐριπὼν καὶ ἐρεῖσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νῦξ ἐκάλυψε. 310
 καὶ νύ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,

301. τοῦ γ': τοῦδ' Mosc. 1. || ἀντίος DHRS. || ἔλεον(ι) NQ (*supr.* οἱ) R Vr. A.
 303. δύο Q. || γ' om. D. || ἄνδρες JT. 305. ἐρεῖσα γε G Mosc. 1. 306. ἰσχίον
 Par. b: ἰσίκαι Cram. *An. Ox.* ii 372. 307. τένοντα Q *supr.* 308. τραχὺς P.
 310. δὲ: δέ ol Eust.

300. *ol* is *dat. ethicus*, *πρόσθε* a pure adverb, as in 315, etc. The prepositional use with *gen.* is commoner.

301. τοῦ γ' ἀντίος: cf. P 8; the expression is very strange, and might easily be emended to ἀντίος, the hiatus being normal in the bucolic diaeresis. As it stands, τοῦ must mean 'the dead man.'

303. μέγα ἔργον, a great feat, added parenthetically, 'in apposition to the sentence,' as it is usually called, though it really forms part of the complement of the verb λάβε. We may compare A 294 πᾶν ἔργον ὑπέξομαι, and similar usages which will be found in *H. G.* § 136. 2-4. There is nothing in Homeric usage to justify us in taking ἔργον in apposition with χερμάδιον, as though = a great thing; or in comparing such Herodotean phrases as μέγα χρῆμα ὄσις. φέροισιν: for this 'concessive' or potential opt. without ἄν see *H. G.* § 299 f, where reference is made to the similar use in a principal clause, ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι. The hiatus after δ suggests δ κ' οὐ (P. Knight), or δ γ' οὐ δύο κ' (van L.), but the κ is not grammatically necessary.

304. οἶοι νῦν βροτοὶ εἶσι: compare A 272. The phrase occurs four times in the *Iliad*, but not in the *Odyssey*.

306. κοτύλη, the *acetabulum* of Roman and modern anatomy; the socket, suffi-

ciently like a shallow cup, by which the head of the femur is articulated to the pelvis. Compare the use of κοτυληδών of the cuttle-fish's suckers in ε 433 (also of the acetabulum in *Ar. Vesp.* 1495).

310. γαίης: the *gen.* is compared in *H. G.* § 151 a with τοίχων τοῦ ἐτέρου I 219, and with the *gen.* after verbs of taking hold of. But it must be admitted that the analogy is not very satisfactory, and the use is strange. The line recurs in A 356, and is there generally condemned as an interpolation; it may fairly be suspected here too. The last part looks like an adaptation of the familiar τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νῦξ ἐκάλυψεν. For δέ Brandreth and others conj. δέ F', where F would naturally represent *Fe*: but δέ ol in Eust. looks as though some mss. in his time still retained a tradition of *Foi*, which is of course possible. Cf. the ol of Ambr. in l. 4.

311. ἀπόλοιτο for the ἀπώλετο which is normal in Homeric as in later Greek; see *H. G.* § 300 c, *M. and T.* § 440. The opt. is in itself merely concessive or potential, without reference to past or present; but the need for a more exact expression of time clearly led early to the prevalence of the indicative. Hence the opt. is almost confined to a few formulae, such as this (repeated in 388),

εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίσηι τέκε βουκολέοντι·
ἀμφὶ δ' ἔδον φίλον υἱὸν ἐχεύατο πῆχες λευκῶ,
πρόσθε δέ οἱ πέπλοιο φαινοῦ πτύγμ' ἐκάλυσεν,
ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυνώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

315

ἣ μὲν ἔδον φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὃ γε τοὺς μὲν εὐὸς ἠρύκακε μῶνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,

320

Αἰνεῖαο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς,
δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, δν περὶ πάσης
τίεν ὀμηλικῆς, ὅτι οἱ φρεσὶν ἄρτια ἦιδε,
νηυσὶν ἔπι γλαφυρήσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἥρως
ὦν ἵππων ἐπιβάς ἔλαβ' ἡνία συγαλόνετα,
αἰψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους

325

317. ἔκ: ἀπο T. || ἔλται NQ Par. c g: ἔλοτο Ar. (?). 318. ἔδον: τῶν
Mosc. 1. || πολέμοιο N. 323. αἰνεῖαο Zen. (cf. 263). 324. ἐξέλασε: ἐκ δ'
ἐλασσε T. 326. ἦιδε C. 327. ναυσὶν P. 329. κρατερώνυχας ἵππους Zen.

φαίης κεν, οὐδέ κε φαίης, οὐκ ἂν γοίης,
οὐκ ἂν (οὐ κε) ἴδῃς, οὐ κεν ὀνόσαιτο, and is
much commoner in *Il.* than *Od.*

313. τέκε, *conceived*; cf. B 741, 820.

314. ἐχεύατο: cf. π 214 ἀμφιχυθεὶς
πατέρ' ἐσθλόν.

315. ἐκάλυσεν, put as a covering; so
P 132, φ 321, X 313. Cf. note on
89.

320. For the position of τάων cf. 332
and β 119. For συνθεσιῶν, *agreement*,
cf. B 339 πῆ δὴ συνθεσῖαι;

323. See note on 263.

326. For the phrase ἄρτια ἦιδε cf. II
72 εἰ μοι κρείων Ἀγαμέμνων ἦπια εἰδείη.
ἄρτιος seems to be the opposite of ἀν-
άρε-ιος, and to mean 'friendly,' agree-
ing with his wishes. But in Z 92, θ
240, ἄρτια βάζειν means 'to speak suit-
ably, to the point,' and so it might be
here; or would then be an ethic dative,
'because he found him have apt know-
ledge.' But this is a less Homeric use
of εἰδέναι, which is regularly used to
express disposition of character; compare
numerous phrases such as αἰσῖμα (O 207),

ἀθεμίστια, ἄγρια εἰδέναι, and the fuller
θυμὸς ἦπια δῖνεα ἰδε Δ 361.

327. For the dat. instead of the acc.
after verbs of motion cf. the common
phrase ἐπ' ἀλλήλοισιν ἴωτες, and others.
H. G. § 198 ad fin.

329. μέθεπε with a double accus. only
here; in II 724 we have Πατρόκλῳ
ἔφεπε κρατ. ἵππους. The word ἔπειν,
from its primary sense 'handle,' came
to imply 'handling' or *managing* a
team of horses, and hence = *drive*. But
it is not necessary to follow von Christ
in reading μέθ' ἔπε: the constr. 'drove
the horses after T.' may be justified by
such common constructions as μετιέναι
τινα and the like, combined with the
constr. of θ 126 ἥλιον μέθεπε θρασύν,
'drove in quest of a charioteer,' where
the direct object ἵππους is omitted in
Greek as in English. Compare also
ἵππους ὑπάγειν ἱγόν II 148. It must,
however, be admitted that Τυδείδῃ would
be a more usual constr. The reading of
Zen. (v. supra) is not to be commended,
as it introduces the short form of the
dat. pl. ἵπποις for ἵπποισι.

ἐμμεμαώς. ὁ δὲ Κύπριν ἐπώιχετο νηλεῖ χαλκῶι, 330
 γινώσκων ὃ τ' ἀναλκις ἔην θεός, οὐδὲ θεάων
 τάων, αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὗτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδεὸς υἱὸς 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἄμβροτον αἶμα θεοῖο,

331. γινώσκων LN. || οὐδ' G. 334. ῥὰ κίχανε G. 336. (Hence to l. 635 is a lacuna in A, supplied by a later hand, quoted as A.) δουρὶ: χαλκῶι H Lips. 337. ἀβληχρήν LRS. || δόρυ: θεά PQ.

330. The name Κύπρις is used only in this episode (422, 458, 760, 883), and the Cyprian worship of Aphrodite is not elsewhere alluded to in the *Iliad*. Her connexion with Paphos appears, however, in the certainly late passage θ 362, which in several respects may be compared with the adventures of the gods recorded in the present book. In the sequel Kypris is made the daughter of Dione (371), an ancient goddess, probably pre-Hellenic, the wife of the Pelasgian Zeus at Dodona. It is certain, therefore, that the name cannot be meant to imply the Cyprian origin of the goddess. Enmann (*Kypros* p. 21) suggests that the name is really European, and compares the Italian *Dea Cypra* (of whom we know nothing but the title); and that the Greeks named the island from the goddess, not *vice versa*, when they colonized it, and, in their usual fashion, identified their Aphrodite with the Phoenician Astarte whom they found in possession. Cyprus is alluded to in H. only in δ, θ, ρ, and the clearly late passage Δ 21, but Aphrodite is fully established as an Olympian, and shews no sign of Phoenician parentage.

332. Compare 824 μάχην ἀνὰ καιρανέοντα, and Γ 241 μάχην ἀνδρῶν, θ 183 ἀνδρῶν πτολέμου, from which it is clear that ἀνδρῶν here is gen. after πόλεμον, not after κοιρανέουσιν.

334. ὀπάζων: cf. Θ 341 ὡς Ἐκτωρ ὅπαζε κάρη κομόντας Ἀχαιοῖς, and P 462. The word seems to be closely conn. with ἔπειν (compare the use of ἐφέπειν), and means *pressing hard*. It recurs in this sense in the metaphorical

phrase γῆρας ὀπάζει Θ 103, Δ 321; else it is always causal, 'to cause to attend upon,' i.e. to attach to.

337. ἀβληχρήν, a word of doubtful origin and sense, cf. ἀβληχρός θάνατος (*easy*!) λ 135, ψ 282; here apparently *feeble* (οἱ μὲν ἀπαλήν, οἱ δὲ ἀσθενῆ Ap. *Lex.*). Herodianos on Θ 178 mentions a form βληχρός in the same sense; cf. βλάξ (and μαλακός?). ἀντετόρησεν may be either ἀν-τετόρησεν or ἀντ-ετόρησεν, probably the former. The reduplicated τετορεῖν is given by Hesych. and ἀντι- seems to have no particular force here. Cf. ἀμ-πεταλῶν, and see K 267.

338. The very rare neglect of the *F* of *Foi* led Heyne to conj. δ for δν, though πέπλον as neuter is not found in H., nor indeed anywhere except in the form πέπλα in very late authors (cf. on Z 90). Another easy correction, made by Nauck and others, is αἱ for οἱ. Still better, perhaps, is Brandreth's δν ἄρ, cf. δν ῥ' αὐτὴ ποιήσατο 735. But in a fragment of the *Kypria* we find εἴματα μὲν χροὶ ἔστο τὰ οἱ Χάριτες τε καὶ Ὀραι ποίησαν, and this is certainly the more Homeric construction, cf. Ξ 178 ἀμβρόσιον ἐάνδρ' ἔσαθ', δν οἱ Ἀθήνη ἔξυσ' ἀσκήσασα (similarly Ap. Rhod. iv. 424). The line is superfluous, and as we should not expect the garment to cover the πρυμνὸν θέναρος, it may well be interpolated.

339. πρυμνὸν ὕπερ θέναρος must be the same as χεῖρ' ἐπὶ καρπῶι 458. θέναρ appears to mean 'the palm of the hand.' πρυμνὸν is here taken to be a substantive, the 'root of the palm.' But it is very tempting to read χροῖα for χροὸς in 337 with van L. (altered to avoid the

ἰχώρ, οἶός πέρ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν ἰόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων 345
 κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπόλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊότητος·
 ἡ οὐχ ἄλλῃς ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἡ τέ σ' ὅτω 350
 ῥιγῇσιν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."
 ὥς ἔφαθ', ἡ δ' ἄλυσος' ἀπεβήσето, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδήμενος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνησι, μελαίνετο δὲ χρόα καλόν.
 εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἀρηα 355

343. μέγα [DJ][NO]PQR: μέγ Ω. || κάββαλεν ACNPQST. 346. ἔλπειτο CHQ. 347. τῇ: τῷ V. a. 348. εὐτάτη CJNO. || πολέμου JO. 350. κύ γ': ἐν τισι γρ. καὶ Schol. T. 351. πόλεμόν δε C (supr. γε) DNQR: πόλε- μόντε V. b. || εἴρ' H. || ῥιγῇσιν καὶ εἰ χ' ἐτέρωθι πύθῃαι πόλεμόν γε G. 352. ἀπεβήσето ADJQ V. b¹ c: ἀπεβήκατο M Harl. a: ἀπεβήκατο Ω. || τείρετο δ': τείρε γὰρ U.

hiatus, and perhaps with the idea that ἀμβροσίον belonged to it); then *πρυμνόν* will be an adj. as usual, *the spear pierced the flesh to the bottom* ('to the bone') *above the palm*. And it may be questioned whether we should not give the same explanation even with *χροός*, taking *πρυμνόν* as an adv. Cf. also P 619, where the same constr. is possible. If *χροός* is kept, it would be better to read *διὰ* for *δῶρυ* with PQ.

340-2 appear to be a very poor interpolation. *ἰχώρ* is mentioned again only in 416 in an anomalous form. It is used by Aisch. Ag. 1480 in the sense of 'blood' simply; in later writers it means the serum of the animal juices of all sorts, including blood. Thus the appropriation of it to the divine blood, which is not adopted by any later poets, seems due to a mistaken attempt to reconcile 416 with 339 by this interpolation. 342 is a meaningless *non sequitur*; and with it 341 must be condemned.

344. ἐρύσατο, *saved*, see A 216.

349. ἡ οὐχ ἄλλῃς, rather οὐ *ἑλῃς*: the *ἡ* is superfluous and the synzesis intolerable (so Brandreth).

350. The original reading must surely have been *ἡ σύ γ' ἐς πόλεμον πωλήσῃαι*; *ἡ τέ σ' ὅτω κτλ.*: 'wilt thou frequent the battle-field?' The mistake was easily made in transcription from old Attic; Hartmann's *οὐ σύ γ' ἐτ' ἐς π.* adopted by van L. is very violent, and gives a less vigorous sense. As the text stands, the two clauses beginning with *εἰ* are evidently not co-ordinate or even consistent. We can only explain them by supposing that the train of thought is, 'if you mean to frequent (cf. A 490) the battle-field, you will (be taught to) dread the battle if you so much as hear the sound of it anywhere'; which is possible, but not very satisfactory. *πυέσσει* is probably used of direct hearing, not in the sense of 'hearing battle talked about,' cf. O 379 *ἐπιθῶντο κτύπον*, 224 *μάχης ἐπιθῶντο*.

354. μελαίνετο, i.e. Aphrodite was stained by the *μελαν αἷμα* (or *ἰχώρ*!). The scholia take it to mean *grew livid*.

355. ἐπ' ἀριστερά: it seems most natural to suppose that the Greek poet always looks at the battle from the Greek side. The left would then mean

ἡμενον, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
 “φίλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους,
 ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,
 Τυδεΐδης, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 ὧς φάτο, τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάξετο χερσί, 365
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἶπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀρέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370

358. ἀλικομένη S. 359 om. Lips.^t || κασίγητ' ἐκκόμισαι AC³PQ (app. corr. from ἐκκόμισαι) RU Lips.^m: κασίγητε ἐκκόμισαι S. || δέ με G. || δὸς δέ: δός τέ C. 361. λίαν G. 363. ἄρ' om. ADMNPT. 364. ἀκαχεμένη H²R: ἀκαχημένη GJPQ (S *supr.*) T. 366. μᾶστιξ(ε) LN². || ἀέκοντε GOP Cant.: ἔκοντε Ω. 369. παρ G Cant.

the part of the battle most distant from the Skamander, on the right bank of which the fighting must, according to the actual geography, have taken place. But this will be inconsistent with l. 36, where Ares is left beside Skamander. However, it has been shown by Hercher that it is impossible to reconcile Homer's geographical statements either with themselves or with the reality. The Skamander in particular is an arbitrary quantity, sometimes treated as running transversely between the city and the ships, sometimes as lying alongside the field, and often forgotten altogether (*Hom. Aufsätze* pp. 50 sqq.; cf. Ribbeck in *Rhein. Mus.* xxxv. 610).

356. ἐκέκλιτο can hardly be right, for in the first place the idea of a spear leaning upon mist is quite un-Homeric; and in the second it can only apply to ἵππῳ by a violent zeugma, for which support can hardly be found in Γ 327 ἵπποι δερσίοδες καὶ ποικίλα τεύχε' ἔκειτο (see note). Various emendations have been proposed, from Bentley's ἥερι δ' ἄρ' ἐκαλύπτετο on; but none are satisfactory. Some of the schol. derive the word from κλείω, *was enclosed*.

357. κασιγνήτοιο is of course to be

taken with ἵππῳ, not with ἤτεεν, which would require an accusative. ἀλικομένη: for the lengthening of the preceding short vowel see on A 15.

359. For δὸς δέ Barnes and most following odd. read δός τε. But the collocation of τε and δέ is not very rare in H.; a very similar instance is Ω 430 αὐτὸν τε ῥῦσαι, πέμψον δέ με σύν γε θεοῖσιν: so also Ψ 178, π 432, and (according to many mss.) π 140; and Ω 368 οὔτε . . δέ. This seems sufficient defence for the traditional reading here. The δέ makes the second clause more emphatic, because it is contrasted, instead of being co-ordinated, with the first; there is a slight anacoluthon, but vigour of expression is gained.

361. ἔλκος: the accus. of a subst. is found only here with ἀχθομαι, but we have a neut. pronoun in Z 523 (cf. I 77); and the accusative of a participle N 352. We might compare also E 757 οὐ νεμεσίξῃ Ἀρηὶ τὰδε καρτερὰ ἔργα. Perhaps, however, in this case it is to be regarded rather as an accusative of the part affected, 'I have pain in the wound,' like ἀχθομαι χεῖρα.

370. Dione appears only here in Homer; she is named incidentally,

μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“ τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ ; ”

τὴν δ' ἡμείβετ' ἔπειτα φιλομειδῆς Ἀφροδίτη· 375

“ οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
οὔνεκ' ἐγὼν φίλον υἱὸν ὑπεξέφερον πολέμοιο
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

τὴν δ' ἡμείβετ' ἔπειτα Διώνη δια θεῶν·
“ τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες·
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
παῖδες Ἀλωῆος, δῆσαν κρατερῶι ἐνὶ δεσμῶι·
(χαλκῶι δ' ἐν κέραμῳ) δέδετο τρισκαίδεκα μῆνας.

372. κατέρεψεν G. 374. ἐπιπῆ Q (so τινές Schol. B L): ἐν ὧν Harl. b: ἐκονῆ Par. d, and γρ. JO. 375. φιλομειδῆς Q. 377. πολέμοιο N. 380. γε om. R: τε Vr. a b. 383. πολλὰ OS.

among other daughters of Okeanos and Tethys, in Hesiod *Theog.* 353, and as present at the childbearing of Leto, *Hymn. Apol.* 93. These appear to be only attempts to connect with the Olympian system an earlier goddess who did not really belong to it. Her cult seems to have been Thesprotian and connected with that of Zeus at Dodona, where she was his *σύμμαχος*. She also had an altar in Athens near the Erechtheion (with *Ζεὺς ὅρατος*! See Preller *G. M.*⁴ i. 125), which all points to an antiquity more remote than that of Hera. The name itself is probably connected with Lat. *Diana*, and in formation it resembles *Διώνυσος*.

374. ἐκονῆ only here (and Φ 510!); it evidently means *openly*, in the sight of all.

383. Cf. 873-4. *τλάμεν*, with the usual punctuation after *ἐξ ἀνδρῶν*, is here used absolutely; but this is hardly to be paralleled in H., the expression *τλήτε, φίλοι*, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take *ἀλγεα* as the object of *τλήμεν* as well as of *ἐπιτιθέντες*. For the use of the latter verb cf. B 39. Fulda (*Unters. über die Sprache der Hom. Ged.*

224) says that *ἀλγος* was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 895, B 721) are of late origin. He might have added λ 582.

385. For the legend of Otos and Ephialtes, the youthful giants who piled Pelion upon Ossa, see λ 308 sqq. The traditional explanation makes them a personification of the triumph of agricultural pursuits (*Ἀλωεύς* from *ἀλωή*) over warlike passions. τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευάς, καὶ ἐν εἰρήνῃ παῖσαι βιοτεύειν τοὺς ἀνθρώπους, Schol. D on λ 308. Mr. Frazer (*C. R.* ii. 222) suggests that the idea of imprisoning the war-god was rather to make sure of his presence when needed. However that may be, the legend—which is at home in various parts of Greece, particularly in Boiotia and Naxos—seems to be founded on a vegetation-myth. See Preller *G. M.*⁴ i. 103-5. The thirteen months are of course a lunar year. As to why Ares was imprisoned mythographers differ.

387. The *κέραμος* reminds us of the enormous jars, quite large enough to hold a man comfortably, found by Dr.

καί νύ κεν ἔνθ' ἀπόλοιοτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 Ἑρμῆαι ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρῃα
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 τλῇ δ' Ἥρῃ, ὅτε μιν κρατερὸς παῖς Ἀμφιτρώωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι

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388. ἄτος: ἄτος P. 390. ἑρμῆαι AC: ἑρμῆ S: ἑρμῆα T M.

Schliemann at Hisarlik; see the illustrations to *Ilios* pp. 33, 378, 589. These jars are of course of earthenware. The epithet *χάλκεος* is added in accordance with the usual practice of describing the utensils of the gods as made of the more valuable metals, while men used baser materials; cf. 724 sqq. Eurystheus, according to the legend, of which representations on archaic vases are not uncommon, lived in a brazen *κέραμος* sunk in the ground, for fear of Herakles. Acc. to the *Et. Mag.* (98. 31) *κέραμος* was the Cyprian name for 'prison' (our slang 'jug').

388. For the construction see 311.

389. *μητρυνί*, of the sons of Aloeus, apparently; but according to others, of Hermes. But it is evidently meant that the step-mother does what she can to thwart her step-sons. Their mother is called Iphimedeia in λ 305.

391. *ἐδάμνα*: rather *ἐδάμνη*, as Nauck suggests, from *δάμνημι* (893). Cf. however *ἡδα*, which, as Fick has remarked, is an analogous form from *αἰδῆμι* (Aeol. ? *αἰδαμι*), not a contracted imperfect.

393-400 have an obvious echo in the *Heraclea* of Panyasis (fr. 16) *τλῇ μὲν Δημήτηρ, τλῇ δὲ κλυτὸς ἀμφιγυῖεις*. Probably enough they are adapted from some older epic dealing with Herakles; cf. T 95 ff. They seem to belong to the legend of the campaign of Herakles against Pylos, which recurs, but without the divine elements, in Δ 690, where the schol. says, *Ἡρακλῆς παρεγένετο εἰς Πύλον χρήζων καθαρσίων, οἱ δὲ Πύλιοι ἀποκλείσαντες τὰς πύλας οὐκ εἰσεδέξαντο αὐτὸν· ἐφ' ᾧ ὀργισθεὶς ὁ ἦρως ἐπόρθησε Πύλον. συνεμάχον δὲ τῷ μὲν Νηλεΐ τρεῖς θεοί, Ποσειδῶν Ἥρα Αἰδωνεύς, τῷ δὲ Ἡρακλεΐ δύο, Ἀθηνᾶ καὶ Ζεὺς*. According to Hesiod, *Scut. Her.* 359-67, Ares was among the victims on the same occasion:

*ἦδ' ἂν μὲν τέ ε' φημι καὶ ἄλλοτε πειρηθῆναι
 ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθόντος
 ἀντίος ἔστι ἐμῆα, μάχης ἀμοτον μενεαίνων.*

So also Pind. *Ol.* ix. 31-5:

*ἀντίον πῶς ἂν τριδόντος Ἡρακλῆς σκύτα-
 λον τίναζε χερσίν,
 ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἦρειδε Ποσειδᾶν,
 ἦρειδεν δὲ μιν ἀργυρέῳ τόξῳ πελεμίζων
 Φοῖβος, οὐδ' Ἀἴδας ἀκινήταν ἔχε βαθρόν.*

(Cf. Apollod. ii. 7. 3, and Pausanias vi. 25. 3.) The legend no doubt belongs to the journey to Hades, to recover Alkestis or to bring back Kerberos. There was clearly some primitive idea that Pylos (here the Elean, not the Messenian, v. on B 591) was the gate of the under-world; a cult of Hades there is mentioned by Pausanias, l.c., as being founded on the gratitude of the Pylians for his alliance with them against Herakles on this occasion. But Schol. T says *Ἀρίσταρχος "πύλωι" ὡς πόλῳ καὶ ἐσπέρῳ*, i.e. Ar. took *πύλος* to be not the name of a town but = *πόλη*, like *χόλος* and *ἐσπερος* beside *χολή* and *ἐσπέρα*, and understood it to mean 'in the gate of the underworld.' This is not impossible, for the gates of hell are often spoken of (cf. 646, I 312, and the epithet *πυλάρτης* applied to Hades), and a masc. *πύλος* = *πόλη* is actually found in a Thessalian inscription (see H. W. Smyth in *A. J. P.* ix. 491). But this appears to be the only other case in Greek, and H. uses only the pl. *πύλαι*. It seems therefore practically certain that the word is really local, though it is of course possible, in view of the chthonian myths connected with Pylos, that the name of the town meant, or was supposed to mean, the gate of Hades. Ar.'s difficulty arose presumably from the fact that the Hades legend was not attached to the Messenian Pylos. *ἐν νεκύεσσι* would most naturally mean 'in the country of the dead,' and this would agree with such a double sense of *Πύλωι*, but there is no strong reason why it should not be the same as *ἐν νεκράδεσσιν*, 886. In any case it can hardly go with *βαλὼν*, which means 'hitting him';

βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
 τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκύν ὀϊστόν, 395
 εἰτέ μιν αὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχων, ὀδύνησι πεπαρμένος, αὐτὰρ ὀϊστὸς
 ὦμῳ ἐνι στιβαρῶι ἡλῆλατο, κῆδε δὲ θυμόν. 400
 τῶι δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, δς οὐκ ὀθετ' αἰσυλα ρέζων,
 δς τόξοισιν ἔκηδε θεούς, οἱ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνήκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδεΐος υἱός,
 ὅττι μάλ' οὐ δηναῖος δς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραξέσθω μή τίς οἱ ἀμείνων σείῳ μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη

394. καὶ μιν: κέν μιν Ar. (ἐν τῇ ἐτέρῃ) HMNOPTU Harl. b d, King's Par. a b f k: κύμῳ Harl. a: κέν μιν J: καί περ C (γρ. κέν μιν) R Par. c (supr. μιν) d g h: κέν περ Q: καί μιν περ G. || εὐχος N (supr. ἄλγος). 395. πελώριον Q. 397. ὀδύνησιν G. 399. ὀδύνησιν G. 400. ἐλῆλατο P: ἐλῆλατο MNOQ (Harl. a supr.) Vr. a b A. || κῆδε δ' ἔσθωμι G. 402. κατὰ οἰκιστοῦς Ar. Eust. 403. διωβριμοεργός ACG Par. e: ὀβριμοεργός S: αἰκυλοεργός Ar. || δς: διὰ τοῦ τ δ τ' Ar. (!): δς τ' P. 406. τυδεΐος υἱός: καὶ κατὰ οἰκιστοῦς Eust. 407. μαχεῖται Q: μάχοτο ACGJORSU. 408. τι and τε Ar. διχῶν. 411. ἀμείνω σοῖο S. || μαχεῖται Q: μάχοτο Vr. a. 412. ἀδραστίνη G.

for there is no Homeric analogy for translating it 'casting him among the dead.' αὐτός for ὁ αὐτός, here only—an obviously late form, for which we can at once write the Homeric αὐτός, or still better οὗτος. See note on Z 260.

401-2=900-1, q.v. Παιήων is only mentioned again by Homer in 899 and δ 232, where he is the progenitor of the race of physicians; see Solon fr. 18. 57, and Pindar P. iv. 270 ἐσσι δ' ἰατρὴν ἐπικαιρότατος, Παιὼν δὲ σοὶ τιμᾷ φάος. He is apparently not identical with Apollo, who in Homer has no healing function (cf., however, II 514-29). So schol. on δ 232, διαφέρει δ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ, "εἰ μὴ Ἀπολλῶν Φοῖβος ὑπὲρ θανάτοιο σώσσαι, ἢ καὶ Παιήων, δς ἀπάντων φάρμακα οἶδεν."

403-4. For the exclamatory nom. see

νήπιος 406, and A 231. But in all other cases the adj. immediately follows the mention of the person referred to, whereas here Herakles has not been mentioned since 397. This suggests that 398-402 have been rather violently interpolated. Heyne remarks that Olympos is not the home of Hades. For ὀβριμοεργός Ar. seems to have read αἰκυλοεργός, which to our taste does not go well with the αἰσυλα immediately following. But cf. note on Θ 527.

407. Cf. Z 130. μάλα goes with the whole clause, 'of a surety.' Cf. B 241.

408. παππάζουσιν: so Nausikaa calls her father πάππα, § 57; compare also μ 42, and for the addition of the participle in the next line the similar Z 480.

412. Aigialeia, wife of Diomedes, was the youngest daughter of Adrestos, and

ἐξ ὕπνου γοώουσα φίλους οἰκήας ἐγείρει,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.”

415

ἦ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνη·
ἄλθετο χεῖρ, ὀδύναί δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὐτ' εἰσορώουσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθον ἤρχε θεὰ γλαυκῶπις Ἀθήνη·

420

“Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἶπω;
ἦ μάλα δὴ τινα Κύπρις Ἀχαιῶν ἀνείσα
Τρῶσιν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
τῶν τινα καρρέζουσα Ἀχαιῶν ἐνπέπλων

413. ἀγέρην Lips. Mosc. 1. 416. ἀμφοτέραιαν G. || ἰχῶ AJ (γρ. ἰχώρ) NS (ἰχώ) Ambr. Mor. Ven. B Et. Mag. al.: ἰχώρ (ἰχώρ) Ω (ἰχώρα Q) (τὸ δὲ γράφειν ἰχώρ μετὰ τοῦ ρ . . οὐ πάντῃ ἀρέσκει τοῖς παλαιοῖς Eust.). || χαῖρος Ar. Ω: χερσὶν Zen. || ἑωρασαν Et. Mag. 417. ἄλθετο H. 418. ἦρα P. 422. ἀχαιῶν P. || σπένσθαι Ambr. 423. ἅμ' ἐπένσθαι ALOS Lips. Ambr.: ἅμα πένσθαι P. || ἔκπαγλα φίλινε P. 424. ἀχαιῶν P.

aunt of her husband; for Tydeus had married her elder sister Deipyle, see § 121. So in A 226 Iphidamas is married to his maternal aunt. This seems to shew that relationship through the mother alone ceased to be recognized in Greece at an early date; though Mr. M'Lennan thought that traces of it existed till historic times, and that the change to the recognition of paternal kinship is recorded in the trial scene in the *Eumenides*. If this be the case, it must have been a peculiar instance of survival in Attica. It may be said generally that in Homer the idea of kinship is almost the same as our own, though relationship through the mother is not quite so close as with us. *Θῆν* must go with *ροῶσα*, *with long lament*; but this is not very appropriate. Perhaps the original reading was *Θά F*, lamenting *him*. For the feminine patronymic *Ἀδρηστήνη* cf. I 557 *Εὐρήνη*, § 319 *Ἀκρυσίων*.

415. This line seems to be an interpolation, and out of place, like 403-4 above. If it is to be accepted at all it evidently ought to come after 412. For *ἰφθίμη* cf. A 3; as used of women it is an Odyssean word, except T 116.

416. mss. are divided between *ἰχῶ*, *ἰχώρ*, and *ἰχώρ*. As the word is masculine in 340 and elsewhere in Greek, the first form is preferable. Barnes conj. *ἀμφοτέρησιν* *ἰχώρ* ἀπὸ χειρὸς.

418. The return of Athene from the battle-field to Olympus has not been mentioned; see 510. The 'taunt'—which almost descends, it must be admitted, to the level of 'chaff'—looks like a conscious allusion to Δ 7-12. For 421 cf. E 762, α 158.

423. The choice between *σπένσθαι* and *ἐσπένσθαι* (i.e. *σε-σπ-έσθαι*, reduplicated aor.) is not easy. The former is fixed by metre in χ 324, with *σπείω* in K 285. But mss. prefer forms in *έσπ-* wherever possible (K 246, M 395, N 570, μ 349, τ 579, φ 77 unanimously; M 350, 363 by a majority; here and in δ 38 alone is there a majority for *ἅμα σπένσθαι*), though they are in H. invariably preceded by elision, so that those in *σπ-* can always be substituted. In compounds the form in *σπ-* alone is known throughout Greek. In Pindar both *σπομένην* (P. iv. 40) and *ἐσπηναι* (O. viii. 11) are certain; in Attic *σπένσθαι* (Eur. *Phoen.* 426) and *ἐσπένην* (or *ἐσπένην*? Soph. *Trach.* 563). This points to the forms in *σπ-* being the older, those in *έσπ-* a later introduction; we need not be surprised to find them side by side in K 285, but are justified in preferring the shorter where tradition permits. *H. G.* § 36 (6). τοὺς νῦν ἔκπαγλ' ἐφίλησε: cf. Γ 415.

424. τῶν τινα takes up *τινα* Ἀχαιῶν above. Fäsi has remarked that the speech seems to shew something of the

- πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν." 425
 ὡς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσὴν Ἀφροδίτην·
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρῇ θοῶι καὶ Ἀθήνῃ πάντα μελήσει." 430
 ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεῖται δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 γινώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔετο δ' αἰεὶ
 Αἰνεῖαν κτείνειαι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μετ' Ἀδίων,
 τρὶς δέ οἱ ἐβλυφέλιξε (φαινήν) ἀσπίδι Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο (δαίμονι) ἰσοῦ,
 δεινὰ δ' ὀμκλήσας προσέφη (ἐκφέργος) Ἀπόλλων)
 "φράζεο, Τυδείδη, καὶ χάζεο, ^{h_{id} h_{est}}μηδὲ ^{h_{id} h_{est}}θεοῖσιν 440
 ἰσὶ ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλλον ὁμοῖον
 ἀθανάτων τε θεῶν (χαμαὶ ἐρχομένων τ' ἀνθρώπων)"

425. ΚΑΤΑΜΥΞΑΤΟ Ar. JNT: καταμύξατο Ω. 433. ΓΙΝΩΣΚΩΝ ALN. ἡ χεῖρα OR. 434. ἀλλ' ὃ γ' ἄρ': ἀλλ' ὃ γε G: ἀλλὰ γὰρ Q: ἀλλ' ὃ γὰρ CDLM (δ γ' ἄρ Harl. a) ORT Lips. Mosc. 1. 437. στυφέλιξε P. 438-9 om. A. 439. δεινὰ γ' Mosc. 1. 441. ἰσα εἴλε GJO. || οὐποσ' ὁμοῖον φύλλον Q.

freedom of familiar conversation. τῶν for τῶν is a late form.

425. ἀραιήν Ar., ἀραιήν vulgo. The word must once have begun with a consonant, probably F, on account of the hiatus here and Σ 411, T 37; the two other places where it occurs, Π 161, κ 90, prove nothing. No plausible etymology has been suggested. The soft breathing probably arose from the idea that the word meant *destructive*, and came from ἀρή or ῥαίω: but this is not tenable. The vulg. καταμύξατο shews the strong tendency of the scribes to insert the augment. The verb is of course ἀμύσσω (A 243, T 284). The περόνη is the *fibula* with which the old Greek ('Doric') πέπλος was fastened over the shoulder, so that ἐνπέπλων is something more than an otiose epithet.

431. This formal line occurs seven times in *Il.* and sixteen in *Od.* It is a 'tag' especially used for a return to scenes on earth after colloquies in Olympus, which commonly shew signs of later insertion; see H 464, Θ 212, Σ 368, Φ 514. It is therefore sufficient in itself

to throw suspicion on the whole preceding section 352-430, with its curious wealth in mythology elsewhere strange to H. The last portion, 418-30, with its half-comic character, bears a suspicious likeness to the buffoonery of the *θεομαχία* in Φ.

436-42. Compare the parallel passages Π 702-11, 784-6, T 445-54, with notes there.

439. δ': F Brandreth and van Leeuwen.

440. The very marked assonance is curiously overlooked by Bekker in the full list of similar phenomena given in *H. B.* i. 185-95.

441. For ἰσα φρονέειν compare A 187 ἴσον ἐμοὶ φάσθαι.

442. χαμαὶ ἐρχομένων go closely together in the sense of ἐπιχθονίων, hence the position of τε: so Ω 250 βοὴν ἀγαθὴν τε. Compare also phrases like Ἀρῇ κτάμενος, which are commonly written as a single word (see note on A 74). For the thought cf. P 447 ὁσὸν τε γαῖαν ἐπι πνέει τε καὶ ἔρπει.

ὥς φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.
 ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·
 αὐτὰρ ὁ εἰδὼλον τεύξ' ἀργυρότοξος Ἀπόλλων 450
 αὐτῷ τ' Αἰνεΐαι ἵκελον καὶ τεύχεσι τοῖον·
 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆμιον ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.

443. Ἀρίσταρχος ΤΥΤΘΩΝ οὐ πολλόν Schol. T, cf. II 710. 444. ἀλευάμενος
 Ag. AGN (P *supr.*) STU Lips. Vr. a b, Mosc. 1 *al.* 445. ἀπάνευθεν S. 446.
 447. CDJOR. || ἱρῇ T¹. || γ' om. G: τ' P. 448. κύδαιον P (*supr.* N). 450. τ'
 om. NP: δ' R. || τοῖο GJ (γρ. τοῖον). 452. ἀλλήλοισι Q. || κτήεσσι D Vr. b.

444. The choice between ἀλευάμενος and ἀλευόμενος is not easy. In II 711 the former has almost unanimous ms. support. If we read ἀλευόμενος it must be taken as a fut.; there is no pres. ἀλεύομαι, the aor. ἤλεια-το being formed from ἀλέ(φ)ομαι as ἔχενα from χέω. See note on A 549.

446. The *τε* here seems quite out of place, and was no doubt, as Heyne remarks, inserted into the original *νηὸς ἐτέτυκτο* from ignorance of the fact that the ictus was sufficient to lengthen a final syllable. Apollo, as often, shares a temple, mentioned again in H 83, with his mother and sister. This and the temples of Athens in Troy (Z 88 etc.) and Athens (B 549, η 81) are the only temples mentioned in H., for the *νηὸς* of A 39 cannot be counted as such; see note there. Vaguer allusions are found in ζ 10 and μ 346. So, too, the idea of the *ἕδωτον*, a holy place 'not to be entered' by the profane, belongs to an order of ideas foreign to Homeric thought. Elsewhere we hear only of the *ἄλσος*, the *τέμενος*, and the *βωμός* as the scene of worship (cf., however, *οὐδὸς* I 404, θ 80, which may imply a temple at Pytho). See particularly Causer *Grundfragen* pp. 197 ff. We seem, therefore, to have clear evidence of the intrusion of later ideas into the primitive Epos. As Causer remarks, the form *νηὸς* agrees with this; for in similar words which must have existed in the primitive poems the older -*ἄσ*- has not

given way to the Ionic -*ηο*-. λαὸς, Ἀτρεΐδαι, τάν, etc.

448. κύδαινον, they not only healed him, but made him even more glorious than before. This is worthy of gods when they tend a favourite. Compare T 33 *ἔσται χρὺς ἐμπεδος ἡ καὶ ἀρείων*, and the phrases A 405 etc. *κύδει γαίῳ*, ξ 438 *κύδαινε θυμὸν*, π 212 *κυδῆναι θνητῶν βροτῶν*. It is not necessary to adopt Herwerden's conj. *κῆθενον* or Mme. Dacier's *κῆδαινον*. (Hesych. *κῆδαινε* μεριμνᾷ).

449. The mention of the 'wraith' is not like Homer, nor does it appear on other occasions when a hero is snatched away by a god. It plays no further part in the action, nor does there seem to be the least surprise shewn at the reappearance of the original Aineias in the field, l. 514. Apparently some rhapsodist thought it necessary to explain why the disappearance of Aineias did not stop the fight, and therefore added 449-53, the two latter lines from M 425-6. Compare the story of Stesichoros and the wraith of Helen, which may have suggested the idea here.

452. βοείας is the genus, ἀσπίδας and λασιῶτα the species, both being made of leather. For the meaning of the latter and of the epithet εὐκύκλος see App. B §§ 1, 9.

453. πτερόεντα, fluttering. The epithet is elsewhere applied only to arrows and *ἔπεα*. The old explanation that it meant *κούφα*, *ελαφρά*, is untenable.

- δὴ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
 “Ἄρες, Ἄρες βροτολογέ, μαιφόνε, τειχεσιπλήτα, 455
 οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδείδην, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῶι,
 αὐτὰρ ἔπειτ’ αὐτῶι μοι ἐπέσσυτο δαίμονι ἴσος.”
 ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμωι ἄκρῃ, 460
 Τρωιάς δὲ στίχας οὔλος Ἄρης ὥτρυνε μετελθών,
 εἰδόμενος Ἀκάμαντι θοῶι ἡγήτορι Θρηκῶν.
 νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευσεν·
 “ὦ νιῆς Πριάμοιο διοτρεφέος βασιλῆος,
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465
 ἦ εἰς ὃ κεν ἀμφὶ πύλης ἐνποιήτησι μάχωνται ;
 κεῖται ἀνὴρ ὃν τ’ ἴσον ἐτίομεν Ἔκτορι δίδωι,
 Αἰνεΐας υἱὸς μεγαλήτορος Ἀγχίσαο·
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470

457. μάχηται Vr. b. 458. πρῶτον JNOQRU (cf. 883). 461. τρω(ι)ᾶς Antim. Sinop. Cyp. O (τρωῖας) D²GJNO, γρ. Par. a : τρώας D¹RU (διττὴ φέρεται γραφή . . ἢ γὰρ κτητικῶς τρωῖας . . ἢ μᾶλλον προπερισπωμένως τρώας Eust.) : τρώων Ω (γρ. O). || οὔλος : τινὲς ἄλος Cram. Ep. 442. 462. θρακῶν G. 463. νιάσι NP, γρ. Harl. a. || διοτρεφέεσσι G. || κέλευσεν [DHMS] Harl. a. 464. διοτρεφέος GHJO. 465. εἰς A. || ἐάσετε T Bar. || ἀχαιῶν CM. 466. πύλας G. || ἐνποιήτησι (εὐ ποιήτῃσι) Zen. Ω : εὐ ποιητοῖσι (εὐποιήτοισι) Ar. MNOT Vr. b. 468. After this H Vr. b add εὐχεται ἐκκατάμεν, μήτηρ δέ οἱ ἐστ’ Ἀφροδίτη (= E 248). 469. φλοίσβου CG. 470. ὥτρυνε Vr. b.

455=31, which is also followed by οὐκ ἂν δὴ.

461. Τρωῖας is a doubtful form, as Τρωῖος almost always has the first syll. in thesis, and should probably be written Τρώιος : cf. on A 129. Wilamowitz (*Herakles*² ii. 44) defends Τρώας as a form of the σχῆμα Ἰωνικόν or ‘whole and part’ figure. There are, however, some eight passages in which the form Τρωῖος (or Τρώος ?) cannot be altered. It is better, therefore, to accept it here, though it must be admitted that Τρώας gives the best explanation of the variant Τρώων, as an attempt to get rid of an unfamiliar and harsh construction.

462. Ares, the Thracian god, naturally assumes the form of a Thracian chief. See N 301.

465. For the dat. after κτείνεσθαι we may compare the similar construction after δάμασθαι (Θ 244), ὑποκλονέσθαι (Φ 556), etc. The short form Ἀχαιοῖς is

not capable of emendation by anything less violent than van L.’s ἀγαιόν.

466. There is nothing to decide between the ἐνποιήτῃσι of Zen. and -οῖσι of Ar. ; in Π 636 we have ἐνποιητῶν, while in γ 484 the mss. all give ἐνποιητῶν (πυράγῃν). So εὐεστος is used with both two and three terminations ; in Z 266 Ar. and Zen. were similarly divided. We ought perhaps to read either εὐ ποιητήσῃσι or ἐνποιητήσῃσι. But no such possibility exists in Z 266, where there is a similar variation between ἀνιπτήσῃσι and ἀνιπτοῖσι. It is apparently not possible to introduce uniformity into the practice of the Epic language in this respect. To avoid the harsh synzesis Nauck conj. ἦ ἐς ὃ κ’, while Brandreth omits ἦ and the note of interrogation at the end of 465.

470. This oft-repeated line, though presumably part of the ancient stock in trade of the Epos, is remarkable for

ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·
 "Ἐκτορ, πῆι δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἦδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι·
 τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δὲ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνεμμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μάλα τηλόθεν ἦκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινῆεντι·
 ἔνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τὰ τ' ἔλδεται ὅς κ' ἐπιδευής·
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχέσσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι·
 μή πως, ὥς ἀψῖσι λίνου ἄλόντε πανάγρου,

471. **ἔνθ'**: **ἐνθ'** P. 472. **πῆι**: **ποῖ** JNP Vr. b, Mosc. 1. 473. **φῆς** Ar.
 CDH¹PTU: **φῆ(ι)ς** Ω. 474. **γαμβροῖσι** G. 475. **ἐγὼ** GJMOPQU: **ἐγὼν** Ω
 (om. T, ἐγὼ in lemma). || οὐδὲ: οὔτε H. 477. **δὲ** GJMRTU Lips. Mosc.: **τε**
 C: **θ'** αὐ Ω || **τ'** om. N. 481. **τά τ'**: **τὰ θ'** S. || **ὅς κ'**: **ὅς** CHMOQRSU
 Vr. b: **ὅς** L: **πᾶς** P. || **ἐπιδεύς** O. 483. **μαχέσασθαι** Ar. [LM] Harl. a:
μαχέσασθαι P: **μάχεσθαι** HRU. 487. **λίνοιο** ἐλόντε *El. Mag.* 183. 33.

the rare neglect of the *F* of *Ἐκτόρου* (*ἀπάντων* Brandr., *θυμὸν τε* Bentley).

471. This is the first entry in the story (excepting of course in the Catalogue B 876) of Sarpedon and his Lykians.

473. **φῆς**, acc. to tradition, is imperf., *φῆς* pres.

474. **γαμβροῖσι**, here *brothers-in-law*, cf. N 464, 466.

478. **ἦκω**: according to the unanimous tradition of the grammarians, generally confirmed by the mss., the only Homeric form is *ἦκω*, which Bekker accordingly introduced here (v. La R. H. T. p. 287). But *ἦκω* is given by mss. in three other passages, Σ 406, ν 325, ο 329. To the scribes of existing mss. the difference was purely graphical, and it is creditable to their fidelity that the influence of Attic and the *κοινή* should not have introduced *ἦκω* more generally.

481. **καὶ δὲ**, as though *κατέλιπον* had preceded. Precisely similar cases will be found in Γ 268, Η 168, Ψ 755. Sarpedon means of course that he has left

his wealth, forgetful of the protection which it would need against the raids of his needy neighbours. **ὅς κ'**, sc. *ἐγὼ*: see on A 547.

484. Observe the effect of the 'bucolic diaeresis' in preserving the length of the last syllable of *Ἀχαιοί* before a vowel. The other instances in the *Iliad* are B 282, Δ 410, Ε 215, Θ 120, Λ 554, Ο 23, Π 226, Φ 111, Ψ 441, Ω 641, several of which, however, are only instances of contracted forms which have ousted the full forms followed by normal hiatus. See van L. *Ench.* pp. 75 f.

486. **ὥρεσσι** should be *ὥρεσσι*, cf. I 327.

487. The use of the dual here is hard to explain, unless it refer to the wives mentioned in the preceding line, and mean 'caught in pairs, man and wife'; which seems highly improbable (so Schol. B *ὅμεις καὶ αἱ γυναῖκες*, see H. f. § 170). Others make it = *σὺ καὶ ὁ λαός*: others explain it as a relic of the primitive origin of the plural from the dual,

ἀνδράσι δυσμένεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὐ ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρή ταδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
ἀρχοὺς λισσομένωι τηλεκλειτῶν ἐπικούρωι
νωλεμέως ἐχέμεν, χαλεπὴν δ' ἀποθέσθαι ἐνιπὴν."

488. γένεισσε C. 489. ἐκπέρσουσ'(ιν) CMQ Mosc. 2. || ὕμ(μ)ιν OQST Lips.¹
491. τηλεκλειτῶν ACGJMNO. || τ' ἐπικούρωι M: γ' ἐπικούρων H. 492.
χαλεπὴν AHJ (γρ. κρατερὴν) NOPQU Vr. a b and γρ. Harl. a: κρατερὴν Ω.

of which, however, the traces in Homer are excessively doubtful, see note on A 567. (The passages bearing on the point are brought together by von Christ, *Die Interp. bei Homer* p. 195.) Monro suggests that a line alluding to the absence of Paris may have dropped out, so that ἀλόντε may mean 'you and Paris.' But there is no single case in Homer where the loss of a line can be assumed with reasonable probability; the tradition was wonderfully tenacious of all it had got, as well as acquisitive of new matter. Again, the length of the α in *Falόντε* is almost without analogy; it is true we have ἔδλων in Attic, but that is simply a case of double augment, like ἔδρων, (ἐάγη?) (*H. G.* § 67. 3). We find, however, ἀλῶναι with ᾱ in Hipponax fr. 74. 1. Bentley's conjecture, *λίνου πανάγροιο Falόντες*, removes both difficulties; but there is no trace of a tradition to support it, nor any obvious reason why it should have been altered to the text; and there is no other case in Homer of a short vowel before γρ, though it might be argued that the analogy of βρ and δρ would justify this. Unfortunately, owing to the lacuna in A, we have no evidence as to the Alexandrian view of the passage. Tryphiodorus, however, seems to have read it as it stands, for he writes (674) ἀλλ' οἱ μὲν δέδμητο λίνωι θανάτοιο πανάγρωι. It may be observed that the emendation *λίνωιο* for *λίνου*, though it removes the difficulty of the quantity, introduces what is equally objectionable, an un-Homeric rhythm. *H. G.* § 367 (2).

Fishing with a net is mentioned again only in the simile in χ 383 sqq., nor does fishing with an angle, which is several times mentioned in the *Odyssey* (δ 368, μ 251, 332), occur in the *Iliad*, except in similes, II 406, Ω 80. This all seems in favour of supposing that at all events the lines 487-9, if not the whole speech of Sarpedon, do not belong to the

oldest part of the *Iliad*. It cannot perhaps be proved, but it will I believe be felt, that the periphrase *λίνου πανάγρωι* does not sound like a genuine Homeric name for a net; it is very different from the simple *δίκτυον πολύωπον* of χ 386, and reminds us rather of the Hesiodic style, in which periphrases are so common; or even of the tragedians. Compare Aisch. *Cho.* 507 τὸν ἐκ θυθοῦ κλωστήρα σώζοντες λίνου: and of the net cast over Troy, *Agam.* 357-61 στεγανὸν δίκτυον . . μέγα δουλείας γάγγαμον, ἀτης παλαιῶτου. The word *ἄνωις* is *ἀπ. λεγ.* in Homer, and, in the sense of *mesh*, in all Greek till we come to Oppian.

489. *ἐκπέρσουσ'*, al. -ωσ', but the reversion to the principal construction is more epic.

491. It is doubtful whether we should read *τηλεκλειτῶν* or *-κλητῶν* where the epithet is applied to the Trojan allies (also Z 111, I 233, A 564, M 108). *πολύκλητοι*, Δ 438, is decidedly in favour of the latter; but the former alone is admissible in other cases, Ξ 321, λ 308, τ 546. To our mss. the two are of course practically identical.

492. *ἐνιπὴ* is here, as always, reproof as felt by him to whom it is addressed, cf. Δ 402, Ξ 104, κ 448. Hector is urged to 'put away from himself,' silence, the reproach which is laid upon him by the allies. The expression is the converse of β 86 μῶμον ἀνάγει, X 100 ἐλεγχείην ἀναθήσει. It is therefore quite needless to follow Nauck in reading *ὑποδέχθαι*, 'accept their rebuke.' Paley compares Hes. *Opp.* 762 φήμη . . ἀργαλή φέρειν χαλεπὴ δ' ἀποθέσθαι. Similarly Pind. *O.* viii. 68 ἀπεθήκατο . . ἀτιμοτέρην γλώσσαν, x. 40 νεῖκος δὲ κρεσσόνων ἀποθέσθ' ἀπορῶν. The interpretation of the scholia, that Hector is urged 'to give up the habit of severe rebuke' towards his allies, is on every ground untenable.

ὥς φάτο Σαρπηδών, δάκε δὲ φρένας Ἑκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλον δ' ὀξέα δοῦρα κατὰ στρατὸν ὤιχετο πάντη 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας.
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότ' Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλοι, ὃν ῥα δι' αὐτῶν
 οὐραῖον ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἀψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡμιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσι ἀρήγων,

496. μαχέσασθαι P: μάχεσθαι R. || ἔγειρε R. 500. Πτολεμαῖος τοὺς δωδεκα-
 συλλάβους στίχους ἐκτίθει φησι . . . καὶ τούτων οὕτω γράφεσθαι, εὐτ' ἂν π. Δ.
 Schol. T. 501. κρίνῃ CDPN: κρίνοι G. 502. ὑπολευκαίνοντο P.

495. δοῦρα: Bekker writes δοῦρε, no doubt rightly; cf. Γ 18, Ζ 104, Α 43, etc. We need not also write ὀξέα with van L. The dual here expresses more than 'two spears'; it means the pair of spears which were regularly carried by the Homeric warrior, for in its original use it belongs properly only to things which go in pairs, such as eyes, hands, etc. It is curious that a scholion of Porphyrios on Γ 379 quotes as evidence of the two spears Ζ 104, where as here mss. all have δοῦρα.

499. ἱερὰς, consecrated to Demeter; cf. Α 631 ἀφίτου ἱεροῦ ἀκτῆν. ἀλῶας, here and Ν 588, Τ 496, *threshing-floor*, generally *orchard*. But the former meaning seems to be the oldest, cf. ἀλέω, ἀλοάω, ἀλωε, and other words with kindred meanings. The question whether the right form is ἀλωή or ἀλωή is doubtful; we have a similar variation between ἀλοάω and ἀλοάω, but the ι in any case does not seem to be primitive, and it is therefore best to follow the mss. in reading ἀλωάς, though La Roche prefers ἀλωάς, on the strength of the tradition of the grammarians. For another elaborate simile taken from the process of winnowing cf. Ν 588 sqq. It is not clear whether the wind used is

created by a fan, or whether they took advantage of the natural wind; but the probability seems in favour of the former, so that ἐπειγομένων will be a passive.

503. δι' αὐτῶν, *through the men* (as opposed to the horses), i.e. the πρόμαχοι fighting in front of their chariots.

504. πολύχαλκον, as γ 2; cf. χάλκεος P 425, σιδήρεος ο 329. For the thematic pluperfect ἐπέπληγον cf. H. G. § 27, and note on Δ 492.

505. ἐπιμισγομένων seems to apply to the whole of the combatants, not to ἵππων, as generally thought. ὑπέστρεφον, kept wheeling about, as the line of πρόμαχοι on whom they attended awayed backwards and forwards. Cf. 581.

506. For μένος χειρῶν ἰθὺς φέρον we may compare Δ 447 σὺν ῥ' ἔβαλον . . . μένε' ἀνδρῶν, and Γ 7 ἔριδα προφέρομαι.

507. μάχῃ may go either with the preceding or the following words. The rhythm and the analogy of Α 521 are in favour of the second alternative, while Π 567 speaks for the first, and the omission of the object around which the darkness is cast produces a rather bare effect. Perhaps μάχῃ may be regarded as performing a double function, going both with ἐκάλυψε and ἀρήγων.

πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκράαινεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρῶσιν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 αὐτὸς δ' Αἰνείαν μάλα πίνονος ἐξ ἀδύτιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
 οὐ γὰρ ἔα πόνος ἄλλος, δν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογγὸς Ἔρις τ' ἄμωτον μεμαυῖα.
 τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὠτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἅς τε Κρονίων
 νημεῖης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν

508. ἐκράαινεν P: ἐκράαινεν Ω. 510. ἀνώγει Porph. on Θ 2, Eur.
 511. ἀρηγῶς CDNR¹. 514. παρίστατο R. || τοί: οἱ M. 516. γε μὴν: δέ
 μεν Q. || οὐ τι: οὐδὲν D. 520. ὠτρυνον Q: ὠτρυναν Mosc. 2. || οἱ δὲ: ἡδὲ
 Q¹ Mosc. 1. 521. ἰωκάς: ἰωὰς O.

508. For the ἐφετμαί in question see 456. ἐκράαινεν: B 419.

509. The epithet χρυσαόρος recurs only in O 256 in H. (also *Hymn. Ap.* 123, Hes. *Opp.* 771, Pind. *P. v.* 104), and has caused some surprise, since the sword is not the weapon of Phoebus. So in the oracle of 'Bakis' (Herod. viii. 77) Artemis, and in *Hymn. Cer.* 4 even Demeter are called χρυσαόρος, and according to the schol. on O 256 *Ἰλινδαρος χρυσάορα Ὀρφέα φησίν*. Hence some of the old grammarians explained ἄορα as having meant originally 'implement,' ὄρλον, in the widest sense, to include both the winnowing-fan of Demeter and the lyre of Apollo; or, still more loosely, *hung with gold*, i.e. with the golden lyre. But there is no trace in Greek of such a wide meaning of the word ἄορα. The epithet, like other archaic titles of gods, is beyond our knowledge. The acc. χρυσάορα in Pindar, *Hymn. Ap.*, and Hesiod shews that we should read χρυσάορος here. The alteration is evidently due to the hiatus in O 256.

511. οἰχομένην, somewhere between 290 and 418; see note on the latter

passage. But this whole episode 506-18 is highly suspicious. 508-11 do not agree with 455-9 to which they seem to refer; they are in fact no more than a repetition of 461-70. The repetition ἀρηγῶν (507)—ἀρηγῶν (511) is clumsy. The 'night' cast over the battle, without any apparent result, is a stock device of interpolators in later books (see O and P). 516-8 seem designed to evade the difficulty caused by the introduction of the wraith in 449. The intervening 514-5 are perhaps adapted from H 307-8.

517. πόνος ἄλλος is not a Homeric phrase; we can only explain it to mean 'toil of different sort,' i.e. war as opposed to curiosity. Heyne has remarked that for ἄλλος we should rather expect an epithet such as αἰνύς. ἀργυρότομος is not elsewhere used as a substantive, but we may compare γλαυκῶπις Θ 373, etc., ἡμιγένεια χ 197. The last half of 518 is from Δ 440. ἔα for ἔαε is a doubtful form.

523. νημεῖης: for this genitive of time see *H. G.* § 150. We may also compare the use of the gen. with ἐπὶ in Attic.

ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοιήσιν λυγυρήσι διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 "ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλασθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 αἰδομένων ἀνδρῶν πλέονες σοοὶ ἢ ἐπέφανται,
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."
 ἢ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐα' ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἢ δ' οὐκ ἔγχεος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 ἐνθ' αὐτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱὲ Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατήρ μὲν ἔναιεν ἐκτιμένη ἐνὶ Φηρήῃ

525. ζαχρειῶν τ' Q. 528. πολλὰ ἢ μακρὰ Eust. 530. τ' om. PQ.
 531. αἰδομένων Ar. GP Par. c: αἰδομένων δ' Ω. 532. ὄρνυται C (supr. o) Q.
 533. ἀνδρῶν Q. 534. αἰνεΐα': αἰνεΐας JOR: αἰνεΐω Ω || μετόπιστον Q. ||
 δημοκρόωντα CH Vr. b. 538. χαλκός AOPT Ven. B Bar. and γρ. U Harl. a,
 Vr. b: καὶ τῆς Ω. 540. δούπησεν δὲ πεσών: ἔρπε δὲ πρηνὴς M Mosc. 1.
 542. κρήωνά DQ. 543. ἐνὶ φηρήῃ: γρ. <ἐν> ἐφάρῃ T (?).

525. ζαχρειῶν: the nom. ζαχρεΐς is found in M 347 (380), N 684, of men and horses. The variation between -ει before ω and -η before ει is in accordance with the practice of mss. (H. G. p. 384). The word is usually conn. with χρα- (see 138), but this is doubtful.

529. ἄλκιμον ἦτορ ἔλασσε only here; but cf. ἄλκιμον ἦτορ ἔχων II 209, 264. The phrase has a superficial resemblance to our 'take heart.' In the repetition of these lines O 561-4 we have αἰδῶ θέσθ' ἐνὶ θυμῷ. For the contracted αἰδεΐσθε we should read αἰδεσθε, as αἰδομένων shows.

538. See on Δ 188.

539. μετώπιστον, only with γαστήρ (also 616, II 465, P 519) conn. with νέατος, νεώθι, in the sense 'lowest' (root *ní*, which is found in Skt. in the sense 'down'). The ordinary derivation from

νέ(φ)ος is untenable, as the local sense of *νέος* is not to be established from a few casual uses of Lat. *novissimus*, when it does not occur in all Greek, much less in Homer. *νέατος* (cf. 867, I 153), it is true, is used occasionally in Attic Greek = *νεώτατος*, but this is likely enough to happen, as a word in universal use is always apt to attract to itself sporadic archaic forms which resemble it. For the fem. suffix -αιρα cf. *λοχέαιρα* (πτεῖρα). διὰ ζωστήρος, as in Δ 187. Here there seems to be neither *θώρηξ* nor *μίτρη*.

543. Φηρή, also in plur. Φηραί, in Messenia; see I 151, γ 488, o 186. It is generally identified with the modern Kalamata, but Pernice would place it three miles farther E. at Janitza (see Frazer *Paus.* iii. p. 422). In the house of this Diokles Telemachos lodges (γ 489), and in the house of his father Ortilochos

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 'Αλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545
 ὅς τέκετ' 'Ορσίλοχον πολέεσσ' ἀνδρεσσιν ἀνακτα·
 'Ορσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων 'Ορσίλοχός τε, μάχης ἐν εἰδότε πάσης.
 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 'Ἴλιον εἰς ἐύπωλον ἄμ' 'Αργείοισιν ἐπέσθην,
 τιμὴν 'Ατρείδης 'Αγαμέμνονι καὶ Μενελάω
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γε λέοντε δῶω ὄρεος κορυφήσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμούς· ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῶ

546. τέκεν Mosc. 2: τέκ' H. || ὀρσίλοχον (D *supr.*) U (*supr.* c) Harl. b (altered —by *man.* 1!—to ὄρε.) : ὄρε·ίλοχον T (τ *in ras.* *man.* 2, probably Rhosos, the scribe of Harl. b) (TU Harl. b read the same in 547). See Schol. T ὁ πρόγονος (546-7) διὰ τοῦ τ, ὁ παῖς (542, 549) διὰ τοῦ σ (Ar.): but Zen. (Schol. on γ 489) read ὄρε·ίλοχος in 549 (and 542). 551. εἰς: ἐς O. || ἄμ': ἄ· T, μ *in ras.* *man.* 1. 556. ἐτραφέτην J. 557. σταθμούς τ' N. || αὐτόν N (P *supr.*).

(as the almost complete consensus of mss. of the *Odyssey* calls him) Odysseus received his bow (φ 16). The variant 'Ορσίλοχος in 546-7 is an attempt to reconcile the traditions of *Iliad* and *Od.*; but it is not likely that the grandfather and grandson bore different names.

553. ἀρνυμένω: cf. note on A 159.

554. οἷω τῷ γε as it stands must be for τῷ γε, ὧω, by a violent hyperbaton, the phrase being thus an anticipation of τοῖω τῷ in 559; or else it must mean 'even as they, were two lions bred.' Neither alternative is agreeable, the second perhaps being the worst, as there is no case in H. where a simile is thus introduced as a direct statement, and the relation of the thing illustrated and the instance illustrating it being reversed. "θῆρε?" Nauck, for τῷ γε: but then the corruption is inexplicable. The same may be said of Heyne's ὧω τ' αἶρε, and Förstemann's τῷ ὧω γε. ὧω αἰθωε conj. Dintzer, when the synzesis might explain the corruption but is itself unparalleled. Agar conj. τῷ γε (J. P. xxiv. 276), where τῷ is dual of τις on the analogy of τοῦ, τῶ. Cf. ὡς ὅτε τις γε λέων P 61, and so Θ 338, P 542. But there is no analogy for ὧός τις in a

simile; the only clear cases of it are quite different (ι 348, υ 377; see on 638 below). The evil is probably past remedy, τῷ γε representing some adjective which was thrust out because it was unintelligible and forgotten. As to the dual Schol. B mentions the legend that two lion's cubs were always born at one birth, and that the lioness never had more. This is mere fiction; litters of four are common, and six are not unknown. The dual probably implies a couple, lion and lioness.

555. For the intransitive use of ἐτραφόν cf. B 661.

556. ἴφια: this adjective occurs only in the phrase ἴφια μῆλα. Unlike ἴφι (for which see note on Z 478) the word shews clear traces of F (Knös p. 128). The nom. may be *Ἰφίος* or *Ἰφίς*. It might be supposed that ἴφια was formed by a mistake from ἴφι, wrongly supposed to be a neuter; but this is highly improbable in view of the fact that ἴφι has lost the F, and that the adj. occurs only in a single stereotyped phrase, which therefore presumably is a part of the original furniture of Epic poetry. The whole question of the relation of the two words is very puzzling. Cf. also note on Ἰφθίμος, A 3.

ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξεί χαλκῶι·
τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
καππεσέτην ἐλάτῃσιν ἐοικότε ὑψηλῇσι. 560

τῷ δὲ πεσόντ' ἐλέησεν ἀρητῆφιλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
σειῶν ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός, 565

βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφῆλιε πόνοιο.
τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξύνοντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
'Αντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

Αἰνείας δ' οὐ μείνει, θοός περ ἔων πολεμιστής,
ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τῷ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,
αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575

ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
ἄρχον Παφλαγόνων μεγαθύμων ἀσπιστάων·
τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἑσταότ' ἐγχεῖ νύξε, κατὰ κληῖδα τυχήσας·
'Αντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα, 580
ἑσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,

559. τοιοῦτω Par. e (γρ. τοίῳ τῷ). || τῷ: τοῖ O. || δαμέντες Mor. Bar. 560.
ἐοικότε Ar. P Mosc. 1 (Par. e suppr.): ἐοικότες Ω. || ὑψηλοῖσι C. 561. ἀρητ-
φιλος: βοήην ἀγαθὸς T. 563. σείων γ' Q. || τοῦ: τῷ Mosc. 1. 567. πάθοι
LO: πάθοι Ω. || σφας ACDNT. 568. ὀξύνοντα S. 574. τῷ: τοὺς Q.
575. στραφέντε M: στραφέντε O (γρ. στρεφέντε). 578. τὸν: τῷ M. ||
δουρικλειτὸς [HO] P [S]: δουρικλυτὸς Ω. 579. κατὰ: παρὰ PT.

567. ἀποσφῆλσε, ἀποτυχεῖν ποιήσειεν, Schol. B. For the word cf. γ 320 ὄντινα πρῶτον ἀποσφῆλῃσιν ἀέλαι ἐς πέλαγος μέγα τοῖον: and for the thought Δ 175. πάθοι is preferable to the vulg. πάθη, though not perhaps absolutely necessary; see H. G. § 298. σφῆς is found only here, elsewhere σφας (see, however, θ 315). Ahrens conj. σφε.

574. θαλώ: for this phrase, which is not so much an expression of a sense of pathos on the poet's part as a euphemism for 'dead' (so Döderlein), cf. Ψ 65, ι 65, with X 76.

576. ἐλέτην, in accordance with Ho-

meric usage, can only mean 'slew.' In N 658 (q.v.) this same Pylaimenes is alive, and weeping at the bier of his son. This inconsistency has caused infinite searching of heart to critics for hundreds of years. But it is really just such a slip as is often made even by authors who write; in works which must at first have been recorded as well as conceived by the brain alone, it is only strange that more such errors are not found.

581. The charioteer was following close behind his master, and seeing him slain was beginning to turn for flight.

χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἥνια λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην,
 αὐτὰρ ὁ ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμών τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γὰρ ἀμάθοιο βαθείης,
 ὅφρ' ἵππῳ πλῆξαντε χαμαὶ βάλλον ἐν κονίησι,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
 τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοῦς
 κεκληγῶς· ἅμα δὲ Τρώων εἵποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννώ,

582. χερὰς Vr. A. 583. πέσαι L. 584. ἄρ' om. NPQ: ἄν R. || ὑπ᾿ ἄλλοις
 J. 585. ὁ: δ P: δ γ' Ω. 586. βρεχμών (A supr.) NU¹ (r in ras.: supr. φραχυμών
 U²) Cant.: βρεχμών S. 587. ἐστήκει Ar. R: εἰστήκει Ω. || γὰρ D²HJMNOPQ
 Vr. a, Mosc. 1 3¹: δ' ἄρ G: γάρ β' Ω. || ψαμάθοιο D²HPQ. 590. τοὺς: τὼν
 δ' J.

582. τυχεῖν takes the genitive; hence ἀγκῶνα must be construed with βάλε above, τυχὼν being used absolutely, 'not missing him.' See *H. G.* § 151 c.

583. ἐλέφαντι: for the use of ivory in adorning harness see Δ 141.

585. ὁ for δ γ', see note on B 105.

586. κύμβαχος as adj. and βρεχμός are ἀπαξ λεγόμενα in Homer. The former recurs, however, in the sense of 'helmet' in O 536. Düntzer connects the two by explaining the adj. here to mean 'in a curve,' and the substantive 'the curved,' i.e. vaulted part of the helmet; cf. κύπτω. Compare note on ἀνακνυβαλλάζον II 379. The Gramm. quote a doubtful κύβη = the head, whence also κυβιστῶν II 745, Σ 605. Instead of βρεχμός the forms βρεγμός, βρέγμα, βρέγμα are found in later Greek.

587. The manner in which Mydon falls is not very obvious. The most probable event would be that he would fall out of the back of the car; for in any other direction the rail and framework of the car would support him. He might then lie with his feet still in the car, and his head and shoulders upon the ground. But then it is hard to see how the horses could be said to kick him: and the Homeric chariot was hardly large enough to hold the whole of the legs and part of the trunk of a man in a reclining position. It would seem, therefore, that he was standing

sideways in the car, so as to look at his enemy while he wheeled; and when wounded fell backwards over the side of the car, his knees hooking over the ἀντιξ. The 'soft sand' explains why the car was brought for a while to a standstill; it would be absurd to suppose, as some commentators have done, that his head dug a hole in the sand so as to keep him fixed. γάρ β' and ψαμάθοιο seem to be mere makeshifts for the sake of the metre. The old glossographers distinguish ψάματος sea-sand from ἀματος dust; but it is doubtful if the distinction is real. ἀματος occurs also in *Hymn. Ap.* 439, but not elsewhere before Ap. Rhod. Compare ἀμμος (in Attic prose) by ψάμμος.

589. τοὺς is apparently relative, though this is not very Homeric. The obvious τοὺς δ' of all printed editions before La R. seems to be a conjecture of Dem. Chalcondylas.

592-3 look like an interpolation. For Ἐννώ see 333, the only other passage where she is named. κυδοιμός seems to be another personification, as in Σ 535, Hes. *Scut. Her.* 156, Ar. *Par.* 255; compare ἀλή and ἰωκή E 740, and perhaps φύζα I 2. ἔχουσα then means 'having as her attendant.' But compare A 4 Ἐριδα . . . πολέμοιο τέρας μετὰ χειρὶν ἔχουσαν: it is quite possible that κυδοιμός may be an attribute of Enyo, which she is regarded as carrying in her hand. The epithet ἀνσιδής, which is some-

ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὅπισθε. 595

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήνῃ ἐπ' ὠκυρόωι ποταμῶι ἄλαδε προρέοντι,
 ἀφρῶι μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῶι. 600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα διὸν
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 τῶι δ' αἰεὶ πάρα εἰς γε θεῶν, δς λοιγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῶι ἀνδρὶ ἑοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳι ἔοντε, Μενέσθην Ἀγχιάλόν τε.
 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας. 610
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῶι,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶι
 ναῖε πολυκτῆμων πολυληΐος, ἀλλὰ ἑ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳν τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615

596. Τὸν: τοὺς M. 600. ἀναχάζετο S. || εἶπε δὲ P. 609. μενεαίνεμεν Ar.: others μενέστην (μενέ+στην Par. a, cē in ras.). || ἀγχιάλῳ JO. 612. ἀμφιάλῳ R. || ὃς ῥ': ὃς γ' O. πεσῶν P. 614. ἦγ': ἦκ' C.

times applied to inanimate objects (see on Δ 521), decides nothing.

597. ἀπάλαμνος, which occurs only here in H., may mean, as suggested by Autenrieth, 'unable to swim,' *sine palmis*. But it is more likely to be *shyless*, without resource, as in later Greek (= ἀπάλαμος, Hes. *Opp.* 20, etc.).

601. οἷον, neuter, used as an exclamation, 'how,' i.e. how wrongly. *εσαυμάζομεν* is probably an imperfect.

603=T 98. πάρα εἰς: the hiatus here can hardly be right; van Herw. conj. *πάρ' ἄρ' εἰς*, Bentley *πάρα τίς γε* (Brandreth *τίς γε*), Nauck *πάρ' ἔεις*, a form which is found in Hesiod *Theog.* 145, but is evidently only a false case of 'Epic diectasis.' The simplest change would be *πάρ' ἰός γε*: *ἰός* is found in Z 422 and is now recognised as a genuine

form beside *ἰῆς*, *ἰῆι*, *ἰαν*. There is no reason why the nom. should not have been used, and the rarity of it would explain the corruption.

604. κείνος, *there*; Γ 391, cf. E 175, K 341, 477.

606. μενεαίνεμεν: -ειν Brandreth, -ere Bentley. But see on 556, Z 478. *εοῖς*: *θεῶι* Nauck.

612. Παισῶι: this would seem to be the same as Ἀπαισός in B 828. Of course we might read ἐν Ἀπαισῶι here. But the shorter form is supported not only by the mss., but by Strabo and Steph. Byz. as well as Herod. and the *Et. Mag.* For 614 compare B 834; it is evident that the composer of the lines in B had this passage before him, though there Amphios is called son of Merops.

νειαιήρι δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δοῦπήσεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 ὀξέα παμφανώνοντα· σάκος δ' ἀνεδέξατο πολλὰ.
 αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσας· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὥμουιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δείσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἐ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἑρακλεῖδην ἥνυ τε μέγαν τε
 ὤρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 “Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδάημοι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
 ἀλλοῖον τινὰ φασι βίην Ἑρακλείην

616. πάγην L: πῆγην P. 618. κυλεύσων (?) P¹. 620. προσβὰς ACDNOPQ
 Lips. 622. ὁμοίαν P. 623. κρατερῶν Ar. Lex. 27. 20. 626. πολειῶχον
 GJL. 628. ἥνυ: αἶνυ M (Harl. a e corr.). 630. ἐν τῇ ἐτέραι (τῶν Ἀριστάρχου)
 ἰόντε Schol. T. 632. πρότερον Q: πρῶτος Mosc. 1. 635. ψευδόμενον J.
 636. πολλῶν S: πολὺ Q. || (From this line A is again by *man.* 1). 638. ἀλλοῖον
 Tyrannio: ἄλλ' οἶον Ar. Ω: ἄλλ' οἶον τινές Schol. T. || φησὶ M. || Ἑρακλείην Zen.
 (ἀμέτρως) GQT.

623. ἀμφίβασις, only here (but cf. *πρόβασις* β 75). It clearly means *the defence* of the fallen body by the Trojans; cf. the use of the verb in A 37 (where see note), etc. Döderlein is wrong in taking it to mean 'he feared to be surrounded by the Trojans.'

625-6 = Δ 534-5, q. v.

627-98. For this very spirited episode see the Introduction to this book.

632. The *καὶ* here is awkward; it does not elsewhere occur after the often (twelve times) repeated formal line 630. Bentley conj. *τοῖσιν*, Heyne *τῶν καὶ*.

638. The vulg. *ἀλλ' οἶον* may be taken in two ways: (1) exclamative, 'but

what a man do they say was H. 1' (2) 'But (those sons of Zeus were) such as.' (2) involves an awkward ellipse, and in (1) the presence of *ἀλλά* is hardly consistent with the sense assumed. *οἶον* when used exclamatively always begins a clause, e.g. 601, α 32, etc., and in the phrases *ὦ πόποι* . . . *οἶον* *εἶπες* H 455, cf. O 286, etc. In δ 242, λ 519, where *ἀλλ' οἶον* begins a line, it is evidently subordinate to a preceding verb. Thus *ἀλλοῖον* seems to be decidedly the best reading. The objections of Ameis, (a) that *ἀλλοῖος τις* are not elsewhere found together, (b) that *ἀλλοῖος* is not elsewhere in H. used of purely mental

εἶναι, ἐμὸν πατέρα θρασυμένμονα θυμολέοντα,
 ὅς ποτε δεῦρ' ἔλθων ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι πανροτέροισιν
 Ἴλιου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀλομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἶδαο περήσειν."
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἦῤα·
 "Τληπόλεμ', ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγανοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶι ἡνίπαπε μύθωι, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶι δ' ὑπὸ δουρὶ δαμέντα
 εὐχὸς ἐμοὶ δώσειν, ψυχὴν δ' Αἶδι κλυτοπόλῳι."

639. θρασυμένμονα S. 640. ὅς : ως Ambr. 641. Οἷης σὺν : οἷα(ν) D
 Mosc. 1. 642. δ' ἀγυιάς : δὲ γυναικάς Q : γυναικάς Sm. 644. οὐδέ τι :
 οὐδ' τι HO. || τί α : πα M. 646. ἐμοῦ GJNOQRS. 647. αὖ : ἄρ Mosc. 1.
 650. ῥέξαντα Vr. a. || κακῶι : χαλεπῶ Q. 651. ὦν : τῶν A. || ἔνεκα DQ.
 653. τεύεσθαι U. || δ' om. PQ. || δαμέντι N^o. 654. αἶδη NQ.

qualities, are only weak special pleading. As for (a) the obvious retort is that *οἷος* itself out of nearly 200 places where it occurs is only twice joined with *τις* (see on 554); *ἀλλοῖος* recurs only three times altogether (Δ 258, π 181, τ 265). The indefinite pronoun is hardly consistent with either explanation of *οἷος*. And (b) is not true in the case of τ 265. Finally, it is urged that *ἀλλοῖον τινα* is too weak an expression in this speech. This is a matter of taste; in my opinion the sense 'another sort of man, they say' is vigorous enough. For the masculine adj. with the periphrastic *βῆμι* cf. A 690, etc. (*H. G.* § 166. 1).

639. *θρασυμένμονα*, here and λ 267 only, probably to be referred rather to *μῆνος* (*μέμνηται*) than *μένειν*. Cf. *Ἀγαμέμνων*.

640. For the legend that Herakles had saved Hesione, the daughter of Laomedon, from a sea-monster, and had then destroyed Ilios because defrauded of his recompense, the famous mares of the stock of Tros, cf. T 145. The variant *οἷασι* for *οἷης σὺν* removes the short form of the dat., but the omission

of the prep. is at least harsh. *οἷος σὺν* Fick.

646. Cf. Ψ 71; 652-4, A 443-5, Π 625.

653. *τεύεσθαι*, in passive signification, as Γ 101 *θανάτος καὶ μοῖρα τέτυκται*, M 345 *τάχα τῇδε τετεύχεται αἰὶψά δλεθρος*, and many similar instances. Ameis-Hentze strangely deny the possibility of the use of *τεύεσθαι* in this way, and say that it must be from *τυγχάνειν*: but the only analogy which can be quoted is far from close: A 684, ξ 231 *τύχε (τύχχανε) πολλά*. But the question is one of comparatively small importance, as *τεύχω* and *τυγχάνω* are simply different forms of the same verb, the intrans. forms *εὐτυχον ἐτύχιστα τετύχηκα* being said to 'come from' one present, the transitive *εἰτευα τεύω* and the passive *τετεύχομαι τέτυγμα* from the other. The present phrase shews exactly where the point of contact between the two lies. The passive fut. is not yet differentiated from the middle in H.; cf. *εἰρήσεται* in pass. sense, and see note on K 365.

654. The epithet *κλυτοπόλος*, which recurs only in the parallel passages A

ὥς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινῇ,
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε·
 Τληπόλεμος δ' ἄρα μῆρόν ἀριστερόν ἔγχει μακρῶι 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὁστέωι ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λουγὸν ἄμυνεν.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665

655. **ΜΕΙΛΙΝΟΝ**: χάλκεον O. 656. **ΔΙΑΜΑΡΤΗ(Ι)** DHOQRST¹, γρ. J and ap.
 Eust.: ἀμαρτῇ Ar. 657. **ἤϊξαν** Ar. U (A *supr.*): **βεβλήκει** Ω. 659. **ὀφθαλμῶν** Q.
 661. **ΒΕΒΛΗΚΕΙΝ** Ar. U (A *supr.*): **βεβλήκει** Ω. 662. **ἐγχριμφθεῖσα** DMQR¹ Vr.
 b c, Mosc. 3. || **δ' ἔτι**: **δέ τε** Vr. a: **δέ τι** DGPS. 664. **μακρῶ** Harl. a.
 665. **Τὸ μὲν**: *ἐν τισι* τό οἱ Schol. A (τόσων Schol. T).

445, II 625, may perhaps mean only that Hades, like an earthly king, has splendid horses as a sign of regal magnificence. But as it is used of no other god it is possible that it indicates the connexion of the horse with the under-world. There is no other trace in Homer of such an idea; but the god of death is commonly associated with the horse in Etruscan art, and the modern Greek death-god Charos is always in the popular imagination conceived as riding. So too the horse always has his place in the story of the rape of Persephone, who is herself *λευκίππος* in Pind. O. vi. 95. So Paus. (ix. 23. 4) says of an ode of Pindar, otherwise unknown, *ἐν τούτῳ τῷ ἀσματι ἄλλαι τε ἐς τὸν Ἀΐδην εἰσὶν ἐπικλήσεις, καὶ ὁ χρυσίπιος, ὅγλα ὡς ἐπὶ τῆς Κόρης τῇ ἀρπαγῇ*. For the bearing of this on the vexed question of the significance of the horse in sepulchral monuments see Prof. P. Gardner's paper in *J. H. S.* v. pp. 114, 131. It is probable that we have here a trace of the religious ideas, not of the Greeks strictly speaking, but of the earlier non-Aryan population whom they subdued. Verrall (*J. H. S.* xviii. pp. 1 ff.) objects to the traditional explanation (a) that *πῶλος* in H. always means *foal*, not horse; (b) that *κλυτός* is, with one or two suspicious exceptions, used only of works of handicraft, or of famed individuals. There is some force in these objections; but his proposal to read

κλυτόπῶλος ranger of the couch (the dead) is not likely to command acceptance. (This der. from *πυλόμεαι* is mentioned by the scholia, and attributed to Ar. by Ap. *Lex.*, ὁ δὲ Ἀρίσταρχος ἐπὶ τοῦ "ψυχ. δ' Ἀ. κλ." ἀκούει κλυτὴν ἐπιτόλῃσιν (sic) διὰ τὸ τοὺς τελευτῶντας ἑξακούεσθαι διὰ τε τοὺς θρήνους καὶ τὰς αἰμαγὰς τὰς ἐπ' αὐτοῖς, i.e. 'the god of loud wakes'.)

656. **ΔΙΑΜΑΡΤΗ**: **ἀμαρτῇ** Ar., who held it to be syncopated from **ἀμαρτῆδην**. This is of course wrong, but very probably the omission of the *ι* may be a genuine tradition of the fact that the adverb was originally not a dative but an instrumental. The accent should then be **ἀμαρτῆ**.

659. **ὀφθαλμῶν**: **ὀφθαλμῶ** van L., which is clearly right. The gen. is meaningless here, and is probably due only to a reminiscence of *κατ' ὀφθαλμῶν κέχυντ' ἀχλὺς* (696 etc.). Cf. *Ξ* 438, II 325, 503.

661. **ΜΑΙΜΩΩΣΑ**: for this personification of the spear of *Λιλαίόμενα* *Λ* 574, O 317, and *Δ* 126.

662. **ἐγχριμφθεῖσα**, *grazing*; the word is always used of close contact in Homer: *κ* 516, H 272, N 146, P 405, 413, *Ψ* 334, 338. For a full discussion of this and cognate verbs see Ahrens *Beiträge* pp. 12 sqq. *ἔτι*: like 674 a hint of the future death of Sarpedon at the hands of Patroklos.

665. **τὸ** anticipates *ἐξέρψαι*, 'this, namely, to draw out.'

μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τλήπολεμόν δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς
 τλήμονα θυμὸν ἔχων, μαῖμησε δέ οἱ φίλον ἦτορ· 670
 μέρμηριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐρύγδουπόιο διώκοι,
 ἢ ὃ γε (τῶν πλεόνων Λυκίων ἀπὸ) (θυμὸν ἐλοίτο)
 οὐδ' ἄρ' Ὀδύσσηϊ μεγάλῃτορι μῶρσιμον ἦεν
 (ἔφθιμον Διὸς υἱόν) ἀποκτάμεν ὅξεί⁶⁷¹ χαλκῶι· ~ 675
 τῷ ῥα κατὰ πληθύν Λυκίῳ 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 δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὅξυν νόησε μέγας κορυθαίολος Ἑκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶι,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπε·
 “Πριαμῖδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσεις
 κείσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἶων 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἐμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”

670. μάινε H. 671. μερμήριζε LQ Vg. b. 672. δῶκει MQT Lips.¹
 674. οὐδ' ἄρ': οὐ γὰρ R. 676. τράπε PR Mosc. 2. 678. τ' Ἀλιόν PR.
 684. δῆ: δέ JNO. 686. ἀμετέρῃ MQR. || οὐδ' ἄρ' QS: οὐκ ἔν R.

666. ἐπιβαίῃ, stand on his feet, cf. μ 434 οὐτε στηρίξει ποσὶν ἐμπεδὸν οὐτ' ἐπιβῆναι. The phrase, however, is a curious one, and Nauck and others are perhaps right in rejecting the line as a gloss.

667. ἀμφιέποντες, dealing with him, lit. 'handling him'; they had too much to do with the work of carrying and protecting him. Cf. on Z 321.

670. τλήμων, enduring, a variant of Odysseus' regular epithet πολύτλας, and so K 231. The sense *wretched* is post-Homeric. μάινω here evidently indicates *violent rushing*, as 661; cf. Θ 413 μάινεται ἦτορ.

673. τῶν πλεόνων Λυκίων: see H. G. § 264, 'the article marks contrast, but not definition, or should take the lives of more Lykians instead. Here

οἱ πλέωνες does not mean "the greater number" but "a greater number," in contrast to the person mentioned.' But it must be admitted that Heyne's *δγε καὶ* or Nauck's *γ' ἔτι* sound more Homeric; cf. 679, K 506.

678. This line is taken *verbatim* by Virgil *Aen.* ix 764, Ovid *Mel.* xiii. 258.

683. For the constr. *χάρη οἱ* see Ψ 556, β 249, κ 419, and with a participle Ξ 504, Ω 705. The acc. is found in Θ 378. On account of *Fétros* Bentley interchanged *Διὸς υἱὸς* and *προσιόντι*.

685. κείσθαι: the long *αι* in *thesi* is perhaps excused by the strong diaeresis at the end of the first foot. Cf. A 532, B 87, H. G. § 380. But van L. reads *κείσθαι, ἀτὰρ μ'(οι)*, Brandreth *κείμενον, ἀλλ'.*

ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἴκτωρ,
 ἀλλὰ παρήϊξεν λελητημένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
 εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεῖ φηγῶι·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε 695
 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος·
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτὶς δ' ἀμπνύθη, περὶ δὲ πνοιή Βορέαο
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἀρηῇ καὶ Ἴκτορι χαλκοκορυστήι
 οὔτε ποτε προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχηι, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἴκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πληξίππον Ὀρέστην, 705

695. πελάγων: σελάγων Ptol. Oroandae. 697. αἶς CJ. || ἀμπνύουσα A (surpr. n and γρ. ἀμπνύουσα) Schol. T (lemma): ἀμπνύουσα T King's Harl. b: ἀμπνύουσα Ω: ἀμπνύουσα εν τισι Schol. A (Ar.; see Did. on X 475). 698. ζώγρει: ζώα P (γρ. ζώγρει) and γρ. R. 700. οὐδέ ποτε H. || προτρέποντο . . ἐπὶ Ar. Ω: προτρέποντο . . ἀπὸ αρ. Did. 701. οὐδέ ποτ' H. || ἀντεφέροντο G. | μάχηι P (U² surpr.). 703. ἐξενάριξαν Ar. ACGMU¹ Lips.: ἐξενάριξαν Ω. 705. τεύθραντ' U.

690. For the construction of λελητημένος see note on Δ 465.

693. φηγῶι: this can hardly be the same as the oak which formed a landmark close to the Skaian gate (Z 237, I 354, Δ 170, Φ 549), as there is no hint that the fighting is near the walls. Any oak was equally sacred to Zeus. Cf. on H 22, 60.

694. θύραζε simply = out, as II 408, ε 410, φ 422, etc. It can hardly be meant that the spear is thrust *through* like the arrow in 112.

697. ἀμπνύουσα, came to; so mid. ἀμπνύω, see Δ 359, Ξ 436, X 475, ε 458, ω 349, in all cases after a faint. But the act. forms ἀναπνεῖν, ἀνέπνευσα, ἀμπνύον mean to recover breath, of a panting warrior, Δ 327 and often (see esp. note on X 222). Ar. observed the distinction, and emphasized it by writing ἐμπνύνθη, ἐμπνυτο in mid. and pass. (= ἐμπνους ἐγένετο), but, so far as we can tell, without any ms. support for the ε (as for the ν ms. testimony is unimportant; see the variants in forms like ἐκλ(ν)θη, ἀνεγν(μ)θη,

δ(μ)βριμος, etc. *passim*. In this case there is no justification for either ν or σ, which are inserted evidently from the analogy of βαρύνθη, etc.). Schulze (Q. E. 322-4) is probably right, therefore, in separating ἀμπνύω and ἀμπνύθη from πνέ(F)ω, and referring them to a root πνῦ, meaning originally to be vigorous (a) in body, (b) in mind. Hence τοι πνύειν to bustle, πεπνύσθαι (of Teiresias τοῦ τε φρένες ἐμπεδοὶ εἰσιν, κ 495), πεπνυμένος (of the youthful Telemachos rather vigorous than sage) and πυντός, πυντή, ἀπινύσσειν (of a faint, O 10) from πυντός (ἐμφρων, σώφρων Hesych.).

698. ζώγρει, perhaps here from ζωή and ἀγείρειν (or ἐγείρειν), and thus a different verb from the commoner ζωγρεῖν = to take prisoner (ζῶος-ἀγρεῖν). οἰμός is object of κεκαφηότα, as is clear from ε 468 μή με . . δαμάσκη κεκαφηότα θυμόν. Compare X 467 ἀπὸ ψυχῆν ἐκάπυσσε. The verb means having breathed out; cf. Hesych. κέκφε· τέθηκε, and κεκαφηότα· ἐκτεπνευκότα.

Τρήχον τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομήτρην,
 ὃς ῥ' ἐν Ἑτλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πλοῖνα· δῆμον ἔχοντες. 710
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυγῶνι,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάωι, 715
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἀργα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
 ὧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 ἦ μὲν ἐποικομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρῃ πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοι·

707. ὑπέρβιον (γρ. ὀρέσβιον) JO: ὑπέρβιον U¹ *surp.* 708. ὕληι: ὕδρι Zen.
 711. τοὺς: τὸν M. 718. δὴ: δὲ M. || κηδόμενα P. 720. ἐπεγομένη O. ||
 ἔντυεν H² JLMNORS: ἔνταπεν P. 721. οἰών N.

706. Αἰτωλὸν Fov. Bentley; but see note on B 750.

707. αἰολομήτρην: see App. B and note on Δ 489.

708. Ἑτλῇ with ὕ also H 221, but ὕ in B 500; Zenod. Ἑτλη, but the name of the Boeotian town was certainly Hyle; a Lydian Ἑτλη is mentioned in T 385. μεμηλώς with gen. only here and N 297, 469. The use may be classed with those mentioned in H. G. § 151 c, d. So Aisch. *Sept.* 178 μέλεσθέ θ' ἱερῶν δημίων. But the application of the verb to the person who feels the care, not to the thing which causes it, is rare; hence Nauck μεμηώς (=μεμαῖος).

709. κεκλιμένος, on the shore of, cf. O 740 πόντῳ κεκλιμένοι, Π 68 ῥηγμῖνι θαλάσσης κεκλιатаι. The word seems properly to be used of land sloping to the water's edge, δ 608, ν 235 ἀκτὴ κείθ' ἀλὶ κεκλιμένη. The Kephisian lake seems to be the Kopais as in Pind. P. xii. 27; see Pauzan. ix. 38. 5.

710. ὕδριον here evidently has the purely local sense *territory*; for which see on B 647.

711. For the following episode as a whole see Introduction to the book. It

contains a large number of lines which occur elsewhere. 753-4 seem to be borrowed, not very appropriately, from A 498-9, and, as von Christ has remarked, 791 from N 107. So also 719-21 = Θ 381-3, 733-7 = Θ 384-8, 745-52 = Θ 389-96. It can hardly be said positively that either passage is older than the other, so far as the evidence of borrowing goes; but the general character of Θ would lead us to believe that the lines are originally in place here. Again 711-2 = H 17-18, 713 = Δ 69, 714 = B 157, 716 = B 113, 738 cf. B 45, 743 = A 41, 769 = Θ 46, 775-6 cf. 368-9, 782-3 = H 256-7, 787 = Θ 228. This is certainly a suspicious proportion of borrowed lines; but on the other hand the style of the passage is spirited, and does not shew any weakness of imagination.

715. For the use of the accusative with ὑποστάναι cf. B 286, κ 483; and see H. G. § 136 (3). τῶν is here demonstrative, *that*. We do not hear elsewhere of any such promise made by the goddesses to Menelaos. It is probably from the story of the Judgment of Paris.

"Ηβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέωι ἄξονι ἀμφίς.
 τῶν ἢ τοι χρυσήϊ τυς ἀφθιτος, αὐτὰρ ὑπερθε
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι. 725
 πλῆναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσοῖσι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περίδρομοι ἀντυγές εἰσι.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730

722. ὀχέεσσι C: ὀχεσσι Vr. a: ὀχέεσσι Ω. 723 om. P^t. || ὀκτάκνημα JQ.
 725. ὀπίσσωτρα P^t, γρ. Harl. a, and ἐν τισι Did. 727. χρυσάνα καὶ ἀργυρέωσιν
 D. 728. εἰσι: ἀμφίς J (γρ. εἰσιν) N. 729. ῥυμὸς: γρ. ζυγὸς J. || ἄκρῳ:
 αὐτῷ D.

722. For a general account of the Homeric chariot see Ω 266 ff. The body of the car was very light, and when not in use was taken to pieces and put upon a stand; see Θ 441 ἄρματα δ' αἱ βωμοῖσι τίθει, κατὰ λίτα πετάσας. Hence the first thing to be done in making it ready was to put on the wheels, as is done here. For ὀχέεσσι most mss. read ὀχέεσφι, a false form for ὀχεσφι.

723. χάλκεα: so mss.; Bentley conj. χάλκει, but the hiatus is perhaps legitimate after the first foot. The usual number of spokes in the early Greek monuments, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Klazomenai published in *J. H. S.* vol. iv. In any case, as Eust. remarks, the largest number possible would be attributed to the divine chariot, for it has all the parts made of metal which in the human car were of wood, even straps of gold and silver instead of leather. For ὀκτάκνημα Cobet reads ὀκτώκνημα, but ὀκτα- is the commoner form from Hesiod (*Opp.* 425) onwards.

725. ἐπίσσωτρον, *lire*, from σῶτρον, another name for the fellow, according to Pollux; cf. ἐύσσωτρος Ω 578. But here as elsewhere there is a well-attested variant ὀπίσσωτρον, which would point to a der. from ὀπίσω.

726. περίδρομος is used here in a slightly different sense from 728, though we can translate both by 'running round.' Here it evidently means 'rotating,' while in 728 it means 'surrounding'; B 812 gives yet a third meaning. Hesych. περίδρομοι· περι-

φερεῖς, στρογγύλοι, no doubt applies to 726, but does not give so good a sense. ἀμφοτέρωσιν, on both sides of the car.

727. δίφρος, here in the narrower sense of the platform of the car on which the riders stood. (Hence the breastwork which surrounded it in front and at both sides is called ἐπιδιφριάς, K 475. δρεα, which is always used in the plural, implies the whole complex body of the chariot, including axle, pole, etc.). This platform is composed of straps strained tight, and interwoven, which formed a springy surface such as would save the charioteer from the jolting of rough ground. This device is known to have been employed in Egyptian chariots, and gives a simple explanation of the phrase ἐντέταται which has puzzled commentators (cf. also K 263, τ 577, ψ 201 ἐν δ' ἐτάσσον ἱμάνα βοός, to form a springy bed). See Wilkinson *Ancient Egyptians* i. p. 227, *J. H. S.* v. 192.

728. δοιαί, apparently because the ἀντιξ ran symmetrically round the car, forming a handle behind on both sides. There is no reason to suppose that there were two rails one above the other.

729. πέλεν: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. τέλει. But, as Hentze has remarked, the imperfect is justified by the fact that the pole was not an immovable part of the chariot, but was put in when the chariot was made ready; so that the word really belongs to the narration, not to the description. πέλεν is not simply = ἦν, but means 'stood out.'

730. ἄκρῳ: for the details of the

κάλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἦγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανῦ ἔριδος καὶ ἀντῆς.
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδει
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740

731. κάλ' : κάλλ' JM : καθ' H. || ἦγαγεν : ἔβαλεν M : γρ. ἦραγεν Vr. b.
 734. ἐπούδα M. 734-6 dθ. Zen. 736. ἢ δὲ : τινὲς ἰδέε Schol. A. 738.
 βάλεν O : βάλλ' Lips. || αἰγίδα Mor. Bar.^m 739. ἐστεφάνωτο CDGJNOS
 (surp. αι) T and A surp. (T.W.A.). 740. δ' ὀκρυόεσσα GJ.

process by which the yoke was attached to the pole see Ω 265-80.

734. *ἐπώνη, pliant*, as elsewhere when it is used as an adj. with *α* : it is not to be confused with the substantive *Fe(σ)ἄνω* (Γ 385, etc.) *garment*, and should perhaps be written *ἐάνος*, as it may be derived from *ἐάω*, in the sense of 'yielding.' (See Buttman *Lexil. s.v.*)

736. Athene dresses entirely in man's attire, and lays aside the long woollen peplos for the linen chiton which fitted closer to the body and was thus more suitable for active exertion. (Reichel p. 107 objects that the 'Doric' peplos could have been girt up, and that Athene is constantly represented in art as wearing it with armour. He concludes that she must here be conceived as wearing a prae-Dorian dress such as the flounced Mykenaeen skirt. But this inference does not seem justifiable.) Zen. rejected 734-6 here as borrowed from Θ 385-7; Ar. maintained the converse.

738. For the *aegis* see note on B 447.

739-42. The whole of this passage, with 744, is open to the gravest doubt. It bears a most suspicious resemblance to the unquestionably late account of Agamemnon's panoply in A 1-46; note particularly the recurrence of the vague phrase *Διὸς τέρας* in A 4. It is impossible to suppose that the author had any clear idea of what he was describing. *ἐστεφάνωται*, if we are guided by A 36, ought to be used of the central figure, which is 'set on as a crown' (cf. Σ 485); but that from all analogy can only have

been the Gorgoneion, as it is in fact in A. It is impossible to imagine that, as the words imply, *φόβος* is an allegorical figure depicted as a circular ring round the edge of the shield. At best it might be supposed that *φόβος* and the other personified spirits of battle in 740 (for which see Δ 440) are disposed in a circular row round the *ὀμφαλός*: if this is meant, the change from *περὶ* to *ἐν* in 740 is a most unhappy method of expression. It is equally impossible to understand the description of the helmet—see note on 744 below. And finally, the lateness of the lines is proved by Furtwängler's demonstration (Roscher *Lex. i.* col. 1703) that the Gorgon head is unknown to Greek art before the 7th century B.C. Porphyrios discusses the Gorgon head on B 447, and shows that the difficulty of the passage was felt in early days: *φησὶ δ' Ἀριστοτέλης, ὅτι μήποτε ἐν τῇ ἀσπίδι οὐκ αὐτὴν εἶχε τὴν κεφαλὴν τῆς Γοργόνος, ὥσπερ οὐδὲ τὴν ἔριν οὐδὲ τὴν κρυόεσσαν ἰωκὴν, ἀλλὰ τὸ ἐκ τῆς Γοργόνος γιγνόμενον τοῖς ἐνορώσι πάθος καταπληκτικόν*, i.e. the shield did not bear any figures, but carried dismay as though it were the Gorgon's head itself (see Schrader *Porph. i.* p. 44 note). So also Eust. on λ 633. The Gorgoneion was probably in its origin a device meant to terrify the enemy, like the hideous faces which Chinese warriors carry on their shields. From this it came in more civilized times to be regarded merely as an *ἀποτρόπαιον* or charm to avert the evil eye and other dangers.

ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου
 δεινὴ τε σμερδινὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν. 745
 ἐς δ' ὄχρεα φλόγρεα ποσὶ βήσето, λάξето δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῶι δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.
 "Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι, 750
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.

744. πολλῶν Δ (*supr.* ε) ΟΥ: πολλῶν Ω. 745. βῆσето Ο. 746. δάμνησι
 Αr. ΑΗΤ. 747. οἰά(ν) τε Αr. (Schol. T) PQ: τοῖσι(ν) δὲ JHΘ. || διβριμοπάτρη
 CJO. 749. αὐτόματοι Q Par. c e g, Eust.: αὐτόμοι Par. d¹. 750. ταῖς G:
 τῆς κ' H.

743. ἀμφίφαλον, τετραφάληρον: see App. B.

744. The sense of this line is anything but clear, and it must share the suspicion attaching to 739-42 above. ἀραρυῖαν has been explained 'fitting the warriors of a hundred cities,' i.e. big enough for a hundred armies to wear. But this is too absurdly grotesque for Homer. The alternative is to make it = *filled with*, i.e. adorned with representations of the warriors of a hundred cities. Some think that this implies a battle-scene between two armies and their allies on a vast and supernatural scale, as a battle-scene was depicted by Pheidias on the shield of his Athene Parthenos. But that was a Gigantomachia in which Athene took a prominent part; nothing of the sort is indicated here, nor does ἀραρυῖα seem a likely word to express the metallic adornment of the Homeric age, which consisted of inlaid work. With the *ζώνη ἑκατὸν θανάους ἀραρυῖα* Ξ 181, the *πόλυς κύργιος ἀραρυῖα* Ο 737, and the *ἀπτήρη ὑπερτερρή ἀραρυῖα* § 70, the case is evidently different, though they shew that ἀραρυῖα can mean 'provided with.' Here we can only conceive the figures as riveted on. πρυλέες is itself a word of doubtful origin and meaning; it recurs Δ 49, M 77, O 517, Φ 90, and may mean either *footmen*, as opposed to *ἱππῆς*, or *champions*. It is possibly connected with *πρύλλις*, the Cretan word for the war-dance, and may therefore have once meant champions who danced in front of the army to provoke the enemy.

Eustathios and others have seen a further allusion to the hundred cities of Crete; and the line may therefore be one of the passages which seem to have a special connexion with that island. See on Σ 590. Zeus was of course the tutelary god of Crete; and if we suppose that Athene takes his helmet as well as his chiton and aegis, the idea may be that he bears as his blazon chieftains representing the subject cities of his island. But all this is mere conjecture, with no Homeric analogy to support it.

745. φλόγρεα: this adj. recurs only in the parallel Θ 389; it probably means *sparkling like fire* with the bright metal. Homeric gods do not go, like the Semitic, with flames of fire about them.

746. Αr. read δάμνησι: but the subjunctive is out of place in a direct statement as to the use of the spear; in other words we have here a *particular* statement, although the present implies iteration, not a general statement as in a simile, or as in the next line, where the subj. *κοτέσσεται* implies 'with *volunt* soever she is wroth.'

749. Observe the freedom of the imagery by which the gate, though said to be a cloud in 751, is made to creak.

750. ἐπιτέτραπται: so MSS.; ἐπιτε-
τράφαται Bergk, from Athenaeus (iv. 134, which is only a parody, not a quotation); but the singular is quite defensible, as οὐρανός and Οὐλυμπός if not identical are at least closely connected. For the construction of the following infin. see H. G. § 234 (1).

τῇ ρα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμποιο·
 755 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 "Ζεῦ πάτερ, οὐ νεμεσίζηι Ἄρηι τάδε καρτερά ἔργα;
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάνψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἐκηλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τίνα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἡ ρά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι;"
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν,
 765 ἡ ἔ μάλιστ' εἴωθε κακῆς οὔνυσι πελάζειν."
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην

753. δὲ κρονίωνα : δ' εὐρύσση N. 756. ἐξείρετο CNPTU. || μετέπειπε(n)
 U Mosc. 2, Eust. 757. τεῦ. : ὦ Ap. Lex. || ἄρηι(ι) ADHN^U Harl. a, Par. e,
 Vr. 1, Mosc. 1 2 : ἄρηι Ω. || τάδε ἔργ' ἀθῆναι Cant. and ap. Did. : τάδ' ἀθῆναι
 ἔργα S : μεμεσίζηι ὁρῶν τάδε ἔργ' ἀθῆναι Ap. Lex. 758. ὁσσάτιόν : ὁσ···τοιόν
 G. 764. τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε PQS Vr. b, Mosc.
 1 : ἐνιο τὴν δ' αὐτε προσέειπε π. ἀ. τε e. τε Schol. A (An.). 765. μάν οἱ G :
 μῶν μοι Ap. Lex. 766. κακῆς οὔνυσι G. 768. μάστιξεν Lips. || ἀέκοντε
 GJN Vr. a : ἄκοντε Ω.

752. κεντρηνεκέας only here (= Θ 396), apparently *enduring the goad*. But in all similar compounds (δινεκῆς, ποδινεκῆς, δουρηνεκῆς) the -νεκ- conveys the idea of *reaching*. This can hardly be introduced here without violence (*within range of the goad*!). For the κέντρον see note on Ψ 387.

753-4 = A 498-9. It seems clear that the poet who borrowed the lines regarded the summit of Olympus as a half-way stage between heaven and earth. If so, he departed from the oldest Homeric tradition, which made the earthly mountain Olympus, and not any aerial region, the dwelling of the gods; see note on Θ 25. Ar. tried to put him right by explaining ἀκροτάτῃ to mean 'on a very high peak,' not 'on the topmost summit'; but this is surely a cruel kindness.

754. πολυδεϊράδος (also A 499, Θ 3), according to Schulze (Q. E. 95) *rocky*, from δειράς, *rock*, not conn. with δειρή,

neck. So also Pind. O. viii. 52. In Attic δειράς is familiar, and never takes the form δειράς as it would if related to δέρη (see Jebb on Soph. Phil. 491).

757. For the acc. ἔργα after νεμεσίζηι, i.e. νεμεσίζηι(αι), see H. G. § 136. 3. Both Ἄρηι and Ἄρει are late forms for the older Ἄρηι ("Ἀρεί"); the latter is found again only θ 276, the former φ 431 (f).

758. ὁσσάτιον, only here; the later Epics have τοσσάτιον. Cf. μεσσάτιον in Kallimachos, and δοτάτιος by δοτατος.

759. See B 214. ἐμοὶ δ' ἄχος, either an accus. expressing the result, or, perhaps more simply, a nom. to which we may supply ἔστι. ἔκηλοι, ironical.

761. ἀνέντες, *sitting on* like a dog at the quarry.

765. ἄρηα: see on A 526. For the interjectional use we may compare Fr. τίς. The plur. occurs in ν 149. No form of the verb except the imper. occurs in H.

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροιειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ λεύσσων ἐπὶ οἴνοπα πόντον,
 τόσσον ἐπιθρώϊσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη, 775
 λύσασ' ἐξ ὀχέων, περὶ δ' ἥρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 αἱ δὲ βάτην τρήρωσι πελειάσιν ἰθμαθ' ὁμοίαι,

769. μεσσηγὺς R. || τε om. G. 770. ὅσσον τ' H. 772. ὑψηχέες LQ (P *supr.* ?): ὑψαυχέες G² Mosc. 1: ὑψαύχωνες ap. [Longin.] περι ὄψους and Schol. B. 774. σκάμανδρος C (p. ras.) GLM (P²?) Vr. A: *κάμανδρος Harl. a. 776. πολὺν DGMOPQRT: γρ. πολλήν J. 777. ἀμβροσίην L: ἀμβροσίης D. νέμεσθαι: νέεσθαι M. 778. τῷ . . ὁμοίω, see below. || Ἰεσσαί* Q.

770. *ἡεροιειδής*: an adj. almost confined to the *Od.*, especially as an epithet of the sea; sometimes of *ἄντρον* or *σπέος*, and once of *πέτρη*, μ 233, where it clearly means 'the rock so distant as to be like mist.' When used of the sea it seems to express the vague colour of the distant water, which the haze of distance almost melts into the semblance of the sky. So here, 'so far as a man sees in the haze of distance,' i.e. up to the utmost limit of human vision. As to construction, it is simplest to regard the acc. as adverbial, 'as far as a man has misty vision.'

772. *ὑψηχέες* is generally taken to mean *loud-neighing*, cf. Virgil's *fremit alle*. But this is very doubtful; the sense *high* is not the same as *loud* (*ὑψαγῶρας* and *ὑψιβρεμέτης* are obviously different), and *ἡχή* had a *F*. It is highly probable that the quotation in Longinus preserves the original, *ὑψαύχωνες*, though the mistake must be very old. Evidently in some prototype the *ν* was accidentally omitted, and the variants *ὑψαυχέες*, *ὑψηχέες* record further steps in the corruption. Schol. B and *El. Mag.* both give *ὑψαύχωνες* as one explanation of *ὑψηχέες*. Cf. *ἐραύχωνες* and *ὑψοῦ δὲ κάρη ἔχει* Z 509. The word recurs only in Ψ 27, q.v.

774. Simoeis is mentioned again in Δ 474-8, T 53 by itself, and is distinguished from Skamandros in Z 4, M 22, Φ 307. Of these the two latter are almost certainly of late origin, while in the first what is probably the old reading

omits all mention of Simoeis. There is therefore very strong reason for supposing that there was only one river named in the original legend; Simoeis may possibly, as Hercher thinks, be another name of the Scamander preserved by tradition. If the two are different, the only stream which can be identified with the Simoeis is apparently the pitiful brook of the Dumbrek-Su, which runs from E. to W. on the N. side of Hisarlik, and does not join the Menderes at all. It entirely ceases to run in summer (Schliemann). On the *σχῆμα* 'Αλκμανικόν, by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristonikos remarks *τούτωι τῷ ἔθει πεπλέονακε καὶ Ἀλκμάν· διδ καὶ καλεῖται Ἀλκμανικόν, οὐχ ὅτι αὐτὸς πρῶτος ἐχρήσατο ἀλλ' ὅτι τῷ τοιούτῳ ἔθει πεπλέονακεν*. He quotes other instances from T 138, κ 513, ξ 216. There is, however, no instance of it in the extant fragments of Alkman. See also Pindar P. iv. 179 with the commentators.

776. *πουλὺν* is of course a feminine, as in K 27 *πουλὺν ἐφ' ὕγρην* (q.v.); so μ 369 *ῥόδους*, and *θῆλυς* generally. *ἄηρ* is never masculine in H. *H. G.* § 116. 4.

777. On *ἀμβροσίην* see note on B 19.

778. All mss. give αὶ δέ, but τῷ δέ is found quoted three times by scholiasts (Soph. *El.* 977, O. C. 1676, Eur. *Alc.* 902); there can be little doubt therefore that this rare feminine form is the original, and was excluded because unfamiliar. So in Θ 378, 455 we have

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰδόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἡ συσι κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦρσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνωι, 785
 ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο διὸς Ἀχιλλεύς,
 οὐδὲ ποτε Τρῶες πρὸ πυλᾶων Δαρδανιάων

785. εἰδομένη HS Vr. b: εἰκουμένη L. 786. ἐν τισιν οὐκ ἦν ὁ στίχος Schol.
 A (see below). || 8c: A S. 787. ἐλαχέας Ar. P. || ἀγητοί: ἄριστοι L Lips.,
 Ar. διχῶς. 788. εἰς O. 789. δαρδαν(ε)ῶν M Lips.: δαρδανιδᾶων [Plut.]
 Vñ. Hom. 103. 33.

feminine duals identical in form with masculine; and also Hes. *Opp.* 198-9. The word *ἵεματα* does not seem to recur (before Kallimachos) except in *Hygyn.* *Apoll.* 114 βάν δέ γ' (Iris and Eileithyia) ποσὶ τρήρῳσι πελειάσιν ἰθμασ' ὁμοῖαι, which is the passage quoted by Aristophanes *Av.* 575 Ἴριν δέ γ' Ὀμηρος ἔφασκε ἰκέλην εἶναι τρήρωνι πελείῃ. There is perhaps a touch of the humour which is so often associated with the gods of Homer in the vivid comparison of the short and quick yet would-be stately steps of the two goddesses to the strutting of a pigeon, so unlike a hero μακρὰ βιβάς. But the word *ἰθμα*, a verbal subst. from root *l*, *go*, is vague enough to enable those who think this undignified to translate the *flight of doves*; cf. schol. τὴν ὁμήν καὶ τὴν πτήσιν.

782. The *ei* in *λείουσιν* is wrong. Hence Brandreth conj. *λεουσιν* ("Ἔλυσιν"), and so afterwards Nauck. *λi*s and *λw* are found (A 239, 480 etc.), and *λεουσιν* is quoted by *El. Mag.* from Kallimachos.

785. Stentor is never named again by Homer, and there seems to have been no consistent tradition about him. Some called him a Greek herald; Schol. A says *τινὲς αὐτὸν Θρᾷκά φασιν*, Ἑρμῇ δέ περὶ μεγαλοφωνίας ἐρίσαντα ἀναιρεθῆναι, αὐτὸν δέ εὐρεῖν καὶ τὴν διὰ κόχλου γραφὴν (sic: Schol. B *μηχανήν*, the device of the speaking-trumpet; this is the rationalizing explanation). *τινὲς δέ* 'Ar-

κάδα φασὶν εἶναι τὸν Στέντορα, καὶ ἐν τῷ καταλόγῳ πλάττονσι περὶ αὐτοῦ στίχους. ἐν τισὶ δὲ οὐκ ἦν ὁ στίχος (sc. 786) διὰ τὴν ὑπερβολήν. χαλκεοφῶνος is not elsewhere found; but compare B 490, Σ 222 *ὅπα χάλκεον*. The Stentorian voice was proverbial in the time of Aristotle; see the well-known passage in the *Pol.* vii. 4. For other instances of the superhuman power of gods see 859, Σ 148.

787. For *ἐλέγχεα* see note on A 242, and cf. also B 235, A 314. *αἰδώς* is a nominative used interjectionally, apparently as a sort of imperative, *αἰδῶς ἔστω ὑμῖν*, and equivalent to *αἰδῶ θέσθ' ἐνὶ θυμῷ*, O 561, 661. The regular meaning of the word is of course *sense of honour*, 'recognition of the just rebukes of men'; it is not used in the sense of *disgrace* like *αἰσχος* or *αἰσχύνη*, either in Homer or later Greek. The phrase recurs in Θ 228, N 95, O 502, Π 422; and in a slightly varying form P 336 *αἰδῶς μὲν νῦν ἦδ' ἐγώ*. . . Ἰλιον εἰσαπαθῆναι, where we must take it to mean 'this is a thing to arouse a feeling of rebuke,' just as we say 'it is a shame to do so and so,' meaning a thing to be ashamed of. *εἶδος ἀνητοί*, like Γ 39 *εἶδος ἀριστε* (there is a variant *ἀριστοι* here).

789. Aristarchos held that the Dardanian gate was the same as the Skaian. Of course the question is insoluble; but see note on B 809. The name recurs again in X 194.

οἴχεσκον· κείνου γὰρ ἐδείδισαν δβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”
 ὧς εἰποῦς ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ δχεσφιν 795
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶι.
 ἰδρῶς γὰρ μιν ἔτειρεν ὑπὸ πλατέος τελαμώνος
 ἀσπίδος εὐκύκλου· τῷι τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαϊφεὲς αἰμ' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
 “ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον

790. οἴχεσκον Cant. || δβριμον CGJ. 791. δὲ ἐκάς Zen. Aph. Ω: δ' ἐκάς DQ Lips: δ' ἔκασον Ar. GHR. || κοίλης G. 792. εἰπὼν H¹. 793. τυδεΐδῃ NS. 794. τόν γε: τόνδε JO: τόν τε H. 797. εὐκύκλου ἢ ἀμφιβρότης Eust. || τείρετο Ar. Ω: τρίβετο (A sup.) CDGHMT Vr. b^m, Mosc. 1 2, Par. b e g² h k. || χεῖρα: χερσὶ D. 798. ἂν τ' Vr. a. || ἀσχῶν Vr. c, Mosc. 3. || ἀπεμόργνυ DHMRST. 799. ζυγοῦ θεὰ RT. 801. μικρὸς: γὰρ μικρὸς J. 802. πολεμίζειν H.

791. νῦν δὲ ἐκάς is of course right, as ἐκάς had F. But from a scholion by Didymos on N 107 it appears that Zen. and Aph. read νῦν δὲ ἐκάς, Ar. νῦν δ' ἔκαθεν: a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression κοίλης ἐπὶ νηυσὶ is not appropriate here, as it is in N 107, where the Greeks have actually been driven back to the camp. It is evident that the line, which cannot be omitted, has been carelessly borrowed here.

793. ἐπόρουσε, sprang to his side, cf. ψ 343 ὅπποις ἐκ., and P 481 ἀμ' ἐπ' ορούσας. Elsewhere it always indicates a hostile onslaught.

795. It might have been supposed that Athene had healed the wound in 122, but there is no explicit inconsistency between that passage and the present. See II 528; when a god miraculously heals a wound we are told so at length. Many critics, however, have made this supposed 'contradiction' a fulcrum for breaking up this book. For the double acc. after βάλε cf. 361, Θ 405, Ω 421.

796. There is evidently no θώρηκος γύαλον here—nothing but the linen tunic

which is of too little importance to be mentioned. The shield hangs on the left side, so the 'broad baldric' goes over the right shoulder.

797. τῷι naturally refers to ἰδρῶς, not to τελαμώνος, the phrase being a restatement of ἰδρῶς μιν ἔτειρεν.

801. μικρὸς recurs in H. only γ 296, σμικρὸς P 757, the Epic word being τυτθός.

802. There is considerable doubt as to the punctuation of this passage. Fäsi takes 805 as a parenthesis, the apodosis beginning with αὐτάρ, 806. Similarly Monro regards it as epexegetic of the preceding. Ameis less probably takes καὶ ῥ' ὅτε περ . . ἐκταίφασσεν as a general protasis, which is superseded and forgotten in favour of the special case introduced by the second protasis, ὅτε τε . . Καδμείωνας, 805 thus forming the apodosis. Heyne would reject 805 altogether as an interpolation suggested by Δ 386. I strongly suspect that the fault lies in 802, and that καὶ ῥ' ὅτε περ has supplanted an original ἄλλοτε γάρ, wrongly taken to represent ἀλλ' ὅτε γάρ, where ἀλλὰ . . γάρ would obviously need correction. For ἄλλοτε = once upon a time see A 590, T 90, 187.

οὐδ' ἐκπαιφασσιν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.
 σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἡδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρῶεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδεὸς ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."
 τὴν δ' ἀπαμειβόμενος προσέφη κρατερός Διομήδης·
 "γινώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτέ τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σὼν μέμνημαι ἐφετμένων, ἃς ἐπέτειλας·
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσι' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῶι.
 τούνεκα νῦν αὐτός τ' ἀναχάξομαι ἡδὲ καὶ ἄλλους
 Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γινώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα."

808. Said to have been added by Zen. (Ζηρόδοτος ὑποτάσσει An.), and not to have been found at all in the edd. of Ar. (Did.). || οἱ om. Q: τοι CT Vr. c, Mosc. 3: δὴ G. || ἐπὶ DOPS. 809. ο: δ' H. 810. σε: γρ. coi Harl. a. 811. ἀλλὰ σε G. || δέδυκεν: λέλυκεν P (γρ. U²): λέδυκεν R (λ in ras., δ sup.). 813. ἔκγονος QU (γρ in ras.) Vr. b (γρ. ἔκγονος). 814. ἐνιοι τὴν δ' αὖτε προσέειπε An. 815. γινώσκω LN. 817. οὔτε τις: οὐδὲ τις HQ. 818. ὥν: ὥων Ar. 819. ἀντικρὺ: ἄντα T. 820. αὐτὰρ PR. 821. ἔλεν MOP Vr. b. || εἰς O. || γ' om. P; cf. 132. 824. γινώσκω LNU.

803. ἐκπαιφάσσειν, make display; see B 450. νόσφιν Ἀχαιῶν is the same as μούνος ἔων in Δ 388.

808. According to Aristonikos this line was inserted here by Zen. but omitted by Ar. on the just ground that Athene is here emphasizing her restraint, not her support, of Tydeus; the interpolation destroys the effect of the following line. But there is no trace of omission in the mss.; the statement about Zen. only means that he did not like Ar. reject it as borrowed from Δ 390 (q.v.). ἐπιτάρροθος: a word which has never been explained. The ancients took it to be = ἐπίρροθος, "πλεονασμῶι τοῦ

ταρ," and it is obvious that in sense it is identical. Lykophron's τάρροθος is doubtless a learned figment. Outside Homer and the Orphic Hymns ἐπιτάρροθος is found only in an oracle in Herod. i. 66, in the sense conqueror.

818. To avoid the synizesis or contraction ὥν (σέων) . . ἐφετμῶν van L. reads σὴν . . ἐφετμῶν ἦν, remarking that μέμνημαι takes the acc. in Z 222, I 527. (La R. attributes this reading to 'Schol. Z 129,' apparently in error.)

819. ἀντικρὺ: see on 130.

824. μάχην in local sense, the battle-field. πόλεμος is never used in this way. ἀνά should be ἀνα, as it immediately

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 "Τυδεΐδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,
 μήτε σύ γ' Ἄρῃα τό γε δειδίδι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳι ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδὴν μηδ' ἄζωο θοῦρον Ἄρῃα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃι στεῦτ' ἀγορεύων
 Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρῳέεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."
 ὥς φαμένη Σθένηλον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ· ὁ δ' ἄρ' ἐμπαπῆως ἀπόρουσεν.
 ἢ δ' ἐς δῖφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγιμος ἄξων
 Βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα δ' ἄριστον.

827. μή τι σύγ' M. || τό γε: τόν γε J (supr. τό) OQT (B supr.) Vrat. a¹, Eust.: τότε S Lips. Mosc. 3: τὸν M. || ἄλλων P Cant. Vr. a. 828. ἐπὶ O. 833. μαχήσεσθαι HLOP(?)QR Vr. A, Mosc. 3: μάχεσθαι G (supr. ac): μαχέσασθαι Vr. a. || αὐτὰρ JMQR. || ἀρήξει U. 834. λέλκται G. 835. ἀφ': καὶ N. 836. ἐμπαπῆως: γρ. ἐμμεμαπῆως Vr. b. || ἐπόρουσεν N. 837. παρὰ OQS¹. 838-9 δὲ. Ar. 838. φήγιμος: φλόγιος P (γρ. φήγιμος): πῆγιμος E. Mag. Hesych. and οἱ παλαιοὶ (Eust.). 839. ὥσιν G. || ἄνδρα δ' Ar. P: ἄνδρά τ' Ω || φέριστον Par. c g.

follows its case; but Ar. refused to be consistent, on the ground that the word would thus be liable to confusion with the vocative of *ἀναξ* and the imperative *ἀνα*=*arise*. In Δ 230 he wrote *διδ*, not *δια*, for a similar reason. The whole theory of accentuation is full of irregularities, which in many cases no doubt represented a genuine usage, but were a subject of helpless groping after principles among the Alexandrian grammarians. See *H. G.* § 180.

827. τό γε, for *that matter*; cf. ρ 401 *μήτ' οὖν μητέρ' ἐμὴν ἄξεν τό γε μήτε τιν' ἄλλον*. But it looks almost as if the line were a reminiscence of Ξ 342 *μήτε θεῶν τό γε δειδίδι μήτε τιν' ἀνδρῶν ὕφασθαι*, where the τό is probably governed by *ὑφασθαι*.

830. *σχεδὴν*: it is natural to supply *πληγὴν*, cf. M 192 *αὐτοσχεδὴν*. This, however, does not cover forms like *ἀντιβίην*, *ἀμφαδίην*, *ἀπριάτην*, and many in -*δην*, for which see *H. G.* § 110.

831. *ἄλλοπρόσαλλον*, *double-faced*, one thing to one person, another to another. This treachery of Ares is again

alluded to in Φ 413 *οὐνεκ' Ἀχαιοὺς κάλλιπες, αὐτὰρ Τρῳσὶν ὑπερφιάλοισιν ἀμύνεις*, but no other trace of it occurs in Homer. *τυκτὼν* is another *ἀπαξ λεγόμενον* in this sense; it apparently means 'finished, wrought out,' i.e. *complete*; cf. Ψ 741 *τετυγμένον*=*well wrought*: so *τυκτῆσι βέεσσιν* M 105, and in the sense of 'artificially made' δ 627, ρ 169, 206. Van Herwerden's *στυκτὼν* (cf. κ 113, λ 502) is needless.

832. *πρώην*: see B 303. *στεῦτο*, *pledged himself*; cf. on Σ 191.

834. *τῶν δὲ* may be masc., sc. *Ἀχαιῶν*: but perhaps it is rather more Homeric to take it as neuter, 'those promises.'

838-9. *ἀθετοῦνται* στίχοι δύο, ὅτι οὐκ ἀναγκαῖοι καὶ γελοῖοι, καὶ τι ἐναντίον ἔχοντες. τί γάρ, εἰ χεῖρσιν ἦσαν ταῖς ψυχαῖς, εὐεδὲς δὲ καὶ εὐσαρκοί; i.e. the fact that Diomedes and the goddess were *ἄριστοι* does not involve their being heavier. But the couplet is quite in the spirit of the whole passage, which seems expressly to exaggerate the physical qualities of the gods, e.g. 785, 860. We may compare *Aen.* vi. 413 *gemui sub pondere*

λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν δ' ἄριστον, Ὀχνησίου ἀγλαὸν υἷον·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη 845
 δύν' Αἰδὸς κυνέην, μή μιν ἴδοι δβριμος Ἀρης.
 ὥς δὲ ἶδε βροτολουργὸς Ἀρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμὸν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χεῖρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲρ δίφροιο ἐτώσιον αἰχθῆναι.

840. δὲ: δὴ G²: γὰρ H. 841. πρώτῳ (sic) P. || After 841, 846 is inserted
 by AC (M?) Harl. a (ἐν ἄλλοις οὗτος ὁ στίχος μετὰ τέσσαρας στίχους κείται Schol. A).
 842. ἐξενάριζεν Ar. AD (Par. f *supr.*): ἐκκάρειεν Ω (and *τινέ* An.). 844.
 μὲν om. Q. || ἐνάριζε(ν) DGJNOQRMS Lips. Vr. a c: ἐκκάρειε MP Harl. a.
 846. ἴδω Q. || δβριμος CJ. 848. δ' εἶδε QR Vr. b: δ' εἶδε H *e corr.*: δε
 οἶδε G: δ' οἶδε Vr. A. 848. κείσε' δει πρώτον μιν NS Cant. (μιν πρώτον). ||
 πρώτῳ C. 849. ῥ' om. J. 852. ἐλέσσει AJNSU Ambr.: δέλεσαι Ω (and
 γρ. A). 853. τό γε: τότε T Harl. a. 854. ὑπὲρ A: ἀπ' ἐκ Vr. A: ὑπ' ἐκ
 (ὕπεκ) Ω and γρ. A (T.W.A.).

cymba Sutilis (of Charon's boat). Virgil imitates 835-40 in *Aen.* xii. 469 ff.; cf. also *Geo.* iii. 172 *valido nitens sub pondere faginus axis Instrepat*. The variant *πῆδινος* for *φάγινος* is explained to mean made of a wood called *πῆδος* (see *Lex.*).

842. This is the only case in H. where a god in person condescends actually to slay and despoil a human foe.

845. Ἀἰδὸς κυνέη, the 'Tarnkappe' or 'Nebelkappe' of northern mythology, not elsewhere mentioned in H. It is alluded to, however, in the *Scutum Her.* 227, and in Aristoph. *Ach.* 390, Plato *Rep.* x. 612 B. It appears too in the legend of Perseus in Pherekydes, and is a piece of the very oldest folklore. References will be found in Frazer *Paus.* iii. p. 346. The name Ἀΐδης here evidently preserves something of its original sense, the Invisible (Ἀΐδης). It is of course not necessary to suppose that the poet conceives Athene as literally putting on a cap; he only employs the traditional—almost proverbial—way

of saying that she makes herself invisible to Ares.

848. This line is perhaps interpolated by a rhapsode who read *ἐξενάριζεν* in 842, and thought that an infinitive was required after *ἔασεν*. This idea led to other unmistakable interpolations, see T 312, Ω 558, (O 473 f).

851. *ζυγόν*, of Diomedes' chariot; Ares is clearly on foot (he has lent his chariot to Aphrodite, 363).

852. *ἐλέσσει*: vulg. *δέλεσαι*, but this by Homeric usage could only mean to *lose* his own life.

854. *ὑπὲρ*: vulg. *ὑπ' ἐκ*, which appears to be accepted by almost all edd., though no approximately satisfactory explanation has been given of the word, which can only mean 'from under.' Athene of course is on, not under, the chariot; and to suppose that she could direct the shaft from a place where she was not herself is to make her very unlike a Homeric deity. Still, the old idea seems to have been that Athene actually put her arm under the chariot, for Schol.

δεύτερος αὐθ' ὥρμητο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέεισε δὲ Παλλὰς Ἀθήνη
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτηρ·
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαφεν,
 ἐκ δὲ δόρυ σπάσεν αὐτὺς. ὁ δ' ἔβραχε χάλκεος Ἄρης, 860
 ὅσσόν τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δέισαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ 865
 καύματος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο,
 τοῖος Τυδεΐδῃ Διομήδῃ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἔκανε θεῶν ἔδος, αἶπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχείων,
 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ ὀρῶν τάδε καρτερὰ ἔργα;

855. δεύτερον DS. || δ' αὐθ' JQ. || ὥρμητο MNQ. 856. ἐπέεισε Vr. a: ἐπέεισε N sup. 857. μήτηρ Ar. (μήτηρ Harl. a, sup. κη ὡς ἀριστοταρχος): ἐν τισι τῶν ὑπομνημάτων θεὶ στελλέσκειτο μήτηρ Did. 859. ἐκ: ἐν AU. || αὐθις C. 860. ὅσσον δ' Aph. T. || ἐννεάχιλοι . . δεκάχιλοι (Ar. ! cf. Z 148) S, γρ. O Eust. 862. δ' om. P. 863 om. Q. 864. γρ. ἐρεβεννῶν Vr. a. 865. δυσσαέος: δυσαιέος J (γρ. δυσσαέος). 867. εὐρύν D. 868. δ' om. Lips. 872. ἔρ' ἀφθιλα N Cant. (τάδ' ἀφθιλ' ἔργα S), γρ. Schol. T.

B on 851 says of ὑπέρ there τινὲς ἀντὶ τῆς ὑπέρ, ἵνα τρώσῃ αὐτὸν λαθῶν. Ares' 'underhand' stroke is met by Athene in a similar way. With the reading of A there is no difficulty whatever.

857. ὅτι κατὰ τὰ κοῖλα μέρη ἐζώνοντο τὴν μήτραν· καὶ ἐστὶ διδασκαλικὸς ὁ τόπος (i.e. 'this is the *locus classicus*'). For the nature of the μήτηρ see App. B. For μήτηρ of mss. Ar. read μήτηρ: both cases appear to be equally Homeric; see K 77, Z 181.

860. This hyperbolic distich recurs in Z 148-9. The reading -χέλοι apparently attributed to Ar. by Schol. T on Z 148 is not of course from χέλος as absurdly explained; χέλοι is the old Attic and Ionic form on inscriptions, so the diphthong may be right here. For the last half of 861 compare B 381, Z 448, T 275. The metaphorical use of the word Ἄρης (861) in this particular context is curious.

863 is suspected by Nauck; the sus-

picion is confirmed by the omission in Q, though there is no serious ground of objection against the line in itself.

865. καύματος ἐξ, after hot weather; so scholia. Cf. Herod. i. 87 ἐκ δὲ αἰθρίης τε καὶ νημεῖης συνδραμεῖν ἐξαπίνης νέφεα. It is hardly possible to get any good sense if we join ἐξ with ἀνέμοιο. It is not easy to say what the phenomenon meant may be; perhaps a whirlwind of dust raised by the scirocco. Others take it to be a thunder-cloud 'standing out to the eye from the other clouda.' Or it may simply mean 'a black darkness (*murky air*) coming from (i.e. caused by) clouds' of a thunder-storm.

867. ὁμοῦ: best taken with ἰὼν, with clouds about him, cf. O 118 ὁμοῦ νεκέσσει (and so δ 723, o 365). Brandreth ἄμα, cf. ἄμα προΐης ἀνέμοιο.

871. ῥ': F' Brandreth, rightly no doubt. Cf. κ 265.

872. See 757. 873-4 seem to be

αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἶεν ἀήσυλα ἔργα μέμνηεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιτίθενται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἔπει προτιβάλλει οὔτε τι ἔργῳ,
 ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνήσιν νεκάδεσσιν,

873. τοι: τι HP. || τετληότες N. || ἔμμεν Vr. b. 874. χάριν δ' Ar. Q.:
 χάριν HJNQQT Mosc. 2^l, Cant. Par. e¹ k. 879. ποτὶ βάλλει Q. || οὐδέ τι Q.
 880. ἀνίης NO²S Lips.²: ἀνίης M: ἀνίης Ω. 881. ὑπερφίαλον Ar. DGLQ:
 ὑπέρουλον αὶ δημῶδεις Ω (incl. A, T.W.A.). 883. πρῶτα H Vr. b: πρῶτην E.
 ilag. 885. ὑπήνεικαν JNPQ. 886. αἰναῖα G.

imitated from 383-4. They are rejected by Bekker and others, as being wide of the aim of the rest of the speech.

876. ἀήσυλα: so mss.; but there is little doubt, as Clemm has shewn, that the word, which is not found elsewhere, is only an itacistic mistake for ἀΐσυλα, *iniqua*, from *Fias*: hence the commoner contracted form αἰσυλος.

878. δεδμήμεσθα, are subject, Γ 183, λ 622. For the change of person cf. H 160, P 250.

879. προτιβάλλει: the mid. is not found again till Ap. Rhod. (iv. 1046) and Oppian. It is commonly explained *attack*, a sense found in the act. and *προσβολή*. But, as Monro remarks, this is rather too strong for the context; a more suitable sense is *thou ragest no heed to her*. The mid. βάλλομαι is constantly thus used of the mind in H., cf. ἐπιβάλλομαι Z 68, βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσίν and προσβάλλειν ὄμματα, ὄψιν in Attic (e.g. Eur. Med. 860), with no sense of violence.

880. For ἀνίης the vulg. gives ἀνίης, which is wrong, as the accent would only suit the imperf.; but a thematic ἀνίης has the support of the 3rd person, B 752 προῖε, K 121 μεθίε (cf. τιθεῖ N 732, α 192, διδοῖς, διδοῖ). These are clearly due to invasion of the thematic

forms by analogy; an invasion which in these particular verbs was finally repulsed, though it overwhelmed many others. As the mss. are of no authority in a matter such as this, it is impossible now to say whether the 2nd person succumbed like the 3rd, the metre here giving no help. See H. G. § 18. But the thematic forms are so rare that they should not be multiplied without necessity. αὐτός, explained by Schol. B μένος, i.e. without the intervention of a mother; and so Hes. Theog. 924 αὐτὸς δ' ἐκ κεφαλῆς γλαυκῶπιδα γένεατ' Ἀθήνην. The legend of the birth of Athens from the head of Zeus is found also in Hymn. Ap. 314, 323, but not elsewhere in H., unless it be in the obscure title *τρατογένεια* (see on Δ 515); and the word here need mean no more than 'thou thyself' didst beget (emphatically); σὺ τέκες above (875) is also ambiguous. αἰδῆλον, *destructive*, as πῦρ B 455. (Welcker explains 'secretly born,' as without a mother. But see 897.)

886. νεκάδεσσιν, απ. λεγόμενον. Cf. O 118 κείσθαι ὁμοῦ νεκέσσι μεθ' αἵματι καὶ κονίησιν, and II 661 ἐν νεκρῶν ἀγῶνι: see also note on 397. Ares, being immortal, seems a little confused between his two alternatives; the contrast to

ἡ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπήσι.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.

ἔχθιστος δέ μοι ἔσσι θεῶν οὐδ' Ὀλυμπον ἔχουσιν·

890

αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.

μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,

“Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·

τῷ σ' ὁτὼ κείνης τάδε πάσχειν ἐννεσίησιν.

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλλγε' ἔχοντα·

895

ἐκ γὰρ ἐμεῦ γένος ἑσσί, ἐμοὶ δέ σε γείνατο μήτηρ.

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀδελγος,

καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

887. ἦ: εἴ (H *supr.*) NOR: αἴ Q (τὸ ἦ κε κεῖν γράφεται διὰ τοῦ η παρὰ τοῖς ἀκριβεστέροις Eust.). || ζωὸς Q Mor. Vr. b. || χαλκιστυπία G (with hyphen).
890. ἔχουσιν J. 891. τοι om. HP: τις N. 892. ἔστιν: αἶεν Ez. Mag. ||
οὐκ: οὐδ' J. 895. μάν: μέν Vr. b. 896. ἐσσί JMO. || ἐμοὶ: ἐμὴ Q (S *supr.*).
897. ἄλλοιο C *supr.* (man. rec.). || γε om. CL: τε H. 898. ἥσθα ADJO'SU. || ἐνέρτερος: ἐνέρτατος Zen.: νέρτερος T Lips.

ζῶς ἔα should of course be *ἔθανον*: this being impossible he has to substitute the rather weak expression of the text.

887. *ζωὸς* for *ζωὸς* is a highly suspicious form recurring only in the acc. ζῶν II 445; cf. the equally faulty *σῶς* for *σός* (σός) X 332. ἡ ζῶς ἀμ. Brandreth, ζῶς κ' van L. *ἀμνηστικός*: only here in II.; it occurs several times in *Od.* in the phrase *νεκῶν ἀμνηνὰ κάρηνα*, and once (τ 562) of dreams. It appears to be conn. with *μένος*, but the formation is not clear. *ἔα*: see on Δ 321.

891. See note on Α 177.

892. *ἀάσχετον*: the formation of this word, which recurs only in Ω 708, is hardly explicable. According to Bekker it is for *ἀν-ἀσχετος*, through the stage *ἀν-ἀ(ν)σχετος*, the second ν being lost before the σ, and the first then having to follow suit, that the word might not be confused with *ἀνα-σχετός* in the opposite sense. If so, it is probably a late and wrong reading, for which *ἀνάσχετον* ought to be substituted here (so Wackernagel): mere possibilities of confusion do not set aside the ordinary laws of linguistic formation. According to another view we have a case of 'Epic dialectism' for *ἀσχετος*, cf. II 549 *ἀσχετον*, οὐκ ἐπιεικτόν. This is likely enough in a passage of late origin, and perhaps contemporaneous with the formation on

false analogy of *ὀράεις* for *ὀράεις* through the stage *ὀράϊς*, etc. οὐκ ἐπιεικτόν, *unyielding, indomitable*, as Θ 32, etc.

893. *σπουδαί*, as B 99, etc.

894. *ἐννεσίησιν*, a purely metrical form for *ἐννεσίησιν*, which could not otherwise be used. The word (from *ἐν-ἦμι*) is *ἀπ. λεγ.* in H. but occurs in Hes. *Theog.* 494 and *Hymn. Cer.* 30, and is much affected by Ap. Rhod.

898. The variant *ἦσθα* is probably a mere fiction to avoid hiatus, formed on the analogy of the common term. -as of the 2nd sing. (H. G. § 5). The two last words of the line apparently mean 'lower than the sons of Uranos,' i.e. the Titanes imprisoned in Tartaros, as in O 225 *ὅς περ ἐνέρτερός ἐστι θεός, Κρόνον ἀμφὶς ἔντες*. This, however, is quite unlike the Homeric use of the word *Οὐρανίωες*, and may be another mark of later date; the Titan myths, like those relating to Kronos, seem only to have become part of the acknowledged belief of the Greek nation at large in post-Homeric times. If we take *Οὐρανίωες* in its usual sense, we must either translate *lower than the heavenly gods*, or accept Zen.'s reading *ἐνέρτατος, lowest of the heavenly gods*; either of which interpretations makes the passage intolerably weak. For the threat itself compare Θ 13-16; and for the Titanes Θ 479,

ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσειν. 900
 [ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.]
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἔόν, μάλα δ' ὦκα περιτρέφεται κυκλῶντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἄρῃα.
 τὸν δ' Ἦβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων.
 αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ,
 παύσασαι βροτολογὸν Ἄρῃ' ἀνδροκτασιῶν.

899. ἀνώγειν ACTU: ἀνώγει Ω: ἀνώγειν D: ἀνώγειν and ἀνώγει Eust.
 900. φάρμακ' ἔπασσεν T. || πάσσειν GJMNOQRSU² Harl. a² (πάσσειν Harl. a¹) Vr.
 A. || *ἰακὼς φάρμακα πάσσειν* Ar., which shows that he did not read 901.
 901 om. C'DP²T¹ (added in marg. by Rhosos) Lips. Vr. A, Mosc. 1, Harl. a², ἐν ἄλλῳ
 ὁ στίχος οὐκ εὐρίθαι A. || κατὰ θνητόν T^m Vr. b: κατὰ θνητοῦς Vr. a. 902.
 λευκὸς Mosc. 2. || ἐπειγόμενος DGS (T *supr.*, *man. rec.* ?) Mosc. 1 2. 903. περι-
 τρέφεται Herod. (Par. d *supr.*) Ap. *Lex.* Eust.: περιτρέφεται Ω. 905. χαρί-
 εντα τε HPQRS Vr. a. 906 *ἀθ.* Ar. (Zen.?). || δι: *κνί* R. 907-9 om. Lips.
 909. παύσασα (*sic*) Q: παύσασαι P Mosc. 1, Schol. T. || ἄρῃ' Cant.: ἄρῃ A (N
add. man. rec., T.W.A.): ἄρῃ S: ἄρῃ Ω.

Ξ 279, Hesiod *Theog.* 720. The form ἐνέρετρος for the later νέρετρος (cf. *ἐνέρθε* by νέρεθ) occurs only here and O 225, and in Aisch. *Cho.* 286.

901 is evidently interpolated here from 402; several of the mss. which contain it nevertheless read *πάσσειν* in 900 with a quite intolerable asyndeton.

902. *ὄνός*, fig.-juice used to curdle milk for cheese, the *lac ficulneum* of the Romans (Heyne quotes Columella *R. R.* vii. 8. 1, Varro ii. 11. 4, Pliny xvi. 38). The juice of 'lady's bedstraw' (*Galium verum*) was used for the same purpose in Cheshire and other parts of England at the beginning of this century (*Notes and Queries*, Sept. 21, 1889), but is now superseded by calf's rennet, which was also employed by the Greeks (*πυρετα, τάμνος*). *ἐπειγόμενος* might quite well be taken as a passive, *being stirred*; but the common Homeric use of the participle is rather in favour of taking it as a mid., *makes haste to curdle* (cf. Z 383 *ἐπειγόμενη ἀφικάνει*, Ψ 119, λ 339); the point of the simile lies in the speed of the process, so that the repetition of the same idea in *μάλ' ὦκα* in the next line is excusable.

903. *περιτρέφεται*, *curdles*, mss. *περιτρέφεται*, which is obviously inferior, cf. ξ 477 *σακέεσσι περιτρέφετο κρίσταλλος*, where also several mss. give *περιτρέφετο*, though it is meaningless. So i 246 *ἡμῶν μὲν θρέψας λευκοῖο γάλακτος*. The idea evidently is that Paieon miraculously turned the flowing blood to sound and solid flesh.

905. On this line Ar. remarked *ἐτι παρθενικὸν τὸ λούειν* (it is always the maidens who give the bath): *οὐκ οἶδεν ἄρα ὑφ' Ἡρακλέους αὐτὴν γεγαμημένην, ὥς ἐν τοῖς ἡθητημένοις ἐν Ὀδυσσεΐᾳ* (viz. λ 603); a characteristic specimen of the great critic's acumen, though the argument is not in itself convincing to a chorizont.

906. This line was marked by Ar. with 'asterisk and obelos,' the former implying that it occurs elsewhere (viz. A 405, where see note), the latter that it is wrongly inserted here. The reason for the latter decision is that *κύδει γαίων* is out of place on an occasion where Ares has so little to be proud of.

909. The vulg. *Ἄρῃ* is not a Homeric form. See on φ 112, and cf. 757 above.

INTRODUCTION

It has been pointed out in the Introduction to E that the two books are so closely connected that they must be treated on as one. Z 1 is only intelligible in immediate connexion with what precedes, and in fact forms the conclusion of the sentence in E 907-9. It is likely, indeed, that the name Διομήδους ἀρίστωα as used by Herodotos only extended as far as 311, where the repeated δὲ clearly indicates that a break was made in recitation. But this can have been only for convenience; the subsequent narrative is no less closely connected with the whole position as described in E.

After a series of single combats, "battle-vignettes" as they have been called (1-72), we come to the scene on which the subsequent action turns, the sending of Hector to Troy by Helenos. The ancient critics took objection to the employment on this errand of the chief Trojan warrior in the crisis of the battle; but, of course, the subsequent narrative is more than abundant justification for this trifling violation of probability. The pause while Hector is going home is skilfully filled up by the scene between Glaukos and Diomedes; with the exception of one point, to which we shall return, all that follows is so perfect in narration as well as in conception as to call for no criticism; admiration is enough. But the colloquy between Glaukos and Diomedes has, of old time, been a source of much questioning. Like the duel of Sarpedon and Tlepolemos in the last book, it is not again alluded to in the *Iliad*; it is an entirely independent episode, which can be omitted without leaving a perceptible gap. We have, in fact, a remarkable scholion of Aristonikos, (ἢ διπλῇ) ὅτι μετατιθέασι τινες ἀλλαχόσε ταύτην τὴν σύστασιν. Unfortunately we are not told who these critics were, nor to what place or on what grounds they transposed the colloquy. It is highly probable that we have merely the record of an opinion that it ought to come before the words of Athene in E 124-32, and the subsequent victories of Diomedes over the gods; for with those words and acts the words of Diomedes in Z 123-43 are in crying contradiction—a contradiction perhaps the most patent in the *Iliad*, and one which can in no way be palliated. It is, indeed, highly probable that the scene stood in the original Diomedeia before that had been enlarged by the intervention of the gods; but that any authentic tradition of a rearrangement existed in the days of Aristarchos is to the last degree improbable. In any case, the opening speech of Diomedes seems to have been enlarged by the addition of 130-40, betrayed by the repetition of 129 in 141. The opportunity for improving

the occasion was too good to be lost by some pious revivalist; the Bacchic worship was unknown to the Achaian heroes. It must be noted that the famous line 146 is quoted by Simonides—whether of Keos or of Amorgos we do not know for certain. If, as Bergk thinks, it is the latter, it is by far the oldest extant quotation from Homer. The line is there attributed to a *Xῖος ἀνὴρ*.

The remaining point to which it is necessary to call attention is the conversation between Hector and Paris in 326–41. We have not heard of Paris since the duel, at the end of Γ. He was there left in his chamber, and there again he is found; so far all fits. But it is strange that Hector makes no allusion to the duel. Instead of treating Paris as a beaten man, Hector speaks to him about the indignation he is supposed to feel against the Trojans; to which Paris replies that he is holding aloof more in sorrow than in anger. The deictic *τόνδε* which Hector applies to the supposed anger seems clearly to imply some definite and immediately present cause for it; but such there certainly is not as the *Iliad* now stands. But, as Erhardt has pointed out, we shall in the next book come upon such a cause, the proposal entertained in the Trojan assembly to give up Helen and her treasure to the Greeks. That scene (H 345–78) is now in a passage which shews every sign of lateness and patch-work; it is hard to believe that the proposal to surrender Helen did not once stand in some place before this book, and that Paris is not alluding to such an event. This, of course, is mere conjecture; but some such explanation is certainly needed.

ΙΛΙΑΔΟΣ Ζ

Ἑκτορος καὶ Ἀνδρουμάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνῇ.
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχῃ πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

2. δ' ἄρ': γὰρ H. || ἔνεα 16. DJMNOS. 3. ἰθυνομένων S. 4. μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης Ar. (see note *infra*).

1. *οἰῶν*, was left to itself by the departure of the gods, after the events of the last book. Cf. A 401.

2. Note the suspicious trochaic caesura in the 4th foot. *πεδίοιο*, along the plain, as usual; not a partitive gen. after *ἐνθα*. *ἰεύειν* is the regular word for 'charging,' Δ 507, A 552, etc., the parallel form *ἰθύειν* being used for the transitive. The mid. *ἰθύνεσθαι* recurs only ε 270, χ 8. *ἰθυνομένων* is gen. abs., the subject being easily supplied from the first line; *ἀλλήλων* is doubtless the gen. usual after verbs of *aiming* (H.G. § 161 c), and is not in agreement with the participle. Cf. N 499.

4. The reading of this line is one of the most puzzling problems in Homeric textual criticism. The mss., as will be seen, are unanimous for *μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων*. But Aristonikos says (ἡ διπλὴ) *ὅτι ἐν τοῖς ἀρχαίοις ἐγγράφῳ μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης· διὸ καὶ ἐν τοῖς ὑπομνήμασι φέρεται. ὕστερον δὲ περιπεσὼν ἐγραφε* (sc. ὁ Ἀρίσταρχος) *μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων. τοῖς γὰρ περὶ τοῦ ναυστάθμου τόποις ἡ γραφὴ συμφέρει, πρὸς οὗς μάχονται* ('sc. *hi* versus illa lectione retenta' Lehrs). Further, Schol. T says *πρότερον ἐγγράφῳ μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης· ὕστερον δὲ Ἀρίσταρχος ταύτην τὴν λέξιν*

(sc. the present vulgate) *εὐρὺν ἐπέκρινεν. Χαίρις δὲ γράφει μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος*. I.e. Ar. at first preferred the reading *μ. ποτ. Σκ. καὶ στομαλίμνης*, and adopted it in his 'notes,' but afterwards changed his mind and introduced the text, presumably, into the second or both of his editions; the ground for the change being that the vulg. better agreed with his view of the topography of the Greek camp, on which, as we know, he wrote a special dissertation. Now the consensus of our mss. makes it practically certain that their reading was also that of Ar.'s vulgate. What then is the meaning of *ἐν τοῖς ἀρχαίοις*? The phrase does not recur in the existing scholia of Did. or An. We find indeed *ἐνιοὶ τῶν ἀρχαίων* quoted by An. as an authority on E 214. But the preposition *ἐν* (not *παρά*) forbids us to take the adj. as masc. here; the only substantive we can supply is *ἀντιγράφοις*. But then we are landed in the absurdity of supposing that Ar. was in possession of a whole class of mss. which could be described as 'ancient' in comparison with his ordinary vulgate; and yet that he paid so little attention to them that they are never again named. (The alternative supposition, that the 'ancient mss.' were in fact the vulgate, and that Ar. by his own authority succeeded in introducing a

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
 Τρώων ῥήξε φάλαγγα, φῶος δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν δς ἄριστος ἐνὶ Θρήϊκεσσι τέτυκτο,
 υἱὸν Ἐυσώρου Ἀκάμαντ' ἥνυν τε μέγαν τε.
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, δς ἔναιεν ἐνκτιμένῃ ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
 πάντας γὰρ φιλέεσκεν ὁδῶι ἔπι οἰκία ναίων.
 ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπήνυρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
 ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

6. φῶος P. 7. βαλὼν: λαβὼν H. 9. ῥά βάλε G. 12. ἄζυλον
 Vr. 1 (a?). 15. γὰρ: δὲ J. || ἔπι: ἐν HN. 16. τῶν γε: τῶν γε A.
 17. ἀπῆνυρεν G e corr. 19. ὑφηνίοχος [GH²NO²S]T: ὑφ' ἡνίοχος Ω || τῷ δ':
 τῷ H: τῷ G.

new reading into the vulgate after his time, is so absolutely opposed to the general evidence of the documents that it need not be seriously considered.) Hence various attempts have been made to emend the words ἐν τοῖς ἀρχαίοις: e.g. ἐν τοῖς Ἀρισταρχείους Lehrs, ἐν τῇ προτέρῃ τῶν Ἀρισταρχείων Sengebusch. But a much less drastic change will do all that is needed. I have little doubt that the correct reading is ἐν ταῖς ἀρχαίαις, sc. ἐκδόσεσιν. The 'early editions' are in fact mentioned in this way by Did. on I 657, σπείσαντες ἐν τῇ ἐτέρῃ τῶν Ἀριστάρχου λείψαντες, καὶ ἐν πολλαῖς τῶν ἀρχαίων. Whether or no these editions included those of Zen. and Aph. we naturally cannot say; but it is clear that there was an authority in favour of the variant, which Aristarchos so highly regarded that for a time he preferred the variant to the vulgate, just as he did in I 657. And we, who are not troubled with his doubts as to the naval camp, may well agree with him as to the intrinsic superiority of the reading which names the στομαλινῇ. This 'estuary' is not again mentioned, but modern evidence shews that such an estuary must have existed at the mouth of the Dumbrek Su

(Schliemann *Ilios* p. 84); it is extremely unlikely to have been invented, but the unfamiliar word ran every risk of being supplanted by the more familiar Sinnoeis, though we have had reason to suppose that this river was not recognized in the oldest form of the Trojan tradition (see on E 774). The word στομαλινῇ is used by Strabo (xiii. 595) of this particular estuary, and more generally of the delta of the Rhone. Theokritos has the form στομαλινον. But the regular late Epic form (Ap. Rhod., Nonnus, Coluthus) is στόμα λινος: see Platt in *J. P.* xix. 38.

6. φῶος, *heir*, as E 282, A 797, II 95.
 7. For this *Ákamas* see B 844.
 9. φάλον: see App. B.
 14. βιότοιο: cf. E 544.
 15. φιλέεσκεν, *used to entertain*; cf. I 207, and ο 74 *χρὴ ξείνων παρεόντα φιλεῖν*.
 17. πρόσθεν ὑπαντιάσας, *standing before him to meet his enemy*.

19. ὑφηνίοχος, a word not found elsewhere, is sufficiently defended by the analogy of δ 386 ὑποδμῶς, ο 330 ὑποδρῆσθῃ; and it avoids the awkwardness of the detached ὑπό in the vulg. ὑφ' ἡνίοχος, for which Σ 519 λαοὶ δ' ὑπ' ὀλλίζοντες ἦσαν is but a partial support. γαῖαν ἐδύτην, the realm of the dead being under ground. Cf. 411, ω 106. Schol. B explains it

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηῆς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳ.
 Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
 πρεσβύτατος γενεῆς, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ἑσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἣ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκῶσιον ἐξενάριξεν 30
 ἔγχρ' χαλκείῳ, Τεύκρος δ' Ἀρετάονα διόν.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνίοντος ἐρρεΐταο παρ' ὄχθας
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

20. δρῆσον τ' Η. 21. οἱ δὲ ἄλλοι ἱστορικοὶ (οἱ περὶ Ἀρίσταρχον Β) τὸν
 πήδασον, τήρεχον (πήρεχον Β) καλοῦσι Schol. T. 22. βαρβαρέν Ν. 27.
 μὲν: μὴν Mosc. 1 (U *surp.*). || ἐπέλυσε Mosc. 1. 30. πιδύτην JO Bar.
 Vr. a^m: τιδύτην Vr. a^t. || περκάσιον Lips. 31. ἐγχρ': τεύχε' J. || ἄρ' ἐτάονα
 T (*surp.* διχῶς καὶ ἐτάονα) U Lips. Vr. b¹ and ar. Schol. A, Eust. 32. αἰληρον
 JM: αἰκληρον N: ἄβληκρον QU. 34. ναῖε δέ: δc ναῖε (νάε?) Zen. (cf.
 N 172). || σατυνίοντος P: τινὲς σαφνίοντος Strabo xiii. 606. || ὄχθας Strabo *ibid.*
 35. φύλακον: χυλῶν Herod.

δι τὴν γῆν ταφέντες ἐνεδύσαντο, which is obviously inappropriate, as there is no burying in question at all.

21. Αἴσιπος καὶ Πήδασος are both local place-names, see 35 below and B 325, etc. Here they are evidently to be regarded as personal eponyms of the river and town, as their semi-divine parentage shews, in spite of the obvious anachronism thus introduced into 35.

22. μήτηρ, *matr*: here and Z 444, T 384, all in A. Minor, like the Γυναιή λιμνη as mother in B 865, q.v. In v 104, 356 the form is νηΐδες. For nymphs in general see T 8-9. The name Ἀβαρβαρέν looks as though it might be conn. with βάρβαρος, *mud*, and mean *pellucid*.

23. It appears that Bukolion was Priam's elder brother, though the name is not known in the genealogy of T 236. But all the names in this passage are merely invented for the nonce, and are not to be taken as containing tradition.

24. σκότιον, by a secret amour=II 180 παρθένιος. Cf. *Aen.* ix. 546 *furtim*. The schol. compare Eur. *Alc.* 989 (ἡ σκότιος παῖδες θεῶν, and *Phoen.* 345 ἐγὼ δ' οὐτε σοὶ πρὸς ἀνῆψα φῶς νόμιμον ἐ γάμοις. μήτηρ, sc. Bukolion.

34. ναῖε δέ: Zen. δc ναῖε, acc. to An., who accuses the reading of 'cacophony.' On N 172 the same difference is noted, and the charge becomes one of false quantity; but the text of the schol. gives *vae*. Now *vaw* from root *nas*, to dwell, would be just as possible by the side of *vaio*, as is *vaw* to flow (for σνάF-ω) by the side of *vaio*, i 222, in the same sense; cf. also *daio* by *daio*. It is therefore possible that Zen. may have found an old reading δc ναῖε, representing an original δc *vae*, and defended it on the analogy of *εμπαιος*, *olos* (ωω), etc.

35. For this Πήδασος in the Troad cf. Φ 87, T 92. Strabo calls it a city of the Leleges opposite Lesbos, and another legend identifies it with

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
 ὄζῳ ξνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνὴς ἐν κούρησιν ἐπὶ στόμα. πὰρ δέ οἱ ἔσση
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος·
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 “ζῶγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50
 ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ὧι θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·

37. ἔπειτα : ἐπερνε U. 39. ἀγκύλον : καμπύλον Q Vr. b ('e glossa').
 40. ἔξαν δ' Vr. b. 41. οἷον Vr. a. 42. ἐκεκυλίσθη H. 46. ἀτρεὺς
 NQ. 47. κείται G. 49. τῷ O¹. || κέν : καὶ DJN. 50. αἶ κεν Lips. (!):
 ἐς κεν J. 51. ἔπειτα : ὄρνε(ν) (A sup.) C (γρ. ἔπειτα) GPT Mosc. 2, γρ.
 Harl. a. 54. ἀντίος Ar. Ω : ἀντίον Zen. Q Vr. a b, King's, Par. a¹ d f j.

Adramyttium. More recently it has been identified with Assos. It is not recorded in the Catalogue. A town of the same name in Messene is mentioned in I 152, and there was a Πήδασα near Halikarnassos.

38. ἀτυζομένῳ πεδίῳ as Σ 7.

39. βλαφθέντε, *entangled*, cf. H 271, Π 331, Ψ 571. ἀγκύλον, like καμπύλον E 231, is only once used of the chariot. It doubtless indicates the curved form of the front.

40. ἐν πρώτῳ ῥυμῷ probably means the end of the pole where the yoke was fastened, also called ἄκρος E 729; cf. Π 371, Ω 272.

45. δ' ἄρ' : δέ F' conj. Brandreth. γούνων with λαβὼν, as A 407.

46-50 = A 131-5, and cf. K 378-81.

46. ζῶγρει, *take me alive*. In E 698 the meaning is quite different. The last syllable remains long because of the pause at the end of the first foot. Brandr. conj. ζῶγρε μ'. The form δέξαι is doubtful; δέξε'(αι) van L.

47. ἐν πατρός, sc. δώματι Z 378, Ω 309,

482, etc. The rather awkward ἀφρησίο πατρός indicates that the passage is borrowed from A 132 and not *vice versa*: Ἀντιμάχοιο δόμοις there is natural.

48. πολύκμητος, implements wrought with much labour. The working of iron was of course a difficult matter in early days, especially as by primitive methods of smelting it would be obtained not in the pure malleable condition, but combined with a certain amount of carbon, making it more like cast-iron, hard and brittle.

51. ἔπειτα, *endeavoured to persuade* (observe the different sense of the aor. in 61). The variant ὄρνε is less appropriate; for, as La R. points out, the appeal is not to Menelaos' emotions, but to his reason. The line recurs several times, always with ὄρνε (B 142, Γ 395, Δ 208, A 804, N 468, ρ 150). See, however, X 78.

53. καταξέμεν is of course aor., not fut.; see Γ 120.

54. ἀντίος: so Ar.; Zen. ἀντίον. In other passages Ar. seems to have pre-

- “ὦ πέπον, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἡ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰπὺν δλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κούρου ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες 60
 Ἴλιου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.”
- ὥς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωσ,
 αἷσιμα παρειπὼν· ὁ δ' ἀπὸ ἔθεν ὄσατο χειρὶ
 ἥρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ 65
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλιον ἔγχος.”
- Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται, 70
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἐκχλοι
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

55. κῆδεο Q (*surp.* αἰ). || οὕτως: αὐτως J Eust. 56. πεποίηται PT
 (πεποῖαται Zen. ? see Eust. 624. 20). 57. ὑπεκφύγοι S: ὑπ' ἔκφυγε Vr. a. 59.
 φέροι NQ (A *surp.* T.W.A. and τινὲς Schol. A). || φύγοι Vr. a¹. 61. ἔτρεψεν:
 παρέσπασεν ΔΗJNOR Vr. a, γρ. U (γρ. ἔτρεψεν ΔΟ). 62. αἷσιμα Bekk. *Ames*.
 831. 16. || ἀπαί S Vr. A, Harl. d, and τινὲς Eust. 63. ἥρωος P. 64. ἀνα-
 τράπετ' P: ἀνετράπετ' U. 65. ἀπέσπασε Vr. b. 69. κε: καὶ D: ἅμ O
surp. 71. νεκροὺς β' S. || τρώων ἀμπεδῶν κυλάσμεναι ἔντα νεκροὺς Zen. ||
 τεσση(ι)ώτας Ar. A[HL]QT (O *surp.*): τεσσηώτας Ω.

ferred the adverbial, Zen. the adjectival form. There is little or no ground of choice (*La R. H. T.* p. 193).

57. The note of interrogation after Τρώων is shewn to be Aristarchean by the remark of Herodian that the ἡ is *διαπορητικός*, interrogative. On the whole it is more Homeric to have two consecutive questions in a case like this than a question followed by an indignant exclamation: Z 265, O 245, π 424, ρ 376 (Hentze). ἔριστα is not an adv. but subject to *πεποιήται*, for the impersonal *ποιεῖται τινι κακῶς* is not Homeric.

59. φέροι: opt. by attraction, as usual in sentences expressing a wish. The use of κούρος to signify *dabe* is quite unique; it elsewhere connotes rather a man in the prime of life. Död. thinks it means 'of noble blood,' but this weakens the sentiment quite intolerably. If, as we should suppose, it means 'male child,' we must regard the opt. as expressing a hope, not a command; unless

Agamemnon's fury makes him quite unreasoning.

62. αἷσιμα: there are very few cases in the poems of a moral judgment of the poet upon the acts of his characters. Against the present one we may set the *κακὰ φρεσὶ μῆδετο ἔργα* of the human sacrifice in Ψ 176. αἷσιμα does not in fact imply an absolute moral standard (cf. on 162), beyond what is implied in *due retribution* (cf. on αἶσα A 418) for misdeeds.

68. ἐπιβαλλόμενος, *throwing himself upon* the spoil, half in a physical, half in a metaphorical sense. For the gen. Ames compares χ 310 Ὀδυσῆος ἐπεσσύμενος. The word occurs in later Greek, e.g. Aristot. *Pol.* i. 9. 16 τοῦ εἰς τὴν ἐπιβ., with the purely mental sense 'desire eagerly'; like A 173 ἐπέσσυται. Cf. the use of ἐφέμεαι, *desire*.

71. κυλάσμετα, a potential or rather permissive (*M. and T.* § 69) fut. with double acc. (τά, sc. *ἐντα*).

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθά κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνείαι τε καὶ Ἑκτορι εἶπε παραστάς 75
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·
 "Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλειται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δήιοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχυσόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπέιγαι· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρηι,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον ὅς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90

72. ὤτρυνε TU Lips.¹ Vr. a. 74. ἀναλκείη AJOR. || δαμέντες R¹. 76. Ἀμύωνιος ὡς Ἀριστάρχειον προφέρεται καὶ ταύτην τὴν γραφὴν μάντις τ' οἰωνοπόλος τε. ἔργον δὲ τὸ σαφὲς εἰπεῖν· διὰ διχῶς (i.e. it must be recorded as a variant) Did. 82. διήιοι τε DQ. 84. 'μαχεσσόμεν' (sic) et hic nonnulli Heyne. 86. αὐτὰρ JTU. || μετέρχοιο U: μετοίχεο Vr. a, Eust. 87. δὲ: δὴ Mor. Bar. || συνάγουσα G Mor. Bar. || γεραράς P: τινὲς γεραράς Schol. T (γεραῖράς Schol. B). 89. κληῖδα Q syr. || ἱεροῖο: σπερροῖο Mosc. 2.

73. The situation seems to change rather suddenly here; the words of Helenos in 96-101 would naturally follow some such account of Diomedes' exploits as we have had in E rather than the detached combats of the last 72 lines, in which he has appeared only as one among many Greek heroes. All these combats are evidently such as must have formed the stock-in-trade of the Epic poet for use wherever needed. They may have been inserted here to form a transition from the episode of the wounding of Ares. 73-4 = P 319-20. ὅπῃ, as Γ 61. Schol. B for once shews a touch of humour: λίαν οἶδε τὸ τῆς εἰμαρμένης ὁ ποιητής.

79. ἰούη: cf. δ 434 οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ' ἰθύν, for every enterprise, lit. 'going.'

82. πεσέειν: see note on B 175. Here it is clearly used of the tumultuous rout

of the vanquished, who by a bitter sarcasm are said to take refuge in their wives' arms.

83. ἐπεὶ κε with aor. subj. = fut. exactus, as Δ 191, Ψ 10, σ 150.

86. ἀτὰρ σύ: for the order cf. 429, π 130.

88. νηῶν, sc. to the temple. Cf. K 195 ὅσοι κεκλήτατο βουλῇν; H. G. § 140. 4. Schol. T remarks περισσοὶ οἱ δύο (88-9), and Brandreth and van L. would reject 89, on the ground that the contracted οἷξασα for οἷξ. is not Homeric, that κληῖς in H. means *bol*, not *key*, and that it is for Theano the priestess, not for Hekabe, to open the temple; cf. 298. The lines are not repeated by Hector, cf. 270.

90. δc all mss. and Herodian; most edd. write δ after Bentley on account of the F of Fca, and there can be little doubt that this is right. δ must of

εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶι
 ἦνις ἡκέστας ἱερευσέμεν, αἱ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἱ κεν Τυδέος υἱὸν ἀπόσχηι Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο,
 δν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆα ποθ' ὠδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,

95

91. μεγάρῳ Eust. || καὶ δc L (γρ. καὶ οἱ).
 96. αἱ κεν : δc κεν Ar. || ἀπόσχει Vr. a.
 δδ' T.

94. ἀκέστας G. || ἐλεήσει D².
 99. ὠδέ γ' : ὠδε Lips. Vr. b :
 δδ' T.

course be taken as the masc. of the relational article; see note on E 338. The mention of the peplos carries our thoughts to the Panathenaic festival at Athens. But the idea of propitiating divinities by clothing their images with costly robes is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. (References will be found in Frazer *Paus.* ii. p. 574.) It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving, cf. E 735. It is therefore needless to seek for Athenian inspiration in the present passage. Compare Pausan. iii. 16. 2 ὑφαίνουσι δὲ κατὰ ἔτος αἱ γυναῖκες τῷ Ἀπόλλωνι χιτῶνα τῷ ἐν Ἀμύκλαις, and v. 16. 2 διὰ πέμπτον δὲ ὑφαίνουσιν ἔτους τῇ Ἡραὶ πέπλον αἱ ἐκκαίδεκα γυναῖκες (in Olympia).

The appeal to Athene is made not because she is a special guardian of Troy, but because she is recognized as the protector and strength of Diomedes; only through her can his valour be abated. The title of ἐρωσιπτολὺς (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

92. The words ἐνὶ γούνασι seem to imply a seated image; that is, a rude wooden ξόανον such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy. In view of the objection that such Palladia were always standing, not sitting, figures, Schol. B after explaining ἐνὶ as = παρὰ, which is obviously wrong, quotes the

authority of Strabo—who says (xiii. 601) that ancient sitting images of Athene were found in Phokaia, Maassalia, Rome, Chios, and several other places. Mr. Ramsay has found such archaic sitting figures in Phrygia (*J. H. S.* iii. 43). This is the only allusion to a cult-statue in H. Compare P 514 θεῶν ἐνὶ γούνασι κεῖται. ἐξίνασι: the only instance in H. of the infin. for imper. in the 3rd person with its subject in the nom. (ἡ 87); as they are so distant from one another, it may be questioned if we ought not to assume an anacoluthon; i.e. that when the poet began with ἡ he was thinking of continuing with θέτω. Cf. on Γ 285, H 79.

94. ἕνικ according to the old expl. from ἑνός (ἐνιαυτός), 'one year old.' The word occurs only in this connexion (cf. K 292 = γ 382), so that the meaning can only be guessed. The same is the case with ἡκέστας, which recurs only 275, 309, and is commonly explained *untouched by the goad*, as if δ-κέστας (κεντέω). But there is no excuse of necessity for the lengthening of the δ, nor sufficient parallel for the change to ἡ (see App. D).

96. For αἱ κεν Ar. read ὥς κεν, just as in τ 83 he read ἥ πως for μή πως, where it was preceded by another μή. As Hentze on τ 83 points out, he seems to have done this in both cases in order to bring the second clause into logical subordination, sacrificing the vigorous but less formal parataxis given by the repetition of the particles.

99. Ahrens, with some ms. support, would omit the γ' as a needless stop-gap.

ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

ὥς ἔφαθ', "Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθηνεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πᾶλλον δ' ὀξέα δούρα κατὰ στρατὸν ὦιχετο πάντη 105
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
οἱ δ' ἐλέλιχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρῶσιν ἀλεξήσοντα κατελθέμεν, ὥς ἐλέλιχθεν.
Ἐκτωρ δὲ Τρῶεσσιν ἐκέκλετο μακρὸν αὔσας· 110
"Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρα κ' ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν
εἶπω βουλευτήσιν καὶ ἡμετέρῃς ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115
ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
ἀντυξ ἢ πυμάτῃ θέεν ἀσπίδος ὀμφαλοέσσης.

102. ὥς φάτο P. 104. πᾶλλον: πολλῶν Q. 105. μαχέσασθαι Par. g h: μαχέσασθαι Eust. 106. ἐναντίον HJPR. 107. ὑποχώρησαν S. 109. ἀλακή-
σαντα TU. || μετελοέμεν L. 111. τηλεκλειτοὶ GJNOS (συγρ. α) Lips. Vr. c,
Mosc. 1 3. || τρῶες καὶ λύκιοι καὶ δάρδανοι ἀγχιμαχηταὶ HPU. 112. μνήσεσθαι
Vr. a. || ἀνέρες ἔστε τοοὶ καὶ ἀμύνετον ἀσπεῖ λῶβην Zen. 113. ὄφρα κ'
and ὄφρ' ἄν Ag. διχῶς: ὄφρα Vr. a: ὄφρ' ἄν Ω. || ποτὶ PQS.

101. For οὐδέ τίς οἱ and ἰσοφαρίζειν most edd. now read οὐ τίς οἱ and ἀντι-
φείζειν (cf. Φ 357, 411, 488) after Bentley on account of the double neglect of the digamma. It must, however, be confessed that the former change at all events is not satisfactory (οὐδέ τις ἄρ Brandreth).

104. See note on E 495.

109. ὥς ἐλέλιχθεν ἀντὶ τοῦ οὕτως ἐλέλιχθεν Nikanor; 'ὥς for οὕτως' as it is usually expressed. The construction is the same in II 17 (*H. G.* p. 239). ἐλέλιχθεν and ἐλέλιχθησαν above should, as elsewhere, be ἐφέλ: see on A 530.

112. Zen. read this line ἀνέρες ἔστε τοοὶ καὶ ἀμύνετον ἀσπεῖ λῶβην. It certainly seems more probable that this should have been altered into the regular formula than *vice versa*. Of course for ἀμύνετον we must read ἀμύνετε. This will have been changed, in order to avoid the apparent hiatus, by those who believed

that the dual could be used for the plural. For θεός used in this way cf. II 422.

114. The word βουλευτής does not recur in Homer, but the βουλή was an integral part of the heroic polity. The members of it are usually called γέροντες (see on B 53, Δ 259), and in the case of the Trojans δημογέροντες, Γ 149, cf. X 119. They are, however, not mentioned in the sequel.

117. For the construction of the Homeric shield see App. B. The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This rim is the ἀντυξ. Hector walks with his shield hanging—probably at his back—by the τελαμών. ἀμφί, on both sides, i.e. above and below (rather than 'both ancles'; see, however, *H. G.* § 181). πυμάτῃ does not imply,

Γλαῦκος δ' Ἴππολόχοιο πᾶϊς καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες·
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 “τίς δὲ σύ ἐσσι, φέριστε, καταθηγητῶν ἀνθρώπων ;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχηι ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶι θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶι μένει ἀντιώωσιν.
 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

120. ἀμφοτέρω A (ἀμφοτέρων A^m, T.W.A.). || συνίτην J. 121. ἰόντε Ar.
 Zen. Aph.; cf. on E 630. 125. μὴν μὲν Vr. b. || γε om. GL || πολλῶν P.
 126. ὃ τ' ἐμὸν : ὅτε μὲν Vr. a. 128. γε : δε H (supr. γε). || οὐρανόων Ar.
 G Par. d. 130. Λυκόεργος JNQR (supr. οὐ) Vr. b : Λυκοῦργος P : Λυκόεργος
 Ω. 132. Διονύσοιο NPQR (T supr.) : Διονύσσοιο LM : Διονύσιο D.

as some have thought, that there was more than one ἄντιξ, any more than πρῶτος ρυμός (40) implies more than one pole.

120. ἀμφοτέρων, the two armies. But the variant ἀμφοτέρω is perhaps better.

129. For the inconsistency between this line and E see Introd.

130. There can be little doubt that the following passage, like the few others where Dionysos is mentioned in H. (Σ 325, λ 325, cf. ω 74), dates from the very latest part of the Epic period. Dionysos is an absolute stranger to the Homeric pantheon. The legend of Lykoergos is one of a series which tell of the introduction of the orgiastic worship of Dionysos, the opposition it encountered, and the punishment inflicted on those who withstood it. The cult was of the nature of a mystic and spiritual revival, and passed into Greece from Thrace. In the present passage it is at home, for Lykoergos was king of the Edones, Soph. *Ant.* 955. This great religious movement spread over Greece apparently in the 7th cent. From its nature it cannot but have aroused the bitterest antagonism among the established authorities. It is highly probable that it absorbed, and in form

was coloured by, more or less related popular village customs springing from a primitive nature and vegetation worship (Bather in *J. H. S.* xiv. 244 sqq.), but that in this more spiritual form it was essentially foreign there can be little doubt (see Rohde *Psyche* 299 ff., and *passim*). Other forms of the legend occur in Thebes (Pentheus), Patras (Paus. vii. 18. 3), Orchomenos (Minyadae), Argos (Proitidae). Of the forms Λυκόεργος and Λυκόργος, the latter is defended by van L. on the ground that it is derived from the verb *φέργειν* (*arcere*) not from *φέρω*. But cf. *ἐκέργος*. The ordinary 'Epic diectasis' would account for -οο- but not for -οε-. In the oracle in Herod. i. 65 the balance of authority seems to be for -οε-.

131. *ἴδμεν* = *δηναίος* E 407; for the use of *εἰμι* with adverbs see A 416.

132. *παιῶνας*: this title recalls the maenads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. *O. C.* 1050 *παιῶναι σεμνὰ τιθηνοῦνται τέλη θνατοῖσιν*. The maenads typified the nymphs who nursed Dionysos at his birth, *Hymn. Hom.* xxvi. The word *μαινάς* occurs once in H., in a simile—X 460.

σεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλδος κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεῖα ζῶντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν 140
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι."
 τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
 "Τυδεΐδῃ μεγάθυμε, τί ἦ γεγενην ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη

133. ΝΗΣΪΟΝ P: ΝΗΣΪΟΝ G. 134. κατέχευον G: κατέχευαν Porph. on 129.
 135. ΔΙΩΝΥΣΟΣ DN (supr. c over first c) QR. || ΦΟΒΗΘΕΙΣ: ΧΟΛΩΘΕΙΣ Zen. 136.
 ΔΥΣΕΘ Q. || ΟΨΤΙC C' R. 137. γὰρ ἔχε: δὲ ἔχε Cant. 141. οὐδ' ἄν: οὐ
 γὰρ H. 142. οὐ H (supr. οἶ): δν J. 144. τὸν: τῷ N. || Αὐθ': αὐ H.
 145. ἐρεεῖνεις APU.

133. ΝΗΣΪΟΝ: the sacred mountain of Nysa was an integral part of the Dionysos legend, and was no doubt brought into etymological connexion with the name of the god. It is a mystic, not a geographical name. Schol. A says it stood for a mountain in Boiotia, Thrace, Arabia, India, and Naxos, a city in Karia and the Caucasus, and an island in the Nile (so *Hymn. Hom.* i. 8); it evidently went wherever the Bacchic cult was established.

134. ΕΥΣΕΛΑ is another word whose exact meaning can hardly be ascertained. It would naturally mean the thyrsi, but the scholia explain it of various other objects of mystic significance: οἱ μὲν τοὺς κλάδους, οἱ δὲ ἀμπέλους, οἱ δὲ τοὺς θύρσους, τούτεστι τὰς Βακχικὰς δράκας, ἃ ἐστὶ Διονυσιακά μυστήρια· ἐνίοι δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετὴν. (This sense of δράξ is not mentioned by L. and S.) The same may be said of ΒΟΥΠΛΗΞ, which does not again occur in Homer, and is explained either as ox-goat or pole-axe, in which sense later writers use it. It may possibly have some mystical connexion with ταῦρος as a name of Dionysos. Note how mss. drop into the familiar

contraction Λυκούργου when possible. Read of course ἀνδροφόνου Λυκούργου.

136. This line recalls the similar adventure of Hephaistos in Σ 398, and is probably copied thence; here Thetis is of no significance.

138. ΘΕΟΙ ΡΕΪΑ ΖΩΟΝΤΕC, an Odyssean phrase; δ 805, ε 122. ΤΥΦΛός is a word of later Greek; δλαός is the Homeric word. Cf. *Hymn. Apoll.* 172.

143. ΠΕΪΡΑΤΑ, a doubtful expression; either the uttermost bounds, like τέλος θανάτῳ: or the bonds, lit. ropes (cf. μ 51, 162). See on H 102. For the assonance δσσον . . . εἰσσον cf. E 440 φράξω . . . χάζω.

146. This famous comparison has been as much imitated and quoted as any in H. Of imitations the earliest is in Φ 464, the most famous perhaps that of Ar. *Aves* 685. For the first quotation, that of Simonides, see Bergk *P. L.*³ p. 1146; the passage is preserved in Stobaeus. Clemens Alex. (*Strom.* vi. 738) says that Homer plagiarized it from 'Musaïos,' quoting as the original of that mythical poet ὅς δ' αὖτως καὶ φύλλα φέει ζεῖδωρος ἀρουρα· ἄλλα μὲν ἐν μελίησιν ἀποφθίνει, ἄλλα δὲ φύει.

τληθόωσα φύει, ἔαρος δ' ἐπιγίνεται ὥρη·
ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὐ εἰδήης
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρῃ μυχῶι Ἄργεος ἵπποβότοιο,
ἐνθα δὲ Σίσυφος ἔσκειν, δ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,

148. τληθόωσα Aph. || δ' om. P (space for one letter left): τ' L. || ἔαρος
στε * * * γίναται G. || ἐπιγίνεται L: ἐπερίνατο Vr. a. || ὥρη Aph., so AHST.
149. καὶ αὖ . . ἄθ' Alexio (so S Lips.). 150. δὲ εὐλόος Vr. a. 153. ὅ: δὲ
MNOPQR: δ-c Harl. a. 154. τέκεν (J suppr.) M Mosc. 3: τέκεν J¹.

148. As the text stands ἔαρος δ' is added paratactically, *when the season of spring succeeds*. But Aph.'s reading ὥρη is at least equally good, *and they succeed one another in the season of spring*, cf. B 468 ὅσα τε φύλλα καὶ ἄνθεα γίναται ὥρη.

149. φύει seems to be intrans., though there is no other instance of such a use in Homer, and it appears specially harsh after the transitive in the preceding line. Moschos and Theokritos both use φύοντι as intrans., perhaps in imitation of this passage. It is of course possible to translate 'brings forth children,' but this to a certain extent destroys the symmetry of the comparison. In any case the idea is the same: 'one generation is in full vigour while another is dying out.' Brandreth conj. φύει, cf. 109 τὰ γ' ἀνθρώπα πάντα φύονται.

150. Nikanor would punctuate after ἐτέλει, making δαίκεναι an imper. But it is much better to take the words together; if an apodosis is required, it is given by ἔπει in 152. For a similar ambiguity cf. Φ 487, ο 80. ταῦτα as usual = 'what you speak of.' 150-1 = T 218-4.

151. This line was rejected by Bentley, rightly no doubt, as intended to supply an object to εἰδήης, which, however, is regularly used in this phrase without one, but only in *Od.*, α 174, δ 645, etc. The line is condemned by the neglected F of *Flasiv*.

152. Ἐφύρῃ was a common city-name; three or four different towns are called by it in H. (see M. and R. on α 259). According to the tradition it is here applied to Corinth; Ar. remarks that H. uses the later Κόρινθος in his own person (B 570, N 664) but gives the older Ἐφύρῃ to his characters. But it

is probable that the identification is merely due to the localization of the Bellerophon myth at Corinth, which is fully established for Pindar (*O.* xiii.). Certainly the description μυχῶι Ἄργεος hardly suits that town; it should properly mean a city 'in a nook of Argos,' among the hills surrounding an Argive plain; and so it is used in γ 263 of Mykenai with complete accuracy. It can be applied to Corinth only by taking Ἄργος in the widest sense, 'in a corner of Peloponnesos'; cf. B 287, Γ 75, etc., and Pind. *N.* vi. 27 μυχῶι Ἑλλάδος ἀπάσης (where, however, see Fennell). But then this will hardly suit 224 Ἄργα μέσσω, where the word is used in the narrower sense. It seems necessary to conclude that the home of the myth was originally in some forgotten Ephyre among the hills of "Argos," and was only later transferred to Corinth. Furthermore, it is open to question whether this Argos was not the Thessalian Argos, rather than the Peloponnesian. It is noteworthy in this connexion that according to Strabo (ix. 442) the Ἐφύροι of N 301 were the ancient inhabitants of the Thessalian Krannon, which sufficiently suits the description, being on the edge of the plain of Larissa (the "Pelasgian Argos") and near the Enipeus (see note on 154 below). The Ἐφύρε of B 659 and the *Od.* lay in W. Greece—Thesprotia or Elis—and is not in question here; see on Δ 740.

153. κέρδιστος, *craftiest*, cf. ν 291 κερδαλέος. So Pindar *O.* xiii. 52 οὐ ψεύσομαι ἀμφὶ Κορίνθωι, Σίσυφον μὲν πυκνότερον παλάμαις ὥς θεόν, κτλ.

154. Αἰολίδης, a name the meaning of which we cannot explain. In λ 237 it is given to Kretheus, where the genealogical connexion with the Enipeus

αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῷ δὲ θεοὶ κάλλός τε καὶ ἡγορέην ἐρατεινὴν
 ὤπασαν· αὐτὰρ οἱ Προῖτος κάκ' ἐμήσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἑδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἣ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·

155. αὐτὰρ: αὐτὰρ 8 DQU. || τίκτεν Ar. U. || Βελλεροφόντην LS: ἑλλερο-
 φόντης, φασί, ἐν τοῖς Ζηνοδότου Eust. 157. κακὰ μῆσατο Ar. 158. φέρτατος
 A sup. 159. οἱ: μιν A (γρ. οἱ) JN¹O (γρ. οἱ) P Vr. a, Mosc. 1, and γρ. C
 mss. rec. || ἑδάμασσε: τε δάμασσε Vr. a. 160. διάντεια τινές Schol. T; so H.
 161. μῆσαι G. 162. Βελλεροφόντην JLS.

carries us to the SW. portion of the Thessalian plain, called Αἰολίς before the invasion of the Thessalians (Herod. vii. 176). In the Hesiodic *ἡ οἶαι* (frag. 27) Sisyphos is already made the son of the eponymos of the Αἰολεῖς, and this agrees with the Aiolic origin of the Corinthians (Κορινθίους . . ὅσων Αἰολεῦσι Thuk. iv. 42). But the fragments of tradition about the Aiolic name are so complex that it seems impossible to disentangle any historic thread, or to feel any confidence as to the way in which the legend presented itself to the author of this passage.

155. It will be observed that the act. and mid. of *τίκτω* are applied indifferently to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the scholia, Bellerophon, who was originally called Ἰππώνοος, got his name from slaying one Βέλλερος, a prince in Corinth. Being exiled for blood-guiltiness he came to Argos (or Tiryns) to seek purification from King Proitos. But this of course is not Homeric, the whole conception of purification being later. In fact, with the single exception of the name Ἰππώνοος, it is merely made up from the story itself to explain how Bellerophon, a Corinthian, is found with the Tirynthian Proitos.

158. This anticipates the sequel, the following 160 reverting to the reason of Bellerophon's expulsion, δι' (160) being virtually = γάρ. ῥ': F Brandreth, van L.

159. This line, which was condemned by P. Knight, has all the appearance of

a gloss, meant to explain that the δήμος from which B. was expelled was not Corinth, as might naturally be supposed by those who did not know that the kingdom of Proitos was Tiryns in Argolis. Ἀργείων: best taken in apposition with δήμου, not gen. after φέρτερος, when the rest of the line means 'for the Argives it was who were the subjects of Proitos.' It may also be translated 'Z. had brought B. under his (Proitos') sceptre,' which gives an even better sense; but as Monro remarks is less consistent with the use of σκῆπτρον, which implies rather the normal sway of a king over his subjects than accidental authority over an exile from a foreign country.

160. Ἀντεια, called Σθενέβεια in the later legend. δια is used also of Klytemnestra, in a purely formal sense implying no moral approval, γ 266; cf. Γ 352. So Aigisthos is ἀμύμων, a 29. ἐπεμήνατο, *had mad desire for*; Ar. Vesp. 744. The story is one which is familiar in various forms, as one of the most widely spread subjects of romance. Joseph and Hippolytos recall two of the best-known instances of it.

162. ἀγαθὰ φρονέοντα, *for he was noble-hearted*. The phrase recalls the use of γενναῖον in E 253; the quality of the high-born, of the man who has the sense of honour due to race, is the foundation of ἀγαθός throughout later Greek, and in this case the word approaches nearly to our 'good,' with its connotation of an absolute standard of moral virtue, in phrases like 'a good man,' 'a good deed.'

‘τεθναίης, ὦ Προῖτ’, ἥ κάκτανε Βελλεροφόντην,
 ὃς μ’ ἔθελεν φιλότῃτι μυχόμεναι οὐκ ἐθελούση.’ 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·
 κτεῖναι μὲν ῥ’ ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπει δέ μιν Λυκίηνδε, πόρεν δ’ ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ’ ἡνώγει ὦι πενθερῷ, ὅφρ’ ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ἵπ’ ἀμύμονι πομπῇ.
 ἀλλ’ ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἰέρευσεν.

164. ΚΑΚΤΑΝΕ: ΚΑΤΕΩΝΕ Vr. A. || Βελλεροφόντην JLS. 165. μ’: μοι B (and A *supr.*). || ὦελ’ ἐν MNS Vr. A. 167. ἔλεσσε Vr. a. || τὸ γε: τότε P. || μύσω Q (γρ. συμῶ). 168. Λυκίην γε P. 169. πυκτῷ(i) CHJ (*supr.* πτυ) MNO (γρ. πτυκτῷ) Lips. Cant. Vr. a c, Mosc. 13: πυκτῷ GL: πτυκτῷ Bekk. An. 784. 26. 170. ἡνώσσειν Ar. A (but with dots over η, T.W.A.): ἡνώσει P. 171. ὑπ’: μετ’ Ixion. 172. ἔπει G. 174. ἐν(ν)ήμαρ μὲν JNOPRTU. || πέπεισε U (Ar. πέπεισε and πέπεισε διχῶς).

164. τεθναίης ἦ, i.e. *I pray that you may lie dead if you do not slay.* Or the opt. may be concessive, ‘you may lie dead for all I care.’ See *M. and T.* p. 383. The alternative explanation, ‘if you do not kill him, he will kill you,’ is obviously absurd.

165. μ’, i.e. μοι, as σ’ = σοι A 170. Those who are sufficiently curious will find a very amusing instance of scholiastic lucubration on this passage by Porphyrios in Schol. B.

167. ἔλεσσε with infin., cf. N 356; and for the second half of the line *infra* 417. β’: F’ Brandreth.

168. It is impossible to doubt that this famous passage really implies a knowledge of the art of writing, especially since A. J. Evans’ remarkable discoveries in Crete (*J. H. S.* xiv. 270 ff., xvii. 327 ff.) have proved the existence of written symbols in countries touching the Aegean Sea on all sides at a date far preceding even the earliest period to which the origin of Greek Epic poetry can be assigned. But of course this does not imply a general knowledge of the art, still less the use of it for literary purposes. It will be noticed that it is mentioned in close connexion with a Lykian family; this agrees well with the tradition that Lykia was colonized from Crete, which, so far as the evidence goes at present, seems to have been the

principal, though by no means the only, home of the ‘Aegean’ script. The epithet *οὐμιοφθόρα*, taken in connexion with the *θυμοφθόρα φάρμακα*, magic potions, of β 329 (which by the way come from Ephyre, though this can hardly be the same as Bellerophon’s home), suggests that writing was regarded as a form of magic—a very usual idea among ignorant nations when the art is first introduced. The *πίναξ* may probably have been a double tablet of wood, such as was in common use later; *πτυκτός* suggests that it was closed and sealed, and allows us to infer that Bellerophon would have understood the *σήματα* had they been left open. For the only other possible allusion to writing in H. see H 187. Elsewhere *γράφειν* and its compounds mean *scratch* only.

170. ἐν *πενθερῷ*, sc. the father of Anteia, called Iobates by the later legend. Perhaps he is identical with Amisodaros, II 328 *ὅς ῥα Χίμαιραν θρέψεν ἀμειμακτέην*, though the anxiety to have the Chimaira killed is hardly consistent with the word *θρέψεν*.

174. ἐν(ν)ήμαρ, the regular ‘round’ number in Homer, followed by *δεκάτη* as in A 53, Ω 610, η 253. The entertainment of a guest before inquiring his name was an essential condition of hospitality in days when it was an even chance that a man might be an enemy,

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μὲν ῥα Χίμαιραν ἀμαιομακέτην ἐκέλευσε 180
πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
δεύτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισι·
καρτίστην δὴ τὴν γε μάχην φάτο δύνεμαι ἀνδρῶν. 185

176. αἷματ' L. 177. πάρα: περί S. || πρῶτοιο Q. 178. προσεδέξατο J.
179. ἀμαιομάτην Q: ἀμαιομάκην U¹ (τ add. U²). 181. ὄπισθε(ν) HJO¹Q Lips.
185. δὴ: δὲ GP. || τὴν γε: τίνδε GJPQ Vr. a. || ἔμμεναι L (γρ. δύνεμαι).

so that the inquiry itself would be a mark of suspicion. So at the court of Alkinoos Odysseus is not formally asked his name till the second day of his sojourn (θ 560), and even simpler questions are not put to him on the first day till he has been entertained (η 238).

176. αἷμα is slightly different from the σήματα of 168, and signifies the *lessera hospitalis* as a whole, apart from the marks which determined its significance. φέροτο: the use of the middle is unusual, but clearly means 'brought for his own behoof.' To take it as a pass. would be entirely un-Homeric.

179. ἀμαιομάκην is one of the many obscure epithets of Homer; cf. II 328. It is used again of the mast of a ship in a storm, ξ 311. The old interpretation was ἀμαχος. It is perhaps a reduplicated form from μακρός, 'very tall' (Monro).

180. ἑκὼν γένος, according to the legend in Hesiod the offspring of Typhon and Echidna. Cf. note on I 538 δῖον γένος.

181. This line is remarkable as being the only case where Homer formally recognizes the mixed monsters which play such a prominent part in later Greek mythology. Even here he makes no mention of the winged horse Pegasus, who is an integral portion of the legend in Pindar (Ol. xiii.), unless a reference to him be found in θεῶν τεράεσσι, which may mean anything (cf. Δ 398). But the mixed type is to be traced back to the primitive 'Mykenaeen' gems called 'island-stones,' where various animals are found thus joined, one seeming to

grow out of the back of another. This represents probably only a clumsy attempt of the engraver to indicate one as behind the other. The myth may possibly have arisen from the attempt to explain such pictures (see Milchhöfer, *Anf. d. Kunst* pp. 81 ff.). There is therefore no reason for doubting the antiquity of 181-2. The couplet recurs in Hes. *Theog.* 323-4. Editors of Hesiod appear generally to regard it as interpolated from the *Iliad*, editors of the *Iliad* as interpolated from Hesiod. Possibly it may come from a third source, now lost.

182. θανάον, adv. terribly, as δ 406 πικρὸν ἀποπνεύουσαι ἀλδς πολυθενέος ὀδμήν. Consistently with this line it is always the goat's head which spits fire in graphic representations.

184. Κολύμοισι: cf. ε 283. Herod. i. 173 identifies them with the Milyai, the original inhabitants of Lykia; according to Strabo (pp. 21, 630) and Pliny (*H. N.* v. 27) this would seem to have been the general name for the Semitic inhabitants of Southern Asia Minor, the Milyai, Kabali, and Pisidians being subordinate divisions. It is a natural inference from the passage in the *Odyssey* that they had been driven to the mountains by the invading Lykians (who, acc. to Herod., came from Crete), and were in a state of chronic feud with them. According to Tacitus (*Hist.* v. 2) some made them the ancestors of the Jews: *Solymos, carminibus Homeri celebratam gentem, conditae urbi Hierosolymita nomen e suo fecisse.*

τὸ τρίτον αὖ κατέπεφνεν 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 κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίνωσκε θεοῦ γόνον ἦν ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔσχορον ἄλλων,
 καλόν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἢ δ' ἔτεκε τρία τέκνα δαΐφροني Βελλεροφόντηι,
 Ἴσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν·
 Λαοδαμείη μιν παρελέξατο μητίετα Ζεὺς,
 ἢ δ' ἔτεκε ἄντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200

187. ἄρ' ἀνερχομένῳ Ar. Ω: ἄλλοι δὲ ἀνερχομένῳ, and so Lips.: ἀνὰ ἐρχομένῳ P: ἀναερχομένῳ HL Par. k: ἀνερχομένῳ Par. j. || δόλον: λόχον Δ (γρ. δόλον) D³HJ (γρ. δόλον) U; cf. Δ 392. 188. εὐρείης: εἰκόσι T: γρ. καὶ εἴκοσι L. 190. γὰρ: δὲ L. || Βελλεροφόντης LS. 191. γόνον: πόνον P. 192. δ' om. Lips.: γ' H. 193. οἱ: μιν Q. || βασιλῆος N. 194. Λύκιοι: γρ. Λυκίης Harl. a. 195. ὄφρα νέμοιτο: πυροφόροιο AJOP: γρ. ὄφρα νέμοιτο AJO (νέμνται). Cf. M 314. 196. Βελλεροφόντη LS. 200. ἀλλ' ὅτε δὴ: αὐτὰρ ἐπεὶ Aristot. *Probl.* xxx. 1. || καὶ κεῖνος A Aristot. *ibid.*: κάκεῖνος Ω.

186. For the Amazons see Γ 189.

187-90. These lines have rather the appearance of an interpolation imitated from Δ 392 sqq., a passage which may have suggested itself at this point to some rhapsode's mind owing to the recurrence there of the phrase θεῶν περὶ σεσι πιθήσας in 183. πυκινὸν δόλον looks like a reminiscence of πυκινὸν λόχον in Δ, where the adjective is used in a different sense. The object of Iobates was to avoid himself killing Bellerophon, his guest.

191. γίνωσκε, began to perceive. θεοῦ γόνον: according to one legend he was in reality the son of Poseidon. This is consistent with the words of Pindar, *O.* xiii. 69 Δαμάλῳ πατρὶ, but is not necessarily implied in them.

192. δίδου, offered; the imperf. is somewhat more picturesque than the following δῶκε, as it brings before us in connexion with γίνωσκε above the gradual opening of the king's eyes, whereas δῶκε merely states a fact. It

appears that Bellerophon thus became the brother-in-law of Anteia. With 193 cf. I 616.

194. τέμενος, a grant of public land, apparently in gratitude for his services. Cf. I 578, T 184. The grant of private property in land marks Bellerophon's royal rank; for only kings could hold land in severalty, apart from that belonging to the community.

195. φυταλιῆς, consisting of orchard (or vineyard, if we compare the parallel division into οὐκίπεδον and ἀρούρης in I 579).

199. Ar. remarked that the Homeric genealogy of Sarpedon differs from that afterwards current (e.g. Herod. i. 173), according to which Minos and Sarpedon were sons of Europa.

200-2. These lines interrupt the narration, and Köchly considers them interpolated, though there is no obvious reason why they should have been inserted here. καὶ seems to indicate that they belong to another context, for

ἦ τοι ὁ καὶ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἰσάνδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μὲν' ἀριστοὶ
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.”
 ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·

203. Ἰσάνδρον : πέσανδρον Strabo xii. 573, xiii. 631. 204. κατέκτα T Lips.
 207. τροίαν G. 211. τοι : τε P : δὴ G. || γενεῆς D. || τε om. H Cant. ||
 εὐχομαι αἵματος Lips. Mosc. 3. 212. βίβηκε N (corr. man. rec.). 213. πολυ-
 βοτείρη(i) DQTU. 214. ποιμένα Q.

it is not in relation with anything else. Monro takes it to mean 'even he, whom they had formerly loved and protected.' Ameis' explanation, 'Bellerophon like Lykurgos, (140) is too far-fetched, and Porphyrios' 'like his children' is open to the obvious and fatal objection that the anger of the gods against his children does not precede but follows. Again, as the passage stands, τὴν δέ in 205 is too far separated from its antecedent in 198. If 200-2 followed 205 there would be no further difficulty.

201. Ἀλάτω : cf. Herod. vi. 95 οἱ στρατηγοὶ . . ἀπίκοντο τῇς Κιλικίης ἐς τὸ Ἀλήϊον πεδίον. The poet evidently means to hint an etymology in the word ἀλάτο. The use of the article is not like Homer; Bentley conj. τότ'.

202. ὃν θυμὸν κατέδων : cf. ι 75 θυμὸν ἔδοντες, and Ω 129 σὴν ἔδεα κραδίην, where Schol. A says Πυθαγόρας παραινέει καρδίαν μὴ ἐσθίειν. There was evidently some legend of the madness of Bellerophon, but we know nothing of it from other sources, cf. Pind. O. xiii. 91 διασωπάσομαι οἱ μὲρον ἐγώ. Madness has always been considered a direct infliction of heaven; so in ι 411, when the Kyklopes think that Polyphemos is mad, they say νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι. πάτον ἀνθρώπων : cf. Γ 406 θεῶν ἀπέπειρε κελεύθους. Cicero

translates the couplet (Tusc. iii. xxvi. 63) *qui miser in campis maerens errabat Aleis, ipse suum cor edens, hominum vestigia vitans.*

205. χρυσήνιος is used only here of Artemis, θ 285 of Ares (in Soph. O. C. 693 of Aphrodite, and of Hades in Pindar, according to Pausanias ix. 23. 4). But neither Artemis nor Ares (except in E 356) is ever represented by Homer as driving a chariot. We can only say of this, as of so many divine epithets, that the exact significance is doubtful. χρυσάορος used of Apollo and κλυτό-πυλος of Hades (E 509, 654) are similar problems. For Artemis as the bringer of sudden death to women cf. 428, T 59, λ 172, 199, etc. The Lykian system of descent was through the mother (Herod. i. 173); hence Sarpedon as son of the daughter inherits the kingdom, not Glaukos.

208. This famous line recurs in A 784.

211 = T 241. The lineage of Glaukos was no doubt an important tenet among the Asiatic Ionians, some of whom, according to Herod. i. 147, had taken his descendants to be their kings.

213. For ἐπὶ Bekker conj. ἐνι, cf. A 378; but the words may mean only that he grounded his spear; cf. on K 153, Ψ 876.

- “ ἦ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ’ ἐνὶ μεγάροισιν ἐέκοσιν ἤματ’ ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοῖνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμας’ ἐμοῖσι.
 Τυδέα δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἔτι τυτθὸν ἐόντα
 κάλλιψ’, ὅτ’ ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσωι
 εἰμή, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ’ ἐπικούροι
 κτείνειν ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ’ αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύναι.

216. Βελλεροφόντην LS. 217. ξείνισεν ἐν Δ (γρ. ξείνις' ἐν) Mor. : ξείνας' ἐν GM. 218. πυκνῆτα Q. 220. Βελλεροφόντης JLS. 221. μιν : τό γ' H. 222-3. ἄποιοι οἱ δύο στίχοι Schol. T. 223. κάλλιπ' Ambr. || οἰσθῆσαι H (surp. H). 225. δ' ἐν : δκ* G. || τῶν : τὸν NQT (surp. ων) Vr. a. 226. ἔγχεα Δ (surp. α) C (surp. α) JMNOT Mosc. 1² 3 : ἔγχεα (Ar. ?) Ω, γρ. Schol. BL. || ἀλλήλων : ἀλλήλους Zen. 227. τρῶες ἐμοὶ G. || κλειτοὶ OQ Mor. Vr. a. 228. ὃν κε : ὃν γε N : ὃν γ' M : ὃν γε Cant. || γε : τε S. || πόροι GMNPQ (S surp.) Lips. (surp. H) Cant. 229. ἀναιρέμεν JR.

216. The legend was that Oineus brought up his grandson Diomedes after the early death of Tydeus before Thebes (see Δ 378, 409). He is mentioned also B 641, and in connexion with the story of Meleager I 635.

219. On staining with purple (crimson) cf. Δ 141. The material of the belt is of course leather.

220. ἀμφικύπελλον, A 584.

221. μιν, neut., cf. κ 212, (ρ 268). The line naturally means 'I still preserve it as an heirloom.'

222. Τυδέα : this use of the acc. with μέμνημαι is very unusual in H.; cf. I 527 τόδε ἔργον, ω 122 τάδε πάντα, and perhaps Ψ 361 (Ar. δρόμου, mss. δρόμου), where the analogy is far from complete. Heyne suggests that there may be a pause after Τυδέα, 'as for T.' Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατρώϊος. Schol. T remarks trenchantly, but not without cause, ἄποιοι οἱ δύο στίχοι. They seem

to be a sufficiently prosaic explanation of the omission of Tydeus' name.

225. τῶν, sc. of the Lykians, a rather obscure relation; cf. however Ω 481, ο 228 ἄλλων δῆμον. Note the variant τόν.

226. It seems that Ar. read ἔγχεσι δ' ἀλλήλων, explaining ἀλεώμεθα by φειδώμεθα to account for its governing a genitive. But there is no trace of such a construction in H., though the verb is common enough; we are therefore bound to acquiesce in the reading of the text. δ' ὀμίλου, in the throng as well as on an occasion like the present ἐν προμάχοις.

228. οἷός γε : Bekker reads γε. But the two ideas are not to be divided; the thought really is, 'whom god permits me to catch.' The γε emphasizes the touch of modesty, which is consistent with 129.

229. For the forms δύναι and γνώσιν see H. G. § 81, and van L. *Ench.* p. 303, where the former is doubted; while for the latter Brandreth and van L. emend γνώσ' δ ξείνοι.

τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."

ὥς ἄρα φωνήσαντε καθ' ἵππων αἰτξάντε
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

"Ἐκτῶρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
εἰρόμεναι παῖδας τε κασιγνήτους τε ἕτας τε
καὶ πόσιαι· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείης· πολλήμισι δὲ κήδε' ἐφήπτο.

230. ἀλλήλων Schol. B (Porph.) on Z 234. || ἀπαμείψομεν S. 232. φωνή-
σαντες . . . αἰτξάντες O¹. 233. τ' om. QR. || λαβέτην O (γρ. λαβέτην) P. ||
κασιγνήσαντο M: καὶ ἐπιστώσαντο Vr. a. 237. φηγὸν: πύργον AJSU Lips.
Vr. b A, Mosc. 1 2 (γρ. φηγὸν AJS Lips.), and γρ. Harl. a, Mor. 241. πάσας:
ἐν τισι πᾶσι μάλ' Δλ. || ἐφήπται Q.

233. Cf. B 341, Φ 286, for the clasping of hands in token of a pledge.

236. For prices calculated in oxen, as a mere measure of value, cf. note on Σ 507, and B 449, Φ 79, Ψ 703-5, α 431, χ 57. We are not told what the τεύχεα of gold were. The word seems not to include the body armour in Γ 89, Φ 301; possibly it may mean only shields. In Θ 193-5 Nestor has a golden shield, Diomedes a θώρηξ made by Hephaistos (not that of Glaukos).

This almost burlesque ending to one of the most delightful episodes in Homer has greatly exercised critics. Nothing else in the *Iliad* or *Odyssey* can be compared with it, unless it be the evident satisfaction with which κερδοσύνη is regarded (e.g. ν 291 sqq.). On the other hand, generosity between ξεῖνοι is repeatedly spoken of in terms which shew that the poet fully entered into the chivalrous liberality of the heroic age. There is no ground whatever for rejecting these three lines as some have wished to do. They were Homeric in the eyes of Plato (*Symp.* 219 A) and Aristotle (*Etal. N.* v. 9. 7), nor have we any reason for believing that before that time it was possible to treat the Homeric poems with obvious levity. We seem therefore to have an outbreak of conscious and deliberate humour, which is only so far isolated that it appears among men and not, as elsewhere, among the gods.

237. For the oak-tree at the Skaian gate cf. I 354, A 170, and note on E 693. The two former passages do not exhibit the variant πύργον for φηγὸν which is found here; it is therefore best to acquiesce in the text, though the 'wall' (πύργος) certainly seems a more natural adjunct to the gate than the tree.

239. ἀρῶμεναι παῖδας, sc. 'asking about their sons,' the so-called *schemata Homericum*; so K 416, Q 390. What the exact meaning of ἕται is we cannot say. The word occasionally occurs in later Greek in the sense *townsman*; e.g. in the treaty between Argos and Sparta, Thuk. v. 79 τοῖς δὲ ἕταις κατὰ πάτρια δικάζεσθαι, and in the well-known Elean inscr., Collitz 1149. 9 αἵτε Φέρας αἵτε τελέστα <s> αἵτε δᾶμος, in this case opposed to *official* as in Aisch. *Supp.* 247. This well enough suits all cases in H., where, however, the connotation is rather *fellow-townsmen*: H 295 ἕτας καὶ ἑταίρους, I 464 ἕται καὶ ἀνέφιοι, II 456 (= 674) κασιγνήτοί τε ἕται τε (and so ο 273), δ 16 γέλοιους ἠδὲ ἕται, and see δ 3 with M. and R.'s note. Etymologically the word is evidently akin to ἑταῖρος.

241. For κῆδε' ἐφήπτο see B 15. ἐ-αῖς does not seem very appropriate; hence the old variant, πᾶσι μάλ' for πᾶσας, mentioned by Aristonikos. Diintzer on this ground rejects the line. The athetesis might, with Paley, be extended to 240; the couplet was possibly added

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
 ξεστήης αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστήης ἀλόχοισι·
 κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχει θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν· 250
 ἔνθά οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

243. πεσταῖς P. 244. ἔνεσαν Δτ. Ω: ἔς(ς)αν CJNOQT (γρ. ἔνεσαν JO):
 πεντήκοντα ἔσαν G. 245. πλησίον A (supr. i) DJMNOQRS, Mosc. 3: πλησίον
 Ω. 246. μνηστήης G. || παρ' αἰδοίης H (αἰδίας) MQT Vr. b, Harl. b (γρ. παρὰ
 μνηστήης) and ἐν ἄλλω A (παρὰ μνηστήης Harl. a). 247. ἐναντίον N Vr. b.
 249. πλησίον A (supr. i) DJMO'RS: πλησίον Ω. || ἐνὸς γε GP Vr. b. 250.
 αἰδοίης G. || παρὰ μνηστήης Par. b c d and ἐν ἄλλω A: παρὰ μνησταῖς Mor.
 251. ἐναντίον Mosc. 2.

by a rhapsode who considered that the husbands ought to be named among the objects of anxiety.

242. For the Homeric house in general see App. C. It would seem that the chambers of the sons ἐν αὐτῷ, *in the house itself*, are contrasted with those of the sons-in-law which are ἐνδοθεν αὐλῆς, but outside the body of the house, on the opposite side (ἐναντίοι). It is remarkable that the accommodation of the great palace at Tiryns appears to have been extended by the addition of chambers ἐνδοθεν αὐλῆς, along the eastern αἶθουσα (Dörpfeld in Schliemann's *Tiryns* p. 239).

It has been suggested that the Trojans were in the stage of domestic economy which is known in modern India as the 'common house' system, where a 'joint undivided family' is kept together as a single unit, at least so long as a common ancestor is alive. Such a family, however, regularly includes only the sons and unmarried daughters; so that we can see a reason why here the sons only are in the house, while the married daughters, perhaps by a special favour, are accommodated with lodgings outside the actual δῶμος.

245. It will be seen that here and in 249 mss. are divided between πλησίον and πλησίον, as in many passages between (ἐν)αντίον and -λοι. It is impossible to

choose between them; the doubt goes back to Alexandrian times. The same is the case with παρ' αἰδοίης and παρὰ μνηστήης in 246 and 250.

248. τέγος is explained by the scholiasts as ὑπερώϊος, as though *built on the roof*. But this is hardly likely in the case of chambers ἐνδοθεν αὐλῆς, where there was no roof. More probably it means 'provided with roofs' to sleep upon, according to the custom of eastern countries; this would imply that they were on a scale of proper magnificence. The word seems to recur in Greek only in a fragment of Empedokles from the *Herculaneum* papyrus, which does not explain much—τόν δ' οὐτ' ἄρ τε Διὸς τέγχει δόμοι αἰγ' <ύχου> τέρον δν, κτλ. We can only conclude that the word must express something particularly splendid.

251. ἠπιόδωρος: the explanation of Apoll. *Lex.* seems to be right: ἥπια καὶ προσήγη δωρουμένη κατὰ τὴν παιδοτροφίαν, cf. ἥπια φάρμακα, and Stesich. *fr.* 35. 2 (Bergk p. 985) ἠπιόδωρου Κύπριδος. Cf. note on 394 πολύδωρος.

252. Λαοδίκην ἐσάουσα can only mean *bringing in Laodike* with her; but there is no significance in such a description, and the pointless mention of a κωφὸν πρόσωπον has naturally given great offence to commentators. Moreover without this line it would be more

ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστρῳ, σέ δ' ἐνθάδε θυμὸς ἀνέηκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρ' αὖ κε τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τὴν κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

253. ἐν δ' MR. 255. τείρουσι : τρίβουσι Bar. 257. πόλεμος S : πόλιος M. 260. καὶ αὐτὸς G. 261. δὲ om. HJ. || κεκμηκότη P : κεκμηότη L || μένος μέγα οἶνος : οἶνος μέγα μένος J : οἶνος μένος μέγα O : οἶνος μέγα μένος P : μέγα μένος οἶνος Boissonade *Anec.* i. 114.

natural to suppose that his mother came out of the house to meet him. Hence *Ar.* wrote ἐς Ἀγούσα, and explained πρὸς Λαοδίκη πορευομένη, comparing H 312 εἰς Ἀγαμέμνονα for εἰς. used with a person. But for the intrans. use of ἄγειν he seems to have brought no authority, nor is any to be found in Homer, except the very doubtful ἐξαγάγες in H 336. The line looks like an adaptation of Γ 124, meant to supply a reason for Hekabe being out of doors. The last half is formal; no surprise need be felt that it is equally applied to *Kassandra* in N 365.

255. Hekabe answers her own question. Some have taken this and the next line interrogatively, but ἦ μάλα is never used in this way; it always expresses a strong asseveration. *δυσώνυμοι* : cf. τ 260 *Pene-lope's* κακοῦλον οὐκ ὀνομαστήν, and M 116 *μοῖρα δυσώνυμος*.

256. Van Herwerden's conj. *μαρνα-μένους* is tempting; an object for the verb is wanting, and the tendency to make an adj. agree with the nearest subst. was no doubt as strong with ancient as with mediaeval copyists.

257. Of course ἐλθέτω goes with ἐνθάδε, and ἐξ ἄκρης πόλιος with ἀνασχεῖν. For the temples on the citadel see E 446; the existence of one to Zeus there perhaps follows from X 172. The prayer is actually made to Athens, for the reason given in the note to 90, and explained by Hector in 277.

258. ὄφρ' αὖ κε . . ἐνείκω, a fut. ex-actum, 'till I have brought.' *H. G.* § 287.

260. The ms. evidence gives us our choice between δὲ καὐτός, δὲ κ'(αὶ) αὐτός, and δὲ κ'(ε) αὐτός. *La Roche* discusses the question of crasis in *Homer H. U.* pp. 283-7, and decides in favour of the first. Crasis in Homer is established, as far as the Alexandrian text is concerned, by οὐμός Θ 360, ὠτός E 396, ὠριστος τὰλλα οὐνεκα τοῦνεκα, etc.; and though κε in the present passage is possible, yet καὶ gives a better sense. In N 734, γ 255, ζ 282, καὶ alone seems to be admissible. Cf. also B 238 χ' ἡμεῖς. It is not improbable that in all these cases, however, the α is really elided, as not unfrequently in verbal forms; so we find σ' and μ' for σοι and μοι (A 170). The instances of crasis are then reduced to a very small number; for ὠριστος the metre always allows ὁ ὠριστος, for ὠτός we may read αὐτός or οὗτος, for οὐμός ὁ ἐμός, or better, with Brandreth, ἀμός. See *H. G.* § 377, and note on E 393-400.

261. μέγα is probably an adverb= *μεγάλως*, rather than a proleptic use of the adj.=ὥστε μέγα εἶναι. Cf. ρ 489 μέγα πένθος ἔδεξ.

262. 'Spurius!' Nauck after van Herwerden. The line is certainly rather flat in this place; and τὴν elsewhere is always the first word in the line. This emphatic form of σύ occurs in the *Iliad* only (6 times). The grammarians call τὴν and ἐγώνη Doric forms. It is curious that mod. Greek has recurred to very similar emphatic forms, ἐμένα, ἐσένα, for με, σε.

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 "μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσῃς μένεος, ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαϊνεφέϊ Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης 270
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραίᾶς·
 πέπλον δ', ὅς τις τοι χαριέστατος ἥδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶι
 ἦνις ἡέκστας ἱερουσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχῃ Ἴλιον ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο, ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσω, 280
 αἶ κ' ἐθέλῃς· εἰπόντος ἀκούμεν· ὥς κέ οἱ αὖθι

263. τὸν δ' J. || ἡμαίβετ' Vr. a. 265. μένεος Ar. Plato *Crat.* 415 A, Ω: μένεος δ' JOP: μένεος τ' G. 266. ἀνίπτικα Zen. Herod. S. 269. σὺ μὲν: σὺ γε N. 270. γεραίᾶς: γρ. γεραιᾶς A, cf. 87. 271. πέπλων PQ Bar. Vr. a, Mosc. 2 (H Lips. *supr.*), γρ. Harl. a: πέπλος R Vr. b (*in ras.*), Mosc. 1 (*in ras.*) 3. 272. ἐπὶ: ἐν G Lips. || τοι: 'τοι N. 275. αἶ κ': εἰ Vr. a. || ἐλεῖσαι N Vr. a. 277. ἀπόσχοι G. 280. ἔρχεο D. || κελεύσω Vr. a': καλέσω G. 281. κέ: καὶ DHPRT Mosc. 2. || οἱ: τοι Q.

265. The printed vulg. puts a comma before and a δ' after μένεος against overwhelming authority, including that of Ar. and Plato (*Crat.* 415 A *μή μιν, ὦ δαιμόνιε, ἀκριβολογοῦ, μή μ' ἀπογυιώσῃς μένεος*). In X 282, however, μένεος ἀλκῆς τε must go together. Hector was on the level of the present day in his appreciation of the disadvantage of stimulants during severe fatigue. The simple γυῖός is used in the literal sense *to lame* in Θ 402, and the metaphorical *to weaken* by Hippokrates. The appropriateness of the expression here is obvious.

266. ἀνίπτοιαν Ar., ἀνίπτησιν Zen.; cf. note on *εὐποιήτῃσι* E 466.

270. εὖσα, apparently *burnt-offerings* in the general sense; Homer makes no mention of incense properly so called, nor would that suit the compound *θυοσκόος*. (It is, however, possible that

in Ξ 172 *ἐλαίῳ τό ῥά οἱ τεύουαμένῳ ἦεν* a scented oil may be meant.) The word recurs I 499, ο 261, in the latter case as a correlative to *θύοντα*. Cf. *Lehrs Ar.* p. 83, and the commentators on ε 60.

271-8. See 90-7.

281. ὅς κέ οἱ: so vulg., the variant καὶ being only graphical. But *κε* is absolutely inconsistent with the direct expression of a wish. The words can only mean 'In that (or some) case the earth would swallow him up,' i.e. in the ordinary derived sense, 'that the earth might swallow him up,' expressing a purpose. This gives no satisfactory sense. The use of *ὥς* *ἄν* in later Greek (o 195 *ὥς κε*) to express a wish is entirely different; for there the speaker represents himself as asking 'in what case would a thing happen?' His desire that it should happen is shewn

γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρῳσὶ τε καὶ Πριάμῳι μεγάλῃτορι τοῖο τε παισίν.
εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀΐδος εἴσω,
φαίην κεν φίλον ἦτορ οἷζύς ἐκλελαθέσθαι.”

285

ὥς ἔφαθ', ἡ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλοισι
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραίās.
αὐτῇ δ' ἐς θάλαμον κατεβήσето κηέωντα,
ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν

282. ἔτρεφε DMOQR Mosc. 2. 285. φαίην κεν: γρ. φαίην περ Schol. T. ||
φίλον ἦτορ Zen.: φρέν' ἔτερ που Ar. A: φρέν' ἀτέρπου Ω. 288. κατεβήσето
(A supr.) CDGJLMOQR: καταβήσето H. || ἐν ταῖς Ἀριστάρχου φέρεται καὶ ἐτέρως
ἢ δ' εἰς οἶκον ἰοῦσα παρίστατο φωριαμοῖσιν (= o 104) Did.; so Ambr. D^mT^m
(Rhosos) Vr. b; Harl. b has both lines in text. 289. παμποίκιλα M.

only in the anxiety with which he seeks for its conditions, and hence depends entirely on the interrogative form of the sentence. In short *κε* necessarily implies some conditioning circumstances, whereas a wish necessarily excludes them. It seems therefore inevitable that we should read *δέ* with Bekker. A similar question arises on o 545, where *εἰ κε* apparently expresses a wish, but Lange shews that it is really a conditional protasis, EI pp. 192-4 (particularly note 16), and *H. G.* § 300. For *ταῖς χάνοι* cf. Δ 182. *σδοι*, on the spot, E 296, etc.

284. Ἀΐδος εἴσω, sc. *δόμον*: for *εἴσω* in the *Il.* always takes the acc. after it; and Ἀΐδης is a person, not a place, cf. A 3, 71. But see note on Θ 367.

285. There are three readings of this line: (1) that of the text after Zen.; (2) *φρέν' ἀτερ που*, A and Ar.; (3) the vulgate *φρέν' ἀτέρπου*. Of these (3) construes, but the form *ἀτερπος* is barbarous. Heyne has remarked that it is not found in the Lexica of Apoll. and Hesych. The Homeric form is *ἀτερπής*. (2) was explained by Aristarchos as follows:—*δόξαιμι ἂν ἐκλελῆσθαι τῆς κακοπαθείας καὶ χωρὶς αὐτῆς γεγενῆσθαι· ἐνιοι δὲ ἀγνοήσαντες γράφουσιν ἀτέρπου*, i.e. 'I should deem that (being) apart (που?) from lamentation I had forgotten it in my heart.' But for the authority of Ar. such an elucidation would probably not have been listened to for a moment. It can hardly be called Greek, much less Homeric. The only resource is to adopt the reading (1); it must be admitted that it has all the appearance of a conjecture, and can only be approved in comparison with absolute nonsense.

There is no explanation of how the nonsense came to be the vulgate. Various emendations have been proposed: *φρένα πέρ που* or *δήπου* Bentley, *φρέν' ἀφάρ που* Nauck, *ἀφέρπου* Naber, *ἀτερπέ'* Platt (which does not suit the use of *ἀτερπής* elsewhere, = *distressing*). On the whole we can only say that the problem is unsolved. The whole end of the speech, from 281, has something strange about it in sentiment as well as expression, and doubts must go further than the word *ἀτέρπου*.

288. *κατεβήσето* should naturally imply coming down from the upper storey; but that explanation will not suit Ω 191 or β 337, and even here we have no hint that Hekabe has first gone up. The treasure-chamber is in the midst of the house, and presumably had no windows; *κατα-* may possibly imply going from light into darkness, much as we speak of 'plunging into the depths of a wood' without any thought of a literal descent. With 289-95 cf. o 99-108 where several lines are nearly identical (288 = o 99, 289 = o 105, 293-5 = o 106-8). From o 104 comes the variant *ἡ δ' εἰς οἶκον ἰοῦσα παρίστατο φωριαμοῖσιν*, which does not suit here, as Hekabe is already in the οἶκος (286). *κνωσέντα*: Γ 382.

289. *ἐνθ' ἔσαν οἱ* (so Ar. accented against the rule, to shew that *οἱ* is not the article) offends against the *F* and normal position of *φοι* (*H. G.* p. 337); van Gendt's *ἐνθά F(oi) ἔσαν* is doubtless right. In o 105 one ms. actually reads *ἐνθά οἱ ἔσαν*. Bentley's conj. *παμποίκιλα* saves the *F* of *ἔργα*, and has the support of one ms.; but the adj. goes better with *πέπλοι*, cf. η 96-7 *ἐνθ' ἐνὶ πέπλοι λεπτῷ*

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίην, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρι,
 τῆσι θύρας ᾧξε Θεανὼ καλλιπάρῃος,
 Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθικαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο·
 "πότνι' Ἀθηναίη, ἐρυσίπτολι, δία θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν

290. τὰς: ἄς Q Ambr. Strabo i. 41. 293. αἰραμένη M: ἀραιμένη R.
 296. πολλαὶ τε H. 297. αἱ δ': ἄλλ' T, γρ. Lips. || ὅτε δὲ DPRT. || ἀθηναίης
 DGJQRT. 298. τῆσι: τοῖσι P: τὰς γε G. 300. γὰρ: καὶ H. 301.
 χεῖρας ἀνέσχον ἀθήνη N. 305. ἐρυσίπολι U: ἀμεινον ρυσίπολι Schol. A.

εὐνηγτο βεβλήατο, ἔργα γυναικῶν. Hence van L. suggests that the line originally ran like ο 105 παμποῖκιλοι, οὓς κάμεν αὐτῇ. Lines 289-92 are cited by Herodotos ii. 116, together with δ 227-30, 351-2, as evidence that Homer followed the old tradition of the journey of Paris and Helen to Egypt related in (Herod.) 113-5, and was therefore not the author of the *Kypria*, which brought the fugitives to Troy on the third day from Sparta—the oldest piece of Homeric criticism in existence, and perfectly correct, if this passage always stood as at present. He quotes the lines as being ἐν Διομήδεος ἀριστήῃ, a title now confined to E, but quite appropriate to the present passage, as down to 310 Diomedes is still the chief terror of the Trojans. The reading of the mss. of Herodotos agrees with the vulgate, which was no doubt fully established in his time.

290. For τὰς Welcker conj. τοὺς, which gives a much more likely sense. The change may be due to the neighbourhood of the fem. substantive. For the handicrafts of Sidon see on Ψ 743.

292. τὴν ὁδόν, as § 165; H. G. § 136. 1. ἀνήγαγεν, properly *took away to sea*, cf. Γ 48, and *κατελθεῖν*, to return home. For the anomalous εὐπατέρειαν we should doubtless read *ἡυπάτερειαν*, see note on H 41.

295. νείατος ἄλλων: for this idiomatic use of the superl. see A 505 ὠκυμωρότατος ἄλλων: and for νείατος, E 539.

298. For this Theano cf. E 70, A 224. The later legend made her the sister of Hekabe, see note on II 718. From 300 it would appear that her post was as much a civic as a religious appointment. 303=92, 308-10=93-5.

305. No doubt the remark of the scholia as to the superior merits of the form ρυσίπολις is right. The vulg. is evidently due to the analogy of ἐρυσ-ἀρματα O 354, II 370; but that is from *ἑρύνω* to *draw*, a distinct verb from *ρύσμαι*, *ῥύσμαι* to *protect* (see on A 216), which has ῥ in the sigmatic forms with but few exceptions. ρυσίπολις occurs in Aisch. *Septem* 129. 306-7 are imitated by Virgil *Aen.* xi. 483 ff.

306. P. Knight read *ἐγχος δὴ Fāxon*, to avoid *δὴ* kept long before a vowel.

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 δφρά τοι αὐτίκα νῦν δυοκαῖδεκα βούς ἐνὶ νηῶι
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310
 ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 ὥς αἱ μὲν ῥ' εὐχοντο Διὸς κούρηι μεγάλοιο·
 "Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρι·
 ἐνθ' Ἐκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

308. τοι: τι P. || ἐνὶ: ἐπὶ P. 309. ἀκέστας G. || ἱερεύσομεν HU. || ἐλεήσει Q. 311 δθ. Ar. || ἀνένευε N. 312. ῥ' om. JO: r' P. 313. βέβηκε S. 314. κάλ' ἄτ' ἄρ' Vr. a: γρ. <καλά> ε' ἃ ῥ' R. 315. τροίης D.

A better argument for the change would be that in no other place has ἔγχος the first syll. in thesis (van L.).

311. ἀθετεῖται ὅτι πρὸς οὐδὲν τὸ ἐπιφώνημα (concluding remark) καὶ οὐκ εἰθισμένον· κατὰ μὲν γὰρ τὸ ἐναντίον ὁ Ζεὺς ἐπιβεβαίῳ κατανεύων (i.e. apparently it contradicts the promise of Zeus in A). καὶ ἐξῆς δ' ἐπιλεγόμενον ὥς αἱ μὲν ῥ' εὐχοντο σαφὲς γίνεται περισσὸς ὁ στίχος· γελοία δὲ καὶ ἡ ἀνανεύουσα Ἀθηνᾶ Schol. A (Aristonikos?). It is hard to believe that such remarks come from Ar., who can hardly have forgotten the fact that ἀνανεύειν is repeatedly used metaphorically by Homer to signify a refusal. It would seem that the word here was taken to mean that the statue itself moved its head (cf. Virg. *Aen.* i. 482 *diva solo fixos oculos aversa tenebat*). The gesture of raising the chin to signify 'No' is still universal in modern Greece. The line, it is true, may be spared, and the ὥς at the beginning of two consecutive lines is certainly a stumbling-block (but cf. P 424). But it seems clear that this, as a convenient break, was regarded as the ending of the Διομήδεος ἀρστέα, and 312 as the first line of a new rhapsody; cf. X 515, Ψ 1. With 311 compare II 250, and still more B 419, Γ 302, which shew that the ἐπιφώνημα is not unusual as the schol. says.

316. It looks at first sight as though δῶμα here meant only the great hall as opposed to the sleeping-rooms. But the word is of general signification, and includes the women's apartments in X 442, ρ 541, σ 314 (see App. C). It is more reasonable to regard it as meaning the building as opposed to the αὐλή, and thus including the θάλαμος as a part. The latter is particularly named because it is the scene of the following incident.

318-20 = Θ 493-5. Ar. thought them more appropriate in Θ, Zen. here.

319. It is impossible to say whether we ought to read ἔχ' ἐνδεκάπηχυν with mss., or ἔχεν δεκάπηχυν with some of the old commentators. Either length seems unwieldy to us, but in O 678 Aias uses a pike of twice the length, and Xenophon (*Anab.* iv. 7. 16) incidentally mentions that the spears of the Chalybes were 15 cubits long. The old explanation of the πόρκης is no doubt correct, ὁ κρίκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξύλον τοῦ δόρατος. Dr. Schliemann found at Hissarlik spear-heads with flat bases and holes for nails, by which they were fastened into a slit in the shaft. This necessarily implies the use of some sort of ferrule to prevent the wood from splitting, probably a 'lashing' of wire. Cf. note on N 162. πάροιθε, before him as he went; cf. T 437 ἐμὸν βέλος δὲ πάροιθεν.

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφύοντα.
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῆισι γυναιξίν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι.
 "δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

325

321. θαλάμῳ: μετέροις H. || ἔποντα: ἔχοντα Gram. *Epim.* 435. 4. 322.
 εὐράκα P. || τινὲς τόξα φέοντα Schol. T; so D¹. 324. ἐργ' ἐκέλευεν LMN:
 ἔργ' ἐπέτελλε Q. 325. τὸν ρ' N. 326. μὲν: μὴν Q. 327. πόλιν GS
 Lips. 328. πόλειός GMOPQU.

321. ἔποντα, *handling*. The simple *ἔπω* occurs only here; the compounds have acquired more or less metaphorical senses, which may nearly all be brought under the cognate ideas of *treating* or *managing*. The aor. is, with very few exceptions, only found in *ἐπισκεῖν μόρσιμον ἡμῶν* and similar phrases, where it has the sense of *joining*, i.e. *reaching*, an end (cf. French *toucher à sa fin*), *J. P.* xiv. 231 ff. Owing to the ordinary view that *ἀμφέπειν περιέπειν* etc., mean 'to busy one's self about' a thing, critics have found a needless difficulty in the absence of the preposition here; Bekker has even conjectured *περὶ κάλλεμα* for *περικαλλέα*. Curiously enough, the next line is the only place where the simple *ἀφᾶν* is found, though the compound *ἀμφαφᾶν* is common in Homer, and *ἐπαφᾶν* is Attic. Both verbs are closely connected in sense as in origin; the 'dandy' Paris is turning over and admiring his fine armour with the same affection which Odysseus shews to his old bow, φ 393 *τόξον ἐνώμα πάντῃ ἀναστρωφῶν*; in τ 586 *τόξον ἀμφαφῶντας* means 'handling' the bow with the intention of using it.

322. The comma after *εὐράκα* is approved by Nikanor, and is undoubtedly right; the two participles need a conjunction, as they are obviously co-ordinate, Φ 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious variant *τόξα φέοντα* which is found in D and explained by Schol. T to mean *making bright*. But the line has all the appearance of an addition designed to bring in mention of the *θώρηξ*: the passage reads better without it.

324. The constr. *κέλευεν τινί τι* is elsewhere found in H. only where the accus. is a neuter pronoun, e.g. ρ 193 *τά γε δὴ νοέοντι κελεύεις*. The simple dat. of the person is, however, common enough, and the addition of the acc. to express the content of the verb is quite in accordance with the use of that case. Cf. note on Γ 259.

326. οὐ . . καλὰ: see *H. G.* § 136 and compare Θ 400 *οὐ καλὰ συνοισόμεθα πτόλεμόνδε*. The mention of the *χόλος* has caused critics great trouble, as Paris' absence from battle would seem to be sufficiently accounted for by his defeat at the hands of Menelaos. It has been supposed that Hector speaks ironically, in suggesting that Paris has some cause of offence against the Trojans; but Paris himself seems to take the remark seriously (335), and the irony is too veiled for the Epic style. There is a possible alternative, to take *χόλος* as meaning 'the anger of the Trojans against you,' such as is exemplified in Γ 56, 454, of which we should suppose Paris to be conscious. This suits the answer of Paris in 335 better, as *νέμεσις* is commonly used of the indignation shewn by others; e.g. β 136 *νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσειται, χ 40 ἀνθρώπων νέμεσις*, cf. N 122 *ἐν φρεσὶ θέσθε ἕκαστος αἰδῶ καὶ νέμεσις*. On the other hand, it leaves *τόνδε* without its proper deictic force; this must imply that some particular manifestation of Trojan resentment was immediately present to Hector and Paris. In fact, as Erhardt says, the colloquy must have been originally composed for a form of the story in which H 345-79 or some similar scene preceded instead of following it (see *Introd.*).

ἄστῳ τόδ' ἀμφιδέδῃ· σὺ δ' ἂν μαχέσαιο καὶ ἄλλωι,
εἴ τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
ἀλλ' ἄνα, μὴ τάχα ἄστῳ πυρὸς δηλοῖο θέρηται."
τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν·
τοῦνεκά τοι ἔρέω, σὺ δὲ σύνθεο καὶ μευ ἄκουσον. 335
οὐ τοι ἐγὼ Τρώων τόσσον χόλωι οὐδὲ νεμέσσι
ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.
νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν
ὠρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῶι
λάϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
ἢ ἴθ', ἐγὼ δὲ μέτειμι, κινήσεσθαι δέ σ' ὀίω."
ὧς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·
"δᾶερ ἐμῆιο κυνὸς κακομηχάνου ὀκρυόεσσης,
ὧς μ' ὄφελ' ἤματι τῶι ὅτε με πρῶτον τέκε μήτηρ 345
οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα

329. **δν** : αὐ **M**. 330. **εἴ** : **δν** **Ag**. || **Γδης** **N** (*surpr.* αἱ) **QU**. 333. **οὐδ'** :
οὐχ **Vr**. b. 335. **οὔτι** **H**. || τόσσον **τρώων** **P**. || τόσσον **N**. || **γρ.** **χόλον** . .
νέμεσσι **Harl.** a (**χόλον** . . **νέμεσις** **M** *surpr.*). || **οὐδὰ** : **οὔτε** **T**. || **νεμέσσι** **ΔΟΤ**
(*surpr.* αἱ), **γρ.** **Lips.** **Schol.** **T** : **νεμέσσι** **Ω**. 340. **δφρ'** ἀρήϊα **L²R**. 341.
κάτω **P**. 343. **μύθοισι** **ἀμείβετο** **S**. || **μελιχίοισι** : **διὰ γυναικῶν** **S** (*ἐν ἑλλωι*
Δ). 344. **ἐμοῖο** **PQ**. 345. **με** *om.* **GHP**. 346. **οὐέλλα** **L**.

329. *μαχέσαιο*, *fall out with*, as E 875, I 32, etc.

331. *πυρὸς θέρηται*, as A 667, and in a different sense p 23. For the use of the gen. cf. *H. G.* § 151 c.

333 = Γ 59. The colon at the end of the line is recommended by *Lehrs* (*Ar.* 3 p. 58 n.). *ἐπεὶ* is often thus used without a regular apodosis, see Γ 59, N 68, γ 103, ζ 187, θ 236 (compare the exactly similar use of *γάρ* to introduce a sentence), and the use of *τοῦνεκά* to mark an apodosis is extremely doubtful; see note on Γ 400. Hence there is good ground for van L.'s suggestion that 334 is an addition made up from A 76, q. v.

336. *προτραπέσθαι*, *to yield myself up* to anguish (at my defeat, or at the hostility of the Trojans); an isolated use of the word.

337. This may be a reference to Γ 432, but the application is not very exact.

339. *ἐπαμείβεται ἄνδρας*, *shifts over warriors*, i. e. goes first to one, then

to another. For this use of *ἀμείβεσθαι* cf. O 684 *θρώσκων ἄλλοι' ἐπ' ἄλλον ἀμείβεται*, a 375 *ἀμειβόμενοι κατὰ οἴκους*. For the sentiment cf. Γ 440, Σ 309. Here again we might suspect interpolation of a whole line with the intention of introducing a reference to Γ. There is, however, no case in H. of *δοκέειν* without an infin., in the sense *to seem good*.

344. For *κακομηχάνου ὀκρυόεσσης* *Payne Knight* rightly restored *κακομηχάνου κρυόεσσης*. *ὀκρυόεσσα* is a *vox nihili* recurring only in I 64, which admits of the same correction. The form was no doubt suggested by the totally unrelated *ὀκρίδεις*, *jagged*. For *κρυόεις* in this metaphorical sense cf. E 740, I 2, and we may perhaps compare T 325 *μυγεδαρὴ Ἑλένη*.

346. Compare ν 61–82, where the *ἀρπυιαι*, the personified storm-winds, carry off the daughters of *Pandareos*. So also a 241, ξ 371.

εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθά με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσιν τε καὶ αἷσχα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσουνται· τῷ καὶ μιν ἐπαυρήσεσθαι ὄτω.
 ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξω τῶιδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς,
 οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι."
 τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἥδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπέοντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπενγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἐμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.

349. οἱοὶ διετακμήραντο D. 350. ὄφελλον L: ὄφελον PU: ὄφελον Q: ὄφελλον O. 351. ὃς ῥ' HNP: ὃς τ' Vr. b. || ἦθα P. 353. καί: κεν CNT γρ. A. 354. τῶιδ': τῶι T. || ἐπὶ: ἐπὶ N. 356. ἐμείο OP. || ἀρχῆς (Zen.?) Q Vr. c, γρ. Par. c: ἄτης (Ar.?) Ω (Par. c p. ras.). 357. καί: κεν NS. 361. ἐπέσσυτο Q. || ἀπαμύνω P. 362. τρώεσ(c)ιν GMT Lips. || ἐμείο PQ. 364. πόλιος JOP.

348. ἀπόερσε, swept away; so also Φ 283, 329. See note on A 356 ἀπούρας. For this use of the indic. of the past tense to express a supposition, by a sort of attraction to the mood of the principal verb ὄφελε, see H. G. § 325, where it is well explained. The other instances in H. are 351 below, α 218, δ 180.

349. τετακμήρανται, to ordain as a final decision; see note on H 30.

350. Here as elsewhere in H. the mss. give ὄφελω in the sense *debere* (ὄφελω) as well as *augere*. The practice is so regular as to suggest that the orthography is more respectable than a mere error in transcription, and preserves a genuine Aiolic form. The natural tendency of error would be towards conformity with the Attic ὄφελω. But A 686, 698 are the only places where this has actually prevailed.

351. ἦσθι: indic. as 348. Cf. note on E 326. νέμεσις here evidently means 'the righteous indignation felt by men.' For αἷσχα = *reproaches* see 524, Γ 242.

353. ἐπαυρήσεσθαι, reap the fruits; see A 410. For τῷ van Herwerden would read τοῦ, cf. N 733, O 16.

355. For the metaphorical use of ἀμφιβέβηκεν cf. θ 541 ἀχος φρένας ἀμφιβ., and in a different sense A 37.

356. ἀρχῆς: see note on Γ 100, and cf. Ω 28.

358. ἀοίδιμοι: cf. θ 580 ἵνα ῥῖσι καὶ ἐσσομένοισιν ἀοιδῇ, and ω 200, of Klytāmnēstra, στυγερῇ δέ τ' ἀοιδῇ ἔσσει' ἐπ' ἀνθρώποις: Theokr. xii. 11 ἐπ' ἐσσομένοις δὲ γενομένοις πᾶσιν ἀοιδῇ. The phrase ἐσσομένοισιν ἀοιδῇ occurs also Theognis 251, in a good sense, in which signification the adj., a ἀπᾶξ λεγόμενον in H., is found often in later Greek, e.g. *Hygyn. Ap.* 299 δολιδμον ἔμμεναι αἰεὶ.

361. For this use of ὄφρα where we should rather have expected the infin. (as I 42, 398) cf. A 133, Δ 465, E 690. It is hardly likely that ἐτέσσονται is used without the object expressed (in A 173 φεύγειν is to be supplied), in which case ὄφρα might indicate a purpose.

- καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365
οἰκήσας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·
οὐ γάρ τ' οἶδ' εἰ ἐτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
ἢ ἥδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”
ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἰψα δ' ἐπειθ' ἴκανε δόμους ἐν ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἦ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλῳ
πύργῳ ἐφειστήκει γοώσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔσθη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῆσιν ἔειπεν· 375
“εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
πῆμι ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
ἢ ἐπὶ ἐς γαλῶν ἢ εἰνατέρων ἐνπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἐνθά περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;” 380
τὸν δ' αὐτ' ὀτρηνή ταμὴν πρὸς μῦθον ἔειπεν·
“Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὐτέ πη ἐς γαλῶν οὐτ' εἰνατέρων ἐνπέπλων
οὐτ' ἐς Ἀθηναίης ἐξοίχεται, ἐνθά περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλιου, οὐνεκ' ἄκουσε
τείρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

365. οἰκόνδε ἐλεύσομαι O: οἶκον δ' ἐλεύσομαι G (*supr.* ε over δ) JM¹ (not Harl. a) NQRT Vr. b: οἶκονδ' ἐσελεύσομαι Ω. || ὄφρ' ὅν M Par. a f. || ἴδωμαι *Et. Gud.*: ἴδω H (Harl. a *supr.*). 366. οἰκάς τ' Vr. b. 367. γάρ τ': γὰρ ἔτ' D (ἔτι) HPU Mosc. 3. || ἴσταται Q. || αὖτις CQ. 368. μ': δ' O. 372. ἢ γε: αὖτις G (*e corr.*). || πῶμ CDHU. 373. ἐφειστήκει Ar. GU: ἐφαιστήκει Ω. 376. μυθήσασθαι LMS. 382. μάλ': μ' N. 383. ἢ εἰνατέρων S.

365. The vulg. οἰκόνδ' ἐσελεύσομαι, as Ahrens remarked, is obviously an attempt to avoid the hiatus, which in the principal caesura is quite legitimate. τ' in 367 is similarly intruded.

376. εἰ δ' ἄγε, used in addressing several persons and followed by plural, as B 331, 437, Γ 441, Θ 18, etc. So in Attic, Aisch. *Pers.* 140, *Eum.* 307, etc.

378. γαλῶν, εἰνατέρων, her husband's sisters or his brothers' wives, *glores* and *ianitrices*.

386. The neglect of the F of Φιλίου is

comparatively rare (see, however, E 204, H 345, Σ 270, Φ 128, where the remedy is not obvious). Here Brandreth conj. *Φίλου μέγαν*. Heyne suggests that 386-7 are a later variant of 388-9; but *ἐπειγομένη* and *μαινομένη* need some explanation. Van L. points out that the name Ἴλιου itself seems rather out of place, and suggests that the original may have been μέγα νηπιή. It must be remembered, however, that πύργον means rather *fortification* than *tower* (see on Δ 334), and in any case the phrase is no stranger than the "Tower of London."

ἡ μὲν δὴ πρὸς τεῖχος ἐπυγομένη ἀφικάνει
μαινομένην εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

ἡ ῥα γυνὴ ταμῖν, ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτὶς ἐκτιμένας κατ' ἀγυιάς.
εὖτε πύλλας ἔκανε διερχόμενος μέγα ἄστρ,
Σκαιάς, τῇ ἄρ' ἐμελλε διεξιμέναι πεδίονδε,
ἐνθ' ἄλοχος πολύδωρος ἐναντὶ ἦλθε θέουσα
'Ανδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
'Ηετίων, ὃς ἔβαιεν ὑπὸ Πλάκῳ ἰληέσσει,
Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ

391. αὖθις C. 392. εὖτε τε M: εὖτε δὲ N. 393. τῇ: τῇ δ' S Vr. A. ||
διακίεσθαι MN: διακίεσθαι CT: διακίεσθαι DH (R¹). || πεδίοιο D. 394. πολύ-
δωρος: πολυέδνος Mor. || ἀναπτόν R. 397. ὑπὸ πλακίῳ D c corr. || ἀν-
δρα(c)ιν G Mor.

388. ἀφικάνει, apparently in perf. sense; cf. Z 43, ξ 159, ν 328.

389. μαινομένη: cf. X 460, also of Andromache, μαινάδι 1στῃ.

390. ἡ ῥα with the subject expressed as here is rare; the only other cases are γ 337, χ 292, X 77. In the second clause after ἡ ῥα καί, however, the subject is commonly named, e.g. A 528.

392. εὖτε is used asyndetically as always when the clause which it introduces stands first in the sentence; see Ameis and M. and R. on γ 9.

393. τῇ ἄρ': the printed vulg. τῇ γάρ seems to be a conj. of Chalkondylas.

394. πολύδωρος recurs only in this phrase, X 88, ω 294. Hesych. πολλὰ λαβοῦσα δῶρα, πολύφερνος, πολυέδνος, and Schol. A πολλὰ ἔδνα παρὰ τοῦ ἀνδρὸς λαβοῦσα. The ἔδνα were originally (see on I 146) given not to the bride, but to her father, but of course the word may mean that she earned her parents large gifts, cf. Z 593 ἀλφεισίσβαι. Or again δῶρα may indicate the gifts which human nature would prompt the suitor to offer when, as in Homeric days, woman had begun to assert her independence, and the ἔδνα were no more than a relic of the already extinct custom of the actual purchase of wives. But it does not seem quite natural to describe a wife as 'having had many wedding-presents made to her.' Others compare it with

ἡπιόδωρος (251 above) in the sense of 'generous,' 'open-handed,' which is perhaps preferable.

396. Ἡετίων seems to be attracted to the case of the following relative; see H. G. § 271, where K 416, Z 75, 371, are quoted; Bekker, H. B. i. 314, adds others, e.g. θ 74, λ 122. Thus Bentley's Ἡετίωνος δ ναίε is not necessary. A similar epanalepsis in a different case is to be found in a 50-1—

νήσω ἐν ἀμφιρύτῃ, θει τ' ὀμφαλὸς ἐστὶ
θαλάσσης,
νήσος δὲνδρήσσει, θεὰ δ' ἐν δώματι ναίει.

For Ἡετίων cf. also A 366, X 479, Ψ 827.

397. The site of Thebe is fixed by the later name Θήβης πεδίων, given to the plain of Adramytteion, Herod. vii. 42, etc. See notes on A 37, 366. No mountain called Plakos could be traced in Strabo's day. Whatever the tribal connexions of these Κιλίκες may have been, it is clear that they had no local connexion with Kilikia. They are named only here and 415. Compare the Λυκίη of Pandaros, E 105.

398. ἔχεις Ἐκτορι: this use of the dative seems to be a case of the 'true' dat. passing into the 'dative of the agent.' It is analogous to the dat. after δαμῆναι, etc. (cf. Γ 301). For ἔχειν = have to wife cf. Γ 123.

παῖδ' ἐπὶ κόλπωι ἔχουσ' ἀταλάφρονα, νήπιον αὐτως, 400
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶι,
 τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἔρβετο Ἴλιον Ἐκτωρ.
 ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαρματούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη

400. ἐπὶ : ἐν GJPR. || κόλπωι CHNQST, γρ. Harl. a. 402. ῥ' om. DGU. ||
 ἔκτωρ H. || καμάνδριον C (p. ras.) H (p. ras.) LM. 403. οἷος : αὐτός Schol.
 BT on Z 424 (cf. Ω 499). || ἔρβετο Vr. c. || ἔκτωρ : ἱρήν Bar. 406. ἄρα :
 ἔρ' Lips. 407. φεῖσαι A. 408. καὶ μ' Par. e. || ἐμ' ἄμμορον : τινὲς γρ.
 καὶ ἐμὸν μῶρον ΔΔ. 411. ἀφαρτούσῃ GP Lips.

400. *νήπιον αὐτως*, no more than an infant; cf. Γ 220, Η 100, Φ 474, X 484, etc. The form *ἀταλάφρων* for *ἀταλόφρων* is irregular, and seems to have been affected by the phrase *ἀταλά φρονέων* Σ 567 (*H. G.* § 124 f.).

402-3. These lines look like an interpolation intended to bring in the name of Astyanax, so well known from the Cyclic poems (cf. Pausan. x. 25. 9), but probably not Homeric. Compare X 506, the only other passage where the name occurs in Homer. Plato commented on the name in reference to X 506, but ignores this passage; *Cratyl.* 392 c *οἶσθα* δὲ τί Ὀμηρὸς τὸ παιδίον τὸ τοῦ Ἐκτορος ὑπὸ τῶν Τρώων φησὶ καλεῖσθαι Ἀστυάνακτα, Σκαμάνδριον δὲ δῆλον ὅτι ὑπὸ τῶν γυναικῶν; and 393 a ὁ γὰρ ἀναξ καὶ ὁ ἔκτωρ σχεδὸν τι ταύτων σημαίνει, οὗ γὰρ ἂν τις ἀναξ ᾗ, καὶ ἔκτωρ δῆπου ἐστὶ τοῦτου. The idea evidently is that Astyanax is called by a name which, by way of compliment, refers to the father, as Eurysakes has his name from the broad shield of Aias, Telemachos because Odysseus was fighting far away in his boyhood, Megapenthes from Menelaos' grief at the loss of Helen, Nestor's son Peisistratos from his father's oratory, Perseus' daughter Gorgophone from her father's exploit (Paus. ii. 21. 7). It follows that *Φάναξ*, which is explained by *ἐρβετο*, conveyed less the idea of *kingly sway*, which Hector

did not possess, than of the *protection* which chieftains bestowed on their realm (I 396 *ἀριστῆς οἱ τε πολλοῖσθρα ῥύονται*, II 542 *Λυκίην εἰρυτο δίκησι τε καὶ σθένει* ὦ. Cf. also E 472-3, Ω 499, 729-30). Thus the *ἀναξ ἀνδρῶν* is much the same as the *ποιμὴν λαῶν*. This sense of *Φάναξ* has also been defended by Angermann on etymological grounds (so T. D. Seymour in *C. R.* iii. 339).

407. *δαμόνιε* : for the meaning of this word, which is here really untranslatable, see on A 561.

408. *ἄμμορον* : cf. X 485 *δυσάμμορος* : here and Ω 773 *τινὲς γράφουσιν ἐμὸν μῶρον, οὐκ ἐδ' (Ariston.)*. In v 76 we have the curious phrase *μοῖράν τ' ἄμμορην τε καταθνητῶν ἀνθρώπων*, which apparently means 'that which fate does and does not bestow,' i.e. both good and ill fortune. Thus *ἄμμορος* means 'deprived of μοῖρα,' the just due of mankind, and hence *ill-fated*, opposed to *μοιρηγενής* Γ 182 (q.v.). In Σ 489 = e 275 it simply means 'not partaking of.'

409. *κατακτανέουσιν* : Cobet, *M. C.* p. 330, denounces this form (which recurs Z 481, Σ 309) as a barbarism, due to a false analogy with forms like *κατέκτα, κατέκτανον, κατέκταθεν* : he is probably right in restoring *κατακτανέουσιν*.

411. *ἀφαρματούσῃ*, *losing*, as X 505. *χθόνα δύμεναι* like 19 *γαίαν ἐδύτην*.

ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
 ἀλλ' ἄχέ· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε διὸς Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν ἐν ναιετάουσιν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν 420
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶι κίον ἤματι Ἀἴδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἶεσσι.

412. ἐπίσπῃσι T. 414. ἐμὸν JOQ Lips. Cant. || ἦτοι μὲν γὰρ ἐμὸν πατέρ' ἔκτανε N. || κατέκτανε Q: ἀπέκτανε GM. 415. ναιετάουσιν JO (ε corr.) PQ Bar. Mor. Vr. c: ναιετώουσιν Ar.: ναιετάουσιν Ω. 418. κατέκχε S: κατέκτανε G. || σὺν τεύχεσι D, γρ. Harl. a. 419. ἔχεεν(ν) DMORU. 423. γὰρ: δὲ P.

412. πότμον ἐπίσπῃσι: see note on 321.
 413. Cf. Soph. *Ajax* 514; the whole speech of Tekmessā there is worth comparison, as it is evidently full of reminiscences of this scene, many lines of which are quoted in the Sophoklean scholia.

414. ἐμὸν (al. ἄμὸν) is apparently a proto-Epic form of ἡμέτερον: but in all the passages where it occurs it may= 'mine,' not 'our'; and in some of them this sense is decidedly preferable, as in the present case and Θ 178. It looks as though ἐμὸς were assimilating an archaic form, whose real sense was only weakly supported by tradition.

418. It is a common custom among primitive nations to bury a warrior's arms with his dead body; it is needless to refer to more than the excavations at Mykenē, where an extraordinary quantity of swords was found in the graves with the dead. So Elpenor prays, λ 74 ἀλλὰ με κακῆται σὺν τεύχεσιν ὅσα μοι ἔστιν: see μ 13. It is noteworthy that armour is not mentioned in any of the three full descriptions of Homeric funerals (Ψ 165-77, Ω 785-804, ω 63-84; in the case of Achilles his armour was of course given to be adjudged by the Greek captains, ω 85). But the idea that the departed warrior needed his arms in the next world

belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in λ, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides (i. 8) had actually come to be considered Karian, i.e. barbarian. The same is the case with the burning of garments as a funeral rite (X 512).

419. The elm was regarded as a funeral tree, we are told, διὰ τὸ ἀκαρπῶς, like willows and poplars in the *Od.* (κ 510). Hence Virgil's *ulmus opaca, ingens*, the roosting-place of Dreams at the entrance of Orcus (*Aen.* vi. 283). The cypress has no such association in H. (it is mentioned only ε 64, ρ 340).

420. For the mountain nymphs cf. ζ 105, μ 132 (where they are daughters of the Sun), ι 154 (κοῦραι Διὸς as here), *Hymn. Ven.* 257 νύμφαι ὄρεσκόμοιο.

422. The masc. (neut.) κῶι occurs only here in H., but it is a genuine Greek form, attested by the Gortynian inscr. The fem. *ka* is found also in Thessalian and Lesbian (Collitz 345. 22; 214. 12). The origin of the forms is doubtful; some connect them with *olos*. See note on E 603.

μητέρα δ', ἣ βασιλεύεν ὑπὸ Πλάκῳ ὕλησσηι, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάρῳσι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἥδ' ἐκασίγητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήγης χήρην τε γυναικα·
 λαὸν δὲ στήσῃ παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβρατὸς ἔστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος·
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δῶκα καὶ ἀγακλυτὸν Ἴδομενεῖα
 ἥδ' ἀμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἐνίσπε θεοπροπίων ἐν εἰδῶς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440

426. τὴν ἔρ' ἐπεί Mosc. 1. || κτεάτοισι(ν) DRU. 428 om. Q. || βάλ': βάλετ' P. 429. αὐτὰρ O. 430. παράκοιτις GMP (supr. n) U. 432. ἐσίνε CGJLMNS Lips.: οἷ(ι)ν(ι)ς Ar. Ω. 433-9 dδ. Ar. 434. ἀμβρατὴ Kallistratos. 435. τῇ γ' τῇ(ι) δ' HPT Harl. b d, Par. b e h k: γρ. καὶ διὰ τοῦ δ καὶ διὰ τοῦ γ Ἀμ. || ἐπειρήσαντο ο' ἔριστοι Mosc. 1. 437. ἀτρεΐδα Ar., acc. to Ixion ap. Did. 438. τις: τι AMQT Vr. c. || θεοπροπίας CG, γρ. Harl. a: θεοπροπέων DJPQU Lips. (Harl. a¹?): θεοπροπίων R. 439. ἐν ἐνίοις ἢ νυ καὶ αὐτοῦς Schol. A.

425. 'Non exemplum memini, dici reginam βασιλεύειν' Heyne. But in λ 285 Chloris, Nestor's mother, Πύλον βασιλεῦσε, and the common βασιλεια implies the verb.

428. πατρός, her father's. βάλ' Ἄρτεμις: cf. 205.

429-32. For imitations of these famous lines, see (besides Soph. *Aj.* 514, already referred to) Eur. *Hel.* 278, *Hec.* 280, *Herac.* 229; Ovid *Her.* iii. 51; Prop. i. 11. 23; Ter. *Andria* i. 5. 60.

433-9 were athetized by Ar. on the grounds (1) that it is not fitting that Andromache should act like a rival commander (*ἀντιστρατηγεῖν*) to Hector; (2) that it is not true that the wall is represented as specially accessible at this spot; nor are the enemy now near the walls. A modern reader will probably feel with more force the objection that we are presented with an anticlimax after the noble outburst of the preceding lines. But perhaps this is not a more valid

criticism than the reasons of Ar. There was a legend—which of course may have grown out of these words—that when Apollo and Poseidon built the walls of Troy the mortal Aiaikos helped them at this point of the circuit; see Pind. *O.* viii. 31-46, where Apollo says to Aiaikos Πέργαμος ἀμφὶ τοαῖς, ἥρως, χερὸς ἐργασίας ἀλίσκεται. This is the θεοπροπίων referred to in 438. For the ἐρινεός as a landmark see A 167, X 145; it stood in the plain outside the wall, so that this line seems inconsistent with the preceding αὐτοῦ μίμν' ἐπὶ πύργῳ, an argument for the interpolation of the passage. It is probable that the events referred to were related in the *Κυπρία*; the epitome, after telling of an embassy to the Trojans, goes on ὡς δὲ οὐχ ὑπήκουσαν ἐκείνῳ, ἐνταῦθα δὲ τειχομαχοῦσιν. It is curious, however, that Achilles should not be named among the leaders. The *Iliad* allows no place for such an attack since the quarrel. For another allusion to earlier events see I 352.

“ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωιάδας ἐλκεσιπέπλους,
 αἶ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρῶεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἡδ’ ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ’ ἂν ποτ’ ὀλώληι Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
 ἀλλ’ οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὐτ’ αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίησι πέσοιεν ὑπ’ ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῖ’, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνης,
 καὶ κεν ὕδωρ φορέης Μεσσητῖδος ἢ Ὑπερείης

442. τρωϊδας R. 443. γρ. καὶ κακὸς δι Eust. 444. ἀνώγει JNQB (γρ. ἀνωγειν). 446. ἐμοῦ αὐτοῦ Q. 447. γὰρ : μεν CGPQ Vr. b, Mosc. 2. τόδε : τό γε Mosc. 1. 449. ἐνμμελίου CL. 451. οὐτ’ ἐκάβης αὐτῆς H. 453. ὑπ’ : ἐπ’ Mosc. 1. 454. καίτο GJOT (A supr.). 456. ἔργει οὔσα CQT Vr. A, Mosc. 1 2. || ἰοῦσα (supr. ἐοῦσα) HO. || ἔλλασις G. || ὑφαίνη(i)c P Lips.¹ Mosc. 3 : ὑφαίνας DQ (supr. οι) U : ὑφαίνεις Ω. 457. φορέης LO : φορέας A (supr. οι) PQ : φορέοις Ω.

441. ὅτι πρὸς τὴν λέγουσαν “ἀλλ’ ἄγε νῦν ἐλέαιρε” καὶ “μὴ παῖδ’ ὀφφάνικόν θείης” οἰκείως ἀπήντηκεν· ὁ δὲ διασκευαστὴς ἐπλανήθη, An.; i.e. the reference in Hector’s words is to 431–2, and has been disturbed by the interpolation of 433–9—an argument hardly borne out by the facts. (διασκευάζειν in the scholia = *interpolate*, Lehrs *Ar.*² 334. But this sense seems to be derived from some tradition of an ‘arrangement’ of the whole text.)

442. So X 105, under similar circumstances. ἐλκεσιπέπλους : for the form of the compound see *H. G.* § 124 c, 126. 2.

444. οὐδέ . . . ἀνώγει, *litotes*, like οὐκ ἔαν, ‘forbids.’

446. Hector’s only object is honour, as he despairs of final success. ἀρνύμενος : A 159.

447–9 = Δ 163–5, q.v.

453. The opt. πέσοιεν throws into the background the fate of all but Andromache, which by the subj. ἄγῃται is

emphasized as a fact vividly foreseen. ὑφαίνεις and φορέας which most edd. read in 456–7 would present less vividly the secondary consequences; but the whole tone of the passage seems to call for the prophetic subj. here, carried on as it is in *εἰπῇσιν*. Bekker first adopted it in his text. On this point ms. authority counts for nothing.

455. H. uses ἐλεύθερος only in this phrase (II 831, T 193) and κρητῆρα ἐλεύθερον, inf. 528. Cf. δοῦλιον ἡμαρ 463, and many phrases in which ἡμαρ is used to express a state.

456. πρὸς ἄλλης, *at the bidding of another woman*. For this use cf. A 239 (*H. G.* § 208).

457. There was no uniform tradition in later Greece as to the position of these fountains. Messeis was variously assigned to Messenia, to the Laconian Therapne (Paus. iii. 20. 1), and to ‘Argos.’ The context clearly shews that both fountains are in Argos; the

πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικαίσειτ' ἀνάγκη·
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
 ' Ἔκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκθμοῖο πυθέσθαι." 465
 ὥς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·
 ἀψ δ' ὁ πᾶις πρὸς κόλπον ἐυζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν,
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσίν,
 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσιν. 475

459. καὶ τότε H. 461. ἀμφι μάχοντο Vr. c, Mosc. 3. 463. χήτοι P.
 464. ΤΕΘΝΗΩΤΑ [HL] Q Vr. b (and *supr.* AO): ΤΕΘΝΑΙΩΤΑ Ω. || καλύπτει DP:
 καλύπτει J (*supr.* πτω) NS: καλύπτει Q. 466. γέ τι Dion. Sid. *al.*: γ' ἐπὶ Ptol.
 Ask.: γέ τοι PQ Mosc. 1 (γέ τι or γ' ἐπὶ Ω). || ἔλκυσμοιο C (*supr.* η) D (τ' ἔλκ.)
 GMNPU Mosc. 1 3. 467. ΤΙΘΗΝΗΣ: γρ. γυναικὸς Harl. a. 468. φίλον N.
 469. τε ἰδὲ GJOPQT: τ' ἰδὲ N. 470. κόρυθος: κορυφῆς Mosc. 2. 474.
 ΠΑΛΕ: πάλλε O¹. 475. εἶπε τ' N: εἶπετ' J: εἶπε δ' Ar.

probability seems to be that the Thessalian Argos is meant, for the best tradition, that of Pindar, places Hypereis near Phere (P. iv. 125 ἐγγὺς μὲν Φέρης κρήναν Ἰπέρηδα λιπών). So also Strabo ix. 439; but in 432 he says that both fountains, Hypereis and Messeis, were shewn near Pharsalia. In the Catalogue (B 734, q.v.) Ἰπέρεια is near Ormenion. However, the disjunctive ἢ makes it just possible to take Ἀργος in the widest sense, of Greece generally, and to locate Messeis in the Peloponnesos. Ar. remarks that in obedience to this line of νεώτεροι (tragedians, etc.) regularly introduce the captive Andromache as bearing water. This is done by Eur. *Andr.* 166 ἐκ χρυσήλατων τευχῶν χερὶ σπείρουσαν Ἀχελῷον δρόσον.

459. The subj. here is a future tinged with emotion; hence its use in threats (H. G. § 275) to which a gloomy pro-

phecy such as this is closely akin. Cf. also *M. and T.* 284.

463. ἀμύνειν is added epexegetically, 'such a husband for saving thee from slavery,' cf. β 60 ἡμεῖς δ' οὐ νό τι τοῖοι ἀμυνόμεν. See also O 254.

465. γ' ἐπὶ, though it has been defended, does not give so good a sense as γέ τι πυθέσθαι with the gen. of the thing seems here to mean not, as usual, 'hear the news of,' but 'hear' directly; otherwise the phrase is intolerably weak. Hentze compares O 224, where, however, the more usual meaning is admissible. Another case will be found in the phrase πυθέσθαι ἀγγελίης, to hear news, which occurs P 641, 685, Σ 19. For ο' ἔλκυσμοιο Nauck conj. τε κλαυθμοῖο, which, however, is not an improvement; βοῆς and ἐλκθμοῖο go together by hendiadys. ἔλκειν is regularly used of captive women, with at least a suggestion of ravishment; cf. X 62, 65, λ 580.

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφι ἀνάσσειν·
καὶ ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δῆιον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

480

ὧς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
“δαιμονίη, μή μοι τι λίην ἀκαχίξεο θυμῷ.”

485

477. ἀριπρεπέα: A has ἐν *supr.* above ἀρι (T.W.A.). 478. βίην: Boiss.
D. || τ' *om.* RU. || τ' ἀγαθόν: ἀγαθόν τε DGHMNQT *al.*, γρ. A: τ' ἀγαθόν
τε C. 479. εἴποι (A *supr.* but dots over οι, T.W.A.) JP Ven. B, γρ. Mosc. 2:
εἴην L: εἴηνια Ω. || γ' ὅδε Ar. J [S!]: ὅδε Par. e: δ' ὅδε Ω. || δ' ὅδε πολλὸν
ἀνάσσειν Themist. *Rhet. Gr.* iii. 154. 480. πολέμου δ' H. || φέροι HP (or
φέρη!). 482. ἐν χερσὶν ἔθηκε: χερσὶν ἐπέθηκε Q. 484. ἐλάσπε DMQRU
Lips. Mosc. 1. 485. κατέρεξε G. 486. μοι γε G. || λίην NP.

478. For Ἰλίου Bentley conj. λαοῦ, Brandreth *Ἰάστει*, in order to give a *F* to ἱφι. But it is remarkable that ἱφι, unlike the other forms from the stem *fs*, never absolutely requires the *F*, and in five other passages does not admit it (B 720, Δ 287, E 606, M 367, λ 284; see note on Γ 375). It is therefore best to leave the text. Perhaps the line may be interpolated, as Heyne suggests, in allusion to the name Astyanax. It is added *asyndetically*, so that *τε . . καὶ* belong together, co-ordinating βίην ἀγαθὸν to ἀνάσσειν, as though for ἀνάσσοντα, a rather harsh *anacoluthon*. The discrepancy in the mss. as to the position of *τε* suggests that it would be better to omit the particle altogether.

479. εἴποι, not εἴησι, is doubtless the right reading, as Dawes pointed out, for several reasons. (1) Schol. A (Nikanor) on the line runs τὸ ἐξῆς, 'καὶ ποτέ τις εἴποι ἐκ πολέμου ἀνιόντα': therefore εἴποι must have been the reading of Ar. The same words are quoted in Schol. A on N 352. (2) Out of 120 passages where πατρός occurs in H. the α is nowhere else short. (3) The confident prediction expressed by the subj. (cf. 459) is quite out of place among the optatives of the prayer. The mistake no doubt arose from a reminiscence of 459. γ' ὅδε, the reading of Ar., is also clearly superior to δ' ὅγε.

480. ἀνιόντα appears to be governed by εἴποι in the sense 'say of him as he returns'; but this construction seems to be quite unique. The possible alternative is to translate 'say to him': though this is hardly sufficiently supported by the passages quoted, M 60 (=210, N 725), P 237, 334, 651, T 375, υ 91. In all of these εἴρε stands immediately with its object. We may, however, compare τ 334 πολλοὶ τέ μιν ἐσθλὸν εἶπον: from which we may explain the clause here "πατρός . . ἀμείνων" as a sort of object-clause expressing the content of the verb like ἐσθλόν. So we have εὐ εἰπεῖν τινα, to speak well of a person, α 302, and πεπνυμένα βάζεις βασιλῆας, I 58 (see note). These lines cannot fail to recall the famous prayer in Soph. *Aj.* 550—

ὦ παῖ, γένοιτο πατρός εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος, καὶ γένῳι δὲ οὐ κακός
and its imitation by Virgil in *Aen.* xii. 435.

483. κηῶδεϊ, *fragrant*, only here (and *Hymn. Cer.* 13 f), cf. κηῶεις Γ 382.

484. δακρυόεν γελάσασα, *smiling through her tears*, a deservedly famous phrase, but hardly like the oldest Epic style. Cf. Xen. *Hell.* vii. 2. 9 κλαυσι-γέλως εἶχε πάντας.

486. Brandreth notes that with the exception of I 229 the ι of λίην is always

οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προΐαψαι·
μοῖραν δ' οὐ τινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλῖωι ἐγγεγάασιν.”

ὥς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
Ἔκτορος ἀνδροφόνιοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ὦι ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἔξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὃ γ' ἐπεὶ κατέδου κλυτὰ τεύχεα ποικίλα χαλκῷ,

493. τοῖς: οἱ G. || ἐκπατάσιν CGMR Vr. b¹, Mosc. 1. 499. πάσῃσιν: πᾶσιν P: πάντῃσιν U. 501. ἔτι φάντο Mor. 502. ἴζεσθαι Q.

long in the *Iliad*, even in thesis, unless preceded by *τι* (the exceptions in *Od.* are δ 371, ν 243, π 243, ψ 175). The shortening of the vowel evidently began only towards the end of the Epic period. The *τι* can always be omitted. For the tone of remonstrance and reproach in *δαίμονιν* see on 407, A 561.

487. ὑπὲρ αἶσαν: see B 155. "Αἶδι προΐαψαι: A 3.

488. For the use of the middle perfect participle see X 219, ι 455; in α 18 *πεφυγμένος* *θεν ἀέθλων* the gen. implies escape from troubles in which the sufferer was actually involved; the accus. implies complete avoidance (v. Nitzsch on α 18). For the periphrastic perf. cf. Ψ 343 *πεφυλαγμένος εἶναι*, and in the active E 87.

489. τὰ πρῶτα, *once for all*, see A 235.

490-3 recur with slight variations in α 356-9, φ 350-3; and for the last line and a half cf. also T 137, λ 352-3. The present context is that which they suit best (see scholia on α 356), and if there has been any copying it is from here. Imitations will be found in Aisch. *Sepi.* 200, Eur. *Heraclid.* 711. τὰς αὐτῆς, not τὰσαντῆς, in accordance with the canon of Ar. that the compound

reflexive pronouns are not found in H. The elision of the α of *σά* is, however, not very natural, and no doubt Payne Knight's conj. *τέ' αὐτῆς* is right; see on A 185.

492. ἐποίχεσθαι, properly of weaving only; cf. A 31. But the word came to be used vaguely, of 'going about' one's work as we say. Cf. ν 34 *δῶρον ἐποίησθαι*, ρ 227, σ 363 *ἔργον*.

493. For πᾶσιν, ἐμοὶ δὲ μάλιστα Hoffmann conj. *πᾶσι, μάλιστα δ' ἐμοί*, which is probably right; as it not only admits the *F* of *Fi*λιω, but brings the phrase into agreement with the similar passages, X 422, α 359, λ 353, φ 353, ψ 61 (*μάλιστα, οἱ Bentley*).

500. γόον, an anomalous form, perhaps an aor. from the noun γόος: so possibly *δπλεσθαι* to get ready, from *δπλον*, and *θέρμετο* *γενω* warm, from *θερμός*: cf. *κτύπε* by *κτυπέω* Θ 75; see H. G. § 32. 3. Cf. also the pf. part. *πεφυζότες*, from *φύζα*, and other possible instances, ib. § 26. 5. Others regard it as a mistaken form for γόων (γῶω) which occurs κ 567. Brandreth reads γόαν, and so Fick, who compares γέλαν in a lyric fragment (Bergk P. L. fr adesp. 77).

σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐνρρείῳ ποταμοίῳ,
 κυδιώων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις ἀτσουνται· ὁ δ' ἀγλατῆφι πεποιθώς, 510
 ῥίμφά ἐ γοῦνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει

505. σεύετ' N. || ἔπειτ' U. 506. ἀκοστήσας: αἱ δὲ ἀκοστήσας Schol. A.
 φάτνης Et. Mag. 51. 11. 507. δεσμὸν δ' G. || δεσμὸν διαρρήξας Et. Mag. 51.
 οἶσι C. || πεδίονδε Et. Mag. 51. 511. ῥίμφ' ἂν Zen.: ῥίμφας Ποσειδώνιος ὁ
 ἀναγνώστης Ἀριστάρχου An.: ῥίμφας T.

505. With this and the following lines compare X 21-23, and for the whole famous simile, Virg. *Aen.* xi. 492-7. The whole passage recurs in O 263-8, but there can be no doubt that it is in its right place here.

506. στατὸς, stalled, cf. the word *sta-bulum*. ἀκοστήσας: Hesych. ἀκοστή· κρήνη παρὰ Κυπρίοις. Schol. A κυρίως δὲ πᾶσαι αἱ τροφαὶ ἀκοσταὶ καλοῦνται παρὰ Θεσσαλοῖς. The variant ἀγοστήσας was explained to mean 'befouled,' from an imaginary ἀγοστής = ῥύπος. The former explanation must be accepted, though the word ἀκοστή is not known elsewhere.

507. Cf. X 23 θέησι τιτανώμενος πεδίῳ. On the form θέω cf. Schulze Q. E. 277, where it is referred to a root *θηF* = Skt. *dhāv*, a longer form of *thēF*, so that we should write *θη(F)η* here. Others write *θεύω* for *θέFω* in Homer, as a proto-Epic form, on the analogy of the Aeolic *πνεύω*, and the fut. *θεύσεσθαι*. But *F* passes into *v* only before a consonant. See van L. *Ench.* p. 414. The form recurs only in the infin. *θελεῖν*, for which we can always write *θέμεν*.

508. εἰωθός apparently means that the horse is eager to resume his accustomed habits. But the phrase is curious. Agar, who discusses the construction of the simile in C. R. xii. 431-3, comes to the conclusion that the lines should be read in the order 511, 509 (with *κυδιώωνθ'*), 510 (with *πέποιθε*), 508, thus getting rid of the excessively harsh anacoluthon in 511, ὁ δὲ . . . ἐ (the nearest analogies, B 353, E 135, a 275, are not satisfactory), and making εἰωθός λούεσθαι explain *πέποιθεν*, 'conscious of his beauty, because he is wont to bathe.'

The simile thus becomes smoother, but the dislocation is not adequately explained.

511. *ῥέσα*, haunts; so the word is used in ξ 411 of the sties in which the swine sleep, and frequently for 'dwelling-places' by Herodotos (v. 15, etc.). *νομόν*, pasturage. Virgil takes *ἵππων* as fem., in *pastus armentaque tendit equarum*, but this is not necessary, nor does it suit the point of the simile.

The swing of the dactylic verse has been universally recognized as harmonizing with the horse's gallop, like Virgil's *quadrupedante putrem sonitu quatit ungula campum*. The effect depends not only on the rhythm, but partly on the nasal consonants and the *ρ*. It is dangerous to lay too great stress, however, on the rhythm; Mr. Nicholson has pointed out that the two passages which in all Homer shew the largest consecutive number of purely dactylic lines (five) occur in the description of Patroklos' funeral! (Ψ 135-9, 166-70). Our habit of neglecting quantity and attending only to stress misleads us into reading dactyls into 'triple' time instead of 'common' time, *˘ ˘ ˘* instead of *˘ ˘ ˘*. Hence a dactylic hexameter is to us a galloping rhythm—to the Greek it was rather a stately marching rhythm. The so-called 'cyclic' dactyl of the lyric poets is of course in triple time, but it is not epic.

513. ἡλέκτωρ, a name of the sun, cf. T 398, *Hymn. Ap.* 369 ἡλέκτωρ Ἰπέρων. The word is evidently cognate with *ἡλεκτρον* (-ος) (and possibly *ἀλεκτρών*, Hehn pp. 265, 491), but in what sense it would be rash to say. Empedokles uses

καγχαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
 στρέψεσθ' ἐκ χώρης ὅθι ἦι ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 “ἦβεί, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.”
 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ· 520
 “δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἀλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθίης τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω 525
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο.
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δῶμ' ἐπουρανίοισι θεοῖς αἰεγενέτησι
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐκνήμιδας Ἀχαιοὺς.”

516. στρέψας J: στρέψασαι G. 519. αἰνέσιμος NPQ. || ἐκέλευας GNOQ.
 521. αἰνέσιμος MNPQ. 522. τοῦργον Vr. b. 523. μεθίης JNPQ Lips.¹ Vr.
 b: μεσίης Ω. 525. σοῖο P. 526. τὰ δ': τὸ δ' N Vr. b. 528. κρατῆρα
 R. || στήσασθαι HQR Vr. b. 529. ἐλάσαντες R (supr. α): ἐλάσαι G.

it as a synonym of fire, *ἡλέκτωρ τε χθών τε καὶ οὐρανὸς ἦδὲ θάλασσα*.

514. *καγχαλόων* must mean 'laughing with self-satisfaction'; so K 565, ψ 1, 59. But in Γ 43 it means 'scoffing' (in later Greek *καχάζω*; Lat. *cachinnus*).

516. *ὀάριζε*: cf. X 127.

- 518. *ἦ μάλα δὴ*: Paris exaggerates an imaginary accusation by way of 'fishing for a compliment'; a most vivid touch, which is partly lost if we put a note of interrogation at the end (cf. Schol. A τὸ ἡ πευστικῶς καὶ ἡθικῶς).

519. *ἐναΐσιμος* both here and in 521 can be expressed by the Lat. *iustus* (here *iusto tempore*). The connecting link is the idea of 'proper measure'; cf. *ὑπὲρ αἶσαν*, and note on A 418.

522. *ἔργον*, what you effect in battle; cf. A 470, 539.

523. *τό* is of course not the article, but the accusative representing the following object-clause. On the expression *καρ ἐν θυμῷ* Hentze remarks that it virtually means 'my heart within me.' The Homeric man half personifies his own thoughts as something distinct from him; hence such phrases as *τῇ μοι ταῦτα φίλος διελέξατο θυμός*; *εἶπε πρὸς δὲν μεγάλῃορα θυμῷ*: compare the expression in the Psalms, 'I commune with

my heart.' So in Arabic *nafs*, 'spirit,' is used for 'self' in all senses. It is wrong to compare more or less rhetorical phrases like 'in my heart of hearts.' *μεθίης* or *μεθίεις*, see note on E 880.

524. *ἀκούω* must here be subjunctive, as A 80, etc., if we write *δε' = δετε*. But *δ' θ'* as a rel. = *ὅτι τε* would be defensible, and then *ἀκούω* would be indic.

526. *τὰ δέ*, the rest, i.e. the hard words he has had to speak to Paris, now and previously. *ἀρεσσόμεθα*, I will make up for; exactly as Δ 362.

528. *στήσασθαι*, set up as the centre of a banquet where the freeing of Troy should be celebrated by libations to the gods. Cf. I 202 *κρητῆρα καθίστα*. For the middle Paley compares Theokr. vii. 150 *κρητῆρ' Ἡρακλῆϊ γέρον ἐστάσατο Χέλων*. *ἐλεύθερον*, only here in H. joined to another word than *ἡμαρ* (see 455). The origin of the word, and therefore its exact meaning here, are doubtful, though a vague phrase like 'bowl of deliverance' is near enough.

529. *ἐλάσαντας*, accus. because the part. is to be taken closely with the infin. *στήσασθαι*, 'in honour of the driving away.' The dat. would mean 'to set up the bowl, after having driven away.' See H. G. § 240.

H

INTRODUCTION

THE seventh book falls naturally into the two parts indicated by the Greek title. After a short introduction (1-54), which by various awkwardnesses betrays itself as a transitional passage added to join Z to the following narrative, the single combat of Aias and Hector occupies more than half the rest (55-322), and is then followed by a distinct section which relates the burning of the dead and the building of the wall round the Greek camp. The two parts must be treated separately, as each has its own difficulties.

The first part may be fairly counted among the best pieces of the *Iliad*. The casting of the lots is a highly spirited and picturesque scene, and the dialogue between Hector and Aias is admirably characteristic of the two heroes; it is only in the words of Menelaos (see note on 98) that we find anything at variance with the general tone of the epos. It is hardly likely that any doubts would have been suggested as to the genuineness of this part but for the existence of Book III. But if we take it in connexion with that book, the inconsistency of the two is striking. It is in itself somewhat surprising that two duels should be fought on the same day; but when we remember the very remarkable manner in which the first had ended, by an unpardonable violation of a truce made with all possible solemnities, and then find that the second is entered upon by the two parties without apology or reproach, the difficulty is one which can hardly be explained. Nor can it be smoothed over by the excuse of artistic propriety; for no canon of art will justify what we have before us; a duel which is proposed as a decisive ordeal, designed to finish the war, is succeeded at the distance of a few hours by another which is a mere trial of prowess, entered upon ἐξ ἔριδος, as is expressly declared. This surely approaches near to the limits of an anticlimax. And the sense of inconsistency with the third book is infinitely heightened by the fact that we do find in our text a brief allusion in Hector's words, 69-72, to the violation of the oaths. If this discreditable incident had been absolutely ignored, it might have been possible to explain the fact by saying that the third book, though in the chronological sequence only a few hours distant, is, in fact, to a hearer separated by a much longer interval, so that the whole of the first episode might have been considered to have served its purpose and been forgotten. Hector's almost cynical allusion seems as if designed to exclude this possibility, and to bring the incongruity into the most glaring light.

In any case, then, we must undoubtedly begin by cutting out these lines, while at the same time it may be remarked that there is in the *mss.* what

may be a valuable hint to shew that they were not originally to be found here ; for in line 73 the reading of all the mss. is *ὑμῖν μὲν γὰρ*, for which editors have accepted the reading of Aristarchos, *ὑμῖν δ' ἐν γὰρ*. It hardly needs pointing out that the *δέ* is required only if 69-72 stand in the text, while if they be cut out the speech runs on quite naturally with *μὲν γάρ* in 73.

We have, in fact, two parallel and independent duel-episodes which have been strung into the continuous story by no more than this bare and simple reference ; a naïve device which has at least the advantage of giving us good reason to believe that neither of the two has been seriously tampered with. It is evident that the diaskenast relied chiefly upon the length of the intervening episode to soften the incongruity which is evident to the analytical reader.

It will be seen that this duel is, unlike that of Menelaos and Paris, well suited to the story of the Menis. As more than one allusion shews (113, 226), it is the absence of Achilles which emboldens Hector to give the challenge, and makes the Greeks hesitate to accept it. And though the subjects are so similar, neither account seems to have borrowed from the other. It is impossible to say that either is the older ; but as they stand in the Menis, it is Γ, not Η, which is the intruder.

We now pass to the second part of the book, lines 323-482, where the difficulties are of a more serious nature. Controversy has long raged round the building of the wall by the Greeks in the tenth year of the siege. Thucydides (i. 11) seems to make the fortification date from the landing in Troas, and the words of *Ξ* 31-2 imply that the wall was built when the ships were first drawn up on the land. It has been argued that, though the wall may, according to the tradition, have been built at the time of the first landing, yet it might with poetical propriety be brought in at this point of a poem which designs to give a complete picture of the siege in the space of a few weeks ; just as Priam may thus be defended for not knowing by sight the Greek heroes before the Teichoscopy (see introduction to Γ). But if poetical propriety is to be made the standard, we should look for some more obvious motive for the selection of this point for the first building. The Greeks have met with no reverses ; their victories so far have been unchequered ; and if it be replied that the absence of Achilles would be enough to make them anxious as to their position, it is strange that there should be no allusion to such a feeling in the speech of Nestor, from which it could hardly be absent if the poet had it in his mind. Further, the whole description of the building is very hurried and even obscure, little resembling the style in which an event of importance to the future of the story is generally told.

We shall, in fact, see when we come to the later books that there has been a fusion on a large scale of two different versions of the *Iliad*—an older form in which the camp was unfortified, a later in which it was surrounded by a wall and moat. Hitherto the fighting has been entirely in the open plain, so that no inconsistency on this ground has been felt. But in Θ we have an attack on the camp belonging to the poem which has the walls. The imminence of this makes some preparation necessary, and hence the present passage, a perfunctory and shame-faced makeshift.

No doubt pieces of older poetry are incorporated in it. We have already

(Introduction to Z) seen reason to suppose that the scene in the assembly (345-65) is out of place here. As Erhardt has well pointed out, the allusions to the breach of the oaths in 352, 402, 411, as well as the words of Hector in Z 326, alike indicate that the proposal to surrender Helen is really the sequel of the other duel, and came originally somewhere between the end of Γ and the beginning of H. Nor is there any reason to doubt that we have old material in the truce, the burial of the dead, and the market-scene at the end of the book—all of them would suit any point of the war. The curious scene in Olympos (442-64) is closely related to the opening lines of M—another instance of a dual version, though in this case both alternatives seem late. In fact all the second part of the book is like a mosaic of fragments not too skilfully worked together. One result is an obscurity in the chronology (see on 381) not to be paralleled in Homer.

ΙΛΙΑΔΟΣ Η

Ἑκτορος καὶ Αἴαντος μονομαχία. νεκρῶν ἀναίρεσις.

ὥς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
 ἀμφότεροι μέμασαν πολεμίζειν ἡδὲ μάχεσθαι.
 ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
 οὖρον, ἐπεὶ κε κάμωσιν ἐυξέστης ἐλάττησι
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
 ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.
 ἔνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,
 Ἄρνη ναιετάοντα Μενέσθιον, ὃν κορυνήτης
 γαίνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις·
 Ἑκτωρ δ' Ἡϊονῆα βάλ' ἔγχρ' ὀξυόεντι
 αὐχέν' ὑπὸ στεφάνης ἐυχάλκου, λῦσε δὲ γυῖα.
 Γλαῦκος δ' Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν,

3. πολεμίζεσθαι H. 5. ἐπεὶ κε κάμωσιν Ar. ACJ King's Par. d¹, Mosc. 1, Ven. B: ἐπὶν κε κάμωσι Sidonios (ἄλλοι αρ. Did.) TU Mosc. 2: ἐπεὶ κακάμωσι Cant.: ἐπὶν κακάμωσι Ω (ἐπὶσιν ? Q, ἐπὶν G, ἐπὶν D) and ἐν τισι αρ. An. (cf. A 168). || εὐξέστωις S *supr.* 6. ἐρέσσοντες U, γρ. A Lips. (and κατ' ἐνια τῶν ὑπομνημάτων Did.). 7. τῷ Ar. Ω: τοῖ Ammonios. 10. φιλομέδουσα G¹ PRS. 12. ὑπὸ: ὑπὲρ Cant. || εὐχάλκου: εὐκύκλου D. || λῦσε: λύπτο Ar. QS. 13. γλαυκος R (γλαυκος R^m).

1. πυλέων: Bentley conj. πόλεωι or *ρα* πυλέων, as the gen. plur. fem. in -έων is almost always counted as a single syllable. The only exceptions appear to be M 340 καὶ πυλέων and φ 191 ἐκτὸς θυρέων. He should, however, have rather suggested πόλιος, as πόλεωι is not found in H. except as a variant in one or two passages, A 168, T 52. In any case -έων for -άων is suspicious. Fick conj. πύργων.

4-6. A very similar comparison will be found in ψ 233 ff. The point lies in the part. ἐελδομένοισιν. For ἐπεὶ κε κάμωσιν (5) cf. on A 168.

6. πόντον ἐλαύνοντες: here only. Compare the Odyssean *ἄλα τύπτειν*.

9. For the title κορυνήτης see line 138, and for the difficulties involved in the legend, 149.

10. βοῶπις is used of a mortal as in Γ 144, where see the note.

12. στεφάνη seems to be merely one of the numerous synonyms for the helmet; see K 30 ἐπὶ στεφάνῃ κεφαλῆφιν ἀείρας θήκατο χαλκείῃ. It can hardly mean any special part, as here it covers the neck, while in A 96 it goes over the forehead. There is no archaeological evidence of anything that can be called the 'brim' of the helmet. For other senses of στεφάνη see N 138, Σ 597.

Ἰφίνουον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην
 Δεξιὰδην, ἵππων ἐπιάλμενον ὤκειάων, 15
 ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
 Ἴλιον εἰς ἱερήν. τῇ δ' ἀντίος ὥρνυτ' Ἀπόλλων 20
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.
 ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῶι·
 τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θύγατερ μεγάλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶις, ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις ;

17. τοὺς : τὸν LP (*supr.* ους). 18. ὀλέκοντα L (*p. ras.*). || ἀνὰ κρατερῇ
 ὤκειάνην Vr. b. 20. ἱρήν G : ἱρήν T. 22. συναντίσθην G. || περὶ S. 23.
 διὸς υἱὸς : ἐκάεργος U. 24. οὐγάτηρ CQ. 25. οὐλύμποιο : οὐλύμπου
 γε G. 27. οὐ τι : οὐτοι P.

15. ἐπιάλμενον : compare E 46 ; the aor. part. here is a reason against regarding ἐπιβησόμενον there as a future ; it can only mean, 'just mounted' on his chariot. For the hiatus before -αλ- see on A 532.

17. The Argives appear to be routed after their success in E with very little trouble ; but this is no doubt in order to avoid the monotony of fighting, and something of the sort is required after the pomp with which the arrival of Hector and Paris has been described. The ἀριστρία of Diomedes, having been fully developed, is now dropped. The turning of the battle—which here has no great effect upon the story—is told in a condensed form ; 17-18 = E 711-12, 19 = B 167 ; 21, cf. A 508.

21. ἐκκατιδών : P. Knight ἐκκατιών.

22. φηγῶι, the oak-tree near the Skaian gate, see on E 693, Z 237, and l. 60 below.

24. δ' : probably for δῆ ; see A 340, 540.

25. οὐμὸς ἀνῆκεν : this phrase, which is peculiar to the *Iliad*, occurs only here and Φ 395 without an infinitive expressing the aim. The passage in Φ seems to be a reminiscence of the present lines.

26. The epithet ἑτεραλκῆς occurs only with νίκη, except in O 738, where

we have ἑτεραλκέα δῆμον. The idea in all cases seems to be 'a victory giving might to the other side,' i.e. turning the tide of battle, *ὅταν οἱ νικῶντες νικῶνται, ἢ ὅταν οἱ πρῶν νικηθέντες νικῶσιν* Schol. A ; in O the δῆμος is a reserve to change the tide of war. It is easy to see how from this meaning is derived the use of ἑτεραλκῆς in later Greek (Herod.) in the sense of *anceps pugnae*, a battle where the tide keeps turning. This, however, cannot be deduced from either of the alternatives which have been proposed—(1) *decisive* victory, giving might to one only of the two parties ; (2) victory of *other strength*, i.e. won by divine interference (Monro ; in O 738 'a people to gain fresh help from'). We may compare for the sense of ἑτερος in composition Aisch. *Supp.* 403 Ζεὺς ἑτερορρεπῆς ; ἑτερόρρεπος = 'ambiguous, uneven,' and the only other compound of ἑτερος in Homer (in a late passage however) λ 303 ἑτερήμερος, 'changing from day to day.' Compare also Aisch. *Pers.* 950.

27. It is practically a matter of indifference whether a note of interrogation is put at the end of the line, or after δῶις, or not at all. For δῶις, ἐπὶ Brandreth reads δῶνις, and so van L. But see on A 129, *H. G.* § 81.

ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολλὸν κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμων 30
 Ἰλίου εὗρωσιν, ἐπεὶ ὡς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθείην τόδε ἄστυ."

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;"

τὴν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινὰ που Δαναῶν προκαλέσsetαι οἴοθεν οἶος

29. Νῦν μὲν δὴ D. 32. ἀθανάτοισι Zen. D¹Q Harl. a, Par. d f, Cant. Vr. b
 c: ἀμφοτέρωσιν Aph. 33. γρ. τὸν δ' ἡμείβετ' ἔπειτα A. 35. μετὰ: κατὰ S.
 39. οἶος: οἶον J.

30. τέκμων, properly a *thing established*; hence, as in A 526, the *determination*, settling of a resolve; or, as here, a *fixed goal*, a limit of destiny. This is illustrated by τεκμαίρεται, l. 70 below, 'Zeus settles an appointed time, against which you are to take Troy or yourselves be vanquished.' Hence, as Buttmann remarks, comes the later sense of 'foretelling by a sign'; for one who foretells an event by personal divine knowledge, like Kirke (κ 563, λ 112), 'appoints,' 'destines' it to mortals; to a god the two are identical. In N 20 Poseidon ἔκετο τέκμων, Ἀλγός, i.e. 'the goal which he had set for his journey'; II 472 τοῖο εὗρετο τέκμων, 'attained the end at which he aimed.' The only question which can arise on the present passage is whether τέκμων means 'the limit set by fate for Ilios,' or 'the goal set for themselves by the Greeks with regard to Ilios.' Ameis, on the analogy of II 472, accepts the latter interpretation. There, however, the verb is εὗρετο in the middle, which makes some difference (v. however δ 374), while here it is in the active; and the similarity of l. 70 seems decisive in favour of the former: 'let them fight on' (the fut. gives the sense 'for all I care') 'till they find out by experience the limit set by fate for Ilios.' So I 48, 418.

36. For fut. indic. with μέμονα see also B 544, M 198, 200, 218, Z 89, O 105, φ 482, ο 522, ω 395; with μενεαίνεω φ 176, ἐφορμάσθαι φ 399. The constr.

seems to depend on the idea of *hope* conveyed by the verb. In several cases, however, the aor. or pres. infin., the more usual constr., occurs as a variant, and van L. would restore it everywhere. Here it is easy to write καταπαυέμεν. So in 29, which is the line referred to here, Mulvany (*C. R.* x. 27) would write παύωμεν, as the ω does not belong to the aor. subj. For the frequent confusion of pres., aor., and fut. infin. see note on Γ 28, *H. G.* § 238.

39. For the non-Homeric ἄν Heyne and Brandreth read *et*. But *κε* or *ἄν* seem to be never omitted in this common constr. ἦν is probably only a mark of the late origin of this transitional passage. Cf. also X 419. οἴοθεν οἶος, which recurs l. 226, is, with αἰνόθεν αἰνῶς, 97, a phrase peculiar to this book, and hard to explain. Of αἰνόθεν αἰνῶς we can only say that it is a case of emphasis produced by the familiar resource of reduplication, as in μέγας μεγαλωστί, δψιμον ὀψιτέλεστον: no one has succeeded in explaining why the local suffix -θεν, with its very definite signification, should be used for the purpose. In οἴοθεν οἶος the meaning seems to be 'man to man,' and the repetition will then have a ground beyond mere emphasis. Bentley suggested οἶον, Döderlein οἶω (with μαχέσασθαι), and either of these would make the phrase a little more intelligible. The closest analogy is perhaps to be found in αὐτὸς ἐφ' αὐτοῦ, αὐτὸς κατ' αὐτόν. Phrases

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι·

40

οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
οἷον ἐπόρσειαν πολεμίζειν Ἑκτορι δίωι."

ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.

τῶν δ' Ἑλένος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
βουλὴν, ἥ ῥα θεοῖσιν ἐφῆνδανε μητιόωσι.

45

στή δὲ παρ' Ἑκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·

"Ἑκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,

ἥ ῥά νύ μοι τι πίθοιο; κασίγνητος δέ τοί εἰμι·

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,

50

αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι·

οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.

ὡς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰεγενετῶν."

ὡς ἔφαθ', Ἑκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,

55

καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,

μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.

καὶ δ' Ἀγαμέμνων εἶσεν ἐκκνήμιδας Ἀχαιούς.

41. ἀγασσάμενοι Ar. 53 dθ. Ar. || ἐπὶ G. 54. δ' om. P. 56. μέσσον
Harl. a: μέσον G. || οἱ δ' (οἱ δ') ADPQSU Vr. b, Mosc. 1: τοι δ' Ω. " ἰδρύνθησαν
A (T.W.A.) H.

like B 75 ἄλλοθεν ἄλλος have only a superficial resemblance, as in them each word has its distinct and separate meaning.

41. ἀγασσάμενοι, either *admiring* his chivalry, or *jealous* of their honour (cf. Ψ 639 ἀγασσάμενῳ περὶ νίκης—a doubtful line, however), *grudging* him the advantage. Observe the change of mood in ἐπόρσειαν, these two lines being added independently, and expressing the remoter result. χαλκοκνήμιδες is δπ. λεγ. for the regular ἐκκνήμιδες. The old Epic graves were probably not of metal at all (App. B). Schulze points out that the early Epic poets always thus change εὔ. into καλλι. or the like when they want a long syll., rather than write ηῖ., which is strictly reserved for compounds which could not otherwise be used at all. Compare εὐπλόκαμος, ἐὺφρων, εὐτρεχας beside καλλιπλόκαμος, καλλιφρων, καλλιτρεχας, but ἥκομος, ἥγγετος. So also ἡῖπότερα, which we should read with L. Meyer in Z 292 for the false form εἰπότερα: cf. ἡ δ' εἰπότερα φιλογέλωσ τε παρέδος in a fragment

of Menander.) Thus the change of εὔ. into χαλκο- sacrifices archaeology to metrical purism.

44. οὐμῶι, i.e. not by the outer ear, but by his power as a soothsayer, Z 76.

48. For a wish expressed by the (potential) optative in a question cf. Δ 93.

53. This line was athetized by Ar. on the ground that Helenos had understood the counsel of the gods only διὰ τῆς μαντικῆς. This is a frivolous objection; prophets have always been accustomed themselves to describe the divine admonitions as a voice speaking to them, even when the outer world gives a different name to the communication. The previous line, though not rejected by Ar., is open to far graver objection. For it corresponds to nothing in the words of Athene or Apollo above, and seems quite inconsistent with Hector's words in 77, to say nothing of his behaviour in 216.

54-6=Γ 76-8. The joy of Hector is rather less appropriate here than in Γ.

καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην δρυσιν εἰκότες αἰγυπιοῖσι
 φηγάω ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύροιο ἐχέυατο πόντον ἐπὶ φρίξ
 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ. Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 “κέκλυτέ μεν, Τρῶες καὶ ἐκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλθετε,

60. ἐφ': ἐν Bar. Mor. 61. ΠΥΚΝΑΙ: ΠΑΝΤΗ Par. c (γρ. ΠΥΚΝΑΙ). 62. ΠΕΦΡΙΚΥΪΑΙ: γρ. ΒΕΒΡΙΟΥΪΑΙ A (cf. Δ 282). 64. ΜΕΛΑΝΗ S sup.: ΜΕΛΑΙΝΑ GQ. || ΠΟΝΤΟΝ Ar. C¹G Lips. Vr. c, Par. h (and sup. T Harl. a, Par. a). || Αὐτῆ(ι) Ar. T Lips. Ven. B, Harl. a (p. ras.) b, Par. a² h: αὐτοῦ G Aristot. Probl. 23. 23 (and ἄλλοι ap. Did.). 71. ἔλσπε H.

59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood εἰκότες to mean 'after the manner,' not 'in the likeness,' of birds, a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240, and cf. also Ε 289 where Sleep sits in a tree δρυϊθι λιγυρῇ ἐναλίγκιος κτλ. Other similar passages are α 319, γ 371, ε 51, 337, O 236, in some of which there seems to be implied the form of a bird, in others the comparison is only to the bird's flight. αἰγυπιός is a poetical name which seems to include both eagles and vultures, for the αἰγυπιός eats live birds (P 460, χ 302) as well as carrion. The name is commonly taken to be for αἰγυπιός, goat-vulture, cf. Lämmergeier. But Thompson (*Glossary*, s.v.) suggests that the αἰ-, which is very common in bird-names, contains an element akin to *avi-s*, Skt. *vi-s* (cf. *devṛs*), and that γόνυ is a shortened or derived form.

60. This is presumably the oak of 22, though the question is not quite clear.

63. φρίξ (of course referring to πεφρικυῖαι above), lit. 'shudder,' the ripple before a rising wind. Cf. δ 402, Φ 126 φρίξ μέλαινα, and for the gen. Ζεφύροιο, Ψ 692 ὑπὸ φρικῶς βορέω. The sparkling of the armour above the ranks is compared to the glancing of the ripple.

64. It will be seen that there are two main variants in this line, πόντος ὑπ' αὐτῆς and πόντον ὑπ' αὐτῇ. The former is supported by the analogy of μ 406 ἤχλυσε δὲ πόντος ὑπ' αὐτῆς. Ar. preferred the latter probably because verbs in -άνω and -αίνω are almost always trans. in H. But in T 42 κυδάνω is intrans. (in Ε 73 trans.), and ἰξάνω always, except in Ψ 258. But the formation of μελάνω direct from μελαν- is in any case very unusual, and quite distinct from that of other verbs in -άνω. The regular Homeric form is of course μελαίνω. The Alexandrines (Ap. Rhod., Kallim., Aratos) use the form μελανεύν, which is, however, no better than μελάνειν. We can only suppose that the word is a coinage based on the false analogy of κυδάνειν beside κυδαίνειν.

69-72. These lines are a patent interpolation designed to introduce a reference to I' (see *Introd.* to this book). For τεκμαίρεται see note on 30.

ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν.
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἑκτορι δίδωι. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω.
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκει χαλκῶι,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμόν δόμεναι πάλιν, ὄφρα πυρὸς με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώμῃ δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρὴν
 καὶ κρεμῶω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,
 ὄφρ' ἔε ταρχύσωσι κάρη κομόωντες Ἀχαιοὶ 85

72. ἦ: ἦ καὶ G. || αὐτοὶ: αὐτοῦ Q. || δαμείετε JPU Bar. 73. μὲν om.
 Q: δ' ἐν Ar. [S] Par. c g j, Vr. b, Mosc. 1. || γὰρ om. H. 74. τῶν εἴ κέν
 τινα Q: γρ. τῶν εἰ καὶ τινα A. || ἐμοὶ μαχέσασθαι: ἐπὶ στήθεσιν H. 75.
 ἄμμ': ἄμ' JP. || ἐπὶ μάρτυρος J. 76. φέροι Q. 81. εἴ κεν πῶς μιν ἔλω
 Ap. Lex. 82. ποτὶ S. 83. ποτὶ CPQSTU: ἐπὶ G. || νηὸς L. 85.
 ταρχύουσα H: ταρχεύουσα G: ταρχεύουσα Mor.: ταρχύουσα JQ Vr. b.

72. δαμείετε: subj. for the more correct δαμῆτε which most edd. restore. See *H. G. App. C.*

73. It will be seen that Ar.'s δ' ἐν for μὲν has very weak ms. authority. It is doubtless only a conjecture, but we have no ground for attributing it to Ar. himself; it is likely enough to have been introduced into some of his mss. The text is only explicable on the supposition that μὲν is original and remained untouched even after the interpolation of 69-72 (see *Introd.*).

74. For ἀνώγει La R. reads ἀνώγη, and the subj. is certainly required, as he says, after δὲ τις, where used, as here, to express a supposition: A 230, N 234, and often (except apparently β 114). In such a point the ms. reading is of no authority.

75. The Alexandrian critics took offence at Hector applying to himself the epithet δῖος. It will, however, be felt by any one who is in sympathy with the heroic age that this is no more than a somewhat naïve touch of self-consciousness such as is quite characteristic of Hector. δῖος indeed is in Homer little more than an epithet of ordinary courtesy. Hentze, however, remarks that the only

other instance in Homer where a speaker alluding to himself by his own name adds a laudatory epithet is in Θ 22, where Zeus calls himself Ζῆρ' ὕστατον μῆστορα. We may compare Virgil's *Sum pius Aeneas*.

76. ἐπὶ μάρτυρος: so A, as two words; cf. B 302 for the form μάρτυρος. The other mss. give ἐπιμάρτυρος, which may be defended by the analogy of ἐπιβοήκολος, ὑφηρίοχος, etc.; see Z 19. The sense is the same in either case.

79. δόμεναι: for the infin. used for the imper. of the third person see on Γ 285, Z 92; *H. G.* § 241. 79-80 = X 342-3, where the infin. more naturally stands for the 2nd pers. imper. The couplet is perhaps borrowed here.

85. ταρχύουσα: cf. II 456, 674. The word is connected with τάρχος, and must therefore mean something more than simple burying. Helbig (*H. E.* 55-6) suggests with great probability that it alludes to some process of partial mummification, such as seems to have been used on the bodies found at Mykene; most likely by the use of honey as a preservative. This was known in Babylon in early times (Herod. i. 198 ταφαὶ σφι ἐν μέλιτι), and was

σῆμά τέ οἱ χεύουσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ·
καί ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,
νῆϊ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.
ὥς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται."
ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
αἰδεσθεν μὲν ἀνήνασθαι, δέισαν δ' ὑποδέχθαι.
ὀψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
νεκρεῖ ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ.
"ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
ἦ μὲν δὴ λῶβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
εἰ μὴ τις Δαναῶν νῦν Ἑκτορος ἀντίος εἰσιν.
ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,

86. χεύουσι GJPQRST. 87. ὑψιγόνων U. 89. κατατεθνηῶτος ACDRSTU
αλ. 90. ὃν ποτ' : γρ. καὶ ὃν τινα T. 91. οὐ ποτ' U. 93. ἀρνήσασθαι S.
95. νεκρεῖ Ar. (ἐν τισι τῶν ὑπομνημάτων) G (supr. α). || δὲ στεναχίζετο GJQ : δ'
ἐστεναχίζετο GP : δ' ἐστεναχίζετο HT. 97. ἐν τισι λῶβῃ γε τὰ δ' ἔσεται T. ||
τάδε : τὰ DU. 98. ἀντίον T.

the usual practice when Agesilaos the Spartan king died in Egypt. Compare the use of *τάριχος* in Herod. ix. 120 ὁ Πρωτεσίλεως . . . καὶ τεθνεῶς καὶ τάριχος ἐὼν (where, however, the word is chosen with especial reference to fish). Of course in any case the word can only be a survival here from a past state of things, and means no more than 'perform the funeral rites'; for cremation appears to be the universal practice in Homer. Helbig ingeniously suggests that the pots of honey placed on the bier in Ψ 170 are a similar survival in ritual of the practice of embalming in honey.

87. For καὶ ποτέ τις ἐρέει cf. Z 459. For the difference between subj. and future, which is hardly perceptible, see note on A 262. It is well known that there are many ancient grave-mounds on the shore of the Hellespont (see Schliemann *Ilios*); these no doubt suggested the speech of Hector.

94. ὀψὲ δὲ δὴ is the regular complement of the formal line 92 in books H-I, where the two go together six times; and so twice in the *Odyssey* (η 155, ν 321), but not elsewhere in Homer. Indeed the word *ὀψὲ* occurs eighteen times in these three books and

the *Odyssey*, against three times in the rest of the *Iliad* (once each in Δ, Π, Φ).

95. The variant *νεκρεῖ*, attributed to the 'notes' of Ar., may stand, not for *νεκρεῖ*, but for *νεκρεῖ* or *νεκρεῖ*: but there can be little doubt that the latter is what Ar. meant. He took the word as acc. after *ὀνειδίζων* in the sense of *revilings*, cf. Ψ 483 *νεῖκος ἀρσσε*, and I 448 *φεύγων νεκρεῖ πατρός*. So also T 251. The dat. may be taken in the same way, which is of course easily deduced from the ordinary sense *dispute*, when the second party has not had his say. For the constr. of *ὀνειδίζων* see note on A 211.

96. See B 235. This quotation from Thersites intensifies the singular contrast between the whole of the present address and the tone of courteous regret which is elsewhere so characteristic of the attitude of Menelaos towards the Greeks. For *αἰνῶς* *αἰνῶς* see on line 39.

99. The line is a curse, 'May you rot away to the elements of which you were made.' The legend that man was formed out of water and clay, the 'clod of saturated earth cast by the Maker into human mould,' is very common; e.g. in Hesiod *Opp.* 61, when Zeus creates Pandora, he commands Hephaistos

ἦμενοι αὐθι ἕκαστοι ἀκήριοι, ἀκλεές αὐτως·
 τῶιδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."
 ὧς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.

100

100. ἀκήριον Mor. || ἀκλεές G. 101. τῶιδε δ': τῶι δ' JP. 103.
 κατεδύσετο G Vr. c, Mosc. 1: κατεδύσετο HT: καταδύσατο P: κατεδύ-
 σατο Ω.

γαίαν ὕδει φύρειν: and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read

πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα·
 ἐκ γαίης γὰρ πάντα, καὶ εἰς γῆν πάντα
 τελευτᾷ.

100. ἀκήριοι, spiritless (from κῆρ, heart); in E 812, 817, N 224 an epithet of δέος, in A 392, Φ 466, lifeless. In Od. ἀκήριος is a different word, harmless. ἀκλεές: neuter used adverbially. Some write ἀκλέες, as nom. plur. for ἀκλέες by 'hyphaeresis'; but there is no good authority for such a form in H., though it is not uncommon in Pindar.

101. τῶιδε seems to be used like the dat. after μάχεσθαι, etc. But this is certainly harsh. Brandreth conj. τῶι δ' ἐπ' ἐγὼν.

102. The principal passages bearing on the difficult question of the sense of πείρατ' are (1) μ 51, 162, 179, Hymn. Ap. 129, where the word undoubtedly means ropes (or knots: so Schulze Q. E. 109 ff.); cf. πειραίνω χ 175, 192, to fasten, knot a rope; (2) a group of phrases which must be considered together, though the words used differ: A 336 κατὰ Ἰσα μάχην ἐτάνυσσε Κρονίων, M 436, O 413 ὧς μὲν τῶν ἐπὶ Ἰσα μάχῃ τέτατο πτόλεμός τε, N 358-60 τῶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο | πείρατ' ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν | ἀρρηκτὸν τ' ἀλυστὸν τε, Ξ 389 αἰσιστάτην ἔριδα πτολέμοιο τάνυσσαν, Π 662 ἔριδα κρατερὴν ἐτάνυσσε Κρονίων, T 101 εἰ δὲ θεὸς περὶ Ἰσον τείνειεν πολέμου τέλος: (3) numerous passages in which the word πείρατ' is clearly used in an abstract sense, end, limit. Under this head we should naturally include Z 143, T 429 ὀλέθρου πείραθ' ἴκηαι, though the similar ὀλέθρου πείρατ' ἐφήπται H 402, M 79, χ 41 would naturally come under (2). Some (e.g. Döderlein and Schulze) hold that the word in (1) is completely distinct from that in (3), which is to be taken in an abstract sense also in N 359

and here, in the sense of the issues of strife and victory. The alternative theory is that πείρατ' from the abstract sense of end has acquired the technical meaning rope's end, and that in the two last passages the metaphor is from this concrete sense, the ropes of strife and victory. In favour of the former view is the use of the abstract τέλος in T 101 and of the simple μάχην, ἔριδα in A 336, Ξ 389, Π 662. In favour of the latter is the use of the verb τανύσσαι, the adjectives ἀρρηκτον, ἄλυστον in N 360, and the similar use of ἀρχή, first for rope's end, then for rope generally (see Herod. iv. 60, Eur. Hipp. 761, Diod. Sic. i. 104, Act. Apost. x. 11). Apart from the use of πείρατ' it seems necessary to admit the concrete metaphor by which the tide of battle is pulled backwards and forwards, not by the combatants themselves as in the game of 'Tug of War' which is commonly compared, but by the gods, who thus become 'wire-pullers' of the battle. This somewhat grossly corporeal conception, however, must be regarded solely as a figure of speech; the Homeric gods employ, in fact, more subtle powers, and it is a reversion to an earlier stage of thought when we find the Ephesians stretching a rope from the city walls to the temple of Artemis in order that the goddess may help the defenders (Herod. i. 26), and Polykrates dedicating Rheneia to Apollo by binding it to Delos with a chain. The conclusion seems to be that the use of πείρατ' in N 359 does convey, by an extension of the metaphor in τανύσσαι, a distinct allusion to the meaning rope-end or knot; but that in every other case, including the present, the purely abstract sense issue, consummation, or the like, is possible, and on the whole preferable; though even thus the existence of the concrete sense will lend a certain colour. A full discussion of the question will be found in M. and R.'s note on μ 51.

ἔνθά κέ τοι, Μενέλαε, φάνη βιώτοιο τελευτῇ
 "Ἐκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν·
 αὐτὸς τ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 δεξιτερῆς ἔλε χειρός, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 "ἄφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
 μῆδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνουι φωτὶ μάχεσθαι,
 "Ἐκτορι Πριαμίδῃ, τὸν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἴξεν ἰὼν μετὰ ἔθνος ἐταίρων, 115
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἴ περ ἀδείης τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
 δητὸν ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος."
 ὧς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρωες, 120
 αἴσιμα παρειπών· ὁ δ' ἐπέειθετο. τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·

104. βιώτοιο : γρ. θανάτοιο AT. 107. αὐτὸς δ' HSU. 109. διοτρεφές
 GH. || χρῶ H Harl. a. 110. δὲ σχέο Ar. (v. Ludwig) ADTU Par. b: δ'
 ἔσχεο GPR Par. (f sup.). h: δ' ἄσχεο Q: δ' ἴσχεο Ω. 113. τούτῳ γε :
 τοῦτόν γε Mosc. 1 (and γρ. A). 114. ἀντιβολῆσαι : γρ. ἀντιμολῆσαι A. ||
 ἔσχερ QU. || ἀμείνω Zen. 117. τ' om. DQT Par. c g, Harl. b, Vr. b c: r' H
 Par. k, Mosc. 1, and γρ. A. 119. πολέμου D.

104. The variant θανάτοιο τελευτῇ must be the origin of Virgil's *Hic tibi mortis erant melae* (*Aen.* xii. 546).

108. For *δακρυῆς* . . *χειρός* Bentley would read *δεξιτερὴν χεῖρα*, on account of *Ἔπος* : cf. *Ξ* 137, *Ω* 671, α 121, σ 258.

109. This use of *χρῶ* with the gen. is elsewhere confined to the *Odyssey*. The form regularly used in this construction in the *Iliad* is *χρεῶ*.

111. *ἐξ ἔριδος*, virtually *to fight a match*, lit. *to fight a battle arising from mere rivalry*; cf. δ 343 *ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλασεν ἀναστὰς*. But A 8 *ἐριδι ξυνέηκε μάχεσθαι* is different (cf. 210).

113-4. We have no incident in the *Iliad* to which these lines can refer; indeed they contradict I 352. They can only be explained as a rhetorical exaggeration used at the moment for a special purpose. πολλὸν ἀμείνων :

βέλτιον δ' ἂν, φασιν, εἰρητο Ὀμήρῳ "δ περ μέγα φέρτατός ἐστιν" Schol. A (Did.?) on the ground that the text is rather rude to Menelaos. We do not know who was the author of this criticism.

117. *ἀδείης* for *ἀδφεῆς* contains two offences against metre (cf. Θ 423 *ἀδδεῖς*). *ἀταρβής* and *ἀτερπής* have been suggested, but the corruption is wholly improbable. 117-9 may well be a later addition made up of reminiscences of T 72-3 and E 409. The repetition *δητὸν* . . *δηϊότητος* occurs only here and 174; it is especially disagreeable in view of the fact that *δηϊότης* regularly means the general engagement, not a single combat. See on Γ 20. For *ρόνυ κάμπταιν* 'to take rest' cf. also ε 453. The phrase is common in tragedy.

120-1 = Z 61-2, q. v.

Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κε μέγ' οἰμῶξετε γέρων ἱππηλάτα Πηλεΐς,
 125 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἡδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ὦι ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὕφ' Ἑκτορι πάντας ἀκούσαι,
 130 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰεῖραι
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἀΐδος εἴσω.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
 ἡβῶμι ὥς δ' ἐπ' ὠκυρόωι Κελάδοντι μάχοντο

124. ἀγαῖα J (p. ras.) R¹. || ἰκάνει (e corr. ?) P. 127. μερόμενος μεγάλ' (μέγα δ' ms.) ἔπαισεν Zen. 129. ΝΥΝ: ΜΕΝ T. || πτώσσοντας Q. || ἀκούσαι DE (surp. οι) U: ἀκούσαι G Lips.²: ἀκούσαι HT. 130. φίλας ἀνὰ: βαρύνει Q and ἐν ταῖς ἐξητασμέναις (!: τοῖς ἐξητασμένοις Ludw.) Ἀριστάρχου. || αἰεῖραι R (surp. αι): αἰεῖραι U: αἰεῖραι G (H surp.). 131. ἀνὰ GL (p. ras.) S.

125. When Gelon demanded the command of the Greek army from the embassy who had come to ask his help against the Persians, Syagros the Spartan envoy replied ἦ κε μέγ' οἰμῶξετε ὁ Πελοπίδης Ἀγαμέμνων πνύόμενος Σπαρτίτης τὴν ἡγεμονίην ἀπαιρηθῆναι ὑπὸ Γέλωνος τε καὶ Συρηκοσίων (Herod. vii. 159). This is probably an adaptation of the present line, though of course we cannot be sure that it is not a quotation from some lost epic; there is no special point in the substitution of Agamemnon for Peleus. For the visit of Nestor to Peleus, when enlisting the Greek army, see A 765 sqq.

127. Zenod. appears to have read ὅς ποτε μερόμενος μεγάλ' ἔπαισεν, taking μερόμενος as 'being parted from his son'. But, as Didymos points out, such a sense of μερεσθῆναι is not Homeric (cf. I 616). The reading, if admissible, would have the advantage of avoiding the awkward repetition of εἰρόμενος . . . ἐρέων, but would lose the essential contrast between οἰμῶξετε and ἐγήθεε.

128. τόκον, birth, i.e. parentage; apparently a more special term than γενεή, family. The word recurs in this phrase again in O 141, o 175, and in both it may have the same meaning, though there is a possible alternative, offspring. This does not suit the present passage, though the scholiasts put it forward (πατέρα καὶ παῖδα Schol. A), and it was the prevalent meaning in

later Greek (e.g. Aisch. Sept. 372 Οἰδίπου τόκος, 407). The only remaining instances of the word in Homer are P 5, T 119, both times in the physical sense of 'childbearing,' and so *ἡγμῆν. Cer.* 101. Cf. T 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν τε τοκῆς.

129. This is the only case in Homer of the construction of ἀκούειν with acc. and participle, which is found in later Greek. πείθομαι is used in the same way only in δ 732.

133. This passage cannot be reconciled with geographical facts. Φεαί is no doubt the same as Φεαί (o 297) in Elis; but that was a maritime town, not near Arkadia; there is nothing known of a Keladon or Iardanos anywhere near it, nor, it would seem, are there any rivers that could correspond. Strabo (viii. 348) says that some would write Χάδας for Φεαῖς, taking κελάδοντι as adj.: while Did. is said in Schol. A (v. Ludwich) to have read Φήρης for Φεαῖς, after Pherkydes. Pausanias v. 5. 9 identifies the Iardanos with the Akidas, on the authority of 'a certain Ephesian.' Ar. took κελάδοντι as an attribute of the Iardanos. In fact the name 'Jordan' (Yardēn from yārād, to flow) is not far from the equivalent of κελάδων. The name recurs in γ 292 applied to a river in Crete, where a Semitic name is natural; in Elis it is certainly surprising. The authorities and their various elucidations will be found in Ebeling's *Lexicon*, s.v. Κελάδων:

ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλιζωνοὶ τε γυναῖκες,
 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῶν, 140
 ἀλλὰ σιδηρεῖνι κορύνην ῥήγνυσκε φάλαγγας.
 τὸν Λυκόεργος ἔπεφνε δόλῳ, οὐ τι κράτε' γε,
 στενωπῶν ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ δλεθρον
 χραῖσμε σιδηρεῖν· πρὶν γὰρ Λυκόεργος ὑποφθᾶς
 δουρὶ μέσον περόνησεν, ὃ δ' ὑπτίως οὐδεὶ ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης
 αὐτὰρ ἐπεὶ Λυκόεργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳν φίλῳ θεράποντι φορῆναι.

135. φειᾶς: χάας ἐνιοι (Strabo viii. 348): φειᾶς Did. (ap. Schol. T). || Ἰαρδάνου H: Δαρδάνου Did. (? : Ἰαρδάνου Lehrs). 137. ἀρηϊθόοιο P: ἀρηϊθόου G. 142. Λυκόεργος QR Mor.: Λυκάοργος G: Λυκόοργος Ω. || γε: τε U. 144. Λυκόεργος Q: Λυκάοργος G: Λυκόοργος Ω. || ὑποφθᾶς: Ἀριστάρχης φησι καὶ ἀνακτὸς Did. (v. Ludwich). 146. τεύχεα τ' CDGP and ap. Did. 147. ἔπειτ' ἐφόρει H. 148. Λυκόεργος Q: Λυκάοργος G: Λυκόοργος Ω. 149. δῶκε δ': δῶκεν D (p. ras.) GHS Harl. d, Par. k, and τῶς ap. Did.: δῶκ' Q.

it is clear that nothing short of the excision of 135 as copied from γ 292 with a reminiscence of ο 297 (von Christ), or a general assertion of an interpolator's incapacity, extended to the whole of Nestor's speech (Köchly), will obviate the inconsistency. The cicerones of Olympia identified one of the scenes on the chest of Kypselos with this battle (Paus. v. 18. 6).

134. ἐγχεσίμωροι: see on B 692.

142. This Lykoergos is included in the list of early Arkadian kings given by Pausanias (viii. 4. 10), who further mentions the 'narrow way' which was pointed out as the scene of the death of Areithoos, and was even adorned with his tomb (viii. 11. 4). This is no doubt, however, founded upon the Epic, rather than upon genuine local tradition. The στενωπὸς ὁδὸς evidently implies a pass so narrow as not to allow the κορυνήτης room to swing his club. For the form Λυκόεργος see on Z 130.

145. οὐδα ἐρείσθη: see note on A 144. No variant is recorded here.

149. It is clear that if the now aged Nestor took the armour in question in his early youth (153) from the man who had it from Lykoergos in his old age, the Areithoos from whom Lykoergos took it cannot by any reasonable chronology have left a son young enough to be fighting in the tenth year of the siege of Troy; yet in l. 10 this would seem to be implied. Moreover the Areithoos of l. 8 lived in Arne in Boeotia, whereas Areithoos here seems to be an Arkadian. The only way in which the two passages can be brought into harmony is by supposing that δ' in l. 9 refers to 'King Areithoos' of the line above, so that 'Areithoos the Macedonian' had a son, 'King Areithoos,' who, we must suppose, migrated from Arkadia to Boeotia; and that Menesthios is grandson of Areithoos I. and son of Areithoos II. This explanation is so forced as to drive us to the conclusion that the author of the present passage was as vague about his legendary history as about his geography. But difficulties

τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν οὐδέ τις ἔτλη·
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ὦι, γενεῇ δὲ νεώτατος ἔσκον ἀπάντων.
 καὶ μαχόμεν οἱ ἐγὼ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαϊῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160
 ὥς νεέεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστην.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες θούριν ἐπιειμένον ἀλκὴν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεΐφοντι,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 ἀν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·

151. μάλ': μέρ' H. || After this line add ἀντίβιον μαχέσασθαι ἐν αἰνῇ διωτῶντι
 (= 40, 51, Γ 20) GJSU³ Vr. b, Harl. d, King's Par. b cm j. 153. ὦι: ἐμῷ
 Zen. f (see below). 154. θεήμη: ἀπόλλων H. 162. πρῶτος S Lips.¹
 μῆν om. P. 164. σοῦροι Q: σοῦρην J. 166. ἀνδρεΐφοντι DGHLU Lips.¹:
 ἀνδροφόντι J. 168. ἄν: ἐν PR.

of this sort are familiar in the tales of Nestor's youthful exploits, all of which bear the mark of late work, introduced with no special applicability to the context, but rather with the intention of glorifying the ancestor of Peisistratos.

153. ὦι, i.e. in *my own* hardihood; see App. A. This is obviously better than the two ways in which ὦι can be taken as the pronoun of the third person: (1) to fight against his bravery; (2) in the courage of *it*, viz. of my spirit. No parallel can be adduced for either of these; for (1) the nearest is the use of βίη in the sense of 'a strong man,' for (2) the use of the quasi-personal epithet μεγαλήτωρ with θυμός. Zenod. is said to have read θάρσει ἐμῷ, but to judge from his usual practice this is probably a mistake, and means that he explained θάρσει ὦι to mean θάρσει ἐμῷ. Compare the similar Z 126 πολὺ προβέβηκας ἀπάντων | σῶι θάρσει.

156. παρήγορος seems to mean *sprawl- ing*, having passed through the sense of 'dangling loosely' from that of 'hung on at the side,' which we have in the case of the trace-horse. Cf. Aisch. *Prom.* 363 ἀχρεῖον καὶ παράγορον δέμας. So in Ψ 603 it means 'loose, uncontrolled,' in mind. For πολλός in the sense of 'big' cf. A 307, Ψ 245, Σ 493, etc., Herod. vii. 14 μέγας καὶ πολλὸς ἐγένεο, Eur. *Hippol.* 1 πολλὴ μὲν ἐν βροτοῖσι . . . Κόρυς, cf. 443; and often. The combination πολλός τις is common in Herod., but is not elsewhere found in Homer.

160. With this use of οἱ of the 2nd person cf. T 324 ὁ δὲ . . . πολεμίζω. The use does not seem natural to us, and is made even less so by ἔασιν in the previous line, where we should have looked for ἐστέ.

166. For Ἐνυαλίῳ ἀνδρεΐφοντι see on B 651.

πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἑκτορι δίδωι.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ· 170
 “κλήρῳ νῦν πεπάλεσθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐκκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἳ κε φύγησι
 δῆτου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”
 ὥς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέμῃ Ἀγαμέμνονος Ἀτρεΐδαο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἦ Τυδέος υἱὸν
 ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180
 ὥς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, δν ἄρ' ἤθελον αὐτοί,
 Αἴαντος. κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη
 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν·
 οἳ δ' οὐ γινώσκοντες ἀπηνῆναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,

170. αὖτις C. 171. πεπάλεσθε J : πεπάλασθε Ar. AG Harl. b, Par. h, Lips. : πεπάλα+σε T (χ in ras., c supr.) : πεπάλασθε U¹, πεπάλασθε U² “ou l'inverse” : πεπάλασθε Ω. || ὥς κε Par. c' g, and τινέ Schol. A. 172. οὕτως DP. || ὀνήσσειν Vr. A. 174. πολέμοιο P. 177. οἷσι δὲ C (p. ras.) DGJ (γρ. ἰδέ) PRU : οἷσι· ἰδέ AST Vr. c, Ven. B : οἷσιν ἰδέ Q : Ar. διχῶς. 179. λαχεῖν : τυχεῖν P. 180. Ἰουκεῖα Q (supr. βασιλῆα). 182. ἐκ δ' : καδδ' H. || ὅν β' C. || ἔβαλον P. 185. γινώσκοντες L. || ἀπηνῆναντο Q. 186. δὴ τὸν : δὴ β' A : Ar. διχῶς. || ἀπάντη : ἀχαιῶν Q Vr. b¹.

171. πεπάλεσθε is the only defensible form here, from πάλλωμαι (in the sense of *casting lots*, O 191, Ω 400), cf. ἀμπεπάλων. πεπάλασθε can only come from παλάσσω to *spatter* (e.g. Z 268), which has nothing to do with lots. πεπάλασθε is a vox nihili, no verb παλάω being known—unless we are prepared to follow Ahrens in regarding it as a non-sigmatic aor. in -α like εἶπα, ἤνεκα. Similarly read πεπαλέσθαι in ι 331 for πεπαλάσθαι or πεπαλάσθαι. Ap. Rhod. (i. 358), however, read πεπάλασθε. ὅς κε λάχῃσιν looks like the use of ὅς to introduce an indirect question. But this is against all the history and use of the pronoun ; the sentence really means, not ‘draw lots to see who shall be chosen,’ but ‘draw lots (for one man), and he shall be chosen.’ Practically of course the meaning is the same, as the idea of a question is inherent in the drawing of

lots ; but theoretically the distinction must be carefully observed. Cf. B 365, where the exact sense is ‘be a man a coward or be he brave, thou shalt know him’ (Delbrück *S. F.* i. 41).

177. See Γ 318 for the question of οἷσι δὲ and θεοῖς, *Idē*.

179. On the form of the prayer see B 413, Γ 285.

184. ἐνδέξια : M 239. Some have seen in the use of the word an allusion to the sacred nature of an appeal by lot ; but there is always a ‘lucky’ and an ‘unlucky’ direction of circulation, even with the wine. The herald goes ἐνδέξια for luck. It is evident that the marking in 175 did not imply any writing, as no one understands any mark but his own.

186–9. Observe the rapid changes of subject in these lines : ἴκανε, the herald ; βάλε and ὑπέχεσθε, Aias ; ἔβαλεν, the herald ; γινώ, Aias.

ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὁ 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 αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικηστέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳ ἀνακτι
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται, 195
 ἥε καὶ ἀμφαδίην, ἐπεὶ οὐ τίνα δεῖδιμεν ἔμπης·
 οὐ γάρ τις με βίηι γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεῖνι, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε."

187. ἐπὶ γράψας Mosc. 1 (γρ. ἐπὶ). || κυνέη P. 188. ἦτοι ὑπέσχεσθαι H (supr. e over ai). || ἔμβαλεν GStU. 189. σῆμα κλήρου J. 191. ἦ τοι μὲν κλήρος ἐμοί G. 193. δύνω Ar. 195. γε πύθονται: παύονται Vr. c, Mosc. 3. 195-99 dδ. Ar. Aph. Zen. 196. ἦ: ἦδὲ P. 197. τίς γε P (γρ. με). || γε om. JU Par. e. || ἐκὼν: ἐλὼν Ar. (καὶ αὖ πλεῖους) L (γρ. ἐκὼν) QS (γρ. ἐκὼν) Harl. d, and γρ. U². 198. οὐδέ τι ἰδρεῖνι Ar.: οὐδέ μὲν ἰδρεῖνι Aph.: οὐδέ γ' ἰδρεῖνι G: οὐδέ γ' ἰδρεῖνι Ω. || αὐτως H.

192. δοκέω, *to think*, with infin., seems to occur only here in Homer; but σ 382 shows the transitional stage, 'to seem to one's self.' δύνω in the next line is of course an aorist.

195. ἐφ' ὑμείων, as T 255 ἐπ' αὐτόφιν ἔλατο σιγῇ. The idea seems to be, 'Do not let the Trojans hear your words, lest they may endeavour to counteract your petitions by prayers of their own'; this he immediately revokes by the καὶ in 196, virtually = *nay*. There was a widely-spread primitive idea that every local or national god could be approached only by a particular form of words, which was therefore carefully concealed from an enemy. Thus the title by which the god of Rome was to be addressed was concealed, as a state secret of the highest importance. So the real pronunciation of Y-h-v-h was kept secret by the Jews, *Jehovah* being only a conventional form for reading with the vowels of *Adonai*. It is said that the direction in the Prayer Book to read the Lord's Prayer 'with a loud voice' goes back to a period when this too was superstitiously regarded as a magical formula to be repeated silently, lest the enemies of Christianity might find it out. 195-9 were athetized by Zenod.,

Aristophanes, and Ar. on the ground that 'they are not consistent with the character of Aias, and that he raises objections to himself (*ἀνθυποφέρει ἑαυτῷ*) absurdly'; a judgment which does not commend itself. It is certainly not inconsistent that a hero, after recommending a conventional precaution, should correct himself, and say that he has no need of such devices. (See, however, Wilamowitz *H. U.* p. 244.)

197. For ἐκὼν Ar. read ἐλὼν: but ἐκὼν and ἐλὼν are sometimes joined more from a desire of emphasizing the second than in strict logic; the phrase indeed may fairly be compared to *ἀνδρὸς ἀνὼς* and *οἰδθεν οἶος*. The collocation recurs in a somewhat different sense, Δ 43; cf. ε 155 οὐκ ἐθέλων ἐθελούσῃ, and γ 272, Aisch. *P. V.* 19, etc., for somewhat similar reduplications. For the subj. δῖνται cf. the instances in *H. G.* § 276 a.

198. There is not much to choose between the text and the vulg. *διδρεῖν*, which would of course mean *by any ignorance of mine*. *αὐτως*, though poorly supported, is more Homeric (in the sense *a mere dolt*) than οὕτως.

199. *τραφέμεν*: intrans., see B 661. This is the only place in H., except the

ὥς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίῳ ἀνακτι· 200
 ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 εἰ δέ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον." 205
 ὥς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσαστο τεύχη,
 σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι· 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι, νέρθε δὲ ποσσὶν
 ἦτε μακρὰ βιβιάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες,
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυνῖα ἕκαστον, 215
 Ἑκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἀψ' λαῶν ἐς δμίλον, ἐπεὶ προκαλέσαστο χάρμη.

207. τεύχεα A *supr.* 208. τε *om.* DRU¹. 212. προσώποις L: προσώ-
 ποια DGPGURV Vr. b A. 213. βιβιάς Ar. Ω: βιβῶν others? (cf. Γ 22). 214.
 μέγ': μὲν Ar. [H]. 215. τρώων G. || ἐπάλυσε Plut. *de aud. Poet.* 10. ||
 ἐκάστου DGRU (Vr. A *e corr.*). 216. ἐν στήθεσσι Bar. Mor. 218. λαῶν P.

disputed lines B 557-8, where Aias is brought into connexion with Salamis. This is sufficient to raise a suspicion against the last couplet of the speech, which may have been added to give Homeric support to a local tradition universally accepted in later times. The lines, however, are obviously alluded to by Pindar (*N.* ii. 13), καὶ μὲν ἃ Σαλαμῖς γε θρέψαι φῶτα μαχατὰν δυνατός. ἐν Τροίῃ μὲν Ἑκτωρ Αἰάντος ἄκουσεν.

204. Note the position of περ, which seems to go closely with εἰ. Compare O 372, with note. καὶ is here more naturally taken as = *also* than as *even*, the regular sense when it is joined with περ.

207. The Attic contraction τεύχη (also X 322, ω 534?) is a rare form in H. (perhaps τεμένη of mss. λ 185 is the only other case); τεύχε' ἔφεστο van L. In σάκκα (Δ 113, υ -) the mss. are as unanimously in favour of synizesis of -εα as they are here for contraction. See also A 282, O 444, Ω 7.

208. For the comparison cf. N 298-303.

212. βλοσυροῖς, *shaggy*. Adam (in *C. R.* xiii. p. 10) argues that this sense suits all the Homeric passages (see A 36, O 608). In *Scut. Her.* 147, 175, 191, 250, the sense, as in the equivalent *horridus*, has sunk to the derivative notion of fierceness. So also in Aesch. *Eum.* 167, cf. *Supp.* 833. In Plato (*Rep.* 535 B, *Theaet.* 149 A) it is combined with γενναῖος, and the sense *hairy* seems to have passed into *masculine*, *virile*. In Ap. Rhod. ii. 740 it may mean *bristling* (with trees). προσώπασι: so σ 192 προσώπατα; cf. *ὄνειαρά* by δειρος, *H. G.* § 107. 2. νέρες, as opposed to the face. So we have ὡδὲς καὶ χεῖρες ὑπερθε.

217. The hiatus in ἐπὶ εἶχεν is very harsh. Brandreth (and later Fick) conj. ἐπὶ εἶκεν, *there was no opportunity*, from *Feikw* pres. of *Feiuka*, cf. Σ 520 ὅθι σφίσιν εἶκε λοχῆσαι, and X 321 ὅπῃ εἶκει μάλιστα. So also P 354.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,
 χάλκεον ἐπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων δ' ἄριστος, "Τληι ἐνὶ οἰκίᾳ ναίων·
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἐπταβόειον
 ταύρων ζατρεφένων, ἐπὶ δ' ὀγδοὺν ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στῆ ῥα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 "Ἔκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἴοθεν οἶος,
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 καὶ μετ' Ἀχιλλεῖα ῥηξήνορα θυμολέοντα.
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνύσι ποντοπόροισι
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν· 230
 ἡμεῖς δ' εἰμὲν τοῖοι οἱ ἂν σέθεν ἀντιάσαιμεν,
 καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο."
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 "Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μιν ἥτε παιδὸς ἀφαιροῦ πειρήτιζε 235

220. ΤΕΥΧΩΝ: ΤΕΚΤΩΝ Cant. 221. ὙΛΗ: τινὲς ὕδη Strabo ix. 408.
 230. ἐπιμυνίς Ar.: κέεται μυνίς G. 231. τοῖοι: τοῖ H, and γρ. Vr. b.
 232. πολέμοιο DJRU. 234 om. A^t. || αἶαν ἀμαρτοσπές, βουράϊε, ποῖον ἔαρες
 (= N 824) JS Vr. A, Par. f (with text in margin).

219. The 'tower-like' shield of Aias is his constant attribute; it is the favourite type of the coins of his island of Salamis, and his son Eurysakes is named from it. Cf. A 526. The form on the coins is that known as 'Boeotian,' but the description, *ἥτε πύργος*, evidently refers to the oblong form of the Mykenaeen shield; see App. B.

220. *χάλκεον ἐπταβόειον*, explained in 223. The seven layers of hide were dried and sewn together (App. B i. 1); the layer of metal was nailed on the top of them. Observe the obvious allusion in *Τυχίος* . . . *τεύχων*, and cf. E 59 *Τέκτων* 'Ἀρμονίδης'; and for the use of *κέαιε*, B 101.

221. "Τληι, in Boiotia, B 500, where the first syllable is long (*in arsi*), E 708. It has been suggested that this may be the town of the same name in Cyprus; but Cyprus is almost entirely ignored in the *Ἔπος*, see on E 330. The breastplate given by Kinyras (A 20) hardly bears on the question.

222. *αἰόλον*, *sparkling* with the light upon the metal surface. This is the only tenable meaning of the word; Butt-

mann's explanation 'easily moved' (*Lexil.* p. 65) is in the last resort based upon a mistaken notion as to the *μέτρη*. 'Agile' is the last epithet to be applied to this shield of Aias.

223. *ταύρων*, of bulls' hides; cf. βῶν below, and Δ 105 *τάξων αἰγός*.

226. *οἴοσθαι οἶος*, *man to man* (as 39), by experience in single combat; an ironical repetition of Hector's own words.

228. *ῥηξήνορα*, an epithet reserved to Achilles; though Odysseus claims *ῥηξήνορην* in ξ 217. For the sense cf. Z 6 *ῥήξε φάλαγγα*, etc.

230. *ἀπομυνίς*, giving his wrath full vent; see on B 772.

231. *τοῖοι* of: cf. P 164; the *οἱ* is expegetical of *τοῖος*, not correlative; we might have had *τοῖος ἀντιδῶναι*, as in β 60. Heyne and others would reject 229-32, with little reason. Indeed the last line is evidently alluded to in 235.

235. The usual course in a single combat was to draw lots for the first cast; see Γ 324-5. Aias, in telling Hector to begin, assumes a certain superiority, as though condescending to give his enemy every advantage, as in

ἡὲ γυναικός, ἣ οὐκ οἶδεν πολεμῆϊά ἔργα·
 αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·
 οἶδα δ' ἐπαῖξαι μόθον ἵππων ὤκειάων,

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237. τ' om. PRU. 238. οἶδ' ἐπὶ: ἡδ' ἐπὶ D (p. ras.). || οἶδ' ἐπ': ἡδ' ἐπ' D (p. ras.) PQS Vr. A (τινές ap. Eust.). || βῶν Ar. Ω: βοῦν Aph. L: βῶν τινές (Rhianus, T), Did. 239. ταλαύρινον G: ταλάβρινον P: ταλάβρινον R (supr. η over ο): ταλαύριον Cant., and γρ. R. 240. ἐπαῖξαι: γρ. ἐπαίσσων T: γρ. ἐπαῖξων A Mosc. 1. || (DRU Eust. have the line after 241).

the old story, 'Messieurs les Anglais, tirez les premiers.' Similarly in Φ 440 Poseidon, as the older and wiser, tells Apollo to take the first shot. This is why Hector feels himself treated like a child. Van L. objects to this explanation, however, that Hector does not refuse the offer of the first shot, and takes the phrase to mean simply, 'do not try to frighten me by big words.' παρήτιζε, i.e. try if you can frighten me; cf. T 200.

238. The form βῶν is unique. It has been supposed to be a contraction for βοεῖν, but this is quite incredible, and is not supported by the analogy of βῶσαρτι in M 337. It is the accusative of βοῦς, which is twice used to mean 'an ox-hide,' in the sense of a shield simply (M 105 τυκτῆσι βόεσσι, M 137 βῶας ἀδας, and cf. ταύρων above, 223). The exact form of the word is, however, doubtful. There was a variant βῶ for βῶα, but as the Homeric form must have been βῶφα this does not deserve much consideration. Aristophanes read βοῦν. We have some (very slight) testimony indicating that βῶς was a form in actual use, in Hesych., βῶν δασίδα, Ἀργεῖοι, and Priscian vi. 69 *et* *Aeolis et Doris βῶς dicunt pro βοῦς*: cf. Lat. *bōs*, and *ōn* beside the Attic *ōn*. Hinrichs (*Hom. El.* p. 98) thinks that βῶν may represent βοφ-, but J. Schmidt has pointed out that it may be a very ancient form answering exactly to the Skt. *gām*, acc. of *gāus* (see *H. G.* § 97). But it may be simply a mistake in transliterating the primitive BON (= βοῦν) by those who thought that βῶν might be a contraction of βοεῖν. Reichel remarks that only two evolutions were possible with the ponderous Mykenaeen shield; it might be slung either to the right, over the back, for retreat; or to the left, so as to cover the breast. These two movements are expressed here. This is the

meaning of Schol. B, which Heyne calls 'inept,' δεξιὰ μὲν τὸ φεύγειν, ἀριστερὰ δὲ διώκειν.

239. The sense of ταλαύρινον and the construction of τό both admit of doubt, and hence several alternative explanations of this line have been offered. The common solution (that of Aristarchos) is that τό is the relative agreeing in sense with βῶν, as though σάκος had been used instead, just as we have τό following αἰχμή in Δ 238; cf. also Φ 167, μ 75. Then ταλαύρινον will mean 'of tough hide,' from ταλαῖς *enduring*, and the translation will be *which is a sturdy weapon for me to fight with*. The title of Ares, ταλαύρινος πολεμοστής (E 289, etc.), will then mean *the warrior with shield of sturdy hide*. This is perhaps possible in itself; but as the adjective recurs only in these phrases, it is hardly possible here to separate ταλ. from πολεμίζειν. If these two then be joined, we may take τό either as an acc., *therefore it is in my power*, or as a nominative representing the whole of the preceding sentence, *that is to me*. With the last alternative again we may either take ταλαύρινος in the sense given above, *that is to me* (in my eyes) *to fight as a warrior with shield of sturdy hide*; or we may derive the adjective directly from root τ(α)λα, and divide it ταλα-φρνο-, 'shield-bearing'; 'that is what I call being a ταλαύρινος πολεμοστής, a warrior who can bear the shield.' Hector in fact claims the title of Ares. This best suits the form of ταλαύρινος, cf. ταλαεργός, ταλαπενθής, φέρασπις (Aisch.). ταλαύρινος is then best taken as an acc. masc., not an adverbial neuter.

240. ἐπαῖσσε, *to charge*, as Σ 159 ἐπαῖσσε κατὰ μόθον, Ψ 64 Ἔκτορ' ἐπαῖσσων. Fighting in the chariot is here opposed to σταδίη, battle on foot.

οἶδα δ' ἐνὶ σταδίῃ δῆϊωι μέλπεσθαι Ἄρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλει βαλέειν τοιοῦτον ἔοντα
 λάβρῃ ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι."

ἢ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαῖζων χαλκὸς ἀτειρής,
 ἐν τῇ δ' ἐβδομάτῃ ῥινῶι σχέτο. δεύτερος αὖτε
 Αἴας διογενὴς προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτσην. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινὴς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο.
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασσάμενῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπесον λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συστὲ κάπροις, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὐτασε δουρί,
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, ἣ δὲ διαπρὸ 260

241. σταδίω(ι) QS (*supr.* H). || δῆϊωι Ar. 242. τοιοῦτον: τοῖον P: τοῖον
 per L. 243. ὀπιπεύσας ACDTU: ὀπιπεύσας Ω. || τύχωμι AHT Mor.:
 τύχωμαι J: γρ. τύχωμι Eust.: τύχωμι Ω. 248. δεύτερον J. 251. ὄβριμον
 CGH. 253. παρὰ J. 254. ἐκλίνω J. 255-7 om. Zen. and others.
 258. οὐτα P. 259. χαλκός Ar. ST (U *supr.*) Harl. b: χαλκὸν Ω. || ἀνεγνάμφω
 G: ἀνεγνάμψω Lips. 260. ἣ δὲ: ἡ δὲ J: οὐδὲ Q.

241. μέλπεσαι Ἄρηϊ, *to dance the war-dance to Ares*. So when Meriones 'dodges' to avoid a spear, Aineias calls him an ὄρχηστής, II 617. The allusion is evidently to the primitive war-dances in which all savage peoples delight, the warriors going through a whole battle-scene in dumb-show. Hector means, 'I can dance the war-dance not only in mimicry at a feast of Ares, but in grim reality on the battle-field.' The custom, as we know, survived till historical times in Greece, under the name of πυρρίχη.

242. Hector breaks off, that he may not be suspected of talking only to gain time and spy out a weak spot. As Hentze remarks, οὐ γάρ . . . τύχωμι is really a parenthesis between ἀλλὰ and the act of throwing, which forms a practical 'principal sentence.' Cf. Φ 487-9.

244. Part of the fight is told in the

same words as the duel between Paris and Menelaos, but not in such a way as to suggest mere copying. 244 = Γ 355, 250-4 = Γ 356-60, 256-7 = E 782-3, 259 = Γ 348, 260-1 cf. M 404-5, 264-5 = Φ 403-4.

247. διὰ, in the sense of 'passing through and out of,' regularly takes the gen. (see *H. G.* § 216); here, where the idea 'out of' is not in place, it has the acc.

255. ἐκσπασσάμενῳ, i.e. out of the shields in which they were fixed. Some of the old critics seem to have held that ἔγχεα must here mean ξίφη, in order to give the participle its usual meaning, 'drawing' a sword. It was probably on this ground that Zenod. rejected 255-7 (and perhaps 258).

256. λείουσιν: Brandreth (*F*) *λεσσι*, see on E 782.

ἤλυθεν ἐγγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπήλθε, μέλαν δ' ἀνεκῆκιν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λαῶν αἰέρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάβῃ δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδ' ἐνιχυρμφθεῖς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 καὶ νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω.
 μέσσωι δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον·
 ἀμφοτέρῳ γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 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·

265. τραχύν G. 268. δεύτερον H: δεύτερος δ' J. || αἰέρας: ἀνέρας Lips.
 269. ἐπέρησε AR¹. 271. ἐξετανύσθη P. 272. ἀσπίδ' ἐνιχυρμφθεῖς Ar. Mor.:
 ἀσπίδι δ' ἐγχιρμφθεῖς Par. d: ἀσπίδι ἐγχι(μ)φθεῖς Ω. || αἰψ' Ar. Ω: others ψ.
 277. μέσσον Harl. a. || ἀμφοτέρῳ Mosc. l. 279. μῆδε: μήτε U. || μάχεσθαι
 Bar. Mor.: μάχεσθαι L. 280. σφῶϊ Ixion HJ. 281. αἰχμηταὶ G. 282.
 δ' om. HU. 284. ἔκτορι GHJQ Lips. Ven. B (and A sup., T.W.A.).

267. ἐπομφάλιον, ἐπὶ τῷ ὀμφαλῳ.
 See note on E 19 μεταμάζιον.

269. ἱν' ἀπέλεθρον: see A 354. ἐπέρησε: E 856. Here it seems to mean 'pressed into the spear immeasurable strength.'

270. μυλοειδέϊ, like the stone of the ancient quern or handmill, such as is turned by the maids in η 104, etc. So M 161 μυλάκεσσι.

272. ἀσπίδ' ἐνιχυρμφθεῖς seems to mean 'pressed into' his shield by the force of the blow, which drives the shield hard upon him. Apollo is watching the fight from the oak-tree, l. 60.

273. οὐτάζοντο: the imperf. means 'they would have been for wounding each other.'

275. Observe the 'chiastic' arrangement, Τρώων — Ἀχαιῶν, Ταλθύβιος — Ἰδαῖος.

277. σχέθον: Bentley σχέθε, on account of the F of *Feire*. So also von Christ. But then we must write σκῆπτρον also, and it would be more natural for both heralds to act alike. ἤρχε δὲ μύθων Brandreth.

282. νυκτὶ πιθέσθαι half personifies Night, as a great power controlling men; whence she is called *ιερή*, see on A 366.

αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους· 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἥι περ ἂν οὗτος."
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 "Αἶαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δώηι δ' ἐτέροισί γε νίκην·
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὥς σύ τ' ἐυφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σοὺς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐυφρανέω καὶ Τρωιάδας ἐλκεσιπέπλους,
 αἵ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.

285. αὐτὸς: οὗτος P King's Par. a d e g, Vr. b¹, ἐν ἄλλω A. || γὰρ: δὲ G¹:
 δὴ G². || χάρμῃ: κε μάχῃ Vr. b¹. 286. εἴπερ GHPRS. 289. φέρτερός DJ.
 290. παύσωμεν πόλεμον καὶ δηϊοτήτα G (πολέμου) JT Harl. a (γρ. as text), Par.
 h j and γρ. A. || παυσώμεθα P Par. e f g. 291. δ' αὖτε D. 292. γε om. J.
 293 δθ. Ar. 294. εὐφράνης GJ(Q?). || ἀχαιῶν GU (R¹?). 295 δθ. Ar. || οἳ
 σοὶ G: οἳ τε Q: οἳ τ' D. 297. τρῶας τ' C. || τρωϊδας PR. 298. δύσονται:
 γρ. εὐονται (δύονται Heyne) Schol. B: ἐν τισὶ δύνονται T.

286. ἥι περ ἂν οὗτος, sc. ἀρχῇ. Brandreth conj. (αὖ) κέ περ, and so van L.

288. The combat has been ἐξ ἐριδος only, a mere trial of skill. Thus Hector means, 'Since you have proved yourself a match for me, we need go no further.' This chivalrous acknowledgment of an enemy's prowess is rare in Homer, and recalls rather the stories of mediaeval knighthood.

289. περὶ, *exceedingly*, or *beyond*, the gen. being ablative; see *H. G.* §§ 185, 186 (2).

290. παυσώμεσθα: rather *πανώμεσθα* (Mulvany *C. R.* x. 27).

291-2 are no doubt interpolated here from 377-8 where they are quite in place. ἐτέροισι evidently implies a general combat between the two armies, and is not consistent with the single combat, which is never put forward as intended to have any decisive result upon the course of the war. Nor is there, either before or afterwards, any suggestion that the duel is to be renewed. 293 also was justly athetized by Aristarchos, as a weak repetition from 282. The speech runs quite smoothly when the three lines are omitted.

294. ὥς κύ τε, as though a second

clause with καὶ ἐγὼ subordinate to ὥς were to be added; instead of which we have in 296 an independent sentence with the fut. in place of the subj.

295. Athetized by Ar. on the ground that by the special reference to ἔται (cf. Z 239) and ἐταῖροι it unduly limits the more general πάντας Ἀχαιοῦς and that the repetition is tautological. Neither ground is cogent.

298. μοι seems to be a *dativus ethicus* belonging to the whole sentence, *on my account*. εὐχόμεναι, *with thanksgivings*; so ν 357 εὐχόμεναι. ἐσίων ἀγῶνα, *the assemblage of the gods* (exactly as Z 376 θεῶν πανάγυρ' ἀγῶνα), who are supposed to meet together to receive their worshippers, the ἀγῶνιοι θεοὶ of Aisch. Ag. 513 (cf. θεῶν πανάγυρσι Sept. 225). For this sense of ἀγῶν see note on O 428. This is clearly better than the possible *divine assembly*, i.e. assembly of worshippers of the gods, for θεῖος is hardly, if at all, applied to human beings, and even if it were the phrase would be a strange one. There is an obvious alternative, 'they shall enter the assembly of the gods to pray to me as one of the gods.' This is supported by the phrase used of Hector, θεὸς ὡς τίερο δῆμῳ, cf.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ὦδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300
 'ἤμην ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρβμήσαντε.'"
 ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον
 σὺν κολεῷ τε φέρων καὶ ἐντμήτῳ τελαμῶνι·
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαιόνῳ. 305
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦϊ, ὁ δ' ἐς Τρώων ὁμαδὸν κίε. τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσίοντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελλπτόντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν ἐκνήμιδες Ἀχαιοὶ
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.
 οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γένοντο,

299. δ' ἄγ': δέ γ' *ap.* Eust.: δέ γ' R: δ' αὐ' G. || ἄγ' *om.* D¹H. 300. τε
 τρώων τε: χαλκοχιτώνων (*γρ. τε τρώων τε*) DU. 302. ἦδ' αὐτ' ἐν: μὴν
 αὐτε S: ἦδ' καὶ αὐ *Et. Mag.* || διέτμαγον Mosc. 1. || ἀρμυῖαντες DU Vr. b:
 ἀρμυῖαντες P Lips.: ἀρμυῖαντες G: *γρ. ἀρμυῖαντες* J. 304. εὐδαίμων G Par.
 b: εὐδαίμων Ar. 306. διακρίοντες CGHJPRT Lips.: διακρίοντες Q. 307.
 δ' ἐς: δέ H. || τοὶ: τὸν R¹U. 309. αἴαντος δέ P. 310. ἀελλπτόντες
 JPQR³ Hesych.: ἀελλπτόντες G and *ap.* Eust.: ἀελλπτόντες Mosc. 1. 312. εἰς:
 ὡς Par. b, Mosc. 1. || κεκαρηότα *Et. Mag.* 482. 7 (*οἶονε πνευστιῶνα*). 313.
 ἀτρεΐδαν ἐγέοντο Q.

also v 231 τοὶ γὰρ ἐγὼ γε εὐχομαι ὥς τε
 θεῶν, X 394 ὡς Τρώες κατὰ ἄστυ θεῶν ὥς
 εὐχεσθῶντο, Hes. Th. 91 (of the just
 king) ἐρχόμενον δ' ἀν' ἀγῶνα θεῶν ὥς
 ἰλάσκονται: but the absence of the ὥς
 makes all the difference—the expression
 unqualified would be intolerably impious.
 A 761 πάντες δ' εὐχεσθῶντο θεῶν Δι
 Νέστορι τ' ἀνδρῶν is closer, but here again
 ἀνδρῶν is an essential qualification. The
 idea of worshippers actually entering
 among the gods, though primitive, was
 less familiar to later Greeks, and doubt-
 less gave rise to the presumably con-
 jectural θύονται (θύσονται ?) for δύσονται
 mentioned by Schol. B. But θύεσθαι θεοῖς
 = to sacrifice to the gods is not a possible
 constr.

301. ἔριδος πέρι, like ἐξ ἔριδος (111),
 virtually for a match.

302. ἀρμυῖαντες: the verb is found
 here only (Ap. Rhod. i. 1344 ἀρμυῖαντες).
 But ἀρμυῖος occurs in π 427, and ἀρμυῖος,
 friendship, Hymn. Merc. 524, Aisch.
 P. V. 191.

304. φέρων is pleonastic, as ἔχων,

λαβὼν, ἄγων (A 488 etc.), and often in
 Trag. Instances are given in Kühner
 ii. p. 646.

305. δίδου, by the side of δῶκε, marks
 the second gift as simultaneous with the
 first; see *H. G.* § 71. 1. According to
 the later legends, both these gifts proved
 ill-omened to the recipients, Hector be-
 ing dragged behind the chariot of Achilles
 by the belt of Aias, who in turn slew
 himself with the sword of Hector; for
 ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα, Soph.
 Aj. 665, referring to this passage (cf.
ibid. 1029).

310. ἀελλπτόντες represents an im-
 perf. because they were in despair of
 his safety, not daring to believe that he
 was yet alive. ἀελλπής occurs in ε 408,
 ἀελλπτος not before Hymn. Ap. 91, Cer.
 219, so perhaps we should prefer the
 variant ἀελλπτόντες. The synzesis is
 suspicious. Herod. imitates the phrase
 (vii. 168) ἀελλπτόντες τοὺς Ἕλληνας ὑπερ-
 βαλέσθαι.

313. The following passage is made
 up, with slight adaptations, of lines

τοῖσι δὲ βούν ἱέρουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι.
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς ἔτσης.
 νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιεν
 ἥρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
 τῶν νῦν αἷμα κελαινὸν ἐύρροον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὀξὺς Ἀρης, ψυχὰς δ' Ἀϊδόσδε κατήλθον·
 τῷ σε χρή πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν,
 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσί καὶ ἡμιόνοισιν· ἀτὰρ κατακείομεν αὐτοὺς

315

320

325

330

314. δὲ om. T. 315. πενταέτηρα Q. 316. διέχευον A (supr. α). 317. τ' ἄρ': δ' ἄρ' H. || πείραν δ' U. 320. δαίνυνε' T. 321. γέραιεν J. 324. πάμπρωτον Plut. *Symp.* vii. 9. 1. || μῆτιν: μύσει Vr. b: μύσει Eust.: μύσεις *Et. Mag.* 785. 325. πρόσθεν: πρῶτον J. 326. δ: δc GJPR². 327. ἀτρεΐδαι (A supr.) CGHRU Harl. a. 328. γάρ: μὲν J (γρ. γάρ) S Mor. Harl. a: μὲν γὰρ G: δὲ U Vr. b¹. 329. κάμανδρον LR¹ Harl. a (p. ras.). 331. σε: γε H. 332. νεκροὺς: πάντας *Et. Mag.* 544. 24. 333. ἡμιόνοισι αὐτὰρ Q. || κατακείομεν [GS]T supr.

which occur in other passages of H.; it is merely a transition to the second portion of the book, which begins, properly speaking, at 327. 313=I 669, 314-5 = B 402-3, 316 = τ 421, 317-320 = A 465-8, 321 = ξ 437, 322 = A 102, 323 = A 469, 323-6 = I 92-5, 326 = A 73.

316. ἀμφὶ ἔπον, *handled*, 'treated' it (see on Z 321), i.e. cut off the superfluous parts, in order to make it ready for roasting. διέχευαν, *divided into joints*; μίστυλλον, *cut into slices*.

321. So Herodotus enumerates among the privileges of the Spartan kings (vi. 56) τῶν θυομένων πάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας. Cf. Virg.

Aen. viii. 183 *vescitur Aeneas . . perpetui tergo bovis*. Similarly the chine (νῶτα) is the portion of honour in I 207, δ 65, θ 475, ξ 437.

328. γάρ, virtually = *seeing that*; H. G. 348 (2).

332. κυκλήσομεν on the analogy of *κατακείομεν* must be aor. subj.; *let us wheel hither*, i.e. bring on wagons. The use of oxen to draw wagons occurs in Homer only here and in Ω 782. They are yoked to the plough, K 352, N 703, v 32.

333. αὐτοὺς in the weak anaphoric sense is very suspicious, the more so as it recurs several times in the next few lines.

τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος
οἶκαδ' ἄγχι, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335
τύμβον δ' ἀμφὶ πυρὴν ἓνα χεύομεν ἐξαγαγόντες
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
πύργους ἰνῆγλους, εἰλαρ νηῶν τε καὶ αὐτῶν,
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὐ ἀραρυίας,
ὄφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη· 340

334-5 ἀθ. Ar. 336. τύμβων τ' Ar. Q Mosc. 1. || ἀμφὶ πυρὴν : γρ. καὶ ἀμφί-
βολον Schol. T. 337. ἐν πεδίῳ Aph. and ap. Eust. || ποτὶ : προτὶ P :
περὶ (Aph. ? cf. 436) Q. 339. αὖ : τινές γρ. ἔπ' A.

334-5 were athetized by Ar. on the sufficient ground that the making of a common tomb was inconsistent with taking home the bones : a practice which we do not elsewhere find in the Homeric age, though it is alluded to by Aisch. *Ag.* 435-44. 334 is ludicrously feeble in expression; the natural meaning would be, 'that every man may carry his own bones back.' As it stands, we must take it to mean 'that every man may take (somebody's) bones back to the children (of their owner).'

336. ἐξαγαγόντες : a difficult expression. Ar. explained it 'marching out,' a sense in which the word occurs in Xen. and later Greek; for the Homeric use he compared ἐσάγουσα (*Z* 252), explained to mean 'entering in,' but this is not satisfactory. ἐξάγειν is used by Thuc. in the sense of 'extending' the circuit of a circumvallation (i. 93 ὁ περίβολος ἐξήχθη), but the word is more naturally used of 'drawing' a line of walls than of 'raising' a mound. Perhaps the best explanation is *bringing it* (sc. the earth for it) *from the plain*. (It would be most natural to understand 'bringing the corpses out of the plain,' but this has already been mentioned in 332, and would evidently not suit 436.)

337. ἄκριτον, commonly explained *one for all alike*. But the order of the words is against this; the word can hardly be anything but an adv. going closely with ἐκ πεδίου. Here again the explanation *bringing the corpses indiscriminately* would be most natural; if the object of ἐξαγαγόντες is 'the soil,' the meaning must be 'such material as first comes to hand,' not selecting the suitable stones as for a regular wall. The idea seems to have been to combine utility with piety by making the burial mound serve as part of the circuit of

the walls (πύργοι, see on 436 and Δ 334). The mound is, however, never mentioned afterwards as part of the works of defence. Note the weak αὐτῶν, with the forbidden lengthening by position in the fourth thesis.

339. πύλας does not necessarily mean more than one gate, in which sense Ar. took it. But it is probable that the poet regarded the wall as having several gates; see note on M 175.

340. εἴη is G. Hermann's reading, mss. (whose testimony on the point is perfectly indifferent) having εἴη. This form of the subj. is found in Ψ 47 μερεῖω, and is possibly to be introduced in I 245, Σ 88, ο 448 (for ἐλθῆι), ρ 586. Of course ἐσ-ηι, the original form, could never give εἴη : that can only be a late formation from a stem ἦ- abstracted from ἦν, on the analogy εἰω : ἐην :: βεῖω : ἐβην (Mulvany in *C. R.* x. 25), or a purely metrical lengthening due to the sixth arsis (Schulze, see App. D). The opt. is quite out of place after the principal tense, and there is no clear instance of it in H. In ρ 243 ὡς ἐλθοι after an imperative expresses a wish, and here the opt. is in place. In A 344 the reading is wrong. In ρ 250 we may read ἀλφει. In no other case do we find the pure opt. in final sentences after principal tenses, and the opt. with αὖ and κερ, though not uncommon, is entirely confined to the *Odyssey*. (See Weber *Entwicklungsgesch. der Absichtssätze* pp. 43-5.) The fact seems to be that the form has been influenced by the opt. in 439, where it is necessary. Nestor's speech has been made up by expanding the actual account of the building in 435 ff.; all military wisdom has to be put into the mouth of the sage of Pylos, as usual. The refractory word εἴη was turned into a subj. in the process

ἔκτοσθεν δὲ βαθεῖαν ὀρύζομεν ἐγγύθι τάφρον,
ἣ χ' ἵππον καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐούσα,
μὴ ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων."

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.

Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ,

345

δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι.

τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύει·

"κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,

ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ

350

δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ

ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν

ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέζομεν ὧδε."

341. ἔκτοσθεν: ἔκωσθεν Q. 342. ἵππονους S: ἵππον (*supr.* ους) Par. g. ἵππον τὲ καὶ U. || ἐρυκάκα Q. || γρ. ἀμφὶς ἔχουσα T. 343. ἐπιβρίσῃ Q. 344. ἐπὶ(ι)νεσαν DGHJPQR. 345. δ' αὐτ' DGJRT. || Ἰλίο J (*supr.* ου). 346. δαυὴ τε τρηχεῖα HJ: δ. τε τρηχεῖα G. || εὐρήσι: ἐπὶνι(α) S Cant. (*supr.* εὐρήσι). 347. τοῖα δὲ αὐτ' Vr. b. || ἀντίον κῦδα A (γρ. ἄρχ' ἀγορεύειν), γρ. Mosc. 3. 348. μεν: μεν R e corr. 349. στήθεσσαν ἀνώγει DRU Vr. b'. 351. ἀτρεΐδῃσιν: ἀργεῖσιν Harl. a. || Νῦν: γρ. μὴ C (*man. rec.*). 352. τῷ: τὸ J Cant. Vr. b. 353 δό. Ar. || ἐκτελέεσθ', εἴ κεν μὴ 'in uno Vindob.' Heyne. || ἵνα: ἵν' ἂν Ar. (T *man. rec.*): ἦν γε (ge erased) Par. e.

by the simple device of a false archaism. It is curious that there is another question between -η and -η in this same line. *ἱππηλασί* as written must be an adj. = *ἱππηλατός* (δ 607), but we should expect *ἱππηλασίη* as a subst. (cf. A 672 *βσηλασίη*), and this reading is mentioned in the *scholia breviora*.

342. *ἢ κε . . ἐρυκάκοι*: here, in the relative sentence with *κε*, the (potential) opt. is quite in order; see the numerous instances in *H. G.* §§ 304-6. *ἵππον* in the sense of *cavalry* is of course Herodotean and Attic; there is no other instance of the use in *H.* Turnebus (1554), followed by subsequent editors, wrote *ἵππους*, with no authority but the text of the Roman ed. of Eust., thus concealing a valuable indication of the late date of Nestor's speech. *ἀμφὶς ἐούσα* appears to mean *surrounding the camp*; but this sense of *surrounding* completely properly belongs only to *περί*: *ἀμφί* and *ἀμφὶς* mean properly 'on both sides'; then they come to signify 'on different sides,' and so can be used to indicate *surrounding*, not by a continuous line, but by individual points — a distinction corresponding to

that between *umher* and *herum* in German. The *δεσμοὶ ἀμφὶς ἔχουρες* in θ 340 seem, however, to shew that *ἀμφὶς* came ultimately to be identical with *περί*, though perhaps only at a late date. In Γ 115 *ἀμφὶς* is clearly *on both sides* of each heap, not *all around*. Perhaps therefore we ought to take it to mean here *apart from* the wall; the trench is generally conceived as being some distance away from the wall itself, and *ἐγγύθι* shews at all events that they were not to be in immediate contact, like the modern moat with a rampart. On this question see note on Θ 213. The variant *ἀμφὶς ἔχουσα* would mean *keeping them apart from the enemy*.

Half of the following passage (344-405) is made up of lines found in other parts of the *Iliad*.

346. *τετρηχυῖα*: see on B 95; and for the assembly at the gates of Priam's palace, B 788.

352. *ψευσάμενοι* is not elsewhere found in *H.* with an accusative. But the addition of *ὄρκια* has numerous analogies in the very free Homeric use of that case; e.g. I 115, O 33, etc.

353. This line was evidently added in

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζητο, τοῖσι δ' ἀνέστη
 διος Ἀλέξανδρος, Ἑλένης πόσις ἠνκόμοιο, 355
 ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “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. 360
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
 ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ', ὅσσ' ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ,
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”
 ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζητο, τοῖσι δ' ἀνέστη 365
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος,
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἦδ' ἐπίκουροι,
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ, 370
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
 ἡῶθεν δ' Ἰδαίος Ἴτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάωι
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρε·
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375

357. ἀντήνωρ DJ. || τόδ' H (*supr.* ταύτ'). 358. ἀμύμονα P: ἀμύμονα T.
 359. εἰ δ' Ar. Ω: ἄλλοι εἰ Did. || ἀγορεύεις G. 361. ἀγορεύω Lips. 364.
 ἀποδοῦναι Eust. on Ω 1. 366. μῆστωρ: μῆτιν U³ *supr.* 367. ὃ: ὅς GP.
 368-9 om. A¹H (ἐν ἄλλωι καὶ ἐν ταῖς οἰδοῖς οἱ στίχοι κείναι Δ^m). 370. πτόλιν:
 πόλιν U Mor. Vr. b: στρατὸν HJ (γρ. πόλιν) ST, γρ. A. 372. νῆας: νῆας
 ἀγαπῶν HP. 374. ἀλεξάνδρου G.

order to supply a verb to the phrase *οὐδὲ τι κέρδιον ἡμῖν*, which does not need one. The clause *ἵνα μὴ ῥέπουσιν ὧδε* cannot be translated so as to make good sense; it looks as though it were meant for 'unless we do thus,' perhaps *where* (=in the case where) *we do not thus*. But for such a sense the Greek language affords no support. Ar., while obelizing the line, read *ἴν' ἄν* for *ἵνα*, which does not help matters. *ἐκτελέεσθ' εἰ κεν* is the only satisfactory variant.

357. φίλα, *pleasing* (not *friendly*).
 362. ἀπόφημι, *declare outright*; cf. I 422, B 772.

363. "Ἀργεος, here in the general sense of the Peloponnesos; Helen of course had been brought from Sparta. οἴκοθεν,

from my own store. The *F* is neglected as in Ἰλίου above (345) and εἴπω (349); these are all signs of lateness. Of course it is easy to omit *ἐτ'*.

371. There is no reason for this advice here; the line is probably interpolated, owing to the similarity of the preceding line, from Z 299, where it is appropriate, as the Trojans are camping in the plain near the Greek camp. *ἐγρήγορε*: see on K 67.

375. καὶ δὲ τόδ': καὶ τόδε Brandreth. ἔπος, *proposal*, which, however, is expressed not in a direct form, but politely as a supposition; as though 'make to them this proposition; whether they will be willing,' etc. It is not necessary to supply any apodosis to *αἶ κε*.

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς
κείομεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνηι, δώηι δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδ' ἐπίθοντο.
[δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380
ἡώθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἄρῃος,
νῆϊ πάρα πρυμνῇ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·
"Ἄτρεϊδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν, 385
ἡνώγει Πριάμὸς τε καὶ ἄλλοι Τρῶες ἀγανοὶ
εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἡγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι— 390
πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιβείναι·
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
οὐ φησιν δώσειν· ἡ μὲν Τρῶές γε κέλονται.
καὶ δὲ τόδ' ἡνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλητε

376. παύσεσθαι Vr. b. 377. κείομεν [GS]: κήομεν L. || ὕστερον δ' PRU. ||
μαχεσ(ς)όμεθ' GJ. 380 om. A¹D¹PQU¹: ἐν ἄλλωι καὶ οὗτος ὁ στίχος A^m. 382.
εἰν om. J: ἐν D. 384. προσεφώνεεν Q: μετεφώνηεν J. 385 om. A¹:
ἀτρεῖδα Mor.: ἀτρεῖδαί GPQRSU. || εὐκνήμωδες ἀγατοὶ DPQRU, Vr. b c, γρ.
Mosc. 1 3, Harl. a, and ἐν ἄλλωι A. 386. ἀνώγει J. || τε: με T. 387.
εἰπέμεν C Lips. || κέ περ: κέν πως G. 389. κοίλας G. || ναυεὶ Q. 390.
ὥς: ὅς QR. 393. μῆν Ar. Ω: μιν DR¹S, and ἄλλοι (Did.). || γε: τε JQ.
394. ἀνώγειν Mor.

376. *δυσηχέος*: see on B 686.

380. Wrongly interpolated from Σ 298; here the phrase κατὰ στρ. ἐν τελέεσσιν is quite inappropriate; cf. 371.

381. ἡώθεν, *next day*; the Trojan assembly must, like the Greek council, have been held late at night. From 421 it appears that Idaios came so early that he took the answer back to Troy before sunrise! But the want of clearness in marking the passage of the night is quite unlike the real Epic style. Why the Greeks are thus early in assembly it is impossible to say. Probably in the original context, when this episode followed Γ, they had sent the Trojans a formal demand for the surrender of Helen, and were assembled to receive the answer.

383. According to A 806 it was the ship of Odysseus, not of Agamemnon,

which marked the place of assembly. This is the μέσον στρατήγιον of Soph. *Aj.* 721.

387. αἶ κε . . γένοιτο is not part of the message, but apparently a courteous introduction by Idaios himself; Monro compares 'an it please you.'

393. ἢ μῆν, virtually 'although'; this clause shews how such a conjunctive sense may arise in simple particles introducing a paratactic clause, where the concessive quality is given only by the context. Τρῶες: Antenor seems to be regarded as the leader of a popular party. Cf. Γ 149, 454.

394. For ἀνώγειν Spitzner and most subsequent odd. read ἡνώγει(ν). In form it must be the imperf. of a secondary present ἀνωγέω (like γεγωνέω by the side of γέγωνα), of which, however, there is no further evidence, ἡνώγει (386,

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395
 κείομεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνηι, δώηι δ' ἑτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400
 μήθ' Ἑλένην· γνωτὸν δέ, καὶ ὃς μάλα νήπιός ἐστιν,
 ὥς ἦδη Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405

"Ἰδαῖ, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
 ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγαίρω·
 οὐ γάρ τις φειδῶ νεκῶν κατατεθνηῶτων
 γίνετ', ἐπεὶ κε θάνωσι, πυρὸς μελίσσέμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."

ὥς εἰπὼν τὸ σκήπτρον ἀνέσχεθε πᾶσι θεοῖσιν,

395. παύσασθαι Q: παύσαι δὲ G. 396. κείομεν [S]: κήομεν GL. || δ' αὐτε JR. || μαχεσόμεθ' J Mor. Bar. 400. μή γάρ GH: μήτάρ D. 401. γνώτω G. 407. ἐμοὶ τ' Q. || οὕτω U. 408. κατακαίμεν Q: κατακίεμεν GLS: κατακαίμεν D: κατακαίμεν Ω (including A, T.W.A.). 409. κατατεθνηῶτων ACDPRSTU. 410. γίνετ' ALS. || μελίσσέμεν C, γρ. J. 412. ὦς δ' J.

unless we read *ἤνωγε* with van L.) being plupf. to *ἄνωγα*. Bentley's *ἤνωγον* (as I 578, etc.) is therefore preferable, as an aorist; see note on A 313 (*καὶ τότε μ' ἤνωγον* Brandreth). It may be observed that the change to the 3rd plur. is natural, in order to shew that the subject is not the same as that of *ὀφθῆναι*.

400. Ἀλεξάνδροιο: ablative gen., *from A.*; cf. A 596.

401. ὅς here virtually = *εἰ τις*, as in Z 81 *βέλτερον ὅς προφύγηι*, where see note. Numerous similar instances are quoted by Kühner ii. p. 945.

402. ὀλέθρου πείρατα, *issues of destruction*; though the metaphor of the end of a rope is suggested by *ἐφήπται*. See note on 102.

408. There is a slight pause after *νεκροῖσιν*, as *concerning the dead*.

409. The sense seems to be *there is no grudging concerning dead corpses, as to giving them the consolation of fire speedily*. The last clause would in Attic

be introduced by *μή οὐ*. Monro (*H. G.* § 234 fin.) regards the infin. as 'equivalent in sense to the genitive depending on a noun'; 'there is no grudging about the appeasing.' It seems simpler to regard it as a case of *epexegetis*, where the original dative sense of the infin. is still felt, 'for the appeasing by fire.' For *φειδῶ* with gen. compare phrases like *χόλος νίδος*, anger *concerning* his son; *H. G.* 147. 1. *πυρὸς*, as in *πυρὸς λελαχείν, πρῆσαι* (B 415, q.v.), etc.

411. ὄρκια, the oath of truce. It is not clear why Agamemnon lifts his sceptre to *all* the gods, when only Zeus, the presiding deity of oaths, is named; see K 328, where the sceptre is again used as the instrument of the oath as in A 234. This is a place where some allusion to the breach of the previous truce in Δ would seem to be imperative, if the author of this passage knew of it.

412. τό as the article with *σκήπτρον* looks like a later use.

ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανῖνες
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότη ἄρ' ἔλθοι 415
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
 στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὤκα,
 ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἀργεῖοι δ' ἐτέρωθεν εὐσσέλμων ἀπὸ νηῶν
 ὀτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
 ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρείταιο βαθυρρόου Ὀκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἐνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ

413. ποτὶ QS. 414. ἐν Q. 415. ὁμηγερέες L. || ποτιδέγμενοι D¹U. ||
 ὀππότη ἄν J (γρ. ὀππότη ἄρ): ὀππότη G. || ἔλθω R (S *supr.*). 418. ἀμφοτέρων
 L (*supr.* om) Vr. c¹ (U *supr.*): ἀμφοτέρων Mosc. 3. 419-20 om. QT¹ King's a.
 419. ἐκαρτύνοντο φάλαγγας P (*supr.* εὐσέλμων ἀπὸ νηῶν), γρ. L. 420.
 ὀτρύνοντο Ar. Par. a¹ b: ὀτρύνοντο T^m (to struck out): ὀτρύνοντο Harl. b,
 Par. a² c²: ὀτρυνον DGJU Par. j: ὀτρυνον Ω. || νέκυς Ar. Harl. b, Par. a² b:
 νέκυς Ω. 424. χαλεπὸν CJQS (*supr.* ὤς) Vr. b. 427. οὐκ R. || ἔα
 Q. || οἱ δὲ: ἀλλὰ King's Par. a f k, ἐν ἄλλω A.

414. Δαρδανῖνες only here and Θ 154; it is of course a patronymic; cf. *υἱὲς Ἀχαιῶν*.

415. ποτιδέγμενοι: see note on B 794.

416. ἀπέειπε, *declared*, as I 309, 431, Ψ 361, and elsewhere; cf. ἀπόφημι in 362. In A 515 and other places it means *refuse*.

418. There is a slight change of construction in ἕτεροι δὲ μεθ' ὕλην, as though another ἕτεροι had introduced the preceding clause.

420. ὀτρύνοντο νέκυς: so Ar.; vulg. ὀτρυνον νέκυας, but the active ὀτρύνειν is always transitive. νέκυς: acc. pl. as ω 417; see *H. G.* § 100 for other instances, and note on Σ 180. But the line is probably added to supply the verb to 419, quite needlessly.

421-2=τ 433-4. It may be observed that the lines appear to have been adopted in the *Odyssey* from this passage, not *vice versa*, as the omission there of the clause οὐρανὸν εἰσανιών makes the second line very awkward. The words would naturally seem to indicate

the opening of a fresh day (see note on 381 ἡῶθεν). But ἦντεον (more correctly ἦνταον) seems clearly to be contemporaneous with ὠπλίζοντο (and ὀτρύνοντο) above; and we cannot suppose that a whole day was filled with mere preparations for bringing in the dead.

422. ἀκαλαρρείταιο occurs only here and τ 434. It is explained *silently* *flowing* from ἀκαλός (cf. ἀκὴν, ἡκαλός), a word found only in the lexicographers, who say that the divine Ocean, θεῶν γένεσις, is not stirred by tempests like 'earth's human shores.'

424. χαλεπῶς ἦν: for the use of the adverb instead of the adj. with εἶμι see note on A 416, and *H. G.* § 162. 5 a. ἀλλά in the next line means 'but yet by washing them they could discern; and so,' etc. There is no reason to limit the shedding of tears to the Trojans, as some have done. Priam forbids them to *cry aloud*, which was the habit of a non-Greek people, see Ω 721; hence the silence of the Greeks does not need mention.

νεκρούς πυρκαϊῆς ἐπενήμεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὧς δ' αὐτως ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ 430
 νεκρούς πυρκαϊῆς ἐπενήμεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 ἦμος δ' οὔτ' ἄρ' πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἔδειμαν,
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·
 ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῶι τάφρον ὄρυξαν 440
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.
 ὧς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ

428. πυρκαϊῆς Ar. Ω: πυρκαϊῆι Zen. (A *supr.*). || ἐπενήμεον: γρ. ἐπινήμεον A. 429. ποτὶ GJPQS. 431. πυρκαϊῆι A *supr.* 434. ἄρ': ὅ J Bar. Mor.: ὅ' ὅρ P. 436. ἐν πεδίῳ Aph. P (-ω) (cf. 337). || ποτὶ: περὶ Aph. QRU Harl. a (γρ. ποτὶ): κατὶ H. 437. πύργους ADHPQTU Harl. a, Cant. Lips. Vr. c (p. ras.), Mosc. 13: πύργους ε' Ω. 440. ἐπ': ἐν S. 441. εὐρείαν J. || ἐν: περὶ HQS. 443-64 dθ. Ar. Aph. Zen.

428. ἐπινήμεον, if correct, must be a reduplicated intensive of νέω, νηέω. Payne Knight, however, conj. ἐπενήμεον, which is doubtless right; cf. Ψ 139, 163, Ω 276. The same correction is required in α 147, τ 51.

431-2 can hardly be considered genuine if 420 is to be condemned, as they are added from what precedes in precisely the same manner.

433. In the compound ἀμφιλύκη ἀμφί seems to give the idea of doubtfulness, hesitation between two sides, just as in our 'twilight,' where twi- 'is used in the sense rather of "double" or "half." The ideas of double and half are liable to confusion; cf. A.S. *twofold*, doubt, from the hovering between two opinions,' Skeat *Dict.* s.v. This sense is common in later Greek compounds, ἀμφίλογος, ἀμφιγνοεῖν, etc., but there is no other instance in Homer. λύκη is evidently = *lux*. With this line another day must begin, but the mention of the night is even more imperatively demanded here than in 381.

434. ἔγρετο, was awakened (ἐγείρω), is an

obvious blunder of transcription from ΕΓΡΕΤΟ = *ηγρετο*, gathered (ἀγείρω). The same mistake has been made in Ω 789, the converse apparently in ν 123; cf. also Ψ 287.

435-40: see 336-41.

437. πύργους, ramparts, see on Δ 347. The θ' was added (see above) when the word had acquired the later sense of *towers, bastions*. The gates would naturally be made in the walls, not the towers. Cf. also 337. (Platt in *J. P.* xviii. 130.)

443-64 were rejected as an interpolation by Zen., Aph. and Ar., on the ground that the same question arises in the beginning of M with no allusion to this passage. In fact we have here another case of two parallel and independent versions of the same theme brought into the narrative. One is as 'genuine' as the other; both are late. It must, however, be noted that out of the twenty-two lines the following appear more or less in other places: 443 = Δ 1, 445-6 (first halves) = E 420-1, 449-50 = M 5-6, 454 = A 517, 455 = Θ 201, ν 140, 460 = B 140, 462 = M 31, 464 = E 274, etc.; or nearly half.

θηεύντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων. 445
 “Ζεῦ πάτερ, ἡ ρά τις ἔστι βροτῶν ἐπ’ ἀπείρονα γαῖαν
 ὃς τις ἔτ’ ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 οὐχ ὀράαις, ὅτι δ’ αὖτε κάρη κομόωντες Ἀχαιοὶ
 τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
 τοῦ δ’ ἡ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδνεται ἡώς·
 τοῦ δ’ ἐπιλήσονται, ὃ τ’ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἥρωι Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”
 τὸν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ὦ πόποι, ἐνοσίγαι’ εὐρυσθενές, οἶον ἔειπες. 455
 ἄλλός κέν τις τοῦτο θεῶν δέισιαι νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 σὸν δ’ ἡ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδνεται ἡώς.
 ἄγρει μάν, ὅτ’ ἂν αὖτε κάρη κομόωντες Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
 τεῖχος ἀναρρήξας τὸ μὲν εἰς ἄλλα πᾶν καταχεύαι,

445. μῦθον DQU. 447-60 om. R^t. 448. ὅτε ACHT Lips. 449.
 ἐτειχίσσαντο : ἐτακτῆσαντο Hesych. 451. ὅσιν τ’ Ar. A (supr. ο) Ambr. || τ’
 om. JPR^m. 452. ὃ τ’ : τὸ Ar. Q Par. j : (τὸ δ’ Ar. “κατ’ ἐνια τῶν ὑπομημάτων”
 An.) : τό τ’ APR^m Ambr. Par. c g. 453. ἀελίκαντες GHPQR^m Vr. b. 455.
 ἔαιπας CL (supr. ec). 458. cὸν : cὸι S. || δᾶ τοι DPS Vr. b A, Mosc. 1 3. |
 ὅσιν τ’ Ar. A (supr. ο) Ambr. || τ’ om. PR^m. 459. μᾶν : μᾶν Mosc. 3. 460.
 οἴχονται GHJPQR^mT Vr. A. || cὸν : ἐπὶ PR^m. 461. κατὰχευε P : κατέχευε
 H : καταχεύω G : καταχεύαι JQ Mor. Lips.

445. Poseidon is not generally found in Olympus unless specially summoned, cf. T 13-14.

447. ἐνίψει, will declare his intentions to the gods in order to ask their approbation. The word must be meant for the fut. of ἐνέπω, not of ἐνίπτειν (more usually ἐνίσσειν) to blame; so also β 137, λ 148. Pindar in fact uses ἐνίπτειν in the sense of ἐνέπειν. There seems to be a confusion of the two words, as ἐνίψω cannot regularly come from ἐνέπειν. Ap. Rhod. uses ἐνίψω freely but not ἐνίπτω : but ἐνέψω, as some mss. read in ii. 1165, may have been a variant here also.

451. ὅσιν τ’ ἐπικίδναι : cf. Γ 12, O 358. With ὅσιν, Ar.’s reading, we must of course supply γῆν.

452. ὃ τ’ better suits Homeric usage than τὸ (with a rather harsh hiatus) or τὸ τ’ : see H. G. § 262. 2.

453. ἥρωι for ἥρωϊ and ἀελίκαντες for ἀέθλ. are signs of late origin. The former recurs in θ 483. For the latter cf. I 124, A 699, O 30, Ω 734, θ 160, 164. Platt (J. P. xviii. 130) would read ἥρωι on the analogy of words like αἰδώς : cf. ἥρωος as a dactyl in ι 303 and ἥρωα Anih. Pal. App. 376. Here, of course, ms. evidence counts for nothing. But we should have expected some other traces of the quantity in Greek literature, if it was original. πολίσσαμεν must mean built; in T 217 πεπλόιστο = was founded as a city, and this is the ordinary sense of the verb, which does not seem to be used elsewhere of a wall. Brandreth conj. Λαομέδοντι Φάνακτι πανεύμεθ’ ἀεθλεύσαντε, Ἀγὰρ Λαομέδονθ’ ἥρωϊ ἐπελάσσαμεν : both are equally improbable. For the building of the wall of Troy cf. Φ 446 (where it is the work of Poseidon alone), and note on Z 438.

αὐτὶς δ' ἥϊονα μεγάλην ψαμάθοισι καλύνφαι,
ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγορευον·
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Ἐύνηος,
τόν ῥ' ἔτεχ' Ἑψιπύλη ὑπ' Ἰήσωνι ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάω 470
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῶι, ἄλλοι δ' αἴθωνι σιδήρῳι,
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοί

462. αὖτις δ' CJ : αὖτις τ' S. || καλύφω G. 465. δύσετο τ' A (supr. δ')
CDHPQRU Lips. : δύσαστο δ' G : δύσετ' T. 467. παρέστησαν P. 468. πολλαί
ο' 8c P. 472. ἐνε' 8p DJR. 474. δέ : δ' ἐν GJ. || αὐτῇσι Ar. Ω : αὐτοῖα
CJQ. 475 δθ. Ar. Aph. Zen. || ἀνδραπόδοιαι Ar.

463. ἀμαλδύνηται recurs in H. only in the same connexion, M 18, 32. In *Hymn. Cer.* 94 εἶδος ἀμαλδύνουσα means apparently *disfiguring*, *disguising* her aspect.

464 comes as usual after a scene in Olympus; see on E 431.

466. **ΒΟΥΦΟΝΕΟΝ**, a curious expression, *murdered oxen*; for the idea of *murder* is always conveyed by *φόνος* and its compounds. The curious ritual of the *βουφόνια* at Athens distinctly brought out this idea; every one concerned in the sacrifice was formally tried for murder, and finally the sacrificial axe was found guilty and thrown into the sea. See Paus. i. 24. 4 with Frazer's note. So *βουφόνε* applied to Hermes, *Hymn. Merc.* 436, clearly expresses in jest the same sense. In Aisch. *Prom.* 531 *βουφόνους θόλαις* the ritual sense remains, though that of *murder* has vanished. It is strange that in the present passage even the connotation of sacrifice should have also disappeared, as sometimes in *λεπένειν* simply = *kill*, Z 174, etc. The verb appears to be *ἀπ. λεγ.* in Greek.

467. *παρέστη*, the reading of P, was long ago conjectured by Bentley in place of *παρέστασαν*, on account of the *F* of *φοῖνον*. The aor., bringing the actual arrival, not the mere presence, of the

ships into the picture, adds something to the liveliness of the narrative. Unfortunately it appears to contravene the rule about lengthening before the bucolic diaeresis (see note on B 751); but there is a possibility that the *α* is long by nature, see on Δ 146.

468. This is one of the few allusions in Homer to the legend of the Argonauts. The others are in Φ 40, Ψ 746, and μ 69-72. Lemnos is mentioned also in B 722, Θ 230 (here again with an allusion to wine-drinking). The Minyan colony there seems to be regarded as preserving a friendly neutrality towards the Greeks. In I 72 the supply of wine is said to come from Thrace.

471. *μέτρα* indicates some recognised quantity, as in Ψ 268, β 355.

472. Here again a conj. of Bentley's, *ἐνθ' for ἐνεα*, has since found ms. support. *οἰνίζοντο*, as Θ 506; cf. *ὕδρευσθαι*.

474. *αὐτῇσι*, *whole* or *live*, as opposed to the hides.

475. Rejected by Zen., Aph., and Ar., on the ground that *ἀνδραπόδων* is a later word, unknown to Homer (cf. also note on Γ 409 *δοῦλη*). The heteroclit dat. *ἀνδραπόδεσσι* does not recur in Greek; it seems to suggest the derivation from *ἀνδρός ποῦς*, which is, however, very

δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι·
 παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζεὺς
 σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἦρει,
 οἶνον δ' ἐκ δεπῶν χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πῖευν, πρὶν λείψαι ὑπερμενέϊ Κρονίωνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

481. πῖευσαι (πινέμεναι Cobet) πρὶν λείψαι Ar.

482 om. Zen. (with Θ 1).

doubtful. Ar. also objected to the (fifth) repetition of ἄλλοι.

478. There is no reason for confining σφιν to the Greeks alone; Zeus gives both sides alike ominous warning of the coming battles.

482. See I 713, r 427. δῶρον seems to mean 'the gift (of the gods) consisting in sleep'; cf. τέλος θανάτου. Ovid *Fasti* iii. 185 translates by *carpebat munera somni*.

INTRODUCTION

THE plan of this book is simple. Zeus, in accordance with the promise given to Thetis in Book I, forbids the gods to take any part in the war, in order that the Trojans may gain the upper hand. The Greeks are accordingly defeated, by means of a divine panic; and after a short rally, in which the archery of Teukros plays a chief part, are again driven back to the ships. Hera and Athene, attempting to go to their assistance, are stopped by command of Zeus, and Hector and the Trojans, flushed with success, bivouac on the plain, in full hopes of capturing the Greek camp next day. The narrative is clear and consistent with itself; the chief difficulties with regard to the book consist in the question of its position in the scheme of the poem as a whole.

The fact that, after the lapse of six books, we again recur to the position of affairs at the end of the first, led Grote to include Θ in his *Achilleis* as the immediate sequel to A. There can be no doubt that the sequence is a possible one; but the objections to it are fatal. We shall see that a connexion between the end of A and the beginning of the battle in Λ is equally possible; and of Λ and Θ it is clear that Λ alone can be regarded as the original successor to A.

The main characteristic of Θ is the extraordinary number of lines in it which recur in other parts of the *Iliad*. A very large portion of these are clearly borrowed; whole passages are centos made up from other places. This is notably the case with the arming of the goddesses, where sixteen lines in succession (381-96) are taken bodily from the similar passage in E. Similar cases are pointed out in the notes. So, again, from 28 to 72 every line except 33-7 and half of 51 occurs elsewhere; and in the whole book at least 175 whole lines, or nearly one third (allowing for repetitions of messages and other lines within Θ itself), are found again in the *Iliad* and *Odyssey*—sometimes with a slight difference. The repetitions of half-lines are still more numerous. Including these, it may be fairly said that not more than half of the book is really original. The only episode which is substantially independent is the little *ἀπικρεία* of Teukros in 266-329; and this has a parallel in O 436-83.

The action, too, is extremely hurried. The changes of battle succeed each other with astonishing rapidity, and are brought about, not as in other battle-scenes by the victories of heroes, but by a somewhat monotonous

interference on the part of Zeus. When in the end the Greeks have been driven headlong from the field, the fighting ceases with an abruptness which has earned the book the title of *κόλος μάχη*.¹

This peculiar character is easily understood when we once recognise the fact that Θ is intended to serve only as a means for the introduction of I into the scheme of the *Iliad*. The latter book shews many signs of late composition. It was easily capable of separate recitation with the general background of a Greek reverse consequent upon the quarrel in A; but it could not well be inserted into a continuous narrative after the original Greek defeat in Λ, when the subsequent books had taken much the same form which they now have. Hence a special defeat was made for the purpose; and the fighting having been already described at quite sufficient length in other places, nothing remained but to use the same material over again, with the greatest possible brevity.

It is evident that the author of the book had the Diomedea before him. Diomedes himself takes the leading part in the fighting, and for the last time. Except for a brief passage in Α he henceforth retires into obscurity, and yields the first place to Aias till the Myrmidons and Achilles reappear. His capture of the horses of Aineias in E is distinctly referred to in 105 ff. (= E 221 ff.). The curious opening scene, too, is only intelligible after the active interference of the gods in E. In the *Menis* itself, as has been pointed out in the *Prolegomena*, the gods take little or no part in the action; it was therefore needless to forbid them to intervene, till a new conception of their participation had made its way.

In spite of this apparent want of originality in the composition of the book, it has undoubtedly great spirit and movement. If such a fancy may be permitted, one might almost say that it is such a work as might be expected from the author of the Embassy in I; one who was a rhetorician of the highest order rather than an epic poet in the proper sense, trusting for effect rather to his speeches than his narrative, and depending to a certain extent upon intimate familiarity with the older poetry in order to produce so much of a story as was necessary to form a basis for his own splendid work. In any case we must not ascribe to him several passages of some length which, on any theory of the origin of the book, can hardly be considered as anything but poor interpolations; see 28-40, 184-212, 524-41.

¹ Cf. Schol. Β ταύτην τὴν ῥαψωδιάν κολοβομάχην καλοῦσι. συντέμνει γὰρ τὴν διήγησιν, συνεχθόμενος τοῖς Ἀχαιοῖς.

ΙΛΙΑΔΟΣ Θ

κόλος μάχης.

Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
 “ κέκλυτέ μεν, πάντῃς τε θεοὶ πᾶσαι τε θέαιναί, 5
 [ὄφρ' εἴπω 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.
 δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10

1 *om.* Zen., placing it after 52. 4. ὑπὸ : ἅμα S. 5. τε (after πάντῃς)
om. DGJPQR. 6 *om.* AD⁴Q. 7. *σεὸς : σεῶν* Ar. || τό γε *om.* P. 8.
 ἄλλ' ἅμα : ἀλλά με J. 10. ἐγὼ U. || ἀπάνευθε : ἀπάτερως Aph. : μετόπισθε
 Zen.

1. Zen., who omitted the last line of H, placed this after 52. The council of the gods is thus put a day earlier, and so brought into closer connexion with the omens of H 478, but Zeus is made to take an all-night journey to Ida in 41-52. The whole introductory passage 1-52 may be a later insertion, and the reading of Zen. may indicate a variation in the place assigned to it.

The following lines are borrowed in 1-52, occasionally with small variations: 1=Ω 695; 3=A 499; 5-6=T 101-2; 10 cf. A 549, B 391, O 348; 11=N 9; 28=Γ 95; 28-9=I 693-4; 30-1=a 44-5; (33-7 recur 464-8); 38-40=X 182-4 (with Δ 356); 41-4=N 23-6; 45=E 366; 46=E 769; 47=Ξ 283 (*Hymn. Ven.* 68); 48 cf. θ 363; 50-1 cf. E 775-6; 51-2 cf. A 81-2. Cf. also notes on 12 and 39 for other echoes.

3. The 'topmost peak' of Olympus

is a suitable outlook for Zeus in A 499, but hardly convenient for an assembly. The line is thoughtlessly copied; in T 10 the assembly properly takes place in the palace of Zeus.

4. ὑπό, simply *thereat*. It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. *εἶναι*, a form which recurs, only in this particular phrase, in Θ 20, θ 341. It seems to have a half comic effect; compare *λέαινα*.

7. τό γε anticipates *διακέρσαι*, 'this, namely to thwart.' For the verb cf. O 467 *μάχης ἐπὶ μῆδεα κείρει δαίμων*, and Θ 408 *ἐνικλᾶν*.

10. The conjunction of the two participles *ἐθέλοντα* and *ἐλεόντα* is excessively awkward, and only explicable by the fact that 10 is adapted from B 391 (cf.

ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
 πληγείς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,
 τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 15 ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός,
 τόσσον ἐνερθ' Ἀἶδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 γνῶσέτ' ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες,
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες·
 20 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θείαναι·
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίωνδε
 Ζῆν' ὑπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλωμι ἐρύσσαι,

13. ἐς: εἰς Q. 14. βέλεσθον P. 16. ἀφ' αὐτοῦ U *supr.* Plut. *Mor.* 940 e.
 17. οὐδὲν: οὐδὲ P. 18. εἶδατε T: ἴδαντε Q. 19. τ' ἐκ G (*supr.* ε over τ).
 20. πάντες τ' C. 21. ἐν μ' S Mosc. 1. || ἐρύσαιτ' G: ἐρύσαιτ' P Vr. b. 22.
 κάμωτε HP Vr. b: γρ. πάσχετε A (πάσχετε T). 23. δὴ: κεν Aristid. ii. 506.
 πρόφρων: πρόφρων Ptol. Oroand. || ἐθέλωμι Ar.

A 549, O 348), and 11 borrowed without change from N 9. ἀρηγέμεν must depend on ἐθέλοντα.

12. πληγείς, sc. with lightning, as 455, O 17. οὐ κατὰ κόσμον, as B 214 (cf. 264). Compare *Hymn. Merc.* 255 ff. τάχα νῶϊ διουσίμεθ' οὐ κατὰ κόσμον. ῥίψω γὰρ σε λαβὼν ἐς Τάρταρον ἡρόεντα, εἰς ὄψον αἰνέμορον καὶ ἀμήχανον. The author of one of these passages must have had the other before him—it is hard to say which. So with the unmistakable echoes in Hesiod: *Th.* 720 Τάρταρος ἡρόεις is τόσσον ἐνερθ' ὑπὸ γῆς ὅσον οὐρανός ἐστ' ἀπὸ γαίης: 726 τὸν περὶ χάλκεον ἔρκος ἐλήλαται: 732 πύλας δ' ἐπέθηκε Ποσειδῶν χαλκείας: 811 ἔνθα δὲ μαρμάρειά τε πύλαι καὶ χάλκεος οὐδός.

14. The βέλεσθον reminds us of the famous βάρβαρον at Athens. The word is used again of the cave of Skylla in μ 94.

18. The text follows Nikanor (with L. Lange and Döderlein) in putting a comma after πάντες and a colon at the end of the next line, so that κρεμάσαντες goes closely with παύσασθε, 'fasten a rope, and try me.' With the ordinary punctuation, in which there is a colon after πάντες and no stop after κρεμάσαντες, it is necessary either to read πάντες τ' for πάντες δ' in 20, or to assume a harsh change of construction, 'the

participle being regarded as half independent, and the imperative being added in 20 as though another finite verb had preceded.' (So Ameis.)

19. It is curious that this line, which evidently alludes to a mere trial of strength by pulling at a rope, ἐλευσίνδα, should have been made the base of all sorts of mystical interpretations and esoteric myths from the earliest times. Thus in Plato we find, *Theaet.* 153 c, τὴν χρυσὴν σείραν ὡς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει: Eur. *Or.* 982 τὰν οὐρανοῦ μέσον χθονός τε τεταμέναν αἰωρήμασι πέτρων ἀλύσεις χρυσεύει. A collection of similar far-fetched allegories will be found in Eustathios ad loc. The neo-Platonists took up the idea, and from them it was handed on to the alchemists of the Middle Ages, in whose mystical cosmogony the *aurea catena Homeri* signified the whole chain of existences up to the *quinta essentia universalis*. The rope is here of gold simply because it is divine.

23. Ameis points out that the δὴ shews that δτε is here strictly temporal, and not merely conditional: 'as soon as I determined to pull.' For ἐθέλωμι Aristarchos read ἐθέλωμι, which is less appropriate, as the case is purely imaginary; see note on A 549. πρόφρων, in good earnest.

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ·
 σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμπιο 25
 δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἴμ' ἀνθρώπων."
 ὥς 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,
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπικιτόν·
 ἀλλ' ἔμπησ Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 ἀλλ' ἡ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις, 35
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."
 τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
 "θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι." 40
 ὥς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω

24. τε: κει DT. 25-6 δθ. Zen. 28-40 δθ. Ar. 28. ἄρα: ἄρ S.
 29. ἀγασσάμενοι: γρ. καὶ φρασσάμενοι AT. || ἀγόρευε(ν) DJPQRU (supr. c).
 32. ὃ τοι: ὅτι GQR (U supr.). 34. οἳ: γρ. εἴ C man. rec. 35. ὥς Ar.
 APQ Vr. b (Par. e supr.), γρ. T: ἅ C: εἰ Ω. 36. βουλὴν τ' Q. || ὀνήσει:
 γρ. ἀρίστη Par. e. 37 δθ. Ar. (cf. 28), om. Zen. || ὄλωνται L. || ὀδυσσαμένοιο
 L Vr. b A. 39. νύ τι: τοι G: νύ τοι JP.

24. For the use of the 'comitative' dative with αὐτός see H. G. § 144. The object of ἐρύσαιμ' is 'you.'

25-6 were athetized by Zen. on the obvious ground that the earth could not be suspended to a peak of Olympos, which is a part of itself. It is clear that the poet of these lines has entirely lost the real Epic conception of Olympos as a mountain in Thessaly, and follows the later mythology which removed it from earth to heaven.

28. The following passage, down to 40, was athetized by Aristarchos, on the grounds that it is wholly composed of lines from other places, and that it entirely destroys the effect of the masterful words of Zeus. Few will be disposed to doubt the validity of these reasons for condemnation. In the sequel Zeus unmistakably shews that his threats were seriously meant (397 ff.). The lines seem to have been added by some one who thought that excuse was needed

for the moral support so freely given to the Greeks by Athene and Hera, e.g. 218, K 507, Δ 438, O 668, P 552, etc.

32. ἐπικιτόν: cf. E 892, and for οἶτον ἀναπλήσαι Δ 170.

37. τεοῖο is a quite impossible form, recurring only in the equally spurious line 468. Heyne proposed *teeio* for *seeio*, which may be defended on the analogy of *teós* (τεός) for *sós*. So Ap. Rhod. has *éeio* (iv. 782), cf. *éou* read for *éo* by Zen. T 384. In a passage like this such a form can hardly be anything but a false archaism, and is not worth correcting.

39. τριτογένεια: see Δ 515. πρόφρονι θυμῷ, in full earnest. ἐθέλω . . εἶναι recurs in *Hymn. Merc.* 466. It will be seen that this couplet is evidently borrowed from X 184-5, where it is quite in place, as Zeus there makes a proposition which he has no intention of carrying out. Here he merely stultifies himself.

ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἰμάσθλην
χρυσεῖην ἐτύκτον, ἐοῦ δ' ἐπεβήσето δίφρου.

μάστιξεν δ' ἐλάαν· τὰ δ' οὐκ ἄκουτε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

45

Ἴδην δ' ἱκανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θηήεις.

ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε

λύσας ἐξ ὀχέων, περὶ δ' ἥερα πουλὺν ἔχευεν·

50

αὐτὸς δ' ἐν κορυφήσιν καθέζετο κύδει γαίων,

εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

οἱ δ' ἄρα δείπνουν ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.

Τρῶες δ' αὐθ' ἐτέρωθεν ἀνὰ πτόλιν ὀπλίζοντο,

55

παυρότεροι, μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,

χρειοὶ ἀναγκαίη, πρὸ τε παίδων καὶ πρὸ γυναικῶν.

πᾶσαι δ' ὠήγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,

πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

42. κομόωντας L (surp. e) P: κομόωνται D. 44. ἐπιβήσето H: ἐπεβήσето
(A surp.) GJP. 45. μάστιξεν τ' S. 48. ἔνθα τέ C. 50. λύσας δ' H.
περὶ: κατὰ ACT, γρ. Harl. a. || πολὺν D'GQU: πολλὺν P: πολλὴν C. 53.
Zen. placed line 1 before this. 54. κλισίης Cant. || ἀπὸ δ' αὐτοῦ: τινὲς τοὶ δ'
αὐτοῖσι A. 55. αὐ G. || πόλιν QU. || ὀπλίζοντο Ar. T Harl. b. Mosc. 1^{ma}:
ὀπλίζοντο Ω. 56. ὑσμῖνι(i) DGJLRTU: ὑσμῖνι P. 57. χρεῖα(i) QR (surp.
oi) Mor. Vr. b. 59. e' om. Cant.: δ' J. || ὀρυμαγδὸς C'GHJPR, γρ. T.

43. χρυσόν: the panoply, like other divine gear, to the very manes of the horses, is made of the noblest metal (see E 729, etc.). γέντο, *grasped*, also N 241, Σ 476; a syncopated aor. apparently from a root γεμ, cf. Hesych. ἀπόγεμε· ἀφελκε, and γέννου Κύπριοι καὶ λαβὲ καὶ κάθιζε (ὀγγεμος· συλλαβή!). The old etymology from ελεῖν (*Feleîn* ? with γ for F and ν as in Dor. ἦνθε = ἦλθε) is untenable.

47. Ἴδην . . Γάργαρον, a 'whole and part' figure, like θ 362 Κύπρον . . ἐς Πάφον. Gargaros is one of the three peaks of Ida, cf. Σ 292; the others were Lekton (Σ 284) and, acc. to Kallimachos, Phalakre. For μητέρα ἑμῶν cf. B 696, I 479, A 222.

51. κύδει γαίων: A 405, E 906.

53-77. The borrowed lines in this passage are 58-9=B 809-10; 60-5=Δ 446-51; 66-7=Α 84-5 (66=ε 56, 67=O 319, II 778); 68=II 777; 69-70=X 209-

10; 71=Γ 127; 72 cf. X 212. Only 53-7 and 73-7 are original.

53. The δείπνον is here, as in B 381, T 171, in anticipation of a long day's fighting, taken before the start from the camp. It is properly the mid-day meal, see A 86, and only in later times took the place of δόρπον, *supper*.

54. ἀπὸ, *rising up from*, i.e. immediately after; a transition from the local to the temporal sense not elsewhere found in H., but common in later authors from Herod. on. αὐτοῦ seems to have the weak sense, *it*, but it may possibly mean *from the very meal*, i.e. without a moment's interval.

55. It may be noticed that ὀπλίζεσθαι in Homer means *to prepare* in a general way, cf. H 417, etc. The use of the verb as identical with *θωρήσσεσθαι* seems to be a later specialization; besides the present passage it occurs in Homer only in ω 495, the latest part of all the poems.

οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60
 σὺν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε ταυηλεγέος θανάτοιο, 70
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·

60. ῥ' *om.* DRU Bar. Cant. || ἵκοντο: ἵκανον PQ Par. c d g j, γρ. A Mosc. 1.
 61. ῥινοὺς DU. 62. αὐτὰρ CDGPQ. 63. ἐπληντ' Mosc. 3. || ἀλλήλοισι
 PQR Cant. || ὀρυμαγδὸς CD (*p. ras.*) GHJPRU. 64. ἔνθα δ' αἵμ': ἔνθα δ'
 Par. a f: ἔνε' αἵμ' CQT Harl. b d, King's Par. e: ἔνε' αἵμα G: ἔνε' ἄρα L: ἔνε'
 ἄρ P (α over αρ erased). 67. παπτε Pap. δ. 68. οὐρανοῦ P. || γρ. σὺν τῷ ν
 ἀμφιβεβήκειν A (Ar. ?). 69. καὶ τότε δὴ: αὐτὸς δὲ Clem. Al. *Strom.* v. 727.
 70. ἐν δ': ἔνε' LQR.

So the use of *δπλα* to mean armour occurs only in K 254, 272, Σ 614, T 21.

66. *ἱερὸν ἡμαρ*: so *κνέφας ἱερὸν* A 194, etc. See notes on A 366, H 282.

67. *ἤπτετο*, kept reaching the mark.

68. *ἀμφιβεβήκει*, stood with both feet upon the midst of heaven, as a warrior stands with both feet over a fallen comrade. Cf. δ 400, and in a different sense Z 355.

69. *ἐτίταινε*, drew out at full length, so as to leave the scale-pans clear; *ἔλκε* (72), lifted off the ground. For the metaphor of the scales cf. II 658, T 223, (perhaps A 509), Aisch. *Pers.* 346 *δαίμων τις κατέφθειρε στρατὸν, τάλαντα βρίσας οὐκ ἰσορρόπων τύχηι*. The exact relation which this balancing of fates, and the general power of destiny, bear to the omnipotence of Zeus, is a question which has greatly exercised the minds of students. It is perhaps enough to say that such problems would have been perfectly unintelligible to the men of Homer's time; in a primitive state of thought man does not seek for a rational consistency in his abstract ideas. Such conceptions of fate and of supreme divinity as he has, have in all probability been evolved in his mind by two quite different processes, and he

sees no necessity to reconcile them. Indeed the weighing may be taken rather as a declaration by Zeus that the turning-point has come, than the seeking of a decision from any other power superior to himself. In all cases the result is a foregone conclusion; there is no uncertainty implied. The appeal to the scales recurs in the same words in X 209-10, when the death of Hector is at hand. In that passage it is in place, as the fates are really fatal; whereas here the only result of the ordeal is a temporary repulse of the Greeks, which before long is decisively reversed.

70. For the *κῆρες* see note on B 302. The schol. of An. here is an interesting proof that the consciousness of their ghostly origin long survived: *ὁ δὲ Αἰσχύλος νομίσας λέγεσθαι (sc. κῆρε) τὰς ψυχὰς ἐποίησε τὴν Ψυχοστασίαν, ἐν ᾗ ἐστὶν ὁ Ζεὺς ἰστὰς ἐν τῷ ζυγῷ τὴν τοῦ Μέμνονος καὶ Ἀχιλλέως ψυχὴν*. See further on X 210. *ταυηλεγέος* occurs also in the parallel line X 210, and often in the *Odyssey*, always in the same phrase. The oldest derivation seems to be the best, *παταταμένην έχοντος τὴν ἀλγηδόνα*, Hesych., *bringing long woe, from ταναός and ἄλγος*. So also *δυσηλεγής*, T 154, χ 325. See M. and R. on β 100.

ἔλκε δὲ μέσσα λαβών· ῥέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν.
αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.
αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ
ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

ἐνθ' οὗτ' Ἰδομενεὺς τλῇ μέμνειν οὗτ' Ἀγαμέμνων,
οὔτε δὺ Ἀλάντες μενέτην, θεράποντες Ἄρης·
Νέστωρ οἷος ἔμμυε Γερήνιος, οὔρος Ἀχαιῶν,
οὐ τι ἐκὼν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶι
δίος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο,
ἄκρην κακ κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων
κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριον ἔστιν.
ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ,
σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῶι.
ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

73-4 *ἀθ. Ar.* 73. πολυβοτείρη DJQT (-ni) U. 74. ἐξέσθην: *ἐν ἐνίαις*
ἐξεσθεν A Mosc. 1. 77. εἶλεν: *ἦρα* P, *ἐν ἄλλωι* A; cf. H 479. 78. οὐδ'
ἀραμ. R. 79. οὔτε: οὐδὲ DR: οὗτ' (*om. δὲ*) Mor. || *αἵαντε* P (*p. ras.*) B
Mor. Vr. A: οὗτ' *αἵαντε* δύο C. 80. νέστωρ δ' GJLS. 81. ἐτείρετο: *ἐ*
τισι τῶν ὑπομνημάτων ἐδάμνατο Did., and so γρ. T. 83. *δοι*: *ἴνα* Aristot. *d.*
Gen. An. v. 5. || *τε* *om.* C'. 87. παρηγορίας GJP: *παρηγορέας* L. || *ἀπέταμνε*
DGHRSST Lips. Vr. b c A, Mosc. 3: *ἀπέταμνε* J: *ἀπεταμνε* A (*ε in ras.* with a
supr., T.W.A.).

73-4. This couplet was athetized by Ar., and seems quite indefensible. The dual ἐξέσθην must be meant to stand for the plural; there is no reason why Zeus should have taken two fates for each side. Matters are not mended by the alternative ἐξεσθεν mentioned by Schol. A. The lines seem to be a gloss on 72. The sinking of the Achaeans' fates (or souls?) is evidently symbolical of descent to Hades, X 213.

75. A free use of thunder and lightning is characteristic of this book; see 133, 170, 405.

78-183. We now come to a part where borrowed lines are less frequent: 80 cf. A 840, O 370, etc.; 82 = Γ 329; 93 *passim* in *Od.* and six times again in *Il.*; 95 cf. X 283; 99 cf. E 134; 105-7 = E 221-3; 112 = A 516; 122 = O 452; 123 = E 296; 124 cf. P 83 (121-5 are repeated in 313-7); 130 = A 310; 141 cf. Φ 570; 146 = A 286; 147 = O 208, etc.; 150 cf. Δ 182; 152 cf. Δ 370; 158-9 = O 589-90; 161 cf. Δ 257; 162 = M 311; 169 cf. E 671; 172 = Z 110;

173-4 = Δ 286-7 (and elsewhere); 182 cf. Ξ 47; 183 cf. I 243.

81. Aristarchos, 'in some of the commentaries,' read ἐδάμνατο, which seems rather more appropriate to the effect of an immediately fatal wound.

83. πρῶται, i.e. the beginning of the mane.

84. καίριον: see Δ 185.

85. ἀνέπαλτο is a doubtful form; it may be divided either *ἀν-ἐπ-αλτο* or *ἀν-ἐπαλτο* (πάλλομαι). The former is best, as it is not clear that *πάλλομαι* can have any sense but that of *quivering*. See note on O 645. The passage is twice imitated by Virgil, *Aen.* x. 890 ff., xi. 637 ff.

86. περὶ χαλκῶι, a bold phrase, *writhing about the point of the arrow*. Similar expressions occur in N 441, 570, Φ 577, Ψ 30, λ 424, μ 395; but in all of these the victim is pierced through the middle of the body, which makes the expression more natural.

87. παρηγορίας, the *traces* of the *παρηγορος* or extra trace-horse, which is

φασγάνῳ ἀτσων, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα. καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν δλεσσει, 90
 εἰ μὴ ἄρ' ὄξυ νόησε βοήν ἀγαθὸς Διομήδης.
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα.
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 πῆι φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὀμίλῳ ;
 μή τίς τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξι. 95
 ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα."
 ὥς ἔφατ', οὐδ' ἐσάκουσε πολὺτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,
 στῆ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100

89. φέροντες GJQR. 90. ἀπὸ: μετὰ Mor. 94. ποι L. || φεύγει P¹. ||
 λαβὼν U¹. 99. περ ἐὼν: ποτέων Schol. Theokr. xi. 12. || εὐαχεν Pap. δ.
 100. κηληϊάδαο G: κηληϊάδαο Pap. δ.

mentioned by Homer only here and in Π 152, cf. δ 590 *τρεῖς ἵππους καὶ δίφρον*.

89. ἡνίοχος is here used in the general sense of rider in the chariot, not as distinguishing the driver from the *παράβαττος*: so in T 401 *ἡνιοχῆα* means the fighter. From 121 we see that as a matter of fact Hector is not conceived as driving his own chariot. So also P 427. It may be noticed that *ερασός* is an epithet peculiarly appropriated to Hector; it is used eight times of him in Homer, and only four times of all other heroes together.

94. μετὰ νῶτα βαλὼν, generally rendered *turning thy back*, a strange use. It is perhaps allowable to understand the shield as the direct object of βαλὼν, *throwing thy shield behind thy back*, as we know was actually done in retreat, e.g. by Aias in Δ 545 *ἐπιθεν δὲ σάκος βάλεν ἐπταβόειον*. The taunt in 95 thus gains in sarcastic bitterness, 'take very good care of your back.' Platt in *J. P.* xviii. 131 would put a comma after *ὀμίλῳ*, and the interrogation after *πίπῃ*. This is of course more logical, but weaker. Davis and Bentley both conj. βαλὼν σάκος, *ὥς ἐν ὀμίλῳ μὴ τις κτλ.*, chiefly on the ground that the post-positive *ὥς* in comparisons is *ἴσως*. This, however, is not clear, and the naming of the σάκος is not essential. Such an expression as μετὰ νῶτα βαλεῖν describing a well-known manœuvre might easily pass into a technical phrase in

which it was needless to name the shield. In X 283, however, the words of l. 95 are used merely to express the inherent disgrace of a wound in the back; cf. also N 289.

97. It was debated by the old critics whether *ἐσάκουσε* meant that Odysseus did not *hearken*, or only that he did not *hear* what was said. The former was the view of Aristarchos, but the latter is supported by the fact that Homer never represents any of the leading Greek heroes as a downright coward. The compound does not recur in H., and both senses are found in Trag. *Hymn. Cer.* 284 is ambiguous. Platt, however (*J. P.* ut supr.), aptly quotes Thuc. iv. 34 *ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἐσακούοντες*, which shews it to be 'the correct term for catching a word in the tumult of battle.' The fact that the flight here is caused by the act of Zeus would hardly exonerate Odysseus under the circumstances, as Diomedes is able to resist the panic for a while under the action of a special incentive.

99. αὐτός, i.e. *μόνος*, as B 233, N 729, Ω 499. The phrase *προμάχοισιν εὐαχεν* seems out of place here, as it is regularly used of a hero who comes forward from the rear to take his place among the champions of his own side; but now there are no Greek *πρόμαχοι* at all, as all have fled. The phrase is merely copied from E 134.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει·
 ἠπιδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι·
 ἀλλ’ ἄγ’ ἐμῶν ὀχέων ἐπιβήσσο, ὄφρα ἴδῃαι
 οἰοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ’ ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι,
 οὓς ποτ’ ἀπ’ Αἰνείαν ἐλόμην, μήστωρε φόβοιο.
 τούτω μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ
 Τρωσὶν ἐφ’ ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”
 ὥς ἔφατ’, οὐδ’ ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 Νεστορέας μὲν ἔπειθ’ ἵππους θεράποντε κομείτην,
 ἴφθιμος Σθέnelός τε καὶ Εὐρυμέδων ἀγαπήνωρ·
 τῷ δ’ εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην.

105

110

115

103. **αἶ τε** H. || **ὀπάξει** Ar. Ω: **ἐπάξει** Ixion: **ἰκάει** HST Vr. b, Mosc. 1^m, Harl. b, King's, Par. a b c f g j k, and **ἐν ἄλλω** A. 108 **δθ.** Ar. || **αἰνείου** HP, γρ. R: **αἰνέας** D (ο *man.* 2). || **μίστωρε** Ar. Ω: **μίστωρα** JPS Harl. a King's (*supr.* ε), Par. (c *supr.*) ε (*supr.* ε) h j, Plato *Lach.* 191 B, *τινές* ap. Schol. T: **οἱ δὲ γράψαντες μίστωρε φόβοιο πάντῃ σφάλλονται τοῦ ὀρθοῦ** Eust. See on E 272. 109. **κομείτην** Zen. (A *supr.*) C (*supr.* ων) DHU Vr. b, Mosc. 1^l, Par. d e (p. ras.) g k: **κομήτην** Pap. δ. || **τῷδε** Pap. δ. || **νῶϊν** GL. 110. **ἱπποδάμοις(ν)** DGPQRSTU. || **ἰθύνομεν**: **εὐνομεν** G: **εἰνόμεν** P: **ἔταμεν** U (**ἑταίροισιν**?). 111. **εἰ**: **ἦ** A (*supr.* α) (R?) T. 113. **καμείτην** J: **κομήτην** CG. 114. **Ἰφθιμος** ADJR (? γρ. **Ἰφθιμοι**) U: **Ἰφθιμοι** Ω.

103. **γῆρας** **ὀπάξει**: see A 493. Here as elsewhere the tradition varies between **ὀπάξει**, **ἐπέχει** and **ἰκάει**.

104. For the horses of Nestor, which seem to have been as famous for their slowness as those of Diomedes for their speed, see Ψ 309. **ἠπιδανός** recurs also in θ 311, *Hymn. Ap.* 316. The scholiasts are probably right in taking it to be for **ἀπιδανός**, the opposite of **εμπεδος**, lit. *not firm on the feet* (πιδ-weak form of ποδ-). But see Schulze *Q. E.* p. 148.

105-7. See E 221-3; and for the phrase **μίστωρα** or **μίστωρε φόβοιο**, E 272. Here, as there, ms. evidence is in favour of the latter reading, though the consensus is not so general.

108 was athetized by Aristarchos, according to Aristonikos, on the following grounds:—**ὅτι ἀποκινῶν προστιθέναι τὴν ἱστορίαν τῷ εἰδότη καὶ ὁ καιρὸς δέχεται συντομίας** καὶ **ὅτι τὸ ποτέ χρονικὴν ἔχει ἐμφασιν** (i.e. implies a considerable interval of time), **τῆς ἀφαιρέσεως γεγονυίας τῇ προ**

ταύτης ἡμέραι. These arguments hardly seem sufficient.

109. As usual **τούτω** refers to the person addressed (*iste*), **τῷδε** to the speaker. **εἰρύνοντες**: Eurymedon (A 620) and Sthenelos. **κομείτων**: 3rd dual imper., an isolated form in Greek; for A 338 **ἔστων** is probably a plural. See Curtius *Verb.* ii.² 67, van L. *Ench.* p. 295, *H. G.* §§ 5, 173. The form and contraction throw suspicion on the word, yet the want of analogy makes late coinage improbable.

111. For the use of the future instead of the subj. in final clauses see *H. G.* § 326. 3. For **εἰ**, which has by far the best ms. authority, most editors read **ἦ**. But this use of **ἦ** to introduce a single dependent interrogation is not well supported. See *H. G.* § 338, note. **μαίνεται**, *rages*, by a bold personification, as Π 74-5 **Διομήδεος ἐν παλάμῃσι μαίνεται ἔγχειν**.

114. **Ἰφθιμος Σθέnelος**, as Ψ 511. **ἀγαπήνωρ**: see on N 756.

Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία συγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἔκτορος ἄγχι γένοντο.
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,
 υἷον ὑπερθύμου Θηβαίου Ἥνιοπῆα, 120
 ἵππων ἡνί ἔχοντα βάλε στήθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 [ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε].
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνυμένός περ ἑταίρου, 125
 κείσθαι, ὁ δ' ἡνίοχον μέθεπε θρασύν. οὐδ' ἄρ' ἔτι δὴν
 ἵππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 ἐνθά κε λαιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἤτε ἄρνες,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργήτα κεραυνόν,
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλόξ ὦρτο θεεῖου καιομένοιο, 135

116. χερσ(ι) DGJRU. || συγαλόεντα : φοινικόεντα A (ἐν ἄλλῳι συγαλόεντα)
 HQS Harl. a (γρ. συγαλόεντα) Vr. b c, Mosc. 3, and γρ. J. 117. μάστιξεν :
 φαίνισεν H (φοίνισεν ?). 119. ἐφάμαρτε U. 121. στήθεος P. 123 om.
 D^c H^c TU Harl. b, King's, Par. a b c e^l g. || αὐτ' ἐλύθη Mosc. 1. 126. μέθεπε J.
 128. ἀρχεπτόλεμον : ἐρασιπτόλεμον Zen. 129. δέ οἱ : δ' ὅτε P. 131. κ'
 ἐσάκασε T. || ἥυτε : ἥυτ' T : ἥυτε γ' S. || After this τινὲς τῶν παλαιῶν added
 Τρῶες ὕπ' Ἀργείων, ἔλιπον δέ κεν Ἔκτορα δῖον χαλκῶι διηύοντα (διηυέοντα
 La Roche), δάμασσε δὲ μιν Διομήδης T. 135. θεεῖο P : θεοῖο LQ.

116. For the variant φοινικόεντα (with doubtful synizesis) compare the staining of harness in Δ 141, and of leather in ψ 201.

122. ὑπερώησαν, *swerved aside thereat*, on missing the guiding hand, as Ψ 433 (ἵπποι) ἥρώησαν ὀπίσω. For the verb ἐρώεω see on B 179.

124. πύκασε, *covered up*, veiled his mind; in this metaphorical sense only in the present phrase, which recurs also in 316 and P 83. Cf. Γ 442, etc. ἔπος φρένας ἀμφεκάλυψεν.

126. μέθεπε, *drove in quest of*; the construction is the same as in E 329 (where see note) Τυδείδην μέθεπε κρατερῶνυχας ἵππους, the direct object ἵππους being omitted here, as continually with

ἔχειν when meaning 'to drive.' ἐφέπειν is used in a similar way II 724, 732, Ω 326.

130. The sudden turn in the battle is quite out of proportion to what has gone before; there is no indication of any general rally on the Greek side, and the idea that Diomedes could unaided have caused a general rout of the enemy seems to be a mere outbidding of his exploits even where he has divine assistance, as in the fifth book. These objections could to some extent be evaded by supposing 131 to be an interpolation. ἀμήχανα, *irremediable*, admitting no μῆχος to evade them.

135. For the smell of sulphur accompanying a lightning flash see Ξ 415.

τὼ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχεσφι.
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 δεῖσε δ' ὁ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 "Τυδεΐδη, ἄγε δ' αὐτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἡ οὐ γινώσκεις ὁ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κύδος ὀπάξει,
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἶ κ' ἐθέλησι,
 δώσει· ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο,
 οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἡ πολλὴ φέρτερός ἐστι."
 τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Διομήδης· 145
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 "Ἐκτωρ γάρ ποτε φήσῃ ἐνὶ Τρώεσσ' ἀγορεύων·
 'Τυδεΐδης ὑπ' ἐμεῖο φοβούμενος ἔκετο νῆας.'
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρέϊα χθών." 150
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.
 εἰ περ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσῃ,

136. καταπλήτην L. || ὑπ': ἐπ' J. 137. φύγον Ar. Ω: φύγειν (A *supr.*) DJRU Harl. d, Par. f j¹ (†) k. || σιγαλόεντα: φοινικέοντα Q Harl. d, Par. e (γρ. σιγαλόεντα), ἐν ἄλλῳ A (A has σιγαλόεντα in ras.). 138. δ' γ' ἐν: δ' γε DJU. 139. δ' αὐτε: νῶϊ Zen. 140. ὁ τοι AP[S]TU (*supr.* π) Cant. Vr. a c, Lips.: ὅτι τοι J: ὁ τι Ω. 142. ὕστερον δ' DJRU. 144. ἐπεὶ ἡ: οὐδ' εἰ R. || φέρτατος PQR Eust. 146. ναὶ: καὶ R (ναὶ R^m). || ἔειπας GJL (*supr.* ες). 147. τόδ': τό γ' G. 148. γάρ: δέ J (*supr.* γάρ): δὴ Eust. 149. τυδεΐδης δ' DU. 150. χάνει J. 152. ἔειπας CH¹. 153. γε om. P: τε H.

136. For the form καταπτῆτην see B 312.

139. φόβονδ' ἔχε, lit. 'drive towards flight.' Cf. E 252 φόβονδ' ἀγόρευε, and Γ 263 πεδῖονδ' ἔχον.

141. ὀπάξει is of course the causative form of ἔπεται above, 'makes to accompany.'

143. εἰρύσσαιτο: a singular use of this verb, obviously different from that in A 216 (see note there), where it means 'to obey, observe.' It appears to be rather analogous to B 859 ἐρύσσαιτο κῆρα, *warded off fate*, here *no man can ward the design of Zeus*, the idea of *watching* (*ob-serv-are*) passing on the one hand into that of *guarding* a friend, on the other into that of *guarding against* a foe. φυλάσσω and φυλάσσομαι shew a similar divergence in sense, as the scholia note; though there the distinction is aided by the difference of voice. Cf. π 463, where

εἰρύσσαιτο = *watch for* in a hostile sense. The form εἰρύσσαιτο for ἐρύσσαιτο is due to the analogy of the reduplicated εἰρῆμαι and the similar aor. of *φέρω*, *draw*, aided by metrical necessity.

147. It is most natural to take τόδε as agreeing with ἄχος, 'this is the sore grief.' It is, however, possible to understand it as an accusative anticipating the content of the following clause, 'It is in respect of this that great grief comes upon me, namely, that,' etc. For this use of the pronoun cf. E 827 τό γε, and Z 523 τὸ δέ.

148. The future φήσῃ is found in Homer only here and in 153.

150. ἀπελήσει, here in the primitive sense, *declare loudly*, cf. Ψ 863, 872, and θ 383 ἀπελήσας βηγάρμονας εἶναι ἀρίστους. For the last half of the line see Δ 182.

153. εἰ περ φήσῃ admits Diomedes's

ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
τάων ἐν κονίησι βάλες θαλεροὺς παρακοίτας." 155

ὥς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
αὐτὶς ἀν' ἰωχμὸν· ἐπὶ δὲ Τρῳέες τε καὶ Ἑκτωρ
ἡγήη θεσπεσίη βέλεα στονόεντα χέοντο.
τῶι δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἑκτωρ· 160

"Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
ἔδρηι τε κρέασίν τε ἰδὲ πλείους δεπάεσσι·
νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
ἔρρε, κακὴ γλῆνη, ἐπεὶ οὐκ εἷξαντος ἐμείο
πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικάς 165
ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω."

ὥς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
τρίς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,

157. φύγαδε τράνε Ar. A: φύγαδ' ἔτραπε PQ Par. a e f. 158. αὖθις CQ.
159. στενόεντα J. 162. τ' ἰδὲ G: τε ἰδὲ QT. 163. ἄρ': γὰρ G. || ἀντὶ
τέτυξο Ar.: ἀντὶ τέτυξο DH: ἀντιπέτυξο J Mosc. 1: ἀντ' ἐπέτυξο or ἀντεπέτυξο
Ω. 164. εἷξαντος J. || ἐμείο P. 164-6 dθ. Ar. Aph. 166. τοι: γάρ τοι
G. || δαίμονα δώσω: νότῳ ἐφίω Zen. 167. μερμήριζε(ν) LS Mor.
168. τρέψαι D. || ἀντίβιον H. || Some added ἢ μῖτε στρέψαι μῖτ' ἀντίβιον μαχέ-
σασθαι (An.). 169. μερμήριζε S.

view of Hector's action as right, *though Hector will indeed say*.

157. φύγαδ' ἔτραπε, like φόβονδ' ἔχε above (139).

161. Hector loses no time in justifying the opinion of Nestor and Diomedes. For the chief seat and other marks of distinction see Δ 262, H 321, M 310, with the notes on the two first passages.

163. ἄρα with τέτυξο, 'you are after all,' as often. ἀντὶ, lit. *in the place of* a woman, i.e. no better than one. It may also mean 'as good as,' i.e. no worse than, I 116, Φ 75, θ 546; it merely indicates *equality*.

164. γλῆνη, *plaything*, doll, puppet. The word recurs in Ξ 494, ι 390, in the sense of *eye-ball* or *pupil* (so also Soph. O. T. 1277); and the cognate γλῆνη is found in Ω 192, meaning *trinkets* (compare τρίγληνος Ξ 183, σ 298, with *three drops*, of earrings; Helbig, H. E.² 271). The word seems to come from the root γαλ, and to mean 'something bright.' In the present passage it

has been taken to mean *girl* by a process the inverse of that by which κόρη comes to mean the pupil of the eye. But it implies no more than 'you pretty toy.' οὐκ of course goes with ἐπιβήσεται, not with εἷξαντος.

166. δαίμονα δώσω, *I will deal thee fate*, a strange expression, not elsewhere found. Cf. I 671 ὄβριμν θάνατον, and the phrase δαίμονος ἀλσα. Zen. read πότμον ἐφῆσω, a more likely phrase, but to all appearance a mere conj.; cf. Δ 396 πότμον ἐφῆκε. Ar. and Aph. athetized 164-6, partly on account of this, partly because they considered the lines 'poor and unsuited to the characters of the speakers.' Against this may be set Bergk's remark that the speech of Hector without these lines is very weak and jejune.

167. διάνδιχα μερμήριζεν, followed by the statement of only one of the alternatives which present themselves, is exactly paralleled by our colloquial '*had half a mind* to turn his horses and to fight.' See on Δ 189, where the same phrase is found.

- τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτίπε μητίετα Ζεὺς 170
 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκεία νίκην.
 "Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 γινώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων 175
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσιν γε πῆμα·
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἄμὸν ἐρύξει·
 ἵπποι δὲ ῥέα τάφρον ὑπερβορέονται ὀρυκτὴν.
 ἀλλ' ὅτε κεν δὴ νηυσὶν ἐπι γλαφυρήσιν γένωμαι, 180
 μνημοσύνη τις ἔπειτα πυρὸς δητῖοιο γενέσθω,
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 [Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ]."
 ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·

170. ἄρ' *om.* QRT. || ἀπ': γρ. ἐπ' A. 174. ἄνδρες P. || δὲ *om.* P. 175.
 γινώσκω L. 177. οἳ Dion. Sid. || τάδε: τάγε Bar. || μηχανόωνται C'D²L
 (*supr.* o) RT (*supr.* o). 178. ἀβλήχρ' G: ἀβλήχρ' J: ἀβλήχρ' P. || οὐδ'
 ἐνόσωρα P: οὐδὲ νόσωρα G. || ἐμὸν JPQR (ε in ras.). || ἐρύσει L: ἀμύσει Harl.
 a (glossed ἀβλήχρ': γρ. ἐρύσει). 181. γένεται T. 182. κτείνω Cant.
 183 *om.* ACDH²PR²T Harl. a, King's, Par. a c² et f g j k Lips.^t || καπνῶ(j) S Harl.
 b^m, Par. b c^m f^m, Mor. Vr. a c A, Mosc. 13 (περὶ καπνῶν ἢ ὑπὸ καπνοῦ Eust.
 ἔκτωρ ἄργείους παρὰ νηυσὶν ἀτυζομένους γε Par. h. 184. ἵπποις κέκλετο P.
 φώνησέν τε: γρ. μακρὸν αὖσας Vr. A.

171. For the phrase μάχης ἑτεραλκεία νίκην see H 26. According to Níkanor, the comma must be put after Τρώεσσι, as is always printed, ἐάν γὰρ συνάπτωμεν, σολοικοφανὲς γίνεται. I.e. he objects to taking σῆμα as adverbial accusative, 'by way of a sign,' and joining τιθεὶς ἐτ. νίκην Τρώεσσι, 'appointing for the Trojans a turning of the tide of battle.' This construction is perhaps possible, though not very Homeric; it may have been suggested by the fact that the common phrase is σήματα φαίνων, or the like. There is no difficulty in taking both νίκην and σῆμα with τιθεὶς by a slight zeugma.

177. For οἳ Dion. Sidon. (and Bentley) read αἳ, which is pleasing in itself, and agrees with the habit of making a decided pause after νήπιος used interjectionally, instead of connecting it closely with what follows. We have, however, νήπιοι of in O 104 and α 8, so that the question is doubtful. μηχανάσθαι is elsewhere always followed by

an adj. in the neuter plural, not by a substantive.

178. ἀβλήχρ': E 337. οὐδενόσωρα, *not worth a thought; ἀπαξ λεγόμενον* in Greek till Oppian. Döderl. takes it to mean *recking of nothing*, impious, which may be right. Hes. explains οὐδενός φυλακτικά, *guarding nothing*; hence Brandreth conj. οὐδενόσωρα (οὐρός = *guard*). For the almost unique composition of the word see *H. G.* §§ 124 f. The form in any case is not early, for οὐδείς is practically unknown to Homer, except in the form οὐδέν (the only exceptions are X 459, λ 515; *H. G.* § 356).

181. μνημοσύνη γενέσθω, a sort of periphrastic passive to μέμνημαι: cf. H 409 φειδὼ γίνεται.

183 is omitted by all the best mss.: it is merely intended to introduce Ἀργείους as a gloss on αὐτοὺς.

184. The following passage down to 212 has given rise to many well-founded suspicions. For 185 see below. 186-90

“Ξάνθέ τε καὶ σύ, Πόδαργε, καὶ Αἰθων Λάμπέ τε διέ, 185
 νῦν μοι τὴν κομῆδην ἀποτίνετον, ἣν μάλα πολλὴν
 Ἄνδρομάχη, θυγάτηρ μεγάλητορος Ἡετίωνος,
 ὑμῖν πᾶρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ’ ὧμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195

185 δθ. Ar. || καὶ λάμπε τὲ J. 186. ἀποτίνετε G. 189 δθ. Ar. Aph. ||
 ἐγκεράσασα J. || ὅτι J. || ἀνώγοι ADJQT: ἀνώγη Cant.¹: ἀνώγει Ω. 190.
 δς τίς cf C. 191. ὄφρα Ar. Ω: αἶ κε HT Harl. b, Par. b h k, and ἄλλοι (Did.). ||
 λάβωμεν Q. 192. νεστορίην GPR. || ἵκει GL (*supr.* i) Vr. A, Mosc. 3. 194.
 ὧμοιαι P.

are confused and absurd, even if we cut out 189; 192-7 are exaggerated, and do not agree with the rest of the *Iliad*. 198-211 are weak in themselves, contradict the introduction to this book, and have no bearing whatever on the story; 212 is a familiar sign of interpolation. 213 follows naturally after 182. The lines appearing in other places are only 184=Ψ 442; 187=Z 395; 210-11 cf. T 134-5; 212 *passim*. The passage is therefore substantially original.

185 was athetized by Ar. on the ground that H. knows nothing of four-horse chariots, and that the four names conflict with the dual ἀποτίνετον. It appears that some tried to evade the difficulty by taking ξάνθε and πόδαργε as epithets, not as proper names, which is equally un-Homeric. There is apparently an allusion to a four-horse chariot in the late passage A 699, and in a simile ν 81. The names of the horses are all copied from other places; see II 149, Ψ 295, ψ 246. There seems no good reason to reject this one line, which is of a piece with what follows. It is likely enough that the composer of the passage may have regarded dual and plural as interchangeable, like Zen.; or he may have carelessly copied from some lost passage where only two horses were addressed. The speech would begin very badly without the opening line.

188. The constr. changes, as often;

it begins as though ἔθηκεν alone were to follow, but the idea is expanded so that πυρὸν has to come in a rather awkward apposition with κομῆδην.

189. This line was athetized by Aph. and Ar. on the ground that it is absurd to make the horses drink wine. The line in this case will be a singularly unfortunate expedient on the part of an interpolator who was offended at Hector's being made to eat grain, as is the case if we omit it. πυρὸς has to be ground before it can be the food of men, ν 109. The whole passage is too hopeless to be remedied by a single omission. The attention shewn to the horses is paralleled in Ψ 281-2.

192. A famous shield of Nestor is as little known elsewhere to the *Iliad* as a divine breastplate of Diomedes. As the story now stands, the latter must have belonged to Glaukos, with whom Diomedes had exchanged armour, and could not have failed to obtain mention in Z 236; while there is no allusion to the former in the passage which refers to the arms which Nestor may be presumed to have taken from Ereuthalion, H 146-55. Besides, the effect anticipated from the capture of these two pieces of armour seems quite disproportionate. Νῶν in 192 is a mere metrical makeshift; for the phrase see θ 74. For the κανὼν of the shield see App. B, i. 1.

εἰ τούτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκείων.”

ὥς ἔφατ' εὐχόμενος, νεμέσθη δὲ πότνια Ἥρη,
σείστατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἦῤα·

200

“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οὐδέ νυ σοὶ περ
ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.

οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσι
πολλά τε καὶ χαρίεντα· σὺ δὲ σφισι βούλεο νίκην.

εἴ περ γέρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί,
Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδίῃ.”

205

τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐνοσίχθων·
“Ἥρη ἀπτοεσπές, ποῖον τὸν μῦθον ἔειπες ;

197. αὐτονυχὶ CDJQS and *ap.* Eust. 199. ἐλέλιξε J. 201. εἰνοσίγαι' G :
ἐνοσίγαι' P : εἰνοσίγαι' Q. || κοί γε H (*supr.* περ). 202. ἐν φρεσὶ : ἐνδοσὶ QR.
203. οὐ δέ τοι ἐς J. || τοι : τι P : τε G : καὶ Vr. b. || ἐνδοσὶ Vr. b. 206.
ΖΑΝ P : ΖΑΝ' G (*supr.* α) LQR : ΖΑνα HS : ΖΑ with α' at the beginning of next
line, Ar. ACDJT (γρ. Ζεύς). 207. ἔνεα κάσσι' ἀκαχήμενος Zen. 209.
ἔανας GH'S.

196. See note on E 273. Except in this place Hector, far from hoping to see the Greeks embark, desires to prevent them by burning the ships; see 182, 217.

199. This line seems like a poor imitation of the famous A 530. ἐνὶ for ἐν is found only in this phrase (also O 150) and ἐνὶ θύρῃσι (θ 325(?), ι 417, κ 310, μ 256). It is a purely metrical form, excused in the case of ἐνὶ θύρῃσι by absolute necessity; ἐν θρόνῳ, however, is not impossible, so that Schulze regards ἐνὶ here as a later imitation of ἐνὶ θύρῃσι (Q. E. 221).

200. ἀντίον ἦῤα must here be taken to mean *addressed*; it is elsewhere used only of a reply to something previously said.

203. Helike and Aigai are two cities in Achaia, both chief seats of the worship of Poseidon; B 575, N 21, T 404.

204. βούλεο is generally taken as an imperative, but it may equally well be an imperfect, 'you used to wish them the victory.' βούλεσθαι as usual indicates *preference* of one of two things; while ἐθέλοιμεν in the next line = 'make up our minds,' B 123.

206. ΖΑΝ: a somewhat doubtful form.

Ar. wrote Ζῆν', assuming a synaphea with the following line. There are some other traces of this in Homer, but they are all very doubtful, and the short form Ζῆν is defensible on analogy, though there is no direct evidence for it. It apparently represents the Skt. *Dyām*, as βῶν represents *gām*, see H 238. Herodianos attests also a nom. Ζῆς, which might have an accusative Ζῆν on the analogy of nouns of the first declension. But the question is by no means certain; it is at least a curious coincidence that in every case where the form Ζῆν occurs, the following word, at the beginning of the next line, should commence with a vowel (Ξ 265, Ω 331). See H. G. § 106 (2). Van L. *Ench.* p. 11 compares δῶ for δῶμα at the end of a line (but see on A 426), and the cases of elision at the end of the Virgilian hexameter, *Georg.* i. 295, *Aen.* vii. 160, and others.

207. This is quite inconsistent with the introduction to the book. κασήμενος is virtually the principal verb, 'he would sit alone, to his vexation.'

209. ἀπτοεσπές used to be explained either as ἀπτόητος (undaunted) τοῖς ἔπεσσι or καθαπτομένη τοῖς ἔπεσσι, neither of which will do. As the word stands it is

οὐκ ἂν ἐγὼ γ' ἐθέλοιμι Διὶ Κρονίωνι μάχεσθαι
ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺ φέρτερός ἐστιν."

210

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,

210. ἐπὶ γ': ἐπὶ G. 211. ὁμάς J. || φέρτατός DJPQRS. 213. ἀπὸ :
καὶ Zen. (see Ludwig *ad loc.*). || ἐν τισι γρ. ἀπὸ τάφρου πύργος ἔεργεν A. ||
διχῶς Ἀρίσταρχος καὶ ἔεργε καὶ ἔρυκε Did.

better derived from root *jam* of *λάπτω*, *iacio*, in the sense of 'hurling words about,' reckless in speech (so Monro). But there is much plausibility in Wackernagel's suggestion *δαπτοεπές* (or perhaps rather *δαπτοεπές*), 'unmanageable, uncontrollable, in language.' Cf. the forms B 212 *ἀμετροεπής*, N 824 *ἀμαρτοεπές*; and for *δαπτος* or *δαπτος* see on A 567. Tradition varies between *δαπ*- and *δαπ*-.

213-65. The repeated lines here are 216=Λ 300, T 204; 220=N 167, 208; 221 cf. θ 84; 222-6=Λ 5-9; 227=Λ 275 etc.; 228=E 787; 232 cf. β 431; 235 cf. O 507, X 374; 242 cf. A 455; 244=O 376; 245=P 648; 246 cf. A 117; 247=Ω 315; 252=Ξ 441; 258-9=Λ 447-8; 260=E 294; 262-5=H 164-7.

213. It seems impossible to get a good sense out of the text as it stands, and the few variants recorded do not materially help, with the exception of Zen.'s *καὶ* for *ἀπὸ*, of which more below. There are two possible explanations of the space filled by the Achaeans: (1) ships and wall may be regarded as close together, and the trench at a considerable distance off; the Greeks are driven behind the trench but not inside the wall. (2) Wall and trench are regarded as close together; the Greeks are driven inside both, and fill the space between them and the ships. Of these (2) is by far the most natural, and is what we should like to get; but (1) in one form or another is what the words seem to imply. While *ἐκ* signifies *origin from*, and does not connote distance, *ἀπὸ* distinctly implies *far away from*, e.g. I 353 *ἀπὸ τείχεος*, *far from the wall*; so that whether we take *ἀπὸ πύργου* with *ἔεργε* or attributively with *τάφρος*, emphasis is laid upon the *separation* of wall and trench. The same sense comes from Zen.'s *καὶ* for *ἀπὸ*, for this makes ships and wall one limit, the trench the other. Now in some places the trench is clearly conceived as being at some little distance from the wall;

see particularly Σ 215 *στῇ δ' ἐπὶ τάφρουν ἀπὸ τείχεος*. The interval between them is the station where the sentinels are posted in I and K. But we are nowhere led to believe that the distance is such as to afford a *place d'armes* for the whole Greek host; if the trench were virtually a separate first line of defence, we should look for more recognition of the fact in the long battles from M to O. This is the serious objection to Zen.'s *καὶ*. With the text we have the following alternative renderings: (a) *the space which, beginning from the ships, the trench cut off at a distance from the wall*. This is a clumsy way of expressing the same thing, and *ἐκ νηῶν* seems entirely otiose. We cannot take *ἐκ νηῶν* as *outside the ships*, i.e. in a space separated from them, for *ἐκ*, unlike *ἀπὸ*, implies *connection* (*ἐκ βελέων* in Ξ 130 is the nearest analogy; but that means 'in a space measured from the (range of) darts'). This would involve reading *ἐκ πύργου ἀπὸ νηῶν*. (b) Take *ἀπὸ* with the verb, and join *πύργου τάφρος*, *all that the moat of the wall enclosed, starting from the ships*. This gives the desired sense (2), but the order of the words is intolerably harsh. (c) We might take *πύργου* not in the Homeric sense, *wall*, but in the later, *tower*; *all that, starting from the ships, the trench, away from the tower, enclosed*. This involves the entirely unsupported assumption that there is some definite tower (the common grave?) used as a landmark, and that the space enclosed is defined as being 'away from' this. Apparently there is no alternative but conjecture. Monro suggests *ἐπὶ πύργου* for *ἀπὸ πύργου*, *the trench at the wall*, i.e. 'the wall with the trench.' This gives the required sense; but still better would be *ἐπὶ πύργους*, 'all the space that the trench enclosed, from ships to walls.' *ἐπὶ* with acc. is the regular word for expressing extension, as far as a limit, e.g. 224 *γεγωνέμεν ἐπὶ κλισίας*: and *πύργου* is rather commoner than

πλήθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θοῶι ἀτάλαντος Ἄρηι 215
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 καὶ νῦ κ' ἐνέπρησεν πυρὶ κηλέω νῆας ἔτσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρύναι Ἀχαιοὺς.
 βῆ δ' ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσεύος μεγακήτεϊ νηὶ μελαίνῃ,
 ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
 [ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἦδ' ἐπ' Ἀχιλλεύου, τοῖ ῥ' ἔσχατα νῆας ἔτσας 225
 εἵρυσαν, ἡγορέῃ πύσνοι καὶ κάρτεϊ χειρῶν·]
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 “αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·
 πῆι ἔβαν εὐχολαί, ὅτε δὴ φάμεν εἶναι ἀριστοί,

214. πλῆσεν C. 217. κ' ἐνέπρησε(ν) CQS Harl. a, Lips. Vr. b: κεν
 ἐνέπρησεν T: κεν ἐπρησε R (sic): κεν ἐπρησε(ν) Ω. || ἔτσε: σχαίων! Pap.
 ε (the preceding line ends with ἴοντο—ἔθεά κε λοιγὸς ἔην καὶ ἀμύχανα ἔργα
 γέγοντο Monro). 219. ποιπνύσαντι U. || ἀχαιοὺς: στήριους Pap. ε. 220
 om. L. || ἔτσε Vr. b (γρ. ἀχαιῶν). 223. ἀμφοτέρωσσε P^m Vr. c, Mosc. S.
 224-6 om. ACDGPQTU^t, Harl. a, Lips. Vr. b, Mosc. 1. 224. κλισίης S: κλισίης
 P^m: κλισίης U^m. 225. ἦδ' ἀχιλλεύου R. || ἔσχατοι P^m Vr. c A. 229. ποί
 P. || ἀρίστους U.

πύργος when the fortification of the
 camp is spoken of as a whole. The
 loss of the final *s* of πύργος would easily
 lead to the change of ἐπὶ to ἀπὸ, ἐπὶ
 πύργου being meaningless. (ἐπὶ πύργον
 would of course be wrong, as a syllable
 long by position only cannot stand in
 the second half of the fourth foot.) The
 relative sentence ὅσον . . . ἔργε is the
 nom. to πλήθεν, τῶν anticipating ἵππων
 τε καὶ ἀνδρῶν.

221. It is not quite clear whether
 Agamemnon holds the mantle in his
 hands in order to be the freer, like
 Odysseus in B 183, or as a sort of flag,
 to call attention to what he is doing;
 perhaps both ideas may be intended. It
 may be noticed that purple does not
 seem to be a distinctively royal colour
 in Homer, see θ 84, δ 115, etc. But it
 was the only colour with which the
 ancients could dye linen, the material of
 the luxurious φᾶρος (see on B 43, Ω 230),
 which is the apparel of the great alone.

222. μεγακήτεϊ, with mighty hollow,

capacious; so Φ 22, with mighty man,
 and γ 158 of the sea with mighty deeps.
 Jordan proposes to derive the word from
 the ordinary sense of κῆτος, monster, ex-
 plaining πόττος μεγακ. as teeming with
 great monsters, and μεγακ. νηὶ as 'with
 a great monster' at the prow; for it was
 a common practice to make the prow
 of the ship in the form of an animal's head;
 see the Egyptian ship of about 1000 B.C.
 in Torr, *Ancient Ships*, p. 65 and fig. 6.
 The 'ram' in the form of a head, a pig's
 for choice, is apparently post-Homeric:
 see Helbig *H. E.*² p. 77. The phrase
 recurs in A 600.

223. μεσάτῳ: a superlative form re-
 curring only in the parallel passage Δ 6
 (whence a few mss. have added 224-6).
 γεγωνέμεν οὐ φιλῶς ἐστὶ φωνεῖν, ἀλλ'
 ἀκουσθὲν φθέγγεσθαι, Schol. A.

228. ἐλέγχεα: see note on Δ 242.

229. εὐχολαί, boastings, not in a bad
 sense, which is only given by κεραυνῆες.
 For the phrase πῆι ἔβαν cf. E 472, Ω 201.
 The following relative clause is evidently

ἄς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίῳ τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἀξιόι εἰμεν
 Ἕκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235
 Ζεῦ πάτερ, ἡ ρά τιν' ἤδη ὑπερμενέων βασιλῆων
 τῆιδ' ἄττι ἄσας καὶ μιν μέγα κῦδος ἀπήγυρας;
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν

230. ἡγοράασθε: ἐν ἄλλῳ εὐχετάσθε A. 231 δθ. Ar. || ὀρεοκεράων G
 (p. ras.) U. 232. κρατῆρας J. 233. ἑκατόν (om. τε) GR. 234. δ' om. A. ||
 οὐδ' ἐνὸς HP: οὐδανὸς Ω. 235 δθ. Ar. Aph. (Ar. mentions with disapproval
 a variant Ἕκτορος δὲ δὴ κῦδος Ὀλύμπιος αὐτὸς ὀπάσει). 237. ἄσας (ἄσac)
 AD¹ (?) HT (supr. ἄ?) Ambr. Lips. Vr. b: ἄ+cas P (cas P² e corr.). 238. δῆ:
 γάρ H: γὰρ δὲ T.

imperfect, as there is a verb wanting either after *δε* or *ὁπότ'* according as we punctuate. If we put a comma after *Λήμνῳ*, we must assume an ellipse of *ἦτε*, as in our idiomatic 'you boasted when in Lemnos.' We may compare *δε τ' ἐπεὶ* followed by one verb only in Ω 42 (where see note), and *ὥς δτε* in similes without a verb. It is common enough for the substantive verb to be omitted in relative clauses (*H. G.* § 271), and an instance after a temporal adverb will be found in κ 176 *ὅφρ' ἐν νηὶ θαρῇ βρώσεις τε πόσις τε*: but here the omission is harsh, because the subject of the verb is not expressed. Hence some join *ὁπότε* with *ἡγοράασθε*, and hold that there is an anacoluthon, the verb governing *ἄς* being forgotten after the interposed relative clause. Bentley conj. *ἄσά ποτ'*, van L. *ἄς τότ' ἐνλ.* Von Christ, thinks that the confused construction indicates interpolation from the Kypria, which may from the abstract have given some such story of a feast on the journey to Troy. But this is hardly probable. There is an evident allusion to the wines of Lemnos; see H 467. *κενεαυχέες*, only here and in late imitators. The verb *αὐχεῖν* does not reappear in H.

231 was athetized by Aristarchos on the ground that beef does not tend to make men boastful.

232. For *ἐπιστεφέας* see A 470.

234. *στήσεσθαι* is taken by Porphyrios to mean *weigh* (*ἀπὸ τῶν ἐν τοῖς συγχοῖς ἱστυμένων εἰρηται* . . . *ἔφασκεν ἕκαστον τὸν λέγειν ἀντίσταθμον εἶναι ἑκατόν καὶ*

διακοσίῳ). In this case we must read *ἄνθ'* (= *ἀντ'*) in 233, cf. 163. This gives excellent sense and suits also the literal sense of *ἀξιοί*: but *στήσαι* = *weigh* (trans.) is very rare in H., if found at all (T 247, X 350, Ω 232 are all more or less ambiguous), and the use of the mid. = *weigh* (intrans.) is apparently without a parallel in Greek. It is therefore best to write *ἄνθ'* (= *ἀντα*) with Herodianos and accept the obvious *would stand up to face*.

235. Athetized by Ar. and Aph. on the ground that it quite spoils the rhetorical effect of the reproach; Agamemnon ought to say 'we are no match even for the weakest Trojan.' It has all the appearance of a gloss. *ἦττον ἄν φησιν Ἀρίσταρχος ἀνειδυστικὸν εἶναι, εἴπερ οὕτως ἐγγράπτω Ἕκτορος, ὅτι δὲ κῦδος Ὀλύμπιος αὐτὸς ὀπάσει*, i.e. Ar. objected to some critic, who had proposed this emendation, that it weakened the force of Ag.'s objurcation to admit that Hector's success was due to Zeus.

237. This throwing of the blame upon the *ἀτη* of Zeus is a favourite resource of Agamemnon; see T 91, etc. *ἄσας*, like all other forms of the verb except the isolated *ἀσται* T 91, 129, is best referred to **ἀσάω*, aor. *ἄσα* having an augmented form with *ἀ-* and an un-augmented with *ἀ-*, and, like other verbs of this class, a by-form *ἄσαν* κ 68, *δάσαντο* I 537, though mss. and edd. mostly write the *σ* single. Of course in a book like the present there can be no great objection to the late contracted *ἄσας* (cf. T 95, λ 61).

νητ' πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκκα,
 240 ἰέμενος Τροίην ἐντείχεον ἔξαλαπάξαι.
 ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνον ἐέλδωρ·
 αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς."
 ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα,
 245 νεύσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 250 ἔνθα πανομφαίῳ Ζητὴν ῥέζεσκον Ἀχαιοί.
 οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθ' οὐ τις πρότερος Δαναῶν πολλῶν περ ἑόντων
 εὔξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους

240. ἔκκαον Q Ambr.: ἔκκον A (surp. α) H (e corr.) P: ἔκκαον U. 241. οἰόμενος R (ἰέμενος R^m). 243. δέ G. || In G Mor. Bar. the line stands after 244. 244 om. Ambr. 245. δέ: δ' ὁ GJ Vr. a. || ὀλοφύρατο A (surp. α) CHJPRS Vr. b² A. 246. ἀπολείσσει Ar. 247. πετεηνῶν GL¹QRT: πετεηνῶν J. 249. κάββαλε CGQST: ἐν ἄλλω θέκατο A. 250. πανομφαίῳ P. 251. εἶδον GR: ἴδονε' U, γρ. Lips.: ἴδονε' Ambr. || αἰδοντο διοστερας [αἰτοχοιο Pap. e. After 252 Pap. e has two lines beginning Ζεὺς δὲ πατὴρ ὠτρυνε φ[..... (φόνον δ' ἀμέταρτον ὄφελαν! φάλαττα is obviously inadmissible) and αἶσαν δὲ τρώες τυτεον δα[ναων ταχυπόλων!]. 254. τυδείδαο C: τυδείδα U. || ἐχέμεν D²JQR.

239. The derivation and original sense of ἔρρῳ are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going in misfortune, under a curse, and the like, is appropriate, if not necessary. Cf. I 364, Σ 421. The sense 'on my ill-omened journey hither' is obviously suitable here.

243. αὐτοὺς, i.e. even if we fail of our purpose let us at least save our lives.

246. ἀπολείσσει mss., ἀπολείσθαι Ar., which is adopted by Naber; ὀλέσθαι von Christ. Similarly Cobet conj. ὀλέσθαι for ὀλέσθαι in ι 496. But the aor. is quite in place (cf. I 230); he vouchsafed safety and not destruction, the idea of futurity being subordinated. See on Γ 28.

247. τελειότατον, ὅτι οὐ τὸν τῷ σώματι τέλειον, ἀλλὰ τὸν ἐπιτελεστικώτατον (An. on Ω 315), most sure of fulfilment. The word, like τέλος itself, evidently had a technical religious sense; cf. Aisch. Ag.

973 Ζεῦ Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει. On the other hand, in A 66, Ω 34 it is more naturally taken to mean unblemished; cf. A 315 τελέσσας ἐκατόμβας (and the τέλειον σύμβολον of Hymn. Merc. 526? but see Allen).

250. πανομφαίῳ, i.e. to whom belong all omens by sounds or voices, such as Odysseus asks from Zeus in υ 100 φήμη τίς μοι φάσθω. The epithet only occurs here in H., and is certainly not very appropriate to the particular omen. For ὁμῆ cf. B 41.

254. εὔξατο κτλ., could boast that he had driven his horses in front of Tydeides. This is the only case in Homer of πάρος with the genitive. It takes up πρότερος in the preceding line. La R., however, prefers to connect Τυδείδαο with πρότερος, and πάρος with ἐχέμεν, to drive right onwards, a use for which there seems to be no analogy whatever. ἐτελέσα a final infin. after σχέμεν: in Attic it would require ὥστε. μαλέεσθαι, aor.

τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
 τὸν δὲ μετ' Ἀτρεΐδαι Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιδιμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρείφοντι,
 τοῖσι δ' ἐπ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵματος ἦλθε παλίντονα τόξα τιταίνων,
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἦρως
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀϊστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσε, 270

255. τάφρου G (om. τ'). || ἀντίβιον HU. 257. φραδμονίδην (S *supr.*) Vr.
 c. || ἔτραπεν A *supr.* 258. μεταστρεφθέντι L Mor.: μεταστρεφόντι JS: μετα-
 στρεφόντι P. 260. ἀράβησε κτλ.: ἐν ἄλλῳ ὑπερώσαν δέ οἱ ἵπποι A.
 262. οοῦροι G. 264. ἀνδρείφοντι DGHT². 267. στῇ δὲ παρ' Α (γρ. στῇ δ'
 ἄρ' ὅν'). || ὑπ': ἐπ' HR. 268. ὑπεξέφερεν: γρ. ὑπαιε' ἔφερον Schol. BT(?).
 269. ἐπεὶ: ἐπὶ G. || ἄρ': ἄν R² Harl. a. 270. βεβλήκοι Ar. CHS: βεβλήκει
 Ω. || ὄλεσκει H: ὄλεσκει R.

to take up the fight. πρῶτος: Tydeides, by a rather awkward change of subject.

261. After τὸν δὲ μετ' we must supply a verb, *ἔσχον ἵππους*, *ἦλθον* or the like, from 254. It is strange that Odysseus is not named here. Of all the heroes repeated from the preceding book the greater Aias is the only one who does anything at all.

266-334. It has been mentioned in the Introd. that the repeated lines in this *ἀριστέα* of Teukros are few. They are: 278 = Δ 255; 280 cf. H 46; 282 cf. II 39; 286 cf. A 212; 288 = Δ 33; 298 cf. O 315; 309 cf. O 458; (313-7 = 121-5); 320 = Ψ 509; 321 = E 302; 331-4 = N 420-3 (see note on 331).

266. παλίντονα probably alludes to the form of the 'Scythian' bow, with a double curve, bent back in the middle to form a handle. Or it may mean simply *elastic*, springing back when bent.

267. This mode of fighting is characteristically oriental. In the Assyrian sculptures, especially in sieges, we often find a warrior with a large shield and spear accompanied by an archer who

crouches down and shoots from under the shield. The same practice is also found, though rarely, on the old Greek vases, and is recorded in the verb *ὑπασπίζειν*, to be shield-bearer, and its derivatives in Pindar, Herod., Euripides, etc.

270. The perf. opt. βεβλήκοι with the thematic form is very rare. Cf. Δ 35 βεβρώθοι, (Φ 609 πεφύγοι?), *Hymn. Ap.* 165 ἰλήκοι. But the iterative opt. on the whole seems best among all the other iterative forms; cf. *ἐπεὶ ζεύξεσθαι* in Ω 14, with similar surroundings, and ω 254 *ἐπεὶ λούσασθαι φάγοι τε*. The indic., however, is defensible, especially in connexion with the aor. ὄλεσκει, which shews that a single case is taken for the sake of illustration, the repetition being for the moment lost sight of. The Epic style always tends thus to drop the general in favour of the particular. It is needless to follow Bekker in writing *ὄλεσκει*, with very faint ms. support. The clause ὁ μὲν . . . ὄλεσκει is interposed in such a way as to leave ἦρως as a *nom. pendens* till it is taken up again by ὁ in 271.

αὐτὰρ ὁ αὖτις ἰών, πᾶις ὥς ὑπὸ μητέρα, δύσκειν
εἰς Αἴανθ'· ὁ δέ μιν σάκει κρύπτασκε φαεινῶι.

ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;
'Ορσίλοχον μὲν πρῶτα καὶ 'Ορμενον ἦδ' 'Οφελέστην
Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
καὶ Πολυαιμονίδην 'Αμοπάονα καὶ Μελάνιππον.
[πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.]
τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν 'Αγαμέμνων
τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
στῇ δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπε· 280
“Τεῦκρε, φίλη κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
πατρί τε σῶι Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα,
καὶ σε νόθον περ ἔοντα κομίσσατο δι' ἐνὶ οἴκῳ·
τὸν καὶ τηλόθ' ἔοντα ἐυκλείης ἐπίβησον. 285
σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·
αἶ κέν μοι δώμῃ Ζεὺς τ' αἰγίοχος καὶ 'Αθήνη
'Ιλίου ἐξαλαπάξαι ἐνκτίμενον πτολίεθρον,
πρῶτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,

271. αὖτις C. 274. ἠδὲ φολέστην H. 275. δαίτονα P. || πολυφόντην T
(cf. Δ 395). 276. ἔμ' ὀπάονα H²PQ and ap. Herod. and Eust. || μελάνιππον :
πολύαιδον T. 277 habent HJS : om. Ω. || πολυβοτέρη J. 282. φόος GR
(supr. ω). || γένοιο Q (supr. καί). 283. ὃς ACT : ὅς ε' U : ὅς Ω. 284 ἀθ.
Ar. Aph. : om. Zen. 286. ἐγὼν H. || ὥς : ὃ GJR. || ἐπὶ H p. ras. 287. τ'
om. GS. 288. Ἰλιον Mor. || ἐξαλαπάσαι : ἐκπέρσαι GJ Mosc. 1. 289. χερσὶ
P : χερσὶ DQRU. || οἴκῳ D : οἴκῳ Vr. b^m.

272. κρύπτασκε is evidently a false
form for κρύψασκε or κρύπτεσκε. Cf. note
on O 23 ῥίπτασκον.

277 is interpolated from M 194, Π 418.

279. ἄπο, as Ω 605 πέφνεν ἀπ' ἄργυ-
ρέοιο βιοῖο.

281. φίλη κεφαλῇ : cf. Ψ 94, Σ 82,
114, O 39, and the allusion in Plato,
Phaedr. 264 A Φαῖδρε φίλη κεφαλῇ.

282. φόος, which generally means
safety, success, here, by a slight zeugma,
includes the idea of *glory* to the father.

284. Athetized by Ar. and Aph., and
entirely rejected by Zen., on the ground
that the mention of Teukros' origin is
out of place, and is of a nature rather to
displease than to encourage. κομίσσατο,
took up, is a slight *hysteron proteron* with
ἔτρεφε. According to the common tradi-
tion, Teukros was the son of Telamon
by Hesione, daughter of Laomedon, who
had been captured by Herakles when

he took Troy, and given to Telamon ;
whence the name Teukros. But in O
439 Aias speaks to Teukros as a whole
brother (Ἰσα φίλοιαι τοκεῖσιν ἐτίομεν), and
Teukros is repeatedly called the κασίγνη-
τος of Aias (see M 371 κασ. καὶ δαίτρος),
a word which is commonly used of
brothers uterine (see A 257, Ω 47). Ar.
therefore thought that the legend of
Hesione was not known to Homer and
that Teukros was regarded as a legitimate
son. But Polydoros is the κασίγνητος of
Hector (T 419), though by a different
mother (Φ 91). The mother of Aias was
Eëriboia.

285. ἐπίβησον : cf. B 234, ψ 13, 52,
χ 424. So also Pind. *I.* i. 39 ἀρχαίαι
ἐπέβασε πτότμος συγγενῆς εὐαμερίας, Soph.
O. C. 189 εὐεβίας ἐπιβαίνοντες. The
metaphor seems to be that of 'entering
into the pale' of.

289. πρεσβήϊον : here only in the

ἡ τρίποδ' ἡὲ δὴ δῶ ἵππους αὐτοῖσιν ὄχεσφιν 290
 ἡὲ γυναιχ', ἥ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."

τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 "Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μὲν τοι, ὄση δύναμις γε πάρεστι,
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐνάλρω.
 ὀκτὼ δὲ προέηκα τανυγλῶχινας οἰστούς,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθῶν αἰζηῶν·
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα."

ἡ ῥα καὶ ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἱαλλεν 300
 "Εκτορος ἀντικρύ, βαλέειν δέ ἐ ἴετο θυμός.
 καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὁ δ' ἀμύμονα Γοργυθίωνα,
 υἱὸν ἐὺν Πριάμοιο, κατὰ στήθος βάλεν ἰῶι·
 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνειρα, δέμας εἰκνία θεῆισι. 305
 μῆκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἥ τ' ἐνὶ κήπῳ,

290. Ἡ: καὶ J. || Ἰππῶ Zen. Aph. T. 291. ΓΥΝΑΪΧ': Ἰόη Zen. (so Schol.
 T: a corruption of Ἰππῶ from the preceding line?). 292. προσέφη GJ. 294.
 τοι: μοι APST: τι J. 295. παύεσθαι Q: παύομαι Vr. b² and ap. Eust. ||
 ποτὶ S. || ὠσάμεθ' J. 296. ἐκ τοῦ: αἰδ Sm Cant. || δεδεγμένος Herod. ||
 ἀναιρῶ Mor. 299. λυσητῆρα ἢ λωβητῆρα Eust. 300. ἀπαι νευρῆφιν G:
 302. ἀφάμαρτεν GJQR: ἀφάμαρτο T (o in ras.). 304. αἰσύμηθεν Ar. Aph.
 Zen. || ὀπυιομένη DGQRU. 305. οἰκνία G. || θεοῖσι Cant. Par. g (T? Ἡ is by
 man. 1 in ras.). 306. κάρη G.

sense of 'prize to the first man' (see note on Δ 59 *πρεσβυτάτην*); compare Ψ 785 *λαίσθητιον*, and the later *πρωτεῖον*, *δευτερεῖον*, etc.

291. *εἰσαναβαίνοι*: for the opt. after the future cf. H 342.

297. *τανυγλῶχινας*, with long bars, here only. For *γλῶχιν* see Ω 274, and cf. *τριγλῶχιν* E 393, Α 507, *χαλκογλῶχιν* X 225, and note on Δ 151.

299. Hector is several times compared to a mad dog: I 239, 305, N 53. So *λύσσα* is used of Achilles Φ 542.

304. *ἐξ Αἰσύμηθεν* (or *Αἰσύμηθεν*, as Zen., Aph., and Ar. wrote) of course goes with *ὀπυιομένη*, taken as a wife from A. The town is not elsewhere named, so we cannot say which form is right. Steph. Byz. identifies it with Oisyme, a Greek colony on the Thracian coast opposite Thasos.

305. Athenaios (xiv. 632 F) quotes as an instance of a *στίχος μελῶρος* (i.e. having a short syllable in place of a long

one in either of the last two feet), *καλὴ Κασσιέπεια θεοῖς δέμας εἰκνία*. This is commonly cited as a corruption of the present line; but there is nothing whatever to show it. For all we know the line may come from some lost 'Homeric' poem.

306. *ἥ τ' ἐνὶ κήπῳ*, sc. *ἐστίν*. This is the simple explanation; though Lehrs considers it weak, and prefers to supply *κάρη βάλλει* from the preceding clause, comparing II 406, where *ἔλκει* has to be supplied after *ὥς ὅτε τις φῶς*. This famous simile is imitated by Virgil, *Aen.* ix. 436 *lassore papavera collo Demisere caput, pluvia cum forte gravantur*. Van Leeuwen remarks that the simile is not very appropriate, as, though the poppy-bud is turned down, the flower and fruit stand upright in spite of moisture. Virgil by omitting the *καρπῶι* has avoided this difficulty. *νοτῆν* as a subst. = *shower* occurs only here, until Aristotle. Cf. δ 785 *ἐν νοτῶι = ἐν ὕγρῳ*.

καρπῶι βριθομένη νοτίησίν τε εἰαρινῆσιν·
ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεύκρος δ' ἄλλον οἷστών ἀπὸ νευρῆφιν ἱαλλεν
Εκτορος ἀντικρύ, βαλέειν δέ ἐ ἵετο θυμός. 310
ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·
ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἠνιοχῆα,
ἰέμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν·
ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·
τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἐταίρου,
Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἐόντα
ἵππων ἠνί ἐλεῖν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος 320
σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρί,
βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἷστόν,
θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἐκτωρ
αὐερύοντα παρ' ὦμον, ὄθι κληῖς ἀποέργει 325
αὐχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστι,
τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθωι ὀκρίοντι,
ῥῆξε δέ οἱ νευρὴν· νάρκησε δὲ χεῖρ ἐπὶ καρπῶι,

307. εἰαρινῶϊαν JP. 309. νευρῆφιν G. 311. καὶ τόθ' and τοῦ μὲν
Ar. διχῶς. 313. νικτούμενον (γρ. ἰέμενον) DR. 315 om. U¹. || δ': ε' U^m.
319. ἐλεῖν: ἔχων R (and P¹?). 322. ΒΑ: στᾷ J. || τευκροῖο DQRT. || βαλεῖν
T. || ἀνωγειν JRU: ἀνώγειν D. 325. αὐερύοντα A (with hyphen): αὐ
ἐρύοντα Ω; see A 459. || ἀποέργει Ar. Ω: ἀποάργει others (see Schol. T).
327. ὀκρύοντι GJR (supr. i) S. 328. χεῖρ Ptol. Ask. Ω: χεῖρ' GHPQT³U¹, and
τινὲς Did.

312. For Archeptolemos see 128, and
for 313-7 see 121-5.

318. ἀδελφεόν, sc. of Hector, as
Kebriotes was a natural son of Priam,
II 738.

321. ὃ δέ, as often, introduces a fresh
act of the subject of the preceding clause;
e.g. 302 above.

323. φαρέτρης: the shortening of the
second syllable is Attic, not Homeric.
Schulze conj. φάρτρης on the analogy of
φάρτρον. ἐξείλετο: in sense a pluperfect.

325. αὐερύοντα: see A 459. The word
recurs in a similar sense M 261. παρ'
ὦμων naturally goes with it in the sense
'drawing the bow back to the shoulder,'

but the following clause shews that
it has to be taken also with βάλεν.
ἀποέργει: cf. X 324 ἦ κληῖδες ἀπ' ὦμων
αὐχέν' ἔχουσι, λαυκανίην, ἵνα τε ψυχῆς
ὠκιστος διεθροῖ. The expression is hardly
so exact here, as the collar-bone cannot be
said to hold asunder neck and breast in
the same way as it holds apart neck and
shoulder; still the meaning is clear.

326. For καίριον see Δ 185. The
phrase seems out of place when the
wound which follows is not fatal.

328. νευρῆν, according to the use of
the word in Homer, must mean bow-
string (cf. O 469), but the breaking of
this seems such a subordinate matter

στῇ δὲ γυνὴ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἐταῖροι,
 Μηκιστεὺς Ἐχίοιο πᾶις καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὥρσεν. 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὥσαν Ἀχαιοὺς,
 Ἔκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ ἑλέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι πεποιθώς,
 ἰσχία τε γλουτοὺς τε, ἐλισσόμενόν τε δοκεύει, 340
 ὥς Ἐκτωρ ὥπαζε· κάρη κομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·

335. ἄψ: αὐ U. || δ' om. R. || αὖτις C. || ἐμμένος (or ἔμμενος) DJR.
 337. δ' ἐπ: δὲ Ar. 338. ἀγρίου θυνο Par. a (γρ. συὸς ἀγρίου). 339.
 πεποιθώς: διώκων A (γρ. πεποιθώς) T. 340. ἐλισσόμενός (C¹?) GR Par. h j,
 Vr. c A. || τε: δὲ P Harl. a. 344. δάμων G.

that we might rather have expected
 κῆρον, the sinew of the arm. However,
 the breaking of the string puts an end
 to Teukros's prowess in O; so here it
 helps to bring the episode to a fitting
 close.

332. ὑποδύντε, getting under him to
 bear him off, as P 717. 331-4=N
 420-3. It will be seen from the note
 there that the passage is original here;
 for in N the word στενάχοντα (334)
 is copied, though obviously inapplicable
 to the corpse of Hypsenor. This is a
 strong ground for regarding this ἀριστέα
 of Teukros as older than the rest of the
 book.

335-80. The repeated lines in this
 section are: 342=Λ 178; 343=O 1;
 344-5 cf. O 2-3; 345-7=O 367-9; 351
 =T 341; 352 cf. B 157; (354=34); 356
 cf. E 175; 372=O 77; 376 cf. E 737;
 379 cf. N 831; 380=N 832.

337. βλεμεαίνων: a word of unknown
 significance recurring only in the same
 phrase (M 42, etc.) and corruptly in Batr.

274. Hesych. gives ἀβλεμής· ἀτολμος,
 ἀτερπής, παρειμένος, οἱ δὲ, κακός, and
 ἀβλεμές· ἀσθενής. Cf. Schol. T on M 42,
 ἀβλεμής· ἀόρητος. The scholia explain
 by γαυρίων, ἐπαϊρόμενος, and the like.

340. ἰσχία: accus. of the part affected,
 as though δάκνημι or the like preceded;
 for ἀπτομαι does not take a direct ac-
 cusative in Homer. δοκεύει: this change
 from subjunctive to indicative is very
 rare after the simple τε, though common
 after δέ τε: hence Thiersch is perhaps
 right in reading δοκεῖν. In such a
 matter the tradition is of little import-
 ance. The verb means 'watches for
 him as he keeps turning round.'

341. ὥπαζε, pressed hard upon, cf.
 γῆρας ὀπάζει, and see E 334. The use
 of the cognate ἐφέπειν (A 177) may also
 be compared.

345. The wall is not mentioned here,
 and seems to be included in the phrase
 σκόλοπας καὶ τάφρον. See on 213.

347. For εὐχετόωντο the more regular
 construction after τε καὶ would be a

"Ἐκτωρ δ' ἀμφιπεριστρόφα καλλίτριχας ἵππους
 Γοργοὺς ὄμματ' ἔχων ἡὲ βροτολοιγοῦ Ἄρηος.
 τοὺς δὲ ἰδοῦς' ἐλέησε θεὰ λευκώλενος Ἥρη,
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "ὦ πόποι, αἰγινόχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἐνὸς ῥιπῇ· ὁ δὲ μαίνεται οὐκέτ' ἀνεκτῶς
 "Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε."
 τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "καὶ λίην οὗτός γε μένος θυμὸν τ' ὀλέσειε,
 χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι,
 σχέτλιος, αἰὲν ἄλιτρός, ἐμῶν μενέων ἀπερωεύς·
 οὐδέ τι τῶν μέμνηται ὃ οἱ μάλα πολλάκις νῖον
 τειρόμενον σῶεσκον ὑπ' Εὐρυσθήος ἀέθλων.

348. ἀμφιπεριστρόφα GT (*supr.* ω). 349. γοργόνος Zen. || δμματ' : οἷματ' Ar. || ἡὲ Zen. Par. f (*p. ras.*) : ἡδὲ Ω. 352. οὐδὲ τι Bar. || νῶϊν QU. 353. ΔΑΝΑΩΝ : γρ. ἈΡΓΕΙΩΝ A. 354. ἀναπλήσαντες Lips. *in ras.* || ὄλωνται JQ. 355. ἀνεκτῶς Ar. Ω : ἀνεκτῆ P. 356. πολλὰ κακὰ GJP. 358. οὕτως H (*supr.* ο). || θυμὸν τ' : καὶ θυμὸν GR. 362. δ : οἷ H.

participle co-ordinate with κεκλόμενοι. Cf. Γ 80. Nikanor suggests that μετὰλ' may be a γραφικὸν ἀμάρτημα for μέγα δ' (Λ for Δ).

348. There is no mention of Hector having again mounted his chariot since 320. This is one of the points in which the poems often shew a certain want of clearness. The idea is that it was the practice of each warrior to be accompanied by his chariot close at hand, and to mount or descend from time to time, according to the convenience of the moment. Warriors burdened with the ponderous 'Mykenaeen' shield needed chariots chiefly to enable them to move from one point of the field to another, but preferred to fight on foot. Compare Caesar's description of the British tactics in *B. G.* iv. 33.

349. For δμματᾶ Aristarchos read οἷματα, "τὰς ὁδοὺς καὶ τὰ ὀρήματα," which is far less appropriate here than in the other passage where the word occurs, Φ 252. In fact to Homer Gorgon was probably nothing more than a face. See A 36, and cf. A 225 κυνὸς ὄμματ' ἔχων. For ἡὲ, which was read by

Zen., MSS. have ἡδὲ, which can hardly be right. Platt (*J. P.* xviii. 131) would write ἡ δέ, on the ground that ἡμὲν . . ἡδὲ are merely the disjunctive ἡ + μέν and δέ, and could therefore presumably be used as disjunctives. Of this, however, there is no other evidence.

353. κεκαδησόμεθα, from κήδομαι. It must not be confused with κεκάδοτο, *retired*, Δ 497, A 334. ὑστάτιόν περ, as we should say 'even at this eleventh hour.'

355. ῥιπῇ, *rush*, furious onset; elsewhere only of inanimate things (*missiles*, wind, fire).

358. ὀλέσειε, a proper opt., *I wish he might lose*. The ordinary phrase θυμὸν ὀλέσσαι is enlarged by μένος, apparently with a consciousness of its etymological connexion with μαίνεται in 355, which is again alluded to in the μαίνεται of 360. On the other hand, there can be no such allusion in 361 μενέων ἀπερωεύς.

360. οὐμός : rather *amós*, the crasis being non-Homeric. (So Brandreth, and afterwards Nauck. See on Z 414.)

363. Eurystheus is mentioned by name

ἡ τοι ὁ μὲν κλαίεισκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
 τῶι ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προτάλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ἦιδε' ἐνὶ φρεσὶ πευκαλίμησιν,
 εὐτὲ μιν εἰς Ἀἶδαο πυλάρταο προὔπεμψεν
 ἐξ ἐρέβευς ἄξοντα κύνα στυγεροῦ Ἀἶδαο,
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 νῦν δ' ἐμὲ μὲν στυγείη, Θέτιδος δ' ἐξήνυσσε βουλάς, 370
 ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μὰν ὅτ' ἂν αὐτὲ φῖλῃν γλαυκῶπιδα εἴπηι.
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 εἰ νῶϊ Πριάμοιο παῖς κορυθαίολος Ἐκτώρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,

366. ἦιδε' A (*supr.* α over ε). 371-2 *ἀθ.* Ar.: *om.* Zen. 373. ἔσεται
 ἄμαρ ὅταν GJ (*γρ.* ἔσται μὲν): ἔσεται ἄμαρ ὅτ' Mor. Bar. || ὅτ' ἂν: ὅτε Cant.
 374. νῦν *om.* C: οὐν GJ. || ἐπέντυε Vr. c. 376. ὄφρ' ἂν R. || ἴδωμαι Vr.
 b, Mosc. 1 *e corr.*, γρ. A: ἴδω GJ. 377. εἰ JPQRT Harl. a (La R. gives A and
 mentions no variant, but probably all mss. read *εἰ*. Heyne says nothing of A). ||
 μώνυχ Zen. DHJQTU Harl. b d, Par. a f j k. 378. γινέσθαι Q. || προφανέντε
 Ar. A King's Mosc. 1 (*e corr.*) 3: προφανέσθαι D¹J¹ (? altered to -είσαι) R¹T¹
 Harl. a¹, Par. b² c² g² j²: προφανέσθαι Zen. CD²J²PQR²T² Cant. Mor. Harl. a²,
 Par. j¹: προφανέσθαι Par. c¹ g¹: προφανέσθαι Vr. A, and γρ. A: προφανέσθαι S:
 προφανέσθαι U Vr. c, Par. k: προφανέσθαι H: προφανέσθαι γρ. C *man. rec.*:
 προφανέσθαι G (*p. ras.*): προφανέσθαι Par. b¹ k²: προφανέσθαι Par. e (ca *in*
ras.): προφανέσθαι** Par. f (*in in ras.*). || ἀνὰ κτλ.: ἴδωμαι ἐς δοῦπον ἀκούων
 Zen. || πολέμοιο J.

again in O 639, T 133; cf. also the late passage λ 621. There is no reason to suppose that the *ἀεθλα*, which are left indeterminate here, are the famous twelve; this number probably came from Eastern sources in post-Homeric times.

367. For the journey of Herakles to Hades to bring up Kerberos (who is not named in H.), see λ 623, E 397. He is first mentioned by name, as *πεντηκοντακέφαλος*, in Hesiod *Theog.* 311. *πυλάρταο*, 'warder of the gate' of the prison-house of the dead. On *εἰς* with the gen. see an interesting discussion by Meister *Gr. Dial.* ii. 298-301. He objects to the usual explanation by the ellipse of *δῶμα* that it does not account for δ 581 *εἰς Αἰγύπτου δι' ἑταίρου ποταμοῖο στήνα νέας*, or β 55 *εἰς ἡμετέρων*, ρ 534, *Hymn. Merc.* 370, and suggests that the gen. is that of the point aimed at (*H. G.*

§ 151). With this *εἰς* could originally be used just as well as *ἐπὶ*. In the case of *εἰς*, however, the use with the acc. prevailed when the primitive adverbial sense grew into the purely prepositional, so that a survival like *εἰς Ἀἶδαο was felt* as *εἰς Ἀἶδαο δῶμα*, and hence gave rise to other phrases such as *εἰν Ἀἶδαο προὔπεμψεν*, sc. Eurystheus.

369. *αἰπὰ*, *headlong*, perhaps in allusion to the cataract formed by the terrestrial Styx in Arkadia, which by its wild surroundings and dizzy precipice typified the river of hell. See the graphic description in Frazer *Paus.* iv. 250.

371-2 were athetized by Zen. and Ar. as superfluous here. See A 512.

373. *ἔσται ὅτ' ἂν*, *the day shall come when he will again call me his darling*. See Δ 164, Z 448.

378. The array of variants on this line (nowhere equalled in the *Iliad*) is

ἢ τις καὶ Τρώων κορέει κύνας ἢδ' οἰωνοὺς
 δημῶι καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη.
 ἦ μὲν ἐποικομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρός ἐπ' οὔδει, 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάξετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῶι δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 "Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπὸς τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἢδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἴδθην ἐπεὶ ἶδε, χῶσατ' ἄρ' αἰνῶς,

379. ἦ: δc LU (P *supr.*). || κορέε(c)αι GJQRT Harl. a. 381. θεὰ γλαυκῶνς
 ἀοήνη H. 382. ἔντυεν Vr. c. 383 om. D^ET^t (added by Rhosos in margin).
 Ἥρα H. 385-7 δδ. Ar. Aph., om. Zen. 388. ἐωρύεσσοτο T. 389. βίεσσοτο
 P. || λάξετο Ptol. Oroand. 390-1 δδ. Ar. 391. τε: κε R (*supr.* τ). || ὀβ-
 ριμοπάτρη CG Vr. b. 392. εοδc Mor. || ἐπιμαίετ' U. 394. ταῖς G. 397.
 χῶσατ' J Lips.

less formidable than it looks. The favourite *προφανείσας* is naturally out of court, the short -as being unknown in Epic, though regular in Doric. Several mss. seem to aim at *νῶιν* . . . *προφανείσιν*, but this is evidently a conjecture. Thus we are reduced to the choice between *προφανέντε* and *προφανέσα*. Both are possible, but the former is preferable as being more likely to be changed, on account of the hiatus and perhaps the masc. form. The masc. dual used as feminine is of course common enough in Attic, and is supported here by *πληγύντε* in 455; cf. Hes. *Opp.* 199 *προλιπών' ἀνθρώπους αἰδῶ καὶ νέμεις* (for Attic see Soph. *O. C.* 1676 with Jebb's note in Appendix). There remains the undoubtedly harsh constr. of the acc. after *γηθεῖν*: we have I 77 *τίς δ' ἂν τάδε γηθήσειε*; but N 352 *ἤχθετο γὰρ ῥα Τρωσὶν δαμναμένους* is perhaps more to the point. There are several cases of similar constr.

in Trag.: Soph. *Aj.* 136 *σὲ μὲν εἰ πράσσοντ' ἐπιχαίρω*, *Phil.* 1314, *O. T.* 936. Eur. *Hipp.* 1339 *τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι*. See *H. G.* § 245. Zen.'s *ἰδῶν ἐς δοῦπον ἀκόντων* would (with *προφανέντε*) make things smoother, but this again has all the look of a conjecture. For *πολλέωιο γαυρύας* see Δ 371.

381-3 = E 719-21; 384-8 = E 733-7; 389-96 = E 745-52; where see notes. 385-7 were athetized here by Ar. and Aph., and omitted by Zen., as being out of place, because all these preparations lead to nothing, and Zeus is wearing his own panoply, see 48. So also were 390-1, as inappropriately repeated from the fifth book.

397-488. The repeated verses are 398 = A 185; 401 = A 212; (402-8 cf. 416-22); 409 = Ω 77; 410 = O 79; 425 = A 210 etc.; 426-7 cf. B 156-7; 434 cf. δ 40; 435 = δ 42; 445-6 = A 332-3; 454

Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελεύσαν·
 “βάσκ' ἴθι, Ἴρι ταχέα, πάλιν τρέπε μηδ' ἔα ἄντην
 ἔρχεσθ'. οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυνώσω μὲν σφωῖν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός· 405
 ὅφρ' εἰδῆμι γλαυκῶπις ὅτ' ἂν ὦι πατρὶ μάχηται.
 “Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”
 ὧς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύσα,
 [βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον]. 410

399. τράπε Q. || ἄντα P. 400. πόλειόν δε DGJQRU. 401. τὸ δὲ: ὡς A (γρ. τὸ δὲ) S. 403. δίφρου QT. || θ': δ' P Vr. b. 405. ἀπαλθίσονται Ar. in one ed.: ἀπαλθίσονται S: ἀπαλθίσσκον U. || αἴ κεν J (γρ. ἃ κεν). || μάρπηαι JQ. 406-19 om. J. 406. ὅφρα ἴθι Trgph. Rhel. viii. 757. 407. οὐ τόσσον U. 408. κεν εἴπω Ar. LQ, γρ. P: νοῖσω Ω. 409. ἔφατ': φάτο L. || ἀελ(λ)όπους GPT. 410 om. A⁴C¹Q Par. b¹ e¹. || δὲ κατ': δ' ἐκ Ar. || ἐς: ἐπὶ Ar.

cf. A 212; 456 cf. E 360; 457-62 = Δ 20-5; (463-5 cf. 32-4); 484 cf. A 511.

398. This is the only mention in Homer of a winged deity; the conception seems to have been introduced from the East in post-Homeric times. When Hermes wishes to fly he puts on the magic sandals—other gods drive their chariots. The epithet recurs only in A 185, *Hymn. Cer.* 314 (also of Iris).

400. οὐ καλὰ συνοισόμεθα, *it will not be well for us to fight*; cf. Z 326 οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῶι.

402. Observe σφωῖν here in the third person, σφῶν in the second in 416; see A 8.

404. ἐς δεκάτους ἐνιαυτοὺς seems to be a confusion between ἐς δέκα ἐνιαυτοὺς and ἐς δέκατον ἐνιαυτόν. Compare Aisch. *Sept.* 125, where πύλαις ἐβδόμας seems to stand for ἐπὶ πύλαις. The κεν with fut. indic. indicates that this sentence is a consequence of the former, *then or so shall they not, etc.*

405. ἔλκεα is no doubt here the accusative, *shall they be healed of the wounds*. If we take ἔλκεα as the subject, the use of the dual to mean 'the wounds of the two' is very harsh. Ar., however, seems to have understood it in this way, as he read in one of his editions ἀπαλθήσονται,

which Did. prefers. So also Hippocrates, who uses so many Epic expressions, says ἐπὴν τὸ ἔλκος ἀλθαίνηται. But the use of the accusative is quite Greek and simple, and is the same as that in the next phrase, ἃ κεν μάρπτησι, with which compare E 795 ἔλκος τό μιν βάλε Πάριδος ἰωί. The sense is 'the wounds which the thunderbolt shall make by fastening upon them.' There is no other similar use of μάρπτω in Homer. For ἀλθεσθαι = *be healed* see E 417.

406. εἰδῆμι ὅτ' ἂν μάχηται, *that she may know when she is fighting*, i.e. in our idiom 'that she may know what it is to fight' with her father. For this pregnant use of εἰδέναι, *to find the meaning of a thing*, cf. A 185, H 226. ὅφρα ἴθι Bentley, which comes to much the same.

407. Compare Z 335. ἐνικλᾶν, literally *to break off*, i.e. thwart, like διακέρσαι in l. 8.

410. For δὲ κατ' Aristarchos read δ' ἐξ, and for ἐκ ἐπὶ on the ground that the prepositions κατὰ and ἐς are only appropriate when used of a journey from Olympus to the lower earth, not of a passage from one mountain-top to another, ἀπ' ἰσου ἐπ' ἰσον. But the

πρώτησιν δὲ πύλησι πολυπτύχου Οὐλύμποιο
 ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·
 “πῆι μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
 οὐκ ἑάαι Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
 ὦδε γὰρ ἠπείλησε Κρόνου πάϊς, ἥι τελείει περ, 415
 γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτῃσι κεραυνός,
 ὄφρ' εἰδῆις, γλαυκῶπι, ὅτ' ἂν σῶι πατρὶ μάχῃαι. 420
 “Ἥρη δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ.
 ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδδεές, εἰ ἐτέον γε
 τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεΐραι.”
 ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425
 αὐτὰρ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἐγώ γε
 νῶϊ ἐὼ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν.

411. ὀλύμποιο U. 412. σφ': σφιν T. 413. σφῶϊ G. 415. ἥι (or ἦ)
 Ar.: εἰ Ω. || ὦδε γὰρ ἐπερέει· τὸ δὲ καὶ τετελεσμένον ἔσται T (in place of 415,
 which γρ. in margin; the same words added after 415 by GR). 416. γυιώσει P
 Par. c g: γυώσων U (u in ras.). 417. δίφροιο PT. 419. ἀπαλθήσεσθαι S:
 ἀπαελήσεσθον U (supr. κ over second σ). || μάρπῃσι Q: μάρπῃσι R. 420-4
 ἄθ. Ar. 420. ὄφρ' ἂν εἰδῆς R. || γλαυκῶπις Mor. Vr. a, Mosc. 3. || σῶι: ὤ(i)
 GJQR. || μάχῃαι U. 422. ΚΕΝ Εἴπῃ Ar. LQ: νοήσῃ CGJRU Vr. b: νοήσῃ
 Ω. 423. κύ γ' Ar. Ω: κύ U: κοί γ' J (γρ. κύ) RS: κοί P Vr. b. || ἀδδεές
 Nikias Ω: ἀδεές Ar. GQT: ἀναιδές U. || ἐτέον τε U. 424. τολμῶσις U.
 425. ἀπεβήσατο Q. 427. τέκος ἀτρυτώνῃ U. 428. νῶϊ Ar. Ω: νῶϊ
 CHJQST (διχῶς τοῦ Ν τὸ νῶϊ Tm): νῶϊ τ' PU: νῶ D. || πολεμίζων DJPQRU.

whole line is interpolated here from O 79, as is shown by the mss. which omit it.

411. *πρῶτησαν*, at the entrance to the gate, from which the goddesses are just issuing. The scholia remark on the speed of Iris, who, like Hera in O 80-3, is literally 'as quick as thought.'

415. The *ei* of mss. cannot be made to give a really satisfactory sense. A writes (twice over) 'Ἀρ. διὰ τοῦ η, ἥ τελείει περ, and again αἱ Ἀριστάρχου διὰ τοῦ η, ἥ τελείει περ. This probably means, as is commonly understood, that he wrote ἦ. But he may have meant ἥ, which was explained as = ὥς in the phrase *ἥ θέμυ ἐστίν*, see Herod. in Schol. A on B 73. This is defensible as an instrumental, cf. *φῆ, λάθρη, πάντῃ, πῇ*, etc. (Brugmann *Gr.* ii. p. 629).

419. Observe the return to the *oratio*

recta; the construction of *κην* with an infin. in *oratio obliqua* was found only once in Homer, see on I 684.

420-4 were athetized by Aristarchos, not without good reason, as they are quite unsuited to the character of Iris, who always appears as a mere messenger. Of course the case against 423-4 is much stronger than against the first three lines. The last couplet is quite in the spirit of the unmanly rudeness of the gods in the Theomachy in Φ, and in sharp contrast with the courteous tone of Iris in O 200-4, where again she speaks on her own account.

423. *αἰνοτάτη*, sc. *ἑστί*. This was the reading of Ar., but the variant *σοί* (sc. *νεμεσίζεται*) for *σύ γ'* would make the constr. simpler.

428. *νῶϊ ἐώ*, i.e. *νῶ' ἐάω*.

τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
 ὃς κε τύχηι· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
 Τρωσί τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπιεικές."

ὧς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
 τῆισιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
 καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάπησιν,
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόοντα· 435
 αὐταὶ δὲ χρυσεόσιν ἐπὶ κλισμοῖσι καθίζον
 μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἴδηθεν εὐτροχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.
 τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας·

429. ἀποφθίσσω A, and *ap. Eust.* || διήτο Mor. 432. πάλιν *om.* LP. ||
 τρέπε: ἐπέρπε L: τράπε CGJQ. 433. τοῖα U. 434. ἐφ' ἱππείκῃ T (= δ
 40). || ἐπ': ὑπ' Q. || ἀμβροσίη L: ἀμβροσία D. 435. ἔκλιναν Trypho *Rhet.*
viii. 755. || προσκόπῃ Mor. 441. ἅμ βωμοῖσι Ar.: ἀμβωμοῖσι Chrysippos
 Ω (ἀμβωμοῖσι H Vr. b): ἀμβώνεσσι Diogenes. || λῖνα P (λῖτα P^m).

430. τὰ ἅ, contemptuously, 'those plans of his.' Cf. M 280. The combination of the possessive ὃς with the article is not common, occurring only eight times in the *Iliad* and six in the *Odyssey*. Here P. Knight reads *ἐφά*. Cf. notes on A 185, Z 490. *δικάζέτω*, let him decide for them, as A 542.

433. For the position of the Horai as servants of the gods cf. 393 above. It is clear that when Poseidon performs a similar office for Zeus in 440 we cannot conclude that it is in virtue of his functions in later Greek mythology as *ἵππιος*, for the Horai never possessed such an attribute, and as applied to Poseidon it seems to be post-Homeric, due probably to the fusion with him of a 'Pelagian' horse-god. But Poseidon stands to his elder brother in the honourable position of *θεράπων* or squire for the moment; though it is strange that he should be upon Olympus without warning, see H 445.

434. The *ἀμβροσίαι κάπαι* reappear in Pind. O. xiii. 92 as the *φάνται Ζηρός ἀρχαῖαι* to which Pegasus is welcomed.

435. *ἐνώπια*: a much disputed word, recurring only in N 261, δ 42, χ 121, always with the same epithet, and always as a support against which something is leant. Various attempts have been made to identify it with some particular spot in

the Homeric house—either the side walls of the entrance, a short passage leading from the street into the courtyard, or the front wall of the *μέγαρον*, at the side of the main door-way, facing the person who entered the courtyard from the street. But the word is better taken quite generally, *inner walls* or rather *inner face of the walls*. This suits the form of the word (cf. note on O 653 *εἰσωπόι*), and its use in all places. Here and δ 42 it means the inner face of the wall of the *αὐλή*: in N and χ it is used of the walls of the *μέγαρον* itself. *παμφανόοντα*, because covered with polished stucco, like the walls at Tiryns, or perhaps with polished wood, cf. Ξ 169 *θύραι φαεινὰ*.

439. *δίωκε*, drove; cf. ν 162 *νηὸς ῥίμφα διωκομένη*, *Hymn. ix. 4 ἄρμα διώκει*.

441. *βωμοῖσι*, stands on which the upper part of the chariot was placed when the wheels were taken off. That this was habitually done is clear from E 722. So the mule-car has a detachable top, *ὑπερτερή* (or *περνωτός*) in Ω 190, ζ 70. *βωμός* is used again to mean the base of a statue in η 100, but these two appear to be the only passages in classical Greek where the word is used of anything but an altar. The variants *ἀμβωμοῖσι*, *ἀμβώνεσσι* both seem to have been taken to mean 'on the steps'

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔξετο, τῶι δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
 οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλύσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ·
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῶι, 455
 ἀψ' ἐς Ὀλύμπῳ ἵκεσθον, ἣν ἀθανάτων ἔδος ἐστίν.”
 ὥς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη,
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,

443. πολεμίζετ' [GJLTU. 445. ἦσον Q. 448. ΜΕΝ ΘΗΝ : ΜΕΝΤΟΝ ΤΙΝΕΣ
 Ἀργολικῶς καὶ Κρητικῶς *ap. Cram. An. Par.* iii. 42 and Eust. || ΘΗΝ : ΔΗ G, and
ap. Eust. || καμέτην Zen. [S?]. || μάχην ἀνὰ κυδιάνεραν Eust. 449. ΤΟΙΣΙΝ :
 ΤΟΙΩΝ Ar. 451. με τρέψειαν : μεταστρέψαιαν J : με τρίψαιαν U. 452.
 σφῶϊ GR. || δέ : μὲν Q. 454 *om. U.* || γάρ : δὲ H. || τὸ δέ κεν AS : καὶ
 κεν PQT (κέ κεν) : τὸ δὲ καὶ Ω. || ἦεν AS : ἔπλεον J (*supr. ἦ ἔσται*) : ἔπλεον T
 (cf. M 11) : ἔσται Ω : ἐν ἄλλῳ καὶ κεν τετελεσμένον ἔπλεον A. 456. ἐς *om. G.*
 ἵκεσθε S (-αι) Cant. 458 *om. C¹U Lips.* || αἱ γ' : δ' αἱ γ' Q. 459. ἦτοι
 ἀκέουσ' ἦν ἀθηναίη H.

(ἀνάβαθρα) of the palace. For the custom of covering up a chariot with a cloth when not in use cf. B 777, E 194. It is impossible to say whether λίττα, which is found besides only in the dative λίττι, is a masculine singular or neuter plural.

444. ἀμφί, *apart from* ; as § 352, π 267. Ar., however, less appropriately, took it to mean *on either side* of Zeus, as sitting in the two places of honour. This leaves οἶαι without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For κάμετον Zenodotos here read the Attic καμέτην. On these dual forms see *H. G.* § 5. It is to be presumed that he also read ἵκεσθε for ἵκεσθον in 456, where Elmsley conj. ἵκησθον.

449. The reading of Ar., τοῖων for τοῖσιν, as Didymos remarks, *ἔχει τινα ἐμφασιν*, though we should rather have expected *ἄον*.

451. Naber's ἐμέ for με is a decided improvement.

452. σφῶϊν : an unusual instance of the dative where we should have expected the accusative. The dat. of personal pronouns used as a possessive is generally confined to the enclitic forms.

455. οὐκ ἂν, i.e. 'otherwise.' The γάρ in the preceding clause, in which this one is anticipated by the word ὦδε, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of γάρ. For the use of πληγέντε of females see 378 above.

σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦριε· 460
 "Ἡρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν δλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες δλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις,
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
 ὥς μὴ πάντες δλωνται ὀδυσσαμένοιο τεοῖο.]"
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ῥοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεαι, αἱ κ' ἐθέλῃσθα, βοῶπις πότνια "Ἡρῃ,
 ὀλλύντ' Ἀργείων πούλυν στρατὸν αἰχμητῶν·
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται δβριμος "Εκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 ἥματι τῷ ὄτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 ὥς γὰρ θέσφατόν ἐστι. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἔν' Ἰάπετός τε Κρόνος τε

461. οὐ κέχαδε P, and *ap.* Eust. (cf. Δ 24). 462. *εἰπας* JP (*supr.* ε) RT.
 463. ὃ τοι: ὅτι LQU: ἦ τοι P (ὅ τοι P^m). || ἀλαπαδνόν Δ[H]: ἀπακτόν Ω,
 and γρ. A. 465. ὀλλονται U. || G Bar. add ἀνδρὸς ἐνὸς ρηθι· ὃ δὲ μαίνεται
 οὐκέτ' (οὐκ G) ἀνακτώ (=355). 466-8 *habent* D^mGHJQI^m (Rhosos) Harl. a:
om. Ω. 466. εἰ: ὥς QI^m Harl. a. 470. ῥοὺς: εἰς Zen. || δὴ: μὲν δὴ G.
 471. αἱ κ': ἦν J (ἐν ἄλλω: A). || βοῶπι A (T.W.A.) CST Lips. Vr. b. 472.
 πολὺν CRTU: πολλὺν P. 473. πολέμοιο T. || δβριμος CDG: φαίδιμος P.
 474. ὄρεαι AT Vr. A: ὄραι P: ὄραι Ω. || παρὰ: κατὰ R. 475-6 *δθ.* Ar.
 475. ἐπὶ: παρὰ D. || πρύμνοισι S. 476. ἐν *om.* Q. || ἐαινόντος: νεκρόντος CS
 (and γρ. A).

470. For ῥοὺς Zen. read εἰς, which was rejected by Ar. as not Homeric; it has, however, all the appearance of a genuine word of the old Achaian or proto-Epic dialect, representing *εἰς*: cf. Aeol. *εἰς* or *εἰς*. Hesych. says it is Boiotian for *εἰς* ἄβριον. It can hardly have been invented by Zen., and it is with hesitation that I have not inserted it into the text, so as to get rid of the contracted ῥοὺς for ῥοὺς. But the second α has no exact analogy in Greek, though it appears to correspond to the Skt. *ush-a*, 'early.' Brandreth reads ῥοὺς καὶ.

471. For the phrase *εἰς*, αἱ κ' *εἰς* *Λινοῖα* cf. Δ 353, etc.

475-6 were athetized by Aristarchos, on the grounds that *ῥοὺς* ought not to be used of an event which is to happen on the next day; that Achilles comes to the battle over Patroklos not *ἐπὶ πρύμνησι*, but at the trench outside the ships; that *στείνος* means a *narrow place*, not a *strait* in the metaphorical sense (on this see O 426); and finally, that the exact definition of the time is superfluous. None of these grounds except the first seems to be of weight. *ῥοὺς* is used of the future only here and in X 359.

479. Iapetos is named only here in Homer, while Kronos appears only as father of Zeus and Hera except in three

ἥμενοι οὐτ' αὐγῆς Ἵππερίονος Ἡελίοιο
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

480

ὥς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρῃ.
 ἐν δ' ἔπεσ' Ὀκεανῶι λαμπρὸν φάος ἡελίοιο
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.

485

Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοὶς
 ἀσπασίῃ τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὖτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 νόσφι νεῶν ἀγαγών, ποταμῶι ἔπι δινήμενι,
 ἐν καθαρῶι, ὅθι δὴ νεκύων διεφαίνετο χώρος.

490

480. αὐραῖς P. 481. βαθεύς: πολὺς CG. || ἀμφίς: ἐστίν U. 482. σευ:
 τευ P (οὐτ' εὖ L). 487. ἀχαιῶν U. 488. τρίγλιςτος (?) Par. b¹: τριφίλιςτος
 Schol. Theokr. xv. 86. 489. δ' αὐτ' ACDRSU. 490. ἔπι: ἐνὶ H Vr. c.

passages, Ξ 203, 274, O 225. According to the later legend both were members of the Titan dynasty. This is not distinctly brought out anywhere in Homer, though it is implied in a comparison of this passage and Ξ 279 with Ξ 204. See also note on E 898. The whole question of these dynasties before Zeus, as they are presented in Homer, is too vague to admit of a certain solution; when we come to Hesiod we find that Greek belief has passed into quite another stage, that of harmonizing the incoherent and inconsistent legends, handed down probably from sources differing by wide distances both of race and place. For Tartaros see line 13. The meaning of Zeus may be either 'You may banish yourself for ever, and I should not be sorry to lose you,' or 'You may try and raise a revolt in Tartaros, and I should not be afraid of your efforts.' The word ἀλωμένη points rather to the former.

480. Ἵππερίων is a common name of the sun in *Od.*, but recurs only in T 398 in *Il.* It is patronymic in form, but there is no legend to explain this; it may be simply 'son of high heaven,' cf. οὐρανίωτες, and see *H. G.* p. 112, note. H. knows nothing of the legend (in Hes. and *Hymn.* xxxi.) which makes Helios son of Hyperion; this is evidently only a deduction from the form Ἵππεριονίδης (μ 176), a patronymic with double termination (see on B 566). The line

of Xenophanes, ἡελίος θ' ὑπεριέμενος γαῖάν τ' ἐπιθάλλων, is an early etymology.

483. κύντερον (so K 503 κύνταρον), a curious form, recurring three times in *Od.*; cf. βασιλεύτατος, etc., *H. G.* § 122. For the application cf. 527, A 159.

485. The narrative is now taken up from 349.

486. ἔλκον: a bold but vivid metaphor, darkness being regarded as a mantle or cloth which is dragged over the earth by the departing sun.

488. τριλλιστος: the only other case in Homer of this intensive use of τρι- in composition is τρισμάκαρες ε 306, § 154. Cf. in later Greek τριδούλος, τριφίλιςτος Theokr. xv. 86, and numerous compounds with τρις-. We have πολύλλιστος in the same sense, ε 445.

489-565. The repeated lines are 491 = K 199; 493-5 = Z 318-20; 496 cf. B 109; 497 = Γ' 456; 499 = M 115; 502 = I 65; (505-7 cf. 545-7); 516 = T 318; 530-1 = Σ 303-4; 539 cf. ε 136; 540-1 = N 827-8; 542 = Σ 310; 543 = δ 39; [548 cf. A 315]; [552 = Δ 47]; 557-8 = II 299-300.

491. ἐν κεντρῶι, in a vacant space, as Ψ 61. Cf. ε 476 ἐν περιφαινόμενῳ. The whole line recurs in K 199. Ar. concluded that there had been no burying of the dead, and that therefore the passage in H (421 ff.) describing it was not genuine, or rather had been already forgotten ὅτι οὐκέτι γέγονε νεκρῶν ἀναίρεσις.

ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
 τὸν ῥ' Ἐκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης· 495
 τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρῶεσσι μετηΐδα·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
 νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἀψ' ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν·
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἡ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
 λύσαθ' ὑπέξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἐδωδῆν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἱφία μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἡριγενεῖης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκηι·
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης·

493-6 *om.* Zen. 493. Τὸν ῥ': τὸν δ' J: τὸν G. 496. ὃ γ': ὃ δ' U. ||
 τρώεσσι μετηΐδα ACG: πτερόσσι προσκῆδα HPTU: πτερόσιτ' ἀγόρευε DJQRS
 Vr. b A, and γρ. A. 499. ποτὶ GJS. 500. νέφας J. 501. ἐπὶ κτλ.: ἐπεί
 διδς ἐτράπετο φρήν Zen. 502. Νῦν μὲν: μὲν νῦν U: νῦν *om.* J. 503.
 ἐφοπλίζεσθον Zen.: ἐφοπλιζόμεσθα GJU: ἐφοπλιζόμεσθ' T: ἐφοπλιζόμεσθ' PQ:
 ἐφοπλιζόμεσθα Vr. b: ἐφοπλιζόμεσθ' Vr. c. || αὐτὰρ GHJPQR. 504. λύσαςθ'
 JBT. || ὑπέξ: ἐξ PR. 505. πόλιος GJ. || ἄξεσθαι (Ar.?) PU: ἄξεσθαι G:
 ἄξεσθαι Ω. 507. σῖτον δ' DJQT: σῖτον U (*om.* τ'). 508. μέσφ': μέγρ' U.
 509. εἰς *om.* P: ἐς J. || ἵκηι Lips.: ἵκοι J: ἵκει C (*supr.* οι). 511. ὀρμήσονται
 J (*supr.* ων) S Mor.: ὀρμήσονται H.

501. For ἐπὶ ῥηγμῖνι θαλάσσης Zen. read ἐπεί Διὸς ἐτράπετο φρήν, as in K 45. The objection of Ar., οὐ κατὰ Διὸς προαίρεσιν νῆξ ἐγένετο, does not seem valid; Hector may well assume that Zeus has done for the sake of the Greeks what we are told that Hera did in Σ 239-42. For 502 cf. H 282.

503. For ἐφοπλίζεσθον Zen. read ἐφοπλίζεσθον· συγγεῖ δὲ τὸ δι' ἑκόν, as An. remarks (see on A 567). It is, however, possible that this may represent an old variant ἐφοπλίζεσθε, altered for the sake of avoiding the hiatus.

505. ἄξεσθαι: the usual form of the aorist is that with the thematic vowel,

not the α-stem. See H. G. § 41, Γ 103, etc. But in 545 ms. tradition seems to be unanimous in favour of ἄξαντο.

506. οἰνίζεσθαι: see H 472.

508. μέσφ': only here in H. except as a variant in τ 223 = ω 310 μέσφ' δε for ἐξ οὔ. The word was often used by the Alexandrine poets, Ap. Rhod., Kallimachos, etc.; they write the full form μέσφα, but it may have been μέσφι, with the ordinary termination -φι. The word is called Aeolic by the grammarians; the nearest well-attested analogies are Thess. μέσποδι (Collitz 345. 13), Ark. μέσφ' ἄν (1222. 30); Pamphylian μέσφα (1267. 28) is a mere guess.

μή μὲν ἀσπουδί γε νεῶν ἐπιβαίειν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἰκοθι πέσσει,
 βλήμενος ἢ ἰῶι ἢ ἔγχει ὀξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων
 παῖδας πρῶθ' ἄστυ πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων.
 520
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάσθη
 πῦρ μέγα καίωντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·
 μῦθος δ', ὃς μὲν νῦν ὑγίης, εἰρημένος ἔστω,

512. ἀσπουδί C DJ PQSTU Ambr. 513. ὥς: ὅς QT. || τούτων: κείνων
 Ar. (acc. to Parmeniskos ap. Did.). || οἰκοθι U. || πέσσει Ar. (see Ludw.) Δ *supr.*
 515. μινῶν H J U. || ἀποθρώσκων C (γρ. ἐπιθρώσκων) JPS (ἀπὸ ο.) U, and γρ Δ.
 517. ἀγγελλόντων J. 518. πρῶθ' ἄστυ HR (*supr.* ac): προῶθ' J Par. e h:
 πρῶθ' ἄστυ Ω. 519. περὶ: προτὶ Δ (γρ. περὶ). 520. ἐνὶ μεγάροισιν C.
 522. εἰσέλθῃσι P. || ἀπὸντων U. 524-5 ἄθ. Ar. 524. μῦθος G e corr. || ὅς:
 ὡς P. || μὲν μῦθος: μῦθος μὲν Vr. b (γρ. μὲν μῦθος).

512. ἐπιβαίειν: Bentley ἐπιβῶσιν, to conform to the preceding *μη δρμήσωνται* and the following *πέσσει* of MSS. It is, however, possible to take the opt. as expressing a prayer or urgent wish, a rhetorical figure which gives both force and variety between the two subjunctives, an alternation of exhortation and prayer. There is no need to read *πέσσει* with Ar.; *ὥς* expresses a purpose, *see that many a one brood over the weapon that wounded him*. For *πέσσει* cf. Ω 617, 639 *κῆδεα πέσσει*, and B 237 *γέρα πεσέμεν*. Ar. took *βέλος* to mean *wound*, comparing Ξ 439 *βέλος δ' ἐτι θυμὸν ἐδάμνα*, where this sense is clearly not necessary. So Δ 269 *ὠδίνουσιν ἔχη βέλος δὲ γυναῖκα*, where the metaphor is rather more violent, but *βέλος* clearly does not mean *wound*.

518. *πρῶθ' ἄστυ* must surely be right, though *πρῶθ' ἄστυ* has almost unanimous support; evidently it must be the boys who join the old men in watching the walls, while the 'young girls' stay at home to help their mothers.

519. *λέξασθαι*: root *λεχ*, to *divine*. *εὐδομήτων πύργων*: cf. H 452.

520. *ἐνὶ μεγάροισιν γυναῖκες*: a phrase which occurs several times in the *Odyssey*, but not again in the *Iliad*.

There is no trace of the word meaning anything else than *female*, and the redundancy of the epithet seems to be a genuine instance of Epic *ναῖσάι*. The comparative form merely indicates opposition to the male sex; see *H. G.* § 122. Schol. A may be compared for a different and curious explanation.

524. It has been almost universally recognized that the concluding portion of this speech of Hector cannot have been composed as it stands. Ar. athetized 524-5, and 528 (this was omitted altogether by Zen.), and held that 535-7 and 538-41 were a double recension, repeating the same thought twice over (the recurrence of *ἀθρῶν*, 535 and 538, being particularly displeasing). 540, which is found in the parallel passage, N 827, he seems not to have read here at all. Of the two recensions he preferred the second, as being more boastful, and therefore more in accordance with the character of Hector, while Zen. omitted the former (535-7) altogether. Against individual lines many objections can be raised. The use of *ὄντις* is unique in Homer (see note on Δ 235); while the phrase *φυλάσκειν ἑμέας αὐτούς* is doubtful Greek. Again, in 541 *ἡμέτερον ἦδε* must mean, not 'this

τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 ἔλπομαι εὐχόμενος Δί' τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινώων ἐπὶ νηῶν.
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶϊ δ' ὑπνοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἐπὶ γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἶσομαι, εἴ κέ μ' ὁ Τυδείδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τείχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῶι δειώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535
 μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἶτω,

525. ἀγορεύσω G. 526. ἔλπομαι εὐχόμενος Zen. PU Par. c g : εὐχομαι δ' ἑλπόμενος JQ : εὐχομαι ἑλπόμενος Ar. Ω. 527. ἐπεάδε GQ (*supr.* εν). || κῆρες φορήτους (*sic*) P. 528 δθ. Ar., *em.* Zen. 529. γρ. ἐπιπύκτα A. 530. ὑπνοῖοι Cant. : ὑπ' ἡοῖοι D Harl. a : ὑπ' ἡοῖο T : ὑπ' ἡοῖοι A^m, T.W.A.). : ἐπ' ἡοῖο P : ἐπ' ἡοῖ U (and γρ. Harl. a) : ὑπ' ἡοῖ GHJLQR Vr. b c A : ὑπ' ἡοῖ C (?). 532. εἴ : αἴ CDJRT. || μ' ὁ : με L. 533. νηὸν Q. || ἦ : εἴ HQU : αἴ G. 534. φέρομαι : ἐν ἄλλων φερόμενη A. 535-41. v. *infra* on 524. 535. αἴ DGJRS (and A *supr.*).

present day,' as it should, but 'the day of which I am speaking,' *to-morrow*. 527 is not consonant with Hector's intention, which is not to drive the Greeks away, but to prevent their escape. All these difficulties can be evaded if with Hentze we regard 524-9 and 538-41 as constituting the intruding version. This may have existed independently (though evidently of late origin) with the exception of 529, which must have been added to make the fusion possible. δὲ μὲν νῦν ὕμῃς, *that which is profitable for the moment*, for to-day; while τὸν δ' ἡοῦς apparently means '*that concerning the morrow* I will now announce.' This is a purely Attic use of the article, but it makes better sense than to join *ἡοῖς* with the verb, 'another announcement I will make to-morrow.'

526. ἔλπομαι εὐχόμενος: so Zen.; Ar. εὐχομαι ἐλπόμενος, which violates the digamma of *ἔλπομαι*. This, however, is not of much importance in a doubtful passage; and, as Hoffmann proposed, we might read *εὐχόμεν' ἐφελπόμενος*. Still it is better to adhere to that tradition which on the face of it is the more archaic.

527. κηρεσσιφορήτους, or as some read κῆρεςσι φορητούς (cf. ἀρηφάτος, δαίκταμενος, and note on A 74; the accents

in P bear witness to the doubt), on the analogy of B 302, 834, should mean 'hurried away from life by fate,' and might well be used proleptically, 'doomed to death.' The following line, which was not read by Zen., gives a much less effective sense, and has all the appearance of a gloss. But the mere development of the idea of the compound is not in itself un-Homeric; compare I 124 ἀθλοφόρους, οἱ δέθλια ποσσὶν ἄροντο. Other more or less similar instances will be found in E 63, 403, A 475, M 295, N 482, O 526, II 143, P 5, α 299, β 65, γ 197.

529. ἡμέας αὐτούς, *our position* (Monro), but the phrase is a curious one. For ἐπὶ νυκτὶ cf. N 234, etc.

530. ὑπνοῖος, *at break of day*, recurs δ 656, ρ 25, and in the repetitions of this line, Σ 277, 303.

535. For this line see H. G. § 294. διαείσεται has two objects, both ἀρετὴν and the object clause *εἰ κε κτλ.* *He shall learn* (the value of) *his courage, whether he will be able to abide my spear*. Compare N 277 λόχων, ἐνθα μάλιστα ἀρετὴ διαείδεται ἀνδρῶν. There the compound has its full force, *dia-* implying distinction between different men; here it is otiose.

κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
 ἡελίου ἀνιόντος ἐς αὖριον. αἱ γὰρ ἐγὼν ὥς
 εἶην ἀθάνατος καὶ ἀγήραος ἥματα πάντα,
 τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."
 ὥς Ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξαντο βόας καὶ ἵφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο· 547
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρουν οὐρανὸν εἴσω. 549
 οἱ δὲ μέγα φρονούοντες ἐπὶ πτολέμοιο γεφύρας 553

538. αἱ Ar. AH. 539. ἀγῆρας Ar. AGHPQRU. 541. ἡμέρα QR. || κακὰ G.
 542. ὥς δ' L. 543. ὑπὸ: ἀπὸ PQ. || ζυγῶν P: ζυγὸν H. 545. πόλιος J.
 547 om. U. || εἶτον δ' JPQT. || εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τούτοις
 εἰρημένα. φησὶ γὰρ τοὺς Τρῶας ἐπαυλὶν ποιουμένους ἔρδειν ἀθανάτοισι τελήεσσας
 ἐκατόμβας, τὴν δὲ κνίσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἴσω ἡδεῖαν· τῆς
 δ' οὐ τι θεοὺς μάκαρας δατέεσθαι οὐδ' ἐθέλειν· μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρὴ καὶ
 Πρίαμος καὶ λαὸς ἐυμελίῳ Πριάμοιο [Plato] *Alcib. II* 149 D. Hence Barnes inserted
 in the text

ἔρδον δ' ἀθανάτοισι τελήεσσας ἐκατόμβας· 548

and—

ἡδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες δατέοντο, 550

οὐδ' ἐθέλον· μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐυμελίῳ Πριάμοιο. 552

553. ἐπὶ: ἀνά Schol. T on I 88. || γεφύρ(η) CJPSTU, and γρ. AR: γεφύρως
 Par. h: γεφύρῃ ἢ γεφύραις Eust.

538. αἱ γὰρ . . ὥς νῦν: for this form
 of wish, where a thing is vividly depicted
 as certain by opposing it to an imaginary
 event which is obviously impossible, or
vice versa, see Σ 464, X 346, ι 523,
 ρ 251, φ 402, and particularly N 825.
 The use of ἡμέρη ἦδε, which is in-
 appropriate here, betrays that these
 lines are a reminiscence of the latter
 passage. For αὖριον Nauck conj. οὐρανόν.

545. ἄξαντο: see on 505.

548 and 550-2 have no claim whatever
 to be in the text. For all we know the
 passage quoted in the *Alcib. II* may
 come from some other 'Homeric' or
 Cyclic poem than the *Iliad*; if it ever
 stood in this place it is no more than
 one of the many unauthorized additions
 of which we have evidence from quotations
 as well as in the recently discovered early
 papyri. 548 is an adaptation of A 315,
 B 306, suggested probably by the re-
 semblance of 549 to A 317; a hasty
 bivouac on the plain is no time for a

solemn sacrifice; and though κνίση is
 commonly used of the savour of the
 burnt offering, this is not always the
 case; see Φ 363, μ 369. So 551 is
 adapted from Ω 27; the hatred to Troy
 there attributed to Hera, Athene, and
 Poseidon is at variance with the whole
 spirit of the *Iliad* if ascribed to the
 gods at large; the destruction of Troy,
 in spite of the piety of its inhabitants,
 is always represented as distasteful to Zeus
 himself and to many other Olympians.
 δατέοντο with gen., apparently meaning
taste, has no analogy in Homeric or
 later Greek, except in a few mss. of
 Herod. ii. 37, 66, where πατέονται is
 rightly read by the rest; the verb always
 takes the acc. and means *cut up*, *divide*,
apportion. The fact that this spurious
 quotation is found in a spurious Platonic
 dialogue only emphasizes the fact that
 to the real Plato Homer is our Homer,
 neither more nor less.

553. The expression ἐπὶ πτολέμοιο

εἶατο παννύχιοι, πυρὰ δέ σφισι καίετο πολλά.
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ.
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόονες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
 πάντα δὲ εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ῥοάων 560
 Τρώων καιόντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, παρ δὲ ἐκάστωι
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ δλύρας,
 ἑσταότες παρ' ὄχρεσφιν, εὐθρονον Ἡῶ μίμνον. 565

554. πυρὰ: παρὰ GHJU. || πολλά: πυρὰ GHJ. 555. τινὲς φάει νῆαν
 (= νέμην!) Eust. 557. ἔκ δ' R. || ἔφανεν CHJQT²: ἔφανεν PR. || ἄκροι PR
 Cant. 557-8 δθ. Ar. Aph., om. Zen. L (homoeoteleuton). 559 om. Q. || δὲ
 Ar. GR: δὲ τ' Ω. 560. τόσσα: γρ. καὶ τοῖα καὶ ὥς τὰ A: τινὲς ὥς τὰ An.
 561. φαίετο P. 562. χίλι': μύρι' Zen. || (παρ: ἐν Zen.? see Ludw.). 563.
 σέλας HRU (and ap. Schol. BL). 564. δὲ: δ' αὐ P. 565. ἑσταότες J.

γεφύρας (or γεφύρι) for battle-field is strange, as the phrase is elsewhere always used when a battle is actually going on, whereas here it must mean the place where battles were accustomed to be fought. The preposition ἐπὶ also is unique in this connexion; elsewhere it is always ἀνά, which Bekker and von Christ read here, from the schol. on I 88.

555. The obvious difficulty that stars are not visible 'about the bright moon' led to the extraordinary reading φάει νῆν recorded by Eust. It was taken to mean 'about the moon new in light,' i.e. the new moon; a worthy pendant to the theory that διαστήτην in A 6 meant 'about a woman.'

557-8 were athetized by Ar. and Aph., and omitted by Zen., as being wrongly introduced from II 299-300. There can be little doubt that this judgment is right, fine though the lines are in themselves; the repetition of αἰθήρ is awkward, and the strong phrase ὑπερράγη is far more appropriate in the later passage, where the clouds are represented as being actually 'burst open' by a gust of wind, than here where the air is still. So also the aorist ἔφανεν implies a sudden glimpse through clouds. Here too the peaks and points are less in place than where the mountain to which they belong has been already mentioned. But

patent though the plagiarism from II is, there is no reason to doubt that the lines have stood here from the first. They are not interpolated by a later hand, for if we cut them out the repetition of ἄστρα (555, 559) becomes painfully prominent. ὑπερράγη, from ὑπο-(not ὑπερ-)ρῆγνυμι. The sense seems to be 'the αἰθήρ (or serene sky above the clouds) is burst open from heaven.' The οὐρανός is the firmament in which the stars are; the rent takes place in the veil of clouds under the αἰθήρ, so as to shew right through the αἰθήρ up to the skies and stars beyond. Thus, instead of 'from the heaven,' it seems to us more natural to say 'to the heaven'; but the difference is merely one of the point of view in imagination. The literal sense of ὑπό in ὑπερράγη is, in fact, upwards, i.e. on the sky side (see H. G. § 201).

559. Note the thoroughly Greek touch by which the human element, the delight of the shepherd, is brought in to vivify the landscape. So also Δ 279.

560. For τόσσα there was a variant ὡς τὰ, because some critics thought that the comparison ought to be not with the number of the stars, when the comparatively small number of a thousand immediately follows, but with their brightness.

561. Ἰλιόθι πρό: see on Γ 3.

I

INTRODUCTION

THE position of the ninth book in the economy of the *Iliad* is a point of cardinal importance in the Homeric question. The book stands apart from the main story, into which it has been intruded at a comparatively late period. The chief arguments for this belief have been stated by Grote in a masterly manner; and though some of them have been weakened by later criticisms (reference may be made particularly to Bergk, Hentze, Monro, and Lang), yet their general force is unshaken. The principal of them is the entire inconsistency of the offered reparation with the words of Achilles in Π 49-100. The whole tone of that speech excludes the idea that the restoration of Briseis had already been offered. This inconsistency is glaring in the case of phrases like Π 72 εἴ μοι κρείων Ἀγαμέμνων ἥπια εἰδείη, 85-6 ὥς ἂν . . . οἱ περικαλλέα κούρην ἄψ ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν, and hardly less with such words as Π 60-1 ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν, οὐδ' ἄρα πως ἦν ἀσπερχές κεχολῶσθαι ἐνὶ φρεσίν. Compare again Λ 609-10 νῦν οἶω περὶ γούνατ' ἐμὰ στήσασθαι Ἀχαιοὺς λισσομένους, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaians has been made only a few hours before.

The conclusion as to the later origin of the book is also borne out by its language and contents, though much less decisively than is the case with K, Ψ, and Ω. For the language, Mr. Monro has pointed out the following instances in which I agrees with K, Ψ, and Ω, and the *Odyssey*, rather than the rest of the *Iliad* (see *H. G. index, Iliad, characteristics of particular books*): the perf. in -κα from verbs in -έω (τεθαρορήκασι); ἐπί with acc. of *extension over*; ἐνὶ for μετὰ = *among*, with persons, and with abstract words (this is very characteristic of the present book, see 143, 285, 319, 378, 491); ἐκ = *in consequence of*; the use of the article in 342; ἂν with the first person of the opt., 417; ὥς τε with infin., 42; δεῖ for χρή, 337; ἂν with the infin., 684. The geography, too, is later than that of the *Iliad*, as is shewn by the mention of Egypt (382, though the line is probably interpolated), and Pytho with its temple of Apollo (405), and perhaps the extended use of the word Ἑλλάς (447, 478). The mention of εὐφημήσαι (171) as the accompaniment of a religious rite is apparently an approximation to the later custom, and does not recur in Homer. The legend of the choice of Achilles between two destinies (410) is apparently inconsistent with the first book.

Further, we must take into consideration the fact that the fate of the ninth book is bound up with that of the eighth. Now it is precisely that part of Θ which describes the defeat of the Greeks and prepares the way for Ι which we have found to be largely a cento from other parts of the poems, and destitute of claims to be an original work. The introduction to Ι itself shews something of the same character. Still more does it resemble the opening of B. Not only does Agamemnon speak in the same words as there—though here they are far more in harmony with the situation—but we have here something of the same difficulty about ἀγορή and βουλή. The general assembly is called only, it would seem, for the glory of Nestor; it is followed by the council which should naturally precede it, and the only practical measure proposed is the placing of sentinels, which is needed as an introduction to the Doloneia, but has nothing to do with this book. It seems likely that the opening scene took place originally in the council of the chiefs, and was only later expanded by the addition of 65–105 into two, assembly and council (see notes).

When once we are in Achilles' tent, however, the weakness of the connecting narrative is soon forgotten. Alike in the vivid description of the scene, in interplay of character and in glowing rhetoric, the book is unsurpassed in Homer, perhaps in literature.

Even Phoinix has become an integral part of the scene; and yet all the evidence goes to shew that he is an intruder. The abruptness of his introduction and the dual number used of the envoys alike point to this. But the episode has been amalgamated with extraordinary skill, though not without leaving clear traces of the joints.

The conclusion is that the book has grown by a process of accretion, beginning with an embassy of Aias and Odysseus only, then including Phoinix, and finally incorporating the story of Meleagros, apparently part of another epic, and in some ways unsuited to its context. In this form it may have formed part of an Iliad resembling but not identical with ours—more probably it was an independent composition assuming only the Greek defeat consequent on the Μήνις as a general background. At what point Θ was prefixed it is impossible to guess; the two books may possibly have been composed together, or Θ may be later work added as the desire to recite the *Iliad* as a continuous story gradually grew. But the expansion of the opening in order to pave the way for K seems clearly to belong to the final literary redaction. It is a matter of gratitude that the editor regarded the contradictions with Α and ΙΙ, introduced by the incorporation, as of small importance—as indeed, from the artistic point of view, they are, though their scientific interest is high.

ΙΛΙΑΔΟΣ Ι

πρεβεία πρὸς Ἀχιλλέα. λιταί.

ὥς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθει δ' ἀπλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήικηθεν ἄητον,
ἐλθόντ' ἑξαπίνης· ἄμυδις δέ τε κύμα κελαιὸν
κορβύεται, πολλὸν δὲ παρέξ ἄλλα φύκος ἔχουσιν·
ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

3. βεβλήατο Zen. : βεβουλήατο S. 4. ἀνέμῳ Aph. 5. βορέας G
βορρὰς Rhet. Gr. iii. 211. 4. || τε: γε Q: τ' ἐκ Cram. Epim. 47. 3. || ορίκασεν U.
7. ἔχουσιν(ν) AT Ambr. Par. a e f (supr. αν) g: ἔχουσιν Ω: διχῶς Ar.

2. φύζα, *Panic*, the hand-maid of *Rout*.
φύζα (*φυγ-ja*) and φόβος both originally
meant *flight*, and in H. the latter is almost
(acc. to Ar. entirely) confined to this
sense; while the former has partly, as
here, developed the idea of *terror* (ἡ μετὰ
δειλίας φυγή) which in φόβος ultimately
became dominant. Cf. Φ 6 πεφυζότες.
κρυόας, lit. *numbing, freezing*; see Z
344.

3. βεβολήατο and βεβολημένος (L. 9
and κ 247) are, according to Ar., the
forms always used of *mental* wounds,
βεβλημένος being confined to the physical
sense. Zen., however, read βεβλ. in all
cases, and it is doubtful if the distinc-
tion has any real foundation. Cf. note
on Π 660.

5. The poet evidently speaks as an
inhabitant of Asia Minor or one of the
islands near. This is not proved merely
by his making the N. and W. winds
blow from Thrace (see Monro in *J. P.* xiii.
288), but by his saying that they drive

the sea-weed up along the shore. The
idea seems to be that of a sudden
'chopping' squall, which the poet
regards as two winds blowing at the
same time, and compares with the con-
flicting doubts which agitate the Achaeans.
Βορέας: spondee as in Ψ 195 only; there
are over twenty passages with the regular
scansion. Curtius, G. Meyer, and others
think that the ε was pronounced as a
semi-vocalic j, Βορίης: cf. στερεός from
στερεός, through *στερ-jός. Or we may
regard the first syll. as lengthened by
the first arsis (see App. D), and -έης as
one syllable by synizesis. Most edd.
read Βορρής, on the analogy of the purely
Attic Βορράς, which is, in fact, given by
one group of Allen's mss. (*C. R.* xiii.
p. 111) and in a quotation. But which-
ever alternative we adopt, the scansion
is evidence of late origin.

6. κελαινόν, proleptic, 'so as to be-
come dark.'

7. κορυέεται, rises into crests, cf.

Ἄτρεϊδης δ' ἄχει μεγάλῳ βεβολημένος ἦτορ
 φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10
 κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
 μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοις πονεῖτο.
 ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
 ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
 ἣ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ· 15
 ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ζεὺς με μέγας Κρονίδης ἄτην ἐνέδησε βαρείη
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι, 20
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν.
 οὔτῳ που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25

9. βεβλημένος GS. 13. τετιηότες G: τεπικότες J. 14. ὥς τε: ἡύτε
 Q: ὥς ὅτε G. || ὥς κτλ.: μετὰ δ' ἀργείοισιν ἔειπεν Zen., omitting 15-16.
 15. πέτραις G. 16. τινὲς ὥς ὅτε θακρυχέων An. || προσῆυδα Q. 18. μέγας
 Ar. S Par. j: μέγα Zen. Ω (cf. B 111): μεγάλη R (om. με). || ἐνέδυσε PR Mor. Bar.
 19. πρὶν: τότε Ar. 21. ἀπάτην: ἄτην C¹ Ambr. ' κελεύσατο P (supr. βου).
 23-5 δθ. Ar. Aph. 23-31 om. Zen., reading

ἦτοι δ' ὅς ὥς εἰπὼν κατ' ἄρ' ἔζετο θυμὸν ἀχέων.
 τοῖσι δ' ἀνίστάμενος προσέφη κρατερὸς διωμήδης.

Δ 424 κορύσσεται, Δ 426 κορυφούται.
 κορύνειν is used in a similar sense in
 Hes. Theog. 853. Cf. κόρυς a *heap*,
 Theokr. x. 46. πάρεα ἄλα, casts out
 along the shore. The use of this
 compound with the acc. is curious, but
 well attested; cf. K 391 etc. παρέκ νόον.
 ὑπέξ and διέξ take only the gen., as we
 should expect. See H. G. § 227.

11. κλήδην: cf. X 415 ἐξονομακλήδην,
 giving a special invitation to each,
 and not proclaiming the assembly by
 shouting—lest the enemy should hear
 in the stillness of the night. The
 word, however, obviously suggests the
 summoning of a council only, not of the
 assembly; we shall find further evidence
 as we proceed to show that this was
 the original conception.

12. πονεῖτο, sc. κικλήσκειν, he took
 his share of the work in the summoning.

14. The simile is clearly that of the
 small but incessant trickling of a spring

which opens on the face of a precipice,
 and streaks it with dark lines (of lichen,
 etc.), where the water, itself looking
 black, flows down—a very common
 phenomenon in limestone countries.
 μελάνυδρος is commonly explained of
 the dark colour of deep water. But a
 deep well just at the top of a precipice
 can hardly have been a familiar phenom-
 enon. The simile, which Zen. omitted,
 is probably borrowed from II 3-4.

15. αἰγίλιος: a word of unknown der.
 The old explanation was 'so steep as
 to be deserted even by the goats.' It
 recurs only in N 63, II 4.

17=B 79. The form of address is
 suitable only for a council, not for an
 assembly of the whole army (cf. B 110).
 It looks as though ἀγορὴν and ἀγορῇ
 in 11 and 13 had been substituted for
 βουλὴν and βουλήν.

18-25=B 111-18, 26-8=B 139-41, 29
 =Γ 95, 31=H 399, etc.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγουιαν."

ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
δὴν δ' ἄνεωι ἦσαν τετιηότες υἱες Ἀχαιῶν.

30

ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

"Ἄτρεϊδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
ἢ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.

ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα
ἴσας" Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες·

35

σοὶ δὲ διάνδιχα δῶκε Κρόνου πᾶς ἀγκυλομήτεω·

σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.

δαιμόνι', οὕτω που μάλα ἔλπεαι υἱας Ἀχαιῶν

40

26. ἐγὼν JQR.

30. τετιηότες G.

32. μαχέσομαι Q: μαχόμεαι E.

33. χολώσῃς L: χολώσῃς U.

34. ἀλκὴν: ἀκμήν L. || μοι: τοι J. || πρῶτος Q Lips.¹ Harl. a, Vr c, Mosc. 3 (πρῶτος ἀντὶ τοῦ εἰς καὶ μόνος Schol. T: οὐ πρῶτος ἀλλὰ πρῶτος Schol. B).

36. ἡμῶν κτλ.: ἡγήτορες ἢ δὲ μέδοντες Zen.

37.

διάνδιχ' ἔδωκε DJPRU. || ἀγκυλομήτεω U.

38. σκήπτρῳ sup. (ρ)ων AS.

περὶ: παρὰ Cant.

39. οὐ τοι: οὐπὶ JQS Lips.¹ Vr. b c: οὐπὶ ποῦ P. || ὃ τε: ὅτι GHJQU.

30. *ἀνεωι* (so best mss. and Schol. A, not *ἀνεω*) may always be a nom. plur. masc. except ψ 93, where it is used of one woman. Probably that passage induced Ar., perhaps rightly, to write *ἀνεω* and regard the word as an adv. like *ἀκῆν*. It is commonly taken to be for *ἀν-ᾱφ-οι*, root *af* of *αἶψα*, *διττή*. But the 'Attic declension' is doubtful in H., and almost all forms can be easily removed from the text (van L. *Ench.* § 62). The word recurs also in B 323, I 84, I 695, β 240, η 144, κ 71. Brandreth reads *ἀναοι*. *τετιηότες* is explanatory, 'silent for grief.'

31. Observe the characteristic modesty of Diomedes. He will not speak till he is sure that no one else wishes to do so; H 399, I 696, K 219.

32. *σοὶ πρῶτα* implies that he regards all the others as guilty in a less degree of the same cowardice. *μαχήσομαι*, of verbal strife, as B 377, Z 329.

33. *οἷμιν ἐστίν*, the *ἀγορῇ* being a place where freedom of speech was what we should call 'privileged.' But one would think that the *βουλῇ* rather than the *ἀγορῇ* was the place where a general

might rebuke his commander-in-chief. The order of words is unnatural, and the short form of the subj. *χολωσῃς* (for *-ήης*) suspicious. The line was apparently added when the council was turned into an assembly.

34 alludes to Δ 370 ff. *ἀλκὴν* has the emphatic place in rhetorical antithesis with *ἀκὴν* in 39; 'it was my *valour* thou didst make light of . . and it is *valour* that Zeus denies thee.' But as so often the thought grows as it is being uttered, and a fresh antithesis to *ἀκὴν* is given by *σκήπτρῳ μὲν* in 38. *πρῶτον*, you began by blaming my valour, so now you cannot complain of my retort. The variant *πρῶτος* gives this sense yet more clearly, and is perhaps preferable.

37. *διάνδιχα*, 'endows thee *only* by halves.' The word recurs only in the phrase *δι. μεμήριζεν*, his mind was divided, A 189 etc.

39. *ὃ τε*, attracted to the gender of *κράτος*, valour which is the greatest sovereignty. Cf. *ἢ θέμις ἐστὶ*, etc.

40. See A 561 for *θαυμάσει* ('verblenden,' Ameis). *ἔλπεαι* means simply *suppose*, see K 355.

ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὡς ἀγορεύεις ;
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πὰρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἐστᾶσ', αἱ τοι ἔποντο Μυκλήνηθεν μάλα πολλάι.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοί, 45
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰς ὃ κε τέκμων
 Ἴλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵππότα Νέστωρ·
 "Τυδεΐδη, πέρι μὲν πολέμῳ ἐνὶ καρτερὸς ἔσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος·
 οὐ τίς τοι τὸν μῦθον ὀνόσsetai, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.

41. τ' om. J. 42. τοι: τι L (supr. o) PT (supr. o). 43. ἄγχι θαλάσσης: τινὲς ἀμφιέλικας An. 44. ἀθ. Ar., om. T¹ (added in margin by *man.* 1). || ἔπονται JP. 45. ἀλλ' ἄλλοι: ἀλλά μοι C: ἀλλ' ἄλλοι μὲν G. 46. δια- πέρσομεν: εὐπυρρον ἔλωμεν G. || αὐτοὶ: οὗτοι Q. 49. γὰρ: δὲ J. 52. τοῖς δὲ καὶ μετέπειπε γερήνιος A^m. || μετεφώνησεν Par. b. 53. πτολέω P. || ἔπι: ἐν A: ἐν H. 54. μετὰ: παρὰ T: περὶ Q. || ἔπλεε L. 55. τοι: σοι G. || ὀνόσsetai P (supr. o). || ἀχαιῶν L (supr. οἱ): ἄριστοι R. 56. αὐτὰρ J. || μῦθον T (supr. ων).

42. ὥς τε goes with ἐπέσσυται: we should expect the simple infin. See note on Z 361, and cf. p 21, the only case in H. of ὥς τε in the sense 'so that' with infin. Here Lehrs would read ἀποπέεσθαι (Ar. 157). But the idea of comparison given by ὥστε is not entirely lost; 'if thy heart is set, as though for going.'

44. Rejected by Ar. as interpolated merely to supply a verb, which is not required, in the last clause of 43.

46. It is possible to take εἰ δὲ καὶ αὐτοὶ as a protasis, supplying φεύγειν ἐθέλουσι or the like from 42. See note on A 136. But the analogy of 262 εἰ δὲ σὺ μὲν μὲν ἄκουσον is in favour of joining εἰ δὲ with φευγόντων (εἰ being exclamative as in εἰ δ' ἄγε), thus making νῶϊ δὲ begin the apodosis; *but come, let them too fly . . . yet will we*, etc. See note on A 302.

47. Diomedes bitterly repeats Agamemnon's words, l. 27.

48. τέκμων: see note on H 30.

49. εἰλήλουσμεν refers of course to all the Achaeians.

51. This is the invariable result of a speech by Diomedes; H 404, l. 711.

54. μετὰ πάντας ὁμήλικας must mean *among all of thine own age*, or there is no sense in the passage; compare the very similar π 419. See also note on B 143. The peculiarity of these three passages is that there is no verb of motion, such as regularly precedes μετὰ in this sense; H. G. § 195. Nauck conj. κατά.

55. ὀνόσsetai, *make light of*. Cf. O 439.

56. πάλιν ἐρέει, exactly = *gainsay*; see Δ 357, and cf. Soph. Tr. 358 ἐμπαλιν λέγει. So Herod. i. 207 ἐχω γνώμην . . . τὰ ἐμπαλιν ἢ οὔτοι. τέλος, you have not proceeded to the full issue of your words, i.e. you overthrew Agamemnon's proposal, but did not offer anything practical in its place.

ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πᾶις εἶης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάξεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σείω γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδέ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι

57. μῆν : μὲν Ar. King's^m. || δέ κε καὶ : δέ κε DGQT : δὲ καὶ JP : γὰρ R. 58. ὀπλότατος CDGPRST (γρ. ὀπλότατος) U, and γρ. A. 59. ἔειπας GT. 60. σοῖο P. 61. μοι supr. ε (με) J. 62. ἀπώϊμαι C supr. παν. rec. 63. ἐπὶ κείνος JR. 64. ὀκρυόεντος S Lips.¹ 65. μὲν μῦθον T. 66. ἐφοπλισόμεσθα GQU : ἐφοπλισώμεσθα J : ἐφοπλισώμεσθα T. || φυλακτῆρας Ar.

57. ἦ μῆν καί : cf. B 291, 'yet I must admit that you are young,' an apology for the slight depreciation contained in the preceding clause. (Monro explains it as "'and yet you are but young," serving to heighten the qualified praise of the preceding sentence.' He regards the clause ἀτὰρ οὐ . . μύθων as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 sqq.). εἶμε κε, potential opt., as far as years go, you might be my son, my youngest born.

58. For βάξεις with double acc., meaning 'to speak words to a person,' cf. ἔπος τέ μιν ἀντίον ἦδα : see also note on Z 480, and perhaps II 207. But line 59 is generally rejected by modern critics, after Bekker, as weakly tautological, and arising from a double reading ἀτὰρ πεπνυμένα βάξεις and ἐπεὶ κατὰ μοῖραν ἔειπες.

61. ἐξείπω is used as simply equivalent to a future. Cf. A 262, X 418. ἐξ implies fully, as opposed to οὐ τέλος ἔκω, cf. ἀποιεπεῖν 309.

63-4. The couplet means *banished from tribe and law and home*; i.e. unworthy to share any of the relations which formed the base of primitive Indo-European society, the clan, household worship, typified by the fire on the hearth, and community of *θεμίστρος* or traditional law administered by the kings. The lines are quoted in Ar. Pax 1097 and expanded by Cicero *Phil.* xiii. 1; but it must be admitted that they are not very

well in place here. They should naturally introduce the conclusive proposal which Nestor has promised—viz. the reparation to Achilles. This, however, is unaccountably postponed till 112. It would seem that in the original connexion, when the whole scene was in the council, 106 followed 64 with some such intervening words as 'therefore let us hasten to put an end to this civil discord; for we have had nothing but disaster since' (ἐξ ἔτι τοῦ κτλ.). The speech has been split and divided between two scenes; in order to give Nestor credit as usual for military wisdom, he has to propose the appointment of the sentinels who will be needed in the next book. ἐκείνος is a rare form for κείνος, recurring only A 653 in *Nial* (all other places permit the immediate restoration of κείνος even where MSS. give ἐκείνος), but more frequent in *Od.*; see van L. *Ench.* p. 267, La R. H. T. p. 247; τῇ ἐκείνῳ οὐ χρήται ὁ ποιητής, εἰ μὴ ἀναγκασθῇ ὑπὸ μέτρον· οὕτως Ἀριστάρχος Schol. A 177.

64. ὀκρυόεντος, the κρυόεντος of l. 2; but here, as in Z 344 (q.v.), we ought to read ἐπιδημίου κρυόεντος. ἐπιδημίου is, of course, the emphatic word.

65. See H 282.

66. ἕκαστοι, severally, each at his own post. Ar. read φυλακτῆρας, when λεκάσεων will = *let each (chief) choose* (λεγ-). The text must mean *let them lie down*, bivouac (λεχ-). τείχεος ἑκτός implies that the moat is at some distance from the wall. See on Θ 213.

λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἄτρεϊδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυ δαῖτα γέρονσιν· ἔοικέ τοι, οὐ τοι ἀεικές. 70
 πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήικηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἔσθ' ὑποδείξῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῶι πείσεις ὅς κεν ἀρίστην
 βουλὴν βουλευσῇ· μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι, ἐγγύθι νῆων
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νύξ δ' ἦδ' ἡὲ διαρραΐσει στρατὸν ἡὲ σαώσει.”
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλῦον ἦδ' ἐπίθοντο·
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο. 80
 ἀμφί τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱας Ἄρης,
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηΐπυρόν τε,
 ἦδ' ἀμφὶ Κρεῖοντος υἱὸν Λυκομήδεα δῖον.

67 *om.* T^c (added in margin by *man.* 1). || δεκάεσσι J. || παρὰ: περί S Par.
 k, γρ. A. || ἐκτός: ἐντός Mor. 68. μὲν: μὲν οὖν J. 69. ἄρχε GU.
 70. οὐ τοι: οὕτῃ CGJP Mosc. 3. 73. ὑποδείξῃ A (and *ap.* Herod.). || πολέεσσι
 δ': πόλεσιν γὰρ Ar. 75. βουλευσῇ S Mor. Vr. b: βουλευσὶ L. || χρεῶν PR²
 (*in ras.*). 76. ὅτε (S *supr.*) Harl. d (and *ap.* Did.). 78. δ' *om.* JPRTU. ||
 διαραΐσει Ar. || ἡὲ καὶ σαώσει Q.

68. κούροι, the *young men* opposed to γέρονται, 70. See note on A 114.

69. *κύ μὲν ἄρχε*, take thou the lead (the 'initiative' in modern phrase) for *θου art the most royal of us*. Cf. l. 392. A dinner was the usual means of consultation between the chiefs; e.g. in *Od.*, η 189, ν 8, etc.; and compare *γερούσιον οἶνον*, Δ 259, 343.

72. *ἡμάτιαι*, daily. Gladstone thinks that these remarks of Nestor's allude to Achilles's taunts of avarice against Agamemnon in A. For the wine-ships cf. H 467.

73. *It is for thee to offer all hospitality, seeing thou art lord of many men*. For the long *ι* in *ὑποδείξῃ* cf. App. D. A with Herodian ("ὡς Ἀργεῖν") gives *ὑποδείξῃ*, which is perhaps right, though there is probably no other instance of this suffix, unless in *ἐξείης*, which is no doubt a genitive. See Schulze *Q. E.* p. 293, who derives both from adjectival forms in -έσις, from *ὑπόδειξις*, *ἐξίς*.

74. I.e. 'in the multitude of counsellors there is safety.'

75. *χρεῶ* with acc. and gen., as K 43, A 606. We may supply *γίνεται*, as δ 634, or *ἐστίν*, as Φ 323; but the original construction of the acc. is shewn by ε 189 *ὅτε με χρεῶ τόσον ἴκοι*. See also Eurip. *Hec.* 976 *τίς χρεῖα σ' ἐμοῦ*; The form *χρεῶ* with synizesis for *χρεῶς* may be right in a late passage; it recurs twice each in I, K, A, once in Σ and once in Φ. Of course it is always possible to read *χρή* with P. Knight.

77. For the constr. of *τάδε* cf. on Θ 378; the absence of the participle makes some difference, and assimilates this to ε 215 *μή μοι τόδε χῶεο*. But here, of course, the pronoun does not, as in most of such cases, represent any internal object. See *H. G.* § 133.

84. Lykomedes, who is barely mentioned three or four times again in the *Iliad*, was a more prominent character in the 'Cycle'; see Paus. x. 25. 6.

- ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ
 κούροι ἄμ' ἔστειχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἔζον ἰόντες·
 ἔνθα δὲ πῦρ κείαιτο, τίθεντο δὲ δόρπα ἕκαστοι.
 Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα·
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
 λαῶν ἐσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλιξε
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευήσθαι.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἦδ' ἐπακοῦσαι,
 85 90 95 100

85. ἔσαν : ἔσαν P. 86. ἑκα στείχον Ar. 87. ἀχαιοὶ R (ἰόντες R^m).
 88. κἀ(ι)αντο GT (L sup.). || τίοντο T. || δόρπα Ar. PQ Par. c g j (supr. om) :
 δαῖτα Zen. : δόρπον Ω. || ἕκαστοι (Ar. ?) PQ Par. g : ὁλλέας Zen. : ἕκαστος Ω.
 89. ἀολλέας : ἀριστέας Ar. : ἀριστήας Q Par. e : ἀολλέας J. 93. πάμπρωτος Q.
 95. δ : δε GJPQ. 97. εἴνεκα P. 98. ἐγγυάλιξε J. 99. ἠδὲ : καὶ S.
 100. ἐπακοῦσαι : ἀπακοῦσαι Q : ἀκοῦσαι G : ἄκουσαι J : γρ. ὑποθέσθαι CU.

87. This is the most distinct reference to the space between moat and trench ; see Θ 213.

88. ἕκαστοι, sc. each body ; so 66.

94. καὶ πρόσθεν, of old, not with any particular reference.

97. μὲν . . . δέ, virtually as *I shall end with thee, so will I begin with thee*. In other words, Nestor begins his speech in the usual style of an appeal to a god, because a king is the representative of Zeus. So Virg. *Ecl.* viii. 11 *A te principium, tibi desinet*. He seems anxious to prove that he wishes to address Agamemnon in his official capacity, not as a private friend, so he begins in this formal way.

99. See A 238, B 206. ὁλλέες, dooms, a primitive form of our 'common law' ; a recognized body of principles and customs which had grown up in practice, and on which the simple litigation of an early age could be settled. They were handed down traditionally in the governing families till they had attained a fixed

form, and hence were regarded as definite things which Zeus entrusted to kings to protect from harm. The *ius praedictum* at Rome consisted of a body of such *θέμιστες* reduced to writing. The σκῆπτρον indicates the right, probably, of political action, the 'executive' as opposed to the 'judicial' function. Hence the use of the sceptre to delegate the right of speaking in the ἀγορή. σφίσι, for the *laos*. For βουλευήσθαι after aor. see A 158.

100. περὶ, more than others shouldst thou speak thy thought and hearken, yea and fulfil even another man's advice (as well as thine own) whenever (or reading δ τ', whatever) any man's mind bids him speak for good (for eis ἀγαθόν cf. A 789, Ψ 305) ; for whatever any doth begin will hinge on thee ; i.e. do not be prejudiced against any advice because it is given by other people—the credit of carrying it out will revert to you. Cf. λ 346 Ἀλκινόω δ' ἐκ τοῦδ' ἔχεται ἐργὼν τε ἐπος τε, and so ζ 197 ; *Hymn.* xxx. 6 σέυ δ' ἔχεται δοῦναι βλον ἦδ' ἀφελέσθαι.

κρηῆναι δὲ καὶ ἄλλωι, ὅτ' ἂν τινα θυμὸς ἀνώγηι
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν, 105
ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην
χωομένου Ἀχιλλῆος ἔβης κλισίῃθην ἀπούρας
οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
πόλλ' ἀπεμυθεύμην· σὺ δὲ σῶι μεγαλήτορι θυμῶι
εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
ἡτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεσσι τε μελιχίοισι.”
τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας. 115
ἁασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἀλλ' ἐπεὶ ἁασάμην φρεσὶ λευγαλέησι πιθήσας,

101. οὐμὸν L. || ἀνώγηι Vr. b: ἀνώγοι Crum. An. Par. iii. 235. 104.
ἄλλων CHRU, γρ. A Harl. a. || ἀμύμονα Lips.¹ || νοήσαι P: νοῆσαι T. 105.
ἐγὼν ἐρέω Q. 106. διογενές C (D sup.) T (sup. εὐς): διογενεῦ P: διογενοῦς
G Vr. b: διογενεὺς Ω (γρ. C Eust. and Schol. AD). 109. ἀπομυθεύμην P: γρ.
ἐπεμυθεύμην Schol. A. 112. ἀρεσσάμενοι A sup. || πεπύθωμεν Ar. (A sup.)
D: πεπίθωμεν Ω. 116. ΝΥ: γε G. 117. φιλήσαι CGJ (L sup.) Q Vr. b.¹
118. ἔτισεν ὄλεσσε A (γρ. ἔτισε δάμασσε). 119. λευγαλέοι GJQ Cant. || After
this line Διοσκορίδης ὁ Ἰσοκράτους μαθητὴς added ἢ οἴκω μεσῶν ἢ μ' ἐβλάψαν
οἱ αὐτοί (Athen. i. 11; Eust. places the line after T 137).

106. *ἐκ ἔτι τοῦ ὅτε*, ever since the time when. The best mss. and scholia read *διογενεὺς* (agreeing with Ἀχιλλεύς); this can hardly be right, but in any case the order of the words is very harsh. Brandreth's *ὅτε χωόμενος* Br. κ. *διογενεὺς* Ἀχ. is very attractive.

107. *χωομένου*, in spite of his wrath. Ἀχ. is genitive after *κλισίῃθην*. *ἐβης* ἀποούρας, much as we should say 'you went and took'; though Agamemnon did not literally go himself, but only in the person of his representatives, the heralds. See A 323, 356, T 89.

109. *ἀπομυθεύμην*, dissuaded, A 254 sqq. *Ἀπεμυθεύμην*. Neither compound recurs in H.

110. *ἀθάνατοί περ*, the very immortals. *ἔτισαν*, sc. by permitting the defeat of the Achaeans at his request. Observe

the strong contrast into which *ἔτισαν* and *ἡτίμησας* are brought by their position.

115. *οὐ ψεύδος* is in a sort of predicative apposition with *ἄτας*, or, if the phrase be considered more explanatory, the accus. is 'adverbial.' Cf. Δ 155 *θάνατόν νύ τοι δοκί' ἔταμον*, η 297 *ταῦτα . . ἀληθεῖα κατέλεξα*. *Θοὺ σπᾶκεστ' of my infatuation* (so as to be) *not a falsehood*, i.e. thou truly relatest. So in mod. Greek τὸ λῆς (=λέγεις) *ψεύματα*, 'what you say is lies.' For Agamemnon's *ἀτη* see l. 18, and for *ἁασάμην* Θ 237, T 91. Erhardt's conj. *κατέλεγξας* is ingenious but not needed.

116. *ἀντί*, as good as, worth, many hosts. See on Θ 163.

119. *λευγαλέοι*, sorry, wretched, a term of contempt (cf. β 61 *λευγαλέοι τ'*

ἀψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἴθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγυὺς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο. 125
 οὐ κεν ἀλῆϊος εἴη ἀνὴρ ὧι τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσά μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργ' εἰδυίας,
 Λεσβίδας, ἅς, ὅτε Δέσβον ἐυκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότε ἀπηύρων,
 κούρην Βρισηὺς· καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι

124. ἀελοφόρους QR. || ἄροντο : ἄγοντο L. 127. ὅσσ' ἐμοὶ L : ὅς' ἐμοὶ P. || ἠνείκαντο GJP (ἠνείκαστο Pw) Q Cant. : ***καστο (ἠνείκ in ras.) R. 128. ἀμύμονας (Ar. ? see Ludw.) JPQRS Harl. a, King's Par. a c d f g j. || ἔργα H. 129. εὐκτιμένην G. 130. ἔκ ἐλόμην Zen. || πάσαν ἐπ' αἴσαν D¹ (γρ. φύλα γυναικῶν). 131. ἦν ποτ' Lips. || ἀπηύρων JU. 132. κούρην Ar. [C] P Ven. B, Vr. b. || καὶ ἐπὶ : ἐπὶ δὲ Ar.

ἐσόμεθα καὶ οὐ δεδαγκότες ἀλκὴν) ; lit. 'lamentable,' *λυγρός*, *lug-eo*.

120. ἄψ, *retro* retracing my steps ; cf. πάλιν ἐρέει 56. ἀρέσαι, *to conciliate*, satisfy him, as 112.

122. ἄπυρος was explained (1) not meant for use, but only for ornament, *ἀναθεματικὸς* as opposed to *ἐμπυριβήτης*, Ψ 702 ; (2) new, not yet discoloured by being put upon the fire. See Ψ 267 and 270, where the *ἐτι* (*λευκὸν ἐτ' αὖτως*) seems decisive in favour of the second explanation. For the value of the talent of gold cf. Ψ 262-9, where two are worth less than a λέβης, and note on Σ 507.

124. πηγυός, strong, lit. *compact*, so ε 388 κύματι πηγῶν, and Γ 197 πηγασί-μαλλος. ἀελοφόρους : see on H 453.

125. *Not without booty would that man be, and not unpossessed of precious gold, that owned as much as my strong-footed horses won me in prizes.* I.e. the mere prizes I have won in races would form a large fortune for any man. Ridgeway has shewn (*J.H.S.* vi. 328) that ἀλῆϊος comes from *λῆϊς*, and has nothing to do with *λῆϊον*, which means 'crop' or *standing corn*, not *corn-land* ; several property in land is confined in the *Iliad* to the *τέμενος βασιλῆϊον*, while there are indications that the 'common-field' system still prevailed (see on M 421). ἀλῆϊος and ἀκτῆμων,

like *πολυκτῆμων* *πολυλῆϊος* in E 613, are evidently to be explained from *λῆϊστοὶ* μὲν γὰρ τε βόες . . κτητοὶ δὲ τρίποδες in I 406 ; they represent the two primitive methods of acquiring wealth, plunder and trade, which in Homeric times flourished with equal rights. The insertion of 126 between *τόσσα* and *ὅσσα* is awkward ; Bentley and P. Knight rejected the line on this ground. Brandreth adds that the final -ο of -αο is nowhere else found *in arsi* (!).

128. ἔργ' *εἰδυίας* : more correctly *ἐργα ἰδυίας*, but there is nothing to shew that, in a late book like this, the form with *F* was ever written. Cf. on A 365.

129. αὐτός, Achilles, who was *himself* their captor ; Ag. will not name him (*τοῦτον* 118, οἱ 131, *μιν* 142).

130. ἐξελόμην, chose as my γέρας *ἐξαιρετόν*. In this book the chief seems to apportion the γέρας to himself, whereas in A it is the gift of the army ; see 330-3 compared with A 162, 299, and II 56. The imperf. ἐνίκων refers back to the time of the choice.

131. μετὰ, *with them*, i.e. in addition. See T 245.

132. There is little to choose between *κούρην* and *κούρη* : the latter is more logical, but the acc. is very natural after *ἦν*.

μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,
 ἦ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἡδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
 ἄστνυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νησάσθω
 εἰσελθὼν ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωιάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθω,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔη· τίσω δέ μιν ἴσον Ὀρέστηι,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπηκτῶι,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145

136. δῶς Bar. || ἐκαλαπάξαι G Bar. Vr. b. 137. χαλκοῦ καὶ χρυσοῦ C
 Harl. a, Vr. c, Mosc. 3. 138. ἀχαιῶν H. 140. κε : τε JS. || ἐνὶ οὐπὸσάσουσι
 τὴν γὰρ ἀπ' αὐτῆς ἐγὼ δώσω πάντοσι μενελάῳ An. 141. ἀχαιῶν CGJPQRS.
 142. κέν : μέν Cant. || ἔη(i) R Vr. b, Eust. : ἔαι J : ἔοι Ω. 144. εὐατῆρες
 CP Lips. || ἐνὶ μεγάρῳ(i) CS.

133. τῆς, of her : genitive after εὐνῆς.
 So T 176. Brandreth (and van Her-
 werden) conj. ἦ, cf. A 763. But the
 reflexive pron. would be wrong here
 (App. A).

134. This line is divided by the comma
 after πέλει into two equal parts; a rhythm
 for which there is no complete parallel
 in *Iliad*, for in A 154 the elision perhaps
 helps to bridge the gap. Here the fact
 that ἀνθρώπων and ἀνδρῶν are in appo-
 sition may be an excuse, as the comma
 really divides conventionally an indivi-
 sible phrase. So λ 260 τὴν δὲ μετ'
 Ἀντιόχην Ἰδον, Ἀστωῖο θύγατρα, and
 ibid. 266. But the other Odyssean
 instance, γ 34, does not admit of this
 alleviation. Cf. A 53, and notice the
 difference produced by the slight change
 in l. 276.

135. αὐτίκα, at the moment; αὖτε,
 hereafter. παρέσσεται, as A 213.

137. ἄλις, adverbial; it does not take
 a gen. after it in H.; see Φ 319. χρυσοῦ
 is gen. after νησάσθω, which has the
 construction of verbs of 'filling with'
 anything, regarded as taking from a
 source.

138. εἰσελθὼν, entering in, i.e. taking
 his part among us, just as we speak
 colloquially of 'coming in for a share.'
 This seems better than the alternative
 'entering into the conquered city.'

139. αὐτός, i.e. like the commander-
 in-chief, as opposed to the assignment
 by lot to the rest of the army.

141. εἰ καὶ with opt. expressing the
 remoter possibility, 'if as a further
 step' (H. G. § 313); cf. A 60, etc. οὐθαρ
 ἀρούρης, udder of the soil, τὸ τρέφεμον τῆς
 γῆς (Sch. B), a bold metaphor recurring
 only in 283 and *Hymn. Cer.* 450 (and
 Aristoph. fr. 162 λιπαρὸν δάπεδον, οὐθαρ
 ἀγαθῆς χθονός). It is imitated by Virgil,
uber agri, ubere glebae, *Aen.* i. 531, iii. 164
 (μαστός = hillock in Pindar *P.* iv. 8 is of
 course essentially different).

142. ἔη for the vulg. ἔαι is in-
 dispensable here, where the tone of
 confident promise is required. It
 follows the prot. with opt. as A 386,
 etc. (so fut. indic. K 222 ?). Cf. 388
 below.

143. τηλύγετος : Γ 175. This is the
 only mention of Orestes in *Il.*

145. Iphianassa seems here to be
 identical with Iphigeneia, whose death
 at Aulis is ignored in H. But according
 to the *Kypria* Agamemnon had four
 daughters, Iphigeneia and Iphianassa
 being distinct. This legend is followed
 by Soph. *El.* 157 οἱ Χρυσόθεμις ἔχει καὶ
 Ἰφιάνασσα (see Jebb ad loc.). Laodike
 was identified with Elektra by Stesichoros
 and his predecessor Xanthos (Jebb *Electra*
 p. xix.).

τάων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἔη ἐπέδωκε θυγατρὶ.
 ἑπτὰ δέ οἱ δώσω ἐν ναίόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν,
 Φηράς τε ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθέοντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,

150

146. κ' om. G. 147. ἐπὶ μείλια Alexio QU: ἐπιμείλια Ar. Ω. 149. οἱ: τοι J. 150. καρδαμύλην Q: καρδαλύμην J. || ἐνόπην R. || κέρην P. 153. νέαται Ar. Ω: νάσεται QBU: κέαται Apollon. H (e corr.) Harl. a: νάσεται J: γὰ νάσεται A. 154. ἐν δ': ἐνε' G. || πολύρρηνες Ar. T: πολλύρρηνες+ L (supr. σε).

146. φίλην, *his own*; A 167. ἀνά-
 ἐδνον: no doubt a wrong form for
 ἀν-έδνον (Bentley), prob. by confusion
 with *ἀ-έδνος, from the simple *Fédna*.
 In N 366 there is some slight ms.
 authority for ἀνέεδνον.—There is no
 doubt that the original and dominant
 meaning of the word *édna* or *ξédna* in H.
 is *bride-price*, a sum paid by the suitor
 to the parents of the bride; for, as
 Aristotle says of the primitive Greeks,
τὰς γυναῖκας ἐνωοῦντο παρ' ἀλλήλων (Pol.
 ii. 5). (See A 243, N 366, 381, II 178,
 Σ 593, X 472, θ 318.) This custom,
 almost universal in an early state of
 society when women are no longer seized
 by force, gave way in time to the *dowry*
 given by her parents to the bride.
 There was an intermediate stage, well
 attested for the Germans by Tacitus
 (*German.* 18), in which the *édna* are given
 to the bride by the husband, and may
 be increased by gifts from her parents:
dotem non uxori marito, sed uxori maritus
offert. Intersunt parentes et propinqui,
ac munera probant . . . In haec munera
uxor accipitur, atque in vicem ipsa
armorum aliquid viro adjert. It seems
 that this is the stage indicated in
 the present passage (cf. also § 159).
 Agamemnon may of course mean 'in-
 stead of selling my daughter to him I
 will pay him to take her'; but the use
 of *μείλια* looks as though it were a tech-
 nical term implying presents regularly
 given by the bride's father, as by Altes
 when marrying Laothoe to Priam, X 51
 —a practice inconsistent, of course, with
 purchase pure and simple. In modern
 language Agamemnon says, 'he need not

settle anything on my daughter (*ἀνά-
 ἐδνον*), and I will give a greater dowry
 than was ever known.' In one or two
 late passages of the *Od.* (a 278, β 197)
 the final stage, in which the *édna* are a
 dowry given by her parents to the bride,
 has been reached. (See an excellent dis-
 cussion of the whole question in *Cauer*
Grundr. 187-97, and for a narrower
 view Cobet *M. C.* 239 ff.) The word
μείλια does not recur before Ap. Rhod.
 and Kallimachos, who use it in the
 general sense of *presentis*. Ar. read
ἐπιμείλια on the analogy of *ἐπιφέρεια*,
 but *ἐπέδωκε* in 148 is decisively in favour
 of taking *ἐπιδώσω* together, 'I will give
 in with her.'

150. None of these towns are men-
 tioned in the Catalogue. Kardamyle
 (see Frazer *Paus.* iii. p. 401) still retains
 its name; for Pherai see on E 543. The
 others were identified by Strabo and
 Pausanias with various towns in Messenia,
 but with no pretence at more than guess
 work. How the district comes to be at
 Agamemnon's disposal we are not told;
 it should naturally belong either to
 Menelaos, or, as the mention of Pylos
 —here evidently the Messenian—would
 lead us to suppose, to Nestor.

153. νάσεται, *the lowest*, i.e. extreme,
 outermost towns of Pylos. So A 712,
 and see note on E 539. Ar. strangely
 took the word as a verb = *ναίωται*, as
 though from a non-existent *νείμαι*, which
 involves the necessity of joining ἀλός
 Πύλου, 'the sea of Pylos,' which is
 not a Homeric phrase. Of course the
 same objection applies to the variant
κέαται.

οἷ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσι 155
καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ οἱ τελέσαιμι μεταλήξαντι χόλοιο.
δημηθῆτω—'Αἶδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—
καὶ μοι ὑποστήτω, ὅσπον βασιλεύτερός εἰμι 160
ἦδ' ὅσπον γενεῇ προγενέστερος εὐχομαι εἶναι.”
τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἵππότηα Νέστωρ·
“'Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς 'Αχιλῆϊ ἄνακτι·
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλῆος.
εἰ δ' ἄγε, τοὺς ἀν ἐγὼ ἐπιόψομαι, οἳ δὲ πιθέσθων.

155. κέ : καὶ GJPRT². || τιμήσονται Ag. Q : τίσουσι T. 156. τελέουσι Vg. b.
157. κέ : καὶ C'DGHJPQRT. || μεταλήξαντι Ag. Ω : μεταλάξαντι H : μεταλ-
λῶσαντι AC. 158. δμηθῆτω : καμφεῖτω Zen. Aph. 159. τε : γε G : τι
Mior. || φησὶν δ' 'Αἰδῆταρχος ὅτι ἐνιοι ὑποτάσσουσι τούτῳ οὐκ ἐπὶ κε λάβῃσι
πέλωρ (λάβῃσι ἐλωρ Nauck) ἔχα, οὐδ' ἀνίσταν, οὐκ εἶναι δὲ ἀναγκαῖον Did.
165. κλειτοὺς C'GJP²RS Vg. b c A, Mosc. 3 : κλυτοὺς P¹. 167. τοῦσδ' ἄν J. ||
ἐγὼ Ag. Ω : ἐγὼν CQR. || οἳ : τοῖ C (γρ. οἷδε) P.

155. δωτίναι, *free gifts* (perhaps not unlike the 'benevolences' of English history). κε goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.

156. λιπαρὰς τελέουσι θέμιστας, *will fulfil his pleasant ordinances*. For this use of λιπαρός cf. γῆρας λιπαρόν in *Od.*, a happy old age, λ 136, δ 210, etc. Perhaps λιπαρός should be taken predicatively, *will bring his ordinances to prosperous fulfilment*, ὅτ' αὐτοῦ βασιλευόμενα εἰρηνικῶς βιώσονται, Schol. A. Others explain *will pay rich dues*, λιπαροὺς φόρους τελέουσιν : but it seems impossible to reconcile this with the very definite Homeric use of θέμιστες.

158. δμηθῆτω, *let him be overcome*. *Hades I ween yields neither to prayer nor violence* (μῆνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ, Aisch. fr. *Niobe*), *for which very cause he is most hateful to men of all gods*. The τε in 159 is gnomic or generalizing.

160. See 69, A 279. ὑποστήτω, *submit himself*, a unique use. The verb elsewhere always means *undertake, promise*.

161. γενεῇ, *in age* ; = γενεῆφιν, 58.

164. οὐκέτι, *no longer*, i.e. your presents have passed the point at which they could be lightly esteemed (Ameis). But Nestor is really looking back to a time when Agamemnon was offering, not insufficient presents, but nothing at all. The expression he uses is very courteous, but shews which way his thoughts are running. διδοῖς, rather δίδως : cf. on E 880 ; but διδοῖ l. 519, δ 237, ρ 350, διδοῖσθα T 270.

167. ἐπιόψομαι (fut. or perhaps rather aor. subj., see on E 212), *whomsoever I choose, let them be persuaded to go*. The step by which ἐφορᾷ gets the meaning of *selection* is that of passing in review, *inspecting*, a number of things ; see β 294 τῶν (νηῶν) ἐπιόψομαι ἢ τις ἀρίστη, so we say 'to look out' a thing. τοὺς ἄν=οὗς ἄν, with δὲ in *apodosis*. This is, however, not the Homeric use of the relative δ (*H. G.* § 262). But if we take it as a demonstrative, *these men will I choose, and let them be persuaded*, the ἄν is quite otiose. Hence van Herwerden conj. μὲν for ἄν, Brandreth ἀρ'. Notice also the hiatus in ἐπιόψομαι. Brandreth writes ἐπιφύομαι, referring the word to *φύψ*, *φύσσομαι*, *eos sane ego*

Φοῖνιξ μὲν πρῶτιστα διίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων.
φέρτε δὲ χερσὶν ὕδωρ, εὐφημήσαι τε κέλεσθε,
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλεήσῃ."

170

ὥς φάτο, τοῖσι δὲ πᾶσιν ἐαδῶτα μῦθον ἔειπεν.
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κούροι δὲ κρητῆρας ἐπεστέφαντο ποτοῖο,
νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ' ὅσον ἤθελε θυμός,
ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαιο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερῆνιος ἱππότης Νέστωρ,

175

170. δ' Ὀδῖος τε: δὲ δῖος JR. || ἐπέσθω DU (and γρ. Schol. A). 171.
τε: δὲ CDPR: γε G. || κέλευσε U. 172. κρονίκοι (D sup.). J. || ἀρεσάμενοι
J: ἀρεσάμενοι H. || ἐλαΐσαι L (supr. οι). 173. σμῶν P (γρ. μῶον). 174.
ἐπὶ: ὑπο U. 177. σπείσαν τε πῖον Q: σπείσαντε πῖον PT: σπείσαν τ' ἐπὶ
Ω. 178. ὠρμῶντ' Q.

addicam. This, however, does not suit the Homeric *δοσομαι* nor explain *προτίδοσομαι* with similar hiatus. *ἐγῶγε ἐπόψομαι* van Herw.

168. It has been pointed out in the Introduction that Phoinix is evidently a late-comer into the story. He is introduced with surprising abruptness; no explanation is given of his presence in the council, where he never appears again; his proper place would seem, from the sequel, to be with Achilles. From 168 to 432 he is entirely ignored, except for a passing reference in 223—a line where he seems to be treated by Odysseus with singularly scant courtesy. The consistent use of the dual in speaking of the envoys in 182-98 naturally puzzled the ancient critics. Two explanations were offered—one, that the dual was identical in sense with the plural, a theory which is well known to have been held by Zenodotos; the other, that of Aristarchos, that Phoinix was not one of the envoys, but was sent beforehand to prepare for their coming afterwards (*ἔπειτα* 169). The former is naturally untenable (see on A 567, E 487); the latter, even if we admit that the departure of Phoinix could be passed over in silence, is refuted by the surprise with which Achilles receives the envoys (193). The only acceptable alternative is to regard the whole speech of Phoinix

(432-622) as an episode taken from some different but doubtless similar context, and adapted to the original story, in which Aias and Odysseus were the only envoys, by some probably slight alterations of the text here, in 223 and 622. Here as elsewhere we have good reason to be grateful for the conservatism which has preserved us the original dual.

170. For Eurybates see A 320, B 184. Ar. remarked that of the two namesakes the herald of Odysseus must, for obvious diplomatic reasons, be the one meant here—unless, as is more likely, the poet looked on Eurybates as a merely typical name for a herald. Of Odios we hear no more.

171. *εὐφημῆσαι*, whether it means *keep silence* (*favete linguis*) or *speak words of good omen*, involves a ritual sense elsewhere unknown in H. *εὐεφημήσαι* in A 22, 376 is quite different (*assent*).

173. *ἐαδῶτα* recurs as an adj. *agrecable* in σ 422 (the same line). There is no other instance of the perf. of *ἀδάνω* in H. Cf. however *Feδῶτα* = *placida* in a Lokrian inscr. (Collitz 1478. 39). Ap. Rhod. is naturally fond of using *ἐαδα*.

174-7 = φ 270-3; 174-6 = γ 338-40; 175-6 = A 470-1. Here as usual the drinking is separate from the eating, and has a distinctly religious character.

δενδύλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180
 περὶ ὧς πεπιθόειεν ἀμύμονα Πηλεΐωνα.
 τὼ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ μάλ' εὐχομένω γαιήοχῳ ἐννοσιγαίῳ
 ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λυγείῃ,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·
 τῇ ὅ γε θυμὸν ἔτερπεν, αἶεде δ' ἄρα κλέα ἀνδρῶν·
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἶειδων.

180. ὀδυσσεα P. 181. παρὰν δ' Q. 183. εὐχομένω sup. αἱ Lips. Vr. A.
 184. αἰγόχοιο D (supr. ακίδαο). 185. κλισίην J. || ἴκοντο CGT Harl. a (γρ.
 ἰκέσθην), and γρ. A. 187. ἀργύρεος ζυγός R Par. c e f g h k, Eust. 189.
 δ' ἄρα : δὲ Q. || κλέος Vr. b. 190. ἐναντίον ST. 191. δέγμενος : γρ. καὶ
 δεχόμενος διὰ τοῦ χ A. || ὀπότεν RS. || αἶειδων H.

180. *δενδύλλων*, διανεύων τοῖς ὀφθαλμοῖς Sch. A ; a word recurring only in Ap. Rhod. and (acc. to the schol.) in Soph. The line is probably part of the Phoenix interpolation, as *ἕκαστον* (note the *F* neglected) strictly implies at least three. But metrical necessity may excuse the use of it for *ἐκάτερον*.

181. *παρὰν* with *ἐπέτελλε*, epexegetic of *πολλὰ*.

183. Poseidon is both chief patron of the Achaian cause, and lord of the element by which they are walking, *ἑννοσίγαιος*, probably for *ἐν-Φοσι-γαιος*, root *Foθ* of *ώθew*, Skt. *vadh* to smite ; so *ἐν-(F)οσι-χθων* : either because Poseidon is the lord of earthquakes, or simply because the waves of the sea are for ever beating the land. *γαιήοχος*, perhaps originally *supporting the earth*, regarded as floating in the sea. But more probably it means simply *girdling the earth*, cf. Soph. *O. C.* 1072. In Aisch. *Supp.* 816, Soph. *O. T.* 160 it comes to mean *guardian of (a special) land*, and is used of Zeus and Artemis, like *πολιούχος*, *πολισσούχος*. It has been proposed to take it as meaning *rejoicing in chariots*. But in that case the *η* could not be explained, and the close connexion with *ἐννοσίγαιος* forbids ; for it is much more likely that a somewhat tautological expression should be used than that the stem *γαι* should be habitually used in

two adjacent words in two quite different senses. However, we must remember that with epithets of gods we are on especially doubtful ground, as we can never be sure that the Greeks attached any very definite meaning to hieratic words whose sense may even to them have been lost in antiquity.

184. *μεγάλας*, *πρῶται* ; so *μεγαλήτορι*, 109.

186. This is the only case in the *Iliad* where we find music among men ; the concert in A 603 is heavenly. The exigencies of war may perhaps account for the fact that the *Iliad* knows nothing of the *δαῖδολ*, who are so prominent in *Od.* Cf. on B 595.

187. *The cross-bar thereon was of silver*. The *ζυγόν* was the bar, joining the two horns of the lyre, to which the strings were fastened by the pegs (*φ* 407 *κόλλωτες*). The form *ζυγός* was apparently preferred by the scholiasts, but is not strongly attested by the mss., though not uncommon in later Greek. Cf. N 706, II 470, and particularly O 269.

188. The 'city of Eetion' was Thebe, whence Briseis had come, A 366.

189. *κλέα*, i.e. *κλέε(α)* (so P. Knight) ; *fames*, famous deeds, as 524, θ 73.

191. *δέγμενος* : see B 794. *Αἰακίδαην* is taken proleptically from the rel. clause.

τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ διὸς Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμυγι, λιπὼν ἕδος ἔνθα θάασσεν.
 ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη.
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἢ φίλοι ἄνδρες ἰκάνετον, ἢ τι μάλα χρεώ,
 οἳ μοι σκυζομένωι περ Ἀχαιῶν φιλτάτω ἐστών.”
 ὥς ἄρα φωνήσας προτέρω ἄγε διὸς Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν·
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,
 ζωρότερον δὲ κέραι, δέπας δ' ἔντυνον ἐκάστωι·

194. εἰσάσκειν Vg. b²: εἰσάσκειν S: εἰσάσκειν Q: κάσκειτο G. 196. τὼ: γρ.
 τοὺς A. 197. ὦ φίλοι L: εἴ φίλοι Par. a. || ἢ τι μάλα χρεώ: ἡμέτερον
 δὴ Harl. a (γρ. ἢ τι μάλα χρεώ), γρ. Par. a: ἡμέτερον δὲ (δὴ?) (Ar. ? acc. ?
 Parmeniskos ap. Did. || χρεῶν Q Par. e. 198. παρ' ἀχαιῶν P: παρ' ἀχαιῶν
 BU. || φιλτάτω AGJ (supr. φίλτατοι) QR, and τινέ: Did.: φέρτεροι Bekk. Ar.
 1144: φίλτατοι Ω. 199. Ἀχιλλεύς: ὀδυσσεύς Q. 202. δὴ: δὲ P. 203.
 δὲ: τε S. || κέραι Ar. Ω: κέραι CD²HJPQRS Harl. a, and τῶν τῶν ἀν-
 γράφων, ὅλγα μέντοι καὶ οὐδὲ τὰ ἀκριβέστερα Eust. || ἔντυνον Q.

192. προτέρω, *forward*; an adverb, comp. of πρόσω, not a dual. It is particularly used of persons entering a house, cf. note on Σ 387.

194. The σύν is generally omitted in this constr. of αὐτός in the (comitative) dative; but cf. M 112, Z 498, v 118; H. G. § 144.

196. δεικνύμενος: see note on Δ 4.

197. This disjointed sentence is very natural in Achilles's great surprise, and it is probably useless to attempt to produce from it one connected logical whole. Two thoughts spring to his lips; first, sincere pleasure at a visit from his friends—from whom perhaps he has been separated for a fortnight; and next, gratified pride at what he sees is the object of their visit—a confession of their sore need for him (ἢ τι μάλα χρεώ). This latter he checks, with his native courtesy, the instant he has uttered it, and returns directly to his first expression, which he puts in a still stronger form, with a half excuse (σκυζομένωι περ) for his unpatriotic satisfaction in the disasters of the army. *Welcome: surely ye are dear friends that are here—the need must be very sore—aye, ye are the dearest to me of all the Achaeans even in my anger.* It is

possible, however, to take ἢ τι μάλα χρεώ as meaning ‘I had sore need of such a visit from my dearest friends.’ The variant ἡμέτερόνδε (or ἡμέτερον δὴ) gives a smoother sense, but for that very reason is probably only an ancient conjecture.

202. καεῖστα, *set up in the room* (hardly ‘on the table’; the Homeric tables were probably too small to take the general mixing-bowl). Cf. Z 523 κρητῆρα στήσασθαι ἐν μεγάροιςιν.

203. ζωρότερον: an old crux; the earliest commentary on it is that of Aristotle (*Poet.* xxv.) οὗ τὸ ἀκρατον ὡς οἰνόφλυξιν ἀλλὰ τὸ θάπτον. Apparently he took it to mean ‘in more lively fashion.’ But he has all Greek usage against him; ζωρός is used of strong, unmixed wine from Empedokles downwards (ζωρὰ τε πρὶν κέκρητο quoted by Aristotle *ibid.*; so Herod. vi. 84 ἐνέαρ ζωρότερον βοῶλωνται πιεῖν, “ἐπισκότησαι” λέγουσι, and numerous other cases in Lexx.; cf. also the discussions in Plut. *Qui. Conv.* v. 4, and Athen. x. 6, p. 423). The question is whether the word is connected with ζῶ (ζῆρ), *lively*, or ζεσ, *fervent* (i.e. ζο(σ)αρός). Both etymologies are tenable (see G. Meyer *Gr.* § 36, Schulze *Q. E.* p. 25, cf. Hesych.

ἢ γὰρ φίλτατοι ἄνδρες ἐμῶι ὑπέασι μελάρωι.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθειθ' ἑταίρωι. 205

αὐτὰρ ὃ γε κρείον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,

ἐν δὲ σὺνδὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.

τῶι δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακίην στορέσας ὀβελούς ἐφύπερθε τάνυσσε,

πάσσε δ' ἄλλος θείοιο, κρατευτῶν ἐπαίρας.

204. ἦ γὰρ Q: οἱ γὰρ Ω. || ὑπῆσι Mor. 206. ὃ γε: δ CQ. || κάμβαλεν
HQRSTU. 209. τέμνει(ν) JL. || ἄρα: ἄμα J. 212. ἐν τισι γρ. αὐτὰρ ἐπεὶ
πυρὸς ἄνεος ἀπάτατο, παύσατο δὲ φλόξ A: ἐνιοι δὲ γρ. αὐτὰρ ἐπεὶ κατὰ πῦρ
ἐμαρήνατο παύσατο δὲ φλόξ T (cf. Ψ 228). 213. ἀνθρακίην H. || τάνυε P.
214. ἀπαίρας Ar.

ζῷ· τὸ ἐπάνω τοῦ μέλιτος, evidently from
ζῆς, with by-form ζῷη, also=cream).
Martial certainly adopted the former,
misceri iussit amicis Largius Aecides
vididiusque merum (viii. 6. 11). But
the complete restriction to wine is
strongly in favour of the latter; against
Martial may be quoted Horace, *fervidiore*
mero, *Epod.* xi. 14. Athenaios (loc. cit.)
seems to regard the two as identical;
τινὲς . . σημαίνειν φασιν . . θερμὸν ἀπὸ
τοῦ ζωτικῆς καὶ τῆς ζέσεως. ἔντυνον:
ἐντυνε Bentley.

204. I have adopted ἦ for οἱ from one
ms.; it gives better sense (cf. 197),
but may, of course, be merely an itacistic
blunder. οἱ is in any case awkward;
it can only be taken as strongly deictic
=οἶδε, and even then is forced. *φίλτατοι*
ἄνδρες may have supplanted *φιλάτῳ*
ἄνδρε (and so perhaps we should read
φίλω ἄνδρε in 197), as the dual always
tends to give way to the plur., and
legitimate hiatus to be abolished. For
μέλαρον used of a hut in the camp
cf. on Ω 448, 643.

206. *κρείον*, i.e. a meat-block for
chopping and carving, as appears from
209. *ἐν πυρὸς αὐγῇ*: no doubt the
only light in the hut, for it is now
night.

208. *σάλας* in this connexion is acc.
to Curt. (*Ex.* p. 717) and Brugmann
(*Gr.* i. p. 421) a diminutive of *σῆς*, for
σφ-ιαλο-ς. The later meaning *sal*
(Hippokr.) seems therefore to rest on a

misunderstanding. The words are joined
as in *τρηξέ κίρκος*, etc. *τεθαλυῖαν ἄλ.*,
'rich with fat, lard.' Cf. *θαλέθοντες*
ἀλοιφῇ 467, and the use of *θαλεῖα*, *rich*.

209. *τῶι*, held the meat for him.
τέμνειν is to carve (into joints); *μιστύλ-
λαι*, to slice into smaller pieces.

212. *κατὰ . . ἐκάη*, our own idiom,
'burnt down'; only the hot embers
(*ἀνθρακίῃ*) are used for roasting, the
meat being placed directly over them.

214. *ἄλλος* is the 'quasi-partitive'
gen. usual where anything taken from
a larger mass is employed; so B 415
πρήσαι πυρὸς, E 6 *λελουμένος Ὀκεανοῖο*.
H. G. § 151 c. *οἰοῖο*, perhaps because
it was used on account of its purifying
quality, to render sacrifices fit for the
gods. No such usage is mentioned in
Homer (salt is indeed only mentioned
again in λ 123, p 455, ψ 270), but it is
familiar to us from Jewish ritual and
the Roman *mola salsa*. *κρατευτῶν*,
'dogs,' rests on each side of the fire on
which to lay the ends of the spits.
Pollux quotes the word also from
Eupolis (in the same sense? *μολυβδίνους*
κρατευτῆς) and adds the form *κρατευτήριον*.
It is also applied in inscriptions to the
stone substructure of a temple. The
der. is obscure. *ἐπαίρας* seems to
imply that the meat was salted only
after being put on the fire. This seems
curious and leads van L. to adopt Ar.'s
ἀπαίρας, taking it to mean that when
the meat is partly done Patroklos

- αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἰν ἐλεοῖσιν ἔχευε, 215
 Πάτροκλος μὲν σῖτον ἔλων ἐπένειμε τραπέξῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἔξεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον δν ἐταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220
 οἱ δ' ἐπ' ὀνείαθ' ἐτόϊμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα·
 "χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν ἔτισης οὐκ ἐπιδευεῖς 225

215. ἐλεοῖσιν Bar. Mor. || ἔχευε: ἔχευαν Et. Mag.: ἐσκε(ν) JPQR Pat. c¹ e f g k, and ἐν ἁλλωι A: Ar. διχῶς. 216. ἐπέτανε P. 217. αὐτὰρ GJ. 218. ἀντίος PQ. 220. πάτροκλος J. 221 om. D¹. 222. ἐξ ἔρον ἔντο: τὰ ἐν ἡφθα. 224. ἀχίλαρι H. || After this line add. καὶ μιν (τόνδε S) φρονήσας ἔντα πτερόεντα προσκῦδα HJS. 225. ἐπιδευεῖς A (γρ. εἰς): Ἀρίσταρχος χωρὶς τοῦ ε (ἐπιδευέμι or ἐπιδευεία?) Did.

removes it from the fire, salts it, and puts it on again. That is curious too. For the gen. with ἐταίρας compare H 428 ἀμαξῶν ἐπέειραν.

215. ἐλεοῖσιν, *chargers* of wood to serve as dishes, see § 432.

219. τοίχου τοῦ ἐτέροιο, *by the opposite wall* of the hut, in order to watch his guest's wants. The phrase recurs in Ω 598, ψ 90. The local use of the gen. is exceedingly bold; cf. however πεδίοιο, which is only partially similar, and one or two other instances in H. G. § 149 (2). The use of the article is rather suspicious.

220. θυηλάς: cf. Soph. El. 1423 where the word has the general sense of *sacrifice*, and so Aristoph. Aves 1520. Here it is generally explained, after Ar., to mean the *ἀπαρχαί*, the portion of meat given to the gods. Another interpretation is *incense*, but see note on Z 270.

222. This line can hardly be more than formal after the supper with Agamemnon. Hence ἀμεινον εἶχεν ἄν, φησὶν δ' Ἀρίσταρχος, <εἰ> ἐγγράπτο "ἀψ' ἐπάσαντο," ἢ ὅσον χαρίσασθαι τῷ Ἀχιλλεῖ γέσσεσθαι μόνον καὶ μὴ εἰς κόρον ἐσθίειν καὶ πίνειν λέγωνται. ἀλλ' ὁμῶς ὑπὸ περιττῆς εὐλαβείας οὐδὲν μετέθηκεν, ἐν πολλαῖς οὕτως εὐρὺν φερομένην τὴν γραφὴν (Did.). This remarkable scholion would not in itself give us a high opinion of Ar.'s tact or caution; but his critical reputation fortunately rests on safer grounds.

223. Why Odysseus should unceremoniously begin when Aias has signed to Phoenix it would be hard to say. were it not evident that the name of Phoenix has been awkwardly dragged in to remind us of his existence. It is useless to guess what the original form of the line may have been—possibly something like νεῦσ' Αἴας Ὀδυσσῆος νόησε πλεσάμενος οἴνοιο κτλ. (so van L., nearly), thus saving the F. of Φοῖνοιο. δείδεκτο: Δ 4.

225. ἐπιδευεῖς, sc. ἐσμέν: but, to say nothing of the contraction of -ές, the omission of both subject and verb is excessively harsh. Hence some would adopt Ar.'s reading ἐπιδέυει and explain it as = *thou lackest* (it should be ἐπιδέυεται). others ἐπιδέυεις in the same sense (so Platt J. P. xix. 41; the active is defensible, see on Σ 100). This may be supported if 226-7 are omitted; but there is no ground for this, and the mention of the huts of Agamemnon shews that Odysseus must be speaking of the envoys, not of Achilles. It is perhaps possible to read εἰμέν or ἡμεῖς for ἡμῖν as the ancient critics did; but the position of the word is unnatural and ἡδὲ καὶ calls for ἡμῖν. There is something to be said for Fick's ἐπιδεύεις (also N 622), *there is no lack*, but no exactly parallel use can be adduced. T 180 ἵνα μὴ τι δίκης ἐπιδεύεις ἐχρησθα is really different owing to the presence of the pronoun; and in a phrase like οὐ καὶ

ἤμην ἐνὶ κλισίῃ Ἀγαμέμνωνος Ἀτρεΐδαο
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμνηεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοίῃ δὲ σωσέμεν ἢ ἀπολέσθαι 230
 νῆας ἐυσσέλμους, εἰ μὴ σύ γε δύσαι ἀλκὴν.
 ἔργῳ γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 κειάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμαίωνων
 μαίνεται ἐκπάγλως, πῖσυνος Διί, οὐδέ τι τίει

226. ἡμῶν : εὐμῶν Eust. : ἡμῶν τινές (An.). || ἐνὶ : ἐπὶ Q : ἐν R. 229.
 διοτρεφές H. 230. ἀπολέσσαι L *supr.* 233. τηλεκλειτοὶ C'HPQRT'. 234.
 κειάμενοι GL. 237. μέγας Q.

αἰκίς (l. 70), there is no disgrace, a vague subject is easily supplied from what precedes. Here it has to be evolved from the inner consciousness, 'the state of things in general is not lacking' (see *H. G.* §§ 162 (5), 378 *d). Perhaps the simplest alternative of all is to read ἐπιδέει with Ar., but to take it as an impersonal verb, the Epic form of the Attic δεῖ, so that the phrase is simply δαιτὸς οὐδὲν δεῖ. So far as the scholia go this may have been Ar.'s own explanation.

227. ἡδὲ καί, even as. I.e. it is not for food we have come. πάρα = πᾶρεστι, there is abundance, to our heart's desire, to feast on (δαίνυσθαι, epexeg. infin.).

228. ἐπιράτου : Bentley's ἐπῆρατα is doubtless right, cf. E 429 ὑμεῖντα μετρέχοι ἔργα γάμοιο.

229. For ἄλλα λίην Brandreth reads λίην δέ, as the ι is regularly long (see on Z 486). πῆμα : accus. after εἰσορ., δείδι-μῶν being added without an object.

230. ἐν δοίῃ, we are in doubt whether we shall save our ships, or whether they are lost. For the constr. compare K 173, O 502. σωσέμεν, a mixed aor., not a fut. The words mean the saving of the ships or their loss, νῆας being first object, then subject. Compare β 226 for a similar change. As Monro well remarks (*H. G.* § 231), the use of the infin. as an abstract noun, with no distinct reference to an agent, makes the

harshness more apparent than real ; there is no need for Bekker's ingenious conj. σῶας (rather σῶας) ἔμεν, founded on A 117, Θ 246. δοίῃ, here only, from δυο 'two' for δφο-ιῇ : cf. du-bius, Zweifel, etc.

231. δύσαι ἀλκὴν, don thy might ; cf. H 164 etc. ἐπειμμένοι ἀλκὴν.

232. αὖλιν, βίνουας, recurs in χ 470 αὖλιν ἐσίμεναι, go to roost, of birds. So *Hymn. Merc.* 71. Hence the later αὐλίξεσθαι, the regular military term for βίνουας (Herod.).

235. And deem that we shall hold out no longer, but fall (back) upon our black ships ; or that they will no longer be withheld, but will assault, etc. The phrase occurs several times, and generally with the same ambiguity. But B 175, A 311, M 126, are strongly in favour of the first interpretation ; while here the absence of any mention of any subject (such as ἡμᾶς or Δαναοί) seems to require the second. So clearly also N 742 ; compare the use of πεσέειν ἐν = assault in A 325, O 624, II 81, while the other sense, that of tumultuous rout, is found in Z 82. The form of στήσεσθαι will suit a passive or mid. sense equally well ; the former is found in I 655, N 630, the latter in ἀνσχήσεσθαι, E 104, 285.

236. Cf. B 353 ἀστράπτων ἐπιδέξι' ἐναίσια σήματα φαίνων. 236 and 237 rime, an accident of which the Greeks do not seem to have been particularly conscious.

ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδουκεν.

ἄρᾱται δὲ τάχιστα φανήμεναι ἧώ διαν·

240

στεύται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα

αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς

δηιώσειν παρὰ τῆισιν ὀρινομένους ὑπὸ καπνοῦ.

ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς

ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη

245

φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.

ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀφέ περ υἱας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.

αὐτῶι τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος

ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν

250

φράζευ ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.

ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς

ἡματι τῶι ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·

241. ἀποκόψειν : κόψαι P. || ἀκροκόρυμβα U. 242. αὐτὰς δ' Q. || ἐμπρήσειν T : ἐμπλήσειν Ar. || μαλερῶι πυρὶ S *supr.* 243. ἀτυζομένους Q King's Par. a f h, and ap. Eust. || καπνῶ Q Eust. 245. δὲ δὴ αἴσιμον : δ' ἀνάσιμον Q. 246. φείσεται DGTU : φείσεται H. || φείσετο' ἐν τροίῃ P : φείσειται ἐν τ. J. || ἱπποβάτοιο H. 248. ὑπὸ : ὑπ' ἐκ Vr. b? || ὀρυμαγδοῦ C²GHJP. 249. μάχαρ Schol. Pind. *Ol.* ii. 16. 250. κακοῦ ἔστ' : τε κακοῦ S : κακοῦ οὗτ' Schol. Pind. *ibid.* 251. ἀλεξήσῃ(c) AG (L *supr.*) QRSU : ἀλεξήσας H. 252. πέπον : νόποι Vr. A.

241. *στεύται*, has set himself, see Σ 191. *κόρυμβα*, apparently the same as the *ἀφλαστον* (*aplustre*), O 717, the tall ornamental projection in which the stern of the ship (drawn up landwards) ran up. See the illustrations in Helbig *H. E.*² p. 77, and quotations in Torr *Ancient Ships* p. 68. The idea seems to be that Hector will carry these off as trophies, as was constantly done in later times. When the Argo runs through the Symplegades, *ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα* (Ap. Rhod. ii. 601), *extremis tamen increpuere corymbis* (Val. Flacc. iv. 691).

242. *πυρός*: see B 415. *μαλεροῦ* recurs in H. only T 316=Φ 375. The der. is doubtful.

243. *ὀρινομένους*, stirred up like wasps when their nest is smoked.

244. *ταῦτα* refers to the following (*μή οἱ . . ἱπποβότοιο*).

245. *εἶη*, the opt. of the remoter consequence, as frequently. But Bekk. writes *εἴη*, perhaps rightly; for this form see on H 340.

248. *ἐρύεσθαι* may here be taken to

mean either *draw away* or *save* (see on A 216). The latter would be the more natural, but *ὕρῳ* with gen. *from under* suggests that the author of the line had the former in mind. The analogy of H 36 suggests that in either case the verb is future. Heyne would read *ρύεσθαι*.

249. *Nor is there any device* (*μηχανή, means*) to find the remedy, whence *on the harm is done*. It is indifferent whether we take *ῥεχθ. κακοῦ* as gen. absolute or as governed by *ἄκος*. There is perhaps a play on words in *ἄχος, ἄκος*. Bekk. takes *ἔστ'* to be for *ἔσται*, which makes more prominent the especial reference to the irretrievable character of the disaster if once the Greek camp is stormed.

252. *ὦ πέπον*, gentle sir ('hypocoristic'); see note on B 235.

253. Odysseus went with Nestor to beg the assistance of Achilles; see A 765 sqq., where Nestor quotes a different charge of Peleus to his son, *αἰὲν ἀριστέων καὶ ὑπείροχον ἔμμεναι ἄλλων*. The legend of the sojourn in Skyros is evidently not Homeric.

‘ τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ’, αἶ κ’ ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ’ ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ’ Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.’
 ὥς ἐπέτελλ’ ὁ γέρων, σὺ δὲ λήθεται. ἀλλ’ ἔτι καὶ νῦν
 παύε’, ἔα δὲ χόλον θυμαλγέα· σοὶ δ’ Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μὲν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσά τοι ἐν κλισίησιν ὑπέσχετο δῶρ’ Ἀγαμέμνων·
 ἔπτ’ ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα, 265
 αἰθωνας δὲ λέβητας ἐέικοσι, δώδεκα δ’ ἵππους
 πηγοὺς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλλήιος εἴη ἀνὴρ ὧι τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ’ Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο. 270
 δώσει δ’ ἐπτὰ γυναικας ἀμύμονα ἔργ’ εἰδυίας,
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλες αὐτός,
 ἐξέλεθ’, αἱ τότε κάλλει ἐνίκων φύλα γυναικῶν·
 τὰς μὲν τοι δώσει, μετὰ δ’ ἔσσεται ἦν τότ’ ἀπηύρα,
 κούρην Βρισηῆος· καὶ ἐπὶ μέγαν ὄρκον ὁμείται 275
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ’ ἀνδρῶν ἢ τε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ’ ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

255. δώσουσ’ JQ (*supr.* ου). || δὲ : δὲ cōm H. 256. Ἰσχειν ἐν : Ἰσχε ἐνι Ven. B. || στήθεσσι P. 260. παύεο (A *supr.*) DGQRU : παθε HJPT Lips. (*supr.* ου). 261. μεταλήξαντι ACGH. 263. ὑπέσχετο C. 266. ἀελοφόρους R. 267-9 *om.* T^b, *add.* Rhosos in margin (homoeoteleuton). 270. ἀμύμονα [G] T Harl. d, Par. e h k : ἀμύμονας Ar. Ω. || ἔργα G. 271. ἔλεν P (*supr.* c). 272. ἔξ ἔλεσ’ Zen. 273. ἀπνῶρε(ν) G²LST : ἀπνῶρεν P : ἀπνῶρων Mosc. 3. 274. κούρη Ar. P. || καὶ ἐπὶ : ἐπὶ δὲ Ar. Q. 276. ἀνερῶπων πέλα J. || ἢ τ’ *om.* PT : καὶ G. 279. χρυσοῦ ἄλις P. || νηήσασθαι J (*supr.* αι).

257. *ληγέμεναι*, not strictly *abstain*, but *cease from* a quarrel when you have been drawn into it (as you assuredly will be at times). Heyne, followed by Bekker and others, rejects 257-8 as an interpolation *ex post facto* ; for Peleus could not foresee the circumstances of the present quarrel. But as 256 gives the advice to ‘beware of entrance to a

quarrel,’ so this couplet adds (unlike Polonius) ‘being in it—do not remain inexorable.’

261. *ἄξια*, equivalent to the insult.

262. *εἰ δὲ* with imperative, *come now*, see on l. 46.

264-99=122-57 *mutatis mutandis*. Compare especially 276 with 134 for the improvement in the rhythm.

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωϊάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖν Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔησι· τίσει δέ σε ἴσον Ὀρέστηι, 285
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνι πολλῇ.
 τρεῖς δέ οἱ εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπῆκτωι,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλησθα φίλῃν ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλῳ δώσει
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἔη ἐπέδωκε θυγατρὶ. 290
 ἐπτα δέ τοι δώσει ἐν ναϊόμενα πτολίεθρα,
 Καρδαμύλῃν Ἑνόπῃν τε καὶ Ἴρῃν ποιήεσαν,
 Φηράς τε ζαθέας ἧδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἧ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἔκτορ' ἔλοισι, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι

280. εἰσελθών δ' J. 281. ἐλέεω J (*supr.* αι) Cant. Lips. Mosc. 3. 282.
 κε : τε J. 283. ἀγαϊκὸν GJPQRS. 284. ἔης RS : ἔοις Ω. || τίσει H.
 286. ευγάτερες OGHJPR Lips. Harl. a. || ἐνὶ μετάρῳ C. || μελέεω P. 289.
 ὁ δ' : ἡδ' P. || ἐπὶ μείλῳ : ἐπιμείλῳ Ar. Ω. 291. τοι : οἱ HT. 292.
 καρδαμύλῃν J : καρδαμύλῃν Q : καρμύλῃν R. || ἱερῇ PR Lips. 295. ναίεται
 Bar. : ναίεται JQR : κέεται H (*e corr.* ?). 296. ἐν δ' : ἐνὲ J. || ναίοντι :
 νέονται P. || πολύρρηνες Ar. T : πολύρρην** L (*supr.* οι). 297. τιμήσουσι AQ
 (*supr.* ου) : τίσουσι T : τιμῶνται Ar. 299. μεταλήξαντι Ar. Ω : μεταλλῶσαντι
 [ACHS]. 300. τοι : τι P (*supr.* οι). 303. κέ : καὶ GPQ Cant. 304.
 ἔλον CJP.

300. μᾶλλον, more than can be balanced by his apology. The μέν in protasis is answered by the δέ in apod., but the latter is, as so often, appended not to the ἄλλους which it really contrasts with Agamemnon, but to the personal pronoun, though no change of person is really implied. Cf. ὁ δέ in A 191.

303. σφι, in their eyes, a sort of locative, lit. "among them." Cf. on Δ 95.
 304. Brandreth and van L. (really in order to get rid of δὲ) urge that Odysseus ought to say 'Hector has come nigh thee' in bivouacking by the ships. Hence Brandreth reads ἐπεὶ ἄρ μάλα (van L. ἔλοισθα, ἐπεὶ μάλα or ἔλοισ ἐπεὶ ἡ μάλα) τοι σχεδὸν ἦλθε. This, however,

λύσσαν ἔχων ὁλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
οἱ ἔμναι Δαναῶν, οὗς ἐνθάδε νῆες ἔνεικαν."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποσιπεῖν,
ἦι περ δὴ κρανέω τε καὶ ὥς τετελεσμένον ἔσται, 310
ὥς μοι μὴ τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἶδαο πύληισιν,
ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἵπηι.
αὐτὰρ ἐγὼν ἔρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
οὐτ' ἐμὲ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δῆιοισιν ἐπ' ἀνδράσι νωλεμέσ' αἰεὶ.
ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἰῆι τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·

305. ἔχοντ' HP. 306. οἱ ἔμναι: ἔμναι T. 310. κρανέω: φρονέω
Ar. GHJ (P *supr.*) Q (R *supr.*) Lips. Par. j k, and γρ. C². || ὥσπερ δὴ κρανέω τε
καὶ ὥς τελεσέσθαι ὅτω Plato Hipp. Min. 365 A. || ἔσται: ἐπὶ D. 311. παρή-
μενος A (γρ. παρήμενοι). 312. ἐκεῖνος G. 313. κεύθαι GJ (P!) QS Vr. b
A, Mosc. 3. || εἵπηι: βάzza Eust.: βάzzι Schol. Soph. Phil.: 94. 314. ὥς καὶ
τετελεσμένον ἔσται CGJFPQRTU Vr. b, Harl. a, Lips. Plato l. l., γρ. A Par. a.
316. Δαναούς: ἀχαιοὺς T. 317. δῆιοισιν ἐπ' Ar. CGJFPQ: δῆιοι μετ' Ω.
318. πολεμίζαι DJLRQU: πολεμίζω(ι) A (*supr.* ο) P.

does not really give so good a sense; Odysseus urges that Hector has lost his head (λύσσαν ἔχων) at his unexpected success, and now it may be that he will meet Achilles. It is useless to attempt the reduction of so late a book to the oldest Epic norm.

309. ἀπηλεγέως: the old derivation from ἀλέγω seems right, *without respect of persons* (or regard for consequences). ἀποσιπεῖν, *speak outright*, cf. B 772 ἀπομνήσας. It generally means *renounce* or *forbid*.

311. *That ye may not sit and coax me from this side and that*, τρύζητε seems to be used properly of the 'cooing' of doves (τρυγῶν).

312. This line recurs ξ 156 in a sadly undignified context. 'The gates of death' mean the dreaded entrance into the world of shadows (see λ 491). The passage is clearly alluded to in Soph. Phil. 89.

313. ἕτερον is answered by ἄλλο, cf. ll. 472-3. The line is of course not aimed at Odysseus, but is rather an excuse for

the freedom with which Achilles means to speak; κείνος is opposed to the emphatic ἐγών (314).

316. Δαναούς, sc. ἐμὲ πεισέμεν (ἐμὲ being the *object* in both clauses). The phrase is ambiguous, but this clearly gives the most appropriate sense. ἐπεὶ . . . ἄρα, etc., since it seems there are to be no thanks for battling against the foemen ever without respite. ἐπὶ with dat. = *against*, as E 124, 244, A 442, T 26.

318. *A man hath the like share whether he stay behind or fight his hardest*. μένοντι (= εἰ μένοι) alludes to Agamemnon (see l. 332). From 316 to 333 the leading thought is that Agamemnon has taken the spoils while leaving all the work to Achilles, like A 163-71.

319. ἴα, *the same*; see on E 603, Z 422. The hiatus is indefensible, but it is strange that mss. should shew it without variation. Either Heyne's μῆι or Brandreth's δέ τ' ἰῆι supplies an easy correction. The latter is preferable, cf. A 174. The same question recurs in Φ 569.

κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργώς. 320
οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
αἶεν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
ὥς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρησι
μάστακ', ἐπεὶ κε λάβησι, κακῶς δέ τέ οἱ πέλει αὐτῇ,
ὥς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἵαυον, 325
ἤματα δ' αἱματόεντα διέπρησσον πολεμίζων,
ἀνδράσι μαρνάμενος ὅρων ἔνεκα σφετεράων.
δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,

322. αἶεν Q: αἰεί Ω. || πολεμίζειν Ar. Ω: πολεμίζων Par. c g, and ap. Did.
324. Δέ τέ: δ' ἄρα Ar. GJPQT: Δέ Par. k. 327. ὅρων Ar. Ω: ὅρα+ω R¹
(N add. R²): γρ. ὁρων A: γρ. ὥρων (δαρέων?) T. 328. δὴ om. Lips. Par.
c d g: Δ J Harl. a, Vr. c, Par. h: μὲν Max. Tyr.: γὰρ Plut. 541 D. || κύν Vr.
c, Par. h, Eust.

320. This line, with the Attic use of the article to express a class, has all the appearance of a late gnomic interpolation. It has a specious resemblance to the preceding lines, but is no more than a pointless generality here, terribly weakening the speech. Achilles has no thought for anything but the conduct of Agamemnon, with which this commonplace has nothing whatever to do. Hence most edd. bracket it, Bekker condemning the preceding couplet also. Bentley's λάγχαν' for κάτθαν' is ingenious but most improbable. Ω 45 is a very similar instance of gnomic interpolation.

321. *Nor doth there remain to me any profit because I suffered tribulation of soul, ever staking my life to fight.* περίκειται, lit. *nothing is laid up in excess* (of others).

322. παραβαλλόμενος, like παρθόμενος, β 237, γ 74, ι 255, *Hymn. Ap.* 455, of the stake *set down* by the combatants to strive for. The idea of risking remained always attached to the verb, see note on Δ 6.

324. Some here read μάστακα, understanding the word to mean *a morsel*, and so Theok. xiv. 39. This gives the simplest sense; but in δ 287, ψ 76, the only other passages where the word recurs in H., it means *mouth*; hence *Ap. Lex.* and others take it as a dat. μάστακ(ι) here, *in her bill*. So too Plut. *de Prof. in Virt.* 8 (ii. 80 A) διὰ τοῦ στόματος (cf. *de Am. Prolis* ii. 494); and this is perhaps best. An object to προφέρησι is easily supplied; it is in fact represented by the clause ἐπεὶ κε λάβησι, which

virtually = *whatever* she catches. κακῶς . . . αὐτῇ is the favourite touch added to a simile as a sort of parenthesis, and hence in a different constr. (indic. for subj.); Δέ τε are the particles regularly used for this purpose, and are therefore to be preferred to the δ' ἄρα of Ar.

325. ἵαυον here evidently means *pass the night*, not *sleep*, and so τ 340-2. This seems to be a later development, see Schulze *Q. E.* 71 ff.

327. As the line stands it is obscure and ambiguous. We must take ἀνδράσι as meaning the Trojans, *fighting the enemy for their women*. ὅρων must refer to Helen, but Achilles rhetorically generalises, saying 'this war is all about women,' while σφετεράων contemptuously ignores the fact that Helen belongs to the Greeks. The other alternative, to take ἀνδράσι as a dat. *commodi*, and refer it to the Atreidai, *fighting for the benefit of husbands for their wives*, is impossible in face of the constant use of the dat. with μαρνασθαι etc. meaning 'to fight against.' Both of these interpretations ignore the use of σφετεράων, a reflexive, not an anaphoric pronoun, *their own*. There can be little question that the right reading is μαρναμένους, *battling against men* (the Trojans) *who are fighting for their wives*; 'the Trojans are fighting to keep their wives just as much as the Atreidai; why should I be on one side rather than the other?' μαρναμένους has no MS. support, but is printed in the second and third Aldine editions. Probably it is a mere printer's blunder, as it was removed in all sub-

πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τῶν ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὁ δ' ὀπισθε μένων παρὰ νηυσὶ θοῆισι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν·
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεύσι·
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἶλετ'. ἔχει δ' ἄλοχον θυμαρέα, τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγέρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλεῖ καὶ κήδεται, ὥς καὶ ἐγὼ τὴν

330. πασέων J (*supr.* ε) Q. 335. μούνον J (*supr.* ου): μόνου GQRTU.
 336. ἔχει δ': ἔχαν *ap.* Herod. || θυμαρέα Herod. Ω: θυμῆρα L *supr.* ||
 παριαύων: περ ἰαύων GP: περιαύων JL. 337. δεῖ: δὴ H. 340. μόναι G.

sequent editions founded on the Aldine. Heyne was the first to point out its superiority.

329. φημί: supply ἀπατάζει (the parenthetical use is not Homeric but is found in *Hymn. Merc.* 549, *Pind. P.* iii. 75). Six cities are named as having been taken by Achilles: Thebe (A 366), Lyrnessos (B 691, T 296), Pedasos (T 92), Tenedos (A 625), Lesbos (I 129), Skyros (I 668). See note on A 125.

331. ἐπελόμεν here seems to mean 'took from the cities,' not as usual 'chose as a γέρας ἑξαιρετόν,' the mention of which comes afterwards (334).

333. διὰ with δασάσκετο, the smaller part he divided, but the greater he kept.

334. For ἄλλα Bekk. conj. ἄσσα, ingeniously, and certainly to the advantage of logical clearness. But the text is defensible; πολλὰ is so much the uppermost idea in the speaker's mind that he naturally passes to his next theme, what is given to the rest, as though he had not just mentioned it; in fact he has introduced παῦρα in 333 merely as a foil to the πολλὰ, and not for its own sake. There does not seem to be any particular distinction between ἀριστῆες and βασιλῆες.

336. The punctuation of the text is that of Turnebus, Barnes, Clarke, Ernesti, P. Knight, and Brandreth, and has been recently supported by Caener.

The sense is unimpeachable: 'why should he take my share (Briseis)? He has a wife of his own, let him be content with her.' The usual punctuation places a comma after εἶλετ', and a colon after θυμαρέα: 'he has taken and is keeping my wife—well then, let him have his joy of her.' This assumes that Achilles can call Briseis an ἄλοχος. But that word is always used of a legitimate wife (cf. ξ 202 γῆστοι ἐξ ἀλόχων; opposed to δούλη Γ 409; a term of honour in A 546), and Achilles is thus not only inconsistent with his own words in 395 ff., but, what is more serious, he is false to his own dignity in even pretending rhetorically that he has married a captive. See further on T 298. θυμαρέα: so ρ 199, ψ 232; the α seems to be a relic of the old Epic, and has been supplanted by the regular Ionic η in κ 362 θυμῆρες κερδάσσα.

337. δεῖ for χρῆ, only here in H. The contraction is late as well as the word. Bentley's τί δ' ἔδει is very likely right.

339. ἢ οὐκ, ironical: 'was it not for Helen's sake,' i.e. were we not brought hither on account of a stolen wife by one that is himself a wife-stealer?

342. τὴν αὐτοῦ, sc. ἀλόχων. A very rare use of the article in H. Cf. Ψ 348, 376, χ 221. τῶν has doubtless supplanted an earlier ἦν (App. A). αὐτοῦ would be

ἐκ θυμοῦ φίλεον, δουρικτητὴν περ εὐόσαν.
 νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεύ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἢ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν. 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
 ἐνθά ποτ' οἶον ἔμμνε, μόγις δέ μεν ἔκφυγεν ὀρμήν. 355
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δῖωι,
 αὔριον ἰρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεαι, αἶ κ' ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμῆλητι,
 ἦρι μάλ' Ἑλλησποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·

348. ἐμοῖο P¹ Cant. 349. ἤλασεν Ἑκτορι τάφρον Ar. || ἐπ' : ὅπ' P. 350.
 ἐν : περί Ar. 351. ἱπποδάμοιο D Harl. a (γρ. ἀνδροφόνου). 354. ὅσον :
 ὅτε S *supr.* || ἵκασιν : ἵκοιτο S. 356. πολέμιζαι CGST, γρ. A. 359. αἶ κ'
 P Par. (b¹!) c d g, Plato *Hipp. Min.* 370 b : ἦν Ω. || μεμῶται PQB(S *supr.*) Cant. :
 μεμῶται Vr. b.

αἰτοῦ in later Greek, and so Ptolemy of Askalon read here; but the compound reflexive pronouns are not known to H. *δουρικτητὴν* is evidently used to contrast Briseis with the *ἄλοχοι* of the Atreidai.

345. ἐν εἰδότος, I know him too well.

349. Ar.'s variant *ἐκτορι τάφρον* better suits the view that the trench was some distance in front of the wall; see note on Θ 213. But it looks rather like a conjecture. For the *σκόλοπας* see M 55, where they are *ὑπερθεν*. Hence no doubt the variant *περὶ*. But *ἐν* is elsewhere used in this connexion, H 441 and even M 63.

354. *φηγόν* : see E 693. *ὅσον*, as much as (and no more than); cf. the use of *τόσον* Δ 130, Ψ 454.

355. *οἶον* is explained by the schol. *ἀπαξ*, once only. Homeric usage leads us rather to take it as *me alone*, *ἀόθεν*

ος, in single combat. We know nothing of any such meeting; the *Kypria* may have mentioned it.

358. *νήεσσιν* *νῆας* (an evident play on sound) : see 137. The nom. is left without any constr., *ὄψεαι* in 359 taking the place of the *εἰμι* which we should expect. This, and the late form *ἐπὶν* for *ἐπεὶ κε*, lead van L. to the ingenious conj. *νῆα ἐμὴν* for *νῆας ἐπὴν*, with a full stop at the end of the line, 359 then beginning *asyndetically* as in Δ 353. It is curious that the next line shews an *αἶ κε* almost supplanted by *ἦν* in the ms. tradition. This suggests that it is enough to change *ἐπὶν* to *ἐπεὶ χ'* with Brandreth and to leave the anacoluthon, which is not a very violent one, as the relative clause to a certain extent supplies the missing verb.

360. The Hellespont seems here to include the neighbouring portion of the Aegean.

εἰ δέ κεν εὐπλοῖην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἥδὲ γυναικάς ἐζώνους πολὺν τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτὶς ἐφυσβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινά που Δαναῶν ἔτι ἔλπεται ἑξαπατήσειν,
 αἰὲν ἀναιδέην ἐπιειμένος. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ιδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375

363. κα: κ' ἐν C. || φοῖνι δ' D. 365. χαλκὸν καὶ χρυσὸν C. 367.
 δς' P: δς U. || γρ. δςαα λέλο<τ>χ<α> A. || γε om. DU: τε G. || δς: δς
 CD¹PTU Harl. a: δ GJQS Vr. b A. 368. αὖς C. || γρ. ἐφυσβρίζων A (Ar.
 δςῶς): ἐφυσβρίζων J. 370. ἐπισκύζωνται DGJPQT Cant. 371. ἐπιέπεται U.
 372. οὐκ ἂν Q: οὐκ ἔρ' Par. j (?). 374. οὐδ' ἔτι AU. 375. αὖς CL.

363. So in γ 180 the voyage from Tenedos to Argos takes four days. Paley quotes Theokr. xiii. 29, where three days are spent in going from Phthia to the Hellespont. The distance is little over 200 English miles in a straight line, and Lemnos and Peparethos lie conveniently for shelter at night; so that five miles an hour for fourteen hours a day would cover the distance. Even Homeric ships could probably manage this with a fair wind.

364. ἔρρων, μετὰ φθορᾶς παραγινόμενος Schol. A; see Θ 239.

365. ἄλλον, sc. other than what I have at home. The word ἐρυρόν might seem to shew that χαλκός (which elsewhere is either αἰθὺς ἥρωψ or ῥῶρος) is copper, not bronze. But Homeric colour-words are too vague for any such conclusions. We know from Schliemann's discoveries (see Schuchh. p. 269) that the pure metal and the alloy were both familiar in the Mykenaeen age; but χαλκός, like *aes*, has to stand for both. The different alloys, which in the objects discovered pass by gradual steps into pure copper, were all considered as varieties of the same metal. All metals, in fact, had to be classed as gold, silver, tin, iron or χαλκός. (*Brass and bronze have only been distinguished in English*

since about 1735; see *New English Dict.*)

366. πολίος: the natural colour of iron is light grey, as is seen in the fracture.

367. The portion assigned him by lot, in common with the rest of the army, is bitterly contrasted by γε with the γέρας he received as commander. δς περ ἔδωκεν: see on 331.

369. Observe the bitter emphasis with which Achilles repeatedly forces the name Ἀτρεΐδης into the most emphatic place, ll. 332, 339, 341, in significant contrast with Agamemnon himself, who never utters Achilles's name from 115 to 161.

370. ἐπισκύζωνται, frown upon him. The next line is somewhat loosely added: '(I wish them to look upon him with disfavour), in case he may be expecting to outwit some other Danaan.'

373. κύνεός περ ἐὼν: cf. A 225, Θ 483.

374. οὐδὲ μὲν: οὐδ' ἔτι Bentley, οὐδὲ τε Heyne. With the second clause we must supply some such verb as συμπράξω by a slight zeugma.

375. ἤλιτεν, sinned against me; με belongs to both verbs, as ἀλταίνω regularly takes an accus. in H.; T 265, Ω 570, δ 378, ε 108, etc.

ἐξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἐκηλος
 ἐρρέτω· ἐκ γάρ οἱ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ
 ὅσσά τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο,
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,
 αἷ θ' ἐκατόμυλοι εἰσι, διηκόσιοι δ' ἂν ἐκάστας
 ἀνέρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὄχεσφιν·

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377. οἱ: εὐ (εὔ) ACJPS Harl. a, Lips.¹ Vr. b: ὅ Lips.² Vr. A: εἰ R: ε Mosc.
 3. 378. τινὲς ἔγκαρος Eust. 381. οὐδ' . . οὐδ' T Par. d h j k, Eust. Strabo
 ix. 414, γρ. A (twice; in one place ἔρχομενὸν for ὄρχομενὸν): οὐδ' . . ἄδ' FQ
 (γρ. Harl. a): εἰ δ' . . ἄδ' J: ἄδ' . . ἄδ' Ω. || δ' ἔ: δα C. || ποτινίσσεται DTU
 Harl. a: ποτινίσσεται GP: ποτὶ νίσσεται J. 382. δει: γρ. ἦ A. || ἐν: ἐν
 CJQR Cant. 383. ἐκατοντάμυλοι P. || ἀν': ἐν P. || ἐκάστας Ar. AC Harl. d:
 ἐκάστην HRST: ἐκάτης Par. b: ἐκάστη(ι) DGFJQU Lips. Mosc. 3. 384.
 ἐπιχνεῖται GP (i in ras. †) Q.

376. ἄλις δέ οἱ, i.e. let him be content with that he has already done. ἐκηλος, let him go unhindered to his fate, or 'out of my way,' contemptuously, as we say 'about his business.'

377. οἱ: dat. as Z 234 Ἰλαίῳ φρένας ἐξέλετο Ζεὺς. The variant ἐν naturally arose here because ἐξ is separated from the verb.

378. καρὸς: a word of unknown origin, and apparently not found again in Greek. The most likely explan. is that which connects it with κείρω (cf. ἀκαρής), a chip, shaving. Heyne ad loc. collects the ancient interpretations, which are all worthless; e.g. that it is the gen. of κῆρ and means 'I hate him like death' (as Γ 454; hence van L. conj. τίω δέ ἐκ ηρὸς ἐν αἰσῃ), or that it means a Karian—Kāpes Καππάδοκες Κίλικες, τρία κάππα κάκιστα—which would need a long α: τίω δέ Fe Καρὸς ἐν αἰσῃ Bentley. Others read ἐγκαρος and explained φθειρός! For αἰσῃ, lit. in the measure of, cf. on A 418.

379. For the construction of this sentence compare χ 61 sqq. These are the only two passages where οὐδ' εἰ begins a sentence; elsewhere it always takes up a preceding negative clause. The apodosis begins with l. 386.

381. Orchomenos in Boiotia, B 511, was the city of the Minyai (Λ 284), who were famed for their treasure and for the house in which, according to tradition, it was kept (see Pausan. ix. 38, with

Frazer's note, and Schuchh. p. 299). The form Ἐρχομενόν, which is possibly indicated as a variant in A, is that used locally (see on B 511). The mention so close together of Orchomenos and Thebes makes it very clear that the Thebes meant is that in Boiotia. 382-4 are a most prosy interpolation, entirely out of character with the rest of the speech. They are evidently due to some person with a dull chronological mind who reflected that during the war with Troy the Greek Thebes was lying waste after the war of the Epigonoι (cf. B 505). He forgot, however, that Egypt is elsewhere unknown to the *Iliad*, and borrowed a line from δ 127 where it is quite in place. (383-4 have been condemned by almost all critics since Heyne; Dr. Verrall was, I believe, the first to point out that 382 must go with them.)

382. The synizesis of -las is excused perhaps by the fact that the word could not otherwise be used. Cf. B 537 Ἰστίαιαν.

383. ἐκάστας: supply πύλας from ἐκατόμυλοι. The majority of mss. give the singular; Ar. supported the plur. on the ground that H. always uses the plural of a single gate—this in connexion with his view that there was only one gate to the Greek camp, see on M 120, 340. ἀνὰ distributive, 200 to each. In a late interpolation we need not trouble about the neglected F of ἐκάστας.

οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385
οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
οὐδ' εἰ χρυσεῖνι Ἀφροδίτῃ κάλλος ἐρίζοι, 390
ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι,
οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
ὃς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.
ἦν γὰρ δὴ με σώσει θεοὶ καὶ οἰκαδ' ἴκωμαι,
Πηλεὺς θὴν μοι ἔπειτα γυναῖκά γε μάσσειται αὐτός.
πολλοὶ Ἀχαιῖδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε, 395
κούραι ἀριστῶν, οἳ τε πτολίεθρα ῥύονται·
τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
γῆμαντα μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,

385. ψάμαθος τε κόνις τε: ψεύδονται θνατοὶ Schol. Theok. ix. 16. 386. πείσει S. 391. ἐλέσσω: ἐρέσω G. 393. σώσει Apio, Schol. T on II 252. 394. οἶν: δῆ S. || γε μάσσειται Ar.: γαμέσσειται Ω. 395. πολλοὶ δ' DJRU Mosc. 3. || ἀχαιῖδες J: ἀχαιῖδες C: ἀχαιῖδες GQ. 397 om. T', add. Rhosos in marg. || κ': τ' J. || ἐθέλωμι Ar. (ἐθέλωμαι ms.): ἐθέλωμι Ω. 399. γῆμαντα J Mor. Harl. b d, Par. b g j k, A^m (T.W.A.), and ἄλλοι (Did.): γῆμαντι Ar. Ω.

386. The Homeric use of *κεν* with fut. indic. being conceded, *πείσει*, or otherwise the practically identical *πείσῃ*, with its positive affirmation, seems better suited to Achilles' mood than the opt. *πείσει(ε)*. Moreover the elision of *-ειε* is very rare; compare note on T 101. On the other hand, *οὐδέ κεν ὥς λήξαιμι* in the obviously imitated passage χ 63 is too strong evidence for the opt. to be overlooked.

387. ἀποδόμεναι λώβην, a condensed expression for 'pays me the price of the insult' (in humiliation, not presents).

388. See 146. γαμέω, future. It is indifferent whether we put a colon or a comma after Ἀτρεΐδαο: in the former case we have an effective echo of the introductory οὐδ' *et* of 379.

392. βασιλεύτερος, bitterly ironical. Cf. Agamemnon's own words in 160.

393. σώσει: see on 424. εἰ γὰρ δὴ με σώσει Brandreth, αἰ γὰρ κεν σώσει van L.

394. Whether Ar.'s γε μάσσειται for γαμέσσειται is founded on ms. authority, or is a 'palmary conjecture,' we are not

in a position to say. Its rightness is shewn by the rhythm, for it removes the forbidden trochaic caesura in the fourth foot. γε gives the emphasis of contempt, 'as for a wife,' a tone which is already present in the ironical οἶν. μάσσειται is fut. of *μαίωμαι* (later *μάωμαι*), *will seek*, cf. Δ 190 ἐπιμάσσειται. The simple verb recurs in ν 367, ξ 356 in rather different senses. γαμέσθαι in the sense 'get a wife (for a son)' would be unique; the mid. of course means 'to give (one's self or a daughter) in marriage.'

395. Ἑλλάδα in the restricted sense, a district near Phthia, see on 447.

396. ῥύονται, *protect*, as ποιμένες λαῶν. Cf. note on Z 403. We should perhaps read πτολίεθρ' ἐρύονται, but the υ (also K 259) may be due to the influence of the parallel form ἐρύ-, see on A 216.

397. ἐθέλωμι: cf. A 549.

398. ἐπέσσυτο, *was set upon* before sailing.

399. γῆμαντα is preferable to the vulg. γῆμαντι, because it goes closely with the infin. 'to marry and enjoy';

κτῆμασι τέρπεσθαι τὰ γέρων ἐκτῆσατο Πηλεύς. 400
οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
'Ἴλιον ἐκτῆσθαι, εὐ ναϊόμενον πτολίεθρον,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν υἷας Ἀχαιῶν,
οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,
Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
ληϊστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
κτῆτοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λείσθη
οὔθ' ἔλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
μήτηρ γάρ τέ μέ φησι, θεὰ Θέτις ἀργυρόπεζα, 410
διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,

401. ἐμοὶ : ἐμοῖς GJPQ Par. b f j, and ap. Did. 402. Ἰλίου R. 403. ἐλέωμαι Mor. υἷας : νῆας R. 405. φοῖβου : νηοῦ Zen. 407. κτῆτοὶ τε HJ : κτῆτοὶ δὲ τε D. 408. ληϊστὴ J (supr. ε) P (supr. ε) Q. 411. κῆρας : κούρας J : μοίρας Schol. T on II 687. 412. μένω Lips.

'a Dat. construed with the principal clause expresses something prior to the Inf. (either a *condition* or a *reason*),' *H. G.* § 240. The context already shews that the marrying is here the essential predicate, the enjoying being subordinate.

401. ἀντάξιον is used like a substantive, an equivalent, representing the whole of the next two clauses.

402. ἐκτῆσαι (Attic κερτ.), perf. infin. here used to represent the plpf.; the direct constr. would be ὅσα Ἴλιος ἐκτῆτο, 'used to possess.' For the wealth of Troy see Σ 288, Ω 543. The cautious guarding line 403 = X 156; it has probably been inserted here by the same hand to which we owe 382-4.

404. ἀφίτωρ, the archer, ἐκηβόλος. Pytho, the later Delphi, is named B 519, λ 581, and the oracle of Apollo there θ 80 (λαῖνον οὐδόν). For the wealth which accumulated in temples and sacred precincts see B 549, Θ 203, γ 274, μ 346. The 'stone threshold' seems to imply a stone temple such as acc. to the *Hymn. Ap.* 294 ff. was built by Trophonios and Agamedes when first Apollo came. But the words do not necessarily mean more than a treasure-house.

406. ληϊστοί, to be gained by forays in war; κτῆτοί, by peaceful means, barter or gifts. See on 125.

407. For the pleonastic use of κάρηνα (as we talk of so many 'head of oxen,' though not of horses) cf. A 309, Ψ 260 βοῶν ἰφθίμα κάρηνα.

408. πάλιν ἐλεεῖν, sc. ὥστε π. ἐλθ. λεῖστέ, a curious by-form of ληϊστή, cf. Attic λεία, Hom. νεός by νηός. Heyne and others would read ληϊστή with η shortened by the following vowel. See van L. *Ench.* § 17, and cf. note on δῆϊος l. 674.

409. ἐλετή, a general word, of acquiring by any means; here answering to κτῆτοί above. ἀμείψεται in sense *pass over* recurs in H. only in the same phrase κ 328. So Hes. *Theog.* 749, Aisch. *Cho.* 985, etc. ἔρκος ὀδόντων recurs only in the formal phrase ποῶν σε ἔρκος φύγεν ε. δ.; (Δ 350, Σ 83, and six times in *Od.*).

411. I.e. there are two fated ways by which I may pass through life; one (μέγ, 412) short and glorious, the other (δέ, 414) long and unhonoured. We do not elsewhere find that Achilles has such a choice in his power; in A 352 he claims that since his life *must* be short it *ought* to be glorious as well.

412. ἀμφιμάχωμαι with accus. in local sense, as Z 461, II 73, Σ 208; also with gen. O 391, II 496, Σ 20; and dat. II 526, 565.

ὄλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴωμι φίλην ἐς πατρίδα γαίαν,
 ὄλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχέη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλεῖν, ἐπεὶ οὐκέτι δήτε τέκμωρ
 Ἴλίου αἰπυνῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἐὼν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελὴν ἀπόφασθε, τὸ γὰρ γέρας ἐστὶ γερόντων,
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἣ κέ σφιν νηῆς τε σόηι καὶ λαὸν Ἀχαιῶν

413. μέν *om.* P. || αὐτὰρ G. 414. ἴωμι: ἴκωμαι Ω (incl. A, ἴκωμαι *sic*, T.W.A.). 415. μοι: μέν μοι GQ. 416 *ἀθ.* Ar., *om.* Zen. 418. δείτε C (γρ. η). 420. τεθαρσῆκασι S. 423. φράζονται P (φράζωνται Pm): φράζονται Q Mosc. 3. 424. ἦ καὶ GPQ. || κόμη: κόω A: κόα J: κόοι PR (cf. 681).

413. ὄλετο, aor., perhaps as referring to the moment of choice: see, however, *H.G.* § 78. 1.

414. ἴωμι is Nauck's conj. for ἴκωμαι, which is found in all mss., and does not even receive a passing comment in the scholia. The line is occasionally quoted by the grammarians to prove that final -αι can be short before a consonant, in explanation of the fact that it counts as short for purposes of accentuation. Numerous emendations have been proposed; Hugo Grotius' ἴκωμι held the field for a long time, but it is a mere vox nihili; the act. ἴκων is unknown to Greek, unless the very doubtful ἴκοντ' (or ἴκοντ' ?) of Pind. *P.* ii. 36 be regarded as another case of it. The same objection applies to ἴκωμι introduced by Wolf and supported by a wrong report of the reading of A, now corrected by Allen. Others have corrected φίλην into ἐμήν (Bentley), ἰών (Heyne), ἐήν (Brugmann). For the last, to be taken in the sense of (*my*) *own*, see App. A. The obvious objection to it is that it would have been corrupted not into φίλην but into ἐμήν. There is no reason why ἐμήν or ἰών should have been corrupted at all, unless it be by a reminiscence of the frequent repetition of the phrase φίλην ἐς πατρίδα γαίαν (fifteen times in *Iliad* and thirteen in *Od.*). On the whole Nauck's conj. ἴωμι best fulfils the conditions; it is near to the mss., and the unfamiliar ending -ωμι has almost invariably led

to corruption (see on A 549). We should, indeed, have expected ἴωμι. But an intermediate ἴωμαι is quite possible; cf. the error of A ἐθέλωμαι for ἐθέλωμι in the schol. on 397.

416. Athetized by Ar. and expunged by Zen. as a weak tautology, interpolated from the supposed necessity of giving a verb to the last clause of 415—a frequent source of interpolation.

418. δείτε: a future with present form, see X 431 βείομαι. *Ye will never find* (as H 31 τέκμωρ Ἴλιου εἰρωσιν).

420. The hiatus in χεῖρα ἐήν is unexplained. Bentley conj. χεῖρά θ' and τεθαρσῆκασί τε. Cf. T 194 and App. D (c 2).

422. *Declare openly my answer, for so to do is the privilege of counsellors, sc. to speak openly.* ἀπόφασθε, like ἀποειπεῖν 309.

424. For τε κόμη Nauck reads σαῶνι, Brandreth τε σαῶνι. This verb has got into great confusion in the mss. owing to wrong 'diectasis' of contractions. But with the exception of ε 490 σώζων, an altogether later form (unless we read σαδών there), all can be reduced to σαδῶν (with perhaps a non-thematic form σάωμι). σάωιν (ι 430), σώεσκον (Θ 363) will be for σαδῶν, σάδεσκον under the influence of σώζειν. Similarly we can always read σάος for σώς (except X 332). The original form σάφος is attested by the name Σαφοκλέφης in a Cyprian inscr. The question is not certain, however; it is quite possible that there may really

νηυσὶν ἐπὶ γλαφυρῆς, ἐπεὶ οὐ σφισιν ἤδέ γ' ἐτοίμη, 42
 ἦν νῦν ἐφράσαντο, ἐμεῦ ἀπομνηνίσαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 43
 (μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς) ἀπέειπεν.
 ὁψέ δὲ δὴ μετέειπε (γέρων ἱππηλάτα Φοῖνιξ)
 δάκρυ' ἀναπρήσας· περὶ γὰρ, διέ νηυσὶν Ἀχαιῶν·
 "εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πᾶμπαν ἀμύνειν νηυσὶ θοῇσι 44
 πῦρ ἐθέλεις ἀδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποῖμην 45
 οἶος; σοὶ δέ μ' ἔπεμπε (γέρων ἱππηλάτα Πηλεὺς)
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε
 νῆπιον, οὐ πω εἰδόθ' ὁμοίου πολέμοιο 46
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀρεπρέπεις τελέθουσι·
 τούνεκά με προσέκε διδασκόμεναι τάδε πάντα,
 (μῦθων τε ῥητῇρ) ἔμναι σρηκτῆρά τε ἔργων.)

425. γλαφυρᾷ(ι)α(ν) DJPQU. 427. δ' om. U. || δ' αὖτις παρ' αὖτις Harl. a.
 428. ἔποτο D. 431. ἀπόσπειν G: προσέσπειν H (supr. ἀπέ): ἀγόρευε Q.
 433. ἀναπλήσας G. 435. Βούλλεαι G. 437. σοῖο P. 439. φοῖας G. 440.
 πτολέμοιο GH. 441. ἀγοράων GPQ. || τελέσσοιαι D. 442. με: μοι J.
 443. μύσων δὴ G. || πρακτῆρα Q.

have been, as Schulze thinks (Q. E. pp. 397 f.), two stems σω(F) and σα(F), giving rise between them to a third, σο(F). He regards σώσει in 393 and σώμῃ here as belonging to an aor. ἔσων. But in 393 σώσει (i.e. σώσει as Apio read) may equally be referred to a non-thematic σώωμ following the analogy of δῶσι, etc., and Brandreth's σαῶι here might be defended as an analogical singular. See H. G. § 81, and cf. note on 681.

425. ἐτοίμη (possibly conn. with *εἶρεος*, *εἶντος*, in sense 'really existing,' i.e. present, at hand) seems here to mean 'brought to reality,' i.e. successful, as we say 'realized.' Cf. Ξ 53, Σ 96, θ 384, the only other instances in H. except the often recurring *ὀνείαθ' ἐτοῖμα προκείμενα*.

426. I.e. the plan of sending this embassy to me. ἀπομνηνίσαντος: for the force of ἀπο- see on B 772.

431. ἀπέσπειν here may mean either *spoke out* as 309, or *refused their offers* as generally.

433. ἀναπρήσας, 'making his tears well up'; see note on A 481. So also β 81.

434. μετὰ φρεσὶ βάλλεαι, *art pondering over* (cf. λ 428), is to be distinguished from ἐνὶ φρεσὶ βάλλεσθαι, *to lay to heart*, e.g. A 297.

436. ἀδῆλον, 'making invisible,' *destroying*. See on B 318.

437. λιποῖμην in passive sense, as often. ἀπὸ καίῳ, *far from thee*.

438. ἔπειπε = πομπὴν ἔδωκε, *made me thy companion, 'escort.'* But the word is very awkward, especially as it is used in a different sense in the next line. σα δ' αὖ conj. Düntzer, σὺν δ' ἐμ' Jacobs.

440. ὁμοίου, *levelling*; see note on Δ 315. The correct form is of course either ὁμοῖο or ὁμοῖοιο, to either of which the variant πτολέμοιο may point.

441. The τε is gnomic. Compare A 490 ἀγορὴν κυδιάνειραν. To avoid the synzesis van L. conj. ἀγορῇ for ἀγορέων.

ὥς ἂν ἔπειτ' (ἀπὸ σεῖο) φίλον τέκος, οὐκ ἐθέλοισι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑπόσ'ταίῃ θεὸς αὐτὸς) 445
 γῆρας ἀπόξυσας θήσιν νέον ἡβῶντ'α,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα)
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὃς μοι παλλακίδος περὶχόσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων·
 παλλακίδι προμυγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην) καὶ ἔρεξα· (πατήρ δ' ἐμός) αὐτίκ' οἴσθεις

444. ὥς: πῶς P. || κοῖο P. || ἐθέλμαι J (γρ. ἐθέλωμι). 446. ἀποξέας S. ||
 ὄκας G. || ἡβῶντα P: ἡβῶντα JT: ἡβῶντα Q Mor.: ἡβῶντα Ar. Ω.
 447. τοῖον Zen. || Ἑλλάδα καλλιγύναικα: ὀρμενίων πολύμηλον (πολύπυρον
 Eust.) Dem. Scopsius ap. Strabo ix. 439. 448. ἀμύντορος: ἀμύμονος J.
 449. καλλικόμοιο: κυδαλίοιο J. 451. ἐμὲ: ἐμῶν QS: ἐμῶ T Lips.¹ ||
 λισσέσκετο A suppr. || γούνων T. 452. προμυγῆναι Lips. || γέροντα: γρ.
 γέροντι Schol. T. 453. τῇ οὐ πιθόμην οὐδ' ἔρεξα Sosiphanes and Aristodemus
 Nysaeus ap. Eust. (v. infra).

444. Repeated from 437, ἂν going with the verb, as there, and not with ὥς, which virtually = *wherefore* (lit. in which way, or rather, in *that* way), like the later ὥστε.

446. γῆρας ἀποξέας, *having stripped off my old age from me*, as though like a snake a man could cast his old skin and reappear fresh and young. γῆρας is used by Aristotle (*H. A.* v. 15. 6) to mean the slough or cast-off skin of a serpent.

447. An attempt to reconcile the different statements in Homer about Amyntor lands us in hopeless confusion. In K 266 we have an Ἀμύντωρ Ὀρμενίδης in Eleon, and in B 500 we find Eleon in Boiotia; but here Amyntor's kingdom is Ἑλλάς. But according to the regular Homeric usage, Ἑλλάς is part of the kingdom of Peleus. We may assume perhaps that Amyntor was one of the ἀριστῆες of 396, a subordinate chieftain of Hellas, which with the neighbouring district of Phthia made up the kingdom of Peleus in SW. Thessaly. But then we have to reckon with the fact that Ormenos was an eponymus in Northern Thessaly, where we find Ὀρμένιον (B 734); of this Ormenos Eurypylos, whose kingdom lay here, was the grandson according to the tradition. The statements in K seem to imply a complete transplantation southwards to Boiotia of the whole legend or

genealogy, comparable to that which transferred Eurytos and Oichalia into Peloponnesos (B 595). The location in Phthia will then be an intermediate stage. (See also Bury in *J. H. S.* xv. 224-5.) Demetrius of Skepsis wanted to read here Ὀρμένιον πολύμηλον, according to Strabo (ix. 438-9), instead of Ἑλλάδα καλλιγύναικα.

449. παλλακίδος, *on account of his concubine*; this causal genitive is common after χῶσθαι and similar verbs, and is here particularly natural in connexion with περὶ.

451. γούνων is frequently thus used with verbs of praying; it is a pregnant construction, and we must supply λαβῶν or the like from λισσέσκετο. See note on A 500.

452. προμυγῆναι: the force of the preposition is not quite certain. Perhaps it means 'in preference to,' 'taking the advantage of' my father.

453. The 'bowdlerizing' of this passage by the insertion of οὐ! (see above) is amusing; compare N 658. The patron of the emendation, Aristodemus of Nysa, was tutor to Pompey's sons, and in his old age lectured the young Strabo. He had, however, more than one predecessor in the whitewashing of Phoinix, who was made out to be innocent by Euripides (see the fragments of his Φοῖνιξ). ὀϊστίς, *suspecting*, A 561.

πολλὰ κἀτῆρᾱτο, στυγερὰς δ' ἐπέκλελετ' Ἐρινύς,
μή ποτε γούνασιν οἰσιν ἐφέσσεσθαι φίλον υἱόν
ἐξ ἐμέθεν γεγαῶτας θεοὶ δ' ἐτέλειον ἐπάρας,
Ζεὺς τε καταχθόνιος, καὶ ἐπαῖνῃ Περσεφόνεια.

455

457

455. οἰσιν: τινὲς γρ. ἐμοῖσιν An. || ἐφέσσεσθαι Ar. Ω: ἐφέσσεσθαι CJQRU Harl. a d, Par. b c e g h, ἐφέσσεσθαι DH Par. k. 457. ἐπαῖνῃ: οἱ δὲ γρ. ἐπ' αὐτῶν Mehol. T. || Περσεφόνεια A-eupr., and so ἐν πολλοῖς τῶν παλαιῶν ἀντιγράφων Eust. καὶ μὴν ὁ Φοῖνιξ διὰ τὴν παλλακίδα κατάρματος ὑπὸ τοῦ πατρὸς γενόμενος

τὸν μὲν ἐγὼ (φῃσι) βούλευσα κατακτάμεν (ἐπεί χαλκῶς)
ἀλλὰ τις θεανάττων παῦσεν χόλον, δὲ β' (ἐπὶ οὐμῶν)
ἄμμου εἶκε φάτιν καὶ ὀνείδεα πόλλ' ἀνερῶπιον,
ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοῖμην.

458

460

461

δὲ μὴν οὖν Ἀριστάρχος ἐξέειλε ταῦτα τὰ ἐκ φοβηθείς (shocked?) Plut. de Aud. Poet. 8. 460. παῦσεν χόλον: τράψεν φρένας, Idem Coriol. 32. 461 is quoted also by Plut. de Aidul. et Amico 33.

454. The Erinyes appear here in their proper function, as upholders of the moral order, and especially as avengers of sins against the family. But though the Erinyes are appealed to, Zeus of the underworld and Persephone carry out the curse; while below, 569 and 571, the exact converse occurs. As in the latter case the Ἐρινύς is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the nether gods, so that Zeus and Persephone would be themselves the Ἐρινύς in so far as they were acting to maintain the right order of things. But the views of Erinyes in H. cannot be brought into complete harmony; in Φ 413 an almost purely abstract conception seems to have been reached. We seem to have the whole development of the idea before us. Primitive man, to whom the shedding of tribal blood is horrible, has to call in supernatural powers to punish it; for this offence cannot be avenged by the next of kin. This first conception of a non-human retribution gradually grows into the lofty idea of a divine moral law ruling the world. See T 418, and note on F 278.

455. ἐφέσσεσθαι from ἐφ. root of ἔφω. ἐφ. a transitive, as ἐφ. that he would never and never has done any ill to me. ἐφ. a root; ἐφ. can be proved that I might be for ever childless. We should rather expect ἐφ. which is indeed a variant. ἐφ. cannot here be = ἐφ. as ἐφ. in Homer is not the subject of the sentence.

457. Ζεὺς καταχθόνιος is a phrase title in H., but we have Zeus χθόνιος in

Hesiod Opp. 465, where he is coupled with Demeter, and Soph. O. C. 1606; and there was a cult of him in Corinth (Paus. ii. 2. 8) and Mykonos. Compare the phrases Ζεὺς ἄλλος and τὸν παλιεσώτατον Ζῆνα τῶν κεκμηκότων, quoted from Aeschylus. Ζεὺς χθόνιος is a favourite name in the Orphic poems and Nonnos. The name seems to imply a different set of myths from that general in H.—a theogony in which one Zeus is the god of heaven, earth, and underworld alike, and is worshipped in all these different aspects (cf. Paus. loc. cit.), instead of being differentiated into three gods. ἐφ. occurs only as an epithet of Persephone, and only in this book and κ and λ in Od. (also Hes. Theog. 768, 774). It is apparently = εἰς, accursed, though some explained it as εἰς, εἰς, depraived, a hypocoristic epithet like ἀγαυὸς and ἀγῶν of the same goddess.

458-61 were first inserted into the text by Lederlin in the Amsterdam edition of 1707 (see Bergler's preface). The statement that Ar. 'took them out' can only be true in the sense that they were very likely have been found in some of the editions current in the book-trade, such as the early papiri recently discovered, which were displaced under the influence of criticism by corrected copies of the old Attic vulgate. The lines are neither essential to nor inconsistent with the context. They are by no means Homeric in thought or expression. The reference to the ancient roll remains as in I 571, and in the supplement of 1896.

462. ἐφ. is a phrase of the same

ἔνθ' ἐμοὶ (οὐκέτι· πάμπαν) ἐρήτνυετ' ἐν φρεσὶ θυμὸς 462
 πατρὸς χωρόμενοι κατὰ μέγαρα στρόφάσθαι·
 ἥ μὲν πολλὰ ἔται καὶ ἀνέψιοι ἀμφὶς ἐόντες
 αὐτοῦ λισσόμενοι κατέρηττον ἐν μεγάροις, 465
 πολλὰ δὲ ἴφια μῆλα καὶ (εἰλήποδας ἑλικὰς βούς)
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοίφῃ
 εὐόμενοι τανύοντο (διὰ φλόγος Ἥφαίστοιο)
 πολλὸν δ' ἐκ κέρσμων μέθυ πίνετο (τοιοῦ γέροντος)
 εἰνάνυχες δέ (μοι ἀμφ' αὐτῷ) παρὰ νύκτας ἴαυον 470
 (οἱ μὲν ἀμειβομένοι φυλακὰς) ἔχον, οὐδέ ποτ' ἔσβῃ
 πῦρ, ἕτερον μὲν ἐν αἰθοῦσῃ εὐερέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, (πρόσθεν θαλάμοιο θυράων)
 ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε (νύξ ἐρεβεννή)
 καὶ τότ' ἐγὼ (θαλάμοιο θύρας πυκινῶς ἀρᾶρυϊας 475
 ῥήξας) ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς — ?

462. ἔνεά μοι CST Harl. a, Mor. Mosc. 3, and γρ. A: ἔνεον μοι G. 463.
 στροφάσσει JU Harl. d, and τινὰ τῶν ἀντιγράφων Eust.: στροφάσσει R Par.
 e: στροφάσσει Ω. 464. ἀμφὶς ἐόντες: ἐν ἄλλωι ἀπὸς ἐόντες A: ἀντιώοντες
 Dion. Thrax ap. Did. (see Ludw.). 467. θαλέοντες P (θαλέοντες Pm). 469.
 πολλῶν δ' JST: πολὺ δὲ G. 470. παρὰ: περὶ G. 472. ἐν Ar. P (and ἐν
 ἄλλωι Δ): ὑπ' Ω. || αἰεούσης Par. g, Schol. A on A 120. || εὐερέος Schol. A on
 A 120.

line, 'the thought how I might not be called a parricide' (so Hentze).

464. ἥ μὲν is the later καίτοι, lit. 'true, that they kept me.'

465. αὐτοῦ, *there where I was*; with κατέρηττον.

466. εἰλήποδας must mean *volventes pedes*, i.e. expressing the fact that 'each foot as it is set forward describes a segment of a circle, a movement made necessary by its being so slightly lifted. εἰλήποδες as an epithet of oxen thus forms a graphic contrast to the word ἀερίποδες applied to horses' (M. and R. on a 92). ἑλικὰς was generally taken by the ancients to mean 'black' (see A 98). Ameis would refer it to root σελ-, 'shining, sleek' (see note *ibid.*), which is not improbable. The most usual explanation is that which must have been accepted by the author of the *Hymn. Merc.* (192)—not a bad authority in such a matter—βούς . . . κεράεσσιν ἑλικτάς, i.e. with 'crumpled,' twisted horns. This best suits the sense of the root *τελικ-*, but the omission of any explicit mention of horns is as strange as if we should speak of a 'crumpled cow.'

468 = Ψ 33. *Were stretched to singe in the flame of Hephaistos.* τανύοντο, sc. on long spits, see l. 213. εὐόμενοι, in order to burn off the bristles and prepare them for cutting up. For φλόξ Ἥφ. cf. ω 71, P 88, and note on B 426. Phoenix's friends endeavour by these festivities to distract him from his thought of flight.

470. ἴαυον, like soldiers on watch; see on 325. παρὰ goes with the verb; it is not used by Homer as a preposition in temporal sense ('by nights,' Paley). εἰνάνυχες should be an adverb, formed, but not correctly, on the analogy of εἰνήμερος, where the -es is part of the noun-stem ἑμεσ-. (εἰνα = ἐνφα, from ἐνν-η, Schulze *Q. E.* 107). It is, however, possible to make it a nom. pl., on the analogy of *τριταῖος ἦλθεν*, etc., where the adjective, however, is regularly used to express a point, not duration, of time. αὐτῷ, *my person*, expressing the closeness of the watch.

472. For the explanation of these lines see App. C on the Homeric House.

ρεία, λαθὼν φύλακας τ' ἄνδρας δμωίας τε γυναικάς
 φεύγον ἔπειτ' ἀπ' ἀνευθεῖ δι' Ἑλλάδος εὐρυχόροισι
 Φθίην δ' ἐξικόμην ἐριβόλακα, μητέρα μῆλων,
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 457
 καὶ με φίλησ', ὥς εἴ τε πατὴρ δὴ παῖδα φιλήσῃ
 μῶνον τηλύνετον (πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καὶ μ' ἀφνείδον ἔθηκε, πολλὴν δέ μοι ὥπασε λαόν·
 ἴαιον δ' ἐσχατίην Φθίης Δολόπεσσιν ἀνάσσω·
 καὶ σε τοσούτον ἔθηκα, θεοῖς ἐπείκελ' Ἀχιλλεύ, 458
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω
 οὐτ' (ἐς δαίτ') ἵεναι οὐτ' ἐν μεγάροισι πᾶσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσά καθίσσας
 ὄφου ἄσαιμι προτάμων (καὶ οἶνον ἐπίσχω)
 πολλάκι μοι κατέδευσας (ἐπὶ στήθεσσι) χιτῶνα 459
 οἶνον ἀποβλύζων (ἐν ὑπὲρ ἡμῶν ἀλεγεινῇ)
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον (καὶ πόλλ' ἐμόγησα)

477. τ' om. DU Schol. α 1. || ἀνδρῶν Schol. α 1. 479. οἰρῶν Harl. 1 (77
 μῶλων). 480. ἔνακτα A (συρτ. χθ') GJQ. 481. φιλήσῃ(i) ART: φιλήσῃ
 J: φιλήσῃ Ω. 488. γούνεσσι Ar. AT: γούνασ(ς)(η) Ω. || κασίεας GPBT.
 489. ὄφου τ' [G]. 490. μοι: μου RU. || ἐπὶ: ἐπὶ S. || σπῆεσσι P. 491.
 πολλὰ πάθων Ar. PS. || πολλὰ μόγησα Ar.

477. *ρεῖα*, διὰ τὸ τῆς νεότητος ἀνθος, schol. This seems more Homeric than to take *ρεῖα* λαθὼν together.

480. *ἐς*, into the house of. So Ψ 36, etc.

482. *τηλύνετον*: see l. 143. The force of the word here is given by M. and R. (δ 11): 'a father's increasing fondness for an only son is described: he is the heir of (ἐπὶ) large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood.'

484. The Dolopes are not mentioned in the Catalogue or elsewhere in H.—not even in the catalogue of the Myrmidons, II 168-97. They were a historical people, apparently closely connected with the Thessalians, whom H. equally ignores; cf. Herod. vii. 132, Strabo ix. p. 431, where the quotation given shews that Pindar must have had this passage or something very similar before him—*Πίνδαρος μνησθεὶς τοῦ Φοῖνικος*, "ὅς Δολόπων ἀγαγεῖ θρασὺν ὄμιλον σφενδονάσαι, ἱπποδάμων Δαναῶν βέλεσι πρόσφορον." Dolopia is placed on the southern Pindos range immediately W. of Phthia. Cf. also Ap. Rhod. i. 68.

485. *τοσούτον ἔθηκα*, lit. *made thee as great* (as thou now art), i.e. reared thee to manhood. This is inconsistent with the legend of Achilles' education by Cheiron (A 831), and is another indication that the Phoenix-episode is a composition independent of the accepted legends of the *Iliad*.

487. Offended at the idea of an infant in arms going to a banquet, Diintzer conj. *ἐθέλεσκον* for *-ες* in 486, 'I would not accompany a friend to the feast.' This, however, does not suit the emphatic *ἐγὼ* in 488, though the line in other respects follows more naturally. As the text stands, we must consider *ἐπὶ* τ' ὅτε δὴ, κτλ., as substituted for the *ἐ* ἐμοὶ which would naturally follow *ἐμ'* ἄλλω.

489. The printed texts have *ὄφου* τ', but it is doubtful if τ' has any authority. The absence of it may point to a primitive *ὄφου*. Cf. B 198. *προταμών, cutting thee the first morsel. ἐπίσχω*. X 83, 494, *holding to thy lips*. Compare the very similar passage, π 442-4.

491. *οἶνου*, partitive gen., lit. 'spitting out some of the wine.' *ἀλεγεινῇ, troublesome, irksome helplessness*

τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, (θεοῖς ἐπιείκελ' Ἀχιλλεῦ)
 ποιεύμην, ἵνα μοὶ ποτ' αἰεκέα λoιγῶν ἀμύνῃς. 495
 ἀλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 ἠγλᾶς ἦτορ ἔχειν· στρέπτοι δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μεῖζων (ἀρετὴ τιμὴ τε βίη τε)
 καὶ μὲν τοὺς (θυέεσσι καὶ εὐχῶλῃς ἀγᾶνῃσι
 λoιβῇ τε κνίσῃ τε παρὰ τρωπῶσ' ἀνθρῶποι 500
 λισσόμενοι) ὅτε κέν τις ὑπὲρ βῆτι καὶ ἀμάρτη.
 καὶ γάρ τε λῖται εἰσι Διὸς-κοῦραι μέγαλοιο,

493. ἐπετέλε(ς)αν GJP. 495. ἀμύνεις Q. 497. τρεπτοὶ L. || τε : γε R.
 498 om. Plato Rep. 364 D. 499. τοὺς μὲν J Plato *ibid.* || εὐσεΐαια Plato *ibid.* ||
 εὐχῶλαϊαν ἀναΐα G : εὐχῶλαϊς ἀναΐαν Plato. 500. ἐν ἄλλω λoιβᾷ τε
 κνίσῃ τε A. || λoιβᾷς Vr. c. || ἀνθρώπων Vr. A. 501. ὑπερβῆτι J (e corr. ?)
 P. || ἀμάρτοι P. 502. τε om. G : τοι P.

493. τὰ is answered by ὃ = *δτι*, 'reflecting on this (namely), that the gods were not minded (imperf.) to bring into being any offspring of mine own;' see 455.

495. ποιεύμην, *I strove to make thee* (imperf.) as *mine own son*. ἀμύνεις, subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment. See A 158, 559, B 4.

497. στρέπτοι, *capable of being bent by prayer*; O 203 *στρεπταὶ μὲν τε φρένες ἐσθλῶν*. Cf. 158.

498. ἀγαθῇ, *majesty, supremacy in the widest sense*. This word, like the correlative adj. ἀγαθός, does not in H. imply moral excellence absolutely (*virtue*) except so far as implied by the obligations of birth and power.

499. καὶ μὲν τοὺς, *yet even them* prayers can bend (how much more should prayers move weak men !)

501. This is the only place in H. where λισσεσθαι is applied to prayer made by men to gods; elsewhere it is always used of prayers between man and man, or, rarely, between god and god (A 394, 502, etc.). In later Greek (*Hymn. Ven.* 184, Pind. O. xii. 1, etc.) it is common enough in the sense of praying to the gods—again an instance of a late use in this book. Of course the use here is influenced by the need of an introduction for the word λῖται in the next line.

502–12. This remarkable passage is unique in Homer, where there is no other equally clear case of an allegory.

T 91–4 is the most similar; see note there. Some would prefer to look on the λῖται here not as allegory, but as personification; the primitive mind is always in the habit of regarding all forces, moral as well as intellectual, as sentient and active persons. This is undoubtedly the case with Ἄτη, who is personified in T 91, 126, and elsewhere; and even with ἔπεα πτερόεντα, which are conceived as winged beings flying like birds from man to man. But in the present case personification has passed into conscious allegory; at least the epithets in 503 seem to be susceptible of no other explanation. Compare the oracle in Herod. vi. 86 ὅρκου πάϊς ἐστίν, ἀνώνυμος, οὐδ' ἐπὶ χεῖρες | οὐδὲ πόδες· κρατὸς δὲ μετέρχεται, εἰς δὲ πᾶσαν | συμμάργας ὀλέσθι γενεὴν καὶ οἶον ἅπαντα. The passage falls into two parts. 502–7 give the position of the offender; he is surprised by the sudden coming of Ἄτη, who makes him sin; sin is followed by the λῖται, who in this connexion virtually mean *penitence*, prayers for forgiveness. 508–12 refer to the person injured, and the responsibility thrown upon him by his enemy's request for pardon. If he hearkens to the suppliant, the 'quality of mercy blesseth him that gives'; if he denies roughly, the prayers refused become a curse to him.

502. The τε is gnomic, as so often. Διὸς κοῦραι, because Zeus is the god of suppliants, and to forgive is divine; and also, perhaps, to explain their power over the other gods (497–501).

^χωλαί τε ^ρυσαί τε ^παραβλώπες τ' ὀφθαλμῷ,
 αἶ ῥά τε καὶ μετὰπισθ' ἄτης ἀλέγουσι κιοῦσαι
 ἢ δ' ἄτη σθεναρή τε καὶ ἄρτίπος, οὐνεκα πάσας 505
 (πολλὸν ὑπεκπρόβει) φθάνει δέ τε (πάσαν ἐπ' ἔλαιον)
 βλαπτουσ' ἀνθρώπους· αἱ δ' ἐξακρόνται ὀπίσσω.
 δς μὲν τ' αἰδέσεται κόρας Διὸς ἄσσον ἰούσας,
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἐκλυνον εὐχομένοιο·
 δς δέ κ' ἀνήνεται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί (γε Δία Κρονίωνα κιοῦσαι)
 τῷ ἄτην ἅμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, (πόρε καὶ σὺ) (Διὸς κούρησιν ἐπεσθαι

503. ὀφθαλμῷ HS: ὀφθαλμῶν ADTU Par. b c² j k, Vr. b: ὀφθαλμοῦς G:
 ὀφθαλμῶν Par. e: ὀφθαλμῷ... τέτριπται πλέον τοῦ ὀφθαλμῶν Eust. 506.
 ἄρτίπους CDGHJUTU: ἄρτίπως Q. 506. φεάναι Zen. 507. ταί δ' Vr. b.
 509. εὐχομένοιο Ar. HPQ: εὐπαμένοιο Ω. 510. δέ κ': δ' P. || τε στερεῶς:
 τι στερεῶς R: ἐκτερεῶς G. 512. ἀποτίμη P, γρ. A: ἀποτίσα Q (supr. η).
 513. κούρασιν P.

503. The epithets are transferred from the attitude of the penitent to his prayers. *χωλαί*, because of his reluctance to go to ask pardon (*pede Poena claudo*, generally quoted here, is quite different); *ρυσαί*, from his face wrinkled with the mental struggle; *παραβλώπες* ὀφθαλμῷ, because he dares not look in the face him whom he has wronged.

504. καὶ belongs to the whole clause, and gives an additional touch to the picture. *ἀλέγουσα* is best taken closely with *κιοῦσαι*, 'make it their business to go after Ate.' The construction is thus analogous to that of *φθάνει*, etc., with the participle (so Nägelsbach on B 398).

505. I.e. man is swift to sin, but slow to repent; the wrong act is done and over long before any thought of penitence has time to arise in the mind.

506. *ὑπεκπρόβει*, lit. *runs forward out from among* them all. For *φεάναι* with long *a*, from *φθάνει*, see K 346, Φ 262, H. G. § 47.

508. *αἰδέσεται*, subjunctive. *ἄσσον ἰούσας*, when offered by the repentant offender.

509. It is not of course quite exact to say that Prayers hear a man's prayers; what is meant is that they, as representatives of the heavenly powers, ensure a man's prayers being heard. *εὐχομένοιο* seems best to give the sense *whenever he prays*. The vulg. *εὐπαμένοιο* is, however, more usual, cf. A 381, 453, II 236, 531, φ 211. *εὐχομένοιο* generally means *boast-*

ing, but there is no reason why it should be confined to this sense.

510. For κ' Monro would read τ', answering to μέν τ' above, on the ground that κε is out of place in a general sentence (H. G. § 283 b).

512. τῷ is emphatic, 'that Ate may come upon *him*,' as before upon the man who had wronged him. This is exactly illustrated by the case of Achilles. He suffers Ate (i.e. puts himself in the wrong) by refusing Agamemnon's humiliation, and pays the penalty in the death of Patroklos.

513. Lit. *provide thou that honour may attend upon the prayers* (of Agamemnon). The respect due to the divine quality of repentance, rather than the mere prayer for forgiveness, is here made the motive which influences men to relent. Phoenix says, 'admit into thy soul that reverence which bends the minds even of the best.' Others translate 'grant to the request of these *λαῖα* that recompense (i.e. Agamemnon's gifts) may be bestowed on thee.' This gives the usual Homeric meaning of *τιμή*, but the connexion of words is unnatural, as no *sol* is expressed; it does not suit the drift of the allegory, and leaves no force in the emphatic antithesis καὶ σὺ . . . ἄλλων περ. The purely abstract use of *τιμή* is not so serious a consideration as it would be in an older portion of the poems (cf. note on A 156). But it must be admitted that von Christ's

τιμήν) ἢ τ' ἄλλων περ ἐπιγνάμπτει νόον) ἔσθλῳν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπόρριψάντα κελόιμην
 Ἀργείοισιν ἀμύνέμεναι, χατέουσί περ ἐμπῆς·
 νῦν δ' ἅμ' αὐτίκα πολλὰ διδοί, τὰ δ' ὅπισθεν ὑπέστη, 520
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους
 κρινάμενος κατὰ λαὸν Ἀχαιικόν, οἳ τε (σοὶ αὐτῷ)
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔ (τι νέμεσσητον) κεχολῶσθαι.
 (οὕτω καὶ τῶν πρόσθεν) ἐπενδόμεθα κλέα ἀνδρῶν 525
 ἥρῳων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι·
 δωρητοί τ' ἐπέλοντο παρὰρρητοί τ' ἐπέεσσι.

514. ἐπιγνάπτει DGJPQR Cant. Vr. b. || νόον: φρένας PQ Eust. || ἔσθλῳν J.
 515. εἰ γὰρ δὴ μὴ DRU. || φέροι Q: διδοί Schol. A on I 164. || ὀνομάζει G Cant.
 516. χαλεπαῖν G. 517. οὐδ' ἂν P. 519. ὅπισθ' ὀνομάζει S Bar. 520.
 ἀνδρες G (p. ras.). || δέ: τε S. || ἐπὶ αὐτῷ προέηκεν G. || ἀρίστω G (p. ras.). 521.
 ἀχαιϊκόν CGHJP. 523. πρὶν γ' P. 524. ἐπενδόμεθα Q. 525. κέν τις P.

conj. αἰ τ' . . ἐπέγναμψαν gives a simpler sense.

515. γάρ implies 'you may do so without disgrace.' 'For if Atreides were not offering thee gifts and promising thee more hereafter' (i.e. in 135 sqq.) . . 'I would not be the one to bid thee,' etc. Agamemnon's liberal offerings not only guarantee his sincerity, but would make Achilles' change of attitude honourable by their publicity.

516. ἐπιζαφελῶς is referred by Ameis, Düntzer, etc., to root φελ- to *swell*, of δ-φελ-λω, etc.; the ζα = διά being intensive, see 525 ἐπιζάφελος χόλος = *very swelling anger*. The word occurs elsewhere only ἔ 330, ἐπιζαφελῶς μενέαιεν.

517. The strong expression ἀπορρίψαντα recurs in the same sense in II 282.

519. διδοί, *offers*, like διδοῖς I. 164.

520. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ἐλέγχεις, *dishonour*, bring to shame; so φ 424, and the subst. ἑλεγχος = *disgrace* A 314 (where see note). After Homer this sense recurs only in the compound κατελέγειν (Pind. O. viii. 19, P. viii. 36, I. iii. 14).

523. πόδας, i.e. their journey hither. This, however, seems much rather a Tragic than an Epic use; e.g. Eur. Hipp. 661 σὺν πατρὶς μολῶν ποδί, Aisch. Sept. 374. Cf. 'How beautiful

are the feet of them that preach.' The whole of 523-8 looks very much like a joint marking the insertion of an alien passage. The episode of Meleager is very confused in detail, though it may be greatly simplified by leaving out two passages (see on 529), and only a disproportionately small part of it has any bearing upon Phoenix's argument—namely, the fact that Meleager's Atre was turned upon himself in that he had to run the risks of war without receiving the reward (597-9). It undoubtedly seems that a distinct Epic ballad, most interesting in itself, has been not very skilfully grafted into this already long speech on account of a general similarity between the relations of Achilles to Agamemnon and Meleager to Althaea; and then 523-8, 597-9 have been added to give a plausible connexion with the argument.

524. τῶν πρόσθεν is in apposition with ἀνδρῶν ἥρῳων. Note the Attic use of the article. For κλέα cf. 189 and B 486. οὕτω, i.e. we have heard of *such conduct* on the part of heroes of the old time; a rather loose expression.

525. This is the only case in H. of ὅτε κέν with the opt. It is, however, sufficiently defended by the use of the opt. after εἰ κεν.

526. They were to be won by gifts and

μέμνημαι τῶδε ἔργον· ἐγὼ πάλαι, οὗ τι νέον γε,
 ὥς ἦν· ἔν δ' ὑμῖν ἔρεώ πάντεσσι φίλοισι.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηι.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσε,
 χωσαμένη ὃ οἱ οὗ τι θαλῦσια γονῶνι ἀλωῆς
 Οἰνεὺς ἔρξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας· 535
 οἴη δ' οὐκ ἔρρεξε Διὸς κούρη μεγάληο·
 ἧ λάβητ' ἧ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶι.

527. γε· τε Vt. A. 528. ἁμῖν Q Vr. c. 531. ἐρατεινῆς C¹ (?) GRU.
 534. χωσαμένη H. 535. ἔρξ' Δ (supr. ε) DPQ Harl. a, Vr. b: ἔρξ' C' GJRTU:
 ῥεξ' C² H. 537. ἦ λάε' ἦ οὐκ Par. d: ἐκλάσσετ' οὐδ' Zen. || δὲ: γὰρ P.

persuasion. θεωρητός is ἀπ. λεγ. in H.; παράρρητος recurs only N 726, in the sense of *persuasive*.

527. μέμνημαι with accus., as Z 222. It is hard to see why Phoenix should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althaia, daughter of Thestios, king of the Kuretes. The two peoples combined to slay the wild boar that ravaged Kalydon, but fell out over the division of the spoils, which Meleager wished to assign as ἀριστεία to Atalanta; but the sons of Thestios, indignant, had taken it from her, for which Meleager slew them, and was therefore cursed by his mother Althaia, their sister. It will be seen that the story as given in the text is only very partially told, although 533-49 and 557-64 (or rather 572) are inserted, to the damage of the connexion, to explain the circumstances out of which the quarrel had arisen. In any case the story must be read continuously thus: 529-32, 550-56, 573-99. It will be observed that the fire-brand with which Meleager's life was bound up is inconsistent with the present legend (see on 570 below); nor is Atalanta mentioned.

531. Καλυδῶνος (a sort of 'causal' gen.) after ἀμύνεσθαι, as M 155, 179, N 700. For the Aitolians see B 638-44. The Kuretes are said to be a tribe who first inhabited Aitolia side by side with the Aitolians proper, but were afterwards expelled by them and inhabited Akarnania. They do not appear in the

Catalogue. For the name cf. T 193. It may, however, be distinct from the substantive *κουρήτες*, and be related to the Italic *Curetes*, 'spearmen,' as Paley suggests. ἐρατεινῆς for ἐρατεινῆς, only here, 577, and η 18 in H.

533. τοῖσι, sc. the Aitolians. The story suddenly goes back to the *οἶνον*, and *καὶ γὰρ* = *for it must be known*, ὥρσε = *had raised up*.

534. θαλῦσια, the harvest feast when the first fruits were offered to the gods in gratitude for the abundance (θάλλω) of nature. It has been remarked that this is the only mention of a public festival in the *Il.* (see, however, B 550). γονῶνι ἀλωῆς (see Σ 57), *on the fat of the garden-land*. γονῶνι is generally considered to be for γονφ-ος, a derived form of γόνυ, 'knee,' in the sense of 'the hill' or 'swell' of the 'garden'; that is, the part most exposed to the sun, and therefore the most fertile. But Hesych. explains γονῶνι τόπων, as if from γεν- *to produce*, and this seems more reasonable.

536. Διὸς κούρη of Artemis, § 151; elsewhere, when used by itself, it almost always means *Athene*.

537. οὐκ ἐνόησεν can hardly be distinguished from λάβητ' (τὸ μὲν ἐλάβητο, ἐκὼν παρέπεμψε, τὸ δὲ οὐκ ἐνόησεν, οὐδὲ τὴν ἀρχὴν κατὰ τοῦν ἔσχετο of the schol. is purely artificial). Zen.'s reading is apparently an attempt to evade this difficulty. Probably Brandreth and Platt (*J. P.* xix. 39) are right in omitting the οὐ altogether, so that the sense is

ἡ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα
 ὥρσεν ἐπὶ χλοῦνῃν σὺν ἄγριον ἀργιόδοντα,
 δς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλῶν· 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῆσι ρίζησι καὶ αὐτοῖς ἀνθεσι μῆλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἀνδρας ἀγέρας
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσι· 545
 τόσσος ἦν, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἡ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 ἀμφὶ σὺς κεφαλῇ καὶ δέρματι λαχνήνῃ,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρητίφιλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο

539. ὥρσεν : ὀρέσκει Aristot. *Hist. An.* vi. 28. || ἀργιόδοντα : οὐδὲ ἐώκει
 ἡμεῖς γε ἀποφάγει ἀλλὰ βίωι ὑλήεντι *ibid.* (cf. i 191-2. The same variant is quoted
 as from Strabo by Eust.). 540. ἔρδεσκεν : ἔορσεν R : ἔρδεσκει Par. d :
 ἔρ(ρ)εσκει or ἔρ(ρ)εσκει Ammon. 541. δένδρεα : δούρατα Max. Tyr. *Diss.* 1. 3.
 542. ρίζαια P. 546. τόσσον Cant. || δὲ πυρῆς ἐπέβησ' PR^m (-ακ') : δ' ἐπέβησε
 πυρῆς R^cU (πυρὸς). 550. πτολέμιζε G. 551. δὲ : μὲν οὖν RU : μὲν D. ||
 κακὸς T (γρ. ὡς *man.* rec.) U Vr. A. || οὐδὲ δύναντο : οὐδ' ἐθέλασκον Aph.

whether he forgot, or knew what he was
 doing, i.e. neglected Artemis deliberately.
 The οὐ may have been inserted from
 motives of piety, see note on 453; in
 any case the synzesis is very suspicious.
 Perhaps we have here another legend
 of the struggle between the Dionysiac
 (Οἰνεύς = Wine-man : Apollod. i. 8. 1
 Οἰνεὺς δὲ βασιλείων Καλυδῶνος παρὰ
 Διονύσου φυτὸν ἀμπέλου πρῶτος ἔλαβε)
 and older religions, here represented by
 the savage Artemis Laphria of Kalydon
 (see Paus. vii. 18. 8 and note on Z 130).
 ἀάατο : see note on Θ 237.

538. ΔΙΟΝ ΓΕΝΟΣ seems to mean *child*
 of Zeus, Δίων, as Eust. explains it, and
 so = Διὸς κούρη above. The same title
 is given to Bacchos in *Hymn.* i. 2.
 This, however, does not explain Hesiod's
 application of it to his bad brother, *Opp.*
 299. Others take it to mean the boar,
 a creature of the gods. But the order of
 the words and the use of διὸν are against
 this. Düntzer would read θεῖος γένος,
 which is applied to the Chimaira in Z 180.

539. χλοῦνῃν : a word of unknown
 meaning, explained by the ancients as
entire (not castrated) or *couching in grass*
 (χλοή-εὐνάσθαι). Aristotle's quotation
 (see above) seems to be made up from a

reminiscence of i 191 οὐδὲ ἐώκει ἀνδρὶ γε
 σιτοφάγει ἀλλὰ βίωι ὑλήεντι. We have
 no right to say that it is a mistake of
 memory in quoting; the addition may
 well have been actually found in the
 corrupt popular copies; see note on B 15.

540. κακὰ ΠΟΛΛ' ἔρδεσκει (with F
 neglected) is copied in *Hymn. Ap.* 303,
 355. ἔωκον, suo (suis) more, like Π 260
 ἐμδμαίνουσιν ἔθοντες.

541. προθέλυμνα, by the roots, lit.
 'from the foundations onwards,' like
 πρόρριζος. So K 15; and cf. τετρα-
 θέλυμνος, of a shield, with four layers
 of hide as foundation. In N 130, q.v.,
 it seems to mean *row upon row*, a sense
 which is possible here also.

542. ἀνεσκα μύλων, either *fruit-*
blossom, or *blooming fruits*; a peri-
 phrasis like i 449 ἀνθεα ποίης (so Ameis).

546. ἐπέβησε, brought to the pyre, just
 as we say 'brought to the grave.' So
 Δ 99 πυρῆς ἐπιβάντα, and cf. B 234.

547. She brought to pass great noise
 and battle-cry over his body (αὐτῷ, cf.
 A 4) as to the disposal of the spoils.

550. We now suddenly return to the
 war which arose out of the quarrel, in
 continuation of 532.

551. κακῶς ἦν : cf. H 424 χαλεπῶς ἦν.

τείχεος ἔκτοσθεν μίμνειν πολέες περ ἔόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὃς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ 'Αλθαίῃ χυόμενος κῆρ 555
 κέῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης
 'Ιδεῶ θ', ὃς κάρτιστος ἐπιχθονίων γένητ' ἀνδρῶν
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἶλετο τόξον
 Φοίβου 'Απόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 'Αλκύνῃν καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῇ

554. στήθεσσι Ap. Lex. 558. κάρτιστος : κάλλιστος HPQ. || ἐπιχθονίων J. γένητ' : ἦν Antimachos ap. Euseb. : τράφεν H. 561. τίς τε J. 562. αὐτῇ J (supr. ἢ αὐτῆς) : αὐτῇ ἢ αὐτῆς Eust. : αὐτῆς Ω.

It is a question if οὐδ' ἐθέλεσκον, the reading of Aph., is not original, and οὐδὲ δύναντο a gloss (so Bentley and Heyne); the scholia always explain in such cases that ἐθέλειν = δύνασθαι, e.g. in the exactly similar phrase in 353 (here evidently alluded to) and Φ 366.

552. *τείχεος ἔκτοσθεν* seems to imply that the Kuretes, so far from besieging Kalydon, were themselves at first shut up in their walls, and could not meet Meleager in the open plain. This is a clear allusion to the position of the Trojans so long as Achilles fought, and emphasizes the parallel between him and Meleager. But we are left to supply a great deal more than is usually left unexpressed in Epic poetry.

553. *ἔδν χόλος* (T 16, X 94), on account of his mother's curse, as is explained later on, 566.

554. *οἰδάνει*, makes to swell. Cf. 646 (and *μελάνει*? H 64). For the second half of the line cf. Z 217.

555. *ἦ τοι*, then, begins the apodosis.

556. *κέῖτο*, began to lie idle at home. *δρε* above shews that this must be the meaning (Z 178, etc.); but the writer of 565 evidently took it to mean 'lay in bed.'

557. From here to 565 we have a digression which grievously interferes with the narrative and savours strongly of the genealogical poetry of the Hesiodic age.

Idas the son of Aphareus had carried off Marpessa from her father Euenos (Εὐηνίῃ is a patronymic), but Apollo

wished to carry her off from Idas; so the two came to fighting until Zeus separated them, and bade Marpessa choose which of them she would have. And Marpessa chose Idas, the mortal, for fear the god should prove unfaithful. A scene from the story was represented on the chest of Kypselos (Paus. v. 18. 2). The whole legend, which is nowhere completely told, is pieced together from the scholia and Apollodoros (i. 7. 8) by Erhardt (p. 148).

561. *ἐν μετάρῳι* perhaps means 'when their troubles and wanderings were over.'

562. *They called her* (sc. Kleopatra) *Alkyone* because her mother (Marpessa) herself wept with the plaintive voice of the *Halcyon* (kingfisher: the female when separated from the male is said to utter continually a mournful cry. This has no foundation in fact; see Thompson Gloss. s.v.). The legend of Alkyone and Keyx, which sprang from the same source, is of course not referred to here. For the vulg. *αὐτῆς* I have taken *αὐτῇ* from one ms., *she herself* (namely) *the mother*. The pronoun is used to contrast the mother with the daughter, who might naturally be supposed to be the person described by her name. For children named from their parents' circumstances see note on Z 403. Either the gen. or dat. involves the weakest anaphoric use of the pronoun, which is especially bad in this emphatic place and could only be excused by the lateness of the whole passage

μήτηρ ἄλκυνος πολυπενθέος οἶκτον ἔχουσα
 κλαῖεν, ὃ μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων.
 τῇ δ' γε παρκατέλεκτο χόλον θυμολγέα πέσσω, 565
 ἐξ ἁρέων μητρὸς κεχολωμένους, ἧ ῥα θεοῖσι
 πόλλ' ἄχεουσ' ἡρᾶτο κασιγνήτοιο φόνιοι,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
 κυκλήσκουσ' Ἀἶδην καὶ ἐπαινήν Περσεφόνειαν,
 πρόχυν καθεζομένη, δεύοντο δὲ δάκρυσσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὁμάδος καὶ δοῦπος ὀρώρει

563. Οἶκτον H: οἶτον Ω. 564. κλαῖεν, ὃ μιν Ar. LP (κλαῖε): κλαῖ' δε
 μιν Zen. Ω. || ἀφῆρπασε A (γρ. ἀνῆρπασε) R. 569. περσεφόνειαν A sup. (cf.
 457). 570. κασιγνήτοιο (P sup.) S. || κόλποι S (sup. οι). 571. ἡεροφοῖτις
 HJ, γρ. Schol. A. 572. ἐρέβεσφιν JR¹: ἐρέβεσφιν Ω (φιν om. U). || ἀμείλικτον
 CDJR^mU. 573. πολλὸς J (γρ. πύλας). || ὀρώρη P¹.

563. On the authority again of one ms. only I have adopted the reading οἶκτον, originally conjectured by Heyne. The sense *plaintive wail* is not found in H., but is common in Trag. (see Lexx.). It is clearly what is wanted here (cf. Eur. *I. T.* 1090 ἄλκυν, *ελεγον οἰκτρὸν αἰδεῖς*). The vulg. *οἶτον, having the fate of the halcyon*, is very feeble. But it must be admitted that do what we may it is impossible to make anything but a most confused and clumsy piece of narration out of all this. It has all the air of a fragment of an old Epic interspersed with lines taken from other portions of the original story—aids to the memory, perhaps, of hearers who partly knew a not very common legend, but to us only darkening the obscurity.

565. The next eight lines seem intended to lead back from the digression to the main story while supplying some details which Phoenix had omitted. πέσσω, *digesting*, brooding over. Cf. A 81.

567. πολλὰ goes with ἡρᾶτο, φόνιοι as 'causal' gen. with ἀχέουσα. For κασιγνήτοιο others read κασιγνητοῖο as adj. 'fraternal slaughter'; for acc. to the common legend Althaia had several brothers killed by Meleagros. As nothing has been said above of this apparently essential matter, we cannot tell what is meant.

568. ἀλοῖα, *she beat the ground with her hands*, to call the attention of the gods below. So Hera appealing to Γαῖα

and the Τιτῆνες, *χειρὶ καταπρηγεί ελασε χθόνα, and ἱμασε χθόνα χειρὶ παχείη, Hymn. Apoll.* 333, 340.

569. See on 457. It will be seen that Ἀἶδης has taken the place of Ζεὺς καταχθόνιος, possibly a sign of different authorship.

570. πρόχυν is commonly explained as = *knee-forward*, i.e. falling on her knees. But the change of γ to χ in Greek is at least doubtful (see G. Meyer *Gr.* § 212), and the word nowhere else (Φ 460, ξ 69, and later Greek) conveys any distinct reference to knees; it means *utterly*. It must therefore be regarded as of uncertain meaning here. It will be seen that, so far as the story is told, the only result of the curse is to deprive Meleagros of the promised gifts. Pausanias, in an interesting excursus on the development of the Meleagros legend (x. 31. 2) says that 'according to Homer' M. did die through the curse (and perhaps that is a fair deduction from the *ἐκλυεν* of 572), but that the Ἡοῖαι and Μινυῆς ascribed the death to Apollo. He adds that the familiar story of the firebrand was first adopted by Phrynichos in his *Πλενρόνια*.

571. δάμνην θάνατον, a phrase only paralleled by the doubtful δαίμονα δώσω of Θ 166. The infin. depends on the sense of *prayer* in 567-8, 570 being parenthetical. ἡεροφοῖτις, *walking in darkness*, here and T 87 only.

573. τῶν δέ, the Aitolians or Kuretes, according as we connect the gen. with

πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ἵποσχύμενοι μέγα δῶρον·
 ὀππῶθι πῖοτάτον πεδῖον Καλυδῶνος ἐρανῆς,
 ἔνθα μιν ἤνωγον τέμενος περικαλλές ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο
 σείων κολλητὰς σανίδας, γονοῦμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον εὐζωνος παράκοιτις 590
 λίσσετ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κῆδε' ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώηι·

576. ὑπισχνόμενοι Harl. b, Par. d g: ὑπικχνόμενοι J: ὑπισχόμενοι Et. Mag.
 577. ἐραταιῆς C¹J. 578. ἀνώγειον G. 579. πεντηκοντόγυον DRU. 580.
 ψιλῆς (sc. γῆς) Ar. 582. ὑπερβεβαὼς PQ and ap. Eust. || ὑψηρεφέος OR. 584.
 τότεδε HPQS. || κασίγνητοι JP Par. b d h, and ap. Did.: κασιγνήτι Schol. B
 (Porph.) on K 167. 586. κήδιστοι P (γρ. κεδνότατοι), γρ. R. 588. πύκα
 βάλλετο [GS]. || πύργον JR: πύργω(i) Q Harl. d, Par. b j, and ap. Eust. 589.
 ἐνέπρησεν J. 592-3. ὅσα κάκ' ἀνθρώποις πέλει τῶν ἄστυ ἀλώηι· λαοὶ μὲν
 φεινύσονται κτλ. Aristot. *Rhet.* i. 7.

πύλας or *θυαδοῦς*: the latter is more Homeric, cf. Ψ 234. We suddenly return to the main incident, the siege of Kalydon.

575. What have the 'best priests' to do with the matter? It is not a religious question. The line looks like an interpolation for the sake of introducing the explanatory but needless word Αἰτωλῶν. It must, however, have been known to Soph., if Schol. A is right in saying that in consequence of it he made the chorus of his Μελέαγρος consist of priests.

578. τέμενος, a 'severalty' taken from the public land. Cf. Z 194, M 313, Σ 560; and for πεντηκοντόγυον, K 351.

580. ταμέσθαι is added pleonastically, repeating ἐλέσθαι. ψιλὴν ἄροσιν, i.e. arable land unencumbered by trees. So i. 134 ἄροσις λείη.

582. *Standing on the threshold* of the chamber where his son had locked himself in, and *shaking the doors* in his endeavour to force an entrance. γονοῦμενος is here of course only metaphorical, *beseeching*, the literal act of clasping the knees being excluded by the circumstances, as in A 130, § 149.

584. The variant κασίγνητοι is supported in the schol. by a reference to B 641, where it appears that Meleagros had brothers besides Tydeus. The legend, however, knows also of his sisters, one of whom was Deianeira.

586. κεδνότατοι seems here to be equivalent to κήδιστοι (which P reads), *nearest*; cf. κηδεσται. See κ 225 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε.

588. πρὶν γ' ὅτε δὴ, *until at last*, as 488, M 437, and several times in *Od.*

ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναικάς.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσέτο παμφανώντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷξας ὦι θυμῶι· τῶι δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.
 ἀλλὰ σὺν (μή τοι ταῦτα νόει) φρεσί, μηδέ σε δαΐμων 600
 ἔνταῦθα τρέψειε φίλος· κᾶκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δόρων
 ἔρχεο· ἰσθὺν γάρ σε θεῶι τίσουσιν Ἀχαιοί·

593. ἀμαλύνει JQT. 594. τέκνα δὲ δῆϊοι (sic) ἄγουσι Zen. || βαυζώνας
 Lips. 595. ὠρίνετο S. 596. ἐδύσετο A (supr. α) CD (Harl. a supr.):
 ἐδύ(ς)ατο Ω. 597. ἀπήμυνε κηλεῖς Q. 599. ἀμυνε P. || οὕτως H. ||
 ἀμύνετο αὐτως Mor. 600. τοι: μοι PU Eust. 601. κᾶκιον: χαλεπὸν A
 (γρ. κᾶκιον) DHRU, γρ. Harl. a. 602. δόρων Ar. HPQ Harl. a (γρ. δώροις),
 Par. d h: δῶρον Harl. b, Par. c (supr. δώροις) g: δώροις Ω. 603. ἔρχετο PQ.

593. ἀμαλύνει, *turns to dust*, i.e. consumes, probably with a reminiscence of the commoner ἀμαλύνειν: so Ap. Rhod. iii. 295, Aisch. *Eum.* 937. In *Hymn. Merc.* 140 it seems to mean *scatter dust*.

594. ἄλλοι, *strangers*, as Γ 301, Z 456. Zen.'s δῆϊοι is needless. βαυζώνους, only here and γ 154 in H. It occurs four times in *Hymn. Cer.*, Aisch. *Persae* 155, Pind. *P.* ix. 2 (of the Charites), *O.* iii. 35 (of Leda), and elsewhere. The idea of the schol. γ 154, that it applies only to barbarian women, is clearly wrong. Studniczka (*Beitr.* p. 120) sees in the word an allusion to the deep bend made in the full lines of the peplos by the girdle round a slim waist; so that we might almost translate *slender-waisted*. Cf. βαθύκολπος.

595. κακὰ ἔργα, *the sad story* (especially no doubt the fate of the captive women).

598. εἷξας ὦι οὐμῶι, *yielding to his own feelings* (on hearing this appeal, and not to the *lira* of his mother, who had offended him). In this lies the point of the story. Meleager now has to pay for his stubbornness (512) inasmuch as he has to yield his point without the gifts which would have made his relenting honourable. (The context forbids us to take ὦι θυμῶι in the natural sense of 'his wrath'; Paley suggests οὐ θυμοῦ.)

599. καὶ αὐτως, *even so*, without recompense. Phoinix means of course

that Achilles' fate will be exactly the same if he persists in his refusal, 604-5. When the story was introduced, we were led to expect encouragement rather than warning (526); Meleagros cannot be called *σωρητός*. This is only one more of the awkwardnesses in this curious narrative.

601. ἐνταῦθα, *in that way of thine*; like all forms of οὗτος it regularly refers to the person addressed. The word does not recur in H. (*ἐνταυθοὶ* Φ 122, σ 105, ν 262, *ἐντεῦθεν* τ 568).

602. It seems that Phoinix does not take Achilles' threat to return seriously; he is justified in 650. ἐπὶ δόρων seems to be a sort of temporal use, *in the time of gifts*, i.e. while they may still be had; cf. B 797 ἐπ' ἐλρήνης, E 637 ἐπὶ προτέρων ἀνθρώπων. This comes to nearly the same as Ar.'s interpretation of ἐπὶ as = μετὰ (cf. α 278 ὅσα εἴκοι φίλης ἐπὶ παιδὸς ἐπεσθαι). It gives a better connexion with the story of Meleagros than the vulg. ἐπὶ δώροις, *on condition*, in consideration, *of the gifts*, and the latter as the more familiar use is perhaps more likely to be the corruption. In so late a passage little weight can be given to the form -οις for -οισι, and of course it is possible that δώροις was altered to δόρων when the story of Meleagros was added.

603. For ἰσθὺν see note on H 298.

εἰ δέ κ' ἄτ' ἔρ δώρων (πόλεμον φθισήνορας δύνῃς,
 οὐκέθ' ὁμῶς τιμῇς ἔσαι, πόλεμόν περ ἀλάλκων." 605
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Φοῖνιξ, ἄττα γεραιέ, διοτρεφέες, οὐ τί με ταύτης
 χρεῶ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
 ἧ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη. 610
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή μοι σύγχχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
 καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ. 615
 ἴσον ἐμοὶ βασιλεὺς καὶ ἥμισυ μείρεο τιμῆς·

604. δύοις T: δύοις D¹. 605. ἀλάλκων Lips. Vr. A. 607. διοτρεφέες GH. || οὐτε L. 609. ἄττη R (ἄττη Rm). 610. μέναι DL (supr. αι) Q Vr. c. || ὀρώρη DQRU Vr. b²: ὀρώροι HL. 612. ὀδυρόμενος καὶ: ἐνὶ στήθεσσι Ar. JP Par. c g. || καὶ ἀχεύων: κινυρίζων Zen. 615. ὅς: ὅς P. || κήδῃ: κήδαι DHJPQSU Vr. b¹.

605. τιμῇς for τιμῆ-Feis, a late (Attic) form, supported by Σ 475 τιμῆντα, η 110 τεχνῆσαι (M 283 λωτοῦντα?). Ar. read τιμῆς, but the gen. can only be explained by great violence as dependent on ὁμῶς (as a sort of 'improper preposition,' *at the same point of price*?) or as a strict gen. of price; cf. Ψ 649 τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι.

607. ἄττα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our 'dada.' It is found in this identical form in Latin, Skt. (*atā* in fem.), and Gothic; and slightly altered in Slavonic, Albanian, and Erse, i.e. in every main branch of the Indo-European family. 'Attam pro reverentia seni cuilibet dicimus, quasi eum avi nomine appellemus,' Paul. *Epit.* 12. So P 561 and several times in *Od.*, where it is always used by Telemachos to Eumaios.

608. For χρεῶ with gen. and acc. see on 75. αἶσιν, *by the just measure*, cf. A 418.

609-10. This couplet, as Heyne remarks, would be better away. Achilles, who a few lines further doubts whether to depart or no, is here made to say that he will be among the ships so long as he lives. From εἰς ὃ κε το ὀρώρη is probably borrowed from K 89-90. ἔπει apparently = *will guard me*, cf. E 478

πόλιν ἐξέμεν. The analogy, however, is not very close, nor is that of the common phrases θάμβος, ὕπνος, γῆρας, κτλ., ἔχει τινα. Others, perhaps better, make φρονέω . . . αἴσῃ parenthetical, and τιμῆς the antecedent to ἧ, comparing P 143 κλέος ἔχει (so Schol. T etc.). In any case the expression is very awkward.

612. σύνχρει, *confound*, our colloquial 'do not upset me.' Achilles acknowledges the effect which Phoenix's speech has had upon him.

613. φέρων χάριν, *out of complaisance* to A. So E 211, 874; and cf. A 572 ἥρα φέρειν.

616. This verse is expunged as meaningless by almost all recent editors (Heyne, Bekker, Död., Ameis, Düntzer, Fäsi, von Christ and van Leeuwen). But it is possible to explain it as a hyperbolic expression meant to be taken in irony rather than earnest: 'ask what you will, you shall have even the half of my kingdom (but do not expect me to change my mind)'; only for the last clause he substitutes 'these shall take my message,' i.e. I do not recall it. μέρουσιν does not occur again; but it would be a legitimate present of ἐμμορε, for μερ-γ-ομαι. Hes. *Theog.* 801, *Opp.* 578 has ἀπομερομαι. ἥμισυ must be taken as neut. acc. used adverbially, 'share my honour to the half.'

οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξῃς μίμνων
 εὐνῇ ἐνι μαλακῇ· ἄμα δ' ἡοῖ φαινομένηφι
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν."

ἢ καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
 ἴομεν· οὐ γάρ μοι δοκῇ μῦθοιο τελευτῇ 625
 τῆιδέ γ' ὁδῶι κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
 οἳ πού νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
 τῆς ἡμιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φοιῆος
 ποιήνῃ ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποιήνῃ δεξαμένῳ. σοὶ δ' ἄλληκτόν τε κακὸν τε

619. ἢ κε: ἢε GT Cant.: ἢε A (supr. κ). 623. μετὰ: μέγα Q. || οὐμὸν
 Lips. 625. τελευτῇ S. 626. γ': ο' G. 627. After this add. ἀπέμω
 ἀτρεῖδης ἀγαμέμνονι καὶ μενελάῳ (= H 373) GJQST^m (Rhosos) Vr. A^m (ἀτρεῖδῃ
 GT^m). 628. προτιδέμενοι DU. 631. ἢι: ἢ T': ἢν PT². 632. τε: γε
 Ar. Harl. b, Par. d g. || φοῖνις A (supr. οἷο) T: φόνιοιο Ω. 633. τεθνηῶτος
 Ar. PQ Vr. b: τεθνηῶτος A supr.: τεθνηῶτος Ω. 636. δεξαμένῳ AC¹
 D¹HT¹: δεξαμένου Ω.

617. λέξῃς, i.e. λεχ-σ-εσο, from the
 'mixed' aor. ἐλεξόμην of *λέχομαι, like
 ἐδυσόμην. The imper. of the non-
 thematic aor. (λέξο) is λέξο (λεχσο) Ω
 650, like δέξο T 10. So we have both
 ὄρσοο and ὄρσο.

620. ἐπὶ . . . νεῦσε ὀφρύσι, he nodded
 (with) his head to P. in silence . . . for
 Phoenix. Observe the four consecutive
 datives: instrumental, jussive, modal,
 and 'commodi.' ἐπὶ . . . νεῦσε, because
 he wishes to give a silent hint for
 departure to the envoys.

625. μῦθοιο τελευτῇ, the fulfilment of
 our errand. μῦθος is 'a charge imposed,'
 as A 25.

629. ἄγριον, predicate with θέτο, has
 turned his heart savage. This use is
 common in the act, but there is no exact
 parallel in mid. The alternative which
 makes ἄγριον an epithet correlative to

μεγαλήτορα, has taken a savage high
 heart into his breast, is often adopted,
 but is obviously awkward; it, however,
 is the usual sense of ἐν στήθεσσι θέσθαι,
 cf. 637, 639.

632. τις, a man in general. Compare
 Ω 46 ff. φοῖνις, though not strongly
 supported, gives rather the better sense,
 accepts the blood-price from the slayer of
 his brother. It is then more natural to
 go on to take παιδός as dependent
 directly on ποιήνῃ, for his son. The
 vulg. φόνιοιο is of course defensible.
 The schol. suggest that κασιγνήτοιο
 is then an adj. (see on 567), and this
 avoids the awkwardness of the double
 gen. For the general question of the
 acceptance of blood-money in H. see
 Σ 498.

636. δεξαμένῳ: the change of case is
 rather harsh, but may be paralleled by

θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἷης. νῦν δέ τοι ἐπτὰ παρίσχομεν ἔξοχ' ἀρίστας
ἀλλὰ τε πόλλ' ἐπὶ τῆσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν
πληθύους ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κῆδιστοὶ τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

640

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
πάντ' αἶ μοι κατὰ θυμὸν εἰσαο μνησασθαι·
ἀλλὰ μοι οἰδάνεται κραδίη χόλωι, ὅππότε κείνων
μνήσομαι, ὥς μ' ἀσύφλητον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης ὥς εἴ τιν' ἀτίμητον μετανάστην.

645

637. οὔνεκα C. 638. παρέσχομεν PQ: παρίσχωμεν U. 639. τοῖα P (and ap. Did. ?). || ἔνεο: ὅτο J. 640. αἰδεσσαι S. || ἐμμεν G. 641. πλεθύους: ἀερόοι Zen. || ἔκ om. Q. || ἔποχοι R (supr. om). 642. κῆδιστοὶ Q Lips. (supr. n): κῆδιστοὶ Vr. A. 644. κοίραν' ἀγαθῶν G. 645. εἰσαο Ar. (ἐν τισι τῶν ἱπομνημάτων) PQ: εἰσῶ Ω. 646. ὀππὸτ' ἐκείνου G. 647. ὥς: ὅς Par. b (?), El. Mag. || ἔρεσεν: ἔθηκε El. Gud.

Γ 300-1, K 187, T 413, ρ 555, ψ 205, and other instances in H. G. § 243. 3 d.

637. οὐμὸν, here *anger*. κούρης οἷης, *just one single girl*. Aias' numerical argument is well suited to the not over-subtle quality of his intellect.

639. Ἰλαον, *placable*. ἔνεο is explained by 629, and θέσαν 637. It is a question if we should not adopt the reading *ἔτο* of J; Ἰλαος has *ā* in A 583, *Hymn. Cer.* 204, and this quantity is implied in the Ionic *ἔλεως*. But *ā* recurs in T 178.

640. μέλαθρον, i.e. the obligation of hospitality incurred by our reception under your roof.

641. πλεθύους *ἐκ Δ.*, we are selected from the host of the Danaans, and therefore claim respect as representatives of the whole body of the army.

642. ὅσσοι Ἀχαιοί (supply *elot*) goes closely with ἄλλων, *dearest of all Achaeans that there are*. So l. 55.

645. *Thou seemest to speak every word almost after mine own soul*. Achilles refers to the latter part of Aias' speech. The *π* modifies the sentence like our colloquial 'much as I could wish.' Cf. *εἰ τι τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι*, leading on to a 'but' in the next line. The use, however, is elsewhere almost confined to negative sentences. Bentley conj. *τά*, needlessly. The open form

εἰσαο is demanded alike by the rhythm and by Homeric use.

647. μνησασθαι: aor. subj. ἀσύφλητος: a word of unknown origin recurring only in Ω 767. The meaning seems to be *degrading or vile*, here *wrought vileness on me*. The most obvious relation of the word is with the equally obscure σιφλός, for which see note on Ξ 142. It is at least a curious coincidence that as the meaning of that word exactly agrees with the Arabic *safala*, *to fall low*, so ἀσύφλητος should correspond with the Arabic superlative *asfal*, *most vile*, from the same root. (For *v* as a connecting vowel in an Oriental word cf. the form *Τύμωλος* by *Τμῶλος*.) But it is more orthodox to refer the word to *σοφός* and explain it *foolish*.

648=Π 59. μεταπάστην, one who has changed his home. In the early stage of society, in which religion as well as polity is based entirely on family and clan relations, the man who has had to leave his home becomes contemptible, an enemy of society, ἀφρήτωρ ἀθέμιτος ἀνέστιος. Hence in most European languages the name of *outcast* has become a general word of contempt. So with the *μέτοικος* at Athens; our own *wretch* means no more than 'exile,' Germ. *Elend*=*foreigner*, and so in other cases (see Schrader *Handelsgesch.* p. 7).

ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
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 ὅτω." 655
ὥς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῆσι κέλευσε
Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
αἱ δ' ἐπιπιεθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
κῶεά τε ῥῆγός τε λῖνοιό τε λεπτὸν ἄωτον.

651. γ' υἱὸν: ὦρεαι U: ὄρεαι υἱὸν E (with dots under ὄρεαι). 652. μυρ-
μιδόνων δ' QR. 653. κυῖσαι: φλέσαι Plato Hipp. Min. 371 c, and γρ. A: οἶδε (sc. Ἀριστάρχου) καὶ τὴν φλέσαι γραφὴν Did. || ἀργείους τὲ κατακυῖσαι P (supr. τε over ac). 654. τοι: μιν Plato Hipp. Min. 371 c. || ἐμῇ: (ἡ)μῇ(ι) Ω. 655. μάχῃ L (P p. ras. ?). || σχήσεσθαι G. 657. σπείσαντες: ἐν τῇ ἐτέρῃ τῶν Ἀριστάρχου λείψαντες, καὶ ἐν πολλαῖς τῶν ἀρχαίων Did. 658. ἰδὲ HU. || κέλευσε T. 659-60 om. G⁴. 659 hab. G^m, with ὥς ἐκέλευσε for ὅττι τάχιστα. 660. ὥς ἐκέλευσε T Par. b k: ἐγκονέουσαι Zen.

ἀτίμων doubtless = *unpriced*, a man to whose life no blood-money is attached, so that he may be killed with impunity. Aristotle, however, took it to mean *excluded from office* (Pol. iii. 3 ὥσπερ μέτοκος γὰρ ἔστιν ὁ τῶν τιμῶν μὴ μετέχων), a natural view in the fourth century in Athens. (But in Rhet. ii. 2 he makes it mean simply *despised*, which is of course possible.)

650. Achilles has apparently by this time abandoned his idea of returning home, though Odysseus in 682 reports only the original threat. This difficulty was a popular ἀπορία in the Alexandrian schools, and is not solved by expunging the present passage; see 601, 619.

653. The verb κυῖσαι recurs in H. only in X 411, in the pass. = *smoulder*. Here it seems to mean simply *burn*; it may perhaps be used in a contemptuous sense.

655. μάχῃς seems to go equally with μεμαῶτα (as E 732 and elsewhere) and σχήσεσθαι, *refrain from war though eager for it*. Compare note on P 181.

657. παρὰ νῆας, *along the line of ships*. The libation seems to mark the close of the meal, at which they were still sitting, at least nominally. So 712.

Cf. γ 334 ὅρα . . σπείσαντες κοῖτοιο μεδώμεθα.

660. For ὥς ἐκέλευσε Zen. read ἐγκονέουσαι, a word specially used in this connexion. See Ω 648, η 340, ψ 291.

661. *Fleeces and sheet and fine flock of linen*. Cf. Ω 644 ff. ἄωτον is explained by Buttm. Lexil. as meaning 'flocus,' the flocculent knap on woven cloths. The original use was probably of wool only, οἶδς ἄωτον. The application here to linen is unique, and the word has retained only the sense of 'the most delicate fibre.' The later use of the word, a particular favourite with Pindar, is almost entirely metaphorical. The βάρος itself seems to have been a sheet of linen, to judge from the ῥήγεα σιγαλόεντα commonly mentioned in Od. (ζ 38, λ 189, etc.). πορφύρεα in Ω 645, δ 298, η 337 points in the same direction, for purple was the one dye used for linen. If so we ought apparently to take ῥῆγός τε λῖνοῖό τε ἄωτον together by hendiadys; and so ν 73 στόρεσαν ῥῆγός τε λῖνον τε (see also ν 118). The three constituents of the Homeric bed, δέμνια, ῥήγεα, and χλαῖναι (λ 189, etc.), then resolve themselves into mattress, sheets, and blankets.

αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὅπως κεν νῆας τε σόης καὶ λαὸν Ἀχαιῶν·
 αὐτὸς δ' ἠπείλησεν ἅμ' ἡοὶ φαινομένηφι
 νῆας ἐνστέλμους ἅλαδ' ἐλξέμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ 685
 Ἴλιου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύσopa Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ὥς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690
 ὅφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει."
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 δὴν δ' ἄνεωι ἦσαν τετιηότες υἱες Ἀχαιῶν· 695
 ὄνῃ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,

681. **κόης**: **κόοις** Par. j, Vr. c, Mosc. 3: **κόως** Par. g: **κών(ι)ς** DRU Par. d: **κῶς** Par. c¹ (**κῶοις** Par. c²): **κῶν(ι)ς** GJ Par. e: **κῶις** and **καῶις** Ar. **δικῶς**.
 82-3 **τινὲς ὠβέλισαν** Schol. T. 683. **ἐλπέμεν** P: **ἐλκόμεν** Ω. 684. **παραμυθῆσασθαι** (Ar. ?) T (*supr.* **παραμυθῆσασθαι** διὰ τοῦ ε). 688-92 **δθ.** Ar. Aph.
 88. **καὶ**: **δὲ** Lips.: **δὲ** καὶ JR. 689. **κήρυκε** HT. || **πεπνυμένοι** P. 690.
ῶς: **αὐ** PU. || **κρατερῶς** G. || **ἀγῶρε** Q. 692 **δθ.** Zen. 694 **δθ.** Ar.
 ph., om. Zen. || **ἀγασσάμενοι**: γρ. **φρασσάμενοι** A. || **ἀπόρευε(ν)** CT (*supr.* c)
 Harl. a, Vr. A: **ἀπέειπε** G Cant., γρ. A: **ἀπόειπε** S. 695. **τετιηότες** J. 698.
μὴ: **μὴδ'** Ar. CGJ Harl. a d.

681. **κόης**: see note on 424. It will be noticed that Ar. hesitated between **κόως** and the more correct **σαῶς**.

682-3 were rejected by some on the ground that they take no notice of Achilles's change of attitude after the original threat was made; see on 650.

683. **ἐλπέμεν** is clearly preferable to **ἐλκόμεν** of vulg. Cf. on K 40.

684 is 417 turned into *oratio obliqua*, thus giving the only instance in H. of **ἀν** (as X 110 is the only instance of **κε**) with infin. **καὶ δὲ κε** Brandreth.

688. **εἰδὶ καὶ οἶδε τὰδ' ἀπέειπε κτλ.**, *my companions are here to confirm this*. This use of the infin. is exactly like that in T 140 (q.v.) **δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν**.

691. **ἐπιηται**: subj. after a historical

tense, of an event that is still future; see A 158, 559.

Aristarchos obelized 688-92 as unusus (**νεώτεροι**) in sentiment and prosy composition; adding that Odysseus should not call witnesses as though I were not believed. 691-2 are repeated from 428-9.

694. Rejected by Ar. and Aph., and omitted altogether by Zen., as interpolated from 431. Indeed several mss. read **ἀπέειπεν** here also, though it gives no sense.

695-6=30-1. See note there.

698. **μὴ** (Ar. **μῆδ'**; but for the his cf. P 686, Σ 19, X 481) goes closely with **λίσσεσθαι** both in sense and construction not with **ὄφελος**. This inversion of order of the words is perhaps natural, because the negative form of the sentence, the 'ought not,' is uppermost in the

μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίησιν ἐνῆκας. 700
 ἀλλ' ἢ τοι κείνον μὲν ἐάσομεν, ἢ κεν ἦρισιν
 ἢ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνου· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαὸν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρῶτοισι μάχεσθαι."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνυσαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμιοι.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἐνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

699. ἄλλως: ἄλλων Par. k: γρ. αὐτως A: γρ. αὐτός Lips. 700. ἀνέκας
 Ατ. (ἐν τισὶ τῶν ὑπομνημάτων) P. 701. κἀκεῖνον B. || ἢ κ' ἀνέκιν U. 702.
 μένει J. 703. ἀνώγει (R¹!) T King's Vr. c, Mosc. 3: ἀνώγει P Harl. b, Par.
 d: (σπείσας) κελεύει L: ὀρίνει Q: ὀρίνει Eust. || ὄρσοι P. 704. ἐπών [Δ]Q.
 710. ἐπὶ(ι)νεσαν DGHJPQRST. 711. ἀγασσάμενοι: γρ. φρασσάμενοι T.
 712. κλισίαν U: κλισίῃ C (γρ. κλισίῃδε).

speaker's mind; he begins, in fact, as though an ordinary μή with opt. were to follow.

699. καὶ ἄλλως, 'at the best of times,' in colloquial English. See T 99.

700. *Thou hast the more set him on haughtinesses.* For this use of ἐνέημι, 'to involve' a man in anything, see K 89 Ζεὺς ἐνέηκε πόνουσι, and ο 198 ὁμοφροσύνῃσιν ἐνῆσει. So ψ 13 ἐπιβῆσαι: and for the plur. of the abstract noun A 205, K 122. The sense is, of course, *acts of ἀγνηορίη*, just as in the familiar

"mercies and forgivenesses," *H. G.* § 171 (4).

701. ἐάσομεν, *we will leave him to go his own way*; followed by ἢ . . . ἢ with subj. as § 183.

705. τεταρπόμενοι, redupl. aor. with the sense of 'sating,' as always, except § 244.

708. ἐχέμεν, for imper. *array*. The sudden change from the plur. (705) to the singular (αὐτός) is evidently a preparation for the ἀριστὰ of Αγαμέμνων in A.

712. ὕπνου δῶρον: see οἱ H 482.

K

INTRODUCTION

φασὶ τὴν ῥαψωιδίαν ὑφ' Ὀμήρου ἰδία τετάχθαι καὶ μὴ εἶναι μέρος τῆς Ἰλιάδος, ὑπὸ δὲ Πεισιστράτου τετάχθαι εἰς τὴν ποιήσιν. These noteworthy words of Schol. T, repeated with slight variations by Eustathios, though we have no means of tracing their source, correspond too closely with the probabilities of the case to allow us to treat them as a mere empty guess.

That the book forms no essential part of the story of the *Iliad* is obvious at once. There is no allusion to it in any form whatever in any of the subsequent books, even in places where such a mention would seem inevitable. For instance, in the races in Ψ the horses which Diomedes took from Aineias play a prominent part, but there is no mention of the much-lauded pair which the same hero here takes from Rhesos. Moreover the events recorded are crowded into the latter part of a night which began in Θ and has been already occupied by all the events related in I, the agora, the council, the embassy, the report of the envoys to the council, and several feasts.

The words of Agamemnon in 106-7 εἴ κεν Ἀχιλλεύς ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ are at least somewhat out of place at a moment when such a change has just been found impossible.

The composition of the book in some respects reminds us of I. Here, as in I, we have as a general background the story of the *Iliad*, with a defeat of the Greeks brought about by the secession of Achilles; neither I nor K can ever have existed independently of the *Mῆνις*. Here again, too, we have a brilliant episode, the expedition of Odysseus and Diomedes, introduced by a narrative marked by curious weakness and confusion. Agamemnon proposes to wake Nestor in order to devise some plan with him (19), as though Nestor had not just done his best, with some flourish of trumpets, in I; but the only outcome is the visit to the sentinels. Then the other chiefs, who would not be needed for such a purpose, are summoned in order to introduce the very un-Homeric meeting of the βουλή in the open plain. The author takes a quite peculiar delight in the minute description of dress and weapons; in order to be able to give a full account of the armament of the two spies, Odysseus is made to start with a shield, but a shield is not a weapon. By this and similar devices the prologue is made to run on for 100 lines quite out of proportion to the real story.

The whole book is marked by a noticeable

throughout a distinct effort to produce striking contrasts, such for instance as that between the way in which Nestor speaks of Menelaos and that hero's occupation at the moment; between the promise of Hector to give the horses of Achilles to Dolon and the loss through Dolon of the horses of Rhesos; between the exaggerated despondency at the beginning and hasty exultation at the end of the story. The result is that we have a series of vivid and effective pictures at the expense of the harmony and symmetrical repose of the Epic style.

The linguistic evidence points strongly in the same direction. The book abounds not only in curious ἀπαξ λεγόμενα, but in unusual and involved forms of expression. Such are the idea of "tearing out the hair to Zeus" (16), the curious phrase in 142, πολέμοιο στόμα in 8, ὄμιλος in the sense of "assembly," αὐδῆσαντος in 47, ἐπιβωσόμεθα or ἐπιδωσόμεθα in 463, and many others. The cases of approximation to later Greek are also very numerous. The pronoun ὁ is continually used as a fully developed article; we find numerous "perfects in -κα from derivative verbs, βεβίηκεν, παρώιχωκεν, ἀδηκότες: the aor. θήκατο (for ἔθετο); the 3rd sing. pres. μεθιέι (121); the 2nd fut. pass. μῆγεσθαι (the only instance of the tense in Homer); the form νῦν (105) in the sense of 'now' (Monro). The place of particles in the sentence does not follow the strict Homeric rules (*H. G.* § 365 ad fin.).

In other cases we seem to have pseudo-archaisms—ἐργηγόρθασι 419, κράτεσφι (156), σφίσιν=ὑμῖν (398), (παραφθαίησι 346 ?). With these must probably be classed the dressing of the heroes in the skins of wild animals; Agamemnon wears a lion's skin, Menelaos a pard's, Diomedes lies on an ox-hide and wears a lion's skin; he puts on a helm of bull's hide, while Odysseus takes one of leather; Dolon has a helmet of ferret-skin, and a wolf-skin over his shoulders. The only similar case of such dress is in *Γ* 17, where the pard-skin distinguishes the archer Paris from the hoplite Menelaos. It has been suggested by Erhardt that this peculiarity may be due to the same age as the lion-skin of Herakles, an attribute which was only given him by Peisandros of Kameiros in the second half of the 7th century, and was doubtless meant to mark him as a hero of the very olden times.

Everything points, in fact, to as late a date as this for the composition of the book. It must, however, have been composed before the *Iliad* had reached its present form, for it cannot have been meant to follow on *I*. It is rather another case of a parallel rival to that book, coupled with it only in the final literary redaction.

In two other respects, both possibly pointing to the 7th century, the book is peculiar. First, it gives us the only known case of an epic story closely followed in a tragedy. The (pseudo ?) Euripidean *Rhesos* is in parts a close paraphrase of Homer—a curious exception to the rule of the free hand claimed by the Greek artist in the treatment of his subject. Secondly, it is treated in much the same way in vase-paintings. These are rarely actual illustrations in our sense of Homeric scenes, but the Doloneia is an exception. It was a favourite subject for vases as early as Euphronios and is represented with unusual fidelity—sometimes in a comic spirit. These two facts may both indicate that in the 6th century the story was still fresh and popular,

and was treated as public property in a different way from the consecrated older legends.

Two episodes in the *Odyssey* (δ 240 ff., ξ 468 ff.) bear a certain resemblance to the Doloneia; and the close relation of Athena to Odysseus, not elsewhere recognised in the *Iliad*, suggests that the author had the *Odyssey* rather than the *Iliad* in his mind. Numerous words and phrases recur only in *Od.*, e.g. δόσις, φήμη, δόξα, δαίτη, ἀωτέω, τοῖσδεσσι, πολὺν ἐφ' ὑγρῇν, ἀδηκότες, ἀσάμυνθος, and for whole lines cf. 214 with α 245, 243 with α 65, 279 and 291 with ν 293, 292-4 with γ 382-4, 324 with λ 344, 384 (also in Ω) *passim* in *Od.*, 457 = χ 329, 534 = δ 140, 540 cf. π 11, 560 cf. π 251.

A corollary from the late origin of the book is that it is probably preserved very nearly in its original form. Conjectural emendations, and assumptions of interpolation, are less admissible here than in those portions of the poems which must have run risks for much longer periods before being finally settled in an official form.

ΙΛΙΑΔΟΣ Κ

Δολώνεια.

ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
 εὖδον παννύχιοι, μαλακῶι δεδμημένοι ὕπνῳ·
 ἄλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
 ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.
 ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο,
 τεύχων ἢ πολλὸν ὄμβρον ἀθέσφατον ἢ χάλαζαν
 ἢ νιφετόν, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,
 ἢ ποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,

5

1. ἄλλοι: ὦλλοι Zen. || ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνθρωποι εὖδον παννύχιοι
 Aristot. *Poet.* 25 followed by l. 11 (confusion with B 1). 5. ἀστράπτῃ Q. || ἄρα
 H. 7. ὅτε πέρ τε: ὅτε περ PQ: πολλὰς δὲ Schol. Ar. *Nubes* 261. 8.
 πολέμοιο R.

1. Compare the opening lines of B, and Ω 677 ff., o 7. The inappropriateness of the lines here is more marked than in B, for they contradict not only what precedes but what follows; see 26. As a matter of fact none of the principal chiefs of the Achaeans can have had more than a snatch of sleep during this portentous night. The lines 1-2 are in short used as a merely formal tag. Παναχαιῶν: see B 404.

5. The simile is so confused as to be practically unintelligible. From 9 it would seem that the frequency of Agamemnon's groans is compared to the frequency of flashes of lightning—a singularly pointless comparison. It would perhaps be possible to take ἀστράπτῃ as implying thunder, so that Agamemnon is made to groan like a thunderstorm; but this is turgid and tasteless. ἠυκόμοιος is nowhere else applied to Hera.

7. ἐπάλυνεν is of course aor. It would seem that we must understand πολὺν and ἀθέσφατον to apply also to νιφετός, or else the picture of a snowstorm merely 'sprinkling' the fields appears a very insignificant phenomenon compared to those which precede and follow it. ὅτε πέρ τε (a combination recurring only Δ 259) should by Homeric analogy bring in some new concomitant circumstance. Here it seems to mean 'in consequence of which.' Compare the very different treatment of the snowstorm simile in M 278 ff. It is hardly necessary to add that the combination of thunder and snow is too strange to serve as a mere subordinate part of a comparison.

8. The simile runs on as though 'the mighty mouth of war' were a natural phenomenon, differing about as much from a snow-storm as a snow-storm from a hail-storm. The idea may be 'that if

ὥς πυκιν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίας, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἦ τοι ὄτ' ἐς πεδίων τὸ Τρωϊκὸν ἀθρήσειε,
 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπὴν ὁμαδὸν τ' ἀνθρώπων·
 αὐτὰρ ὄτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
 ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἔπι πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο, 20
 ἦ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
 ὀρθωθείς δ' ἔνδυε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλιο ποδηνεκές, εἴλετο δ' ἔγχοσ.

9. ἀνεστενάχιζ' QR Harl. d, Par. c³, Eust. 10. τρομέοντο: φοβέοντο Zen.
 12. καίετο: καίοντ' Cant. 13. τινὲς κυρίγγων (om. τ') T. || κυρίγγων ὁμαδὸν
 Aristot. Poet. 25. 14. τε ἴδοι: τ' ἀπίδοι D: τ' εἴδοι L. 15. πολλὰς δ'
 Vr. b. || χαίτας: τρίχας U (γρ. χαίτας). 19. συμματιν CDHPT, and τινὲς Schol.
 A: συμματιν R¹. || ἀμύμονα C (γρ. ἀμύμονα). 21. ἔστυνε P. 22. ὑπαὶ LS,
 γρ. Harl. a. || ἐδήσατο U (supr. c over c) Cant. 23. δαφαινὸν PQ. || ἔσσατο GPQS.

the lightning is not accompanied by (1) rain, (2) hail, or (3) snow, it must be a portent of war. This seems to place a high importance on 'summer-lightning.' But it is hopeless to criticise such an incompetent piece of expression. For the phrase *πολέμιον στόμα* compare T 313, T 359. The origin of the metaphor is perhaps a comparison of the two lines of battle to the jaw of a wild beast, crushing what comes in between them. But the feeling of this origin has evidently died out and left a mere phrase. In Attic (e.g. *Rhesos* 491, Xen., etc.) *στόμα* means the 'fighting line' of the army—a sense evidently unsuitable here.

10. *νειόθεν*: cf. Z 295, I 153, Φ 317. For *τρομέοντο* Zen. read *φοβέοντο*, which was disapproved by Ar. on the ground that *φοβέσθαι* in Homer means *flee*, not *fear*.

11. The poet does not seem to have a very vivid picture of the situation, as Agamemnon is presumably lying in bed in his hut, with a high wall between him and the plain. Various prosaic 'solutions' of the difficulty are given in the scholia.

12. *Ἰλιόθι πρό*: see on Γ' 3.

13. The *asyndeton* is very harsh; it can be explained only by taking *σύλων κυρίγγων* as virtually a compound word = *flute-pipes*, on the analogy of *ἱρη κίρκος*, etc. Some edd. reject the line, but this is arbitrary. *κύριτες* recur only in Σ 526 (and *Hymn. Merc.* 512), *σύλοι* in Σ 495, and are an evident anachronism. The reference is clearly to the scene in the Trojan camp at the end of Θ.

15. *προελύμνους*: cf. I 541. Here again the poet shews a tendency to exaggeration.

16. *ἔστυνε*, acc. to Fulda, here shews a trace of its primitive meaning, 'made his heart full to bursting,' cf. *στεινέσθαι* Ξ 34, σ 386. But of course *κῆρ* may be equally well taken as nom. The dat. Δίῃ seems to be an extension of the phrase *Διὶ χεῖρας ἀνασχεῖν*.

19. It is ambiguous whether the direct expression was *ἐι τεκτῆναιτο σὺν ἐμοί*, or *ἐι τεκτῆναιμην σὺν οἱ, μῆτιν*. In the former case we ought perhaps to read *οἱ*, the pronoun referring reflexively to the subject of the principal sentence.

21. Cf. B 42 ff.

ὥς δ' αὐτως Μενέλαον ἔχε τρόμος, οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πολὺν ἐφ' ὑγρὴν
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέη μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἶρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἔμην ἀνστήσων δν ἀδελφεόν, δς μέγα πάντων
 Ἀργείων ἦρασσε, θεὸς δ' ὥς τίετο δήμῳ.
 τὸν δ' εὐρ' ἄμφ' ὤμοισι τιθήμενον ἔντεα καλὰ
 νηὶ πάρα πρυμνῇ· τῷ δ' ἀσπασίος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἡθεῖε, κορύσσεαι; ἢ τιν' ἐταίρων
 ὀτρύνεις Τρῶεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς

25. ὡσαύτως H. || αὐ τῷ Ptol. Asc. AG. 26. πάθοιεν: ἐν ἄλλῳ πάθωσαν
 A. 27. πολὺν G: πολλὴν C¹ (?) DQ: πολὺν RTU. 28. ἄραον T. 29.
 εὐρὺ: ὀκὺ E (εὐρὺ R^m). 32. ἀναστήσων P: (ἀσπασίων? ap. Did.). 33.
 ἔρασσε G. 34. τιθήμενον JT Mor.: τιθέμενον G. 35. ἀσπασίως Q. 36.
 ὀτρυνέας Ar.

25. αὐτῷ is sufficiently in place here, as the emphatic pronoun gives the contrast; but the variant αὐ τῷ is possible.

26. μή is to be taken with ἔχε τρόμος, οὐδὲ . . ἐφίζανε being parenthetical.

27. πολὺν ἐφ' ὑγρὴν recurs δ 709. For πολὺν as fem. see E 776, and for ὑγρὴν as subst. E 308, Ω 341. Schulze (Q. E. 445 ff.) points out that the simple πολὺς occurs only nine times in H., and in five of these is feminine. He concludes that where it is masc. we should read a form of πολλός, and suggests that the original fem. form is ποῦλαν from *πόλφα, cf. πρέσβ(φ)α from πρέσβυς. The form ποῦλῆς was accepted from the analogy of the compounds Πουλιδάμας, πολυβότεια, where it is due to metrical necessity alone.

30. στεφάνῃν: see H 12.

31. ἐθήκατο, the only form of the mid. aor. in -κα- which is found in H.; it recurs E 187.

32. μέγα, as A 78. For the next line cf. H 298.

34. τιθέμενον, here only; but cf. Ψ 83, 247 τιθήμεναι. The lengthening is due to metrical necessity; the forms in η (τίθημι, etc.) naturally gave the preference to τιθήμενος over τιθέμενος,

which would be the more regular form. Schulze Q. E. p. 16.

37. ἡεῖε: a word of address specially used between brothers; Z 518, X 229, 239, and see also Ψ 94, ξ 147 ἀλλὰ μὴ ἡεῖον καλέω καὶ νόσφιν ἔδντα. Aristonikos calls it a προσφώνησις νέου πρὸς πρεσβύτερον.

38. It is indifferent whether we read ὀτρύνειας with mss. or ὀτρυνέεις with Ar. ἐπίσκοπον: so Ar. and mss.; there was a variant ἐπι σκοπών, which Döderlein and others have preferred. Both σκοπός (χ 396) and ἐπίσκοπος (X 255, Ω 729, θ 163) are used in the sense of overseer, so they may doubtless be both used in the sense of spy. It is quite possible to take Τρῶεσσιν without a preposition as a sort of dat. *ellicius*, though the construction with ἐπι seems more natural. Again, while σκοπός is the regular word for 'spy' or outpost (B 792, etc.), the addition of ἐπι in composition gives more force, as implying one who goes to spy out the foe, rather than a passive outpost; the form may be compared with ὑψηλός beside the commoner ἡνίοχος (Z 19). In this equally balanced uncertainty, which recurs in l. 342, we follow the best tradition.

δείδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40
 νύκτα δι' ἄμβροσίνην· μάλα τις θρασυκάρδιος ἔσται."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφεὺς ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κεν ἐρύσσεται ἡδὲ σαώσῃ
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θήχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμεν οὐδ' ἔκλυον αὐδήσαντος
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε δῖίφιλος υἱας Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μῆσατ' Ἀχαιοῖς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον

40. ἀνδράα δυσμενέας DR. || ἐλεῶν U. 41. μάλα: εἰ μὴ R. || τις: τοι H Harl. b, Par. k: καν Eust. || ἔσται: εἴη (A sup.) DR Eust.: ἐπὶ Dem. Ixion: γρ. ἔστιν A^m. || μάλα . . ἔσται: ὅτε ο' εὐδουα βροτοὶ ἄλλοι Q (=83). 43. χρεῶ P. || διοτρεφεὺς GH. 44. κερδαλίνε J. || κεν: μὴ J. 45. φρένα θήχ': φρένας εἴχ' Ar. ἐν τισὶ τῶν ὑπομημάτων. 48. ἐπ': ἐν Ar. GJSTU Lips. Vr. A, Mosc. 3, Par. c d g h j. 50. φίλος υἱὸς GJU. 51-2 ἀθ. Ar. Aph. 52 om. U¹, add. U². || κακὰ om. U². || μῆσατ' P. 53. Αἴαντε Ar. ? (G¹ ?) Eust. (ὁ μὲν Δίδυμος τὴν Ἀριστάρχειον γραφὴν λέγει Αἴαντε δυϊκῶς, ὁ δὲ Τήλεφος λέγει κακῶς εἰρηκέναι τὸν Δίδυμον, Schol. A).

39. This is the only case of μὴ οὐ after a verb of *fearing* in H.; no other instance is found till Euripides (*M. and T.* §§ 264, 365). Cf. note on A 26.

40. The pres. infin. after verbs of promising is excessively rare (cf. however on Θ 246). In I 683, T 85 the fut. should be read. But here the construction is made easier by the fact that the infin. is exegetical of ἔργον, so that ὑπόσχηται = *undertake* rather than *promise*, though in N 366 we have ὑπέσχετο δὲ μέγα ἔργον . . ἀποσέμεν.

44. ἐρύσσεται, fut. (as T 311 ?); see on A 216. Others, however, take it as aor. subj. In that case σαώσῃ should be written for σωῶσα, or the change of constr. will be harsh. We have fut. εἰρύσσονται in Σ 276; but all other future forms belong to ἐρύω, *draw*; ἐρύσσεσθαι Φ 176. φ 125, ἐρύεσθαι Ξ 422. κερδαλίνε, *cunning*, cf. Z 153.

46. Did. mentions a variant which seems to have been recognized by Ar., φρένας εἴχ'. This must mean the same as the text, *paid attention to*. Neither

ἐπέχειν nor ἐπιτείνειν φρένα recurs in Homer.

47. αὐθάςαντος, *by word of mouth*; whereas by the usual Homeric practice it should mean, 'I never heard anyone speaking,' see II 76, γ 337, δ 505, ι 497. In the Tragedians, however, αὐθάσαι means 'to be noised abroad' (e.g. Soph. O. T. 731), which is correlative to the present use.

48. ἐπ' ἡματι, *in a day's space*, as T 229, β 284 ἐπ' ἡματι πάντας ὀλέσθαι, μ 105, ξ 105, and Θ 529 ἐπὶ νυκτί. Ar. ἐν ἡματι, followed by a few mss. There is much to be said for the conj. of Schrevelius, ἐν' (= ἐνι), as we should expect the idea *one* to be expressed. There is no antithesis between μῆττασαι and ἔρρεξε: this would require an οὐδέ in the former sentence, and practically in Homeric language μητίσασθαι implies *λέξει*, like μῆσατο in 52.

50. αὐτως, 'just as he is,' without extraneous aid.

51-2. Athetized as tautological, not without some reason.

53. Whether or no Ar. read Αἴαντε we

ρίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, αἶ κ' ἐθέλησιν
ἔλθειν ἐς φυλάκων ἱερὸν τέλος ἧδ' ἐπιτεῖλαι.

55

κείνου γάρ κε μάλιστα πιθόιατο· τοῖο γὰρ υἱὸς
σημαίνει φυλάκεσσι καὶ Ἰδομενῆος ὀπάων
Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."

τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·

60

"πὼς τάρ μοι μύθῳ ἐπιτέλλεται ἡδὲ κελεύεις ;
αὐθι μένω μετὰ τοῖσι δεδεγμένος εἰς ὃ κεν ἔλθῃς,
ἦε θέω μετὰ σ' αὐτίς, ἐπὴν ἐν τοῖς ἐπιτείλω ;"

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

"αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιον

65

54. παρὰ Ar. DGJL: ἐπὶ Ω. || δῖον: οἷον P. 55. κ' ἐθέλησιν: κε
πίθηται A (γρ. αἶ κ' ἐθέλῃς) DHU. 56. ἐπιτεῖλαι R. 57. κείνω(i) GHJ
(supr. ου) QU Cant. || πυθόιατο H (supr. Υ) P Lips.¹ 61. τάρ U (τ' ἄρ): γάρ
Ω. || μοι: τοι H (supr. μοι). || μύθῳ S (supr. ον). 62. μετὰ: παρὰ S. 63.
αὐτίς G. || ἐν τοῖς: αὐτοῖς G: τοῖς C¹: αὐ τοῖς C². || ἐπιτείλω G: ἐπιτέλλω
Bar. 65. ἀβροτάξομεν HR.

cannot say. In any case only the greater Aias is actually summoned. He and Idomeneus were stationed at the extremity of the camp; see 112.

56. *ἱερὸν*, in virtue of the dignity of so important an office; see note on A 366, and compare Ω 681 *ἱερὸν πυλῶντος*, ω 81 *Ἀργείων ἱερὸς στρατός*. Frazer suggests (*Ency. Brit.* s.v. 'Taboo') that the word indicates something of the nature of a 'war-taboo' imposed for the protection of such important persons. *τέλος*: cf. 470 *Θρηκῶν ἀνδρῶν τέλος*. The various senses of the word often correspond closely to our *post*, by which it can be translated in both these passages, as well as in the phrase Δ 730, etc. *κατὰ στρατὸν ἐν τελέεσσι*. The connexion seems to be *end—final decision—authority—office—post* (occupied by soldiers)—*post* (the soldiers occupying it). All the steps will be found fully exemplified in the Lexica. The Homeric use seems to have stopped at the last stage but one, which with its suggestion of dignity well suits the word *ἱερὸν*. It is not clear why or what orders are to be given to the sentinels, who have been appointed only a few hours, I 80; nor as a matter of fact are any given in the sequel.

57. *κείνου*: so all the best mss.; a few give *κείνω*, which (like the variant

πυθόιατο, here meaningless) is evidently a change to the more familiar construction. So in α 414 the right reading is probably *ἀγγέλις* (not *-ης*) *πείθομαι*. The constr. with *gen.* is sufficiently attested in Herod. (i. 126, v. 29, 33, vi. 12), Thuk. vii. 73, Eur. *I. A.* 726. It is doubtless analogous to the *gen.* with *ἀκούειν*.

61. *τάρ* (see on A 8) was conj. by Cobet for the vulg. *γάρ*, and has now found ms. support. *γάρ* would express a certain amount of surprise, which is out of place here; what is wanted is the simple continuative particle. The asyndeton in the next line is thus natural, as it merely continues this question; but if we read *γάρ*, and thus refer the question to what precedes instead of what follows, the sudden transition in 62 is very harsh. *μύθῳ* is not elsewhere found with *ἐπιτέλλεσθαι* and seems superfluous.

62. *αὐτίς*, sc. at the outposts, as appears from Agamemnon's answer and the sequel. The words would more naturally mean 'at the huts of those whom I wake.' *μετὰ τοῖς*, sc. the sentinels. *δεδεγμένος*: cf. Δ 107, Θ 296; generally *δεδεγμένος ὀππότε*. This perfect always means *await*.

65. *ἀβροτάξομεν* stands to *ἀμβροτεῖν* much as *ἀβρότη* to *ἀμβρόσιος* (see notes

έρχομένω· πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
φθέγγεο δ' ἦι κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι
Ζεὺς ἐπὶ γεινομένοισιν ἔει κακότητα βαρεῖαν.”

70

ὥς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας.
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν·
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο,
ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια·
παρ δὲ ζωστήρ κεῖτο παναίολος, ὧι ῥ' ὁ γεραῖος
ζώνυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.

75

66. ἐρχόμενοι G (J sup.). 67. εἴ κεν Q. || ἐγρήγορε PT¹. 71. γιγνο-
μένοις HL: γινόμενοις DGPQS: γαιναμένοις J. 72. ἀπέπεμπε P Lips.
74. τὸν ῥ' Cant. 75. παρ GS. || ποικίλα κείτο CPQS Harl. a, Vr. b¹. 76.
δοῦρα S. 77. ὧι: ὅμ U, γρ. J Par. a, Lips. 78. ἐς: εἰς H. || θωρήσσοιτο
U. 79. οὐ μιν T. || ἐπέτρεπε Ar. (A sup.) CPT King's Par. a: ἐπέτραπε Ω.

on B 19, 651), the nasal having disappeared after generating the β. The suffix -άζω, however, is very peculiar, and should imply a noun-stem *δβρότη = ἀμαρτία. Possibly this may point to an old interpretation of νύξ δβρότη as 'the bewildering night,' which would suit the passage where the phrase occurs (Σ 78). Cf., however, νευστάζω by νέω, ἀλυσκάζω by ἀλύσκω.

67. ἐγρήγορε: the 'Aeolic' accent is traditional, and vouched for by Herodias. The word is evidently a perf. mid., with the 2nd plur. ἐγρήγορθε H 371, Σ 299; but ἐγρηγόρθεσι K 419 must then be a false archaism founded on a misunderstanding of these forms.

68. πατρός ἐκ γενεῆς go together in a single phrase, 'by his father's, that is, his family name.' This is actually done in every case, see 87, 144, 159.

69. κυδαίνων seems to mean 'using the full complimentary title,' such as διογενές, μέγα κύδος 'Αχαιῶν, etc. μεγαλίζεο, do not be too proud to do a herald's work.

71. It will be seen that Ms. authority—though in such a matter of little weight—is in favour of γαινομένοις rather than γινόμενοις. The former is the aor. participle γεινομένοις, with the lengthening by metrical licence without which it could not be used at all in

hexameters. The aor. is evidently the proper tense to express 'at the moment of birth.' The form is found again in MSS. in the same sense in T 128, Ψ 79, Ω 210, δ 208, η 198, and γεινόμεθ' (α) for the equally impossible γεινόμεθα in X 477. See Schulze Q. E. 182-90 (where he would in this place write γινόμενοις. But the distinction he draws between γινόμενος = nascens and γε(ι)νόμενος = natus is erroneous. The real meaning of γινόμενος, becoming, is shewn in δ 417, the only place where it is found in H.). The aor. γεινασθαι (bear, beget) is of course quite different.

74. παρὰ: it would seem that Nestor, like Odysseus, l. 151, is sleeping outside his hut, perhaps ὑπ' αἰθούσῃ, as Ω 644, where the construction of a 'soft bed' is described.

76. τρυφάλεια: Γ 372.

77. ζωστήρ: App. B. The omission of the θώρηξ among the pieces of armour named is curious in so late a book; the silence is consistent throughout, and is the more notable among the other elaborate descriptions of armament.

79. ἐπέτρεπε, yielded to; this intrans. use occurs only here in Homer, cf. Herod. iii. 36 μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπύτραπε, Plato Legg. 802 b, and for the mid., Z 336 προτραπέσθαι.

ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαίρας, 80
 Ἀτρεΐδην προσέειπε καὶ ἐξερεείνετο μῦθωι·
 "τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἶος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἤέ τιν' οὐρήων διζήμενος ἢ τιν' ἐταίρων;
 φθέγγεο, μῆδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ;" 85
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 γνῶσσαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρηι. 90
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασιν ἡδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κῆδ' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίῃ δέ μοι ἔξω
 στηθέων ἐκθρώϊσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,

80. ὀπαγκῶνος PU¹ (corr. U¹). || ὀπαείρας Q. 81. ἀτρεΐδην P. || ἐπερεείνετο τε Q: ἐπερέαινε PRU. 82. δ' οἷν. J. || οὕτως Vr. A (supr. ο): οὕτω J. || ἔρχεται DGPR. 83. ὀρφναίην: γρ. ἀμβροσίην Vr. b. || ο': r' G. 84. ἀθ. ΑΓ. 85. δέ σε χρεώ: σε χρεῶ G: δέ χρεῶ L. 86. ἡμείβετ' ἔπειτα: αὐτε προσέειπεν PQ Vr. b supr. 88. γνῶσσαι: εἴσαι PQ Vr. b (γρ. γνῶσσαι!), Eust.: γνῶσαι Par. a (supr. σαι). || τὸν: ὃν Q. 89. ἐνέηκε A (T.W.A.) H. 90. ὀρώρηι Q (supr. η). 91. διμιασιν ἡδυμος: διμιασιν κῆδυμος ΑΓ. Ω. 94. ἀλύκτῃμαι GH¹JPQRU Vr. b c. 95. ἐπερώσκει R. || τρομέω J. 96. τι: τοι G. || r': τ' J.

84. This line was athetized by Aristarchos on account of the word οὐραίς, which he took to mean φύλαξ, a longer form of οἶκος, *guardian*. So also Fasi, Düntzer, and others, comparing πομπεύς by πομπός, ἀριστεύς by ἀριστός. But this is hardly tenable; οὐρεῖς in the sense of *mule* is too common a word to admit of homonyms which might lead to ambiguity. And there is something peculiarly graphic in the idea of the suddenly awakened sleeper asking the intruder if he wants to find a friend or a strayed mule—of which there were many in the Greek camp, A 50, Ψ 111. Schwartz has compared Xen. *Anab.* ii. 2. 20, where a night alarm occurs owing to an ass straying among some armour. If there is something of a burlesque tone about the question, it is only in harmony with the rest of the book.

88. γνῶσσαι, *you shall know*, a mild imper.; as we say 'you must know.'

The variant εἴσαι may perhaps be defended on the ground that it means 'thou must know *that* it is Ag.,' but οἶδα with a personal object is very rare (cf. § 176 τῶν δ' ἄλλων οὐ τινα οἶδα, T 203 ἴδμεν τοκῆας, τ 501 φράσσομαι καὶ εἴσομ' ἐκάστην: B 409 ἤιδεε . . ἀδελφεῶν ὡς ἐπονεῖτο is of course different), and γινῶναι is the regular word for *recognition*: A 199 etc.

89. ἐνέηκε: see I 700.

93. περιδείδια must be read in one word, or the caesura disappears; but Herodianos preferred *πὲρ δειδία* here, and in P 240 takes the same view, *ἀναστρεπτόν τὴν πρόθεσιν*. Compare note on Δ 97. In N 52 the preposition must go with the verb.

94. ἀλαλύκτῃμαι: ἀπαξ λεγόμενον, from *ἀλυκτέω, standing to ἀλύω in the same relation as ὑλακτέω to ὑλάω. We have ἀλυκτάζω in Herod., δλύσσω in X 70.

96. δραίναις: again ἀπ. λεγ., from

δεῦρ' ἐς τοὺς φύλακας καταβήμεν, ὄφρα ἴδωμεν·
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται·
 δυσμενεές δ' ἄνδρες σχεδὸν εἴεται, οὐδέ τι ἴδμεν. 100
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θνῆν Ἑκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείουσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλείῳ μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔφθον' ἐγὼ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἦμὲν Τυδείδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,

97. εἰς ADGH. || μεταβείομεν T. || ὄφρ' εἴδωμεν DJ. 98. ἀδηκότες (P
 suprr.) S. || ἦδὲ καὶ: ἠδέξ Zen. 99. κοιμήσονται J (suprr. ω) SU Mosc. 3. ||
 λάθωνται U. 100. ἴσμεν P. 105. ἐκτελέει DJRS. || μὴν om. PQ. || ἔλπεται
 GH¹ Cant. Harl. a, Mosc. 3, Par. k: ἐέλπεται A (suprr. ᾄ over π). 106. εἴπερ Q.
 107. μεταστρέψαι P Harl. a: μεταστρέφοι Mor. Bar.: μετατρέψῃ U. 108.
 προτὶ CP. || ἀγείρομεν JT. 111. μετοιχόμενος: ἐποικήσας JQ.

δράω, here apparently in a desiderative sense.

98. ἀδηκότες recurs outside this book (312, 399, 471) only in μ 281 (always in the same connexion), with α 134 ἀδήσειεν. In the last case the word means *feel disgust*, and we should probably read ἀδήσειεν with Wackernagel (cf. *H. G.* p. 25). But this does not explain the present phrase. Nor is any satisfactory sense to be got from ἀδην or ἀδδην E 203, where the α is equally puzzling. Schulze (*Q. E.* p. 454), comparing ζ 2 ὕπνῳ καὶ καμάτῳ ἀρημένος, would read ἀρήντες, cf. τετιγώς beside τετιγμένος, βεβαρηώς, κεκορηώς. This gives the required sense, *worn out* (see note on Σ 435), but there is no particle of evidence for it. It is simpler to say that though the meaning of the word is obvious, its affinities are unknown. ὕπνωσι, *drowsiness*, cf. Horace's *ludo fatigatumque somno*, Juvenal's *somno fameque urguntur* (vi. 424), and Aisch. *Eum.* 127 ὕπνος πόνος τε κύριοι συνωμόται. The variant of Zen., which brings ὕπνῳ into connexion with κοιμήσωνται, looks like a conjecture.

100. The punctuation of this line is doubtful. The colon is generally put at εἴεται, and the comma at ἴδωμεν, but the real connexion of μὴ is not with ἴδμεν, but with the whole thought of the preceding three lines; it is really correlative with μὴ in 98, and neither depends upon ἴδωμεν. Rather both are almost independent sentences, i.e. 'we know nothing (of their designs); I hope they do not intend to fight' (see *M. and T.* § 366, *H. G.* § 281. 2; in both of these the subordination is regarded as virtually complete, which gives a less satisfactory sense. See also note on A 26). The force of the aorist μενοινήσας must be 'lest a desire come upon them.'

105. For the enclitic μὴν = νῦν, *now*, cf. Ψ 485, the only other instance in *H.* It is of course possible to read νῦν ἔλπεται with slight ms. support, but the text gives the better rhythm.

110. Φυλῆος υἱόν: Meges, B 627.

111. εἰ with optative expresses a wish, as O 571, Π 559, Ω 74. It is commoner with γάρ (20 times). See *M. and T.* § 723, *H. G.* § 312.

- ἀντίθεόν τ' Αἴαντα καὶ Ἴδομενῆα ἀνακτα·
 τῶν γὰρ νῆες ἕασιν ἑκαστάτω οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσῆσαι, οὐδ' ἐπικεύσω,
 ὡς εὔδει, σοὶ δ' οἴω ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστήας πονέεσθαι
 λισσόμενος· χρεῖ᾽ γὰρ ἰκάνεται οὐκὲτ' ἀνεκτός."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα·
 πολλάκι γὰρ μεθιῇ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὐτ' ὅκνῳ εἴκων οὐτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλλήμεναι οὗς σὺ μεταλλᾷς.
 ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλᾶων
 ἐν φυλάκεσσ', ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι."
 τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "οὕτως οὐ τίς οἱ νεμεσῆσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ."
 115 120 125 130

112. τ' *om.* JLR. 115. *νακέτω* H. || εἴ πέρ Ar. Ω: αἴπερ Par. b: others *ei* καί. || *νεμεσῆσεται* GP (R *supr. man.* 1?) Par. d, γρ. A. 118. *ἀνεκτός* C (γρ. *ἀνεκτός man. rec.*). 120. *αἰτιάσασθαι* JQ Bar. 123. *ἐμέ τ'* JR. 124. *μάλ'*: *μέγ'* Dem. Ixion, *El. Mag.*: καὶ μήποτε ἡ Ἀριστάρχειος οὕτως εἶχεν Did. || *ὀπείστη* Q. 127. *φυλάκεσσι* T. || *σφιν*: *μιν* Zen. || *ἡγερέθεσθαι* Ar.: *ἡγερέσασθαι* Ω. 129. *οἱ om.* P: *οἱ* C (γρ. *οἱ*) QT: *τοι* L, γρ. A: *τι* Harl. b. || *νεμεσῆσεται* R. 130. *ἐποτρύνει* (*supr. n*) καὶ ἀνώγει Q (χωρὶς τοῦ σ *ἐποτρύνει* καὶ ἀνώγει Schol. A, so that some must have written *ἐποτρύνῃς* καὶ ἀνώγῃς).

116. *ὥς=ὅτι* οὕτως (the explanation of this use is given in *H. G.* § 267. 3 a). Nikanor, however, thinks it may be taken as a paratactic exclamation, 'how he sleeps!' (*καθ' ἐαυτὸ ἀναγνωστέον τὸ "ὥς εὔδει" ἐν θαυμασμῶν ἢ τοῖς ἀνω συναπτέον*).

120. For *ce* Nauck conj. *έ*; but we can easily supply *αὐτόν* after *αἰτιάσασθαι*.

121. *μεινέει*: see E 880.

124. *ἐμέο* for *ἐμείο* occurs only here in H. It is, however, a genuine form occurring in Ionic prose, and is a transitional stage towards *ἐμεῦ*, corresponding to the genitive in -*οο* between -*αιο* and -*ου*. *μάλα* must be taken with *πρότερος*. *ἐπέστη*, *came to me*.

127. *ἵνα γάρ*, a phrase which has caused some trouble. We have perhaps to recognize a relic of the primitive use

of γ' ἄρ (which Brandreth writes) before the words had coalesced in the sense of our *for*. Compare δ γάρ (=δ γ' ἄρ) M 344, Ψ 9, α 286, ω 190; *H. G.* § 348. 3. But in the case of *ὅς*, and the pronoun may be demonstrative, and the use of *γε* immediately after a rel. is very rare (only η 214, ξ 198 *ὅσσά γε*, τ 511! *ὀκτινά γε*). Hence various conjectures: Bentley τ' ἄρ (and γάρ has probably in many cases supplanted τ' ἄρ, see on 61: but *ἵνα γε* is used only in *γενεαί* sentences, I 441 etc.); περ G. Hermann; *φυλάκεσσι*, *ἵνα σφιν* Barnes. Peppmüller's *ἵν' ἄρα* is as likely as any, cf. ξ 322 *ἵν' ἄρ' ἔξετο*, but there is no obvious cause for the corruption. *ἡγερέθεσθαι* is the regular Homeric form — *ἡγερέεσθαι* of mss. is not found elsewhere.

ὥς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέλιδλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 διπλὴν ἐκταδίην, οὐλῃ δ' ἐπενήνοθε λάχνη.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶι, 135
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἔξ ὕπνου ἀνέγειρε Γερήνιος ἱππότη Νέστωρ
 φθεγγάμενος· τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή,
 ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140
 “τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην; ὅτι δὴ χρεῖώ τόνον ἔκει;”
 τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς· 145

131. ἐνέδυνε S: ἔδυνε LQ. 132. ὑπαὶ LRS, γρ. C. || ἐδύσατο HQ Cant.
 134. ἐπενήνοθε P: ἐπενήνετο L. 137. ἔπειτ': μὲν ῥ' JR. 141. οὕτως
 κατὰ: οὕτως ἐπὶ A (γρ. κατα) DHU Vr. b². || νῆας ἀνὰ: νῆα κατὰ Lips. || ἀλ-
 ασε P (om. οἶοι). 142. ἀμβροσίην: γρ. ὀφρησίην A. || ὅτι: ὅτε S surr. ||
 ἴκαε surr. Y JP: ἴκοι Mor.: ἰκάνα Q.

133. φοινικέεσσαν, two spondees (-οῦσ-
 σαν), a late form, cf. Θ 116, whence Nauck
 conjectured *σιγαλόεσσαν* here; Brandreth
 better *φονήεσσαν*, cf. M 202. For the
 buckle of a cloak cf. τ 225, Helbig *H. E.*³
 274 ff., Studniczka p. 75.

134. διπλᾶν: so τ 226, elsewhere
 δίπλακα (Γ 126 q.v.) or δίπνυχον (ν 224).
 ἐκταδίην, apparently 'capable of being
 spread out'; the mantle, like a Scotch
 plaid, is commonly worn double round
 the body, but can be spread out so as
 entirely to cover the body as a coverlet at
 night. οὐλᾶν = woolly (as Π 224, Ω 646,
 and several times in *Od.*) by etymology
 as well as sense (for *Fol-ro-s*, Goth. *vulla*,
 Lat. *vellus*, etc.). ἐπενήνοθε: see B 219,
 whence the phrase is evidently copied.

139. The idea of a sound coming round
 a person is not uncommon in Homer, cf.
 B 41 *θείη δέ μιν ἀμφέχυν' ὁμή,* τ 444
 (π 6) *τὸν . . . περὶ κτύπος ἦλθε ποδοῖν,*
 and ρ 261 *περὶ δέ σφεας ἦλυθ' ἰωή.* For
 the φρένας as the organ in which sleep is
 situated cf. Ε 164 *τῶι δ' ὕπνον . . . χεύη*
ἐπὶ βλεφάρουσιν ἰδὲ φρεσὶ (Fulda). *ἰωή*:
 see Δ 276.

142. It is doubtful whether there
 should be a note of interrogation, or
 only a comma, after ἀμβροσίην. In the
 former case we must understand 'is it
 because so great need has come?' or else
 we must read *δ τι*, and take it to be an
 indirect, virtually equivalent to a direct,
 question, owing to an ellipse of the words
 'tell me,' which is not possible. So
 Schol. A *ἀντι τοῦ "τί δὴ χρεῖώ τόνον*
ἔκει," comparing α 171 *ὁπποῖός τ' ἐπὶ*
νῆος ἀφίκεο, where, however, *κατάλεξον*
 preceded at an interval of only one line.
 If we put a comma after ἀμβροσίην we
 may assume a curious inversion of ex-
 pression, instead of 'what need has
 come on you *that you wander*'; but
 this (La Roche's) explanation is very
 harsh. It is better to read *δ τι* and
 explain it as an accusative of relation,
 'on what account do you thus wander,
 in respect of which need has so much
 come?' So Monro, comparing Δ 32
τί . . . τόσσα κακὰ βέζουσιν, δ τ' ἀσπερχές
μενεαίνεις; Our choice seems to lie
 between the first and the last of these
 alternatives. For ἀμβροσίην as an epithet
 of night see B 19.

ἀλλ' ἔπε', ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικε
βουλὰς βουλευεῖν, ἣ φευγέμεν ἢ μάχεσθαι."

ὥς φάθ', ὁ δὲ κλισίηνδε κιὼν πολὺμήντις Ὀδυσσεὺς
ποικίλον ἄμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
βὰν δ' ἐπὶ Τυδεΐδην Διομήδεα· τὸν δ' ἐκίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἄμφι δ' ἑταῖροι
εὐδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκὸς
λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὁ γ' ἦρως
εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοδὸς ἀγραύλοιο, 155
αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότης Νέστωρ,
λὰξ ποδὶ κινήσας, ὠτρυνέ τε νείκεσέ τ' αἶψαν·
"ὄρσεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτῆς;
οὐκ αἶεις ὥς Τρῶες ἐπὶ θρωσμῶι πεδίοιο 160
εἵεται ἄγχι νεῶν, ὀλίγος δέ τε χῶρος ἐρύκει;"
ὥς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε;

146. ἔπε' Ar. T (*supr.* ἀνευ τοῦ υ ἔπεο): ἔπευ Ω. || ἐπέοικε G. 147. οἷν. R.
148. ἔφραε' GRU. || κλισίην γε D. 149. εἶτο σάκος Q. 153. σαυρωτῆρ.
Aph. 154. ὥστ' ἀστεροπὴ DQST: ὥς ἀστεροπὴ P. 155. εὐδον ὑπὸ δ'
(*supr.* αι over ο). || ῥινὸς PR. 156. τετάνυστο JP. 157. παρστὰς DPQT.
158. ὠτρυνέ PQT. 159. ὄρσεο ADGHJU Harl. a, Vr. b: ἔρσεο Ω, Ar. διχῶς. ||
The line μὴ τίς κοί εὐδοντι μεταφράσει ἐν ὄρνυ πύκνῃ in Diog. Laert. vi. 216,
quoted as though following this line by Eust., is apparently only a parody of Θ 95.
161. Δέ τε Ar. PT Vr. b, Par. b: Δέ τοι Q Harl. a, Par. g: Δέ τις Vr. c, Mosc. 3:
δ' ἔτι or Δέ τι Ω. || γρ. ὀλίγος δ' ἀπὸ χῶρος ἐρύκει Did. || ἐρύκει Harl. a. 162.
ἔφραε' GRU. || ὕπνου RT. || κραιπνῶς: σφοδρῶς C. || ἀνόρουε H.

147. This line, as Heyne remarked, is almost undoubtedly spurious, interpolated from 327, with the intention of supplying an infin. to ἐπέοικε, which does not need one. The question of fighting or flying is not one which has to be discussed at all now; it has already been settled in the *Agora* at the beginning, and the council at the end, of the preceding book. It will be seen that one ms., R, omits the line.

151. ἐκτὸς ἀπὸ seem to go together and to mean simply 'outside.' The modern Greek idiom happens to be precisely the same, *ξέω ἀπὸ τοῦ σπιτι* = 'outside the house.'

153. *σαυρωτήρ*, the *spike* at the butt-end of the spear—not elsewhere named; *ὀπλάχος* seems to mean *dull* only (N 443 etc.). Aristotle *Poet.* 25, quoting these words, speaks of the custom of thus standing the spear upright as characteristic of

the Illyrians. Apparently, therefore, was unknown to the classical Greeks.

155. *ὑπὸ σπῆρτι* ῥινόν, like *περικεῖσθαι τελαμώνια, ξίφος*, etc., in Herod., as *ἐπιειμένους ἀλκήν*.

156. *κράτεσφι*, a form which can only be explained as an artificial coinage on the false analogy of *στήθεσφι* and the like; there is no stem *κρατεσ-* (*κρατί σφι*!). *κρασὶν* in 152, though it does not recur in Homer, is sufficiently defended by the common *κρατί*.

158. *λὰξ ποδὶ κινήσας*: cf. ο 45. There the phrase seems less suitably used of one sleeper arousing another.

159. *ἀωτῆς* only here and κ 548 in H.; and in the famous Danaë ode, Simon. 50. 6. Schulze refers it to the root of *λαύνω* (*ἀφ-ωτύνω*), comparing *ἐρωτῶν ἐλρομαι*. Connexion with the subst. *ἄωτος* is very doubtful. Cf. I 681.

160. For *θρωσμῶι πεδίοιο* see A 56.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποιχόμενοι ; σὺ δ’ ἀμήχανός ἐσσι, γεραιέ.”
 τὸν δ’ αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·
 “ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεὼν βεβίηκεν Ἀχαιοὺς·
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς,
 ἥ μάλα λυγρὸς δλεθρος Ἀχαιοῖς ἢ βιώναι.
 ἀλλ’ ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175
 ἀνστησον, σὺ γάρ ἐσσι νεώτερος, εἴ μ’ ἐλεαίρεις.”
 ὥς φάθ’, ὁ δ’ ἀμφ’ ὥμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μέγαλοιο ποδηνεκές, εἴλετο δ’ ἔγχος.
 βῆ δ’ ἰέναι, τοὺς δ’ ἐνθεν ἀναστήσας ἄγεν ἥρως.
 οἱ δ’ ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἐμιχθεν, 180

166. ἀγέραιαν Lips. 168. αὖτε προσέειπε : ἀμείβετ’ ἔπειτα Par. b j, ἐν ἄλλω A. 169. φίλος (Aph. ?) Ω : τέκος Ar. ? (see Ludw.) : γέρον Bar. || ἔπαιας CG. 171. ἐποιχόμενος : ὑποσχόμενος Ambr. 172. χρεὼ Q. || βεβίηκεν J. 173. ἀκμῆ U. 176. ἄνστησον Ar. Ω (others ἔστησον ?). 177. ἔφας GRU. 180. ἀγρομένοιοι γέροντο CG Lips. (γρ. ἔμχον), ἐν ἄλλω A.

164. σχέτλιος, *hard, tough*, here in the physical sense, full of endurance, and so μ 279 σχέτλιός ἐς, Ὀδυσσεύ, πέρα τοι μένος οὐδέ τι γυῖα κάμνεις. Hence the derived sense ‘hard of heart,’ full of resistance to entreaty.

166. ἔπειτα, *then or therefore*, i.e. because they are younger. There is no exactly similar use of the adverb in H.

167. ἀμήχανος, not to be dealt with, *unmanageable*; a half playful reproach from a younger to an elder man.

173. The proverbial expression is a common one in Greek, occurring in Herod. vi. 11, Theognis 557, Simonides 99; cf. Eur. *Her.* 630 (with von Wilamowitz’s note), Soph. *Ant.* 996 φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης, and perhaps Aisch. *Cho.* 883. The idea is that of balancing on an edge so thin that a fall to one side or the other must soon happen. Neither ἀκμῆ nor ξυρόν recurs in Homer, nor is the practice of shaving mentioned. *his*, however, is not an argument against the antiquity of this passage, as razors

of very high antiquity have been found among remains of the bronze period in Italy, and perhaps Greece; and it was the practice at Mykene to shave the upper lip (Schuchh. p. 253, Tsountas-Manatt, pp. 166–7). In fact the Skt. *kshurd* = ξυρόν shews that the practice may even date from Indo-European days (cf. Schrader, *S. und U.* p. 53).

174. For the use of the infinitive here cf. I 230; ἴσταται is really an impersonal verb, and the substantive δλεσρος is not added in a very strict construction. Logically, the idea is ‘the state of all is on the razor’s edge (balancing) between destruction and safety.’ But the juxtaposition of δλεθρος and βιώναι is a curious instance of the process by which the infin. in later Greek came to be used as a noun.

179. τοὺς, sc. Aias and Meges; ἔκον, from their huts.

180. See Γ 209, of which this line is not a very happy reminiscence; as there it alludes to an assembly to which the

οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὐρον,
 ἀλλ' ἐρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ
 θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185
 ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 ὥς τῶν ἡδυμος ὕπνος ἀπὸ βλεφάροιιν ὀλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίουδε γὰρ αἰεὶ
 τετράφαθ', ὅππότε' ἐπὶ Τρώων αἴοιεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθωι 190
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα].
 "οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν."
 ὥς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλῇν. 195

182. ἐρηγορτὶ Lips. 183. δυσωρήσονται Harl. b: δυσωρήσοντες Par. k: δυσωρήσων Ap. Lex. [H?]. 184. ὥστε D. 185. ἔρχεται DJT. || ὀρυμαγδός CGHJPRU. || ἐπ': ἐν JQ: ὕπ' DRU. || ὀρώρεα ὕπ' αὐτοῦ H. 187. ἡδυμος: ἡδυμῶς Ar. Ω. || βλεφάροιιν GP: βλεφάροιαιιν QU. 188. φυλασσομένοισι γε G. || αἰεὶ J. 189 om. R'. || τετράφαθ' T Lips. 191 om. AD²PR²TU Harl. a. 194. τοὶ δ': τόνδ' J. 195. βουλῇ J (supr. ἡν).

Trojans were called, whereas in the case of the sentinels there is nothing of the sort. The *ἐν* is superfluous, see E 134 etc. Hence Bentley conj. *συναγομένοισιν*. οὐδέ: an unusual form of the common *δέ* in *apodosis*.

182. *ἐρηγορτὶ*: a strange form, cf. *ἐγερτὶ* *Rhesos* 524, *Soph. Ant.* 413. These adverbs in *-rt* are generally negative (*ἀναιμωρτὶ*, *ἀκονιτὶ*, etc., see *H. G.* § 110, and Jebb on *Soph. O. C.* 1251).

183. *δυσωρήσονται*: so mss.; almost all edd., however, give *δυσωρήσων*, from *Apoll. Lex.*, on the ground that the form in *-ονται* cannot stand in a simile, being a future. It would of course be easy to emend *-σονται*, but it is a question if this is necessary. The rule which our texts follow, that the long vowel in subjunctive forms is written whenever the metre admits (*H. G.* § 80), is simply an attempt to reduce the Homeric forms as far as possible to the analogy of later Greek. *δυσωρήσονται* is an almost unique survival of the evidently original rule by which the subj. in the non-thematic conjugation is formed by the thematic vowel unlengthened. In other places we find an occasional *-ονται* in mss. for *-ωνται*,

but generally in so small a minority as to shew that the variation is accidental, 99 above, Θ 511, N 745, etc. See, however, M 168. The verb itself seems to come from *ὄρα*, and to mean 'keep painful watch.' The use of the middle may be supported by forms like *εὐλαβεῖσθαι*, *εὐθηνεῖσθαι*, *εὐωχεῖσθαι*, etc., though the act. is certainly more usual.

188. *φυλασσομένοισι*: for the change of case after *τῶν* see *H. G.* § 243 (3 d); it is perhaps made easier by *σφισιν* in 186.

189. *ὅππότε*: not 'whenever,' for the Trojans are not attacking; but like B 97 *el tore*, § 522 *etc.*, against the time when they should hear, i.e. *expecting* to hear, this idea being implied in the preceding words. The full phrase *δέγμενος ὅππότε* occurs B 794, etc., cf. Δ 334. *ἐπὶ* may go either with *αἴοιεν* or *ἰόντων*, but better with the last; *ἐταῖον* does not occur in Homer.

194. The sentinels are in the space between wall and moat, I 87. The chieftains now go out into the open plain.

195. *βουλῇν*: acc. of the *terminus ad quem*, only here with *καλεῖν*, and rarely with any verbs except those which

τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ᾗσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῳι, ὅθι δὴ νεκῶν διεφαίνετο χώρος
 πιπτόντων, ὅθεν αὐτὶς ἀπετράπετ' ὄβριμος Ἔκτωρ 200
 ὁλλὺς Ἀργεῖους, ὅτε δὴ περὶ νύξ ἐκάλυνεν·
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 τοῖσι δὲ μύθων ἤρχε Γερήμεος ἱππότης Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθωιθ' ἐὼι αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρῶας μεγαθύμους 205
 ἐλθεῖν, εἴ τινα που δήϊων ἔλοι ἐσχατόωντα,
 ἢ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθωιτο,
 ἄσσά τε μητιώσιν μετὰ σφίσιν, ἢ μεμᾶσιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε

197. γὰρ κάλεον : δ' ἐκάλεον Q. || συμμητιάσθαι P. 198. ἐκδιαβάντες :
 γρ. εὖ διαβάντες T. 200. αὖθις CHJ (*supr.* τις). || ἀπετράπετ' C. || ὄβριμος
 CGHPQ. 202. πίφασκον GJQR : πέφασκον H : ἀλλήλοισιν ἐπίφασκον P.
 203. μύθεων ἤρχε : ἐν ἄλλοι καὶ μετέπει A. 204. πεπίθωι G. || αὐτῷ P.
 206. ἔλοι : γρ. ἴδοι J. || ἐσχατόωντα R (*supr.* ω). 207. εἴ τινα JRT Cant.
 Harl. a. || φῆμιν CGH¹PQU Harl. a (*supr.* ι) Vr. b c, γρ. T. 209. ἀποπρόει P.

imply reaching a point (*H. G.* § 140. 4). Cf. Z 87 ξυνάγουσα γεραίει νηόν. For the regular members of the βουλή see on B 194.

199. See Θ 491, where the line is used of quite another place, νόσφι νεών.

200. πιπτόντων is hardly to be explained; it implies that men were still falling. Von Christ conjectures πεπτεῶτων (Φ 503, χ 384), Renner τεθνεώτων.

204. There is considerable doubt as to the punctuation of the whole of this speech of Nestor's, the note of interrogation having been variously put after ἐλθεῖν (206), Ἀχαιοὺς (210), and δοκηθῆς (212). The true explanation is mainly due to Lange (Ei p. 382). In 206 εἴ goes immediately with ἐλθεῖν, to go 'in the hope that'; and ἔλοι and πύθωιτο are co-ordinate. Then ἄσσα is explanatory of φῆμιν, as expressing the contents of the supposed rumour, and is again divided into the two alternatives ἦ—ἥε. The optatives in 211 resume that after οὐκ ἂν in 204; in form they are a wish, in reality they are only a suggestion in form of a hope, 'I should like him to find out'—a shade of meaning which we express by 'he might.' If we read κε for τε in 211 (see note there), the expression would be more

confident, 'he would'; but this is better reserved till 212, where κε indicates a result which in that case is asserted to follow upon the assumed condition, being virtually equivalent to the future ἔσσεται. We may in fact regard the clause μέγα κε . . . εἴη as an apodosis to the sentence ταῦτα . . . δοκηθῆς, which in effect, though not in form, is a protasis. A similar use of the opt. to express a condition, followed by an apodosis with κε, occurs in α 265, the difference being that there the opt. resumes a wish introduced by εἴ (255); here the wish is put in the form of a question with οὐκ ἂν. So also σ 366–70, where, however, the apodosis is postponed till 375. (So in the main Hentze.)

207. φῆμιν recurs only in *Od.* Schol. A illustrates it by a well-known story: Λακεδαιμονίων βουλευομένων ποῖον χρόνον ἐπιτελείσουσι τῆς Ἀττικῆς, Ἀλκιβιάδης συνεβούλευσε πέμπειν εἰς Ἀθήνας κατασκόπους, οἵτινες παραγενόμενοι ἤκουσαν αὐτῶν τῶν Ἀθηναίων διαλεγομένων ὅτι τὴν Δεκέλειαν μέλλουσιν ἐπιτελεῖν οἱ πολέμοι· καὶ οὕτως Λακεδαιμόνιοι ἐπετείχισαν τὴν Δεκέλειαν. (The tale is not, however, known to Thuk., vi. 91.)

209. ἀπόπροθεν, i.e. far from the city; the ellipse is filled up by πόλινδε

- ἀνψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς ; 210
 ταῦτά τε πάντα πύθοιτο, καὶ ἀνψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος δῖν δώσουσι μέλαιναν 215
 θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.”
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
 ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγυὺς ἐόντα,

210. γ' om. GJ (-cant'): τότ' P.
 Vr. b (in ras.) Harl. a: γε Q: κε Ω.
 Lips. 221. ἔόντα (A sup.) JP (S sup.) T (ἐπὶ ἔόντα θῶναι στρατῶν):
 ἐόντων Ω.

211. τε A (supr. κ) GHPT Ambr. Cant.

216. ὑπόρρηνον Ar. || τῇ: ταῖς P: τῆς

immediately succeeding. It is a question if we should not read ἀπόροθι with P, as more likely to be changed; but the variant does not recur in 410 (208-10 = 409-11).

211. The ms. evidence is fairly divided between τε and κε. The reason for preferring the former has been given above. The clause being a resumption of what precedes, τε goes with καὶ, and means 'both.'

212. ὑπουράνιον, i.e. over all the earth, virtually identical with πάντας ἐπ' ἀνθρώπους.

214. The phrase νήεσσιν ἐπικρατέουσιν is unusual; the line is borrowed from α 245 (= π 122, τ 130), νήεσσιν being changed into νήεσσιν.

215. πάντων, as we should say 'without exception'; but the phrase is a rather awkward one, and so is ἕκαστος immediately followed by the plural. The omission of the F of ἕκαστος too is very rare. In 216 τῇ . . ὁμοῖον is an obvious exaggeration, as a dozen ewes with their lambs would be of ridiculously little value to the great chiefs concerned, with their wealth of gold, silver, and slaves, besides horses and cattle. Probably the author of the book thought that he was introducing a touch of heroic simplicity. So too 217, if we take it as a mere standing invitation to royal feasts, would be no inducement to the

members of the council present, who, with the exception perhaps of Meriones and Thrasymedes, are elsewhere in the *Iliad* regarded as attending as a matter of course (B 53, Δ 259). But Peppmüller suggests that as 215-6 represent the δόσις, so 217 answers to the κλέος, the real meaning being 'he shall be present in the songs sung at feasts and banquets,' ἀνθρώποις δαίμονες ἔσσομένοισιν. This is clearly the sense of the similar words in Theognis 237 ff. σοὶ μὲν ἐγὼ πτέρ' ἔδωκα . . θοίῃσι δὲ καὶ εἰλαπίνῃσι παρέσση ἐν πάσαις, πολλῶν κέλμενος ἐν στόμασιν. καὶ σε σὺν αὐλίσκοις λιγυφθόγγους νέοι ἄνδρες . . ἀσονται . . πᾶσι γὰρ οἷσι μέμλε καὶ ἔσσομένοισιν αἰδῆ ἔσση δμῶς, κτλ. But here there is no mention of song, so that the expression, if this is the meaning, is barely intelligible. Yet the resemblance to Theognis can hardly be a coincidence; possibly both are quoting a well-known phrase. Clearly Theognis has the more original form, and is not borrowing from K. The alternative is to suppose that 214-7 are a latter addition, and contain an imitation of Theognis; but the theory of interpolation explains nothing.

221. ἔόντα, though not largely supported by mss., is evidently superior to the vulg. ἐόντων, as it breaks the ponderous succession of genitives.

Τρώων· ἀλλ' εἴ τις μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος·
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
 σύν τε δὴ ἔρχομένω, καὶ τε πρὸ ὃ τοῦ ἐνόησεν,
 ὅπως κέρδος ἔη· μούνος δ' εἴ πέρ τε νοήσῃ, 225
 ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μήτις."
 ὥς ἔφαθ', οἱ δ' ἔβηλον Διομήδεϊ πολλοὶ ἔπρασθαι·
 ἠβελέτην Αἴαντε δῶ, θεράποντες Ἄρης,
 ἠθελε Μηριόνης, μάλα δ' ἠθελε Νέστορος υἱός,
 ἠθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
 ἠθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "Τυδεΐδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,

223. θαρσαλεώτερος P. || ἐστὶ P Mor. Vr. a¹ (and A *supr.*, T.W.A.). 224. ἐρχομένω Ar. Ω: ἐρχομένω (G *supr.*) U: ἐρχομένω T. || καὶ τε: καὶ τοι P. || καὶ ὁ ἔπερος πρὸ τοῦ J (γρ. καὶ τε πρὸ δ, τοῦ ἐνόησεν) (In Plato *Symp.* 174 D, where the passage is quoted, the best MSS. give ὁδοῦ for ὃ τοῦ, but not in *Protag.* 348 B). 225. κέρδιον G. || εἴη DGJPRU. || τε Ar. Ω: τι GPQU Par. c d g. || νοῖσα CQ: νοῖσαι L. 226. τέ οἱ: γέ οἱ J *supr.* 228. θεράποντες GL. 230 sm. S Mosc. 3. || δουρικλειτὸς (A *supr.*) CD (-ρυκλ-) GQRTU. 231. κατὰδύναι R: θύναι S. 232. ἀεὶ GL.

222. As Nikanor remarks, we may put either a comma or a colon at the end of this line; it is impossible to say whether the clause εἰ . . . ἔποιτο is a wish or a regular conditional protasis.

224-6. The recurrence of τε six times in these three lines is remarkable; it seems to be an instance of the primitive use in which it was simply a mark that the two clauses in which τε . . . τε occur are correlative; from this the use as a conjunction strictly speaking has been developed. Thus εἰ περ, the condition, is correlative to the apodosis which is stated paratactically by ἀλλά, while in the other two clauses containing τε . . . τε the co-ordination in pairs is obvious. The connexion of this use with the gnomic τε (almost=τοι) is not clear; the two are possibly quite distinct. The gnomic τε would of course be in place in such a sentence as the present, but it is not used in pairs. ἐρχομένω, a *nom. pendens*, like Γ 211 ἀμφὶ δ' ἐξομένω, γερωτέρως ἢν Ὀδυσσεύς: or we might perhaps more properly call it a sort of 'distributive apposition' not completely expressed; compare M 400. The old vulgate ἐρχομένων, evidently a correction, is found only in one or two inferior mss.

πρὸ ὃ τοῦ: for this order of words cf. E 219 ἐπὶ τῷ τῶιδ' ἀνδρὶ. The meaning is of course that sometimes one, sometimes the other, is quickest to mark. Brandreth conj. πρὸς for πρὸ.

226. βράσσων: the comp. of βραχύς, for βραχίων, though the adj. is not found elsewhere in H. The sense will be, 'his mind does not reach so far,' he is 'shorter of sight' as we should say. It has generally been referred to βραδύς, which gives a better sense, as quickness of perception is the point in 224; but βραδ-ίων could only make βράζων. It was probably the knowledge of this which led Aristarchos to the strange idea that βράσσων is a participle meaning 'confused,' 'perturbed,' *ταρασσόμενος*. λεπτή: only here and Ψ 590 (the same phrase) in a metaphorical sense. I means *thin, narrow*, cf. § 264 λεπτή *εισέθω*, and is very different from the familiar Attic sense *subtle*. Even if one alone does mark, his ideas are 'short and thin' compared with those of a pair of men.

231. τλήμων: cf. 498, E 670 (see note), Φ 430, the only instances in Homer, all in the sense of 'enduring.' The use of the article ὁ is post-Homeric.

- τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθα, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
 μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω
 καλλεῖπει, σὺ δὲ χεῖρον' ὀπάσσει αἰδοῖ εἰκων,
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερος εἴη."
 ὡς ἔφατ', ἔδδισεν δὲ περὶ ξανθῷ Μενελάω. 240
 τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Πάλλας Ἀθήνη. 245
 τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιμεν, ἐπεὶ περιόιδε νοῆσαι."
 τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 "Τυδείδη, μήτ' ἄρ με μάλ' αἶνεε μήτέ τι νείκει·
 εἰδοῖσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250

235. τὸν: τῶν HQS Harl. a, Vr. A (Lips. *supr.*), γρ. C (*man. rec.*). 236. πολλοί: πάντες H. 238. ὀπάσει H (*supr. c over z*). 239. βασιλεύτερος H Mor. || εἴη P: ἔστιν Ω. 240 ἀθ. Ar., om. Zen. 241. αἰδοῖ C. || προσέειπε P. 246. γε om. GU¹: δ' R. || γε σπομένοιο Ptol. Ask.: γ' ἐπομένοιο JQ Harl. a: γ' ἐπομένοιο Ω. 247. περιόιδε G. 249. τι: γε G. 250. τοι ταῦτα: τοιαῦτα H. || ἀγορεύεις H.

235. αἰρήσεται, 'you shall choose,' which may be taken either as a permission or as a modified imperative. Cf. Z 71.

236. φαινομένων, a curious use which must mean 'as they present themselves.' Döderlein conj. φαινόμενον, to which Paech has added τοι for τῶν. But the later use of the article is common in this book.

237. αἰδόμενος, from a feeling of respect; as § 329 αἰδετο γὰρ ῥα πατρο-κασίγνητον.

238. σὺ δέ, repeated to enforce the opposition of clauses, not of persons. This is common enough when the pronoun has not been expressed before, but is very rare in cases like this where an emphatic σὺ γε precedes. ὀπάσσει: aor. subj., as regularly after μή: some have taken it as a 'jussive' future, but this does not seem in place here.

239. εἴη seems demanded by the context for the vol. ἔστιν, as the case of the person chosen being βασιλεύτερος is purely hypothetical, and not assumed to happen.

240. Omitted by Zen. and athetized by Ar. as superfluous. It clearly gives the meaning which is meant to lurk in the preceding line; and it is more in the Epic style that this should be openly expressed than left to be understood. Thus if it be rejected 239 should probably go with it; Agamemnon's remarks are then quite general in their application.

243=a 65. The ἔπειτα is more suitable in this passage than in a.

246. σπομένοιο: see note on E 423. As between γε σπ- and γ' ἐσπ-, MS. authority is nil.

247. νοστήσαιμεν without δν, see H. G. § 299 (f), M. and T. § 240, and note on E 303. The sense is clearly potential.

249. μήτε τι νείκει is superfluous according to our ideas; we can express it by saying 'there is no more need of praise than of blame.' It is really an instance of the tendency which we find in Latin as well as in Greek to emphasize a word by means of its contrary; as in phrases like *fas nefasque*, etc., where the second member is often superfluous.

ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἥώς,
ἄστρο δὲ δὴ προβέβηκε, παρώιχκεν δὲ πλέων νύξ
τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται."

ὥς εἰπόνθ' ὄπλοισιν ἐνι δεινοῖσιν ἐδύτην.

Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255

φάσγανον ἄμφηκες, τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο,
καὶ σάκος· ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
ταυρεῖην, ἄφαλόν τε καὶ ἄλλοφον, ἣ τε καταΐτωξ
κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζῶν.

Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἡδὲ φαρέτρην 260

251. ἀνύται G. 252. παρώιχκεν or παροίχκεν Ar. (see Ludwig): παρώ-
χωκεν Vat. 1319 (Allen *C.R.* xiii. p. 113): παρώχετο Q. || πλέω ACG¹JUST Lips.
Harl. a d, King's, Par. d e j, Vr. b¹: πλέω R¹ Porphy. (*J. sup.*). 253 *ἀθ.* Ar.
Aph., om. Zen. || τριτάτης δέ τι τινές *ap.* Porphy. *ad loc.* || δ' ἔτι: δέ τι LQT:
δέ τοι HP. 256. ἔδωκε G. 258. ἄλλοφον Ar. 259. κάρην GH².

252. προβέβηκε: cf. μ 312 τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρο βεβήκει. Of the alter-
native forms of the verb παρώιχκεν
has almost unanimous ms. authority.
The Ionic form is οίχωκα (Herod. ix.
98). In Attic (Aisch. *Pers.* 13, Soph.
Aias 896) editors generally read οίχωκα,
but against the mss. which have οίχωκα.
It is likely that Ar. read παροίχκεν
here; the scholia are contradictory, and
mss. cannot be depended on to distinguish
between ω and ο. οίχωκα is not found
again till late prose (Polybios); but it is
noteworthy that the mss. of Aristotle,
who quotes the line in *Poet.* xxv., have
παρώιχκεν without variant. It is prob-
ably a genuine form, compare the fut.
οίχῃσμαι. The principal ms. of Aristotle
has πλέω, the others πλέον. Aristotle
ends his quotation with νύξ, citing the
phrase as an instance of ambiguity in
the word πλέω. He did not, however,
reject the next line, as Porphyrios
mentions his explanation of it (see
next note).

253. This puzzling line was rejected,
presumably as unintelligible, by the
Alexandrian trio. The long com-
mentary of Porphyrios in Schol. B
gives a collection of 'solutions,' only two
of which deserve serious consideration.
None of those which adopt the reading
πλέω are satisfactory. The best ex-
planation is the most obvious; the
words mean 'more of the night than
two (of the three) watches has gone, and
the third only remains.' The objection
to this is not really serious; it is pedantic

to say that if more than two-thirds have
gone, a third cannot remain, for the
words imply only that there is nothing
but the third watch left to act in; there
is no assertion that the *whole* of the
third is left. In other words λέλειπται
means rather 'is left us' than 'remains
intact.' There is nothing absurd in
saying 'we have let more than eleven
hours slip by, and only the twelfth is
left us,' though the words are not of
course those of a mathematician. This is
the way in which Chrysippos took the
passage; the explanation of Aristotle
seems to have been in effect the same
as that of Ameis, 'the greater part of the
night, consisting of two-thirds, is gone,
and only one-third is left.' But this is
excessively complicated and unnatural
even if possible. For the threefold
division of the night cf. μ 312 ἡμος δὲ
τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρο βεβήκει.
The scholiast compares the threefold
division of the day Φ 111 ἑσπεραι ἢ
ἡώς ἢ δειλη ἢ μέσον ἡμαρ. δύο is in-
declinable in Homer, but the only other
instances of its use, except in nom. or
acc., are κ 515 (gen.), N 407 (dat.).

254. ὄπλα = *armour* only occurs four
times in H.; see note on Θ 55.

258. ταυρεῖην with κυνέην seems to
be a contradiction in terms, if κυνέη
means 'a helmet of dogskin' (cf. 335),
though such a phrase can easily be
justified (v. A 598). See, however, App.
B vii.; and for ἄφαλος, ἄλλοφος, *ibid.*
καταΐτωξ: a word of unknown origin and
meaning, except for what we are told here.

καὶ ξίφος, ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἰμάσιν
 ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ὦι παιδὶ φορῆναι. 270
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθεῖσα.
 τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἔνι δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.

264. ἀργιόδοντος G. || cυδς RU.
 τινὰ τῶν νεωτέρων ἀντιγράφων σκανδεῖαι
 κάρην GH²U². 273. κατ' : παρ' G.

268. σκανδεῖαι G : σκάνδαι J (supr. n) :
 Eust. 269. κυνήϊον GP. 271.

263. ἐντέτατο should mean *was stretched tight*, cf. E 728. In this case the thongs could not have been 'inside' the hollow, i.e. next the head. Possibly it is meant that there was a leather cap (ῥινοῦ 262) padded with felt (πῖλος) inside, and wound round outside for the sake of strength with thongs; while outside these again came an outer covering of boar's tusks. The ἰμάντες are then ἔντοσθεν because they form the middle one of three layers. The tusks may possibly be a relic of the origin of the helmet from the wild beast's head, a form which is very commonly found in primitive headgear; see App. B, vii. 2.

264. ἔχον, *clasp*, surrounded; X 322 ἔχε χρῶα χάλκεα τεύχη, i 301 φρένες ἦπαρ ἔχουσι. There is no need for either Bentley's τρέχον or Nauck's θέον.

265. πῖλος, *felt*, one of the most rudimentary and primitive clothing products. The word is 'proethnic,' Schrader *Sprachn.* 401. Felt was used in Greece for both shoes and caps in Hesiod's time (*Opp.* 542 πέλαια . . πῖλοις ἔντοσθε πυκάσας, 546 κεφαλῇφιν . . πῖλον ἔχειν ἀσκητῶν); in Thuk. iv. 34 for cuirasses, Herod. iv. 23, 73, 75 for Scythian tents and rugs. The felt cap, πῖλον or πῖλος, came from this passage to be the conventional mark of Odysseus in later (but not in archaic) Greek art; acc. to Pliny xxv. 36 it was first introduced by the painter Nikomachos, acc. to Eust. by Apollodoros.

266. Ἑλεῶν (or Ἑλεών) in Boiotia, B 500. For the migration southwards of the legend of Amyntor—doubtless in consequence of the displacement of the Boiotians through the Thessalian invasion—see I 447. Ptolemy of Askalon held that this Eleon was a Thessalian town, distinct from the Boiotian; but this is a mere figment to explain the obvious discrepancy. Ἀμύντορος: gen. with δόμον.

267. Autolykos was the maternal grandfather of Odysseus, see λ 85, τ 395; he was an arch-thief, ἀνθρώπου ἐκέκαστο κλεπτοσύνη θ' ὀρκῶ τε. Hence in the later legends he was made the son of Hermes. ἀντιτορήσας, so *Hyg.* Merc. 178 μέγαν δόμον ἀντιτορήσαν. The force of the preposition is not clear, and Döderlein (*Gloss.* § 672) is perhaps right in reading ἀντετορήσας, from the reduplicated aor. ἀν-τετορήσαι. The real form will then have been forgotten at the time of the composition of the hymn; see note on E 337.

268. Σκάνδαιαν: acc. of the *terminus ad quem*, cf. 195 κεκλήατο βουλῇν. Ar. read Σκάνδειανδ', as H 79 σώμα δὲ οἰκάδ' ἐμὸν δόμεναι πάλιν, o 367 Σάμπρδε δόσαν. Skandeia was the port of Kythera; Paus. iii. 23. 1, with Frazer's note.

269. For Molos, the brother of Idomeneus, cf. N 249.

273. It is doubtful if we should read κατ' αὐτόθι as one word or as two. The preposition in tmesis rarely stands after

τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 νύκτα δι' ὀρφναίνην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῶι ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·
 “κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος, νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”
 δεύτερος αὖτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
 “κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτῶν·
 σπεῖό μοι, ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδεΐ δίδωι 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦιαι.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῶι λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κεῖσ'· ἀτὰρ ἄψ' ἀπιὼν μάλα μέρμερα μῆσατο ἔργα

275. παλλὰς: Ζώπυρος πελλὸν γράφει Schol. BT. 276. κλάξαντος T.
 277. ὄρνιθ': ἐκ πλῆρους ὄρνιθι Ar. 278. μοι A (supr. eu) CDHRU: μευ Ω
 (cf. E 115). 280. φίλαι (φιλαί) AD Lips.: φίλ' J (λ in ras.: γρ. φιλαί): φίλε'
 Ω. 281. ἐφικέσαι A. 282. μελήσει C (Q supr.): μελήσει L supr. 283.
 δεύτερον T. || αὐτ' U. 284. ἐμοῖο JPB Mor. 286. τε om. DGJPQR Lips. ||
 πρὸς: πρὸς J (γρ. πρὸ). || ἦιαι: εἴη JP¹ (ἦη P²) Q: ἄλλος DRU. 289. αὐτὰρ
 DGQ. || ἀπιὼν: λιπὼν P.

its verb (see, however, B 699), and here the rhythm throws it forward. In Φ 201, φ 90 κατ' αὐτόθι λείπεν, λιπόντε, where the verb follows, it seems most natural to take it with κατὰ. The same question arises with κατ' αὐθι, N 653, P 535, Ω 470; for παραυτόθι or παρ' αὐτόφιν see on M 302.

274. The ἐρωδιός is perhaps the night heron, *Ardea Nycticorax* L., which is abundant in the Troad (Thompson *Gloss.* s.v.). The common heron was called πελλός, grey; hence Zopyros in his *History of the Foundation of Miletos* read πελλόν for Παλλὰς in the next line. The heron appears as a symbol of Athene on coins of Ambrakia and Corinth, and is mentioned as a bird of good omen by Aelian, Plutarch, and Pliny. Schol. B has a lengthy excerpt from Porphyrios dealing with various difficulties, mostly imaginary, discussed by the ancient critics.

278-80. Cf. E 115-7 and ν 300-1. κινύμενος, apparently 'no movement of mine escapes thee.' But this is hardly

a Homeric view of the gods, whose omniscience does not extend to details unless their attention is called.

285. σπεῖο, for σπέο, according to Schulze (*Q. E.* 404) a case of lengthening due to the first arsis (see App. D); no satisfactory explanation on any other ground has ever been given. There is no reason to doubt that both it and ἔσπεο (or ἔσπεο, see on E 423) have stood together in the text from the first. For the favourite story of Tydeus and the Kadmeians see Δ 376 ff., E 802 ff.

286. To avoid the hiatus Barnes conj. παρ' for πρὸ, Bentley πρὸς (and so one ms.). ἦιαι recurs N 247, θ 290 only. It is probably a mere mistake for the regular ἦι (= ἦι), as it always comes at the end of the line.

289. μέρμερα ἔργα, the slaying of the ambush, Δ 396. κεῖσιν in the emphatic place contrasts, rather violently perhaps, but in the style of this book, the different moods of the two journeys, brought about by the treacherous reply of the Kadmeians to the friendly message.

- σὺν σοί, δια θεά, ὅτε οἱ πρόφρασσα παρέστης. 290
 ὥς νῦν μοι ἐθέλουσα παρίστασο καί με φύλασσε·
 σοὶ δ' αὖ ἐγὼ ῥέξω βούην ἥνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πῶ ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”
 ὥς ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρηι μέγαλοιο,
 βάν ῥ' ἔμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἅμ φόνον, ἀν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.
 οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶασεν Ἔκτωρ
 εὐδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 “τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δῶρῳ ἐπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται·
 δώσω γὰρ δίφρῳν τε δύω τ' ἐριαύχενας ἵππους, 305
 οἳ κεν ἄριστοι ἔωσι θοῇς ἐπὶ νηυσὶν Ἀχαιῶν,

291. παρίσταο Ar. Zen. καὶ αἱ πλείους. || με φύλασσε: πόρε κῶδος Zen.: με φύλαττε Par. h. 292. αὐ: ἄν J: ἔρ' Vr. b. || ἥνιν Tyrtannio: ἥνιν Ptol. Oroandae. 293. ἀδμήτην PU. || ἥν: τήν PQST. || οὐ πῶ: οὐποτε J: οὐπὸς R: οὐποτ' U (“the second o covering an ω”). 294. τοι: σοι Q. || περιχεύας GHJQTU Cant. (Harl. a *supr.*). 296. ἐπεὶ οὖν PR. 298. ἄν (ἄν) φόνον GPQ. 299. εἶασεν Ω (incl. A, T. W. A.): εἶας' D Vr. b. 300. ἀμαδὶς T. 301. ἔσαν: ἔα DRU: ἔσαν P. 305. γάρ: γάρ οἱ P. 306. ἄριστοι ἔσται Ar. GJ Par. c d: ἄριστοι ἔα PR: ἀριστεύουσι Ω (U has c *supr.* over υ), γρ. JR. || αὐτοὺς (καλοὺς Aph.) οἳ φορέουσιν ἀμύμονα Πηλεΐωνα Zen. Aph. (cf. 323).

290. πρόφρασσα, also φ 500 and three times in *Od.*, a fem. of πρόφρων: for the formation see *H. G.* § 114* (5).

291. For παρίσταο, the reading of Zen. and Ar., compare the imperatives O 475 μάραο, σ 171 φάο, κ 333 θέο. The usual rule is that the σ is preserved in the imperat. but omitted in the imperf.; *H. G.* p. 4.

292-4 = γ 382-4, to which place only they probably belonged originally. The tools for gilding the horns of the sacrifice are there described (432-8). See Helbig *H. E.* p. 267, who points out that the process consisted in beating gold into thin leaves and laying these round the horns—not in anything like casting the gold. Cf. also § 232. For ἥνιν see on Z 94. The usual accentuation ἥνιν must be wrong, as the word could not stand here unless the last vowel were long by nature. Sitzler would read

ἥνιδα here and ἥνιδας in Z; but cf. *H. G.* § 116. 3, and note on A 36.

299. εἶασεν: a clear false quantity; but the rhythm is equally impossible if we read εἶας'. P. Knight's εἶαεν is no doubt right. Heyne's εἶαεν ἀγήνορας Ἔκτωρ has the forbidden caesura in the 4th foot. We may, however, admit the possibility that εἶαεν is original, as a false archaism based on the co-existence of ἡτίμασεν and ἡτίμησεν (see on A 11), and φ 297 ἀἶσεν beside κ 68 ἀἶσαν (see note on Θ 237).

304. ἄρκιος, certain, see note on B 393, and cf. O 502, σ 358. But it must be admitted that in this place the sense *sufficient, ample* (ἀρκεῖν) is more natural; so also Hes. *Opp.* 370 μισθὸς δ' ἀνδρὶ φλωὶ εἰρημένος ἄρκιος ἔστω, and 351, 502, 577. Ap. Rhod. and the later Epic imitative poets seem to have taken it in the same way.

ὅς τις κε τλαίῃ, οἱ τ' αὐτῶι κῦδος ἄροιτο,
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι,
ἢ φυλάσσονται νῆες θαλὼς ὥς τὸ πάρος περ,
ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
νύκτα φυλασσόμεναι, καμάτῳ ἀδηκότες αἰνῶι."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ἦν δέ τις ἐν Τρώεσσι Δόλων Ἐυμήδεος υἱὸς
κῆρυκος θείοιο, πολύχρυσος πολύχαλκος· 315

ὃς δὴ τοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·
αὐτὰρ ὁ μῦθος ἦν μετὰ πέντε κασιγνήτησιν.
ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·
"Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320

ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσσον
ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῶι
δωσέμεν, οἱ φορέουσιν ἀμύμονα Πηλεΐωνα.
σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325
νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
βουλὰς βουλεύειν, ἢ φευγέμεν ἢ μάχεσθαι."

ὥς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοσσεν·
"ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,

307. οὔτις P¹ (*supr.* ὅς τις P²). 308. ὠκυπόρων PU. || ἐλθεῖν RU. 311. βουλεύουσι J: βουλεύονται G. 312. ἀδηκότες PRS. 316. ποδώκης G (L *supr.*): ποδώκης Cant. 317. κασιγνήτοια Zen. 318. μῦθον ἔειπεν: εἶπε παραστὰς RU. 321. "ἀνάσχεο διὰ τοῦ ο" Ar. (others ἀνάσχευ! More probably ἀνίσχεο, when we must read διὰ τοῦ α with Cobet). 322. ἀμῶν DLT, γρ. Harl. a. 323. φορέουσι ποδώκεα J Par. a f g, γρ. A. 325. εἰς H. 328. ἔφαθ' GL: ἔφθ' P.

307. οἱ τ' αὐτῶι κῦδος ἄροιτο is of course parenthetical.

311. φύξιν, a word peculiar to this book; see 398, 447.

312. νύκτα as a temporal accus. only occurs in H. in this book of the *Iliad* (188, 399) and in the *Odyssey*. ἀδηκότες: cf. 98.

314. For this introduction of a new character cf. E 9. κῆρυκος θείοιο, as holding a sacred office, v. A 334, Δ 192. πολύχρυσος, εἰκότως, λαβὼν πέντε θυγατέρων ἔδνα, humorously remarks Schol. T. Bentley conj. πολυχρύσου πολυχάλκου, with some probability.

316. θάα τοι, Thomas (J. P. xxiii. 98)

would read δ' ἦτα, on the ground that δῆ in H. always has the temporal sense, *now*.

317. μῦθος, an *only son*. Zen. read κασιγνήτοισιν, understanding it to mean the *only survivor* among five brethren.

321. Cf. H 412. Dolon offers to Hector the staff which he is holding as the speaker 'in possession of the house.' See 328. Thus τό means *this*, not *thine*.

324. ἄλιος σκοπός, the phrase ἀλαοσκοπήν ἔχειν (see 515) suggests that ἀλαός may be the right reading here. ἀπὸ δόξης, far from what you expect. The phrase recurs only in λ 344. Cf. ἀπὸ γνώμης, θυμοῦ (A 562), etc.

μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεῖσθαι.”

ὥς φάτο καὶ ῥ' ἐπὶ ὄρκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.
 αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο, 335
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα,
 βῆ δ' ἰέναι ποτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἐμελλεν
 ἐλθὼν ἐκ νηῶν ἀψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσίοντα 340
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν·
 “οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ', ἣ νῆσσι ἐπίσκοπος ἡμετέρησιν,
 ἣ τινα συλήσων νεκρῶν κατατεθνηώτων.
 ἀλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο 345
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν

332. ἐπὶ ὄρκον HT. || ἐπώμοσε Ar. AQ¹ Mosc. 3 (and *surp.* H Par. k), γρ. C²: ἀπώμοσε(ς)(η) Ω. 333. ὤμοϊν P. 334. ἔκτοσι P. || πολιοῖο: πελοῖο ar. Cram. *Erim.* 334, *Et. Mag.* 680. 336. ποτὶ RTU²: ἐπὶ A¹ (T.W.A.) HJ Vr. c, Harl. a: γρ. κατὰ Harl. a, γρ. ποτὶ νῆας A^m, and extra marg. ποτὶ νῆας (T.W.A.). 341. τοι: τις Ar. (ὠμολόγουν καὶ αἱ πλεῖους Did.). 342. ἦ: εἰ A *surp.* 343. κατατεθνηώτων Ar. (J *surp.*) L Lips.¹ Vr. b²: κατατεθνηώτων Ω. 345. ἔλοιμεν A *surp.*

330. This line seems almost like an intentional irony, in view of Hector's coming fate at the heels of Achilles' horses. For the construction of μὴ with the indic. in an oath cf. O 41 ἴστω νῦν . . μὴ δι' ἐμὴν ἰστίητα Ποσειδάων ἐνοσίχθων πημαίνει Τρώας. So *Hymn. Merc.* 275-6 ὁμοῦμαι, μὴ μὲν ἐγὼ . . ὑπὸσχομαι, μήτε τιν' ἄλλον ὀπωπα, *Theognis* 659 ὁμόσαι ὅτι μήποτε πρήγμα τόδ' ἔσται, Ar. *Aves* 194-5 μὰ γῆν κτλ., μὴ γ' ὡς νῆμα κομψότερον ἤκουσά που, *Lys.* 917, *Eccl.* 1000; and a few other examples in *M. and T.* § 686. See also *H. G.* § 358.

332. ἐπώμοσε, apparently *swore* to his bidding, or *added an oath* to the original promise (cf. the frequent ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι). It may be questioned if the ἀπώμοσε of most mss. is not right; the oath he has just sworn is negative, and is therefore properly expressed by ἀπομύναι. The positive promise is only an asseveration, φημί. In o 437, however, ἐπώμνον is clearly needed, though

ἀπώμνον is a well-supported variant. ἐπώμνον does not imply a *false* oath as ἐπὶ ὄρκον does; though here the perjury is not intentional.

335. ἐπὶ κτιδέην: many divided ἐπ' ἱκτιδέην, but, as Ar. remarks, the question is settled by 458. The only form of the subst., however, is ἱκτίς: κτίς seems never to occur. The animal meant is one of the weasel tribe, a polecat or marten. Cf. note on 258.

338. Aristarchos noted that elsewhere in the *Iliad* ὄμιλος means only 'the battle-throng,' the sense of 'assembly' being peculiar to the *Odyssey*.

342. ἐπίσκοπος: see note on 38.

344. παρεξελθεῖν πεδίοιο: *to pass by us out upon the plain*. Brandreth and von Christ conj. ἀλλά F' ἐῷμεν πρῶτα. Rather, if an ancient form is to be imported, ἀλλ' ἐῷμεν πρῶτα. The position of μιν is irregular; *H. G.* p. 338. For the synizesis of ἐῷ see on E 256.

καρπαλίμως· εἰ δ' ἄμμε παραφθάνησι πόδεσσιν,
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιελεῖν
ἔγχει ἐπαύσων, μή πως προτὶ ἄστυ ἀλύξει."

ὥς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι
κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350
ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσσόν τ' ἐπὶ οὐρα πέλονται
ἡμῶνων, αἱ γάρ τε βοῶν προφερέστεραὶ εἰσιν
ἐλκόμεναι νεοῖο βαθείης πηκτὸν ἄροτρον,
τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δούπον ἀκούσας·
ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας εταίρους 355

346. παραφάνησι PR^m: παραφάνι T: παραφαίν(ι)α Ar. (καὶ σχεδὸν αὖ
πάσαι Did.) Ω. 347. μιν: μὲν J (γρ. μιν). || ἐπὶ Ar. [G]PR[S]: προτὶ CDHJU
Par. b c d e g j k: ποτὶ AQT (συγρ. ἐπὶ νῆας οὐ ποτὶ νῆας) Harl. a d, King's Par. a f
h. || ποτιαλεῖν HS: προτὶ Ἰλιον Q. 348. ποτὶ GS. 349. ὥς ἔφατ', οὐδ'
ἀπίσταν βοῶν ἀγαθὸς διαμῆδης· ἐλεόντες δ' ἐκότερες παρὰ ὁδοῦ κτλ. Aph.
("and others," Did.). 351. πέλονται R: φέρονται C. 353. ἐλκόμεναι JR.
354. ἐπεδραμέτην Ar. CRTU: ἐπιδραμέτην Ω. 355. ἀποστρέφοντας GP.

346. παραφάνησι with long *a* in *thesi*,
as I 506, Φ 262, probably from φθάνω,
H. G. § 47. The vulg. παραφθάνη(ι)σι, half
opt. half subj., is a hybrid monster such as
one would hardly dare to impute even to
the author of K. It is usually explained
as an opt. with -σι added on the analogy
of the epic subj. -ησι by the commoner
-ηι. But this is quite unnecessary.

349. φωνήσαντε is curious, as Ody-
seus only has spoken. Didymos com-
pares the similar instance Φ 298 ὥς
εἰπὼντε after a speech from one only.
There seems to be a sort of attraction to
the number of the principal verb. The
variant of Aph. was apparently meant
to evade this difficulty.

351. This phrase must be compared
with θ 124 ὅσσόν τ' ἐν νεοῖο ὄρον πέλει
ἡμῶνων, τόσσον ὑπεκπροβῶν κτλ. An
ingenious explanation is given by Ridge-
way in J. H. S. vol. vi. He shews that
the length of a furrow was commonly
a fixed and recognized standard of
length; with us it is the *furlong*
(furrow-long), which was, in fact, the
length and breadth of the common field,
theoretically regarded as a square of
ten acres. Now the unit of area was
a day's work of plough (γῆς), as the
German *Morgen* and Gallic *journal* de-
note the patches in the common fields,
and a 'day's work,' or 'daymath' (see *New*
English Dict.) was a local name in Eng-
land for a measure of about an acre. If
mules ploughed more swiftly than oxen,

but with the same length of furrow, then
in a day's work they would plough a
wider piece of land. The *width* which
they would thus cover (πλήθρον) is ex-
pressed by the distance between the
οὐρα or side limits (whilst τέλσον = end-
limit, 'headland'); and the ὄρον of
mules will form an absolute standard
of distance, as we see that it does in
θ 124. We may also compare Ψ 431
δισκου οὐρα, 523 δισκουρα. οὐρα is
generally considered a heteroclite plur.
of ὄρος = ὄρος, but so far as the Homeric
evidence goes the old form of the
singular may have been ὄρον, as Ridge-
way remarks. ἐπὶ goes with ὄσσον:
the accent, according to the rule, is
not thrown back, because τε intervenes.
Cf. B 616 and note. For the use of
mules in ploughing cf. Soph. *Ant.* 341.

353. νεοῖο: gen. of movement within
a space; like πειλοῖο, etc. πηκτὸν (also
N 703, ν 32), acc. to Hesiod, *Opp.* 433,
means the plough made of several parts,
opposed to the αὐτόγυνον where the body
was composed of a single suitably shaped
piece of wood. Hesiod advises that one
of each sort should be kept in case of
accident.

355. ἔλπετο does not in itself imply
that Dolon hoped that he was to be
fetched back; though this is probably
meant, from the whole description of his
cowardly nature. ἔλπομαι is often simply
'to expect,' 'fancy,' even of things which
are dreaded; e.g. II 281, P 404.

ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπασαν δουρηνεκὲς ἦ καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δῆιους, λαιψήρᾳ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἰψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δῶν κύνε εἰδότε θήρης
 ἦ κεμάδ' ἦε λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ
 χώρον ἀν' ὕληνθ', ὁ δέ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδείδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἐμελλε μνηστῆσθαι φυλάκεσσι
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι.

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356. ἰέναι : ἰένεσθαι J. 357. ἄπασαν : ἀπάνην Harl. a (γρ. ἀπέσαν) : ἀπέσαν P. 358. ῥ' om. G : δ' Q : δ' δρα S (om. ἄνδρας). || δὲ : τε G. 359. αἰψα : γρ. ὦκα A. || ὀρμήθησαν Ar. AH : ὠρμήθησαν Ω. 360. κύνε DPU. || εἰδότε : οὔ τ' ἐπὶ [Plut.] Vil. Hom. 86. 362. ὕληνθ' Ar. ? || ὁ δὲ τε : ὁ δὲ Ar. Harl. d : δ τε Harl. b. || μεμηκώς (R sup.) Vr. c Mosc. 3 : μεμηκώς Mor. : μεμωώς Harl. a (γρ. μεμηκώς). 363. ἦδ' ὁ : ἦδὲ GL. 365. μνηστῆσθαι G. 368. φθαίῃ(i) ACPQS.

356. But for the rhythm it would be more natural to put the comma after πάλιν with Ar. (τὸ πάλιν συναπτέον τῷ ἀποστρέφοντι An.). But the division of the line into two equal halves is hardly tolerable. Nikanor punctuates after Τρώων, but then 355 cannot be construed.

357. δουρηνεκές, as we talk of a spear 'carrying' a certain distance (ἀπ. λεγ.). Cf. O 358 and note on E 752 κεντρηνεκέας.

361. ἐπείγεται would seem from the following προθέησι to be meant for a subjunctive. If so, it is a false archaism, as the subj. with a short vowel is only found in non-thematic tenses. There is of course the alternative possibility that the author of K regarded προθέη(ι)σι as an indic. But as both indic. and subj. are used in similes, it does not seem necessary here to assume that both verbs are in the same mood. The rule is, however, for the subjunctive to come first, and the indicative to follow after the δέ τε.

362. ὁ τέ σύνδεσμος οὐκ ἦν ἐν τοῖς Ἀριστάρχου, Did. We must either read ἐν ταῖς Ἀρ., the editions of Ar., or understand τὰ Ἀρ. to mean the ὑπομήματα, which were regarded as of inferior

authority. In one or other Ar. must have read ὕληνθ', ὁ δέ, which is probably the best reading, the hiatus as often causing the change. Paeche's conjecture (approved by Curtius) ὕληνθ', ὁ τε, though it would fully explain the subjunctive, is not quite like Homer; N 62, ρ 518, which he quotes, are not in point, as the relatives there refer to the main subject of the simile, not to a subordinate action, as here. In any case the passage cannot be brought into complete harmony with Homeric usage.

363. The use of the article ὁ is not Homeric; but cf. B 278. It is easy enough to read ἦδὲ ὁ, but it is doubtful if, in this book, the change should be made.

364. διώκετον : on this form of the 3rd pers. dual in a historical tense see H. G. § 5 ad fin.; Curtius Vb. i. 75. The only other instances are N 346, Σ 583; cf. N 301, and notes on Θ 448, Λ 776.

365. μνηστῆσθαι : the only instance in Homer of a fut. from the (passive) aor. stem in -η. But it will be seen that the sense here is not passive but middle, mingle with. There is no passive fut. clearly distinguished from the mid. in H. Cf. on E 653.

368. For δεύτερος = too late, cf. X 207.

δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 “ἦέ μὲν, ἦέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”

ἦ ῥα καὶ ἔγχος ἀφήκεν, ἐκὼν δ' ἡμάρτανε φωτός.
 δεξιτερὸν δ' ὑπὲρ ὦμον εὗξον δουρὸς ἀκωκὴ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίνετ' ὀδόντων, 375
 χλωρὸς ὑπὸ δείους. τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠύδα·

“ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·
 τῶν κ' ὕμιν χαρίσαιτο πατὴρ ἀπερείσι' ἅποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἷος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἦ τίνα συλήσων νεκύων κατατεθνηώτων;
 ἦ σ' ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνῆκε;”

369. δ': ο' J. 370. ἡ μῶνε G. 371. ὑπὸ A *supr.* || ἀλύξαι R. 372.
 ἐφαίκεν A *supr.* || ὅτι θέλοντες ζήτημα ποιῆν μεταγράφουσι τὸ ἡμιστίχιον οὕτως·
 καὶ βάλεν οὐδ' ἀφάμαρτεν, ἐκὼν δ' ἡμάρτανε φωτός An. 373. εὗξου
 AGST¹ Vr. b: εὗξου Ω. 376. ὑπὸ Q: ὑπαί Ω (ὑπαὶδδούς T). 380. χ'
 ὕμιν DGJQT Vr. b: χ' ὕμιν HPU. 384. κατάλεξον: ἀγόρευσον P, γρ. L.
 385. πῇ: ποῖ Harl. a, γρ. C: τίφ' S: γρ. ποῖ A. || ἔρχεο P. 386. ὀρφναίην:
 γρ. ἀμβροσίην Vr. b. || ο': γ' G. 387. ἀθ. Ar. Aph. || κατατεθνηώτων Ar.
 [AC]H (*supr.* α) P: κατατεθνηώτων Ω. 389. ἔπι: ἀνά DJRU Vr. b (*in ras.*). ..
 ἀνῆκε: ἀνώγα P.

373. εὗξου comes apparently from a
 nom. εὗξος: cf. δορυξός for δορυξός Ar.
Pax 447.

375. βαμβαίνων, either *staggering*
 from βα-ν (*βαίνω*), like παμφαίνω from
 φαν: or *stammering*, uttering inarticulate
 sounds, an onomatopoeic word like
βάββαρος, *balbus*. Both interpretations
 were recognized in antiquity, and there
 is no ground but the taste of the in-
 dividual for deciding between them. In
 late Greek the word is used to mean
stammering only; e.g. Bion *Id.* 4. 9
 βαμβαίνει μιν γλώσσα. ἄραβος . .
 ὀδόντων is parenthetical.

378-81. See Z 48-50. εὐέ for ἐμ'

αὐτόν is unusual; but other instances
 occur, see H 195, Θ 289, Ω 773, π 385,
 and cf. N 269.

383. καταθύμιος, *present to thy spirit*,
 as P 201; cf. Ω 152 μηδέ τί οἱ θάνατος
 μελέτω φρεσί.

384. This is an Odyssean line (thirteen
 times), recurring once again in this
 book, and twice in Ω, but not elsewhere
 in the *Iliad*.

385. δ' here seems to stand for δῆ,
 which most edd. write. See A 340.

387 was athetized here as wrongly
 repeated from 343. It is not obviously
 out of place, though of course the question
 is included in the last half of 389.

τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 “πολλῆσιν μ' ἄτῃσι παρὲκ νόον ἤγαγεν Ἐκτώρ,
 ὅς μοι Πηλεΐωνος ἀγαυοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶι,
 ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι, 395
 ἧς φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἧ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλευοῖτε μετὰ σφίσιν, οὐδ' ἐθέλοῖτε
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶι.”

390. ὑπὸ . . γυῖα : εὐμῆδεος υἱός Q. 391. ἤγαγεν : ἤγαγεν Aph.
 397-9 dθ. Ar. (! see below) Aph. 397. ἦ : εἰ Ar. (!) (see Ludwig). 398.
 βουλευοῖσα . . ἐθέλουσα Ar. GP Harl. a b, Par. a², γρ. C², ἐν ἄλλῃ A : βουλευοῖσας
 . . ἐθέλοῖτε Par. h : βουλευόμεναι . . ἐθέλῃτε Par. j (*supr.* oi). 399. ἀδελκότες
 PRS.

391. ἄτῃσι is so far peculiar here that it is used of 'blinding,' deception, of a purely human origin; *ἄτας* ἔφη τὰς ἐπὶ κακῶι ὑποσχέσεις, Schol. BT. In every other instance it conveys the idea of some divine or mysterious blindness. *παρὲκ νόον* : see on Ω 434.

394. *εἰς* as an epithet of night is not very easy to explain. To an inhabitant of a northern climate the twilight of the south of Europe seems comparatively short; but we can hardly suppose, as some have done, that the Aryan immigration, if it came from the North, was sufficiently rapid to allow of such a contrast being felt; nor should we *a priori* have supposed that even in Greece darkness was felt as *absolutely* swift, either in approach or in duration. Nitzsch refers it to the sense 'sharp,' and understands 'the keen night air.' The phrase recurs in 468, Ω 366, 653, μ 284.

395-9 : compare 308-12, whence they are repeated.

398. The critical questions raised by this line are very important. It will be seen that the text involves taking *σφίσι* = *yourselves*. There is no other case of this in H., the 'free' use of the stem *sva* being confined to the possessive *ἐός*, *ὅς* : see App. A. καὶ γραπτέον οὕτως (sc. -οντι) καὶ ἀβετητέον τοὺς τρεῖς στίχους (397-9) εἰ τι χρὴ πιστεῖν Ἀμμωνίῳ τῷ διαδεξαμένῳ τὴν σχολὴν (the successor of Aristarchos in the School at Alexandria) ἐν τῷ περὶ τοῦ μὴ γεγονέναι πλείονας (sc. more than two) ἐκδόσεις τῆς Ἀριστάρχου διορθώσεως τοῦτο φάσκοντι.

καὶ παρὰ Ἀριστοφάνει δὲ ἡθετοῦντο, Didymos. οὗτις οὕτως γραπτέον “βουλευοῖσι” καὶ “ἐθέλουσι.” τὸ γὰρ “σφίσι” ἐν τῷ περὶ τινῶν ἐστὶ λόγῳ (sc. belongs to the third person), ἀντὶ τοῦ αὐτοῦ, διὰ δόλουθα δεῖ εἶναι τὰ ῥήματα, Ariston. Other later scholia quote statements that there was no explanation to be found in the *ὑπομνήματα* of Ar. of the obelos which he put against these lines. Ammonios is further stated to have said that Aristarchos first marked the lines with *στιγμαί*—apparently a sign of hesitation—and afterwards obelized them. The question is an important one from the light which it throws on the tradition of the Aristarchean school. With regard to the reading of the line, it seems to shew that the tradition in favour of the second person was so strong that Ar. was prepared to reject the line altogether rather than read the third. There can be little doubt that the text is original and *σφίσι* = *ὑμῖν* by a false archaism, the extension to the personal pronoun of the free use still traditionally surviving in the possessive—an extension very common in the later imitative poets. It is a mere accident that this use should in fact be a reversion to the older stage, apparently forgotten in Greek before the Epic period, when the personal pronoun was used as freely as the possessive adjective. There is no serious internal objection to be raised against *βουλευοῖσι* and *ἐθέλουσι* : it is natural enough for Dolon to speak in the third person to Odysseus and Dio-

τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
 "ἦ ρά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,
 ἄλλωι γ' ἢ Ἀχιλλῇ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον· 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἔκτορα ποιμένα λαῶν;
 ποῦ δέ οἱ ἔντεα κεῖται ἀρήϊα, ποῦ δέ οἱ ἵπποι;
 πῶς δαὶ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;
 ἄσσά τε μητιώωσι μετὰ σφίσιν, ἢ μεμῶασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε 410
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς."
 τὸν δ' αὖτε προσέειπε Δόλων Ἑυμήδεος υἱός·
 "τοὺγάρ ἐγὼ τοι ταῦτα μῦλ' ἀτρεκέως καταλέξω.
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 βουλὰς βουλευεὶ θεῖου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἵρεαι, ἥρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,

400 om. K¹. || δ' om. P. 404. γ' om. DGQ. 408. δαί Ar. AHLT: δέ DGU: δὴ R: δέ τε H *supr.*: δ' αἱ CJPQ Harl. a. 409-11 δθ. Ar. 413. τοι: σοι L Harl. a: δὴ G: καὶ Schol. T. || καταλέξω Ar. Ω: ἀγορεύω DRT, and *ap.* Did. 416. φλοίσβοιο QT. || ἡ(ι)ρεαι GU. 417. κεκριμένος P (oc P²? in *ras.*). || οὐδὲ: ἄθῃ P. 418. μὲν: γὰρ (A *supr.*) DJS (*supr.* μὲν) T.

medes of the other Greeks from whom they are separated; and the indic., not the opt., is the regular Homeric mood in such a phrase. This all emphasizes the improbability of the corruption of the third person to the second, while it makes the converse intelligible.

402-4 = P 76-8.

408. δαί Ar.; others δ' αἱ, which is perhaps preferable. There is no other case in H. of two articles coming together; but in this late book such a consideration is of less weight. δαί is also unknown to H. except in the two equally late passages, α 225 (?), ω 299. The latter instance is very similar to the present, as δαί there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Düntzer would read δ' αἷ, which is certainly more natural.

409-11 were athetized by Ar. as wrongly introduced from 208-10; his

chief argument being that while Dolon answers the other questions he takes no notice of this. δαί also makes a very awkward change from the direct to the dependent question. For this, however, we may compare α 170-1 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς; ὅπ- ποιήσῃ τ' ἐπὶ νηὸς ἀφίκεο. See on 142.

415. For Ἴλος see T 232, and for his tomb A 166, 372, Ω 349. It is useless to attempt to define its position beyond noting that it was somewhere in the middle of the plain (μέσσην κατὰ πεδίον).

416. φυλακάς: the antecedent attracted to the relative—a very rare use in H. Cf. Virgil's *Urbem quam statuo vestra est*. The other instances are Z 396, Z 75, 371.

418. ἐσχάραι: elsewhere an Odyssean word. It is in H. a synonym of ἐστία, and seems here to mean 'hearths' in the sense of 'families'; the whole clause δσσαι . . . ἐσχάραι is thus precisely identical with the phrase ἐφέστιοι δσσοι ἔασαι

ἡμετέροισι φυλασσόμεναί τε κέλονται
 ἄλλων· ἀτὰρ αἵτε πολύκλητοι ἐπικούροι
 Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν.
 οἳ σφιν παῖδες σχεδὸν εἶσται οὐδὲ γυναῖκες.”
 τῷ δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 τῷ γὰρ νῦν, Τρώεσσι μεμνιγμένοι ἵπποδάμοισιν
 ἴσθης, ἢ ἀπάνευθε; δίδειπέ μοι, ὄφρα δαείω.”
 τῷ δ' ἡμείβετ' ἔπειτα Δόλων Ἑυμήδεος υἱός·
 τῷ γὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 τῷ γὰρ ἀλὸς Κῆρες καὶ Παίονες ἀγκυλότοξοι
 ἰλέγες καὶ Καύκωνες διόι τε Πελασγοί,
 ἡμίβροτος δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι
 Φρύγες ἵππομαχοί τε Μήνιοι ἵπποκορυσταί.

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 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
 ἤλυθ' ἔχων· τὰ μὲν οὖν τι καταθνητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶι,
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οἱ δ' ἐγρηγόρθασι φυλασσέμεναι τε κέλονται
 ἀλλήλοις· ἀτὰρ αὐτε πολὺκλήτοι ἐπικούροι 420
 εὐδουσι· Τρῳσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γὰρ σφιν παῖδες σχεδὸν εἶται οὐδὲ γυναῖκες.”
 τὸν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς·
 “πῶς ταρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ', ἡ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω.” 425
 τὸν δ' ἡμείβετ' ἔπειτα Δόλων Ἐυμήδεος υἱός·
 “τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλδς Κᾶρες καὶ Παίονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430
 καὶ Φρύγες ἱππόμαχοι καὶ Μήιονες ἱπποκορυσταί.
 ἀλλὰ τί ἡ ἐμὲ ταῦτα διεξερέεσθαι ἕκαστα;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρηῖκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατον ἄλλων,
 ἐν δέ σφιν Ῥήσος βασιλεύς, πᾶσις Ἡϊονῆς 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοιοί.

419. οἱ δ': οἱ γ' G: οἱ τ' JPQTU Vr. b. 420. πολὺκλήτοι τ' AGHQRSTU
 Harl. a, γρ. J: τηλέκλήτοι τ' J. 421. ἐπιπροπέουσα U. 424. ταρ (τ' ἄρ)
 Lips. Mosc. 3: τὰρ Ω. || ΜΩΝ: δὴ A (supr. ΜΩΝ) H Harl. a. 427. καὶ Ar. Ω:
 τοι AHQS Bar. Harl. a b d: δὴ G. || ἀτρεκέως G. || ἀγορεύω DRTU. 428.
 ἀργυρότοξοι Gram. An. Ox. ii. 458. 429. δοίσι P. 430. δ' om. P. 431.
 ἱππόμαχοι Ar. P: ἱπποδάμοι Ω. 432. ἐμὲ: με RU: γέ με G: μεθ H. || ἀλλὰ
 τί με διεξερέεσθαι ταῦτα ἕκαστα Mor. Bar. 437. λευκότεροι: ἢ λευκοτέρους
 U².

in B 125. The use of *ἔσχατα* does not encourage us to understand it of watch-fires. It may possibly allude to a primitive way of raising an army by a levy of a man from every 'hearth'; so that in counting the numbers *ἔσχαται* would be equivalent to 'soldiers,' and thus be *κατὰ σύνεσιν* the antecedent to *οἷσιν*. For the strange form *ἐγρηγόρεαι* see note on 67.

428. This is a tolerably complete list of the races which, in the tradition known to us from post-Homeric times, formed the primitive population of the mainland of Greece and the coasts of Asia Minor. The Leleges and Kaukones do not occur in the Catalogue, but are named elsewhere in H., e.g. T 96, 329, as inhabitants of the countries bordering on the Troad. Other Kaukones are found in Elis, γ 366, as Pelasgi and

Leleges are stated to have lived in Greece proper as well as in Asia Minor. Thymbra, a well-known town on the Skamander, is not mentioned again in H.

430. ἀγέρωχοι: see on B 654.

435. According to the tragedy of that name, Rhesos was the son of the river Strymon and a Muse; which means no doubt that he was a local divinity, like Kinyras of Cyprus, who appears in Homer as a king and contemporary of Agamemnon. Probably therefore *Ἡϊονεύς* is the Strymon, which is not elsewhere mentioned in H. This identification is ancient, and the name looks like a river-name (*ῥῑών*). There was, moreover, a town *Ἡῖωνη* on the Strymon.

437. λευκότεροι, probably a nominative of exclamation as in 547; H. G. § 163.

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φασγάνωι ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθειγγομένου δ' ἄρα τοῦ γε κάρη κονίησιιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλουτο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τὰ γ' Ἀθηναίηι ληϊτίδι διὸς Ὀδυσσεὺς 460
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ηὔδα·
 “χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπωι
 πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Θρηικῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”
 ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας 465

457. **φασγάνωι** (H *supr.*) Q, Aristot. *de Part. An.* iii. 10, γρ. Eust. 460.
 τὰδ' JL: τὰ δ' T. 461. **ὑψόσ'** H. || **ἀνέσχεσε**: ἀνέσχεον Cant.: ἀνέσχε PS:
 γρ. ἀνέσχετο A. || χειρὶ JT (U *supr.*). 462. **τοῖσδεσσι**: τοῖς, δὴ γε G. 463.
ἐπιβωσόμεθ': ἐπιβωσόμεσ' Ar. C (*supr.* βω) Ven. B, Lips.¹, King's, Par. e (*supr.*
 β) f (*supr.* β), and *supr.* SU Par. c. || αὖτις C. 464. **ἵππους τε**: ἐν ἄλλωι
 ἄγυριν τε A. 465. **ἄρα φώνησεν** RU. || ὑψόσ' and ὑψοῦ Ar. διχῶς.

Antimachos, A 130-47. The **τένοντε** are evidently the two strong bands of muscle which run up the back of the neck, the *ivion* of E 73. See also A 521.

457. **λέγουσι γάρ τινας** (sc. that a head can continue to speak while being cut off) **ἐπαγόμενοι καὶ τὸν Ὀμηρον**, ὡς διὰ τοῦτο ποιήσαντος “**φθειγγομένη δ' ἄρα τοῦ γε κάρη**,” ἀλλ' οὐ φθειγγομένου, Aristotle *de Part. Anim.* iii. 10. There was an opinion prevalent in early times that **κάρη** could be used as a fem. In Theognis 1024 we have **κάρη**, but this may possibly be neut. (cf. Att. τῶι κάραι). The later imitative poets frequently allow themselves the variation: Kallimachos, Moschos, and Qu. Smyrnaeus (cf. xi. 58 **κάρη δ' ἀπάτερθε κυλινδομένη πεφόρητο, φωνῆς λεμένιοι**, and xiii. 241 **ἀπέκοψε κάρη** (sic) . . . 244 **ἡ δὲ μέγα μύσουσα κυλινδετο πολλὸν ἐπ' αἶαν**). Our mss. (particularly G) frequently have **κάρην** as a variant for **κάρη** (acc.); see App. Crit. on A 443, Θ 306, K 259, 271, A 261. **φασγάνωι** seems to mean ‘in the midst of his death-shriek,’ as in χ 329, where the line recurs, the victim is not speaking or attempting to speak. But in II 508 **φθγγή** is used of a dying man's articulate words.

460. **ληϊτίδι**, only here; else **ἀγελείη**.

462. **τοῖσδεσσι**, an obscure form recurring only in *Od.* (5 times), and therefore presumably not early. Herod-

ianos attests the gen. **τῶνδεων** in Alkaios (fr. 127) **τοῖσδεσσι . . . τοῦτο μιμούμενος Ἀλκαῖος φησι “τῶνδεων,” ὅπερ τινὲς ἀγροῖαι τὰκριβοὺς ἀνέγνωσαν “τῶν δέων” ἢ τῶν δέων.** (This last opinion is shared by Hinrichs *Aeol.* 115, who refers **-δεσσι** to ***deis**=ὁ δέων, cf. οὐ-δεῖς.) Thessalian genitives **τοῖνεος** and **τοῖννεων** are found in a Larissaeian inscr. of the 3rd cent. B.C., and Plutarch (*Alkib.* 33) quotes a line from Kritias (5th cent. B.C.) **σφραγὶς δ' ἡμετέρης γλώσσης ἐπὶ τοῖσδεσι κείται**. There can be little doubt, therefore, that the tradition is correct. In κ 268 Ludwig's J reads **τοῖσιδε** for **τοῖσδεσι**, but this is evidently a corruption into the more familiar form, and does not justify **τοῖσδε** here. See van L. *Ench.* p. 265.

463. **ἐπιβωσόμεθ'**: so nearly all mss. This form occurs twice in *Od.* (α 378, β 143), but in the sense ‘to call the gods to help,’ while here it would more naturally mean ‘call upon in thanksgiving.’ Ar. read **ἐπιβωσόμεθ'**, “**ἢ τῶν δώρων τιμήσομεν**,” which is hardly possible. In X 254 **ἐπιδόσθαι** means to take the gods as witnesses, which does not suit this passage. Ribbeck has suggested **ἐπιβωσάμεθ'**, which certainly gives the best sense. The contraction **βωσ-** for **βοσ-** is common in Herodotos, and is found also in M 337 and the two passages from *Od.*, but is of course late.

θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρφας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτίς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Θρηικῶν ἀνδρῶν τέλος ἔξον ἰόντες. 470
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφι
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
 τριστοιχί· παρὰ δέ σφιν ἐκάστωι δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳ εὐδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἔξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δεῖξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,

466. μυρίκην Ar. Ω: μυρίκη ar. Did. || θάλλον Cant. || δ' om. Lips. || αἶμα' (om. τ') PT. 467. τ' om. T. 468. αὖς C. || ἰόντες J. 469. καὶ μέλαινα αἶμα: τῶς γρ. καὶ παλλὰς ἀέκη (?) Schol. T. 470. ἄσαν G: ἴσαν Cant. 471. ἀδδηκότες PRS. 472. εὖ: εὐ καὶ T. 473. τριστοιχί DPS (supr. α) U (-i in ras. ?) Vr. b, γρ. R: τριστοιχεί Ω. 474 om. QT^h. || εὐδεσκε G. 475. ἐξ: γρ. ἐξ Schol. A. 476. τοὺς S (supr. om). || Διομήδεα A (supr. i).

466. A very obscure line. δέελον does not occur again in Greek, except in the gloss of Hesych. δέελος· δεσμός, ἄμμα. The word looks like an older uncontracted form of δῆλος (which recurs only υ 333, and E 2 ἐκδηλος) for δῆελος, cf. β 167 εὐδεῖελος. But if it is an adj. agreeing with σῆμα, the position of τε is hardly to be explained. Von Christ and others join δέ τε, but for this there is no sufficient analogy. Heyne, after Bentley, conj. δέελον δέ τε σῆμ' ἐπέθηκεν, but there is no reason why this should have been corrupted. We cannot omit the τ', so as to get the sense *he put up a conspicuous sign*, for the hiatus would be intolerable. (There are only two cases of hiatus in this place, both in ω, 209 and 430, and both easily corrected. In ε 135 read ἡδέ F φασκον.) We may follow Hesych. and translate *he put up a bundle and a mark*, i.e. a mark consisting of a bundle. But this is not satisfactory. I suggest as the possible original θῆκεν, ἀνὰ μυρίκην δέ ἐλὼν ἐπὶ σήματ' ἔθηκεν, *look and set marks on the lamariak*. This at least involves a minimum of change in the letters (ω for ο, Lips. omits δ). ἀνὰ μυρίκην must then be supplied to the first clause from the second. ἐλὼν is virtually superfluous like φέρων H 304.

470. τέλος, post, see note on 56.

475. The ἐπιδιφριάς is not elsewhere mentioned. It is perhaps the name for the post which stood upright in the front of the ancient chariot, both Greek and Assyrian, and served partly as a support to the driver, partly as the point of attachment of the ζυγόδεσμον (see on Ω 266 ff.). πυμάτης may then mean 'the bottom,' the portion of the 'post' to which horses would most naturally be tethered. Possibly, however, the ἐπιδιφριάς may mean no more than the breastwork of the δίφρος, the reins being tied as usual to the ἀντιζ which formed part of it. For ἐξ there is an old and absurd variant ξξ. ἱμάσι, probably reins, as Ψ 324; some take it to mean special straps for the purpose.

476. (ἡ διπλῇ) ὅτι καὶ ἐν Ἰλιάδι νῦν τὸ προπάρειθεν ἐπὶ χρόνου τέταχεν, πρόσθεν ἢ ἰδεῖν τὸν Διομήδην, οὐχ ὡς οἱ χωρίζοντες ἐν Ὀδυσσειᾷ μόνον, ἐν Ἰλιάδι δὲ τοπικῶς An. This is one of the most interesting of the few recorded arguments of the Chorizontes which we possess. As a matter of fact there are other passages in the *Iliad* in which προπάρειθε is apparently used in a temporal, not a local sense: A 734, X 197, while λ 483 seems to be the only case in *Od.*

οὓς νῶϊν πίφαισκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.

ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480
ἢ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι."

ὥς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικὴς
ἄορι θεινομένων, ἐρυσθαίνετο δ' αἵματι γαῖα.

ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών, 485

αἴγεςιν ἢ ὀτέσσι, κακὰ φρονέων ἐνορούσῃ,

ὥς μὲν Θρήϊκας ἄνδρας ἐπώιχετο Τυδέος υἱός,

ὄφρα δυώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,

ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,

τὸν δ' Ὀδυσσεύς μετόπισθε λαβὼν ποδὸς ἐξέρυσσασκε, 490

τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι

ῥεῖα διέλθοιεν μηδὲ τρομοεῖοτο θυμῷ

νεκροῖς ἐμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.

478. οὓς Ar. Ω: others ὡς? || νῶϊ DU. || πίφαισκε GHJPQRU Vr. b. "πέφνομεν S. 480. ἰστάμεναι R: ἐστάναι Lips. 481. Ἄ σὺ γε Eust.: ἢ ἐσὺ δ' L. || ἔναιρε JT. 482. ἔμπνευσε RU. 483. πόμος P (γρ. στόνος). 484. ἐρυσθαίνετο: φοινίσσεται Schol. Ar. Pax 302. 485. ἀσημάντοισιν: γρ. ἀσημάντορα T man. rec. (Rhosos?). 486. ἐπώιχετο U: ἐνορούσαι CL: ἐνορούσαι G. 488. δυωκαίδεκα' Q. || αὐτὰρ H. 489. πλήξειε Ar. Ω: ἄλλοι δὲ πλήσασκε Did. 490. δ' om. T. 493. ἐμβαίνοντες P: ἐμβαίνοντες Ω. || ἀήθεσ(ς)αν (C supr.) GHQR Harl. a. || αὐτὸν Schol. A on E 231.

478. πίφαισκε: the long ι occurs only here in *thesi*. (Brandreth conj. ἐπίφαισκε.) It is, however, often long in *arsi*, e.g. 502. The variation is unexplained. Aischylos, the only non-Epic author who uses the word, always has πῖ. It will be noticed that wherever the verb occurs there is always a variant πιφάσκειν, often, as here, more generally supported than πιφάσκειν. Heyne rejects the line as weak and superfluous.

479. πρόφερε, *put forth*; cf. Γ 7 ξριδα προφέρονται, and § 92.

480. μέλεον, *idle*, useless, Π 336. These two lines are closely paraphrased in the *Rhesos* 622-3—

Διδυμηδες, ἢ σὺ κτεῖνε Θρήκιον λεών,
ἢ μοὶ πάρες γε, σοὶ δὲ χρὴ πῶλων μέλειν.

483-4. Compare Φ 20-1, χ 308, ω 184. ἐπιστροφάδην, *turning to every side*.

485. ἀσημάντοισιν, *unguarded*; compare σημάτων = *shepherd*, O 325, and A 289.

487. ἐπώιχετο, *attacked*, used especi-

ally of a god, cf. A 50, 383, Ω 759, etc., as we use 'to visit,' with almost the same connotation; cf. E 330, O 279, where, as here, heroes attack with a special inspiration of divine courage and strength. The word is not used anywhere of a merely human assault.

489. For the construction of this couplet cf. B 188-9. Note the variant πλήξασκε.

493. ἐμβαίνοντες was conj. by Cobet (M. C. 351), and now has ms. support. It is clearly right; cf. Z 65 λαξ ἐν στήθεσι βάς, κ 164 τῷ δ' ἐγὼ ἐμβαίνων. ἀναβαίνειν always means *to mount, climb*. ἀήθεσσαν, not only ἀπαξ λεγόμενον, but the only instance of a verb in -εσσω making -εσσω instead of -εω (Curt. P. v. i. 368). Hesych. has ἀήθεσσαν, which is perhaps the right word, though the formation is by no means above suspicion. αὐτῶν is quite ambiguous; it may mean either 'they were not used to corpses,' having only just reached the seat of war; or 'they were not used to

ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδεὸς υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ' Οἰνεΐδαο παῖς, διὰ μῆτιν Ἀθήνης.
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλαυνεν ὀμίλου
 τόξω ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δῖω·
 αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,
 ἧ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι ἢ ἐκφέρειο ὑψόσ' αἰέρας, 505
 ἧ ἔτι τῶν πλεόνων Θρηικῶν ἀπὸ θυμὸν ἔλοιτο.

496. ἀσθμαίνοντα Q. || ὑπέστη Q. 497 ἀθ. Ar., om. Zen. Aph. 502.
 ροίζεσθαι Bar. || πιφαύσκων GHJPQR. 503, μερμήριζε AQT Vr. A b, Mosc.
 3. || κύντατον DPSU Harl. a (γρ. τατον), γρ. R². 504. τεύχεα κείτω JP. ||
 ἔκειτο Q. 505. ἐξερύα Q. || ἢ ἐκφέρει Q: ἢ ἐκφέρειο Mosc. 3. ||
 ὑψοῦ P: ὑψοῦ and ὑψός Ar. διχῶς (cf. 465). 506. ἔτι: ὅτε C. || θρηικῶν
 ἀνδρῶν D.

Odysseus and Diomedes' as charioteers, cf. E 231; or again it might mean 'O. and D. had no experience of the horses.' In any case the use of αὐτῶν in the weak sense, 'them,' is late; Hoogvliet ingeniously conj. ἀθήσσαν γὰρ αὐτῆς, but in this book there is no need of a change. Schol. A on E 231 quotes the phrase with αὐτῶν (sc. Ὀδυσῆα) for αὐτῶν: but this is probably no more than an error in the ms., and the acc. is indefensible.

496. The idea seems to be that Rhesos is breathing heavily under the influence of an ominous dream which has actually appeared to him, but fails to save him. But κακὸν ὄναρ was taken to mean not an actual dream, but in bitter irony, Diomedes himself, by some rhapsode, who, in order to explain his idea, interpolated the next line. This was accordingly athetized by Ar. and omitted by Zen. and Aph., with justice. The acc. τὴν νύκτα is wrong, for the sense required is not 'all night through,' but 'in the night.' It has been remarked also that Homer is true to nature in making those only appear in dreams who are known to the sleeper, which would not be the case here. The dream is prominent in the *Rhesos*, but there, from dramatic necessity, it appears not to Rhesos, but to the charioteer, in the

form of two wolves leaping on his horses (780 ff.). Οἰνεΐδης is Tydeus, E 813.

499. ἦειρεν: cf. O 680 πῖστας συναίεται ἵππους (see note), and the forms συνήρος θ 99, τετράροιο ν 81, παρῆρος, ξυνῶρις, etc., which prove the existence of ἀείρω = bind, harness, though it is probably distinct from ἀείρω, raise. See van L. *Ench.* p. 488. Schulze suggests that the two may be identical, harnessing being regarded as hanging the horses to the chariot (Q. E. p. 420).

501. Odysseus, like another islander, Aias (if he is indeed a Salaminian), never fights from a chariot, and hence, perhaps, forgets the whip.

502. ροίζησεν: cf. ι 315 πολλῶν ροίζω, and II 361. πιφαύσκων, as a signal.

504. ἦ . . . ἦ: the (indirect) question is only double, not treble; the second ἦ being subordinate to the first, i.e. ἐξερύοι and ἐκφέρειο are only two variations of the main alternative given by δίφρον ἐλών. For another instance of the lightness of the Homeric chariot see θ 441, though there the wheels are possibly separated from the car, which cannot be the case here.

506. τῶν is an 'article of contrast, more Thracians instead,' Monro, cf. *H. G.* § 260.

ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
ἐγγύθεν ἵσταμένη προσέφη Διομήδεα διόν·

“νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
μὴ πού τις καὶ Τρῶας ἐγείρισιν θεὸς ἄλλος.”

ὥς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
τόξωι, τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

οὐδ' ἀλασκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
Ῥήσου ἀνεψιὸν ἐσθλόν. ὁ δ' ἐξ ὕπνου ἀνορούσας,

509. μνήσασαι U. 510. μὴ καὶ L. || ἔλθοις D (?) U. 512. θεᾶς προσφο-
ρῆσάς S. 513. ἐπεβήσατο DGJ Harl. b d, and ἄλλοι ap. Did. 515. ἀλασκ
σκοπιῆν Zen.: ἀλασκοπιῆν (supr. n over c) H: ἀλας σκοπιῆν A. || ἔχεν Mosc.
3. 517. κατεδύσατο GQRST. || πολὺν DPQT.

510. *πεφοβημένος*, in full flight, in accordance with the usual Homeric use of the word. The second *μὴ* (511) implies fear, and is not so closely connected with *νόστου μνήσαι* as the first *μὴ*, which is virtually final. Cf. A 26-8, H. G. 278 (b). The distinction is, however, only one of the closeness of the connexion of thought; the two uses are originally identical. In any case Naber's conj. *ἦν πον* (cf. Ar.'s reading in τ 83) is inadmissible.

513. It is not impossible to take ἵππων here in the usual Homeric sense, *chariot*; to assume, that is, that Diomedes has, on the intervention of Athene, adopted one of the first two alternatives in 504-5, and brought out the chariot. The words of 527-8 and 541 are those commonly used of chariot-riding, and the phrase ἵππων ἐπεβήσετο here is certainly awkward if taken to mean *he mounted one of the horses* (and, presumably, Odysseus the other). Yet a general view of the passage leads to the conclusion that the two heroes do actually ride on the horses bare-backed—a practice elsewhere known to Homer only in similes (see O 679, ε 371). Otherwise we must suppose that after Athene's warning Diomedes not only carries off the chariot, but that he and Odysseus wait to harness the horses, which is too much to assume *sub silentio*. And *κόψε τόξωι* clearly means that the

whip, which is in the chariot (501), has not been brought. Moreover the author of the *Rhesos* (783 ff.) evidently conceives the two as riding off. This must therefore be included among the marks of lateness in this book.

515. The phrase ἀλασκοπιῆν ἔχαι, to keep blind-man's-watch, recurs in N 10, Ξ 135, θ 285, Hes. *Theog.* 466; compare also 324 above. There is not much to choose between the text and Zen.'s *ἀλας σκοπιῆν*, but *ἀλας σκοπιῆν*, the reading of A here, is most unlikely, and indeed hardly translatable. (It is attributed to Ar. by La R. on very insufficient grounds; apparently only because in Schol. A the words *ἐνι Ζηρόδοτος γράφει ἀλας σκοπιῆν* (An.) are followed by *παρομιμακὸν δέ ἐστιν, οὐ τυφλὸς ἐς σκοπιάς*. This has no apparent reference to Ar.; I see in it nothing more recondite than *There is a proverbial saying, 'A blind man won't do for a look-out.'* See La R. *H. T.* p. 184.) The accent of ἀλασκοπιῆν is irregular, but the composition of the word is irreproachable; though its application to Apollo's tardy intervention here is almost comic.

516. *μεσέπουσιν*, directing, lit. 'keeping in hand,' managing; a sense derived immediately from that of *handling*, which seems to be the original signification of *ἔπειν* in Greek (see on Z 321). The active never means 'accompany.'

ὥς ἶδε χῶρον ἐρήμον ὄθ' ἕστασαν ὠκέες ἵπποι, 520
 ἀνδράς τ' ἀσπαίροντας ἐν ἀργαλέησι φονήσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὤρτο κυδοιμὸς
 θυνόντων ἄμυδις· θηεύντο δὲ μέρμερα ἔργα, 525
 ὅσσοι ἄνδρες ῥέξαντες ἔβαν κοῖλας ἐπὶ νῆας.
 οἱ δ' ὅτε δὴ ῥ' ἵκανον ὄθι σκοπὸν Ἑκτορος ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,
 Τυδείδης δὲ χαμᾶζε θορῶν ἑναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσεται δ' ἵππων.
 μᾶστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκουτε πετέσθην 530
 [νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυνόδων ἀμφὶ κτύπος οὐατα βάλλει· 535
 αἱ γὰρ δὴ Ὀδυσσεὺς τε καὶ ὁ κρατερὸς Διομήδης
 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.

521. ἀργαλέοις Cant. 522 placed by Zen. before 520. || φίλον δ' T. 526.
 ἵκαντο G. 527. ἔρυκε QT Vr. b. 529. ὀδυσ(ς)θαος JKSU. || τίσει: ἐν ἄλλωι.
 θίδου A: ἐτίσει S. || ἐπεβήσατο D e corr. 530. μᾶστιξεν L. || ἵππους:
 ὀδυσ(ς)θαοις (G?) PQT, ἐν ἄλλωι A. 530-4 om. Jt. 531 om. ACT² (add. Rhosos
 in marg.) U Harl. a. 534 om. Zen. || ἔτυμῶν τοι A (with dots over ο) GH.
 535. μ' om. P. 536. γὰρ om. T. || διὴ om. DU.

521. For ΦΟΝΗΣΙΝ, carnage, gore, cf.
 O 633, and E 886 αἰνῆσιν νεκάδεσσιν.

531 is apparently borrowed from A
 520. It is appropriate there, for the
 Greek horses are naturally glad to get
 back to their own stables, but there
 can be no desire on the part of the
 Thracian steeds to go to the unknown
 camp. If we refer οὐμῶι, as is of course
 possible, to Diomedes' wish to get home,
 the addition is at least very flat. 530
 recurs also in E 768.

534=δ 140, whence Zen. held that the
 line was borrowed here. The sense is
 'Shall I be right or wrong in what I am
 going to say?' With κέλεται we must
 supply εἰπεῖν, 'speak I must, and take my
 chance of blundering.' The cautious
 old man hesitates to risk his reputation
 for wisdom by prophesying before he
 knows that Odysseus and Diomedes are
 returning on captured horses. It has
 been objected by Nitzsch that ψεύδεσθαι

means to say what is false not in the
 belief that it is true, but knowing it to
 be false. But there is no ground for
 this distinction; in E 635 ψευδόμενοι
 implies no more than error, and so
 T 107 ψευστήσεις, where the whole
 emphasis lies in the fact that Zeus
 believes himself to have spoken truth;
 I 115 ψεύδος (see note) refers only to the
 contents and not to the intention of
 Nestor's words. The case is the same
 with ἐπιόρκων in 332 above, where Hector
 intends to fulfil his oath. There is thus
 no place for the needlessly subtle and
 difficult alternative explanation proposed
 by M. and R. on δ 140.

537. ὦδε, *hither*, a sense which Ar.
 denied in H., but which is required
 here, M 346, and Σ 392. ἐλασαίατο, the
 mid. is regularly used of driving home
 spoil (A 674, 682, δ 637, υ 51, the only
 other places where the mid. occurs in
 H.). It thus adds a distinct idea to
 that which would be given by ἐλάσειαν.

ἀλλ' αἰνῶς δαίδοικα κατὰ φρένα μή τι πάθωσιν
'Αργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."

οὐ πῶ πάν εἴρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί.
καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαράντες
δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισι.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·

"εἶπ' ἄγε μ', ὦ πολύναι' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,

ὅππως τοῦσδ' ἵππους λάβετον· καταδύντες ὄμιλον

Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;

αἰνῶς ἀκτίνεσσιν εἰκότες ἡέλιιο.

αἰεὶ μὲν Τρώεσσι ἐπιμίσσομαι, οὐδὲ τί φημι

μυνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστῆς·

ἀλλ' οὐ πῶ τοίους ἵππους ἴδον οὐδὲ νόησα.

ἀλλὰ τιν' ὑμῖν ὅτω δόμεναι θεὸν ἀντιάσαντα·

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς

κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

"ὦ Νέστωρ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,

ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε

ἵππους δωρήσαιτ', ἐπεὶ ἢ πολὺ φέρτεροί εἰσιν.

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὐς ἐρεεῖνεις,

Θρηίκιοι· τὸν δὲ σφιν ἄνακτ' ἀγαθὸς Διομήδης

ἔκτανε, παρ δ' ἐτάρους δυοκαῖδεκα πάντας ἀρίστους.

538. μετὰ φρεσὶ Ar. T (γρ. καὶ κατὰ φρένα) Par. a f. || πάθειεν P. 539.
οἱ ἄριστοι: ὄριστοι Ar. || ὀρυμαγδοῦ C¹G¹HJPRU. 540. ἄρ' om. T. 542.
δακίαις S Vr. b A, Mosc. 3. 545. τοῦσδ': τοὺς DJ. || λαβέτην Zen. || κατα-
δύντες JS: καταδύντ' ἐς P: τινὲς καταδύντες δυϊκῶς Schol. T. 546. τις: τι CH.
cf. ὤ Zen. || θεός: θεῶν U Harl. b, Par. a. 547. εἰκότας S (supr. ec) Vr. b
A. 548. ἀναμίσσομαι Dem. Ixion. 550. τοιούδ' G: τοιούτους P. 551.
θεῶν PQ. 552. σφῶε (σφωε) DJPRSTU. 557. δωρήσαιο H: δωρήσεται
P Ambr.: δωρήσεται T. || πολυφέρτερός ἐστιν S. 558. οἷ γε PR. || ἐρεεῖνεις:
ἀγορεύεις RU. 559. Θρηίκιοι: Θράκιοι καὶ Θρακῶι γρ. Harl. a. || τὸν: τῶν
T (and so lemma). || ἄνακτ' ἀγαθός: ἄνακτα κρατερὸς Q.

540. Compare the same phrase in π 11, 351.

544. πολύναις: I 673.

545. λάβετον: Zen. λαβέτην, see Θ 448.

547. εἰκότες: an interjectional nom., see 437, A 231. It is, however, rather harsh here; van L. conj. εἰκότε as acc.

556. Cf. γ 231 ρεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σῴσας, and for the opt.

without *κεν*, H. G. § 299f. ἐπεὶ ἢ πολὺ φέρτεροί εἰσιν recurs in χ 289; in both places we must understand the comp. to mean 'mightier than men.' ἡέ περ οἶδε, sc. εἰσίν, an unusual construction instead of τοῦσδε. Compare, however, Xen. Cyr. v. 2. 28 ἐνὸς δ' ἀνδρὸς πολὺ δυνατωτέρου ἢ ἐγὼ νῦν. For the commoner assimilation of case see A 260 ἀρεοσιν ἡέ περ ὑμῖν.

τὸν τρισκαίδεκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέριοι
"Ἐκτῶρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί."

ὥς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
καγχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
οἱ δ' ὅτε Τυδεΐδew κλισίην ἐντυκτον ἴκοντο,
ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσι
φάτνηι ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες,
νηϊ δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος 570
θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίᾱτ' Ἀθήνηι.
αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσσηι
ἑσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
νίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575
ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.

561. τρισκαίδεκατον : τινὲς γρ. τετρακαίδεκατον An. 563. τε om. GT.
566. ὅτε : ὅτε δὴ HPQRU. || κλισίην τυδαΐδew P. || τυδαΐδew G. 570. ἐνὶ :
ἐν S. 571. εἶχ' C. || ἱερὸν GJQ Lips. 573. ἐμβάντες Vr. A, Mor. Bar.
(G ?). || ἰδὲ : ἰδαί R (ἰδὲ ἢ ἰδ' αὐ Rm) : ἰδὲ G : ἰδ' αὐ L Harl. a : ἰδ' αὐ P. ||
λόφους P. 575. ἀνάψυχθεν Rⁱ : ἀνέψυχε(n) JPQRmT : ἀνέψυχες GH. 576.
ἐυξέστους QS.

561. τρισκαίδεκατον follows δυοκαίδεκα in natural sequence, though Rhesos, who has been already mentioned, is the thirteenth. The variant τετρακαίδεκατον of which Aristonikos speaks is evidently a mere conjecture to evade this small difficulty.

568. Διομήδεος, because Odysseus has no steeds ; see on 501.

571. ὅφρα, until. They were perhaps laid aside as a sort of pledge to the goddess of the performance of the vow in 292. It is not clear whether the arms themselves are to be consecrated and are the ἱρὸν (cf. 460), or whether the word, as elsewhere, means the sacrifice promised in 292-4. The only other case of dedication of an enemy's arms in H. is H 83 τεύχεα . . . κρεμῶς προσὶ νηὸν Ἀπόλλωνος. The idea of 'trophies' properly so called is post-Homeric.

572. Cf. A 621 for the practice of washing off sweat in sea-water. There was probably in Homeric times, as in the present day, a prevalent idea that

'sea-water never gives a cold,' however hot one goes in ; but that it is necessary to be cool before taking a fresh-water bath. Hence the proper precaution is taken before the luxury of the δασάμυθος. The lengthening of the ε of ἀπενίζοντο is due either to the antispastic measure of the word (see App. D), or possibly to the analogy of other words where initial ν represents an older sn (νυός, νιφός, etc.), which is not the case here.

573. Λόφον, the nape of the neck, oddly interposed between κνήμαι and μηροί. The proper sense of the word is the ridge of the neck of draught animals ; this seems to be the only place in Greek where it is used of human beings.

576. The δασάμυθος does not reappear in the *Πῖσις*, and hardly formed part of a camp-equipage ; certainly not such a huge bath as that of which the remains were found at Tiryns (Schliemann *Tiryns* p. 140). This couplet is purely Odyssean, v. δ 48, ρ 87, ζ 96.

τὼ δὲ λοεσσαμένω καὶ ἀλειψαμένω λίπ' ἐλαίωι
 • δείπνωι ἐφίζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνηι
 πλείου ἀφυσσόμενοι λείβον μελιγδέα οἶνον.

577. ἀλειψαμένω T. 578. κρατῆρος R. || ἀθήνην J. 579. ἀφυσσόμενοι
 Ar. AR (T *supr.* ; διὰ τοῦ ο ἀφυσσόμενοι) U Harl. a : ἀφυσσόμενοι Ω.

577. Λίπ': the full form is never found in H. ; it is probably an old instrum. λίπα for λίπεσα (cf. σάφα for σάφεσα) ; 'an adverb related to λιπαρός, as κάρτα to καρτερός, λίγα to λιγυρός, etc., meaning "richly," "thickly," (Monro). The word is also used by Thuk. (λίπα ἀλείψασθαι i. 6, iv. 68) and Hippokrates (ἐλαίωι χρίων λίπα, etc.).

578. It has been remarked that this is the third *δειπνον* which Odysseus has enjoyed during the course of this one night ; see I 90, 221. Ar. suggests that it is a breakfast rather than a supper.

579. Cf. Γ 295. Here, as there, Ar. justly preferred the present participle to the ἀφυσσόμενοι of the majority of mss.

A

INTRODUCTION

IN passing from the tenth book to the eleventh we find ourselves face to face with a striking contrast. While the tenth is so late a composition that it shews little sign of weathering or growth, the eleventh undoubtedly contains some of the oldest work in the *Iliad*; but during a long existence, before the final fixing of its present shape, it has received accretions of several periods, down to the latest, and has doubtless undergone, even in the older parts, internal modifications which are now beyond our power to detect.

The main story of the book—the opening of the general battle, the Greek hopes raised high by the victorious career of Agamemnon, only to be dashed by his wounding, followed by the disabling of Odysseus, Diomedes, and other chieftains, and the retreat of the Greek army to the ships—is so exactly what is required after the quarrel and the promise of Zeus to Thetis in the first book, and the sending of the deceitful Dream in the second, that we clearly have here the continuation of the old story of the Μῆνις. In no place essential to the fabric is there any allusion to what has happened since B—to either of the duels, to Pandaros' violation of the truce, to the exploits of Diomedes, to the previous victory of Hector, to the building of the wall, to the Embassy to Achilles, or to the night expedition of K. If A followed B immediately, no gap would be perceptible.

Without attempting anything like an exhaustive analysis of the book, we may at once indicate two passages at least as of clearly late origin. The first is the opening, 1–55. The extension of the geographical horizon to Cyprus and the Gorgon head mark this part as late, and various difficulties in language and narrative point to the same end. Details are given in the notes.

The other is Nestor's long account of his youthful exploits in 664–762. This lifelike picture of a little border raid is in itself inimitable, and we may well be grateful for it. But yet, if we take it with its context, we are forced to admit that it has no bearing on the situation, and is grotesquely out of place at a moment when Patroklos has refused even to sit down, in order that he may return with all speed to Achilles. It spoils the effect of the other story at the end of the speech, which is essential. The language is notably Odyssean in character, as is pointed out in the notes. The four-horse chariot is a mark of late origin. The author too is clearly ignorant

of the geography of the western Peloponnesos (see note on 756). This ignorance is paralleled by that of the *Odyssey*, where (γ 493-7) Telemachos drives from Pherai to Sparta in a day, regardless of the fact that Taygetos, with its precipitous ravines, never passable for wheels, lies between the two. The story is another of the expansions which the character of the garrulous old man seems to invite whenever he appears on the scene.

A more serious question has been raised as to the whole of the latter part of the book—the wounding of Machaon and Eurypylos, and the sending of Patroklos, with the subsequent scenes between Patroklos and Nestor and Patroklos and Eurypylos. The ground for the doubt lies in the fact that at the beginning of II, when Patroklos returns to Achilles, he says nothing of the errand on which he was sent. That is undoubtedly the case: the words of Patroklos taken by themselves involve no previous communication on the incidents of the Greek defeat, and even gain in force if his proposals spring directly from his unprompted sympathy. And there is a marked weakness in the passage (497-503) which introduces the wounding of Machaon. These lines can, however, be dispensed with, and it can hardly be said that there are such contradictions and obscurities as usually mark the insertion of late additions. The doubts expressed are not unfounded, but they are not proved. At most it may be said that there is a certain mechanical repetition of motives in the introduction of Eurypylos (575-95) which may indicate that he at least has entered the story—in which he is quite subordinate—later, in order to fill up Patroklos' time during the long *τεῖχοςμαχία* which now intervenes between Α and II. The wounding of Machaon, if an accretion, must at all events be a tolerably early one.

E. H. Meyer (*Achilleis* p. 42) has further suspected 296 (or 310 ?)—400, the wounding of Diomedea. That hero nowhere else plays any part in the *Μῆνις*: it was only after the introduction of his *ἀπιστία* in E that an account of his disabling became necessary in this book. The passage certainly contains a good many expressions which shew a strong affinity with the style of the *Diomedea*. See notes on the passage.

But the book, however it was developed, has attained a splendid force and vigour, equal to that of E at its best, and superior in variety of scene and mood, with its alternation of battlefield and camp, of rest and action. And here for the first time we learn to know the most attractive personality of the *Iliad*—the gentle Patroklos, hitherto but the shadow of Achilles, but soon to be shewn to us in a very different aspect. Narrative and characterisation are fully worthy of the great climax in the story of the Wrath, and no critical difficulties need disturb the reader's enjoyment.

ΙΛΙΑΔΟΣ Α

Ἀγαμέμνωνος ἀριστεία.

Ἦώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
 ὄρνυθ', ἵν' ἀθανάτοισι φάως φέροι ἡδὲ βροτοῖσι·
 Ζεὺς δ' Ἑριδα προτάλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
 στῇ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ, 5
 ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδῃ
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας
 εἵρυσαν, ἡνορέῃ πῖσυνοι καὶ κάρτεϊ χειρῶν·
 ἔνθα στᾶσ' ἦυσε θεὰ μέγα τε δεινόν τε 10
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαι· ἐκάστωι

2. ὄρνυθ' T. || φέροι Q: φέρι L² Lips. Harl. a. 6. ἀμφοτέροις U. 8.
 ἔσχατοι PQ (supr. a). 9. ἔρυσαν Q. || καὶ κάρτεϊ: κάρτεϊ τε T.

1-55. The opening shews a considerable proportion (nearly half) of lines which appear in other places, and are probably borrowed or adapted here: 1-2 = ε 1-2; 2 = T 2; 5-9 = Θ 222-6 (but here the lines are at home in A); 11-14, see B 451-4, Z 151-2; 16, see B 578; 17-19 = Γ 330-2; 27, cf. E 522; 29, cf. B 45; 36-7, cf. E 739; 37, cf. Γ 342, O 119; 41 = E 743; 42 = Γ 337; 43 = χ 125, cf. Γ 18, 338; 46, cf. H 180; 47-8 = M 84-5; 49 = M 77, cf. Θ 530; 55, cf. A 3.

Tithonos is mentioned again in T 237 as brother of Priam, but there is no mention in Homer of the legend of his immortality of old age, which first appears in *Hymn. Ven.* 218-38. See M. and R. on ε 1.

4. What the πολέμοιο τέρας, which

Eris holds in her hands, may be, we cannot say. The rainbow is called a τέρας in I. 28 and P 548; but when Homer personifies this it is in the form of the goddess Iris, not of a thing which can be held in the hand. Others explain it as the thunderbolt, comparing K 8. A more likely object is the aegis of Zeus, see E 742. A very similar and equally obscure phrase is E 593 Ἐνὸν . . . ἔχουσα κυδαμών (see note there). This personification of the battle-spirits is characteristic of the later Epic period; see Δ 440 (with note) and 37, 73 below.

11. ὄρεια, the war-cry, comes in awkwardly after μέγα τε δεινόν τε, and is hardly an Epic use. It is found in *Hymn. Cer.* 20, and (in the singular) twice in Pindar; otherwise it seems to be almost confined to Attic. Observe

καρδίῃ, ἄλληκτον πολεμίζειν ἥδ' ἐ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρήσι φίλην ἐς πατρίδα γαίαν.
 Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσατο νόροπα χαλκόν.
 κημήιδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέουσιν ἐπισφυρίοις ἄραρυϊας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
 τὸν ποτέ οἱ Κινύρης δῶκε ξεινήιον εἶναι.
 πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τούνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.
 τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,

15

20

12. κραδίη(i) CDHPQRTU. 13-14 ἄθ. Ar. Aph., om. Zen. 13. γενέσθαι P (νέεσθαι Pm). 15. ἐβόησ' Bar. || ἄθ' GPT² (in ras.) Bar. 16. ἐδύσατο Cant. : ἐνδύσατο S : ἐνεδύσατο P. || χαλκῶι S sup. 17. πρώτον GJP. : περὶ : ἐπὶ J. 19. θώρακα G. 20. κυνήιον P. 22. ἀναπλεύσεσθαι CJ Cant.

the *F* of *Γεκάστωι* neglected. Bentley read *ᾠσε* for *ἔμβαλ'*, from B 451; but we have no right to correct the borrower's slips.

13-14 are clearly out of place here, where there is no question of returning home at all, while in B (453-4) they are appropriate. Hence Aph. and Ar. obelized, and Zen. omitted, the couplet. But there is no reason to doubt that it stood here from the first.

20. Kinyras was the great legendary hero of Cyprus, who introduced the worship of Aphrodite to Paphos from Syria; in other words, he represents the prae-Hellenic Phoenician period in the island. He was, however, completely adopted into Hellenic mythology in Pindar's time, *P.* ii. 15, *N.* viii. 18; and in Tyrtaios (12. 6) he is coupled with Midas for his proverbial wealth. (See the abundant refs. in Roscher *Lex.* s.v.) His name is commonly derived from *kinnōr*, the Phoenician lyre, which he is said to have invented. Later mythographers tell that Agamemnon was wrecked in Cyprus on his way to Troy, and then received this gift; but that is clearly not the idea of the present passage, nor is anything about a visit to Cyprus mentioned in the epitome of the *Kypria*, where we might expect it. With the doubtful exception of the name *Κύπρις* (see on E 330) this is the

only mention of Cyprus in the *Iliad*, though it is more familiar in *Od.* Probably the island only came within the Greek horizon during the great migration period, after the beginning of the Epos; but there is nothing upon which any reasonably probable date can be founded.

21. *Κύπρονδε*: a pregnant expression, the idea of sound coming to a place being involved in its being heard there. Cf. Δ 455 *τηλόσε ἔκλυε*. *οὔνεκα*, *that*, expressing the content of the fame he heard. This use is not found again in the *Iliad*, but cf. *ε* 216, *η* 300, and several other passages in *Od.* But we can give it the usual meaning *because* (as 54, A 11, etc.), if with Brandreth and von Christ we join it with *δῶκε* in the preceding line, putting a comma after *εἶναι* and taking *πύθετο* . . . *κλέος* as a parenthesis. The following *τούνεκα δῶκε* is in favour of this.

22. *ἀναπλεύσεσθαι*: *ἀνα-* implies 'out to sea,' as Z 292 *ἀνήγαγεν*.

24. This is the only detailed description of a breastplate in H. (Ψ 560 ff. is perhaps comparable), and it is specially marked as foreign work. The passage is of course consistent with the late interpolation of breastplates into the Epic texts (see App. B). The *technique* is apparently inlaid metal work, like that of the shield of Achilles in Z. The

δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι·
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἑκάτερθ', ἴρισσιν εἰκότες, ὅς τε Κρονίων
 ἐν νέφεϊ στήριξε τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.

25

30

26. μερδαλίοι δὲ δράκοντες ἐλαχμῶντο Aph. || ὀρωρέχεται Harl. b. || ποτὶ CHJPQS. 27. ἑκάτεροι L': ἑκάτερον JLSU. || ἴρυσσιν T Ap. Lxx.: ἐρίδουσιν Zen. 28. νέφεα Vr. b. || νέφια ἐπτήριξε ap. Did. 30. αὐτὰρ H.

body is presumably of bronze, in which are inlaid gold, tin, and kyanos in parallel stripes (οἶμοι, lit. *paths*; the word does not recur in this sense). These stripes, we must suppose, are equally divided between the front and back plates. The numbers suggest the following arrangement (Helbig): *gktktgtktgtktgt*, where *g*=gold, *t*=tin, *k*=kyanos. This series repeated for the other plate gives the requisite number of stripes. Across these parallel lines curl three snakes 'on either side.' Reichel suggests that such ἀποτρόπαια were not likely to be put on the back; more probably there were three of them curving in parallel lines on right and left of the breastplate. This explains the comparison with rainbows. Platt (*C. R.* x. 378) adds a curious comparison with the 'seven-headed Naga' of Oriental worship, 'where three heads on each side rise up round the central cobra's hood.' It has been pointed out by Helbig and Reichel that neither the parallel stripes nor the decoration with snakes have any analogy in Mykenaeen art; they recall rather the later 'geometric' period; snakes are actually found on vases of the geometric style from Cyprus. The mention of κύανος points to the same island. Lepsius has shewn that this word is used in two senses: (1) real *lapis lazuli*, ultramarine, a rare and expensive product; (2) an imitation of it in a glass paste, coloured with salts of copper, a product for which Cyprus, the home of copper in ancient days, was famous. Specimens of such a blue enamel have been found in a frieze at Tiryns (Schuchh. p. 117), the very θρικλὸς κυάνοιο of η 87. κασσίτερος, tin, though to us a humble metal, was very rare and costly in early days, and hence appears in the company of gold and

kyanos. It is doubtful whether the pure metal is meant, or an alloy with silver, such as is sometimes produced in smelting silver ore. It appears again in the shield of Achilles (Σ 474, 565, 574), in greaves (Σ 613, Φ 592), on the breastplate of Asteropaios (Ψ 561), and in chariot decoration (Ψ 503). μέλανος seems to be a general epithet of κύανος, in the sense 'dark blue'—the Homeric vocabulary for colours is very poor, and hardly distinguishes more than 'red' and 'dark.' Helbig's suggestion that the stripes were in black enamel and the snakes in blue is improbable (see the full discussions in Helbig *H. E.*² 382-4, Reichel p. 92). Notice the irregular hiatus in δέκα οἶμοι: it is hardly to be corrected (δέκ' ἔσαν οἶμοι Brandreth).

26. For the variant of Aph. (v. supra) compare Ar. *Vesp.* 1033 (= Pax 756) ἐκατὸν δὲ κύκλωι κεφαλὰι κολάκων οἰμωμένων ἐλιχμῶντο | περὶ τὴν κεφαλὴν. θαιρήν, the neck-opening of the cuirass.

27. For ἴρυσσιν Zen. had the remarkable variant ἐρίδουσιν. This is only explicable on the supposition of a complete confusion between ἴρις and Ἔρις: hence E. H. Meyer concludes that Ἔρις in ll. 3, 73, where she acts as messenger of Zeus, herself represents the original Iris. The comparison of snakes to rainbows in *Aen.* v. 87-9 rests on the variegated colour.

28. See 4, P 548. The genitive ἀνθρώπων is curious, as we should have expected a dative; but cf. Δ 84 ἀνθρώπων ταμὴς πολέμοιο, and, by what is perhaps more than a coincidence, Φόβος βροτῶν in the lines quoted on 37. It seems to be a sort of ablative use, 'from the side of men,' i.e. in their eyes.

29. ἦλοι, nails by which the blade was fastened to the handle; see App. B, ix. Compare B 45 ἀργυρόηλον.

31. ἀορτήρ recurs only in Od., and

ἀν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θούριν,
καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἑξήκοσι κασσιτέριοι
λευκοῖ, ἐν δὲ μέσοισιν ἦν μέλανος κῦάνοιο.
τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἔστεφάνωτο

35

32. ἄν : ἐν C (γρ. ἄν παν. rec.) PQ. 33-34. ἦσαν . . ἦσαν ap. Schol. A.
35. Λευκοῖ : Λευκοὶ Ω, εἰσι δὲ οἱ περισπῶσιν, ἵνα γενικῇ γένηται Schol. A : Λευκοὶ
γρ. οὐ Λευκοῖο Schol. T. 36. τῇ δ' : τῇ Q.

not again in classical Greek. In ν 348 (= ρ 198, σ 109) it means the shoulder-strap of a wallet; in λ 609 ἀμφὶ περὶ στήθεσσαν ἀοττῆρ | χρύσεος ἦν τελαμών it is apparently identical with the τελαμών. It is not easy to see how such a strap could have been of gold, or, as in 39 below, of silver; in the case of Herakles in λ the adj. seems to refer to the decoration there described with such admiration, and something of the sort may be meant here. The plur. is possibly due to the two ends of the baldric attached to the sheath. Van L. understands the word to mean the attachments only, apart from the strap; but these seem too insignificant for separate mention, and this explanation does not suit λ . But see App. B, ix. 4.

32. οοθῦρι is to our ideas a curious epithet for so passive a piece of armour as the shield. But it was here that, to a Greek, the 'point of honour' lay; so that the shield might be taken to personify the martial fury of its bearer; cf. Lucan's *pugnaces cetras* vii. 233. It is clear that the author of these lines is thinking, not of the Mykenæan shield, but of the later round buckler; so that the epithet ἀμφιβρότη is purely conventional. The κύκλοι are probably concentric rings of bronze; the leather backing of the Homeric shield is not mentioned, as with the shield of Achilles. Compare T 280, M 297.

34. The description of the decoration of the shield seems hopeless. The ὀμφαλός is naturally the single boss in the middle of the shield (N 192); it is only by a wrong use of the word that there can have been twenty ὀμφαλοὶ—presumably running round the edge. That they were made of tin shews that the author regarded them as purely decorative, not structural, such as the heads of nails fastening the bronze face on to the backing. At the same time it may be

pointed out that the intaglio, App. B, Fig. 3, shews rims of dots, apparently knobs, running in a circle round the Mykenæan shield. But how the central boss is to be reconciled with the Gorgon head and the figures of Δεῖμος and Φόβος we cannot say. We must either read τῷ for τῇ in 36, and suppose that the Gorgon head is on the central boss itself, or assume that the two couplets, 34-5 and 36-7, were parallel and independent accounts wrongly combined. In that case it is not easy, or indeed necessary, to say that one is older and the other an interpolation; each has its own difficulties. The only conclusion which seems safe is that the author of the passage is describing things of which he has no clear conception.

35. The reading Λευκοῖ for Λευκοί, which is attested, though not approved, by the scholia, is highly probable, though not absolutely necessary, as the pause at the end of the first foot may excuse the lengthening; cf. A 39, B 209, E 685, and a few more cases. Though the mss. of H. do not give us any instances of the elision of the gen. in -οιο, yet it is attested for Pindar, Simonides, Archilochos, and Lasos, and is found apparently in an Attic inscr. of the 6th cent. (see the collection of instances in Menrad *Contr.* 98, Platt *C. R.* ii. p. 99, van L. *Ench.* p. 201), and is made probable for H. by the number of places where -ου remains long before a vowel (see, however, H. G. § 376 (1)). The elision of ἐμεί(ο), σε(ο), is abundantly attested in Ψ 789, Z 454. There is therefore no reason to doubt that the mss. have here unconsciously preserved a relic of the old form. ἔην, there was one. But the omission of εἰς is strange, as nothing is left for the gen. κῦάνοιο to depend upon. Nauck conj. εἰς, a false form, however (see E 603).

36. βλοσυρῶπις should rather be -ώπις,

δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλὰὶ δέ οἱ ἦσαν
 40 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθευ ἔνευεν.
 εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶι,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 45 λάμπ'· ἐπὶ δ' ἐγδοῦπῃσαν Ἀθηναίη τε καὶ Ἥρη,
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκῆνης.
 ἡνιόχῳ μὲν ἔπειτα ἑὼι ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳι,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες

38. αὐτοῦ Ar. Ω: αὐτῶ(ψ) CH²JQST, γρ. Did.: αὐτῶν P. 39. ἔσαν Par. j (γρ. ἦσαν). 40. ἀμφιστρεφέες Ar. [AGL]J², γρ. Harl. α: ἀμφιστεφέες Ω. || ἐμπεφυυῖαι J: ἀμπεφυκυῖαι R. 41. ἀμφίφαλον P (ἀμφίφαλον P^m). 42. 43. δοῦρα Vr. A. 44. αὐτοῖ P. 45. λάμπετ' R. || ἐγδοῦπῃσαν (A *supr.*) Harl. α: ἐκδοῦπῃσαν CP Vr. A: ἐδοῦπῃσαν Q. 48. αὐθ': αὐτ' A. || τάφρον P Mosc. 3.

as the scansion is only possible if the last syllable is long by nature, which was probably the case; see *H. G.* § 116 (3), and notes on K 292, Σ 357. ἔσπε-φάνωτο: see E 739, and for the Gorgon head E 741. It is clear (see note on the latter passage) that this couplet at least cannot be earlier than the 7th cent.

37. This line, on the other hand, shews that the couplet cannot be later than the 7th cent. or the early part of the 6th. Pausanias, in his description of the chest of Kypselos (v. 19. 4), shews us how the Greeks of that time conceived the personified Φόβος on this very shield; the scene represented is the fight of Agamemnon and Koön over Iphidamas (see below, 248-60): Φόβος δὲ ἐπὶ τοῦ Ἀγαμέμνονος τῇ ἀσπίδι ἐπεσθιν, ἔχων τὴν κεφαλὴν Λέοντος. ἐπιγράμματα δὲ ὑπὲρ μὲν τοῦ Ἰφιδάμαντος νεκροῦ,

Ἰφιδάμας οὗτος γε, Κῶν περιμάρναται αὐτοῦ.

τοῦ Ἀγαμέμνονος δὲ ἐπὶ τῇ ἀσπίδι,

οὗτος μὲν Φόβος ἐστὶ βροτῶν, ὃ δ' ἔχων Ἀγαμέμνων.

It is as clear as such testimony can make it that this is a real illustration of

Homer, and that the artist had this line before him, though with the characteristic instinct of a Greek he has simplified the design by leaving out Δεῖμος and the Gorgon. This may compete with the well-known Rhodian *pinax* in the B. M. (see note on P 108) as being the oldest known illustration of a literary text.

39. ἐλέλικτο, i.e. *FeFέλικτο* (see A 530, etc.), *twined*. A baldric of silver with a glass decoration is clearly derived from the imagination, not from daily life.

40. ἀμφιστρεφέες seems to mean that the two heads at the sides are twisted symmetrically about the third in the middle. The vulg. ἀμφιστεφέες was explained from ἐστεφάνωτο above, *set as a crown on both sides* (Did.), but is probably a mere blunder.

45. ἐγδοῦπῃσαν, only here; cf. ἐργδοῦπος. Apparently *γδοῦπος (= δοῦπος) is related to κτύπος. The verb evidently means *thundered*, though elsewhere this is the prerogative of Zeus alone. The lines are in obvious contradiction to 75-6.

49. πρυλέες: see E 744. The word here clearly means *footmen* as opposed to ἱππῆες.

ῥώνοντ' ἄσβεστος δὲ βοή γένετ' ἡῶτι πρό.
 φθάν δὲ μεθ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν
 ὤρσε κακὸν Κρονίδης, κατὰ δ' ὑφ' ὅθεν ἦκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἀῖδι προϊάφειν.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρῶσμάῳ πεδίοιο,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλδάμαντα

50

55

51. **μῆε'** CGHJPQRT (U¹?) Harl. a: **μέγ'** Ar. Ω. || **τάφρον** Mosc. 3. 53.
ἀέρσας Lips. 55. **πολλὰς δ'** T. || **κεφαλὰς**: γρ. **φυχὰς** U (and ap. Did. !).
 57. **ἔκτορα δ'** J. || **πολυδάμαντα** DJPQU Lips.

50. **ῥώνοντο**, moved nimbly; so Σ 411 *κνήμαι ῥώνοντο ἀραιαί*, and A 529, Ψ 367, Ω 616, *Scut. Her.* 230. The **ἄσβεστος** **βοή** is a marked departure from the Homeric conception of the silent march of the Greeks (Γ 8, Δ 429). **ἡῶτι** *before the face of the morning*; cf. Γ 3 *οὐρανὸν πρό*.

51. This line introduces desperate confusion. If either it or 52-5 were away all would be clear; probably we have another instance of a double recension. With the reading of Ar., adopted by most edd., **μέγα** and **ὀλίγον** are irreconcilable; the explanation of Schol. A that **μέγα** is *χρονικόν* and **ὀλίγον** *τοπικόν* explains nothing. With **μῆε'** for **μέγ'** we can at least make sense; *they* (the Greek footmen) *were first* (before the Trojans) *to form line with the charioteers at the trench, and the charioteers went a little behind them*—not an unnatural arrangement, so that the chariots might be able to pass freely in the rear from one point of the fighting line to another, as the attack was developed. This, however, involves taking **μετά** with gen. = *with*, a use which is almost entirely avoided not only by H. but by all early Greek poets; see *H. G.* § 196. 1, notes on N 700 (P 149), Φ 458 (Ω 400), and cf. κ 320, π 140. On the other hand **φθάνειν** with gen. (on the analogy of the gen. of comparison, cf. Ψ 444 *φθάνειν* η) is quite unexampled in Greek. On the whole, therefore, it is best to accept in so late a passage the prosy **μεθ'**, just as we accept the trench of which the rest of Λ knows nothing. The whole of the opening of the book is of a piece.

53. Compare the *αιματωδεσαι ψιάδες*

which bode the death of Sarpedon, II 459. Blood-red rain was a rather favourite portent in Roman annals.

56. With this line at last we seem to be again in the original stream of the oldest part of the poem; it describes the first array of the Trojans for battle after the retirement of Achilles. The phrase *ερωσκούδς πεδίοιο* thus gains in significance; it means the point where the plain *springs* or rises to the hills; i.e. the foot of the hill on which Troy is built. This evidently must be the place where the army is set in order for battle. But when Θ had been interpolated, and the Trojans were bivouacking *εγχι νεών*, the sense of the phrase was lost. Hence the still later rhapsodists to whom we owe K 160 and T 3—the only repetitions of the phrase—took it to mean 'rising ground in the plain,' somewhere near the camp. But this is not like Homer; where he has to speak of a locality in the plain, he gives it a specific name, 'the tomb of Ilos,' 'the mound called Batieia,' or at least 'the oak.' But here there is nothing whatever to specify the locality unless it be taken to mean 'the margin of the plain.' We might as well suppose, if we found such a phrase as *πεδίοιο περίερα*, that it meant 'the end of something in the plain.' **Τρῶες**, in the course of the long clause following, is left without a verb; we can supply *κόσμηθεν*, *ῥαπίζοντο*, or the like, from the general sense of the preceding passage. But in all probability this line followed the description of the arming of the Greeks in B (perhaps B 483); a transitional line such as *ὥς οὐ μὲν παρὰ νηυσὶ κορυναῖσι θαρσύνοντο* (T 1) may probably have been supplanted by the new opening 1-55.

Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμωι,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἔκτωρ δ' ἐν πρῶτοισι φέρ' ἀσπίδα πάντοσ' εἴσῃν.
 οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδυνε φεα σκίοεντα,
 ὥς Ἔκτωρ ὅτε μὲν τε μετὰ πρῶτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῶι 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.
 οἱ δ', ὥς τ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνουσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆιουν, οὐδ' ἔτεροι μνῶνont' ὀλοοῖο φόβοιο.

61. δ' om. U. 62. οὐλιος: τινὲς αὐλιος An. 63. τοτὲ: ὅτε DU: ὅτε R: ποτὲ H. || αὐδεις CRU Vr. b. || σκοτόεσσαν Vr. b. 64. τοτὲ (τότε) CD²PRU: ποτὲ D². || μὲν τε: μὲν P: μόντοι DRU: μὲν γε Vr. A. 65. χαλκῶς J. 66. ὥς τ' (ὥς Mor.) ἀστεροπὴ GQ Mor. 68. ἐλαύνουσιν CDL. 69. πίπτει T.

58. Both Τρωσὶ and δῆμωι seem to be used in a locative sense, *among the Trojans in their land*. For the hyperbolic οὐδὲ ὥς see E 78, and note on H 298.

62. οὐλιος, *deadly*, a by-form of οὐλος not recurring in Homer. We find, however, οὐλος Ἀρης twice in the *Scut. Herc.*, and so Pindar (*O.* ix. 76, xiii. 23, *P.* xii. 8), and Soph. *Aj.* 933. The deadly star must be Seirios, see X 30 κακὸν δέ τε σῆμα τέτυκται, καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν. The comparison of Hector to Seirios may imply therefore both brightness and terror; though it may be observed that the season when 'the dog-star brings fever' is when it rises with the sun and is therefore invisible. It was perhaps this which gave rise to a curious variant mentioned by Aristonikos, αὐλιος, ὃ ἐστὶν ἐσπερίος, πρὸς δὲ αὐλίζεται τὰ ζῷα. He quotes Kallimachos, αὐλιος δὲ θυμὸν εἰσι μετ' ἡελίου, and so Apoll. Rhod. iv. 1629 ἀνὰ δ' ἤλυθεν ἀστήρ αὐλιος, ὃς τ' ἀνέπαισεν δῖ' ἡρώους ἀροτῆρας. Cf. also ἐπιφάντιος· ὁ ἐωσφόρος ἀστήρ, Hesych. It has even been proposed to translate οὐλιος as = οὐλος in the sense 'hairy,' i.e. a comet; but this would require an epithet implying length of hair, whereas οὐλος signifies curliness.

67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. ἐλαύνειν is used, as often, of carrying out long things in a line, as with τεῖχος, τάφρον, ἔρκος, etc. Compare the picture of the reapers in Σ 550-60. μάκαρος: α 217 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς ἀνέρος. It indicates a king who has a τέμενος of his own apart from the common field, and cultivates it by means of hired labourers. The word is almost always applied to gods; in the few other passages where it is used of men it indicates the very height of human happiness (Γ 182, Ω 377, ζ 158, λ 483, ε 306).

69. κρηδῶν: the rule that the open form -έων is written (with synizesis) unless a vowel precedes is arbitrary, and not supported by mss. The contraction is suspicious; but metrical necessity may have introduced it in such forms when -έων of the vernacular had begun to supplant the older -άων in the poetical language. δράγματα: δάργματα Hartel (*Hom. Stud.* i. 81), on account of the preceding short syll., comparing δάρχμη by δράχμη. There is no other case where position before mute and liquid is neglected in this place in the line.

ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὥς
 θύνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα.
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 οἷσιν ἐνὶ μεγάροισι καθεῖατο, ἦχι ἐκάστωι
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμπιοι.
 πάντες δ' ἡτιόωντο κελαινεφέα Κρονίωνα,
 οὐνεκ' ἄρα Τρώεσσιν ἐβούλετο κύδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντάς τ' ὀλλυμένους τε.
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

72. ὙΣΜΙΝΗ Ar. : others ὙΣΜΙΝΗ. || ἔχεν Ar. [AD] : εἶχεν S (*supr.* on) : ἔχον
 Ω, γρ. Did. 73. ἄρα χαῖρε CPQRU. || εἰσορόωσα Mosc. 3. 74. ἐτύγχανε
 Q. 76. οἶσιν GPQST, γρ. A : σφοῖσιν Ω (σφῖσιν U). 77. πτύχας : στήχας
 D. || ὀλύμπιοι G. 78-83 *ἀθ.* Ar. Aph., *om.* Zen. 82. τε *om.* G. 83. τ'
 ἀστεροπὴν P. || τ' *om.* T : καὶ P. || ὀλλύντων . . ὀλλυμένων S *supr.* 86.
 ὀπλίσσατο Q. || δειπνον Ar. Ω : δόρπον Zen. GJ Par. c d g j, γρ. B. 87. ἐμ-
 βάσσησιν D.

72-83. These lines have all the appearance of a later addition from the same hand as 1-55. The last six (78-83) were condemned by all the old critics, and the rest fall into the same category, with the obvious allusion to the sending of Eris in l. 3, and the probable reference to the commands of Zeus to the gods at the beginning of Θ.

72. The idea seems to be that the contest holds the heads of both parties on a level, does not suffer either to go down before the other. Ameis thinks that the ὙΣΜΙΝΗ is personified as a two-headed monster, which keeps its heads, typifying the opposite parties, on a level. However we take the phrase, it is a strange one; the vulg. ὑσμίνῃ . . ἔχον is no better, as οἱ δὲ without a change of subject is very awkward.

76. These lines are hardly consistent with the action taken by Hera and Athene in 45. But the contradiction is perhaps not too glaring for the author of 1-55. οἶσιν, *their own*, see App. A.

78-83 ἀθεοῦνται *θεοὶ ψεύδους* : of course

the divine allies of Troy would not blame Zeus for giving their side victory, so that πάντες cannot be right. Besides, it seems that Zeus is still in Olympus, whence the battle-field is invisible; he goes to Ida to look on only in l. 183.

84-5 = Θ 66-7. μάλα goes with ἤπτετο, *hit amain*.

86. περ must go with ἡμωσ. For δειπνον Zen. read δόρπον, which, as Ar. pointed out, meant the meal when the day's work was over, whereas δειπνον is the principal meal, commonly taken before a battle, B 381, Θ 53 (see note), T 171. So in v. 311 the Kyklops takes his δειπνον before driving the sheep to pasture. It may thus indicate a time considerably before noon; a woodman who only took two full meals a day would hardly wait so long before being tired. ἀέξετο in 84 indicates the early morning, while the day rapidly and sensibly grows hotter. Hence we may suppose the hour indicated to be about nine or ten. We reach noon only in Π 777.

τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἰρεῖ,
 τῆμος σφῆι ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξεί δουρὶ 95
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἀναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περιόδυσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἴσόν τε καὶ Ἀντιφον ἐξεναρίξων,

88. δένδρεα : γρ. δρεα Harl. a. || ἄδος : κόρος Cant. || εἵλετο J (γρ. ἵκετο) T. || οὐμῶ P. 90. φάλαγγα Plut. *de aud. Poet.* 6. 91. ἐν CG (S *supr.*) Harl. a : ἐκ D (H *supr.*) JQS¹TU, γρ. A : ἄν (ἄν) ΔΗ¹PR. 92. βιήνορα Ar. 94. ἀντίον Zen. Aph. GJ Par. a f j. 96. ῥάξ' H (*supr.* νύ). || οἱ σχέθε : ἴσχεσε T. 97. ἐπκέφαλον δε Ap. Rhod. (*om.* 98). || δά : γε J (*supr.* δε). 98. πεπάλακτο : γρ. κακίνκτο (!) T. 100. περιόδυσε P. || χιτῶνα Q. || ἐν τισι ἐπεὶ κλυτὰ τεύχε' ἀπνύρα An. 101. βα ῥ' Ἴσόν : βήρικόν Poseidippus : βα Ἴσόν Zen. Par. d : βα ῥάσόν Par. e : βα ῥίσόν G. || ἐξεναρίξων LQR¹ (ἐξεναρίξεν Poseid. ?).

88. ἄδος occurs only here in Greek. The α agrees with the ordinary scansion of *ἄδην* (see on E 203, K 98), and the origin of the words is too doubtful to justify us in reading *μάκρ'*, ἄδος (or *ἄδδος*) with some critics.

94. δ γε, Oileus. κατ-επ-άλμενος, leaping down from the chariot against Agamemnon. But see note on Θ 85; Ahrens would read *καταπάλμενος* here.

96. στεφάνη : see on H 12.

98 = M 186, T 400. πεπάλακτο, was *scattered* over the inside of the helmet.

100. All mss. and Ar. read *περίδυσσε χιτῶνας* : but it is impossible to make good sense of this, as *δύν* without a preposition indicating removal (*ἀποδύν*, *ἐκδύν*) can only mean *put on*. The compound does not recur till quite late writers (Appianus, Josephus, Athenaeus), whose use of it is evidently founded on the present passage. Pöversen has been bold enough to give the proper meaning to the verb, and explain that Agamemnon *puts on* the tunics of the dead men, in order to carry them away conveniently ! The variant *ἐπεὶ κλυτὰ τεύχε' ἀπνύρα* gives excellent sense, but

in the face of the consensus of mss. it has a most suspicious resemblance to a mere conjecture. Peppmüller's conj. *περὶ λῦσε* may be right (cf. Π 804) but the verb is not entirely satisfactory. *στήθεσι παμφαίνοντας* is no doubt an ironical allusion to the common phrase *τεύχεσι παμφ.*, and forms a sort of oxymoron, 'brilliant with—bare breasts.' (So Schneidewin.) Ar., however, took *παμφ.* with *χιτῶνας*, and explained 'where he had stripped off the coats of mail glittering on their breasts.' For this sense of *χιτῶν* we might compare *χαλκοχιτῶνες*, and see N 439 and App. B, iii. 4. But the order of words is not Homeric, and there is no reason for importing into this place the breast-plate which it seems H. did not know. The reason for Ar's explanation is, no doubt, that he saw no reason why Ag. should strip off a mere article of clothing such as a tunic. But the rending of the tunic is in B 416 evidently regarded as a final mark of triumph. For *περίδυσσε* we really require in fact some strong word answering to *δαΐζει* there.

101. It will be noticed that there is

υἷε δὴ Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἶν ἐνὶ δίφρῳ ἔοντε· ὁ μὲν νόθος ἡνιόχευεν,
 Ἄντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγιοισι,
 ποιμαίνοντ' ἐπ' ἔσσει λαβών, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 Ἄντιφον αὖ παρὰ οὐς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά,
 γινώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥηϊδίως συνέαξε λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἔλθων εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα·
 ἢ δ' εἴ πέρ τε τύχησι μάλα σχεδόν, οὐ δύναται σφί
 χραιομεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦξε διὰ δρυμὰ πυκνὰ καὶ ὕλην

102. καὶ : τε καὶ HP. 103. εἶν : ἐν Lips. || ἔοντε Aph. P : ἔοντας Ar. 104. δ' αὖ RU. || ὅν ποτ' Zen. Q Ap. Lex. : οὐς ποτ' Eust. 105. κνήμοισι G : κνημοῖσι Harl. a. || διδα J. 107 om. T², hab. T^m (before Rhosos). || δὴ : τῶν S. 108. κατὰ στήθος βάλε : βάλε(ν) χαλκίρεϊ DJR²U Vr. b A. 111. γινώσκων L. 114. συνέαξε R. 117. γὰρ μὲν G.

great doubt as to the first name in this line. Zen.'s βῆ Ἴσον is tempting, as the β' is quite otiose; but a name consisting of a simple adj. *Fisos* is unlikely; Ἴσος, however, even without the *F*, is equally unknown as a proper name. Ῥῆσον, or even Ῥῖσον (another unknown name), may be right.

103. ἔοντε is clearly preferable to the vulg. ἔοντας. The hiatus is permissible in this place, and will account for the reading ἔοντας, but would not be likely to be introduced if not original.

104. αὖ, here a conjunction, *but*, answering μὲν : 145, P 478, etc. παρ-έβασκε, was παραβάτης, the fighting man beside the charioteer. For ὦ Zen. read ὄν, so that he must also have read εἰ for σφ in 111, or taken the latter for a singular, as in Trag. and Pindar.

105. διδῶ, from διδῶμι, a non-thematic form of δέω, so μ 54 διδέντων. μόσχοισι appears to be an adj. = *young*, afterwards specialized as a substantive, 'the young' of the cow = *calf*, or of plants = *young shoot*. But we might take it as a

substantive in apposition with λύγιοι, 'with young shoots, even willow withies'; cf. οὗς κάπρος, etc.

106. ἀποίνων : gen. of price, *H. G.* § 153.

109. αὖ as 104. παρὰ οὐς : the hiatus can hardly be right. P. Knight read παρ' οὐς (δφας), Fick παρὰ οὐς ἔλασσε τε, ἐκ τ' ἔβαλ' ἵππων, Nauck αὐτ' οὐς ἔλασε, on the ground that οὐς is the Homeric form. οὐς recurs only T 473, μ 200 ὥσιν, elsewhere we find only the stem οὐατ-.

111. γινώσκων, recognizing them, explained by what follows. But Platt, *J. P.* xviii. 133, remarks with much force that the couplet is an extremely prosy addition and would be better away. The contracted εἶδεν for ἐφίδεν is not an old form. It is irresolvable in *Iliad* only T 292. (ἐφιδ' Brandreth, ἐφιδ' van L., φίδεν Schulze *Q. E.* 378, with lengthening in the first arsis; see App. D, p. 595.)

115. ἦτορ, breath, see B 490. σφ' of course is σφε, accus. as 111.

σπεύδουσ', ιδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
ὥς ἄρα τοῖς οὐ τις δύνατο χραισμῆσαι δλεθρον 120
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
υἱέας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῶι Μενελάωι, 125
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἶν ἐνὶ δίφρῳ ἔοντε, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
ἐκ γὰρ σφεας χειρῶν φύγον ἡνία συγαλόεντα,
τῷ δὲ κυκηθήτην. ὁ δ' ἐναντίον ὤρτο λέων ὥς
'Ατρεΐδης· τῷ δ' αὖτ' ἐκ δίφρου γουναζέσθην· 130
“ζῶγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,

119. Ἰδρώουσα J. || κραταιοῦ CPQT. 123. δαΐφρονος : κακόφρονος Zen.,
γρ. Lips. 126. λάβε παῖδε δύο Lips. 127. ἔοντε (Aph. f) L *supr.* : ἐόντας
Ω. 128. σφῶν G Mosc. 3. || φύγον Ar. Ω : φύγεν T¹ (?; *supr.* διὰ τοῦ ε φύγεν)
(Harl. a *supr.*) and ap. Did. 129. κυκηθήτην Q. || ἐξεναντίον Ar. Ω : others
ἐναντίος Did. 131. ἀτρέως GRU Harl. a. 132. δ' ἐν : γὰρ J *supr.* || ἀντι-
μάχοιο δόμοις : ἀφνειοῦ πατρὸς DRU Mosc. 3, γρ. Eust. : ἀντιμάχου πατρὸς
Zen.

120. χραισμῆσαι has the construction of ἀμύνειν, cf. A 567.

122. The constr. of the line is partly forgotten during the long parenthesis 123-5, and resumed in a slightly different form in 126.

123. μάλιστα goes with οὐκ εἶασκε, chiefly dissuaded, 124 being a parenthesis. The allusion (see 140) is to the debate following the embassy of Menelaos and Odysseus mentioned in Γ 205 ff. For δαΐφρονος see note on Ω 325.

124. δεδεγμένος, according to the Homeric use, must mean *expecting*, not 'having received.' Cf. Δ 107, etc.

127. ἔοντε : see note on 103. ὁμοῦ δ' ἔχον seems to mean 'they were both trying to drive,' i.e. the charioteer had lost command of the horses and the παραβάτης was trying to help him get them under control, as is explained by the γὰρ in 128. So Schol. A. σφεας then really means only one of them, sc. the charioteer who had lost the reins ; but the poet is engaged with the picture of the moment in which both are equally concerned, and does not care to express accurately what has gone before. (Others take ὁμοῦ ἔχον to mean 'they were

accustomed to drive both at once,' and then γὰρ 128 must explain λάβε. But apart from the difficulties of such a proceeding, it is hard to see why they should go out to battle at all if neither of them meant to fight.)

129. τῷ δέ, the horses. Cf. T 489 κυκηθήσαν δέ οἱ ἵπποι.

130. γουναζέσθην naturally means no more than 'besought,' and does not indicate an attitude which could not have been possible in the diminutive car of the Homeric heroes. Cf. I 583 γουνοῦμενος. With the ordinary reading Ἀτρεΐδης we have a purely spondaic rhythm, cf. B 544, Ψ 221, ο 334, φ 15, χ 175. The grammarians called such a line δωδεκασύλλαβος (see App. Crit. on E 500). But it is probable that all these cases arise only from the contraction of originally open syllables, and are to be corrected. Here we may read not only Ἀτρεΐδης but δίφρου. (See van L. *Ench.* p. 4, and for the other side Ludwig *Ar.* ii. 314.)

131-5 = Z 46-50, q.v. The short form δόμοις is, however, suspicious, and we ought perhaps to read Ἀντιμάχου πατρὸς with Zen.



χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

135

ὥς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
“εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐσόν,
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
ἀγγελίην ἐλθόντα σὺν ἀντιθέωι Ὀδυσῇ,
αὐθι κατακτείνειαι μῆδ' ἐξέμεν ἄψ ἐς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.”

140

ἡ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὑπτίος οὐδας ἔρεισεν.
Ἴππόλοχος δ' ἀπόρουσε· τὸν αὖ χαμαὶ ἐξεनάριξε,
χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόφας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.

145

135. ζωῷ Aph. || παῖσσι U. 136. προσαυδήτην L. 138. δαΐφρονος :
κακόφρονος Zen. 142. τοῦ : οὐ Zen. : τινὲς φροῦ Did. 143. ἀφ' : ἐφ' R¹.
144. οὐδας ἔρεισεν Ar. P : οὐδα ἔρασαν Ω. 145. αὖ : δ' αὖ RU. 146.
τμήξας : πλάξας Ar. and αὐ λείους. || T' : δ' A *supr.* 147. κυλίνδεσθαι :
κυλινδόμενος T (*supr.* n over c).

136. The form *προσαυδήτην* is found again in the mss. in X 90. Otherwise this imperf. always has the augment.

137. Cf. Φ 98. The contrast of course is between ἀμείλικ-των and μελιχ-ίοις, *they spake him gently, but heard ungentle answer.*

138. The reading of Zen., *κακόφρονος*, may be right here, in the mouth of Agamemnon, but not in 123 above. For δι with synizesis we should perhaps read δ' (see on A 340), though the mss. here shew no trace of it.

140. ἀπτελίην ἐλεόντα, *when he came on an embassy.* See note on Γ 206, and compare Ω 235 ἐξέστην ἐλθόντι.

141. ἐξέμεν (i.e. ἐξέμεν 2 aor. infin. of ἐξίμμι), *to let him go.*

142. τοῦ πατρὸς Ar.; but Zen. read οὐ πατρός, 'your father,' which is certainly right. See App. A. The other variant, σφοῦ, is, as Brugmann remarks, an attempt either to mend the metre, or more probably to 'correct' at least the number, if not the person, of the pronoun.

144. οὐδας ἔρασαν, *pressed the earth, lay a dead weight upon it.* Cf. N 131 = II 215 δσπισ δρ' δσπίδ' ἔρειδε. It must be admitted that this is not a very

natural phrase, but it has the authority of Ar. and P; the vulg. οὐδὲ ἐρείσθη is at first sight simpler, but does not really give a better sense; *leaned on the ground* is not a good phrase for a man flat on his back. Compare E 309 ἐρείσας χεῖρι παχείη γαίης, where the verb is properly used. This seems therefore to be a case for preference of the harder lection. In H 145, however, οὐδὲ ἐρείσθη is the only recorded reading; the variation may have existed from the earliest days. See also M 192.

145. ἀπόρουσε, *leapt down*, to escape. τὸν αὖ, *but him*, see 104. χαμαί, opposed to the death of his brother on the chariot.

147. Compare N 204 ἦκε δέ μιν σφαιρηδὸν ἐλιζόμενος, Ξ 413 στρόμβον δ' ὥς ἔσσευε. ὄλιμος is explained by Schol. A as κοῖλος λίθος εἰς ὃν κόπτουσι δσπρια (pulse) καὶ ἄλλα τινά, i.e. a mortar. The word is used of a wooden mortar in Hes. Opp. 423 (cf. Herod. i. 200), and of a kneading trough Ar. Vesp. 238. This rather suggests that the meaning here is a round block not of stone but of wood, the *trunk* of a tree, applied, as with us, to the headless and armless body. Cf. Virg. Aen. x. 555 truncumque lepentem

τοὺς μὲν ἔασ', ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐνκνήμιδες Ἀχαιοί.
 πεζοὶ μὲν πεζοὺς ὄλεον φεύγοντας ἀνάγκη, 150
 ἱππεῖς δ' ἱππῆας, ὑπὸ δέ σφισιν ὦρτο κούη
 ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων,
 χαλκῶι δηϊόντες. ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.
 ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳι ἐμπέσῃ ὕλῃ· 155
 πάντῃ τ' εἰλυφῶν ἄνεμος φέρει, οἱ δέ τε θάμνωι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
 ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κεύ' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἔκτορα δ' ἐκ βελέων ὑπαγε Ζεὺς ἐκ τε κούης
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμού·

151. ἱππεῖς: ἱππᾶς DU Harl. d, Par. c g. || ἱππᾶς: ἱππᾶς Par. g: ἱππᾶ**
 P (ac in ras.). || σφισιν: σφιν GJPR. 152. τῇ ῥ' H. || ὥσαν P¹. 153.
 δηϊόντες G. || αὐτὰρ H. 156. φέροι Mosc. 3, Par. g: γρ. στρέφα Eust. 157.
 ἐπαιγόμενοι Ar. (others ἐπαιγόμενου?). 158. ὑπ': ἐπ' P. 162. φίλτεροι:
 φέρτεροι T.

provolvens. F ἔσσειεν Brandreth and van L.

151. The form ἱππεῖς is not Homeric. Lehrs and Brandreth conj. ἱππῆς δ' ἱππῆας, ὑπὸ σφισι δ' ὦρτο, which has support in the variant ἱππῆς of several mss. The corruption may be explained from the old IIIIEZ wrongly transliterated ἱππεῖς, and the order of σφισι δέ then inverted in order to restore the syllable thus lost. But it must be admitted that some suspicion attaches to 150-2. χαλκῶι δηϊόντες cannot belong to πόδες ἵππων—it will hardly be maintained that the heroes used horse-shoes of bronze—but must be referred to ἱππῆς, the intervening words being a very awkward parenthesis. ἐρίγδουπος is an epithet elsewhere reserved for Zeus, though ἐρίδουπος occurs in Ω and Od. as an epithet of the αἰθουσα, and in T 50, κ 515, of rivers.

155. A very similar comparison recurs in T 490-2. Various explanations of ἔκυλος are offered by the scholia. (1) θρωδής, i.e. full of undergrowth only, with no timber trees. (2) πολύφυλλον,

with 'd-intensive.' (3) *untimbered* in the sense ἀφ' ἧς οὐδεὶς ἐξυλίστατο, *incæduntis*, for which sense Hes. is quoted (fr. 227 Rzsch τῇδε γὰρ ἀξύλῳι κατεπύθετο κήλεα (!) νῆών). The word is used by Herodotos in the sense of 'timberless,' which is in favour of (1). But Schulze suggests that d.=δμα, so that ἀξύλος=σύνδενδρος, *thickly wooded*, which seems the most satisfactory (Q. E. p. 497).

156. εἰλυφῶν: here and Hes. *Theog.* 692 only; but cf. T 492 εἰλυφάζω (with ὦ). If, as seems likely, the word comes from εἰλύνω, it should be *Feilnyfōwn*.

157. ἐπαιγόμενοι, cf. Φ 362, *assailed*.

158. κάρηνα, i.e. persons; a periphrastic use. Cf. 309, I 407, and Φ 336.

160. κείν', i.e. *κερά*, with accent thrown back on account of the apostrophe. *πτολέμοιο γεφύρας*: see Δ 371.

162. Ironical, *more delightful to the vultures than to their own wives*. Similar touches of savage humour will be found in 395, 453.

163-4. This action of Zeus seems quite out of place here, and inconsistent with his message in 186 sqq. ὕπαγε is used

- Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
μέσσον κάπ πεδίον, παρ' ἔρινεδν ἑσσεύοντο
ἰέμενοι πόλιος· ὁ δὲ κεκληγῶς ἔπετ' αἰεὶ
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαίας τε πύλας καὶ φηγὸν ἴκοντο, 170
ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμμνον.
οἱ δ' ἔτι κάμ μέσσον πεδίον φοβέοντο βόες ὥς,
ἄς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶι
πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰπὺς δλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων τὸν ὀπίστατον, οἱ δὲ φέβοντο·
πολλοὶ δὲ πρηγεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρεΐδew ὑπὸ χερσί· περιπρὸ γὰρ ἔγχεϊ θύεν. 180
ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε τείχος
ἵξεσθαι, τότε δὴ ρα πατὴρ ἀνδρῶν τε θεῶν τε

165. σφεδανόν Ar. (not σφεδανών? cf. Φ 542) Ω. 167. καππεδίου P.
168. πόλιος R: πόλιος U: πόλεως Ω. || αἰ G. 170. τε om. G. || ἴκοντο:
ἴκανον H, γρ. Harl. a. 173. ἐν: ἐκ G. 175. θ' om. G. || κρατεροῖσιν P.
176. δέ σ': δέ & J. 179-80 ἀθ. Ar., om. Zen.: 180 ἀθ. Aph. 180. ἀτρεΐδαο
G. || οὐτίαν A. 181. ἔμελλον CGHJPQT Lips. Harl. a, Vr. a².

only here in the sense ἀγε ἵπ(ε)κ) βελέων. The two lines seem to be an addition intended to account for the absence of Hector at this moment. Erhardt would include the whole of 163-215 in this judgment. It was obviously necessary, after Hector's triumphs in Θ, to explain why he does not now meet Agamemnon; in the original Μῆνις he had not yet appeared at all on the scene, so the difficulty was not felt. In that case 163-4 would be an earlier account of Hector's absence, the message of Iris (181-215) a more elaborate and later version.

165. σφεδανόν: only here, Π 372, Φ 542 (q.v.). It appears to be cognate in origin and sense with σφόδρα.

166. οἱ δέ, the Trojans. For the tomb of Ilos see K 415; for the fig-tree Z 433, X 145; for the oak-tree (170) E 693.

168. ἰέμενοι (see Δ 138) with the gen. of verbs of 'desiring' and 'aiming'; Ψ 371, 718, etc.; H. G. § 151 c.

169. ἀάπτους: see on A 567.

172. οἱ δέ, others, i.e. stragglers, opposed to the main body.

173. ἀμολγῶι seems to mean 'in the depth of night.' (But see X 317.) The derivation is still doubtful, in spite of numerous conjectures.

174. τῇ ἰῇ: cf. Π 173, T 272, ν 110 ἡ μία, and so the article is used with other numerals almost as a demonstrative, to single out a definite number and contrast them with the larger mass. H. G. § 260 c.

175-6 = P 63-4. 178 = Θ 342.

179-80 are a very needless repetition of what has already been said several times. πρηγεῖς for πρηγεῖς is a form which does not occur again. Ar. athetized the couplet ἐν κατὰ τὴν Πατρόκλου ἀριστείας τάξιν ἔχουσι, νῦν δὲ οὐδ' (An.). 180 is in fact repeated in Π 699, but 179 does not appear elsewhere. Either Aristonikos or his epitomator must have made a mistake.

Ἴδης ἐν κορυφήσιν καθέζετο πιδιήσσης,
οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν.
Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελεύσαν· 185
“βάσκ' ἴθι, Ἴρι ταχεία, τὸν Ἑκτορι μῦθον ἔνισπε.
ὄφρ' ἂν μὲν κεν ὀραῖ Ἀγαμέμνονα ποιμένα λαῶν
θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
μάρνασθαι δήμοισι κατὰ κρατερὴν ὑσμίνην· 190
αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεὶς ἡ βλήμενος ἰῶι
εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω
κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηται
δύηι τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”
ὥς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ὠκέα Ἴρις, 195
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
εὖρ' υἷὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
ἀγχού δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
“Ἑκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200
Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυνθῆσασθαι.

183. ἴν: ἐκ G. 184. δ' ἀστεροπὴν Ar. (A *supr.*) J[ST] (γρ. καὶ στεροπὴν)
Harl. d, Par. a f j. 186. φάσκ' ἴθι Lips. || ἐνίσπεσ A: ἔνισπε J. 187. ὄφρ'
ἴν: ὄφρα HPQRT Harl. a. 189. ἀναχωρεῖτω T. 192. ἐγγυαλίξω R. 194.
ἔλθοι CR Mosc. 3.

183. *πιδιήσσης*: only here, = *πολυτί-
δακος*. It must come from **πιδη*, of
which *πιδάξ* is a diminutive (cf. *πιδάω*
in Aristotle). Van L. *πιδακοέσσης*, after
Hesych. and Eur. *Andr.* 116.

184. *οὐρανόθεν*, from the summit of
Olympus (which, though H. does not
identify it with *οὐρανός*, still, as a
mountain, reached into heaven). Here,
as in other places, mss. vary between *δὲ
στεροπὴν* and *δ' ἀστεροπὴν*. Ar. seems
to have held that *ἀστεροπὴν* meant not
the lightning flash but the 'thunderbolt'
as the weapon of Zeus, *ἔπερ τινασσόμενον
τὴν ἀστραπὴν ἀποτελεῖ* (cf. *ἀστεροπητῆς*).
Both forms of the word are confirmed by
the metre, for we have Π 298 *στεροπη-
γερῆτα*, N 242, Z 386 *ἀστεροπῇ*.

186. *τόν*, *this* (which follows); a very
unusual use of the demonstrative *ὁ*.

187. There are (besides 202 below) five
other instances in H. of ἴν . . . *καὶ*
together—N 127, Ω 437, ε 361, ζ 259,
ι 334, λ 187 (and σ 318 ἦν . . . *κε*). Three
of these are in the phrase *ὄφρ' ἂν μὲν κε*.

The doubts raised by Brandreth, Fick,
and van Leeuwen as to the right of *ἂν*
to stand in the text of Homer are
naturally intensified when the word is
thus purely tautological, and stands out
of its proper order (*ὄφρ' ἂν μὲν* for
ὄφρα μὲν ἂν, H. G. §§ 362 ad fin., 365).
Nauck writes *ἦος* (Brandreth *elos*) for
ὄφρ' ἂν: in the other cases easier
corrections are possible. See also App. D
(c 2). If the text is to stand, the line
must be of very late date.

189. *ἄλλον* has the last syll. lengthened
by position in the 4th thesis, against
the rule.

194. *ἱερὸν*: see notes on A 366, H
282, and p. 592. This promise is not
fulfilled, for Patroklos utterly routs the
Trojans on the same day. These two
lines with 208-9, or at least 194, 209,
are probably borrowed from P 454-5,
where they are more in place, for they
are thereafter accomplished to the letter.

200. *υἱέ*: see A 489 for the scansion.

201. *τεῖν* = *σοί*, a form which occurs

- δφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα ποιμένα λαῶν
 θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθι
 μάρνασθαι δῆϊοισι κατὰ κρατερὴν ὑσμίνην. 205
 αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἡ βλήμενος ἰῶι
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει
 κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηται
 δῦνι τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."
 ἡ μὲν ἄρ' ὥς εἶποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210
 "Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὠιχετο πάντη
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας, 215
 ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν
 ἡ αὐτῶν Τρώων ἡ ἐκλειτῶν ἐπικούρων. 220

202. δφρ' ἂν : δφρα Q Harl. a. 203. ἀναίροντα Lips. 204. ἀπόακε Vr. A.
 207. εἰς : ἐς Q. || τοι : κοι C²GP Harl. a, Vr. A : οἱ C¹QT Lips. || ἐγγυαλίξει J :
 ἐπυαλίξει H. 209. ἔλεοι CR Mosc. 3. 210. ἀπέβη κτλ. : ἀπεβήκατο
 μακρὸν δ' αὖτις G. 212. δοῦρα Harl. a. 213. μαχέσασθαι P Harl. a :
 μάχεσθαι S. || αἰνὴν : αἰνὴν U. 214. ἐναντίον J. 215. δ' ἐτέρωθεν :
 ἐν τισι [δὲ] καὶ αὐτοὶ A. 216. ἐν : ἐκ CDHPU Harl. a : ἂν Q. 219. ἀντίος
 Zen. Aph. Ω : ἀντίον Ar. (A *supr.*) PS Vr. b², Harl. b¹, Par. a. 220. ἡ : R καὶ
 G. || κλειτῶν JQT.

elsewhere only in *Od.* The form is
 'Doric,' according to Schol. A, and the
 analogous *ἔν* αὐτῶν is found in the
 Gortynian inscr. But its occurrence in H.
 (and *ἐν αὐτῶν* in Hes. *frag.* 31 Rzsch) is a
 proof that it was not solely Doric; *ἐν* is
 in fact found in Boeotian. The termina-
 tion is probably formed by analogy from
 the -ν of ἡμῶν, ὑμῶν (Brugm. *Gr.* ii. p.
 821).

202-9 = 187-94, *mutatis mutandis*.

214. ἐλελίχθησαν : read δὲ ἐλελίχθησαν,
wheeled round. See A 530.

216. μάχῃ seems to be used here in a
 concrete sense, as in old English, of the
 embattled hosts : *the battle was ranged
 in order*, i.e. the lines were re-formed.
 Cf. M 43, O 303. It will be noticed
 that from ἐν δ' Ἀγαμέμνονα to 220 the
 expressions used would naturally apply

only to the opening of the battle (cf.
 91-2, and note πρῶτος in 219). Erhardt
 suggests that we have here what was
 originally a parallel *ἀριστέα* to that
 beginning with 91-2. It would seem
 more reasonable, on Erhardt's theory of
 the addition of 163-215, or rather of 181-
 215 only (see on 163-4), to suppose that
 a few lines had been added here from
 existing material (compare 218-9 with
 Ξ 508-9, 218 = B 484) in order to effect
 the return to the original story.

218. This appeal to the Muses (cf. B
 484) fitly introduces what is really the
 turning-point of the poem. For now
 begins, with the wounding of Agamem-
 non, the disastrous rout of the Greeks
 which prevails upon Achilles to relax
 his anger and send Patroklos to the
 rescue.

Ἴφιδάμας Ἀντηνορίδης ἡὺς τε μέγας τε,
 δς τράφη ἐν Θρήικῃ ἐριβώλακι, μητέρι μῆλων.
 Κισσεὺς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἑόντα
 μητροπάτωρ, δς τίκτε Θεανὸ καλλιπάρχιον.
 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
 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
 τὰς μὲν ἔπειτ' ἐν Περκῶτι λίπε νῆας εἵσας,
 αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει. 230
 ὃς ῥα τότε Ἄτρεϊδεω Ἀγαμέμνονος ἀντίος ἦλθεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἄτρεϊδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχεος,
 Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε

222. ἐν : ἐνὶ P Lips. || ἐράκη J Harl. a. || μῆλων : ὁρῶν Zen. 223.
 κισσεὺς J (γρ. κισσεῖ) (R sup.) S : κισσεῖ Ω. || τόν γ' : τόνδ' JR. || ἔθρεψε Mor.
 226. αὐτῷ Harl. a (γρ. τοῦ). 229. περκῶν J. 230. ἐὼν : κῶν (A sup.
 H sup.) Harl. b, Par. h, Ar. διχῶς. 231. ἀτρεΐδαο P¹ (-εο P²) R. || ἀντίον (A
 sup.) P Harl. a¹. 233. παρὰ : παρ DQRU. 234. εῶρακος GR Harl. a.

221. The name is introduced asyndetically, just as in A 9.

222. τράφη ἐν should be τράφην ἐν or τράφ' ἐνί, see on B 661. ἐνί in P may be a relic of the correct reading.

223. Κισσεὺς, though poorly attested here, is the form adopted by the later myth; Κισσῆς could only be a non-Homeric contracted form for Κισσέας, cf. Ἑρμῆς.

224. μητροπάτωρ : it will be seen that Iphidamas thus married his maternal aunt (as did Diomedes, E 412), the sister of his mother Theano, the priestess of Athens in Troy, and wife of Antenor (Z 298).

225. ἐρικυδέος, either because it gives a youth the power of attaining martial glory, or more simply because it is the heyday of life. Cf. Mimn. 5. 5 ἦβη τιμήσσα.

226. αὐτοῦ μιν κατέρυκε, his grandfather *tried* (imperf.) *to keep him at home* (lit. there where he was). δίδου, *gave him in marriage* (for a consideration; see 243-5); the imperf. indicates that δίδου is subordinate, = 'by giving' (see H. G. § 71).

227. ἐκ θαλάμοιο, straight from the

bridal chamber. μετὰ κλέος Ἀχ., 'after the fame of the Achaeans,' i.e. he went in the direction whence came the rumour of their expedition, as though to find it out. Cf. l. 21, and N 364.

229. Perkte, a town on the Hellespont in the N. of the Troad; B 835, O 548. As he came from the E. of Thrace across the Propontis, this would be the nearest point to Troy that he could reach; for the Greeks held the mouth of the Hellespont.

233. Schol. A remarks that this is the only instance in the *Iliad* of a single combat where the warrior who has the first cast and misses his shot still wins in the end.

234. ζώνην, *waist*, as B 479. εῶρακος ἔνερος is usually explained *at the lower part of the breastplate*, a sense which the words will not bear. They can only mean 'beneath the *thorax*'; but it is not easy to see what sense θώρηξ has. It is certainly not a breastplate, for the blow hits the belt, which would go over the lower part of a cuirass. Reichel takes it to mean 'under his armour,' i.e. the shield ('under his guard,' we might say); but see App. B, iii. 3.

νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρείῃ χειρὶ πιθήσας· 235
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
 ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ.
 καὶ τό γε χειρὶ λαβὼν εὐρὺ κρεῖων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς 240
 σπάσσατο· τὸν δ' ἄορι πληῆξ' αὐχένα, λῦσε δὲ γυῖα.
 ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
 οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
 κουριδῆς, ἣς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη, 245
 αἰγας ὁμοῦ καὶ δις, τά οἱ ἄσπετα ποιμαίνοντο.
 δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.
 τὸν δ' ὥς οὖν ἐνόησε Κόων ἀριδείκετος ἀνδρῶν,
 πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος 250
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος.
 στῇ δ' εὐρὰξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,

235. ἔρεισε: ἔρκε P. 237. μόλιβος Q (R *supr.*) T: μόλυβδος G² Vr. A.
 238. τό γε: τότε D¹J. || εὐρυκλέων J. 242. ἀλόχοιο C. 243. ἶδε: οἶδε
 CH. 245. δίας C. 250. πεσόντος J.

235 = P 48. αὐτὸς ἐπέρεισε, i.e. he threw the weight of his whole *body* into the blow, following up his heavy hand.

236. ἔτορε: this form only here; see note on K 267.

237. μόλιβος: *lead*, named only here; but cf. Ω 80 *μολυβδαίνη*—both times in similes only, as though the poet were aware that the metal was unknown in the heroic age.

238. τό γε, as though *εἰγχο* or *δόν*, instead of *αἰχμή*, had preceded. The spear being thus caught, Ag. is able to grasp it and drag it towards himself out of Iphidamas' hand. *μεμαῶς*, *furious* as a lion. Schol. A refers to the legend that wounded lions attempt to tear the spears from the huntsmen's hands.

241. χάλκεον ὕπνον, as though the sleep of death bound a man with bands that he could not break; Virgil's *ferreus sompnus*, *Aen.* x. 745.

242. οἰκτρός, an exclamation, like *νήπιος*, *σχέτλιος*. ἀπό, *far* away. ἀστοῖσιν: he was a Trojan, as the son of Antenor, though he had been brought up in Thrace. The word recurs only ν 192.

243. κουριδῆς: see A 114. χάριν: he

saw no return for the *ἔδνα*, or price he had paid to the father for his bride. This passage very clearly shews that marriage was a bargain. See I 146. πολλὰ δέ, i.e. *although* he had paid a large price.

244. πρῶτα, as an immediate payment; *ἔπατα*, in instalments from the increase of his herds. Observe *χίλια* in neut. agreeing *κατὰ σύνεσιν* only with *βοῦς*, *αἰγας* and *δις*, perhaps from the general idea of *μῆλα* or *κάρηνα* (I 407, Ψ 260) which covers all. See on E 140.

246. r': F Brandreth and van L.

248. ἀριδείκετος (except here and Ξ 320 only in *Od.*), *conspicuous*, 'exalted among men.'

249. πρεσβυγενής, therefore the elder brother of Iphidamas.

250. ὀφθαλμοὺς ἐκάλυψε, as though grief threw a mist over his eyes; a metaphor very naturally suggested by rising tears, P 591, Σ 22, etc. *κασιγνήτος* may be gen. after *πένθος*, but it can hardly be distinguished from a gen. absolute, and is in fact a transitional form; cf. *H. G.* § 246.

251. στῇ εὐρὰξ (O 541), *he came up* (A 197) *on one side*. It looks as though

νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκῶκή.
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἀλλ' οὐδ' ὧς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἴφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἄν' ὀμίλον ὑπ' ἀσπίδος ὀμφαλοέσσης 260
 οὔτῃσε ξυστῶι χαλκῆρεϊ, λῦσε δὲ γυῖα·
 τοῖο δ' ἐπ' Ἴφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος νῆες ὑπ' Ἀτρεΐδῃ βασιλῇ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἰσω.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 ὀξεῖαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ὧς δ' ὅτ' ἂν ὠδίνουσιν ἔχῃ βέλος ὀξὺ γυναικα,
 δριμύ, τό τε προιεῖσι μογροστόκοι Εὐλείθιυιαι, 270

252. ἀτῶνος R. || ὑπερσεν (γρ. ἐνερσεν) JT. 254. δ' (A *supr.*) RU : τ' Ω.
 255. ἡδὲ : οὐδὲ P. || πολέμοιο S. 257. ὁ om. C Lips. 258. ἀρίστους :
 ἑταίρους T, γρ. Harl. a. 261. κάρη G *supr.* 263. ἔδυν : ἔβαν CPQST
 Lips. 267. ἐτέρσατο G². 269. ἔχαι Q. 270. τε : τοι C : γε J Harl. a,
 Vr. A. || μογροστόκοι J.

εὐράξ were a naval expression, on the
 'broadside.' For the form cf. θ 371
 μουνάξ; the termination is perhaps an
 instrumental form conn. with -άκις of
 πολλάκις, etc.

252. χεῖρα, the forearm, as often.
 253. διέσχε, passed right through; E
 100, etc.

256. ἀνεμοτρεφές, 'a spear of grain
 storm-strengthened on a windy site'
 (Tennyson). The buffeting of the
 winds toughened the grain of the wood.
 Cf. P 55 with note. The word is applied
 to a wave in O 625.

257. ὄπατρον (also M 371), son of the
 same father. For the ὁ cf. note on
 B 765 ὄπατρον οἰέτας. κασίγνητον is a
 general term covering fraternity on either
 side, and is specialized by the addition
 of ὄπατρον.

259. τόν, Κοῖν : οὔτῃσε, sc. Ἀγα-
 μέμνων.

263. ἔδυν, plur. like ἔβαν, στάν (I.
 216), φθάν (51), etc.

264. ἐπεπωλεῖτο, ranged in hostile
 sense. It is also used of a general re-
 viewing his army, Δ 231, etc.

266. So long as the hot blood still
 gushed from the wound, before painful
 inflammation had set in. ἀν-ήνοσ-αν,
 a redupl. form from ἀνθ- = ἀνθ-, see
 on B 219 ἐπενήνοθε. For the use of the
 word cf. ἐπανθείν, which is quite common
 in later Greek, from Herod. down, in the
 sense to appear on the surface, see Lex.

267. ἐτέρσατο, began (imperf.) to dry.

268. δέ marks the apodosis.

269. βέλος ἔχῃ, metaphorically, 'fear
 took hold upon them and pain as of a
 woman in travail.' Compare also Θ 513
 βέλος πέσσειν, in the sense of wound,
 and Pind. N. i. 48 ἐκ δ' ἄρ' Ἀτλατον βέλος
 πλάξε γυναικάς in a different sense, but
 perhaps with a reminiscence. The pangs
 are here personified as darts shot into
 the body, just as in the phrase πένθει
 βεβόλητο (I 3) of mental anguish.

270. μογροστόκοι Εὐλείθιυιαι, both words

"Ἡρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
ὡς ὀξεῖ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
ἐς δίφρον δ' ἀνόρουσε καὶ ἡνίοχῳ ἐπέτελλε
νηυσὶν ἐπὶ γλαφυρῆσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ὕμεις μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
φύλοπιν ἀργαλήν, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
εἶασε Τρῶεσσι πανημέριον πολεμίζειν."
ὡς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους
νῆας ἐπὶ γλαφυράς, τῶ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κουνίη,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
"Ἐκτῶρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
Τρῳσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας·
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

275

280

285

271. θυγατέρας D. || ὠδῖνας: ὀδύνas P: ὠδύνas Q. 272. ὀξεῖαι DR.
273. δίφρον τ' J. 274. ἐλαύνειν ADJRTU. || γὰρ: δὲ Harl. a. 277. μὲν:
περ P. || Νῦν om. DQT. 280. φάσ DU. 281. ἀέκοντε J Harl. a, Lips.:
ἄκοντε Ω. 282. ραίνετο Q. 283. φέροντε RS. 284. ἐνόησε(n) JP.
287. δὲ om. P. || εὐρύριδος: εὐρ man. 2 in ras. P.

of doubtful origin. The first is generally derived from *μῦθος*, and explained 'helping in painful labour.' But this does not explain the *σ*, which is probably the relic of an acc. plur., cf. A 238 *δικασπῶλος*; hence lit. *pangs-generating* (Brugm. *Gr.* i. 173). L. Meyer divides *μογο-στόκος* and explains *pung-staying* (root *stak*, a secondary of *sta*?). *Εἰλᾶσθαι* (plur. here and T 119 only; sing. II 187, T 103, τ 188), according to the old explanation 'the comers,' i.e. the goddesses that come in the hour of need; compare the forms *Ἐλενθῶ*, *Εἰλύθια*, *Εἰλύθεια*. Fäsi explains it as a personification of 'the woman's time that is come,' comparing John xvi. 21 *ἦλθεν ἡ ὥρα αὐτῆς*. Schulze has a full discussion of the word in *Q. E.* 259 ff. He also derives from the same root, but in a causal sense, *they that make the child come forth*. Fick connects with *ελευθερος* the goddesses that liberate from pangs.

271. "Ἡρης, because she presides over marriage. *ἔχουσαι*, having in charge, or

perhaps, continuing the material conception of the preceding lines, *holding in their hands*.

272. *ὀξεῖ*, i.e. *ὀξεῖαι*, an elision which nowhere else occurs. Bentley conj. *ὀξεί* *ὀδύνῃ δύνει*, which does not suit 268. It is a question whether this line should not be omitted, a *corruptum* being put at the end of 268 and *δ'* in 269 being dropped. See Cobet *M. C.* p. 375.

277. Observe how *Ἀγαμέμνων*, as usual, gives way to despondency at the first reverse, and thinks only of danger to the ships, although he has hitherto been driving the Trojans right up to their city. Cf. I 27, E 65-80. The variant *περ μὲν* is more forcible, and is very likely right.

282. The double synzesis here is intolerable. Various conjectures have been proposed: *στήθεα δ' ἀφραον* (Nauck), *ἀφρετήν* (von Christ), *ἡφριζον* (van L.; cf. Soph. *El.* 719).

284. Hector recognizes the moment at which Zeus has promised him victory (191).

οἶχετ' ἀνὴρ ὦριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μῶνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθε." 290

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
 σεύημι ἐπ' ἀγροτέρῳ σὺτ' καπρίῳ ἢ λέοντι,
 ὥς ἐπ' Ἀχαιοῖσιν σεύε Τρῶας μεγαθύμους
 "Ἐκτωρ Πριαμίδης, βροτολογίῳ ἴσος Ἄρηϊ. 295
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
 ἐν δ' ἔπεσ' ὕσμίνῃ ὑπεραῖ ἴσος ἀέλλῃ,
 ἦ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
 "Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300
 Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλιον ἦδ' Ἀγέλαον
 Αἴσυμνόν τ' Ὀρόν τε καὶ Ἰππόνοον μενεχάρμην.
 τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν· ὥς δ' ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305
 ἀργεστῶ Νότοιο, βαθείῃ λαίλαπι τύπτων,

290. ὑπέρτεροι Ar. || ἔριτε U. 291. ὤτρυνε: ὤτρυνε P. 292. οἰρητὴρ H. 293. σεύε C. || κάπρωι J (S sup.) Vr. A, Mosc. 3. 294. ἐπ': μετ' R. 297. ὑπεραῖ: ἐν τισι γρ. ὑπὲρ οὐρεος An. 298. ὀρίνοι T. 299. ὕστερον P. 300. ὅτε . . . ἔδωκεν: βροτολογίῳ ἴσος Ἄρηϊ A (γρ. as text). 301. ἀσσαιῶν GLRS. 305. ὥς δ' JRU: ὥς Ω. || ὁπότ' ἂν H. || ζέφυρος νέφεα PQS. || στυφελίξαι P: στυφελίζει CR.

288. ὦριστος (= ὁ ἄριστος): see note on Z 260. Here P. Knight conj. δχ' ἄριστος, Brandr. δς ἄριστος (cf. H 50, N 313). μέτρα: see on E 285.

290. ὑπέρτερον forms part of the predicate, 'that ye may obtain your boast in victory,' or perhaps 'exalted above the boast of the Greeks.' Cf. M 437, O 491 κῦδος ὑπέρτερον = *glory of victory*. But Ar. read ὑπέρτεροι.

292. *now* is nowhere else used in this way in a simile. ἀργιόδοντας is elsewhere used only of boars.

297. ὑπεραῖ, blowing from on high, cf. ξ 253 ἀκραῖ; an expression very natural to men who were accustomed to the sudden squalls which 'leap down' upon coasting ships beneath the steep shores of Thrace and the Greek islands.

298. *ιοαδέα*, blue (or rather perhaps dark), like violets. The word occurs elsewhere only in *Od.*

299. For the question cf. II 692; it is a rhetorical figure analogous to the apostrophe of 218, and indicates that such a vast number were slain that it is no easy matter to name them.

305. Bentley's ὥς δ', which now has ms. support, is decidedly preferable to the vulg. ὥς with comma after *πληθύν*—a far less Homeric way of introducing a long simile.

306. ἀργεστῶ: here and Φ 334 an epithet of Νότος, bringing white clouds, apparently. Cf. Horace's *albus Notus*, which generally brings clouds, though it often *deterget nubila caelo*. Hector is compared to a gale suddenly springing up from a fresh quarter and driving away the clouds which previously covered the sky. Thus the gen. Νότοιο means 'brought by the S. wind,' like B 397 κύματα παντοίων ἀνέμων. In Hes. *Theog.* 379 Ἀργεστής is the name of an easterly

πολλὸν δὲ τρώφι κύμα κυλινδεται, ὑψόσε δ' ἄχνη
σκιδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·

ὥς ἄρα πυκνὰ κάρηνα ὑφ' Ἑκτορι δάμνατο λαῶν.

ἐνθά κε λουγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 310

καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·

“Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;

ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἴστασο· δὴ γὰρ ἔλεγχος 315

ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.”

τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·

“ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα

ἡμέων ἔσσεται ἡδος, ἐπεὶ νεφεληγερέτα Ζεὺς

Τρωσὶν δὴ βόλεται δοῦναι κράτος ἡέ περ ἡμῖν.”

307. πολλόν τε P. 308. πολυπλάγκτοιο DGHQB¹U¹. 309. κάρηνα PR: κάρησας' Ω. || δάμναντο P. 310. ἔργ' ἐγένοντο P. || γέγοντο S (supr. n). 312. om. R¹. 315. αἶ κε C. || ἔλοι P. || εἴ κεν . . ἔκτωρ: τινὲς εἴ κεν τρώας <ἀγαυοὶ Ludw.> νῆας ἔλῃαι καὶ τρώας δὴ βούλεται (sic: τοὶ βέλεται) Schol. T. 316. After this *add.* διογενὲς λαερτιάδῃ πολυμύχαν' ὀδυσεῦ JRT^m (Rhodos). 317. στήσομαι QT (supr. τλήσομαι γρ.) (Harl. a supr.). 318. εἶδος G. 319. τρωσὶν δὴ: τρωσὶν Par. c: τρώας γε G: τρώας δὲ Bar. Mor. || βόλεται Ar. AR¹: βούλεται Par. d: βούλεται ἄν Mor. Bar.: βούλεται Ω.

wind, in other later writers of a NW. wind (Seaton in *C. R.* iii. p. 220). βασιάνι perhaps means *lofty*, reaching from earth to sky; cf. note on E 142. But Nauck conj. βαρείη.

307. τρώφι, *big*; lit. 'nourished to full size.' So τροφέντα O 621, γ 290 (where La R. would read τροφόντο as if = τρέφοντο), and more explicitly ἀνεμοτρεφές O 625; compare Lat. *altus* from *alo*. πολλόν is predicative, in *multitudes*.

308. πολυπλάγκτος occurs elsewhere only in *Od.* of wanderers tossed about from shore to shore. Here it may be transitive, *scattering*; the 'wandering wind' is hardly a Homeric thought. ἰωῆς: Δ 276.

309. κάρηνα is preferable to the vulg. καρῆαθ', for κάρηνα (only the plur. occurs in H.) is always used in the metaphorical sense: (1) *individuals*, I 407, A 158, 500, Ψ 260, and νεκρῶν ἀμειννὰ κάρηνα in *Od.*; (2) summits of mountains, towers of cities (B 117 = I 24). On the other hand, κάρη and all its cases is used only in the literal sense, except in T 5 κρατὸς ἀπ' Οὐλύμποιο. The change from κάρηνα to καρῆαθ' is very natural, on account both of the hiatus and of the Attic use of κάρη.

310. This line gives an expanded form of the idiomatic λόγια ἔργα A 518, etc.

311. Cf. I 235; the phrase πέσον is here clearly used of the fugitives, not of the assailants.

313. τί πασόντε, 'what has come upon us that we have forgotten?' The expression is an Atticism, and recurs only in the probably post-Homeric ω 106.

314. πέπον: B 235. ἔλεγχος, *disgrace*, else only in plur. ἐλέγχεα, which (except in φ 329, 333) is used only of persons; see Δ 242. Outside H. the word seems to occur only in Pind. N. iii. 15. The link with the common ἐλεγχος (masc.) is given in the phrase I 522 μῦθον ἐλέγχεις, *bring to naught*.

318. 'Only for a little while will there be any profit of us,' i.e. we shall not be able to give any lasting pleasure to our friends. Cf. Σ 80 ἀλλὰ τί μοι τῶν ἡδῶς; ἐπεὶ κτλ. So A 576, etc. ἡδος occurs only in this phrase with ἀνεί. The F is neglected; Bentley *ἔσται*, but with bad rhythm.

319. βόλεται (α 234, π 387), a form occurring only here in *Il.* The root βολ- is used to form the present stem without the usual strengthening. τὸμ βολόμενον occurs in an Arkadian inscr.,

ἦ καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε 320
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς
 ἀντίθεον θεράποντα Μολίονα τοῖο ἄνακτος.
 τοὺς μὲν ἔπειτ' εἶσαν, ἐπεὶ πολέμου ἀπέπαυσαν·
 τῷ δ' ἀν' ὄμιλον ἰόντε κυδοῖμεον, ὥς ὅτε κάπρω 325
 ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον·
 ὥς ὄλεον Τρώας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.
 ἐνθ' ἐλέτην δίφρὸν τε καὶ ἀνέρε δήμου ἀρίστῳ,
 υἱε δὲ Μέροπτος Περκωσίου, δς περὶ πάντων 330
 ἦιδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης
 θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα,
 Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335
 ἐνθά σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὕτασε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι

323. εἶσαν DHP¹ Lips. || ἀπέπαυσαν DHU¹. 325. θηρευτῆρα Par. c; Ar.
 διχῶς (cf M 41). || πέρωπον P. 330. ἦιδεε: οἶδαν H. || οὐδὲ οὖς Cant.: ἄδᾶ
 εἶους J: οὐδὲ εἶους Lips. Mor. Vr. b: οὐδ' εἶους Ω. 331. ἐς: εἰς DRU. ||
 οὐ τι: οὐτοι U¹. 332. μέλας G. 333. δουρικλειτὸς (δουρὶ κλυτὸς) A
 (supr. α) CDQRU Vr. b. 335. ἱππόδαμον D. || ἐξενάριξεν: ἀνείλεν RU.
 337. τοὶ δ': οἶδ' GHJPQ: οἱ δ' T: οἱ δ' LS. 339. οὐδέ οἱ H Par. k: οὐδὲ
 γάρ οἱ Par. c g: ἐν ἄλλῳ οὐδὲ γὰρ A: οὐ γάρ οἱ Ω.

Collitz 1222. 24. See *H. G.* § 30. Τρωσὶ
 κράτος δοῦναι πολὺ βούλεται Brandreth.
 The verb is followed by ἄδᾶ because it
 expresses preference; see A 117, γ 232.

322. τοῖο ἄνακτος, so γ 388, φ 62,
of him, the lord. Compare τοῖο γέροντος
 I 469, and *H. G.* § 261. 3 (a).

324. κυδοῖμεον, made havoc of it (the
 throng); for the word is transitive in O 136,
 and does not recur elsewhere in Greek.

326. πάλιν ὀρμένω, rallying (from
 flight). Ar. read παλινωρμένω in one
 word like παλινπλαγχθέντας in A 59.

327. The order of the words is ἀσπ.
 ἀνέπνεον, φεύγ. Ἑκτορα.

328. ἐλέτην is applied to δίφρον and
 ἀνέρε by a sort of zeugma: captured the
 chariot and slew the warriors; the verb
 suits both clauses, but in slightly different
 senses. The latter is the regular use of

αἰρέω in battle-scenes, the notion of
catching, capturing passing into that of
overcoming, and that again into *slaying*.
 See Jebb on Soph. *Trach.* 352 Εὐρυτόν
 θ' ἔλοι, τήν θ' ὑψίπυρον Οἰχαλίαν. ὅμιου
 ἀρίστου, chiefs in their local community,
 Apaisos, as we see from B 828-34 (δῆμον
 Ἀπαισοῦ), where their names, Adrestos
 and Amphios, are given, and 329-32 are
 repeated.

334. κεκαδὼν, depriving them; so
 φ 153 κεκαδήσει. The word may be
 connected with χάσσομαι so far as the
 sense goes (a causal aorist, making them
 give up, like λελαχεῖν); if this is so, the
 proper form would be κεχαδὼν. See note
 on Δ 497 κεκάδορτο.

336. μάχην ἐτάνυσσε: see note on
 H 102.

339. The vulg. οὐ γάρ οἱ is evidently

ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῶι. 340
 τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
 θῦνε διὰ προμάχων, εἰως φίλον ὤλεσε θυμόν.
 "Ἐκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἔοντα·
 "νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."
 ἧ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός,
 οὐδ' ἔκετο χροῶα καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 "Ἐκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μῖκτο δ' ὁμίλῳ.

341. ἀπάνευθεν P. || ἔχα Lips. 342. εἰως: οἶος H¹. 345. ῥίγησε: ἐρίγησε HS (-ρε): ἐνόησε CJT Lips. King's Par. a c¹ e f g j, γρ. A and Eust.: γρ. ῥίγησε JT (*man. rec.*) Par. a. 347. δῆ: δὲ J. || τόδε: τό + e R (Γ R² *in ras.*) || δωβριμος CHJ. || ἔκτωρ: ἔρης T (*supr.* ἔκτωρ). 348. στέωμεν Q Mosc. 3, Eust.: στάωμεν CJ Vr. A. || ἀλεξώμεσθα CDGHJPQRU. || μένοντες Zen. 351. πλάχην R Lips.: πλάγην P (*supr.* χ): πλάγχθη J. 354. ὦκα πέλεθρον J (πέλεθρον διάστημα (*supr.* μέτρον) ρ' εἰκοσι ποδῶν J^m) PU Vr. b: ὦκ' ἀπέλεθρον G.

a conflation of two old variants, either of which might be accepted, οὐδέ οἱ and οὐδέ γάρ: the intermediate step οὐδέ γάρ οἱ has left traces in mss.

340. ἀάσατο here indicates only extreme folly, without connotation of moral offence; unless indeed it be implied that his joining the πρόμαχοι was an act of culpable presumption. Cf. K 391 ἀτησι, and, for the form, Θ 237.

347. πῆμα, *thisbane*; so νέφος is applied, by a sort of personification, to Hector, P 243. κυλίνδεται, like a wave, cf. 307, e 296. The metaphorical sense occurs only with πῆμα, see P 99, 688, β 163, θ 81.

348. στέωμεν: a late Ionic form apparently for στάμεν, but the shortening of the α is irregular (cf., however, μετέωσι, ἀφ-έ-ησι). Perhaps we should read σῶμεν at once, as an original (not a contracted) form. See note on A 129, and Mulvany in C. R. x. 26.

350. κεφαλῇφιν here seems to be a locative, and to shew that the common gen. after verbs of aiming is also to be regarded as local. χαλκῶφι in the next line is clearly used as an ablative; but

it is a question if this use does not also go back to a locative sense; compare Arkadian ἐξ and ἀπό with dat. The forms in -φι(ν) may then all be reduced to either a local or an instrumental sense, with the exception of a few false archaisms (see H. G. §§ 154-8).

353. τρίπτυχος: perhaps, like the cap in K 261, it is of leather, with a felt lining inside, and the metal covering without. αὐλῶπις, τρυφάλεια, see App. B, vii. 2, 7.

354. ἀπέλεθρον, an *unmeasured*, i.e. very great, distance; as in E 245 ἴσ' ἀπέλεθρον ἔχοντε, H 269. We are at liberty to divide the words ὦκα πέλεθρον, and so Tzetzes read them, in the sense 'he ran back the distance of a πέλεθρον.' This is preferred by Ridgeway (*J. H. S. vi. 325*) on the ground that πέλεθρον is properly a measure of distance; and that it became a measure of area only in combination with the unit 'furrow-length' (see on K 351), as representing the unit distance between the οἶρα, i.e. the breadth of a piece of ground which a team could plough in a day's work. This suits the other passages (Φ 407, λ 577) in which

στή δὲ γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὦιχετ' ἐρωήν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας 360
 ἐξέλασ' ἐς πληθὺν καὶ ἀλεύατο κῆρα μέλαιναν.
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 “ἐξ αὐτῶν νῦν ἔφυγες θάνατον, κύον· ἡ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ὦι μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἡ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ ποὺ τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.”
 ἡ καὶ Παιονίδην δουρικλυτὸν ἐξενάρειζεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
 Τυδεΐδην ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.

356 δθ. Ar. Aph., om. Zen. 357. δούρατος CP Lips. 358. γαίῃ(i) C King's
 Lips. 359. ἐς: εἰς J. 363. νῦν δ' C. || ε' om. P. 366. ἡ ποὺ G Harl. a. ||
 ἐστι: ἔλειο Par. b (ἡ ἔλειο U syr.): ἐν ἄλλω εἴη A. 367. δ' αὐ D. 368.
 ἐξενάρειζεν Ar. AT: ἐξενάρειζε(n) Zen. Ω. 371. κεκλιμένος: ἡ τετραμμένος
 U syr. || ἔργω C (γρ. τύμβωι man. rec.).

πέλεθρον occurs; in both of these it is better to take it as a measure of length than as one of area. Either reading is therefore possible, but the analogy of *ἰν' ἀπέλεθρον* strongly supports the adjectival form.

355-6 = E 309-10; the second line was condemned by the critics on the ground that the results are too serious for a comparatively unsuccessful blow.

357. *μετὰ δούρατος ἐρωήν*, 'after,' i.e. in the direction of, the flight of his spear, to pick it up again.

358. *καταείσατο*: for the verb see Δ 138. *γαίης*, local, as in 356, *sped down upon the earth*; cf. N 504 *αἰχμή . . . κατὰ γαίης ὦιχετο*. This is more Homeric than the alternative of making it a partitive gen. after *δοῦ*.

359. *ἄμπνυτο*, *came to* from his faint; see on E 697.

364. *μέλλας*, ironical, 'to whom no doubt you pray.' See A 564.

365. *ἐξανύω*, future; exactly our idiomatic 'I will finish, dispatch thee.'

366. *ἐπιτάρροος*: see E 808. 362-7 are also found *verbatim* in T 449-54, where the violent language of 362 seems more in keeping with the uncontrollable passion of Achilles than here with the always moderate temper of Diomed. In T, moreover, the words *ἐρύσατο Φοῖβος Ἀπόλλων* have a special significance, for there Apollo has actually carried Hector safe out of the battle; here he has done no more than give the helmet—a very indirect sort of aid (353). Hence Fick would reject 361-8 here, while E. H. Meyer takes the lines as an indication of the later origin of the whole episode of Diomedes (see *Introd.*).

368. *ἐξενάρειζεν*, so Ar., 'continued the despoiling' of P., which task Hector had interrupted, 342; Zen. *ἐξενάρειζεν*, but the aor. is obviously less suitable; his continued attention to the corpse explains how Paris got his opportunity. So αἶνυτο 374, 'was in the act of stripping off.'

371. For the tomb of Ilos see 166;

ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνείλκε 375
 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺν γελάσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι·
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίτα, 385

374. ὦμων P. 375. ἀνείλκε(ν) Ω (incl. A, T.W.A.): ἀνῆλκε Par. d (ἐνέλκε Ar. ?). 376. ἔκπεσε P (ἔκφυγε Pm). 377. διὰ δ' ἄμπερὲς: διαμπερὲς GHPQ. 380. βέβληται J *supr.*: βέβλη' H. || ὄφελόν P (R *supr.*). || τοι: γε Vr. A. 381. ἐς: εἰς Bar. || ἐλέσθαι: ὀλέσσαι H Par. k, and *ap.* Eust.: ὀλέσσαι Q. 382. καὶ *om.* GPT. 385. κέρ' (C *supr.*) T: καίρ C¹. || παρθενοπίτα P: τινὲς παρθενοπίτα Schol. A.

ἀνδροκμήτωι, 'artificial,' distinguishes the barrow from any accidental mounds on the plain.

372. **δημογέροντος**, *elder of the community*, see Γ 149. Ilos is in the direct royal line (T 232) and is the eponym of Ilios. The name thus indicates the identity of royalty with the patriarchate of the village-community.

373. There is no question here that **εἴωρηκα** means *breastplate*; Reichel would therefore expel 373-5 as added for the purpose of introducing this piece of armour, noting that had Agastrophos worn a breastplate we should have expected to hear of it when he was wounded κατ' ἰσχίον, 339.

375. **πῆχυν**: see φ 419 τὸν (διστόν) ῥ' ἐπὶ πῆχει ἔλων ἔλκεν νευρὴν γλυφίδας τε, from which it is clear that the word indicates the (metallic ?) handle by which the bow is held. See App. B, x.

376. οὐδ' . . . **χαρὸς** is parenthetical, **βάλεν** going with **ταρσόν**. For **μιν** Bentley conj. *Foi* as *Ξ* 407, X 292; the gen. also occurs in E 18, II 480.

377. **ταρσόν**, apparently the flat of the foot (so only here and 388). In ι 219 **ταρσοί** are explained as hurdles or wickerwork shelves, so called from *τρέσειν*, because they are used for drying

cheeses upon. Perhaps the foot was thought to have some resemblance to these.

380. **βέβληται**: rather **βέβλη'**, though we may possibly scan or write the η as ε: cf. note on I 408.

381. **νείατον**: cf. note on E 539 *νεαίρη*.

385. **τοξότα**: only here in H. (but Ψ 850 *τοξευτής*); it is a word of contempt (see on Δ 242) as opposed to the hoplite who meets his foe *ἀντίβιον σὺν τεύχεσι*. **λωβητήρ**: cf. B 275, Ω 239. It has been disputed from ancient times whether we should read **κέραι** or **κέρα** (*κέραια* ? or *κέραιε*, dual acc. ?), and there is nothing to decide the point; nor does it make any difference. The *horn* is generally taken to mean 'the bow of horn'; but Ar. explained it as a mode of dressing the hair, *εἰς κέρατος τρόπον ἀνεπλέκοντο οἱ ἀρχαῖοι*. This interpretation, strange though it may seem, is completely established by Helbig *H. E.*² p. 241. He gives a curious archaic illustration of the spirally curled locks which received this name. The old lexica shew that this explanation was always generally received. Cf. schol. on ω 81, οἱ νεώτεροι κέρας τὴν συμπλοκὴν τῶν τριχῶν ὁμοίαν κέρατι· τὸν κεροπλάστην δειδε Γλαῦκον, Ἀρχιλόχον, and ὀρθοκέρως

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτως.
οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρηι,
ὀξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι·
τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδες τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαίαν ἐρεύθων
πύθεται, οἶωνοι δὲ περὶ πλέες ἢ γυναικες." 395
ὥς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
ἔστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος βέλος ὠκὺ
ἐκ ποδὸς εἰλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
ἐς δίφρον δ' ἀνόρουσε καὶ ἡνιόχῳ ἐπέτελλε
νηυσὶν ἔπι γλαφυρῇσιν ἐλαννέμεν· ἤχθετο γὰρ κῆρ. 400

386. παρὰ εἰς R. 387. τοι: τι Q. 388. ταρσὶ Ar. *Lex.* 55. 24. 389. βάλοι J: βάλοι Suidas i. 1, 196. 391. ἐμοῖο GHQS. || ἐπαύροι L: ἐν τισιν ἐπαύρω A. 392. αἶψα: ἀνδρα Ar. 393. μέν τ': μέντοι G: μέν HJT King's. 394. παῖδες δ' A (*supr.* τ) J (δὲ) U. 396. περικλυτὸς R. 397. ὠκὺ: γρ. ὠκύ J Eust. 399. ἐπέτελλε: γρ. ἐκέλευσε Harl. a. 400. ἐλάνναν HPRU. || ἤχθετο γὰρ κῆρ: ὠκέας ἵππους J Par. a f j, γρ. A.

φρίκη quoted by Pollux from Soph. and explained ὀρθόδοξ. So Juvenal xiii. 165 *madido torquentem cornua cirro*. ἀγλαῖ thus receives its proper sense, *fine, brilliant*. At the same time the proximity of τοῖστα suggests that there may have been an intentional ambiguity. For Paris' hair cf. Γ 55 ἡ τε κόμη τό τε εἶδος. For παραιοπῖνα, *ogler of girls*, cf. τ 67 ὀπιπύσεις δὲ γυναῖκας.

387. For the opt. in protasis followed by subj. see note on Γ 54. For the subj. as an emphatic future with or without ἄν (κεν) cf. 431-3, and *H. G.* § 276 b. Observe the singular χραίσμια agreeing with the nearer only of two subjects, A 255, Γ 327, etc.

389. οὐκ ἀλέγω, ὥς εἴ, *I care as little* (lit. *I am heedless*) *as though a woman were to hit me*.

390. κωφόν has the primitive sense *blunt*, from κόπτω, *ob-tusus*, lit. 'beaten back'. Cf. Soph. *O.* T. 290 κωφὰ καὶ παλαι' ἔπη, *Aj.* 911 ὁ πάντα κωφός.

391. ἄλλως . . πέλεται, 'in a very different way does *my* spear prove its edge.' The use of ἄλλως in the very similar T 99 (see next note) is different; compare note on I 699. Here it means

'differently from the weaklings.' This line gives a clear case of εἴ κε with subj. in a general sense = *whenever*, cf. Γ 25, M 302, where, however, the generality is limited by its use in a simile, since the poet has a special instance vividly before him. In A 166 (where see note), λ 159 the late form ἦν is wrong. There seems to be no other clear case of εἴ κε except in reference to some particular expected event (*M.* and *T.* § 468, *H. G.* § 292 b).

392. With ὠκύ βέλος πέλεται cf. T 99 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτερ', οὐδ' ἀπολήγει. As ἰθὺ there must form part of the predicate, it is better to take ὀξὺ here in the same way, though πέλεται is not merely = *ἐστίν*. It is probably through a reminiscence of T that Eust. quotes in one place πέτεραι: that verb obviously suits ἰθὺ but not ὀξὺ. ἀκήριον, *lifeless*, see on H 100. αἶψα: so mss., Ar. *ἀνδρα*, which is much less forcible.

393. ἀμφίδρυφοι: see B 700.

394. ἐρεψέων: so Σ 329.

395. Compare 162 γύπεσσιν πολὺ φλητεροὶ ἢ ἀλόχοισιν; and, for the comparative πλέας, B 129.

399-400 = 273-4.

οἰῶθῃ δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῶι
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι
 πλήθυν τάρβησάς, τὸ δὲ ῥίγιον, αἶ κεν ἀλώω 405
 μῦνον· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός;
 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονταί πολέμοιο,
 δς δέ κ' ἀρίστ' ἐνὶ μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ
 ἑστάμεναί κρατερῶς· ἦ τ' ἐβλητ' ἦ τ' ἐβαλ' ἄλλον.” 410
 ἔως ὃ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν,
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζοῖ

404. μὲν : γρ. κεν Harl. a.	406. Δαναοὺς : γρ. λαοὺς Harl. a.	408.
ἀπέχονταί U.	409. χρεῶ GL.	410. ἦ τ' . . ἦ τ' : εἴ τ' . . εἴ τ' J Harl. a.
411. εἴως H ² . ὕρμαινε Mor.	412. τόφρ' R (om. δ').	413. πνέοντες :
δὲ ἔλσαν Zen.	δεβαλε ; δε ζοι ; εἴθις . . .	

403. This verse occurs seven times in *Il.* and four times in *Od.* (all in ε). In the whole of *H.* there are only nineteen other passages where the *F* of *Fós* is neglected, and eight of these can be easily emended. Forty-five passages absolutely require the *F*, and over 170 admit of it (Knös p. 215). It seems strange that this formula, which must be an old one, should afford so large a proportion of the violations. Emendation is easy (*Feipe Féon*—rather *Feíwv éFón*—Bentley, *ἀρ' ἐφη* Heyne, *Feípe δ' ἀρ' ὀχθήσας*, or *ποτὶ* for *πρὸς δν*, van L., *ποτὶ* for *πρὸς δν* Brandreth) but indefensible. The line is in fact the strongest support for Usener's theory that the last syllable of the (dactylic) 3rd foot was originally an *anacrusis* for the second half of the line, and common in quantity. See note on B 400. But it must not be forgotten that we have an equally startling violation of *F* in what seems to be an equally old formula, *ὥς εἰπὼν ὥρυνε μένος καὶ θυμόν ἐκδστον*.

404. τί πάω, *what is to become of me?* So ε 465, but not elsewhere in *H.* Cf. note on 313 τί παθόντε, and *M. and T.* § 290.

407. Except in X 385 (where see note) this line always occurs in a speech

introduced by the formal 403 (see P 97, Φ 562, X 122).

408. ἀποίχονταί seems to be a general expression : *cowards are off in a moment* (this being given by the perf. sense of *ὀχεσθαι*), while a brave man proves his courage by standing his ground. If we take it as a special reference to the Greeks, and to Diomed in particular, the general sentiment of 409–10 comes in rather awkwardly.

410. The punctuation of the text, where the disjunctive clauses are taken independently ('he can but slay or be slain') is that approved by Nikanor. Others put a comma after *κρατερῶς* and make them subordinate, 'whether he is slain or slays.' In that case it would be better to write *εἴ τ' . . εἴ τ'.*

413. *They penned him in their midst, bringing a bane* (cf. 347) *among themselves.* For πνέοντες Zenod. read *δὲ ἔλσαν*, an expression which by no means gains in force what it loses in Homeric simplicity. Still it gives the right sense; *Ar.* wrongly understood it to mean 'bringing destruction to Odysseus in their midst.'

414. κάπριον is governed by ἀμφί : prepositions of more prosodical value than two short syllables do not, according to the traditional rule, throw

σεύωνται· ὁ δέ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415
 θήγων λευκὸν ὀδόντα μετὰ γραμπτήσι γένουσιν,
 ἀμφὶ δέ τ' ἀτссουνται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·
 ὥς ῥα τότε ἀμφ' Ὀδυσῆα δίφιλον ἐσσεύοντο 420
 Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηιοπίτην
 οὔτασεν ὦμον ὑπερθευ ἐπάλμενος ὀξείῳ δουρί,
 αὐτὰρ ἔπειτα Θῶονα καὶ Ἑννομον ἐξενάριξε.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων ἀτссουντα,
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῶι. 425
 τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγνητον εὐηγενέος Σώκοιο.

415. σεύονται CGH. 416. γραμπτοῖα CHLQ Harl. a, Lips. (*supr.* A):
 γραπτήια T: γραπτοῖα PR Mor. Bar. 417. δέ τ' [DJRU: δέ χαίτ' Q: τ' CST:
 τε Ω. || ἀτссουντα P (*supr.* α). || κόμπος: γρ. κτύπος Harl. a. 418. γίνεται GL.
 419. ὀδυσσῆι G. 420. μὲν om. G. || δηιοπίτην P. 421. ὑπερε(ν) μετάλ-
 μενος HPRST Harl. a, Par. a b d f h k, Vr. b, Mosc. 3, γρ. A. || ἐπάλμενος
 J. || δουρί: γρ. χαλκῶι A. 422. ἑννομον: εὐνομον R: ὄρμενον C: ὄρ-
 μενον Lips. 423. χερσὶ δάμαντα J: πούλυδάμαντα Q. || ἀτссунта A (γρ. καὶ
 ἀτссунта) D, γρ. Harl. a. 424. πρότμησιν Ar. (see Ludw.) Ω: πρότμωσιν
supr. τ over c T, apparently all by *man.* 1: the variant alluded to in the corrupt
 scholia was probably πρότμησιν rather than πρότμωσιν or πρότμητιν.

the accent back when they follow their noun.

415. σεύονται (aor. subj., see on 549), sc. *μν*, give chase to him. For the variant σεύονται see on K 183.

416. The ancient legend was that the boar prepared for battle by whetting his teeth upon smooth rocks.

417. ὑπαί, *thereat*, in the midst of all this is heard the gnashing of his teeth. Cf. θ 380 πολλὸς ὑπὸ κόμπος ὀρώρει. δέ τ': δέ F Brandreth.

418. ἄφαρ, i.e. without hesitation. Cf. N 814 ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσι καὶ ἡμῖν. But it is by no means easy to bring all the Homeric uses of ἄφαρ under the sense *quickly*; here and in P 417, for instance, it might be taken to emphasize the following adj. like French *fort* or *bien*, where the adverb has lost its individuality and sunk to a mere *very*. The origin of the word is quite unknown.

424. πρότμησιν, apparently *the cut place* (cf. A 235 τομή) *in front*, i.e. the navel. The word recurs only in Quintus Smyrnaeus. There was some variant, but the scholia are contra-

dictory, and it is not easy to say what it was. Photios *Lex.* has πρότμησιν· ὀμφαλόν.

425. ὀφιστῶι, a word which occurs only a few times, always in this line in Homer (N 508, 520, Ξ 452, P 315), and occasionally in later poets (Theokr. xvii. 129; Ap. Rhod. iii. 120 μάργος Ἑρως λαίης ὑποίσχανε χεῖρὸς ἀγοστῶν). Benfey refers it to root *a(n)g*, to squeeze, so that it means 'in his grasp.' Ap. Rhodius seems to take it for the *palm* of the hand.

427. εὐηγενέος, an obviously wrong form, as the -η- cannot be explained. ἡύγενέος (P. Knight) is condemned by the rule that ἡ- is found in compounds only under the stress of absolute metrical necessity. This allows the nom. ἡύγενῆς (*Hymn. Ven.* 94) but not the gen., for εὐηγενέος is a possible form. See note on H 41. But no doubt the right form is εὐηφενέος, *wealthy*, which was a variant read by Rhianos and Aph. on Ψ 81, where see note. This is regularly formed from ἄφενος. The corruption is a very early one, for we find εὐηγενέος in *Hymn. Ven.* 229, where the sense is clearly *noble*.

τῶι δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο, 430
 σήμερον ἢ δοιοῖσιν ἐπεύξειαι Ἰππασίδησι,
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῶι ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσηςις.”
 ὥς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔειπεν·
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήριστο,
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε
 Παλλὰς Ἀθηναίη μυχθήμεναι ἔγκασι φωτός.
 γνῶ δ' Ὀδυσσεὺς ὃ οἱ οὐ τι βέλος κατὰ καίριον ἦλθεν,
 ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440
 “ἂ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὀλεθρος.
 ἦ τοι μὲν ἔμ' ἔπαυσας ἐπὶ Τρῳέεσσι μάχεσθαι,

430. ἄτ': αὐτ' Mosc. 3. 431. ἰππασίδησι: γρ. ἰπασίδῃν Α. 432. ἀπούρας U (in ras.). 433. ὀλέσσης DSU. 434. οὔτασε P. 435. ὀβριμον CHP. 436. ἡρήριστο HT¹: ἡραίριστο P¹. 437. χροῖα Zen. Ω: χροός Ar. (διχῶς T): χροῖ ἑτέραςεν P. 438. ἀθήνη GPT. 439. ὃ οἱ: ὅτι C. || βέλος Zen. Ω: τέλος Ar. A (see below). 441. ἂ: ὦ P. || δεῖλ' Ar. (ἐκ πλῆρους). 442. μὲν: μὲν β' DJRU.

430. πολύαινε: see I 673. δτ', for *date*, *insatiate* (ἀ-σα-τος). Ar. used the phrase as an argument against the chori-zontes, as it is in the *Odyssey* that the cunning of Odysseus is described. Sokos speaks in admiration, not in blame.

432. Ar. noted that τεύχε' ἀπούρας is inappropriate, as Odysseus is too hard pressed to think of despoiling the corpses. This is very true; but Fick remarks that we should read *θυμῶν ἀπούρας*, which may have been altered on account of *θυμῶν* in the next line; the older Epic style took no offence at such iteration.

433. For *κεν* in the second clause only compare X 110. It seems to have no function unless to emphasize the clause as containing what Sokos really means.

437. For χροῖα Ar., if the scholia are to be believed, read *χροός*, which can at best only mean 'stripped everything off the flesh of his ribs'! *πλευρῶν* neuter, as Δ 468, not a contracted fem. οὐδέ τ': οὐδέ F' Brandreth and van L.

439. αἱ Ἀριστάρχου οὕτως τέλος, καὶ σχεδὸν ἅπασαι· ἐγὼ δὲ οὐ κατὰ καίριον τέλος ἦλθεν ἢ πλῆγῃ, οὐκ εἰς καίριον τόπον

ἔτελεύτα. Ζηνῶδοτος δὲ γράφει βέλος, κακῶς· οὐ βέβληται γάρ, ἀλλ' ἐκ χειρὸς ἐπέπληγε. (λέγει δὲ τέλος τὸ τῆς ζωῆς.) Our mss. agree with Zen., with the exception of A. There is no doubt that βέλος gives the best sense, *the dart lighted not on a fatal spot* (for this, the regular use of καίριον, see note on Δ 185, where the phrase is very similar, οὐκ ἐν καίριῳ ὀξὺ πᾶγγ βέλος). It seems that Ar. laid too much weight on his canon that βέλος could never be used of a weapon used with a thrust; it is only natural that the word should be applied generically to the spear, which was sometimes cast and sometimes held in the hand, without reference to the particular case in question. If we accept τέλος, we may read either κατὰ καίριον, the spear 'came not to a fatal end' of its journey, or κατακαίριον, 'a fatal end came not to him,' which seems to be meant by the concluding words of the scholion cited; cf. the phrase 451 τέλος θανάτοιο. Both of these are perhaps barely possible, but very strained, and decidedly less Homeric in expression than the vulgate.

σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἥματι τῶιδ' ἔσσεσθαι, ἐμῶι δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳι." 445

ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
τῶι δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο δῖος Ὀδυσσεύς·

"ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο, 450
φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.

ἂ δεῖλ', οὐ μὲν σοί γε πατήρ καὶ πότνια μήτηρ
ᾔσσε καθαιρήσουσι θανόντί περ, ἀλλ' οἶωνοι
ᾠμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
αὐτὰρ ἐπεὶ κε θάνῳ, κτεριοῦσί με δῖοι Ἀχαιοί." 455

ὧς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχεος
ἔξω τε χροὸς εἰλκε καὶ ἀσπίδος ὀμφαλοέσσης·
αἶμα δὲ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
Τρώες δὲ μεγάλθυμοι ἐπεὶ ἴδον αἶμ' Ὀδυσῆος,

444. δ' om. LQ. || δαμέντε P: δαμέντι DGU Lips. 446. αὖτις CR. 447.
μεταστρεφέντι J. 448. μεσσηγύ T. 450. ὦ σῶκε Ar. Q: ὦ σῶκ' P: ὦς
σῶχ' T'. 451. τέλος: βέλος Zen. 452. ἂ . . σοί: δύσμορος, οὐκ ἔρα
τῶι Plut. Cons. ad Ap. 445. 454. ἐρύουσι GH'S. || πυκνὰ: μακρὰ H. 455.
ἐπεί: ἐμ' εἴ Ar. Bar. Mor. (and "unus Vindob." Heyne: G?). 456. ὄβριμον
CH. 457. τε: τ' ἐκ C: δ' ἐκ Ven. B. || ἔλκε Ar. P. 458. οἱ: οὐ Zen. ||
ἀνέσσυτο Bar. 459. δέ: δ' αὐ P Harl. a, Vr. b, Mosc. 3. || ἐπεί: ὅπως A
(γρ. ἐπεί) DGQT, γρ. Vr. b, Par. a: ὅταν Bar.

445. See on E 654.

450. Ar. read ὦ Σῶκε, "ἐκ πλήρους,"
evidently to avoid confusion with ὦς σῶχ',
thus quickly, which is found in T, and is
a possible, though prosy, arrangement
of the letters.

451. τέλος θανάτοιο, 'the end of
(consisting in) death has been too quick
in catching you' (αἶ is governed by
κιχήμενον). Here also Zen. read βέλος,
but he is not supported by our mss.,
and the phrase βέλος θανάτοιο is not
Homeric.

453. καεαιρήσουα, draw down, close
thine eyes. So λ 426, ω 298.

454. ἐρύουα, future. πυκνὰ, either
a proleptic predicate, 'so as to be thick,'
i.e. in dense flocks; or more simply,
'thickly feathered,' a mere epithet.
ὠμισταί, lit. raw-eating, from root ἐδ
with the common lengthening in com-
position; cf. ρ 170 δειπν-ησ-τος.

455. For ἐπεί Ar. read ἐμ', εἴ, which
has the advantage of giving the required

antithesis between σοὶ γε and ἐμέ, but
involves either the intolerable repetition
of με, or Spitzner's conj. κτεριοῦσί γε,
where the γε is absolutely otiose. All
that is required is to read κτεριοῦσ' ἐμέ,
(or rather κτερίσουσ' ἐμέ? But cf. δεικῶ,
κομῶ). ἐπεί κε is obviously more suit-
able than εἴ κε.

457. χροὸς, his own flesh, where
Sokos' spear still remained, as the next
line shews.

458. σπασθέντος, sc. ἔγχεος. But there
is no other clear case in H. of a participle
thus standing in the gen. abs. without
a noun. In Σ 606 and in δ 19 the
right reading is ἐξάρχοντες, not -τος,
and τ 159 ἀσχαλαῖαι δὲ πᾶσι βλοτον
κατεδόντων is analogous to phrases like
γῶ χωμόνιοι. Hence Zen. read οὐ for
οἱ: as Heyne remarks, it should at least
have been τοῦ. καδε δὲ οὐμῶν, of purely
physical pain like ἤχθετο κῆρ, 274, 400,
etc.

459. ἐπεί is to be preferred to ὅπως,

κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῶι πάντες ἔβησαν.

460

αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὖτε δ' ἐταίρους.

τρίς μὲν ἔπειτ' ἦυσεν, ὅσον κεφαλῇ χάδε φωτός,

τρίς δ' αἶεν ἰάχοντος ἀρητίφιλος Μενέλαος.

αἰψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἔοντα·

465

“Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,

ἀμφι μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,

τῶι ἱκέλη ὡς εἴ ἐ βιώατο μῦνον ἔοντα

Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ·

ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.

470

δεῖδω μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς,

ἔσθλοὺς ἑών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.

εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν

Τρῶες ἔπονθ' ὡς εἴ τε δαφουνοὶ θῶες ὄρεσφιν

ἀμφ' ἔλαφον κεραδὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ

475

ἰῶι ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι

462. χάδετο T.

466. ἵκετ' αὐτῇ Ar. [H]PR Par. a f: ἵκετο φωνῇ Ω

467. βιώατο Vr. b, Mosc. 3.

470. πάθει μετὰ GHJ (πάθει) T Harl. a, Mosc.

3, γρ. A.

472. ἤρχεν δ' αὖ' ἔπετο J. || αὖ' om. Q.

473. εὔρεν HT.

αὐτῶι (i) (A sup.) J.

474. δαφουνοὶ G.

475. τ': β' G.

which is used as a temporal conj. only in the phrase *ὅπως ἴδον* (*ἴδεν*), M 208, γ 373, χ 22. The change may have been made to avoid the apparent hiatus.

461. αὖτε, also N 477, T 48, 51 (cf. *αὐδῆ*); elsewhere the stem is *dū-* (*ἦυσε*, *ἀντή*, *ἀνται*, etc.). Bentley's *ἀνεχάζετ'*, *δυσε* is of course condemned by the forbidden caesura.

462. *ἔσπετο*, lit. 'as loud as the man's head could hold'; Fäsi compares the French *crier à pleine tête*. See also II 77 *αὐδήσαντος ἐχθρῆς ἐκ κεφαλῆς*. *φωτός* virtually means 'his,' as in 438.

467. *τῶι* (neuter) represents by anticipation the following clause with *ὡς* cf. So X 410 *τῶι δὲ μάλιστ' ἄρ' ἔην ἐναλγικίον*, *ὡς εἰ*, κτλ. *βιώατο*, for *βιόατο*, which Fick reads, omitting *ε*.

470. *μονωθείς* is isolated in form as well as sense; for there is no other instance in H. of the Attic *μόνος* (Epic *μόινος* always). The couplet may have come into the text at a late date, for 469 forms a very effective conclusion. *ἐνὶ Τρώεσσιν ὀλωθείς* van L. (cf. Z 1, A

401) with *α* shortened as in *ὀλος* N 275, Σ 105, and twice in *Od.*

471. *πᾶσι*, *regret*, cf. Σ 368, P 690. It would not be un-Homeric to say that he, Odysseus, 'may become a great regret' (i.e. great loss), cf. the use of *χάρμα* (K 193, etc.), but it is perhaps better, as well as more obvious, to translate *there may be great regret*.

474. *ἔποντο* is the unanimous reading of the mss. and scholia, but it is certainly wrong. *ἔπον* is absolutely required by the sense; cf. 483 below, where the influence of this line has actually brought the impossible *ἔποντο* into several mss. The corruption is clearly due to the greater familiarity of the mid. combined with a wish to mend the metre. The correction is due to Heyne and P. Knight. The compound *ἀμφέπει* means to *beset* by surrounding, as *ἐφέπει* to *drive* by pursuit. So 483, and cf. γ 118 *εἰνέρετες γὰρ σφιν κατὰ ῥάπτομεν ἀμφέποντες*, of the siege of Troy (J. P. xiv. 239). *ἀμφέπεσθαι* occurs only once in Greek, Qu. Sm. i. 47, in the correct sense *accompanied round about*.

φεύγων, ὅφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὠκύς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμει σκιερῶι· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἄμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἥρως
 αἰσσων ὦι ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον, 485
 στή δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος ἀρήϊος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους·
 Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὅποτε πλήθων ποταμὸς πεδίωνδε κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβριω,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίων τότε φαίδιμος Αἴας,

477. ὀρώρη D. 478. ἐπεὶ δὴ: ἐπισθάν PR. || τόν γε: τόνδε H. || ὠκύς: πικρὸς DQ. 480. σκιερῶι: γλαφυρῶι Zen. 482. ποικιλόμητιν RU Mosc. 3: ποικιλομήτιν G: ποικιλομήτιν L¹Q. 483. ἔποντο D (P *supr.*) QRTU. 484. ἀμύνει D: ἀμύνεται PR. 485. After this *add.* χάλκεον ἐπαβάσασιν, ὃ οἱ τύχιος κάμει τεύχων (= H 220) G. 488. ἔχων: ἐλὼν T. 492. κάτεισι: δίπτει Zen. 495. δέ τ': δ' C. || βάλλει R (m in *ras. man.* 1). 496. τό·ε T (τ in *ras.*).

477. *λιαρὸν*, sc. *ἐν*, with the same sense as in 266, 'while the blood flows warm from the wound.' Cf. A 547.

478. *δαμάσσεται*, aor. subj., when the arrow has had its full effect upon him.

480. *λῖν* (or *λιν*, as Ar. accented) does not recur; some would read *λιν'(α)*, but the form *λίσσιν* (cf. on E 782) is against this.

481. *διέτρεσαν*, scatter in terror. ὁ, the lion begins to rend in his turn.

482. *ἀμφι* . . *ἔπον*: see 474.

486. *πᾶν παρᾶς*, stood forth beside him. Cf. e 439 *ῥῆγε παρᾶς*, swam along the shore. But the phrase is unusual and the sense of *-ἐξ* obscure; Paley ingeniously conjectures *παρᾶς*, like 251 *εὐράς*, q.v.

488. *ἐσφάρασκον*, i.e. of Menelaos. Odysseus, coming from mountainous Ithaka, has no horse nor chariot.

490. *υἱόν*: we must understand *Πριάμου* from *Πριαμίδης*, the expression being rather tautological.

493. *ὀπαζόμενος*, driven on from behind; used somewhat like a passive to *ἐφέπειν* in the sense *διώκειν*, see E 91, 334, Θ 341, and Eur. *El.* 1192 *ὅπασας ἀπὸ γᾶς*. The other use of *ὀπάειν*, to make to accompany, is more like a causal to *ἐπεσθαι*. Nauck conj. *δεξιόμενος*, a mere guess. *χειμάρρους* is here an adjective; cf. note on E 88.

494. *ἀζαλέας*, dead trees, either fallen accidentally by the side, or felled and left to dry.

495. *ἐσφέρεται*, draws into its current. *ἀφυσγετόν*, *ἀπ.* *λεγ.*, probably 'drift wood' or 'mud.' The origin of the word is obscure; possibly it is conn. with *ἀφύσσει*.

496. Compare X 188 *Ἐκτορα δ' ἀσπερ-*

δαίρων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἴκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρον, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὁρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενῆα.
 Ἴκτωρ μὲν μετὰ τοῖσιν ὁμίλει μέρμερα ῥέζων
 ἔγχει θ' ἵπποσύνην τε, νέων δ' ἀλάπαζε φάλαγγας·
 οὐδ' ἂν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠκυόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα ποιμένα λαῶν,

499. καμάνδρου L Harl. a (p. ras.). 500. ἄσβεστος : ἀσιετος PR. 503.
 ἀλάπαζε (G¹!) Harl. a (ze Harl. a^m), Mor. : ἀλάπαθνε S. 504. ὄν : ὄρ T¹!
 πω : που PRT. || After this line Pap. ζ adds another ending ἵκτορ.

χέε κλονέων ἔφεπ' ὥκως Ἀχιλλεύς. The peculiarity of the present line is that *πεδῖον* takes the place of the flying foe, which is elsewhere the object of *ἐφέπειν* and *κλονέειν* alike. It seems that we must understand 'drove the plain, making havoc,' *πεδῖον* standing for the men and horses of which it is full. So we have in ι 121 *κυνηγέται* . . *κορυφὰς ὀρέων ἐφέποντες*, just as we speak of 'driving a wood' when we mean driving the game found there. It must, however, be admitted that Barnes's conj. *κάτα for τότε* makes the phrase much simpler. It is not possible to take *πεδῖον* by itself, of extension over, = *along the plain*. Cf. on 714 below.

497. *δαίρων*: for the *ā* see App. D(c1). Brandreth conj. *δηίων*.

498. The 'left of the battle' can hardly be from a Greek point of view here, as the river is regularly on the Greek right, i.e. to the W. of the battlefield. But in details such as this it is useless to look for exact accuracy. See E 355, N 765, P 116. There is, however, something awkward in the sudden shifting of the centre of interest, as we have been led to believe that the hottest of the fight was about Aias, and are now suddenly told that it was on the opposite wing. Indeed the words of Kebriones in 523-30 directly contradict *μάλιστα* in 499. Most modern critics have therefore pronounced for the omission of 497-503 at least, with more or less of the context. Fick, omitting 489-503 (the first eight lines with hardly sufficient reason), suggests

Ἀτρεΐδης for *Ἴδομενέως* in 510, as Menelaos has not left the field, but only entrusted Odysseus to his *θεράπων*. This would remove all cause of offence; 504 comes much more naturally after the stubborn resistance of Aias than after the account of Hector's ravages. These difficulties all have to be taken into consideration in deciding whether the wounding of Machaon, which the passage introduces, may not be subsequent to the original *Μῆνις*. (See *Intro.* to the book.)

502. *ὁμίλει* is an oxymoron, for it properly indicates friendly association; E 86, 834. So *δαριστής*, 'dalliance,' is used of war, N 291, P 228 (Monro).

503. *νέων*, a curious expression; it can hardly be meant to oppose the aged Nestor and elderly (N 361, 485) *Idomeneus* to their more youthful soldiers. Ar. read *νεῶν*, the battalions belonging to the ships, which certainly is a desperate resource. Surely the original reading must have been *νέων*, *afresh*, after the temporary rally; cf. Δ 332, O 240.

504. There has been no satisfactory restoration of the new line in the papyrus; Ludwich's *ὄδ' εἶξεν πολέμοιο πεφυῖδτες οὐλομένου περ* can hardly be right.

506. It is not quite clear whether *παῦσεν* and *ἀριστεύοντα* go closely together, *stopped from doing deeds of valour*, or more loosely *stopped (from battle) while doing deeds of valour*. In favour of the latter is the construction *ἐπαυσας μάχεσθαι* in 442, while the former seems a natural correlative to the

ἰῶι τρυγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
 τῶι ῥα περιδδειςαν μένεα πνείοντες Ἀχαιοί,
 μὴ πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον·
 “ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρός γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.”
 ὥς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότα Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητήρος·
 μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 “Ἐκτορι παρβεβαῶς, καί μιν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν

508. περιδδειςαν P: περιδδισαν R. || πνείοντες GP. 509. μετακλινθέντος A
 (T.W.A.; *supr.* ε over ο) CHQR Lips.: μετακλινθέντος U¹ (n add. U²): Jtes Pap. ζ.
 || After this Pap. ζ adds a line ending Jημελοῖτο. 511. In Pap. ζ this line ends
 Jαν. 514-5. For these two lines Pap. ζ has four, ending Jανοιο, Jλων, Jαλλους,
 Jκαπασσων. 515 δθ. Ar. Aph., om. Zen. 517. ἐπεβήσατο GHP: ἐπιβήσατο
 Q. 519. Ἱππιδου ACUDU, γρ. Harl. a: ἑλάσαν Ω, γρ. AU. || ἀέκοντε J Lips.:
 ἔκοντε Ω. 520 in Pap. ζ begins with ωcc.

construction of the middle with the
 participle (X 502, etc.), though the act.
 is not elsewhere used in this way.

509. μετακλινθέντος, apparently a
 metaphor from a scale-beam. Cf. Z 510
 ἐκλινέ μάχην, and the simple Τρῶας δ'
 ἐκλιναν Δαναοί E 37. The additional
 line is completed by Menrad Τρῶες ὑπέρ-
 θυμοι καὶ ἀπ' ὤμων (ἀπὸ κλυτὰ Robert)
 τεύχεα ἔλονται. In 511 Jαν is possibly a
 mere error for -ων.

514. Van L. suggests for the frag-
 mentary lines of the Papyrus <καὶ μιν
 ἐνὶ κλισίῃσι τίθει, ἔρυσαι δὲ φό> νοιο.
 <ἱητρός γὰρ ἀνὴρ πολλῶν ἀντάξιος
 ἄλ>λων. <εἰς γὰρ ἐπιστάμενος πολλοὺς
 ἐσώωσε καλ> ἄλλους, <ἰοὺς τ' ἐκτάμνειν
 ἐπὶ τ' ἥπια φάρμα>κα πάσσειν. This
 probably gives the general sense. But
 as Jανοιο is now read in the first line we
 must supply something like καὶ μιν ἀπὸ
 πολέμοιο θοῶς ἄγε πευκεδανοῖς.

515. ἀθετεῖται, διὸ οὐκ ἀναγκαῖα ἡ ἐξ-
 ἀριθμησις· μειοῖ γὰρ (it degrades the

leech) εἰ μόνον ἰοὺς ἐκτάμνειν καὶ φαρμα-
 κεῦεν αἰδεν. καὶ Ἀριστοφάνῃ προηθέτει·
 Ζηνόδοτος δὲ οὐδὲ ἔγραψεν. This objec-
 tion, though approved by most modern
 edd., hardly seems sufficient to condemn
 the line, which fairly represents the
 primitive stage of Homeric medicine.

520. The third letter of the added line
 in the Papyrus is doubtful; van L.'s
 ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθόμενοι
 is very probable.

522. παρβεβαῶς, standing beside as
 charioteer, and clearly not in the later
 sense of παραβάτης, 'fighter.' It must
 be remarked that Hector's approach
 seems to have no effect whatever on the
 fight; he is not mentioned again, and
 the retreat of Aias is finally ascribed to
 Zeus. Hence it is not without reason
 that many critics reject the present pas-
 sage (521-43). It contains many unusual
 expressions, and the following lines re-
 curring elsewhere suggest borrowing:
 531 = ε 380, 533 = P 458, 534-7 = T 499-
 502, 540-1 = 264-5.

ἐσχατιῇ πολέμοιο δυσηχέος, οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἄμφ' ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
 ἱππῆες πεζοὶ τε κακὴν ἔριδα προβαλόντες
 ἀλλήλους ὀλέκουσι, βοὴ δ' ἄσβεστος ὄρωρεν." 530
 ὥς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μάστιγι λεγυρῇ· τοὶ δὲ πληγῆς αἰόντες
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰὲν περὶ δίφρον, 535
 ἃς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμυγγες ἔβαλλον
 αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δύναι ὄμιλον
 ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540

525. αὐτοί: ἄνδρες PR: ἄλλοι C¹. 528. κεῖς': κεῖο' Zen. Lips. (Pap. ζ?). || τε om. PR. || ἄρμας' CG(J¹) QSU Vr. A: ἄρματα D: ἄρμα J (p. ras.). 529 in Pap. ζ begins κούροισι. 530 om. Pap. ζ. || ἀσπετος PR. || ὄρωρε DH (supr. e) TU Lips. 535. περὶ: παρὰ Mor. 537. ὀπισσώτρων T¹ (see on E 725). 538. τε Ar. Ω: δὲ ap. Did. (and A supr.). 539. δουρί Ar. PQR.

525. Cf. Φ 16, Ψ 242.

529. προβαλόντες, a curious expression with ἔριδα, but compare Γ 7 ἔριδα προφέρονται. The idea seems to be 'throwing into the midst' between the contending armies. The most likely restoration of the Pap. in 529 (530 being omitted) is van L.'s κοῦροὶ τε ἱππῆες τε κακὴν ἔριδα προφέρονται. Writing ἐκ πλήρους instead of elision is common enough.

532. αἰόντες, according to Curtius (Et. no. 586), is here used in the primitive meaning of root *av*, to perceive, feel, without limitation to the sense of hearing. But λυγυρῇ, 'whistling,' may be more than a mere *epith. ornans*, and mean that the very sound of the descending lash is enough for the high-spirited horses.

535. αἶν περὶ δίφρον, sc. ἦσαν, see H. G. § 271; this is better than the usual reading *ai*, which implies a much later use of the article. So in 537 αἶν τε is '(those) which were thrown up by the tires.'

538. ὀπλέων with synizesis is a late

form (ἀφ' ὀπλῶν ἵππων is suggested by van L.).

537. ὄμιλον ἀνδρόμεον, the human throng, a curious phrase not found again; ἀνδρόμεος is elsewhere applied only to human flesh or blood.

539. μίνυνθα χάζετο δουρός, another strange expression, apparently *he refrained but a little while from the spear*, i.e. he gave his spear but little rest, meaning that he gave it none at all (*litotes*). Others understand *he drew away but a short distance from the spear*, i.e. he never kept far from the enemy while driving along the line, or according to others again 'he did not give way when he had thrown his spear, but followed it up at once.' None of these explanations is satisfactory. Ar. read *douρί*, without any apparent gain.

540-2 seem designed to harmonize the obvious difficulty that after the pompous description of Hector's prowess the retreat of Aias is attributed to other reasons. 543 is not given by any of our MSS., and has been introduced into the text from quotations only, no two

ἐγχεῖ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο. 542
 Ζεὺς δὲ πατὴρ Αἴανθ' ὑφίζυγος ἐν φόβον ὤρσε· 544
 στῇ δὲ ταφών, ὀπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἑοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαυλοιο
 ἐσσεύοντο κύνες τε καὶ ἄνδρες ἀγροιώται,

541 om. R^t. 542. After this line editors since Wolf insert

Ζεὺς γάρ οἱ νεμεσθε', δὲ δαείνομι φωτὶ μάχοιο 543

from quotations (with 542) in Aristot. *Rhet.* ii. 9 (νεμεσασθ'), [Plut.] *Vit. Hom.* cxxxii., Plut. *de aud. Poetis* 24 c (Ζεὺς γάρ οἱ νεμεσθε', ὅν ἄμ. φ. μ.); and without context *ibid.* 36 a Ζεὺς γάρ τοι νεμεσθε', δὲ ἄμ. φ. μάχοιο. 544. αἴαντι PR: αἴαντα Q. || ὑπὶζυγος R (ὕψιζυγος R^m). || ἐν: ἐς G. 545 om. H. || δῆσεσθ(ν) GQT. || βάλεν om. P: ἐέτο L. 546. δι' ὀμίλου Aph. 548-57 dθ. Zen. 549. ἐσσεύαντο Ar. † (see below).

of which quite agree together. It is inconsistent with the promise of Zeus to Hector, as well as with the next line, and is moreover hardly to be translated; it should mean 'Zeus was wroth, whenever he fought with a better man,' which does not make sense. Even if we can get out of it the sense 'Zeus was indignant that he should fight,' the reason for this emotion remains inexplicable. But considering the character of the preceding lines, we are hardly justified in rejecting 540-2(-3) by themselves, as most critics do.

544. Αἴανθε', sc. Αἴαντι. φόβον, against the canon of Ar., seems here clearly to mean *fear*, not *flight*, which begins only with τρέσσε.

545. δῆσεσθ βάλεν, swung round so as to hang (by the *τελαμών*) in such a way as to protect his back while retreating. This is probably the manoeuvre expressed by Θ 94 μετὰ νῶτα βαλὼν (see note).

546. τρέσσε as usual implies the actual movement of flight, and is to be taken with ἐφ' ὀμίλου, in the direction of the throng (of his friends). For this use of ἐφί with gen. see Γ 5, Ψ 374, H. G. § 200. 3. Aph. read δι' ὀμίλου, through the throng of the enemy. παπτήνας indicates a searching look to find the best course.

547. *Slowly changing knee for knee*; i.e. retreating slowly, *pedalenti*; cf. ἐπὶ σκέλος ἀνάγειν in the same sense, Aristoph. *Av.* 383, Eur. *Ph.* 1400.

548-57. This simile is repeated almost

verbatim in P 657-66. It is very appropriate, and it is with little reason that most editors, following Zen., reject it here. There is nothing to cause offence in the immediate sequence of two similes. The point lies in the reluctant retreat, 555 *τετιγῆσι θυμῶν*.

549. ἐσσεύοντο, thematic aor.; an imperf. is of course not admissible in a simile. οὕτως διὰ τοῦ ο ἐσσεύοντο Did.; but in O 272, where the line is repeated, Ἀριστάρχος ἐσσεύαντο διὰ τοῦ α καὶ ἀπασαι. It is not likely that Ar. differed in the two places, so that we cannot say what his real reading was. Editors write ἐσσεύαντο, which is of course unobjectionable; but in the face of the co-existence in the tradition of double forms such as ἐβήσαστο, ἐδύσαστο, etc., beside -αστο there is no need to desert the unanimous tradition of mss. here and in O. It may indeed be questioned if a pres. stem σείω is not as much a figment for Homer as ἀλεύομαι (see on E 444). The forms ἐσσενα, ἐσσοντο, on the analogy of ἐχενα, κέχυτο, point to a pres. *σέ(F)-ω, which could become σεν- only in the sigmatic forms; ἐσσενα = ἐσσεF-σα, etc. (cf. Eust. 62. 42 τὸ δὲ σόος [e.g. δορυ-σόος] . . ἀπὸ τοῦ σέω τὸ ὀρμῶ δ προσλήψει τοῦ υ γίνεται σείω). There seems to be no instance of pres. σείω earlier than Ap. Rhod. (ii. 296 σενόμεν: fut. †), and the forms referred to the imperf. may nearly all be aorists. Beside ἐπισσεύεσθαι (-εσθαι) or -εσθε, O 347, we find only ἐσσεύοντο, ἐπ-, μετ-

οἳ τέ μιν οὐκ εἰώσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννυχον ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀΐσσουνσι θρασειᾶν ἀπὸ χειρῶν,
 καϊόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἥωθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ.
 ὡς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
 ἦϊε, πόλλ' ἀέκων· περὶ γὰρ διε νηυσὶν Ἀχαιῶν.
 ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας
 νωθῆς, ὧι δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,

556

555

551. πάννυχον Mor.: παν(ν)ύχιοι PQR.

553. ἀντίον Ar. Ω: ἀντίοι AHS Harl. d.

557. ἀέκων JR (ἀέκων Rm).

552. ἰούει R. || πράσσει G.

555. τετιηότι J: τετιηότι Lips.

εσσεύοντο (15 times), *σεύε(ν)*, *εσσευε(ν)* (10 times). But in Σ 575, X 146, the imperf. is required by the sense. Here we may compare *κατεβήσσο* used as imperf. in κ 107; see *H. G.* § 41. Note that in H. the σ of this verb is invariably doubled, except when initial. Hence Zen.'s *ἐξεσύθη* in E 293 is an impossible form. The variation between the trans. and intrans. sense is found in the mid. of non-thematic aor. as well as with *εσσεύοντο*, e.g. T 148. *σεύονται*, which may be referred to either aor., is trans. in Γ 26 and probably intrans. in Δ 415 (cf. 419).

550. *πῖαρ* recurs again (besides P 659) in ι 135 *μᾶλα πῖαρ ὕτ' οἶδας*, and also in *Hymn. Ap.* 60, *Hymn. Ven.* 30. It seems more natural in ι 135 to take it as an adjective, than as a substantive with Buttmann. The form *πῖαρ* with fem. *πίερα* will be analogous to *μάκαρ, μάκαιρα*. Hesych. and Ap. *Lex.* explain *πῖαρ* by *λιπαρόν*, and Solon, 36. 21, has *πῖαρ ἐξέλην γάλα*, 'rich cream.' (See F. G. Allinson in *A. J. P.* i. 458.) The difficulty here, if we wish to understand it as meaning 'to pick out a fat one from the kine,' is that the neuter is very harsh immediately after *βοῶν*. We may, however, compare the instances given in the note on E 140 *ἐρῆμα*. On the other hand, the substantival use is possible in all cases, and simpler here (see L. and S. s.v.), the 'cream of the herd.'

552. *ἰούει*, *charges*; see Z 2.

554. *δεταί*, *bundles* of twigs (*δέω*, to bind), *fagots*; hence *torch* in Aristoph. *Vesp.* 1361. *τρεῖς*, evidently a mistake for *τρεῖς* (so Heyne), which is required by the metre.

558. The picture in this famous simile is that of an ass driven by boys along a high road, and turning for a while into the standing crops (this is always the meaning of *ἀέκων*) at the side; so Aias, though he is obliged to retreat, takes his own time. It is noteworthy that the ass is nowhere else mentioned in H., though the mule, *ἡμίονος*, is of course familiar (see note on B 851). Moreover, the knowledge of the animal is here confined to the simile, and is not attributed to the heroes. Even Hesiod does not name him. In connexion with this it is worth mentioning that there seems to have been in Greece, as among the Jews, a religious scruple about the breeding of mules, for it was forbidden in Elis; see Herod. iv. 30 and Paus. v. 5. 2 with Frazer's note. Yet, oddly enough, it is precisely in Elis that we hear of mulefoals in δ 635. *ἐβίησατο*, is more than a match for.

559. *νωθεῖς*, apparently from *νη*- and *εθομαι*, *indifferent*. *εἰρων*: the quantity of the *ε* has caused great difficulty, as elsewhere the aor. always has *ε* (7 times in H.). *καταγείν*, Aristoph. *Ach.* 944, and similar forms in Attic arise from contraction (*κατα-ἄγ.*). *δάγεις*, λ 575, is the common lengthening in compounds. The analogy of *εἰρων*, *ἐδάω*—see on E 487—adduced in *H. G.* § 67 (3) seems inadequate; *ἐπλήγη* is more to the point, but is itself unexplained. Hence numerous conjectures have been made, of which Bekker's *ἀμφὶς ἐδάγη* (rather *ἀμφὶς ἐδάγη*) has been generally accepted. But the perf., as Monro remarks (*H. G.* § 42), must mean *are in a broken state* (see Hes. *Opp.* 534 οὐ τ' ἐπὶ νῦτα ἐταγε),

κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὡς τότ' ἔπειτ' Αἶαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι τηλέκλειτοί τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο· 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἵπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θύνη μεσσηγὺ 570
 ἰστάμενος· τὰ δὲ δοῦρα θρασειᾶν ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκει μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρῶα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 τὸν δ' ὥς οὖν ἐνόησ' Ἐυαίμονος ἀγλαὸς υἱὸς 575

561. ῥοπάλοις PQR. 562. τ' : δ' L. 564. τηλέκλειτοί (C *supr.*) GP²RS
 (T *supr.*): τηλέκλειτοί P¹: πολυηγεῖς Ar. 565. ξυστοῖς μέσον PR. 567.
 αἰεὶς CL Lips. || ὑποστρεφθεῖς G. 568. τρωπάσκετο RU. || φεύγων (H *supr.*) J
 (*supr.* αν) T Par. k. 572. πρόσσω R. 573. λευκὸν : καλὸν JPQR Mosc. 3,
 γρ. Harl. a : γρ. χαλκὸν Eust. 575. ἐνόησεν CDHPQRT. || εὐδαίμωνος Lips.

while the sense required is *were* (*have been*) *broken*. Brandreth conj. ἀμφὶ *Ἰάγῃσαν*, which is rather violent. A simpler and equally efficient change would be ἀμφὶ *Ἰάγῃη*, the correct form of the aor. subj., but one certain to be corrupted into ἀγῃη, whence ἰάγῃη naturally follows, to fill out the line. If none of these conjectures are accepted, there is no choice but to ascribe the lengthening, with Ahrens and Schulze, to the ictus of the 6th foot (see App. D). ἀμφί(c), on both his sides, i.e. across his back. The clause explains *ῥωθῆς*, he is indifferent because accustomed to severer treatment than the boys can administer. *δα*, before *νοῦ*.

561. νηπίη, 'child's play' as we say. αὐτῶν is very weak, and Hoogvliet's *αὐτῶς*, *merely*, is tempting; cf. Z 400 *νήπιον αὐτῶς*.

562. σπουδᾷ, with all their efforts, *hardly*, as B 99. δ' for τ' has practically no support; but it is preferable in itself, as τε is hardly the conjunction by which to add the final touch usually introduced by δέ τε.

564. Ar. is recorded to have read *πολυηγεῖς*, "ἐκ πολλῶν ἀγερθέντες,"

here, but no variant is mentioned in the same line, Z 111, I 233. The word does not recur elsewhere, and seems to have no superiority to the ordinary *τηλέκλειτοι*, for which see E 491. Ar., however, we may take it for certain, had some ms. authority, and did not invent the word. Compare Δ 438 *πολύκλητοι*.

565. νύσσοντες governs both *Αἶαντα* and *σάκος* by a sort of 'whole-and-part' figure. *ἔποντο*, *hung on his heels*, 'stuck to him,' as we say; it means more than is implied by our 'follow.'

568. *τρωπάσκετο*, i.e. *τρωπαέσκετο*, see note on O 666.

569. *προέεργεν ὀδεύειν*, *prevented from making their way*. Both verbs are *ἀτ.* *λεγ.* in H. *προ-* implies 'before (i.e. from) himself.' Perhaps we should write it *πρό* as an adverb, and take it with *ὀδεύειν*, as in the phrase *πρό ὁδοῦ* Δ 382.

573. *μεσσηγύ*, *half way*. *ἐπαυρεῖν*, *reach*; see 391, Ψ 340.

574. For the personification of the spear see Δ 126, Φ 70. *ἄσαι* is here, and in the repetitions of the phrase, O 317, Φ 168, intrans., *to have their fill*. It is more commonly causal, *to sate*.

Εὐρύπυλος πυκινόισι βιαζόμενον βελέεσσι,
 στῆ ῥα παρ' αὐτὸν ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φανσιάδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν·

Ἐὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 550

τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἰστώι
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 555

ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεῆς ἡμάρ

Αἴανθ', δς βελέεσσι βιάζεται, οὐδέ ἔφημι 560

φύξεσθ' ἐκ πολέμοιο δυσηγέος. ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ὥς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,

δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας, 595

στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων.

ὥς οἱ μὲν μάραντο δέμας πυρὸς αἰθομένοιο·

576. πυκνόισι Q Cant. 578. φασιάδην GT. 580. ἀπόρουσε JT. 583.
 ἔλκετ' : εἰλκεν CDHJQ, ἐν ἄλλῳ A : εἰλκετ' U (ἐλ-) Vg. b, Mosc. 3 : εἰλκεν Par.
 g. 588. ἀμύνετε Harl. a (e corr. : γρ. ἀμύνετε). 589. αἴαντ' T : αἴαντο' A
 (surp. π). || αἴαντο', δς : αἴαντος Zen. 590. φεύξεσθ' Lips. Mosc. 3 : φεύξεσθαι
 P. 592. δὲ παρ' : δ' ἔρ' ἐπ' Par. e (γρ. δὲ παρ'). || αὐτῶι DU. 593. πλησίον
 J (surp. οἱ). || ἔστασαν G (surp. η) H (ἐ-) T Mosc. 3. 594. δ' ἀντίος : ἐν ἄλλῳ
 δὲ cxeδὸν A. 595. μεταστραφεῖς G.

577 see Δ 496, etc. ; 578-9 = N 411-2, P 348-9 ; 581 = Γ 30 ; 585 = Γ 32, etc. ; 586-7 = 275-6, etc. ; 588 cf. P 511 ; 590 = Σ 307 ; 593 = N 488 ; 595 = O 591, P 114. The fact that this introductory passage is so largely borrowed must be taken into account in considering the whole Eurypylos episode ; see Intro.

580. αἶνυτο, began to strip (imperf.).

584. δόναξ, the shaft of the arrow (so only here). ἐβάρυνε must be used in a metaphorical sense, 'made it painful to move.'

585. ἐχάζετο, sc. Eurypylos. The phrase is generally used of a warrior who has just made a spear-cast, and immediately retires, being for the moment disarmed (see N 566, 648, Σ 403). Hence it has been proposed here to make

Paris the subject. But the manoeuvre is not required by the archer who shoots from a distance, and in Γ 32, N 596, the line is used of a mere retreat.

588. στήτ' ἐλελιχθέντες, i.e. στήτε Φελιχθέντες, as usual.

589. Αἴαντο' = Αἴαντι, as 544.

593. σάκε' ὥμοισι κλίναντες indicates the characteristic attitude of the Mykenaeen warrior as he crouches on one knee, the shield being set with its lower edge on the ground, and the upper leaning against the shoulder, while the spears are sloped forwards. See N 488, X 4. It is the attitude of caution and defence.

594. ἀντίος, with his face towards his friends.

596 = N 673, P 366, Σ 1. In these

Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊάι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 εἰσθήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτεϊ νητὶ 600
 εἰσορόων πόνον αἰπὺν ἰώκᾳ τε δακρυόεσσαν.
 αἶψα δ' ἑταῖρον ἐὼν Πατροκλῆα προσέειπε
 φθελγόμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν ἴσος Ἀρτῆϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605
 "τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμῆο;"
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "διε Μενoitιάδῃ, τῶι ἐμῶι κεχαρισμένε θυμῶι,
 νῦν οἷω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610

597. ΝΗΛΑΪΟΙ PT (*supr.* αι παν. rec.) Ambr. Harl. d, Par. c¹ d f¹ g: ΝΗΛΑΪΟΝ Q *supr.*, γρ. Schol. T. 600. ἑστῆκει Ar. 601. ἰώκᾳ τε: τινὲς γρ. ἰὼ κατα An. 605. πρότερος: πρῶτος J. 606. τί: τίς T: πᾶ G. || σε om. L: τε Eust. || χρεῶ GLQT. || ἐμῶιο P Ambr. 607. τὸν δ' Ἀμείβετ' ἔπειτα ποδάρκης δῖος ἀχιλλεύς G. 608. τῶ(ι) ἐμῶ(ι) GHJ: τῶ(ι) ('μῶ(ι) or τῶ(ι)μῶ(ι) Ω. 609. στήσεσθαι J. 610. ἰκάνετον T. || ἀνεκτός Ar. Ω: ἀνεκτῆ CG Vr. b²: ἀνεκτός T (*supr.* ο; and ἡ *supr.* over ο).

passages only is δέμας used with a gen. like the Attic δίκη or τρόπον, Lat. *instar*, meaning 'after the similitude of fire.' The word is always an 'adverbial' accus., except in π 174 and perhaps κ 240 (Zen. πῶδας); it means literally 'in *build*,' in formation. Cf. A 115, H. G. § 136. 2. The line suggests that the remainder of the book, with its entire change of scene, once formed a separate rhapsody.

597. φέρον, imperf., 'were in the meantime carrying.' Νηληϊάι, of the breed of Neleus, like Τρώϊα E 222.

598. ἰδρῶσαι, a most suspicious contraction; ἰδρῶνσαι, ἀγῶν Brandreth, ἰδρῶντ' van L. (as fem., cf. Θ 378, and note the variant Νηληϊοί).

599. ἰδὼν ἐνόησε, he saw (with the bodily) and marked (with the inward eye).

600. ἐπὶ πρυμνῇ νητὶ, i.e. upon the small deck at the stern, which was turned inland. The author of the passage evidently knows nothing of the wall. μεγακῆτεϊ, capacious; see on Θ 222.

601. ἰώκα, flight; a metaplastic acc. of ἰωκή: from E 521, 740 we should suppose the word to be *Ἰωκή*. An.

mentions the curious variant ἰὼ κατα-δακρυόεσσαν, which appears to be untranslatable. There is probably something wrong with the text of the scholion.

603-7. It has been objected to these lines (1) that προέειπε in 602 ought, according to the regular Homeric practice, to be followed by the actual words spoken. (2) That a speech of a single line like 606 is very rare; this is indeed the only instance in any book before Σ. (3) That the allusion to coming events in 604 is not Homeric. Though these reasons are not convincing, yet taken together they have some force. (3) however is not exact, see E 662, etc.

606. For χρεῶ with acc. and gen. see I 75. The synizesis with shortening is very harsh, and is not found elsewhere. We should probably read *χρή* here with P. Knight.

608. τῶι ἐμῶι: cf. I 654 τῇ ἐμῇ. But the article would be better away. μάλλ' ἐμῶι P. Knight; perhaps rather ἀμῶι.

609. These words, on any fair system of interpretation, are quite inconsistent with the position of I in the story. See the introduction to that book.

ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο,
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
 τῶι Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἶδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμανυῖαι."

615

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοιοῦ γέροντος
 ἐξ ὀχέων. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,
 στάντε ποτὶ πνοιὴν παρὰ θιν' ἄλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζου.

620

τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἑκαμήδῃ,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρον, ὅτε πέρσεν Ἀχιλλεύς,
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.
 ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῇς

625

611. ἔρειο Ammon. Q.

in marg.). || παρήϊκαν S.

ἔτας CH Lips. Ven. B.

πολυβότειραν DPRTU.

Ar. Ω: στῆν δὲ CHTU King's Par. a¹. || πνοιῖ C.

τὴν: Ἄν U. || ἄρετ' R.

614. αὐτὰρ HQR Lips.

615 om. T^c (add. Rhoeos

617. δὲ εἰσιν: ἐν ἄλλῳ δ' ἔκειαι A. || ἀχαιῶν:

618. οἱ δ': ἄλλ' H. 619. ἀνέβησαν U² sup.

621. τοῖ: οἱ (οἱ, οἱ) GHJPQRST. 622. στάντε

623. ἐπὶ: ποτὶ U. 625.

629. κυανόπεζαν P. || αὐτῇ(i) GQS, γρ. A.

611. ἔρειο: apparently for ἐρέ-εο, from the longer stem ἐρε- found in ἐρέοντο Θ 445, etc. It should then be ἐρεῖο (Curtius *Vb.* ii. 47). Fick would prefer ἐρενε (which occurs in Hesych., and is explained ἐρεῖνα), Schulze *ἔρηον* (cf. on A 62), Brandreth *ἔρεσθαι*. The simplest alternative is ἐρεο of Ammonios (and one ms.); cf. *εἶπος* in 791 (*H. G.* § 299 b).

618. οἱ, Nestor and Machaon.

622. This treatment seems somewhat heroic for a wounded man, but probably has some connexion with the idea of the healthfulness of sea-water (see K 572). Fick quotes similar conduct on the part of the heroes of the Nibelungen-Lied. For σῖν(α) we should rather have expected the dat. θιν' (for θιν).

623. The variant ποτὶ in U seems to indicate the existence at one time of a reading ἐλθόντε.

624. κυκείῳ, a sort of stimulating porridge; see M. and R. on κ 234, where Kirke prepares a similar one, only with the addition of honey, which is not mentioned here as an ingredient, but is served separately (631).

625. ἄρετο, *won*, as a prize, γέρας *ἐξαιρετόν*, given to reward his pre-eminence in council (627), no doubt on account of advice he had given relative to the capture of the city. Observe *οὐρα-τέρα* in apposition with the relative *τῇν*, instead of the more distant nominative.

628. ἐπιπροΐηλε, *moved forward to them*. ἰδλῶ is used as in *χείρας ἰδλῶν*, simply *put forth*, a weakening of the usual sense *shoot*. The compound recurs in *Hymn. Cer.* 326, *σεντὶ forth*, cf. χ 49 *ἐπὶ ηλεν*, *started, prompted*.

629. κυανόπεζαν, *with feet of kyanos or blue enamel*; see l. 24.

χάλκειον κάνεον, ἐπὶ δὲ κρόμμον, ποτῶι ὄψον, 630
 ἥδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,
 παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίός,
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶ ἕκαστον 635
 χρύσειαι νεμέθοντο, δύνω δ' ὑπὸ πυθμένεσσι ἦσαν.
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἔόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῶι ρά σφι κύκησε γυνὴ ἔικυῖα θεήσιν
 οἶνω Πραμνείωι, ἐπὶ δ' αἶγειον κνή τυρὸν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640

631. ἱεροῦ: ἱερὸν Harl. a, γρ. Eust. 632. ἦγ': ἦπαρ' Par. b: ἔγ' Par. h:
 ἦγ' and εἰχ' Ar. διχῶς. 633. αὐτῶ U. 634. ἀμφὶ CP (p. ras.) S: ἀμφίς Ω.
 635. πνευμένεσσι: γρ. πνευμένα Harl. a. 638. εσοῖσιν PQ (supr. η). 639.
 πρεσβυτέρω P (supr. α). || ΚΝῆ: ΚΝῆε τινὲς τῶν 'Ἀρισταρχείων ἐκδόσεων (?) Eust.
 640. κνήστι H (supr. Γ) PmRS (supr. σπ), and τινὲς Eust. || λευκ' ἐπάλυνε A (γρ.
 Λευκὰ πάλυνε). || ἐπὶ . . πάλυνε: παρὰ δὲ κρόμμον ποτῶι ὄψον Plato Ion
 538 c (from 630).

630. ἐπὶ, on it (the κάνεον, platter) an onion, as a relish for the drink.

631. ἀκτῆν is generally explained as meaning *bruised meal*, from root *Fay* to *break*. We should, however, hardly expect to find the *F* omitted in what would appear to be a very primitive phrase. Other derivations have been proposed, e.g. *ac* (Skt.) to *eat* (Benfey), or *ak* to be *sharp*, as though referring to the ears of corn; Hesiod actually uses it of standing crops, *Opp.* 466, [*Scut. Her.* 290]. In the former place *ἱερὸν* supports the variant of Harl. a. For the scansion of *ἱεροῦ* see App. D (A 1).

632. Nestor's cup was a favourite subject of discussion among ancient commentators and archaeologists, from whose remarks Athenaeus has preserved us extracts of more compass than value. The best commentary on it is the gold cup found by Schliemann at Mykene, and represented in the cut at the end of this volume; see App. E. It differs from that here described only in having two handles (οὔατα) instead of four, and one dove to each instead of two. The πνευμένεσσι are probably the *supports*, the strips of gold which we see running from the base to the handles. We must suppose that in Nestor's cup towards the top each of these was divided or widened so as to meet a pair of handles placed side by side. There is an obvious use for such double handles when a

heavy cup is passed from one drinker to another. Another interpretation is that the cup besides the base of the hollow part itself had a foot. The rim round the base of the Mykenaeen cup looks something like a true bottom or stand. The ἥλοι were either *rivets* to fasten the parts together, as at the foot of the Mykenaeen cup, or *studs* added for mere ornament.

636-7. This couplet comes in very strangely. So far from being represented as of unusual physical strength, Nestor is always lamenting his departed vigour. The lines might well be omitted; they look like a copy of Ω 455-6. For ἄλλος μὲν virtually = *an ordinary man* see note on Ψ 319.

639. 'Pramnian wine' is said by the scholiast to have been named from a mountain in Karia. It is mentioned by Galen as 'a black austere wine,' as though the name implied quality rather than place of origin (M. and R. on κ 234). Hehn suggests that it may represent a Thracian word which also occurs in the form παραβλή (Ath. 447 D) as the name of a drink made by the Paionians. It is clear that the ancients themselves knew nothing about it. κνῆε, the reading of Ar., or rather κνῆε (*H. G.* § 19), is required by the metre, though κνή is defensible as a non-*thematic* form. κνήστι: originally no doubt κνήστῃ, cf. Ψ 318 μήτῃ, etc.

πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκλιῶ.
 τῷ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραίς ἀπὸ θρόνου ὤρτο φαεινοῦ, 645
 ἐς δ' ἄγε χειρὸς ἐλὼν, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραῖε διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὅν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γινώσκω, ὁρώ δὲ Μαχάονα ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλλῆι.
 εὐ δὲ σὺ οἶσθα, γεραῖε διοτρεφές, οἷος ἐκείνος·
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωιτο.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ· 655
 “τίπτέ τ' ἄρ' ὧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήται; οὐδέ τι οἶδε
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

641. ἐκέλευεν HQ Harl. b d, Par. c d g. 648. διοτρεφές G¹H. || πέσις L.
 651. γινώσκω L. 652. δὲ: δ' PR. || ἔπος ἐπερέων L. 653. διοτρεφές G¹H.
 654. τάχα κεν . . αἰτιόωιτο: οἷος . . αἰτιάσεται Plut. de Adul. 26. 657.
 δὴ: δὲ P. || βελέα(c) JPST. 658. πέσις DTU.

642. πολυκαγκέα, *parching*, cf. ξύλα κάγκανα Φ 364, σ 308; καγκαίνει· ξηραίνει, and καυκομένης· ξηρὰς τῷ φόβῳ, Hesych.

643. ἐνέποντες, *talking*, only here and ψ 301; elsewhere it always has an acc.

647. ἐτέρωθεν, from the opposite side of the tent to that where the chairs stood.

648. οὐχ ἔδος, *there is no sitting for me*, i.e. I have not time to sit down. So ψ 205. Compare phrases like οὐ νέμεσις (Γ 156), *no wonder*.

649. νεμεσητός, a thing worthy of νέμεσις, or indignation (Γ 410, etc.). It seems to mean here ‘capable of feeling indignation’; for the form compare ἐπεικτός = *yielding* Θ 32, ἐπικτός *creeping*, τλητός *enduring*, etc. (see the remarks in H. G. § 246*). The analogy of Γ 172 αἰδοῖος δεινός τε would lead us to translate *terrible*; but this is not sufficiently supported by the use of

νεμεσίζομαι in one passage (α 263) in the sense of ‘fearing the gods,’ which is itself suspicious, see Agar C. R. xiii. 194. Compare also note on O 211. Possibly the natural association of αἰδώς καὶ νέμεσις (N 122) may have brought the two adjectives together.

653. ἐκείνος: a very rare form in H. for κείνος, but here established by metre. See note on I 63.

654. δεινός ἀνὴρ, an exclamatory nom., as in A 231, etc. It is possible, but on the whole less Homeric, to remove the full stop at the end of 653, and take the two words closely with οἷος ἐκείνος, *what a terrible man he is*.

657. ὅσσοι . . βεβλήται are contrasted with στρατῶν, ‘why does he show so much pity for the wounded and think nothing of the army at large!’

658. πέσις: for the genitive after οἶδε compare Δ 357, M 229, H. G. § 151 d. It is not Homeric to regard πένθεος as a partitive gen. after τι.

659. βεβλημένοι by missiles, οὐτά-

βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώϊ]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἥγαγον ἐκ πολέμοιο
 ἰῶι ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἐσθλὸς ἔων Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἥ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δητοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμῇ ἰς
 ἔσθ' οἷα πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 εἶθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη, 670
 ὥς ὅπότε Ἥλείοισι καὶ ἡμῖν νείκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα
 ἐσθλὸν Ὑπείροχίδην, ὃς ἐν Ἥλιδι ναιετάσκε,
 ῥύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρῶτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖώται.
 ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,

661. οὔταται S Vr. b. 662 om. AC²D²HPQRU Lips. Par. b h k. 668.
 ἐμῇ: ἐμοὶ GQ. 669. ἐνὶ Q. || γναμπτοῖα GPQ (R *supr.*) U: γλαπτοῖα R¹.
 670. τέ ADHQU: θέ Ω. 672. βοηλασίῃ Ar. Ω: βοηλασίης DQS (*supr.* αν)
 TU Vr. b A, Harl. a d, King's Par. a c d f g j k. 673. ὑπείροχίδην C Lips. ||
 ναιετάσκε(ν) JR: ναιετάσκε(ν) Ω. 674. οἷα βελέεσαν P (*supr.* βόεσα *man.*
rec.). 675. ἐν: ἐνὶ QU. || ἀπὸ: ὑπὸ LU. 676. καὶ δὲ περὶ τρεσαν Q (*supr.* αν).
 677. πεδίου: γρ. πολέμοιο Vr. b.

μεινοί by weapons held in the hand, as usual.

662. This line is om. by a majority of MSS., and is evidently interpolated from Π 27. Nestor knows nothing of the wounding of Eurypylos, which happened after he had left the field.

664. From αὐτὰρ Ἀχιλλεὺς here to the same words in 762 is beyond a doubt a later passage. See *Introd.*

667. πυρὸς θέρωνται: cf. Z 331.

668. ἐπισχερώ, in order, one after the other. σχε- = (σ)χε-, so that, with the exception of the unexplained suffix -ρω, ἐπι-σχε-ρώ exactly = ἐφ-εξ-ῆς, by which the scholia translate it. According to another interpretation it meant *on the shore* (σχερός· ἀκτή, αἰγιαλός, Hesych.), which happens to suit the other Homeric passages (Σ 68, Ψ 125) fairly well, but is sufficiently refuted by the analogous Pindaric ἐν σχερῶι, in order, N. i.

69, etc. οὐ γάρ implies the suppressed thought, 'I can do nothing to help it.'

669. γναμπτοῖα, *flexible, lissome*; else only in *Od.* and Ω 359, where see note. The sense *bent with age* is also admissible here, as in Ω, if we put commas before and after ἔσκειν.

671. Ἥλαιοι, elsewhere in H. always called Ἐπειοί (and so 688); cf. ν 275 Ἥλιδα . . . θοὶ κρατέουσιν Ἐπειοί, and note on B 615.

674. ἐλαυνόμενος goes with κτάνον. ρύσια does not recur in H.; it is used in the sense usual in later Greek, *reprisals*, property seized as a pledge for reparation; see Jebb on *Soph. O. C.* 858; *Aisch. Supp.* 412, etc. The deed which led to reprisals is recounted farther on (698).

677. ἥλιθα, else a purely Odyssean word, always followed by πολλή. It is possibly conn. with ἄλις.

πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἶων,
 τόσσα συῶν συβόσια, τόσ' αἰπόλῳ πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊῶν εἶσω
 ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεΐς,
 οὐνεκά μοι τύχε πολλὰ νέωι πόλεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἧοὶ φαινομένηφι
 τοὺς ἔμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίνῃ·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρενον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.
 ἐλθὼν γὰρ ἐκάκωσε βίῃ Ἡρακλεΐῃ
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὄσσοι ἄριστοι.

678. οἶων : μήλων (γρ. οἶων) L Vr. b (and so ξ 100 ap. Strabo p. 453).
 679. συβόσια LT. 680. πανοῦς P¹. 681. πολλὰ G : πολλὰ D.
 ὑπῆσαν : ὑπάρχον PRU. 682. ἡλασάμεσθα GP. 683. ποτὶ PRS. || γάνη
 DGTU. 686. χρεῖος C¹[HS] Harl. a : χρεῖος AT : χρεῖος Ω. || ὀφείλετ' A
 (T.W.A.) DH (supr. o) JTV Mosc. 3 : ὀφείλεται R. || χρεῖος ὀφείλετ' Ar. : χρεῖος
 ὀφείλετ' Aph. (see Ludw.). 688. ὀφείλον (Ar. † more probably χρεῖος ὀφείλον
 ADHLT : ὀφείλλον G : ὀφείλον Ω. 689. πύλῳ : γρ. πόλῳ Schol. D. 690.
 γάρ : γάρ ρ' ADJQ Harl. a. 691. ἔκταθεν H (supr. o) PRT Vr. A, Par. a c
 d f g k : ἔκταθεν King's Par. b.

678. πώεα οἶων, probably πώε' ὀφίων, with lengthening in the sixth arsis; cf. οἶω in this place only (in ὁτομαι ἰ is a metrical necessity), but ὀίω in other parts of the line, and οἶω, οἶομαι beside the contracted οἶων 696, X 501, etc. (but see Platt in *J. P.* xix. 43). It is tempting to read μήλων (as Strabo does when quoting the identical phrase from ξ 100); but though this reading is found in L, it is probably a mere gloss, as it does not appear in the other members of the same family, PQR. The lengthening of the ι in συβόσια (679) is sufficiently justified by metrical necessity. Schulze (*Q. E.* p. 256) remarks that συβόσια would have been more regular (cf. συβώτης), but the vowel ι seems particularly susceptible to lengthening, and has thus asserted itself. The form συβόσια is wrong; τ of *συβότης would become σ only before ι (cf. Ικεσία beside Ικεσία). πλατέα, wide-ranging flocks of goats, as B 474.

683. The scholia note that here Neleus survives the expedition of Herakles (v. 690), in which, according to the more popular legend, he was killed with eleven

of his sons. The raid on Pylos seems to have played a very important part in the Epic poems on the deeds of Herakles. See the note on E 393.

684. τύχε πολλά, much success had fallen to me. νέωι, as a 'young hand,' with κίοντι.

686. The Attic form ὀφείλω in place of the Epic ὀφείλλω here and 698 (and in some mss. in 688) seems to be a mark of late origin; see on Z 350. The verse exhibits the forbidden trochaic caesura in the fourth foot; van L. reads ὀφείλετα, omitting ἐν.

688. δαίτρενον, proceeded to apportion. The verb is Odyssean (always of carving meat); it properly means 'to be δαίτρος' or carver.

689. ὥς with παῦροι, so few were we in Pylos through ill-treatment.

690. ἐλεῶν, a construction *ad sensum*. βίῃ Ἡρακλεΐῃ being = Ἡρακλῆς. Cf. E 638, λ 91 ψυχῇ Τειρεσίῳ . . σκῆπτρον ἔχων, X 87, etc., H. G. § 166. γάρ (γάρ ρ') : γάρ F (sc. Ἥλιδα) van L.; but this is needless.

691. τῶν προτέρων ἐτέων : for the genitive see H. G. § 150.

δώδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἦμεν·
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταυτ' ὑπερφηανέοντες Ἑπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώοντο. 695
 ἐκ δ' ὁ γέρον ἀγέλην τε βοῶν καὶ πᾶν μέγ' οἶων
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῶι χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δίηι,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αἰγείας

692. ἀμύμονες HJP, 694. ἑπιοῖ: ἐν τισιν ἀχαιοὶ An. 695. ὑμέας GQ.
 697. τριακόσια G. 698. τὸ, χρεῖος PQ. || γαίη L (γρ. δῖη). 699 ὑπόπτειται
 ὡς νόθον Porphy. on Θ 185. 700. ἄεθλα T: ἀεθλον Q (supr. α). || τρίποδας
 S. || ἐμελλε P.

692. It appears that the *χωρίζοντες* founded an argument on this line to prove the separate authorship of the *Odyssey*, where (λ 285) only three sons of Neleus and Chloris are enumerated. Ar. replied that Neleus may have had other sons by other wives.

694. ταῦτα, adverbial, *H. G.* § 133. *ὑπερφηανέοντες*, only here, in sense evidently = *ὑπερφρονούντες*, *lifted up with pride*, though the der. is not clear.

695. *ὑβρίζοντες*: the verb recurs only in *Od.* (seven times). See on A 203.

696. οἶων: see on 678; *πᾶν ὄφρων* Platt (*J. P.* xix. 43), the *υ* being of course incapable of elision.

697. *κρινάμενος*, *selecting*; the case is not analogous to the ordinary division of spoil, which is in the hands of the army, not of the king, who is only given a *γέρας ἐξαιρετόν*: here he is exacting payment for a debt. The lengthening of the first *ι* of *τριηκόσι* in thesis is unique and unaccountable. In forms like *ὑπεροπλῆισι* it is explained by metrical necessity (see App. D), which does not exist here; cf. φ 18-19 *μῆλα γὰρ ἐξ Ἰθάκης Μεσσηνίαι ἄνδρες Δείραν | κρηνοὶ πολυκλήϊσι τριηκόσι' ἠδὲ νομῆας*, whence this line seems to have been carelessly copied. The short *ο* before *κρινάμενος* shews that the author of the line was not particularly sensitive to position formed by *ρ*. We may suppose that, relying on forms like *ὑπεροπλῆισι*, he thought that the 'doubtful' vowel *ι* could be lengthened at will by an 'Epic licence'—but in that case we should have expected to find other similar instances.

Or we may emend with Bentley *κρίνας μῆλα τριηκόσι*, or with Brandreth *κρινάμενός τε τριηκόσι* (comparing *παρά τε κλισίῃ καὶ νηϊ μελαίνῃ*). It has been suggested that the break in the line at the caesura permitted a short vowel here in place of a long one; but Schulze (*Q. E.* p. 422) shews that all the cases brought forward by von Christ to prove this are insufficient.

699. From the mention of a single charioteer in 702 (where, however, Naber suggests *τῷ δ' ἐλατῆρ' . . ἀκαχημένῳ*) it would seem that a four-horse chariot is meant; the pl. *όχεα* being regularly used of a single chariot. For the very rare mention of such a team in H. see on Θ 185. The ancient critics, as Porphyrios tells us, regarded the line with suspicion on this ground; but it cannot be omitted. The mention of *ἀεθλα* in Elis naturally leads us to think of the Olympic games. It is likely enough that the idea was present to the poet's mind; but he could not without anachronism have named games which, according to the best authorities, were only established by Herakles in memory of Iolaos, after the death of Augeias, who is here still alive. The scholia remark, too, that the race is for a tripod (*χηματίτης*), whereas the chariot race (first established in Ol. 25) was for a crown (*στεφανίτης*). Races on special occasions are of course familiar in H.; Nestor himself takes part in funeral games in Elis in Ψ 630 ff. For the form *ἀεθλοφόροι* see note on H 453 (*ἵπποι ἀεθλοφόροι* Brandreth).

κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἡδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης.
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ δὲ ἄστυ
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδίη· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἶδότε θούριδος ἀλκῆς.

705

710

705 *ἀσπ.* Ar., *om.* Zen. || Ἰσχυς U. 706. ἀμφὶ δὲ A (γρ. ἀμφὶ τε) DU Harl.
 a: ἀμφὶ τε Ω. 709. Πανσυδίη Ar. Ω: πασσυδίη(i) GJL Harl. a: πανσσυδίη
 T (sic! from *αα* *supr.* over *nc* or *vice versa*). || *εωρήσσοντε* Q. 710. παῖδε τ'
 ἔτ' ὄντ' PR.

703. τῶν goes with ἐπέων and ἔργων, 'these things, words and deeds'; implying apparently that an insulting message had been sent back by the charioteer. See B 629 for the wanton violence of Augeias. Note ἔργων without F: ἡδέ τε Bentley.

704. ἐπέλετο, chose for himself; in a different sense from I 331. δῆμιον, apparently the common stock; see notes on A 231, B 547.

705. Interpolated from ι 42, according to Zen. and Ar. But there is no serious objection to it here. δαιτρεύειν: see 638. Ἰσχυς: better *αἰσῆς*, fair share; see A 418, and ν 138 λαχὼν ἀπὸ λῆδος αἰσαν (Bentley). Fick reads *ἴσσης*, quoting Hesych. ἴσσαισθαι· κληροῦσθαι, λέσβιοι. ἀντίβασσεν is a verb recurring only in Ψ and Ωδ.

706. διαίπομεν, impf. of διέπω, were disposing.

707. οἱ δέ, the Epeians, who make a raid to recover the booty taken from them. Many commentators have strangely fancied that this is the beginning of the war in which the fight already mentioned (671-8) was an incident. This leads to hopeless and needless confusion.

709. Μολίονε, the same as the Ἀκτορίωνε Kteatos and Eurytos, B 621; see 750 below. They played a great part in the Epic stories of Herakles, according to which they were slain in the campaign against Augeias. See Pindar O. x. 26-38; Paus. v. 1. 11-2. 2. The Homeric poems know them only as twin sons of Poseidon, and leaders of the Epeians. The two names Ἀκτορίων and Μολίων are both obscure. In form they are of

course patronymics, but they cannot both be so in reality, for they appear together in 750, and Homer never uses two patronymics together. The ordinary explanation is that Aktor was their nominal father, as Herakles is called son of Amphitryon, and that Μολίον is a metronymic from their mother Μολίωνη or Μολίνη (so Pausan. v. 2. 2). This is unlikely; the form Μολίονε is against it (though we may perhaps compare Δευκαλίδης = son of Δευκαλίων), and metronymics are almost unknown in Greece (Nessos, however, is Φιλυρίδης from his mother in Hesiod and Pindar). Others have proposed to derive both Μολίονη and Μολίον from a supposed Μόλος, ancestor of the mother. For this there is no ground. The name Aktor is itself derived from Ἀκτορίων, not vice versa; the grandfather of Patroklos (785) is of course a different person. Later mythology made of the two brethren a pair of Siamese twins, διφύεις, with two heads and four legs and arms, but only one body (so Schol. A here and on Ψ 638, and apparently as early as Ibykos; see fr. 16, Bergk, where they are called ἐνίγυιοι). Welcker ingeniously, but not very probably, explained them as a personification of the two mill-stones (μῶλα, μύλη), and hence sons of Aktor 'the crusher.' Others have seen in the name Μολίον an appellative meaning 'the warlike,' ὁ μετὰ μῶλον ἰών, and Hesych. explains the word as μαχητής. So also Eustath. Others, including W.-M. Her. 13, more wisely abandon etymological interpretations, and recognise another instance of the divine twin brethren worshipped elsewhere as Ἀρακες, Διὸς κούροι, Tyndaridai, Apharetidai, etc.

ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῶι, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδῖον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦς ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἔσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυνφεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆϊα ἔργα.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι, 720
 καὶ πεζὸς περ ἑών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλα βάλλων
 ἐγγυθεν Ἀρήνης, ὅθι μείναμεν ἡῶ διαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεεν ἔθνεα πεζῶν.
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
 ταῦρον δ' Ἀλφειῶι, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,

711. τῖ D (*supr.* c). 712. ἀλφειοῦ G Harl. b (*supr.* ω), Par. c (*supr.* ω) d (j *supr.*). 717. ἐσσυμένους Cant. 718. θεωρήσσεσθαι R. 722. μινυήϊος QT (*supr.* Y over η): μινυήϊος R: μινυήϊος G. 724. ἐπέρρεεν A (T.W.A.) CHJQSTU: ἐπέρρεον Ω. || πεζῶν: πολλά Mor. Cant. 725. ἐνθάδε Bar. (!): ἐνεα γε G: ἐνεα U Mor. || πανσυδίῃ GJL: πανσυδίῃ T. 726. εὔδαιοι P: γρ. εὔδαιοι ἢ ται μεσημβριῶν R²: ἔνδαιοι (J¹) T Cant. Mor. Vr. b A: ἔνδαιοι δ' J (p. *corr.*). 727. ὑπερμενέ LU: ὑπερμενέ Q. 728. ταῦρον τ' ἀλφειῶι JT. 729. χαλκώπιδι J. | ἀγελῆῃ T: ἀγελῆῃ G.

711. Θρυόεσσα πόλις, 'Sedge-town,' evidently the same as B 592 Θρύον Ἀλφειοῖο πόρον. For the complex geographical difficulties connected with these names see note on B 591.

712. νεάτη, *last*, lit. 'lowest,' see I 153.

714. πεδῖον μετεκίαθον, a strange phrase, perhaps to be compared with 496 ἔφεπε κλονέων πεδίον, 'when they had chased the plain,' i.e. every warrior in it. This is not satisfactory, but neither is the alternative, 'when they had passed over' the plain; for this sense can hardly be got out of μετεκίαθον, and the words are out of place and very weak after the mention of the beginning of the siege. Bentley ingeniously read ἄλλο τε, with a comma after μεμαῶτες and a colon after μετεκίαθον.

719. πολεμῆϊα ἔργα, 'the operations of war,' seem to be contrasted with the foray against the country-folk which constituted all Nestor's experience hitherto.

722. βάλλων, *emptying*, a unique use in H., but imitated by Ap. Rhodius ii. 744, etc.

724. ἐπέρρεεν, *kept flowing up to us*. Most mss. read ἐπέρρεον, but the singular is to be preferred, on account of the F of *Fétna*, which is nowhere else neglected.

726. ἔνδαιοι, *at mid-day*; see δ 450 ἔνδαιοι δ' ὁ γέρον ἦλθ' ἐξ ἄλδος, compared with 400 ἦμος δ' ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει of the same moment; lit. *in full light* (cf. *dios, bright*). Hesych. *ἐνδια· μεσημβρία*.

729. The variant ἀγελῆῃ is worth consideration. In any case it would seem as though ἀγελῆῃ contained an

δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι,
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἄμφι ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἄμφίσταντο δὴ ἄστν διαρραῖσαι μεμαώτες·
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρης·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης,
 συμφερόμεσθα μάχῃ Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νείκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείαιο,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην,
 ἣ τόσα φάρμακα ἥϊδη ὅσα τρέφει εὐρεία χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῇρι δουρί,
 ἥριπε δ' ἐν κονίησιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐνόρουσα κελαινῇ λαίλαπι Ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἄμφις ἕκαστον

730. δόρπον: δειπνον Zen. || ἐλόμεσθα GP. 731. ἐν: ἐπ' LQT: ἀπ' P
 (supr. ἐν): *π' R (α in ras., ἐν supr.). || ἔντεσιν: τεύχεσιν J. 732. αὐτὰρ
 JQ. 733. δὴ: δι' PQT Vr. b: δὲ A supr. || διαρραῖσαι AD Harl. a: δια-
 πρᾶσαι Ω, γρ. A. 736. ἐμπερόμεσθα Vr. A: συμπερόμεσθα P. || μάχῃ PR.
 ἀοιναί J (supr. η). 737. Ἐπειῶν: τινὲς ἀχαιῶν γρ. An. 738. πρῶτον Bar.
 740. θυγατέρ' HP. || εἶχε D. 741. ἥ(ι)θα CHQS Vr. b: εἶδαν Schol. Theokr.
 ii. 16. 743. ἐν κονίησιν J. 744. αὐτὰρ GQU. || Ἐπειοί: ἀχαιοί Mor. (cf.
 694, 737). 746. ἀγεμόνες U. 747. ἐγὼ G. || ἐνόρουσα (A supr., T.W.A.
 DHJPQRTU: ἐπύρουσα Ω.

allusion in sound—not of course in sense—to this familiar name of Athens.

730=H 380. Zen. read δειπνον for δόρπον, but the latter word is obviously right, for the evening meal is meant.

733. On account of the F of *Ἰάστν*, Bekker conj. ἀμφέσταν δὴ (cf. Σ 233), Brandreth and Christ *Ἰάστν* δὴ ἀμφίσταντο.

734. προπάροιτε, before that came about. See on K 476.

735. ἥελιος φαέθων, an Odyssean phrase (four times). ὑπερέσχετε, stood above the earth. Cf. Γ 210, ν 93.

740. Ἀγαμήδην: apparently the Homeric name of Medeia, who has not yet been brought into the Argonautic legend. At all events, besides the resemblance of names, both are granddaughters of the

Sun (the father of Augeias), and are famed for their skill in drugs; Pind. P. iv. 233 *παμφάρμακος ξείνα*. But Aietes is established as father of Medeia as far back as Hes. *Theog.* 956–62. Schol. A here gives a short account of Medeia, ending *οἰκήσασα δὲ αὕτη τὴν πλησίον Ἥλιδος Ἐφύραν πολυφάρμακος ἐποίησεν ἐπονομασθῆναι* (cf. β 328–9). This seems to be an attempt to bring the two legends into connexion, through the name of Ephyre, which traditionally stood for Corinth (see Z 152), but is here a town in Elis (Strabo p. 338), on the Sellæis. See B 659, O 531, and M. and R. on a 259, where there is a full discussion of the different towns bearing this name.

748. ἀμφίς, one on each side of each chariot. Cf. 634, the only other case

φῶτες ὁδὰξ ἔλον οὐδας ἐμῶι ὑπὸ δουρὶ δαμέντες.
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατήρ εὐρὺ κρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε καλύψας ἥερι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὀλενίης, καὶ Ἀλεισίου ἔνθα κολώνη

749. ΦΩΤΕΣ: ΦΥΝΤΕΣ L. 754. ΔΙΑ ΣΠΙΔΕΟΣ Zen. AC¹: δι' ἀσπιδέος Ar. Ω (ἀσπιδος Q). 755. ΚΤΕΙΝΟΝΤΕΣ (om. τ') DQ. || Schol. A ἐν ἄλλωι χω (χωρίς) λέγοντες is corrupt: χωρὶς τοῦ λ ἑλόντες (?) Ludw. 757. ἈΛΙΣΙΟΥ Ar. ADU: ἈΛΙΣΙΟΥ H (supr. α) Steph. Byz. Cf. B 617.

where (in the vulg. reading) ἀμφί precedes the acc. governed by it. In both passages it has of course supplanted an original ἀμφὶ *Φέκαστον*. Monro points out that *διφρος* here means *chariot and horses*, whereas Homeric use restricts the word to the *car* as distinct from the rest of the chariot.

750. ἈΛΑΠΑΞΑ, only here of slaying single men; elsewhere always of destroying towns or embattled ranks.

751. ΕΥΡΥ ΚΡΕΙΩΝ is elsewhere used only of Agamemnon.

754. It is practically indifferent whether we read διὰ σπιδέος with Zen. or δι' ἀσπιδέος with Ar., as the origin and meaning of both forms are alike unknown. σπιδέος is explained by the scholia to mean *wide* or *long*; they quote from Aisch. σπιδίον μῆκος ὁδοῦ, and from Antimachos σπιδόθεν = μακρόθεν, adding the form σπιδέεις, and a verb σπίζω = ἐκτείνω (?). ἀσπιδέος is explained round like a shield or covered with shields (thrown away by the fugitives)—both equally absurd. Van L.'s ὑπασπιδίοι is ingenious, but the corruption is unlikely, and the word is used only of cautious advance against an unbeaten foe (cf. N 158, 807, Π 609); it is entirely unsuited for pursuit. Possibly the word may be a forgotten proper name.

756. See B 615-7, from which it appears that Buprasion is a region, and the hill of Aleision and the Olenian rock localities on its boundaries. The correct form is Ἀλήσιον, as Steph. Byz. writes it, confirmed by Ἀλασσῆς on an inser. from Olympia (Collitz 1167 = *I.G.A.* 120). Steph. s.v. Ἀλήσιον says τὸ δ' Ἀλεισίον ἐστὶ τὸ νῦν "Ἀλαιοσίων χώρα"

περὶ τὴν Ἀμφιδολίδα . . . κεῖται δὲ ἐπὶ τῆς ὁρεωῆς ὁδοῦ τῆς ἐξ Ἑλίδος εἰς Ὀλυμπίαν. The only clue to the position of the πέτρῃ Ὀλενίῃ is the name of Ὀλενος, a town on the N. coast at least twenty miles from any point on a road between Elis and Olympia. Βουπράσιον acc. to Strabo was the name of a district between Dyme and Elis, and therefore also roughly half-way between Olenos and Ἀλαιοσίων χώρα. The passage in the Catalogue is therefore perfectly intelligible when it names the two latter sites as on the opposite sides of Elis; our present author has taken the names thence with complete disregard of geography, not only treating the two distant points as if they were close together, but evidently conceiving Aleision as the farther, whereas to Nestor coming from the south it was some twenty-five miles nearer than Olenos. No doubt he was an Asiatic Greek completely ignorant of the Peloponnesos. It is as though an inhabitant of Berkshire describing an invasion from the north were made to say, 'We marched to the Thames and found the invaders besieging Windsor; but we defeated them and drove them all the way to the Chilterns, as far as Aylesbury and Slough; and there we stopped the pursuit'—which would clearly shew that the author knew nothing of the country but the names.

757. ἼΝΟΑ ΚΑΛΗΤΑΙ, sc. 'where is the hill which is called the hill of A.'; a pregnant expression hardly to be paralleled in H., but not unfamiliar in later Greek (Soph. *O. T.* 1452, etc. *ἐνθα κλήζεται οὐμὸς Κιθαῖρῶν*). Agar (*J. P.*

κέκληται, ὅθεν αὐτὶς ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἀψ' ἀπὸ Βουπρασίου Πύλουνδ' ἔχον ὠκέας ἵππους, 761
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἡ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς δληται.
 ὦ πέπον, ἡ μὲν σοὶ γε Μενότιος ὥδ' ἐπέτελλεν 762
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δὲ ἔνδον ἔοντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηλῆος δ' ἰκόμεσθα δόμους ἐν ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρωα Μενoitίον εὖρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μῆρία καίε βοδὸς Διὶ τερπικεραύνῳ

758. κέκληται H. || αἰς CH. 760. ἀπὸ: ἐπὶ P. 761. πάντες: πάντας H. 762. ὥς ἔον G. || ἔον γε PR Lips.: ἔον γε Ω. 763. εὐ τε H (supr. m.). 764. μετακλαύσεσθαι HJR Lips. 767. νῶϊ δέ: νῶϊν δ' HJ: νῶϊ δέ τ' QT: νῶϊ δ' DGPU. 767-85 dθ. Ar. Aph. 768. ἐπέτελλε: ἐκέλευε C. 770. ἀγείροντες P. || ἀχαιίδα P. || πολυβόταραν DPU: καλλιγύναικα J (γρ. πουλυβόταρα) RT Par. k, ἐν ἄλλωι A, γρ. Vr. b. 773. μῆρία καίε Ar.: μῆρι ἐκ(η) G. (ἔουε Harl. a supr.). || βοδὸν G.

xxiv. 281) suggests κέκληθ' (κέκληται), ὅθεν πάλιν αὐτὶς κτλ., *Alcison, where the hill slopes*.

761. εὐχετόωντο, gave glory; see H 298.

762. ὥς ἔον, εἴ ποτ' ἔον γε: see on Γ 180. αὐτὰρ Ἀχιλλεύς is the catchword from 664, with which we re-enter the original stream of narrative.

763. τῆς: so all mss.; but there can be no doubt that the right reading is ἡς or ἐῆς, cf. P 25 ἡς ἡβῆς ἀπόνητο, and see App. A. οἶος ἀπονήσεται, will have the profit to himself — an expression immediately corrected; '(nay, no profit; on the contrary) he will weep tears of penitence.' μετα- gives the idea of penitence through that of 'after' as in μεταμελίσθαι, etc. 765-6 = I 252-3.

767. Aristophanes and Ar. athetized from this line to 785, on the ground that the composition is prosaic; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here ὥς εἰδωλὸν σπένδει, leaving to his son all the duties of hospitality.

More serious objections are that ὥδε in 765 is too far separated from the words to which it refers in 786; and that 784 appears also in Z 208, the repetition of such a line not being like Homer. But instead of athetizing it is better to say that here, as in other parts, the speech shews marks of growth. νῶϊ δέ ἔνδον: edd. νῶϊ δέ τ'. But the hiatus is perhaps admissible in this place; see on B 87, 105. In any case the use of δέ τε is not suitable here.

770. πουλυβόταραν is elsewhere applied only to χθονί. Perhaps therefore we should accept the usual καλλιγύναικα.

771. The reason which made Menoitios an inmate of Peleus' house is given in Ψ 85.

773. καίε: so Ar.; mss. ἐκτε, which is obviously inferior. τερπικεραύνῳ, 'hurler of the thunderbolt,' from τερπ- = τρεπ- by metathesis, root *tark*, Virgil's 'qui fulmina torquet.' This explanation, given by G. Meyer in Curtius St. vii. 180, is far preferable to the ordinary 'rejoicing in the thunderbolt.' There

αὐλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλεισον
σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775
σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
στήμεν ἐνὶ προθύροις· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
ἐς δ' ἄγε χειρὸς ἑλών, κατὰ δ' ἐδριάσθαι ἄνωγε,
ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.
αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτήτος, 780
ἦρχον ἐγὼ μῦθοιο, κελεύων ὑμῖν ἄμ' ἔπεσθαι·
σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
Πηλεὺς μὲν ὦι παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
σοὶ δ' αὖθ' ὧδ' ἐπέτελλε Μενοίτιος Ἀκτορος υἱός· 785
“ τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
πρεσβύτερος δὲ σύ ἐσσι· βίηι δ' ὃ γε πολλὸν ἀμείνων.
ἄλλ' εὐ οἱ φάσθαι πυκνὸν ἔπος ἡδ' ὑποθέσθαι
καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ.”
ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἄλλ' ἔτι καὶ νῦν 790
ταῦτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθηται.

774-5 *om.* H¹. 776. βοῶν GJ, γρ. Harl. a. 777. προῦρνια Vr. b.
778. ἐδριάσασθαι P. 780. τάρπωμεν L: τάρπωμεν PR. 781. μύθοιο DU.
782. σφῶϊ G. || ἡελέτην Zen. 785. αὐθ' ὧδ': ὁ πατήρ Eust. || αὐθ':
αὐ L Mor. Par. c¹. 786. ὑπέρτατος Harl. d, *El. Mag.* 225. 787. πρε-
σβύτατος U. 788. ἐπακούσαι J (γρ. ὑποθέσθαι), and *ap.* Eust. 791. εἵποις Q
(*supr.* οἱ). || In Pap. η the line ends with *jon*.

is no other instance in Homer of such a 'subjective' epithet of a god; *τοχέαιρα*, which has been compared, is of course from *χέω*, not *χαίρω*. Meyer further points out that if *τερπι-* came from *τέρπω* it should mean 'making glad the thunderbolt.' Cf. *H. G.* § 124 b.

774. *χόρτῳ*, the enclosed space of the court where stood the altar of Ζεὺς Ἐρκεῖος (χ 335). *ἄλεισον*, else only in *Ω* and *Od.*; the word seems to be identical in sense with *δέπας*, compare ο 469 *ἄλεισα* with *δέπα* in ο 466, so also γ 50-1. *ἄλεισον καὶ δέπας τὸ αὐτὸ* Ath. xi. 783.

775. Döderlein is probably right in taking *ἐνὶ* to mean 'with,' 'in addition to,' as the practice was to pour libations not on the altar, but on the ground.

776. *ἀμφὶ ἔπετον*, were 'treating,' preparing for the meal. For this form of the 2nd person dual in historic tenses see *H. G.* § 5 ad fin., and note on Θ 448. Zen. read *ἠελέτην* in 782, and therefore no doubt *ἐπέτην* here.

779. *ξείνοις ὅπως ἐστίν*, sc. *παραθεῖναι*. Note the short form of the dat. pl. which cannot be removed without great violence.

782. *σφῶϊ μὲν* Brandr., *σφῶϊ μάλ'* van L. The contracted form is very rare and doubtful; cf. *νῶ* E 219, and N 47.

786. *γενεῇ* here means *descent* as son of a goddess, not *age* as in I 58. Curiously enough the ancient critics generally took *γενεῇ ὑπέρτερος* to mean *younger*. Strange fancies were built up on this line and II 96-100, for which reference may be made to Plato *Symp.* 180, Athen. xiii. 601, Aischines in *Tim.* 141 ff.

789. *οἰμαίνεσθαι*, to give the word of command, see A 289. This is not consistent with Phoenix' claim to the same position in I 442, but Phoenix is of course unknown to the author of this passage. *εἰς ἑαυτοῦ περ*, 'for his own good,' as we say. Cf. I 102.

791. *ἑίποις ταῦτ' Bentley, τὰ ἑίποις Heyne, ταῦτα σὺ ἑίπ'* Brandr. The

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπῶν; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.
 εἰ δέ τινα φρεσὶν ἥσι θεοπροπίην ἀλεείνει
 καὶ τινα οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηται.
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἳ κέ σε τῶι ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἱες Ἀχαιῶν
 795
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 800
 ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
 ὥσαισθε προτὶ ἄστρῳ νεῶν ἅπο καὶ κλισιάων."

792. ὀρίναις H. 794-5 om. Zen. 794. θεοπροπίην R. 795. ὑπέφραδε L. || In Pap. η this line is followed by two ending in *ογεροντος* and *ωνησεσων*.
 796. *σὲ μὲν* S. || *Ἰασον ἀνωχῶ* Pap. η. 797. αἳ κεν: *ἦν* που G. || *φῶος* Eust. on II 295: *φῶος* GP. || *γένηται* G Par. k: *γένοισσε ἢ γένηται* Eust. (*γένοιο* on II 295). 798. In Pap. η the line ends *μνηχθῆναι* (the first *μ* uncertain).
 799. ἴσκοντες Zen. Ω: *εἴσκοντες* Ar. Lips.: *εἴσκοντες* D²QR. 800-1 om. LP¹.
 801. τ': *τις* G. || *ἀνάπαισις* Lips. 802. *δέ κ'* om. Lips.: *δ' P*: *δ'* *δν* L. || *κεκμηότας* GR. 802-3 *δθ*. Ar. 803. *ὥσεσθε* CGJR (*supr.* α) S Vr. b A, Harl. a, Lips.: *ὥσεσθαι* H(λ). || *ποτὶ* S.

opt. is used as a gentle imperative. The line in the Papyrus may have had *εἰπῶν* for *εἰπῶς*, and ended *δεῦρο κάλεσσον* (Nicole), or *πόλεμόνδε κάλεσσον* (Menrad).

792. ὀρίναις: this form is very rare in the 2nd and 3rd sing., cf. on B 4; δ 547 is the only other instance of the 2nd. G. Hermann conj. *ὀρίνης*, comparing O 403, where Patroklos repeats the words of Nestor, using *ὀρίνω*. See, however, ξ 120. *τις* *Foιδ'* Heyne.

794-803 = II 36-45. Many critics, from P. Knight and Heyne on, have urged that the lines are interpolated here; they lose all their grace in the other passage if, instead of coming from Patroklos' own chivalrous thought, they are merely repeated by rote like a lesson. P. Knight includes also 792-3, as coming from O 403-4.

795. καὶ τινα, 'and such a prophecy has been declared to him,' a simple case of parataxis where, in later Greek, an explicative relative clause would rather have been added. Of the added lines in the Papyrus, the first is evidently *ἀργυρόπεζα θέτις, θυγάτηρ ἀλκίῳ γέροντος*, the second is completed by Nicole *αὐτὸς μὲν μενέτω νηῶν ἐν ἀγῶνι θοάων*.

796. ἄλλος δ' ἅμα Nauck, with better

rhythm (see on B 751), but the phrase recurs in 189, 204, II 38, forming in fact a large portion of the exceptions to 'Wernicke's law.' The Papyrus may have had *τὸν δ' ἄλλον λαὸν ἀνῶχθω* (Nicole) or *καὶ ἐπεσθαι λαὸν ἀνῶχθω* (Menrad).

798. Nicole completes the line in Pap. *καὶ δότω ὁμοῖον τὰ ἄ τεύχεα θωρηχθῆναι* (see II 40).

799. ἴσκοντες only here (= II 41) and δ 279, else always *ἔσκων*: hence Ar. read *εἰσκοντες*, a very unlikely form, as even Herodianos remarks. *ἴσκω* is apparently for *ἑκ-σκω*, root *ἑκ* of *εἶκα*, etc.

801. *τειρόμενοι* goes closely with *ἀναπνεύσωσι*, may have pause from toil. *ὀλίγη* κτλ.: the sense seems to be 'there is so little respite from war that even a short breathing-space will be precious' (as no actual victory can be won without Achilles himself).

802-3 were athetized by Ar. as being more in place in II 44-5, where the Trojans have been fighting a long battle at the ships. But there is little reason for selecting this couplet only for condemnation; it should keep company with the preceding eight lines.

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 803
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἔξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦεν, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἐνθά οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε,
 διογενῆς Ἐνυαιμονίδης, κατὰ μηρὸν ὀϊστῶι, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε, νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὤικτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ἂ δειλοί, Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἴης
 ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῶι.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφεὺς Εὐρύπυλ' ἥρως,
 ἥ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἥ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

804. After this Pap. η has <τεῖρε γὰρ αἰνὸν ἄχος κραδίην, ἀ>κάχνης δὲ
 οὐμῶν (suppl. Nicole). 805. παρὰ: ἐπὶ JT. || After this is a line in Pap. η
 ending [ενδυεφάλα], δυ and αλα uncertain, acc. to Diels; but Nicole reads
 no α . . . α . . only. 807. ἦξε G. || Followed in Pap. η by <καὶ κλισίαι
 προπάροιθε νεῶν ὄρε>οκραϊάων (suppl. Nicole). 808. ἦεν J (supr. M) Q:
 εἶην H (supr. M) Harl. a: εἶεν G: ἦην Ω. || βωμὸς G. 809. ἀντεβόλησε
 Pap. η. 810. εὐδαιμονίδης J (cf. 575). 811. κατὰ: ἀπὸ Pap. η. 813.
 γέ μιν D: γε μὴν Q. 814. ἄλκιμος: ἀγλαός Pap. η, γρ. Vr. b. 815.
 ἦν τ' ἄρα οἱ φῶ χαρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν Pap. η (without accents).
 816. ἄ: ὦ G. 818. ἀργέτι δημῶι: γρ. ἡδ' οἰωνοῦς A. 819. διοτρεφεὺς
 GH. 820. ῥ': ἔπι: ῥά τι G. 821. φείσονται: φεσται Pap. η. || δαμάντες U.

805. Diels completes the added line
 in Pap. ἀγγέλιον ἔρω, αἰτῆς τ' ἐνδυε
 φάλαγγας, Nicole τὸν δ' εἶρε προπάροιθε
 νεῶν ὀρθοκραϊάων.

806. κατὰ, over against. The ships of
 Odysseus were in the centre of the
 camp; see l. 5. In H 383 the ἀγορή
 is held at the ship of Agamemnon, a
 more likely place.

807. οἴως, the giving of dooms. Cf.
 l. 112 τοῖσιν δ' οὐτ' ἀγορὰ βουλευφόροι οὐτε
 θέμιστες. For the half local use we may
 compare κόπρος = byre, Σ 575, and the
 Attic ψῆφος = the place of voting, Eur.
 I. T. 945; πεσσοί, Med. 68, τυρὸς =
 cheese-marked, and so on. For the
 common altar of the camp see Θ 249.

808. ἦεν, the correct form, has been
 supplanted in nearly all mss. by the

indefensible ἦην, which recurs only in
 Od.; see H. G. § 12, van L. Ench. p. 520.

809. See 583 for the wounding of
 Eurypylos.

813. γε μὴν, however, 'still his spirit
 was unshaken'; so B 703, etc., in later
 Greek γε μὴν.

815. καὶ ῥ': καὶ F Brandreth and van
 L.

817. ὥς ἄρα, like B 158, etc. οὕτω
 δὴ; thus then ye were destined. Or
 we might take ὥς as a simple excla-
 mation, how are ye destined!

818. ἀργέτι for the more usual ἀργῆτι,
 white, as Φ 127.

820. στήσουσι, will sustain, resist the
 attack of Hector; so M 166, but σχήσε-
 σθαι in P 639.

821. ὑπ' αὐτοῦ δουρὶ: see on Γ 436.

τὸν δ' αὖτ' Εὐρύπυλος πεπνυμένος ἀντίον ἦδα·
 “οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 829
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὀρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σώωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 830
 νίζ' ὕδατι λιαρῶι, ἐπὶ δ' ἦπια φάρμακα πάσσε
 ἐσθλά, τά σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἡδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίησιν ὄτομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835
 κείσθαι, ὃ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἀρηα.”
 τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 “πῶς τὰρ εἰοί τάδε ἔργα; τί ῥέζομεν, Εὐρύπυλ' ἦρως;

822. δ' αὖτ': *δηυ* Pap. η. || πεπνυμένος CPQRTU Pap. η, King's Par. α: d f g h, γρ. Vr. b, ἐν ἄλλωι A: βεβλημένος Ω. 823. π.τροκλῆς Pap. η. ἄλκαρ: *μυαρ* Pap. η. 825. πάντες, ὅσοι: ὅσοι πάντες H. 827. τῶν: τοῦ PQ Pap. η. || ὄρνυται LQ. || τοῦ δὲ σθένος δὲν ὄρωρε | Ἔκτορος δὲ τάχα νῆας ἐπιπλάσσει (i.e. ἐπιπρήσσει) πυρὶ κηλέωι (κηλῶω ms.) | θηϊώσας Δαναοὺς παρὰ εἶν' ἄλλος αὐτὰρ Ἀχιλλεύς | <ἐς> ὁλὸς ἐ<ὼν> Δαναῶν οὐ κήδεσται οὐδ' ἐλαιοίραι Pap. η (without accents. See Θ 235, Α 664). 828. νῆας μέλαιναι: νῆας ἀχαιῶν D. 829. μηροῦ τ' PQ. 830. χλιαρῶ R Lips.² Vr. A: λλιερῶι Pap. η. || ἐπὶ: σπυ Pap. η. || πάσων Pap. η. 831. δεδιδάχθαι: δεδάσσει Zen. 832. δικαιοτέρος G (and *ap. Did.*). 833. ποδαλῆριος Pap. η. 835-6. In place of these two lines Pap. η has room for six, which are however lost. 838. εἰοί: *ἐν* R: *ἐν* Zen. || ῥέζομαι R. || There is room for another (lost) line after this in Pap. η.

823. ἄλκαρ, *defence*, cf. E 644. It is difficult to suppose that the *ἡμῶν* of Pap. is more than a blunder. For 824 see on 311, I 235; the subject of *πεσέονται* seems to be Ἀχαιοί. Ar., however, took it to be Τῶες. 826=859.

830. πάσων in Pap. is again apparently a mere blunder. Cf. E 900.

831. *προτὶ* goes with Ἀχιλλῆος: the insertion of the verb between preposition and case is very unusual. For *δεδιδάχθαι* Zen. read *δεδάσσει* (or *-άσσει*), as π 316. This looks much more like a Homeric form, and perhaps should be adopted in the text. Van L. reads *δεδάσσει* as an aor., cf. § 233 *δέδαε* = *ἐδίδαξε*.

832. δικαιοτάτος means, in modern

phrase, 'the most civilized,' most conversant with *δίκη*, the traditional order of society. So the Cyclops in ι 175 is οὐ δίκαιος as opposed to φιλάξινος. For the Centaurs see note on A 268; and for Cheiron cf. Δ 219, where he teaches Asklepios. The scholia properly remark that the legend of the education of Achilles by Cheiron is entirely inconsistent with the tale of Phoinix in I.

833. *ἱητροὶ μὲν . . . τὸν μὲν*, an *anacoluthon*; ὃ μὲν κείται should have followed, in order to be regular, as ὃ δὲ does in the second clause, 836. Cf. I 356-61, B 353, for similar *anacolutha*.

835. *χρητίζοντα*, *needing*, else only in *Od.* (three times).

838. πῶς τὰρ εἰοί, *how can these*

ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 δν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο."

ἦ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἔνθά μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845
 νίζ' ὕδατι λιαρῶι, ἐπὶ δὲ ῥίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

839. ἐνίσπων L. 841. σεῖο μεθήσω: <σεῖ> ἀμελήσω Zen. || σοῖο P. ||
 μεθήσμαι TU. 842. στέρνοιο: στήθεσφι R. 843. ἐν κλισίῃ H. 846.
 χλιαρῶ R Cant. Lips.² Vr. A. 848. ισχ Pap. η. || παύσατο Lips.

things be? For the potential opt. without *ἀν* cf. Δ 318, K 247. Zen. read *ἔην*, Düntzer *ἔη*, needlessly. *ῥέπουεν*, prob. a dubitative subj.

841. μεθήσω, lit. 'I will refrain from thee'; a curious expression. We have μεθίεναι ἀλκῆς and πολέμοιο, but not elsewhere a personal gen. Zen. read σεῖ'(ο) ἀμελήσω, which Ar. regarded as less poetical. περ is not elsewhere found after οὐδ' ὥς.

842. ὑπὸ στέρνοιο λαβὼν, i.e. he put his arm round his waist to support him as he walked.

845. περιπευκές, very sharp, only here, but cf. A 51 ἔχευκός. αὐτοῦ, sc. μηροῦ.

846. ῥίζαν πικρὴν, acc. to Schol. A either the *Achillea* ('yarrow') or *Aristolochia*, both plants being used as anodynes in Greek medicine.

847. ὀδυνήφατον, pain-killing, E 401.

M

INTRODUCTION

THAT the Book of the Battle at the Wall cannot belong to any but the last strata of the *Iliad* is sufficiently shewn by the presence of the wall itself as the centre of interest—an argument which has already been discussed, and will only be confirmed as we examine closely the later books. The whole character of the book confirms this preliminary conclusion. It may be described generally as a book of splendid similes and of two passages of the highest order—the speech of Sarpedon to Glaukos and the outburst of Hector to Polydamas—but as entirely lacking in real artistic unity. The narrative is throughout confused and unfinished, and it is impossible to gain any clear picture of the scene; though it might seem, with so definite a point, the storming of the wall, for centre, to be particularly adapted for unity of treatment.

We are met at the threshold by a passage so patently late that it has not escaped the remarks of the most careless critics. The mention of “demi-gods” in 23 takes us away at once from the Homeric world, and opens an entirely new order of conceptions. Yet it cannot be separated from the whole account of the destruction of the wall, which is only meant to meet a prosaic historic doubt, based on the fact that no remains of the great fortification were known to men. When the wall had been once introduced, it must needs be abolished; ὁ δὲ πλάσας ποιητῆς ἠφάνισεν, as Aristotle (quoted by Strabo, p. 598) most truly says. The idea has already met us at the end of the seventh book; the thought there suggested is here taken up and worked out in detail, but independently; the passages are parallel rather than complementary.

The next stumbling-block is the description of the five-fold division of the Trojan army (86–107). This is forgotten immediately, and never influences the story in any way; the ascription of all the allies to a single division contradicts the passages where they are spoken of as more numerous than all the Trojans (see B 130). It would seem that we have here a trace of the hand which has so often interpolated into the speeches of Nestor untimely displays of tactical erudition. So again the episode of Asios (110–74), though announced with peculiar solemnity, leads to nothing whatever, and is simply left without an ending. It is not till we reach the next book that we find the explanation of it. There, in a place which originally knew

nothing of the wall, Asios is found among the ships in his chariot. After the wall had been introduced, the presence of the chariot was evidently an anomaly, and a singularly ineffective passage was introduced here to give some sort of explanation.

With this passage goes the question of the gates of the Greek camp, which perplexed Aristarchos. Was the gate "on the left," where Asios attacked, the same at which Hector subsequently forced an entrance? Was there only one gate to the camp at all, and that on a flank instead of the centre? This conclusion, unpractical as it seems, was accepted by Aristarchos. The real fact is that the book has been put together, or grown up, without any clear conception of the point, and it is useless for us to try to make it consistent. Whether the author of Hector's attack ever thought of the existence of other gates is doubtful; it was probably enough for him that all he required was to direct his hearers' attention to one. He who added Asios thought it necessary at least to suggest another point of attack for his hero, without clearing up the consequent ambiguity.

Once more, the two attacks by Sarpedon and Hector are parallel and independent. That there existed a version in which Sarpedon was actually the first to force an entrance is clear from the words of II 558, *κείται ἀνὴρ ὃς πρῶτος ἐσίλατο τείχος Ἀχαιῶν, Σαρπηδῶν*, the very phrase which in 438 of this book is applied to Hector. The two have been combined only by suppressing the end of Sarpedon's attack, leaving it as impotent in its result as that of Asios, in spite of the definite announcement of success in the words *πολέεσσι δὲ θῆκε κέλευθον* (399).

And finally, it must be pointed out that, though the similes in this book are on the whole the most elaborate and beautiful in Homer, and range through the whole of nature, human, animate, inanimate, and vegetable, yet some of them most curiously end in a manner suggesting that they were not composed for their present places, to which they are singularly inappropriate. The fine lion simile, 41-8, must surely have been meant for Aias retreating slowly with his face to the foe, not for Hector urging on the pursuit. The two Lapiths awaiting the onslaught in front of the gates are compared to oaks in 132-5, and then immediately (145 ff.) to two wild boars rushing out of the gates—a totally different and disturbing picture. Again in 167 ff. the comparison to a swarm of wasps can only have been meant to apply, as the opening leads us to suppose, to the whole Greek army; it is with curious infelicity suddenly so turned as to portray two men only.

ΙΛΙΑΔΟΣ Μ

Τε.χ. ἀνάγν.

ὥς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἀπὸ τοῦ υἱὸς
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
 Ἀργεῖοι καὶ Τρῶες ὀμίλαδόν. οὐδ' ἄρ' ἐβέλλε
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθεῖν
 εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρ'
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
 ὄφρα σφιν νῆας τε θοὰς καὶ ληῖδα πολλήν
 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦ.

5

1. κλισίῃ GR. 5. δὲ: τε Ambr.¹ 9. τὸ: τῷ C Vr. b A. καὶ: καὶ
 T. || ἔμπεδος Q.

3. ὀμίλαδόν, in throngs; the battle is no longer confined to the πρόμαχοι, but all the masses of men on both sides are engaged.

5-6. Cf. H 449-50. οὐδὲ . . . ἐκατόμβας is best taken parenthetically, 'without giving,' as we should say.

7. This line, but for the passage in H describing the building of the wall, would naturally imply that the wall had been put round the ships from the first, as an essential precaution. It is likely enough that this was the original idea; the explanation in H that it was built in a sudden emergency being an afterthought when the whole stratum containing the wall came to be incorporated with the *Menis* and *Diomedea*, which know nothing of it.

9. This line again, but for what immediately follows, would lead us to suppose that the destruction of the wall referred to is that wrought by the

Trojans on this very day, when τείχος ἐγυμνώθη (M 399), and εἰπεύετο ὡς Ἀχαιῶν (O 361). If that is so, the (d.) may limit the latest addition (see I to the lines 10-38; and to this awkward repetition of ἔμπεδον ἦεν the probably points. The difficulty and contradiction between these words in O 361 has long been felt. Schol. (Porphyrus) mentions an explanation, impossible of course, which gave ἔμπεδον here the literal meaning ἐν πεδίῳ κείμεν καὶ μὴ ἀλίπλοον. It has also been objected that ὅρα . . . μῆνι' Ἀχιλλεύου implies that the poet of these lines before him a legend which gave a much longer duration of the μῆνις than the few days ascribed to it by the *Πρίαμος*, which would be so short a life for the wall as to afford no proper contrast with the picture of its subsequent destruction. But it is clear that the μῆνις is mentioned as the distinguishing mark of the period

ὄφρα μὲν Ἑκτωρ ζωὸς ἦν καὶ μῆνι' Ἀχιλλεὺς 10
 καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἦεν,
 τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δὲ λίποντο,
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ, 15
 Ἀργεῖοι δ' ἐν νηυσὶ φίλῃν ἐς πατρίδ' ἔβησαν,
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τεῖχος ἀμαλδύναι ποταμῶν μένος εἰσαγαγόντες,
 ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
 Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖος τε 20
 Γρήνικός τε καὶ Αἰσηπος δῖός τε Σκάμανδρος
 καὶ Σιμόεις, ὅθι πολλὰ βούργρια καὶ τρυφάλεια
 κάππεσον ἐν κονίησι καὶ ἡμιθέων γένος ἀνδρῶν·
 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,

11. **ἦεν** P King's: **ἔπλε** DGQU Harl. a b, Par. c¹ (-**αν** c²) d (?) g: **ἔπλε(ν)** Ar.
 Ω (Ar. **ἔπλε**, Zen. **ἔπλε**, ἀποκοπή τοῦ **ἔπλετο** Schol. T? see below). 12. **δὲ**:
 δὴ P. 14. **δάμον** P. 16. **ἔβασαν** Q. 17. **μητιόωντο**: **θηριόωντο** El.
 Mag. 1266. 40. 20. **ο'** om. P. || **κάρησός** DU: **κάρηκός** Q. 21. **σῆηκος**
 R¹. || **κάμανδρος** GJL.

which required the building of the wall ;
 it is the *terminus a quo* of the wall, just
 as the sacking of Troy mentioned in the
 next line is the *terminus ad quem*.

11. **ἦεν**: vulg. **ἔπλε**, a vox nihili; the
 only Homeric forms are **πέλε**ν and
πλετο. Schol. A says οὕτως Ἀρίσταρχος
 λέει, Schol. T Ἀρίσταρχος **ἔπλε**ν σὺν
 ν, ἐκ τοῦ ἔπελεν συγκοπὴν δεχόμενος.
 ἡ δὲ ἀποκοπή **ἔπλε** ἀποκοπή τοῦ **ἔπλετο**. It
 is extremely improbable that the only
 formative to Ar.'s **ἔπλε**ν was **ἔπλε**.
 It is more probable it was **ἦεν**, which
 has the excellent support of P (it had
 previously been conj. by Heyne and
 Schol. A). The cause of the change
 is not in doubt an objection to end two
 consecutive lines with **ἦεν**. But there
 are several analogies for this in H. ; see
 B 290-1.

There is an evident change of
 thought here; the line begins as though
 there were to be πολλοὶ δ' Ἀργείων δάμεν,
 then, as in δ 495 πολλοὶ μὲν γὰρ τῶν
 ἡρώων θείων γένος, οἱ καλέονται ἡμίθεοι,
 in the thoroughly un-Homeric passage
 about the successive ages of mankind.
 Bentley's ingenious κάππεσον ἐν δινηται
 καὶ φθιμῶν μένε' ἀνδρῶν and Axt's simpler
 κ. ἐν κονίῃ καὶ ἀρηθδῶν γένος ἀνδρῶν are
 equally unlikely.

ἡμιθέων: see on H 463.

compare Hesiod Theog. 340-5,

where all these rivers, excepting Karesos,
 are named among the offspring of
 Okeanos and Tethys. Aisepos, Skaman-
 dros, and Simoeis (v. E 774, Z 4) are
 the only three which reappear in Homer.
 The Granikos is of course famous in
 later history, but those named in 20 are
 quite unknown.

22. **βοῦργρια** applies only to the last two
 named. **βοῦργρια** (only here and π 296),
shields of ox-hide, like **βοελη** and **βοῦς**:
 lit. 'the spoil of an ox' (**ἀγρη**). So
 E 509 ἀνδράγρια, *warrior's spoils*. Cf.
 Virg. *Aen.* i. 100 *ubi tot Simois correpta*
sub undis Scuta virum galeasque et fortia
corpora volvit.

23. **ἡμιθέων**, a word which is not
 only ἀπαξ λεγόμενον in Homer, but is
 totally inconsistent with his idea of the
 heroes, who, though of divine descent
 and stronger than men of his own day,
 are yet no more than men. The word
 is found in Hesiod *Opp.* 160 *ἀνδρῶν*
ἡρώων θείων γένος, οἱ καλέονται ἡμίθεοι,
 in the thoroughly un-Homeric passage
 about the successive ages of mankind.
 Bentley's ingenious κάππεσον ἐν δινηται
 καὶ φθιμῶν μένε' ἀνδρῶν and Axt's simpler
 κ. ἐν κονίῃ καὶ ἀρηθδῶν γένος ἀνδρῶν are
 equally unlikely.

ἐννήμαρ δ' ἐς τείχος ἔει ῥόον· ἦε δ' ἄρα Ζεὺς
 συνεχές, ὄφρα κε θάσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαῖναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον.
 αὐτὶς δ' ἡῖονα μεγάλην ψαμάθοισι κάλυνε
 τείχος ἀμαλδύνας· ποταμούς δ' ἔτρεψε νέεσθαι
 καὶ ῥόον, ἦι περ πρόσθεν ἔεν καλλίρροον ὕδωρ.
 ὥς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει
 τείχος ἐύδητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μάλιστα δαμέντες

25. ἐννήμαρ: ἔν δ' ἡμαρ Kallistratos: ἔν ἡμαρ (Krates?) ap. Schol. T.
 26. συνεχές A Harl. a. 28. θεμεῖλια GT. 30. ἐποίησεν J Par. j (supr. σ).
 Vr. b¹, and ap. Did. 31. αὖθις C. 33. καὶ ῥόον R¹. || Yen GHT: ἔεν D: TM
 A (γρ. Yen): ἔεν J: Ye Q: ῥέε R: ἡ κοινὴ Yai ἐστίν Herod. 34. ὥς ἔμελλον
 Zen. || ἔμελλον HJ Par. c¹ (or c²?) d.

25. For ἐννήμαρ Kallistratos read ἐν δ' ἡμαρ, holding it wrong to suppose that a god would require nine days to destroy what men had built in one. But 25-6 disturb the context, and may well be omitted (Hentze). ἄπειτο then gives the picture of Poseidon leading the procession of gathered rivers against the wall; whereas with the present text it lacks significance. Besides, in H 452-3 a reason is given for the alliance of Apollo and Poseidon in the destruction, but there is no special excuse for the interference of Zeus.

26. For the scansion of συνεχές as a dactyl cf. ι 74 (the only other occurrence of the word in H.), and τ 113 πᾶρέχηι. Metrical necessity does not exist, and we must suppose that the initial σ of (σ)έχ-ω still makes itself felt. συνεχέως is found in Hes. Theog. 636 (Schulze Q. E. 173).

27. The trident as an attribute of Poseidon occurs elsewhere in H. only in the *Odyssey*.

28. ἔκπεμπε κύμασι, expelled along the waves of the sea; the dat. is comitative, as in 207 πέτετο πνοιῆς ἀνέμοιο. II. G. § 144.

29. φιτρῶν and λάων, gen. of material with θεμεῖλια.

30. λεία, possibly a sort of substantival use, 'he made smoothness,' made all smooth; compare phrases like

οὐκέτι φυκτὰ πέλονται. It is, however, simpler and quite possible to make the word agree with θεμεῖλια, made them smooth.

33. Yen = ἔσαν, as Pind. I. i. 25 λιθνοὶς ὀπὸτ' ἐν δίσκοις ἔεν. Cf. B 752 δς ρ' ἐς Πηνειὸν προίει καλλίρροον ὕδωρ (and the spurious Φ 58 Ἀχαιοὶ δς κάλλιστον ὕδωρ ἐπὶ γαίαν ἴσιν). If we read Yei (ἦ) we must refer it to Poseidon. Yen is also possible.

34. For ὥς ἔρ' ἔμελλον Zen. read ὥς ἔμελλον, a form not elsewhere found in Homer, and called 'barbarous' by Ar., though it is sufficiently established in later poets from Theognis onwards.

36. δούρατα, beams (as B 135, etc.), the φιτροί of 29. Ar. perversely took it to mean spears cast against the towers (ἐλλείπει ἡ ἐπὶ, ἢ ἡ κανάχιζε δὲ δούρατα ὥς ἐπὶ πύργους βαλλόμενα). For βάλλεσθαι = be pelted cf. I 573 δοῦπος ὀρώρει πύργων βαλλομένων, 588 θάλαμος πικ' ἐβάλλετο.

37. Cf. N 812 Διὸς μάλιστα κακῇ ἐδάμην Ἀχαιοί. The metaphor expresses the sway which Zeus wields over the battle, driving the armies backward and forward as a horse is driven by a goad (see on Ψ 387)—an idea which is more usually given by the metaphor of pulling with a rope. So Aisch. Sept. 608 πλῆγεις θεοῦ μάλιστα (see Verrall's note), Ag. 642, etc. διπλῇ μάλιστα τῇ Ἀρης φιλεῖ.

νηυσὶν ἔπι γλαφυρῆσιςιν ἐελμένοι ισχανόωντο,
 Ἴκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 αὐτὰρ ὃ γ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλῃ. 40
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσι
 κάπριος ἡὲ λέων στρέφεται σθένει βλεμαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειὰς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεί οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὀππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχας ἀνδρῶν·
 ὥς Ἴκτωρ ἂν' ὄμιλον ἰὼν ἐλλίσσεθ' ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50

38. ἐεργμένοι CG (H *supr.*) Vr. b *in ras.* : ἐεργμένοι R : ἐεργμένοι ἢ ἐελμένοι Eust. 40. πρόσθεν : πρώτον CJ. || ἐμάρνατο : ἐμαίνατο Aph. 41. θηρευτῆρα Par. c¹ e : ἐν τισι θηρητῆρα A. 42. κάπρος GJ. 43. ἀρτύναντας G. 44. ἀντίον Ar. JT Par. c d g. 46. ἀγνηορίῃ : so Ar. : others ἀγνηορίῃ. 47 *om.* H¹T. 48. δππῃ δ' Q. || ἰεύσα CDJLQRS (*supr.* η). || τῇ τ' : τῇ δ' QR. 49. ἐλίσσεθ' CGPQRT : ἐλίσσες H Par. h (*supr.* λ), γρ. J : ἐλλίπες J : ἐλλίπες ap. Nik. 50. διαβάνεμεν T.

41. ὅτ' ἂν . . στρέφεται is obviously wrong; στρέφεται cannot be a subj., see note on A 67. Brandreth and Paech conj. ὥς δ' ὅπῳτ', Nauck ἡύτε δ', Monro most ingeniously ὥς δ' ὅτ' ἔναντα (cf. T 67; but the dat. is unexplained, and there seems to be no better analogy than the doubtful dat. with ἀντίον in O 584, T 422, and with ἀντιόειν Z 127, Φ 151, 431). An original ὥς δ' ὅτε, with hiatus, would best explain the text.

43. πυργηδόν, in *serried line*, κατὰ τάξιν τείχεος Hesych., rightly. See on Δ 334.

46. φοβεῖται must here mean *fears*, in spite of the canon of Ar. that in Homer it always means *to flee*; cf. A 544. For the second half of the line cf. Z 407 δαιμόνι, φθλοῖσι σε τὸ σὸν μένος, and II 753 ἐή τέ μιν ὤλεσεν ἀλκή.

47. παρητίζων takes the acc. only here; so that it seems very probable that the line is a faulty adaptation of O 615 καὶ ῥ' ἐθελε ῥῆξαι στίχας ἀνδρῶν πειρητίζων. This line and the next can hardly be defended; the repetition of στίχας ἀνδρῶν is very harsh, and the aor. ἔκτα following the presents according to the usual practice should mark the end of the simile (A 555, M 305, II 753, P 112, 664) (Hentze).

49. ἐλλίπες is the vulg. reading; it is an obvious anti-climax after so martial a simile, but the inappropriateness lies in the whole application of the comparison, not in any single word (see *Introd.*). The variant ἐλίσσεθ' is old, but looks like an attempt to give the application a superficial connexion with the simile by a reference to στρέφεται. Nikanor says τὸ ἐλίσσετο ἐκατέρους δύνανται προσδίδοσθαι, καὶ σημαίνει ἢ τὸ παρεκάλει παρὰ τὸ λίσσεσθαι ἢ ἐστρέφετο παρὰ τὸ ἐλίσσω ῥῆμα. He decides in favour of the former, on account of the awkwardness of the pause in the fifth foot if we have to join ἑταίρους with ἐποτρύνων. Monro replies that there are two cases of similar rhythm in this passage, 44 and 51. But in the former at least θαμειὰς is best taken as part of the predicate, *dart thick the spears*. Compare note on N 611. Gerhard conj. ἐφελλίσσεθ' ἑταίρων, without removing the fundamental difficulty. λίσσεσθαι is a duty urged upon Hector in E 491.

50. It has been objected with force to οἱ that a reference to all the Trojan horses, not Hector's only, is needed. Hence Weil conj. οὐδέ τωι, van L. οὐδέ τοι.

τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν
 ὀξέσιν ἠρήρει, τοὺς ἵστασαν υἱες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δῆϊον ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος εὐτροχὸν ἄρμα τιταίων
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς·
 "Ἔκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.
 ἡ δὲ μάλ' ἀργαλέη περάαν· σκόλοpes γὰρ ἐν αὐτῇ

55

60

51. δὲ: γὰρ R. 52. χεῖλει ἐσταότες PQ Harl. b, Par. c d, γρ. J Eust.:
 χεῖλ' ἐστώτες King's. || ἐφεσταότες T: ἐφισταότες R: ἀφεσταότες J.
 53. οὐτ' ἄρ: οὐ γὰρ TU, γρ. CJ. || οὐδὲ περῆσαι T. 54. ἐπιρ(ρ)εφές GU Cant.:
 ὑπερρεφές Q. || περὶ: διὰ Aph. 56. ἵστασαν: ἕστασαν HJ: ἔστασαν Ar. Ω
 58. εὐτροχόν: εὐτροχόν PQR^mU Vr. A, γρ. Harl. a, Eust. 59. ἐσβαίη: καθέβαιν
 Zen. Aph. || εἰ: ἦ R Vr. A. 60. πολυδάμας U (supr. ου). 61. ἔκτωρ J. |
 τ' om. DU. || ἐπικούροι A supr. 62. διὰ: γρ. περί A. || τάφρου Harl. a supr. |
 ἐλαύνετε μώνυχας J, γρ. Eust.: ἐλαύνομεν μώνυχας Par. b. 63. ἀν'
 αὐτῇ C.

52. χεῖλα ἐφεσταότες is the vulg.; but the variant χεῖλει ἐσταότες is too strongly attested to be neglected, in view of the improbability of hiatus being introduced; it had already been conj. by Brandreth (χεῖλιν—he had a theory that ν ἐφελκ. could be added to the dat.) with the comment 'Homerus praepositionem non duplicat.'

53. σχεδόν here is not very easy to explain; Monro takes it to mean *right over, at a bound*, comparing σχέδιος and αὐτοσχέδιος, *immediate, off-hand*. Similarly παρασχεδόν in Ap. Rhod. i. 698 = *continuo*. Perhaps it may mean *in order, in serried ranks*, lit. 'holding on' to one another; one here or there might cross, but only to be separated from the main body, and attacked in detail. This is closer to the sense of *near*, which is elsewhere universal in Homer. In this case it will go with both verbs.

54. κρημνοὶ ἐπηρεφές, *overhanging sides*. So πέτραι κ 131, μ 59. περί πασαν, *round all the circuit* of the trench.

55. σκολόπεσσιν, *stakes arranged along the upper edge*, so as to prevent a jumper alighting, like the modern *abattis* or *chevaux de frisc*.

56. ἵστασαν: so P. Knight for the ἔστασαν of tradition and Ar., which is taken to be for ἔστησαν, but is an impossible form. (G. Meyer's suggestion, *Gr.* § 530, that the sigmatic aor. like other tenses may have originally had a weak stem for the pl., of which this is a solitary relic, is very improbable.) It occurs in other passages, but in each case with the variant ἵστασαν, which has rightly been adopted by edd. (see γ 182, also θ 435, σ 307, B 525, Σ 346). For the imperf. where we use the pluperf. see *H. G.* § 73; and also § 72. 2. Nauck's conj. ἤραρον is needless.

58. ῥέα: Bentley *ρεῖ*, Brandr. οὐ *ρεῖ* κεν.

59. For ἐσβαίη (*get within* the cirenit) Zen. and Aph. read καθέβαιη, which is possible; see on 65. τελέουσα, future after historical tense, here only; Platt conj. εἰ τελέοιεν. But the fut. is familiar in late Greek, and in this book may be right. μενοίνεον, only here; the form is else always μενοίνω.

60. Ἔκτορα εἶπε, a constr. which recurs in M 210, N 725, P 237, 334, 651, T 375 (Ψ 155! ψ 91!). See note on E 170.

ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τείχος Ἀχαιῶν.
 ἔνθ' οὐ πῶς ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεύει· στείνος γάρ, ὅθι τρώσεσθαι ὀίω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἔτ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' ὀίω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστυ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 75

64. ποτὶ A Harl. a, Par. a b f: προτὶ (Ar. v) DJU Harl. b, Par. c d g: περί Ω.
 (T has only ι legible; lemma περί δ' αὐτοῦς: προτὶ δ' αὐτοῦς.) 65. οὐ πῶς G:
 οὕτως R. || διαβήμεναι R. || οὐδὲ: ἰδέ J. 66. ἱππεύει: ἱππῆας Zen. Aph.
 67. γὰρ om. RS. || τοὺς Aph. (acc. to A; Ar. acc. to T): δὴ Ω. || ἀλαπάξει JP.
 68. ἔτ' Ar. (ἔτ' οὕτως πᾶσαι Did.): ἔτ' P King's: βούλετ'(αι) Ω: γρ. βούλετο
 νίκην Eust. 70. νωνύμνους ΔΗJT: νωνύμους Ω. || ἄχαιοι Q (supr. ους).
 71. χ' om. R. || ὑποστρέφουσιν R. || δὲ: τε GJ. 72. ὀρεκτῇ Vr. b. 74.
 ἐλιχθέντων JPQ. 75. ἄγεθ', ὥς: <ἄγε> τὼς (πὼς T) Zen. || ἐτῶν Q.

64. ποτὶ, apparently *leaning against* them, i.e. close behind. The phrase is a curious one, but the vulg. περί is worse. Platt conj. αὐτῇ, which is more natural (or αὐτῇ?). Throughout the book we are left in doubt as to whether or no there is a space between wall and moat. Much is made of the difficulty presented by the moat up to 200, but after that line it is completely forgotten, and we are never actually told that it is crossed.

65. Franke and Hentze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the ascent on the opposite side. But for a chariot the descent of a κρημὸς ἐπηρεφής is as serious a matter as the ascent. The idea seems to be, 'we cannot even get into the trench with horses, nor, even if we get across, can we fight on the other side; for the space between the wall and the trench is a στείνος, too small for chariots.'

66. τρώεσθαι, *come to harm*, as in Herod. τρώμα = *defeat*. So Ψ 341 and φ 293 ὁνὸς σε τρώει. For στείνος cf. Ψ 419.

69. τοῦτο here refers to what the speaker himself says, and is therefore one of the very rare exceptions to the

rule by which in H. οὗτος is distinguished from ὅδε. The distinction is less rigid in Attic writers, and the use of τοῦτο may therefore be a sign of lateness. It is only with some violence that we can read into it the proper sense, 'this object of yours.'

69-70 are to be taken parenthetically, the apodosis to εἰ μὲν in 67 being understood, or rather superseded; 'if Zeus means to destroy them—that is, what I wish to happen at once.' Obviously εἰ μὲν does not express a *condition* of his wishing the enemy destroyed. Cf. A 135-7.

71. ὑποστρέφωμαι may be either *intrans.*, *turn against us* (A 446), or *turn us back* (E 581). But the former is the regular Homeric use. παλίσσω for παλίσσω, and hence always with long ι.

72. ἐνιπλήσσωμεν, lit. 'stumble upon,' *get entangled in*, like the birds in χ 469 which ἔρκει ἐνιπλήσσω. So also O 344.

74. ἐλιχθέντων, *rallied*; for the order of words cf. B 334. ὄρε, with ἀπορέσθαι, lit. *from under*, as often with verbs of flight, Θ 149, P 319, etc. There is no ground for taking ἐλιχθέντων with some to mean '(the Trojans) turned back by the Greeks,' contrary to the regular use of the word.

ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
Ἔκτορι πάντες ἐπώμεθ' ἀολλῆες· αὐτὰρ Ἀχαιοὶ
οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται."

ὥς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθοντο,
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.
ἡνιόχῳ μὲν ἔπειτα ἐὼι ἐπέτελλεν ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκόμεν αὐθ' ἐπὶ τάφρῳ· 85
οἱ δὲ διαστάντες σφέας αὐτοὺς ἀρτύναντο,
πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἕκαστοι.
οἱ μὲν ἅμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τείχος ῥηξάμενοι κοίλῃσι ἐπὶ νηυσὶ μάχεσθαι. 90
καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ' δ' ἄρ' ὄχεσφιν
ἄλλον Κεβριόναο χερεῖονα κάλλιπεν Ἔκτωρ.
τῶν δ' ἐτέρων Πάρις ἤρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
τῶν δὲ τρίτων Ἑλένος καὶ Δηΐφοβος θεοειδής,
νῆε δ' ὧν Πριάμοιο· τρίτος δ' ἦν Ἀσῖος ἦρως, 95

76. τάφρον GJ. 79. δῆ: δέ J. || πείρατ': πείραρ Zen. Aph. 80.
πολυδάμας JU (*supr.* ου): om. P. 82. ἡγερέσαντο Vr. b³, γρ. fr. Mosc.: ἡγερέ-
σαντο R. 83. ἀπὸ πάντες: ἀποδάντες H (*supr.* η) PQ, γρ. J. 85. αὐτ' HT
(τινὲς αὐτοί) Par. k, γρ. Schol. A. || τάφρου R: τάφρον P. 86. ἀρτύναντο
P King's: ἀρτύναντες Ar. Ω. 87. ἕκαστοι PQ King's, γρ. Nikanor: γρ. ἕκαστος
A: ἔποντο U. 88. ἔκτορι (A *supr.*) PQ. || πολυδάμαντι U (*supr.* ου). 90.
τείχος τε ῥίξαι καὶ ἐπηρῖσαι (ἐπιρῖσαι G) πυρὶ μῆας GS Harl. a (γρ. as text).
Vr. A, fr. Mosc. (cf. 198). 91. τρίτος: δῖος R¹. 92. χερεῖον Q. 95.
πριάμοιο Mor. Bar. Vr. b. || τρίτατος DG Mor. Bar. Vr. b.

77. πρυλῆες, apparently predicate, on foot: see on E 744.

79. πείρατ' ἐφήπται: H 102.

80. ἀπήμων, profitable, by the usual *litotes*. So N 748, Ξ 164, and in *Od.*, ε 268, etc. *ὄρος ἀπήμων*. But the passive sense *unharmed* is commoner.

82. ἡγερέσαντο, remained gathered together, opposed to 86 διαστάντες. The curious variant *ἡερέθ(ο)ντο* (*stayed aloft*!) has the support also of a schol. *ἡ[γ]ερέ-θοντο, ἀπαιωροῦντο, ἐκρέμαντο*, and is apparently alluded to in Hesych. and *Et. Mag.* But the other occurrences of the verb (B 448, Γ 108, Φ 12) do not encourage us to substitute it for the text.

86. The text is obviously superior to the vulg. ἀρτύναντες . . . ἔποντο, with

the intolerable sequence of participles. Cf. Γ 1 for the phrase ἅμ' ἡγεμόνεσσιν ἕκαστοι.

87. This division of the army into five bodies is quite forgotten in the following narrative; the allies, who are here (101) made into a single division, are elsewhere represented as far outnumbering the Trojans; B 130.

91. Kebriones was chosen by Hector as his charioteer in Θ 318. τρίτος: it will be observed that each division has three leaders named.

93. ἐτέρων, the second body, as H 420, etc. With this enumeration compare the Catalogue of the Trojans, B 816-77: the Dardanii there (819-23) seem to compose the fourth division here.

Ἄσιος Ἵρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος·
 τῶν δὲ τετάρτων ἦρχεν εὐς παῖς Ἀγχίσαιο
 Αἰνείας, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἡγήετο ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἶσαντο διακριδὼν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λελημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ἵρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι βοῆσι,
 νήπιος, οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ κῆρας αὐλῆας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἀψ' ἀπονουστήσειν προτὶ Ἴλιον ἡνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν

96. δν : τὸν C. 97. μεγάλοιο RU. || ποταμοῖ Q. 99. τῷ γε : τῷδε H.
 100. τ' om. PT. 101. ἡγήετο P : ἡγήατ'(ο) Ω. 103. γάρ οἱ : γὰρ δὲ R.
 105. ἀλλήλων J. || τυκτῆσι Q¹R : πυκτῆσι G. 106. οὐδ' ἔτ' : οὐδ' R : οὐδέ
 τ' Ω : οὐ γὰρ Eust. 108. Τρῶες : πάντες D. || τηλεκλειτοὶ G²PQ (S supr.) (T
 supr.). 109. πολυδάμαντος U¹. 111. ἵππων Cant. 113. ὑπὸ : ἀπο T.
 115. ἀπονουστήσειν L. || προτὶ GS. 116. δυσώνυμος A.

96-7 = B 838-9. The leaders of the second division are not named in the Catalogue.

101. ἡγήσατ' : compare the preceding imperfects εἶπετο and ἦρχε. The desire to avoid the legitimate hiatus in the main caesura has frequently led to corruptions of this sort, as Ahrens has pointed out.

105. βόεα, shields, see H 238. This seems to indicate a rudimentary sort of testudo. The men stand so close side by side that the long shields hanging in front touch one another. Cf. N 130 f. φράζαντες δόρυ δουρί, σάκος σάκει προ-
 θελόμενοι : ἀσπίς ἀρ' ἀσπίδ' ἔρειδε, κτλ.

107. The subject of σχήσεσθαι is probably, from the use of ἔφαντο, Δαναούς :

they fancied that the Greeks would no longer hold their ground. But there is an ambiguity as usual; it may mean they thought they would no longer be stopped, but would fall upon the ships. See note on I 235.

112. σὺν αὐτοῖσιν, not simply 'with them,' but a form of the phrase αὐτοῖς τοῖς ἵπποις, horses and all. It has been pointed out in the Introd. that the following episode is added simply in order to explain how it is that when Asios is slain in N 384 ff. he has chariot and horses with him. The phrase which has caused so much trouble, νηῶν ἐπ' ἀριστερά (118), is taken from N 675, because the reference there covers the fight in which Asios falls.

116. δυσώνυμος : cf. Z 255 δυσώνυμοι

ἔγχεϊ Ἰδομενεὺς, ἀγανοῦ Δευκαλίδας.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοί
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφι·
 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα,
 ἀλλ' ἀναπεπταμένους ἔχον ἄνδρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο
 ὄξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
 νῆπιοι, ἐν δὲ πύλῃσι δὴ ἄνδρε εὖρον ἀρίστῳ,
 υἱέ' ὑπερθύμῳ Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἱὰ κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντήα βροτολουργῶι ἴσον Ἀρηϊ. 130

117. Δευκαλίωνος G (-ονος) Mor. Bar. 119. νίσσαντο (C *supr.*) D (H *supr.*)
 T (*supr.* Y) U Harl. a, Vr. A, fr. Mosc.²: νίσσαντο Q: νίσσαντο C¹PR Vr. b, Lips.
 120. ἄρματα DGU. 122. ἐταίρων Lips. 124. ἔχον· οἱ δ' PQR. 125.
 κεκληγόντες GJPQRU (Ar. διχῶς, κεκλήγοντες and κεκληγῶτες? cf. II 430).
 127. ἄνδρε . . ἀρίστῳ Zen. Aph.: ἄνδρας (ἄνδρες J) . . ἀρίστους Ω. 128.
 υἱέ' Zen. Aph. (υἱε ms.): υἱέας G: υἱεας R (*supr.* ac): υἱας Ω. || ὑπερούμῳ Zen.
 Aph.: ὑπερούμῳ T: ὑπερούμους Ω. 129. υἱά T. 130. βροτολουργῶν QR.
 'Some add' υἱὸν ὑπερούμοιο (-ου ms.) κορώκῳ καίνεδα (= B 746) Schol. T.

υἱες Ἀχαιῶν, τ 571 ἦδε δὴ ἥως εἰσι δυσώ-
 νυμος: *hardly to be named, accursed*.
 ἀμφεκάλυψαι: the metaphor is given
 fully in II 350 θανάτου νέφος ἀμφεκά-
 λυψεν, cf. T 417, E 68. The idea is that
 of death darkening the eyes like a cloud
 (see II 333).

117. For ἔγχεϊ Agar conj. the more
 usual ἔγχεϊ ὑπ': for Ἰδομενεὺς never
 admits an initial F. Δευκαλίδας, son
 of Deukalion, the patronymic being
 formed from the short form of the name;
 so Ἀνθεμίδης Δ 488 = son of *Anthemion*,
 Δ 478.

119. νίσσαντο may mean either *were*
 (now) *going* or *were* *went* to go. The
 latter is preferable, as there is no mention
 of an attack on any stragglers, and *et*
 with opt. in 122 perhaps implies that
 there were none. There is of course a
 causeway over the trench by which
 Asios drives across (διήλασεν).

120. πύλῃσιν, here evidently of a
 single gate; see *Introd.* and note on
 175.

122. Cf. Φ 531 πεπταμένους ἐν χειρὶ
 πύλας ἔχετ', εἰς δ' κε λαοὶ ἐλθῶσι πρότι
 ἄστρ' πεφυζότες.

124. ἰθὺς φρονέων go together, with
 aim direct, as N 135 οἱ δ' ἰθὺς φρόνεον.
 So ἰθὺς μεμῶς Θ 118, A 95.

125. For the form κεκλήγοντες (or
 κεκληγόντες) with the variant κεκληγῶτες
 see *H. G.* §§ 26 (1), 27, van L. *Ench.*
 § 159, and cf. note on κεκοπῶς N 60.
 The repetition from 106-7 at such close
 quarters seems very weak.

127. The dual, as read by Zen. and
 Aph. in this line and the next, clearly
 deserves the preference over the plur. of
 the vulg., as the tendency to substitute
 the plur. for dual is here, as elsewhere,
 reinforced by the tendency to abolish
 permissible hiatus. The form υἱέας does
 not recur elsewhere, but is of course
 implied in the declension υἱέος, etc.,
 which is constantly found.

128. The Lapiths are named again
 only in 181 and φ 297 in H. See,
 however, note on A 265-8. Here again
 the possibility of Attic influence is
 strongly suggested in so late a passage.
 Leonteus and Polypoites are named in
 B 740-7, without any specific reference to
 Lapith origin.

τὼ μὲν ἄρα προπάραιθε πυλάων ὑψηλάων
 ἔστασαν ὥς ὅτε τε δρύες οὔρεσιν ὑφικάρηνοι,
 αἷ τ' ἄνεμον μίμνουσι καὶ ὑετὸν ἥματα πάντα,
 ῥίζησιν μεγάλησι διηνεκέεσσ' ἀραρυῖαι·
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἡδὲ βίηφι 135
 μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιον μέγλωι ἀλαλητῶι
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θῶνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἴως μὲν ἐυκνήμιδας Ἀχαιοὺς
 ὀρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν

131. τὼ: τὸν P (*supr.* ὦ). || εὐράων A (γρ. πυλάων) G. 132. τε *om.* C (*p. ras.*) GJLPQRT' Lips.: τοι Vr. A b. || δρύες: δρύες ἐν GL (δρῦες). 135. τὼ: τοι R (*supr.* ὦ) King's Par. b. 138 *om.* H'. || ἔκιον: κίετιν Zen. Aph. (cf. 127). 139. ἄσιον R Vr. A. || καὶ (after ἄνακτα) *om.* PR. 140. ἀσιάδην Vr. A. || ἀδάμαντα PR (*supr.* δ) Eust. 141. δ' ἦ: δᾶ DPTU Harl. a, fr. Mosc. || εἴως H (*supr.* τε over εἰ) U. || ἐυκνήμιδας ἀχαιοί (C *supr.*) U. 142. ὀρνυον CGHJT. || ἐόντες Ar. Ω (ἐόντες αἱ πλείους Did.): ἐόντας JPQ (*supr.* ε) RS (*supr.* ε) T Ambr. King's Vr. A (Par. g *supr.*): ἐόντε Par. b. 143. ἀπεσσυμένους J (glossed ἐφορμῶντας).

131. The difficulty alluded to in the *Introd.*, the simile which presents the two heroes as rooted like oaks in front of the gate, followed by another (145) which portrays them as rushing through the gates, has long been felt, and the three possible explanations are all old. (1) 141-53 are to be transposed, so as immediately to follow 130 (so 'some' in the long scholion of Porphyrios on the passage). (2) 131-40 and 141-53 are a double recension, and one of them should be expelled (Hephaestion, *ibid.*). (3) The poet, after stating the main fact, turns back to the circumstances which led up to it; so that 141-53, though subsequent in order, are to be understood as precedent in time, as in Z 159 (where, however, there is no ambiguity), and I 529 (where the confusion is even worse than here). This is Porphyrios' own explanation; but it seems to be equivalent to saying that the poet did not know how to tell a story. (2) is no doubt right, though we must not talk of 'expelling' either version till we consider ourselves in a position to reconstruct all the original elements of the *Iliad*.

137. Why πρὸς τεῖχος? We have just been told that they were attacking the gate, not the wall. Apparently this is a fragment of an older narrative where Asios leads a division against the wall on foot; we hear no more of horses and chariot. βόας, *shields*, see note on H 238 βῶν.

141. οἱ: to whom does this refer? If to the Lapiths, it should be τῶ, as 145 (and so Bentley conj.). Probably the pronoun at the beginning of the 'other recension' (141-53) may originally have had a quite different reference. εἴως, properly ἥς, *for a while*. In this sense it is always followed by μὲν, N 143, O 277, P 730, β 148, γ 126. In several of these passages the more usual *τελος* occurs as a variant, and so Brandreth (*τελος*) and Nauck (τῆς) would read here.

142. As the passage stands ὀρνυον must be transl. by a plpf., *had been inciting*; the narrative reverts to the moment preceding the attack of Asios, when the Lapithae are still on the walls. Hence ἐόντες, the reading of Ar. and best mss., is clearly preferable to the variant ἐόντας.

Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῷ ἀΐξαντε πυλάων πρόσθε μαχέσθην 145
 ἀγροτέροισι σύεσσι ἐοικότε, τῷ τ' ἐν ὄρεσσι
 ἀνδρῶν ἡδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' ἄσσουντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντε, ὑπαὶ δέ τε κόμπος ὀδόντων 150
 γίνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔλπεται·
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφι.
 οἱ δ' ἄρα χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων 155
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὥς πίπτον ἔραζε,
 ἅς τ' ἄνεμος ζαῆς, νέφεα σκιοέοντα δονήσας,
 ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἥμην Ἀχαιῶν 160
 ἡδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἄμφ' αὐτὸν αὐτεὺν
 βαλλόμεναι μυλλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δῆ ῥα τότε ὤμωξέν τε καὶ ὦ πεπλήγετο μῆρῳ

144. αὐτὰρ GJT. || γένετ' CDQRT. || φόβος Ar. Ω: πόμος PR (*supr.* φ over η).
 146. ἐοικότες DHJSTU Vr. b A. || τῷ τ': οἷ τ' HT. 147. δέχεται Ambr.
 (and *ap.* Did. ?). || ἰόντων U². 148. ἀττῶνται, περὶ δέ T. || περὶ τέ DU. 149.
 ἐκτάμνοντες CH Lips. (*p. ras.*): ἐκτάμνοντες Ω. 150. γίνεται L Ambr. ? τε
 om. PQRT. || ἔλοτο Bar. 151. ἐπὶ: ἐπὶ PR. || στήθεσσι D. 153. λαοῖσιν
 λάοισιν Zen. 154. ἀπὸ: ὑπὸ R. 155. τ' om. T: δ' D. 156. δ' om. T¹.
 157. θινέας P. 158. πολυβοτείρη DU. 159. ῥέον Ar. Ω: ῥέον Par. h.
 160. κόρυθος A (*supr.* ε). || αὐτὸν: αὐτὸν L. || αὐτεὺν H. 161. βαλλό-
 μεναι Zen. Ω: βαλλομένων Ar. (A *supr.*). 162. ὦ . . μῆρῳ (C *man. rec.*) DT. ?
 ἐπιπλήγετο (om. Ω) P. || After this *add.* χειρὶ (χειρὶ U) κατὰ πρηνέος (πρηνέειν
 U) ὀλοφυρόμενος δὲ προσκύδα (= O 114) P^mRU Cant. Eton. fr. Mosc.

147. δέχεται: an anomalous form, for which see note on B 794.

148. δοχμῷ: cf. Hor. *Carm.* iii. 22. 7 *verris obliquum meditantis ictum*.

149. Cf. A 417.

151. Observe how a mere detail in the original scheme of the simile is here made the base of a fresh simile. It must be confessed, however, that the sudden turn is rather disturbing to the effect. Ameis refers for similar 'two-sided' comparisons to O 623 ff., N 492 ff., 795 ff. κομπεῖν occurs only here.

153. Zen. appears to have read λάοισιν for λαοῖσιν, and to have explained it as = λάεσιν, 'trusting to the stones

thrown from above.' Observe the use of καούπερος used attributively with the subst., where later Greek would require the addition of a participle, οἶσιν or the like.

160. The addition of the Trojans is a curiously awkward afterthought. ῥέον too, though the proper correlative to E 618 etc. δοῦρα ἔχεναι, has an odd effect in this connexion. αὐτὸν αὐτεὺν: cf. καρφαλέον αὐτεὺν N 409 (whence Fick conj. αὐτὸν αὐνον here), *fragar aridus* Virgil, and *sonus aridus* Lucretius.

161. μυλλάκεσσι, as large as millstones, cf. H 270 μολοιδεῖ πέτρῳ.

162 = O 397, ν 198.

Ἄσιος Ἵρτακίδης, καὶ ἀλαστήσας ἔπος ἦῤδα·
 “Ζεῦ πάτερ, ἡ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ’. οὐ γὰρ ἐγὼ γ’ ἐφάμην ἦρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους·
 οἱ δ’ ὥς τε σφήκες μέσον αἰόλοι ἢ ἐμέλισσαι
 οἰκία ποιήσονται ὁδῶι ἐπὶ παιπαλοέσσηι,
 οὐδ’ ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες 170
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων,
 ὥς οἱ γ’ οὐκ ἐθέλουσι πυλάων καὶ δὴ ἔοντε
 χάσσασθαι, πρὶν γ’ ἢ κατακτάμεν ἢ ἄλῃναι.”
 ὥς ἔφατ’, οὐδὲ Διὸς πείθε φρένα ταῦτ’ ἀγορεύων·
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 ἄλλοι δ’ ἀμφ’ ἄλληισι μάχην ἐμάχοντο πύλῃσιν· 175

163. ἄσιος R¹ (γρ. ἄσιος R²). 164. φιλοψευδὴς γ’ S. 166. γε: τε JPT.
 167. ἡ: ἡδὲ Q. 168. ποιήσονται ADPU Lips.² Vr. b¹: ποίησονται Ω. || ἔπι:
 ἐπὶ H. 170. κρηνητῆρας Q. 171. οἱ γ’ : οἱδ’ Ar. DPU. || ἔοντες DGQTU.
 172. χάσσασθαι P (συμφ. α). || κατακτάμεν: κτάμεν DP: κατακτεῖναι (or -ἄναι?) Q.
 173. πείθε P. 175-80 (181? v. Schol. T) δθ. Ar. Aph., om. Zen. 175. ἄλλοι-
 σιν T (om. μάχην).

163. ἀλαστήσας, only here, O 21 ἡλάσσειν δὲ θεοί, and a 252 ἐπαλαστήσασα. The explanation of the word depends on that of ἀλαστος, which is generally derived from λαθ, in the sense *not to be forgotten*, which suits wherever it is an epithet of ἄχος or πένθος. But in X 261 Ἔκτορ ἀλαστε this will not do, nor is it easy to deduce the sense of the verb from it (‘to feel things intolerable, lit. not to be forgotten,’ hence ‘to break out in protest,’ as Monro and others explain, is very artificial). It is preferable with some of the ancient grammarians to derive ἀλαστος (or perhaps rather ἀλαστός) from *ἀλάττω, a by-form of ἀλά-ομαι with the sense of ἀλύω. The adjective will then mean ‘mad,’ *distraught*, and the verb ἀλαστέω, *to be distressed*, at one’s will’s end.

164. The accusation is a mere outbreak of petulance. If ground for it is required, it may be found in the promise in A 207 sqq.: cf. O 170-82, Γ 365-6.

167. αἰόλοι, *bright-coloured, variegated*. Others after Buttman take it to mean *flexible*, from the thin waist of the wasp; cf. T 404 πόδας αἰόλος ἱππος. The same ambiguity arises in line 208 αἰόλον ὄφιν, X 509 αἰόλαι εὐλαί.

169. Observe the transition from the

subjunctive to the more graphic indicative.

170. ἄνδρας may be taken either with μένοντες, when for ἀμύνονται περὶ compare 243, or better with ἀμύνονται.

171. It has been mentioned in the Intro. that the comparison to a swarm of wasps or bees entirely loses its point when restricted to two men only. Erhardt remarks that we have only to read ὑψηλῶν for καὶ οὐ ἔοντε to restore good sense, by referring the comparison to the whole Greek army instead of the pair of Lapiths.

175-81. These lines, which the ancient critics unanimously rejected, are plainly an addition meant to explain that the gate where Asios attacked is not that where Hector ultimately breaks in. On this see the Intro. The question probably did not arise in the mind of the author of the Asios episode. Ar. discussed the question in his treatise *On the Naval Camp*, maintaining that there was only one gate, and that on the left (118). Such an arrangement would be absurd, and a comparison of N 312 and 679 shows that, in N at least, Hector is conceived as having attacked in the centre, where, if there was only one gate, it must have been. But it is

ἀργαλέον δέ με ταῦτα θεὸν ὧς πάντ' ἀγορεύσαι.
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπίδαες πῦρ
 λαῖνον· Ἀργεῖοι δέ, καὶ ἀχνύμενοί περ, ἀνάγκη
 νηῶν ἡμύνοντο. θεοὶ δ' ἀκαχέιατο θυμὸν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊότητα.
 ἔνθ' αὖ Πειριθόου υἱὸς κρατερὸς Πολυποίτης
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήιου·
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμῇ χαλκείῃ ῥήξ' ὅστεον, ἐγκέφαλος δέ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν·
 υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς ὄζος Ἄρης
 Ἰππόμεχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 πληῆξ' αὐτοσχεδίν· ὁ δ' ἄρ' ὕπτιος οὐδας ἔρεισεν·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195

176. ταῦτα *om.* R. || ἀγορεύσαι A *supr.* 179. ἡμύναντο U (*supr.* ο). |
 ἀκαχέιατο PQRS Eton.¹ fr. Mosc. Vr. b A. || σωμα(ι) JT Harl. a¹, Par. a b c² f g j,
 ἐν ἄλλω A. 184. διαπρὸ: δι' αὐτῆς T. 185. χαλκείν: λευκῇ G (I-) H
 (Iam-) JPRT (I-). 186. δάμασε G. 187. πύλωνα: πέλωρα Vr. b. 190.
 αὖσις C. 191. δῶλον H. 192. οὐδας ἔρεισεν Ar. P: οὐδας ἐρείσεν R:
 οὐδας ἐρείσεν Ω. 193. Ιαπετὸν Q. 194. πολυβοτείρῃ U. 195. ἐνάριζαν S. ||
 ἀπ': ὅπ' H.

useless to expect consistency in such details from a composite work like the *Iliad*. 175 is plainly adapted from O 414. Furthermore, the introduction of the poet's personality in 176 is a mark of a late origin, cf. B 484, 761, etc. In 177 τείχος is violently separated from λαῖνον, and the mention of fire is quite out of place, as the Trojans have not yet reached the ships, and indeed only a few have even crossed the trench. It has been proposed to join λαῖνον with πῦρ and explain it of 'the flame of battle carried on with stones.' This is, however, even less possible than to join λαῖνον with τείχος, however unnatural the order of the words is, and however feeble the adjective in the emphatic place. Bentley conj. δῆλον, which would evade the

difficulty, but is too familiar to be corrupted, unless from the Attic form δάιον. Besides, when an epithet of πῦρ, δῆλον never has the first syll. in arsis; see on I 674.

181. The return to the two Lapiths is most clumsy, and the phrase σωμαλείη πόλεων is unique.

184-6: cf. T 398-400; 185-6 = A 97-8. The variant λευκῇ (*Φιμένη, speeding*) is perhaps to be preferred to χαλκείῃ, which has been used in the preceding line.

189. ζωστήρα: App. B, vi. τυχήσας, *hitting his mark*, Δ 106.

192. αὐτοσχεδίν, sc. πληγῇ: see E 830 τύπον δέ σχεδίν. οὐδας ἔρεισεν: see on A 144.

τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
αἰετὸς ὑψιπέτης ἐπ' ἄριστερὰ λαὸν ἑέργων,
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
ζῶν ἐτ' ἀσπαίροντα, καὶ οὐ πῶ λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δευρὴν
ιδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμάζε 205
ἀλγῆσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν

196. πολυδάμαντι U¹. 197 om. A^t. 198. τε om. PR. || ῥάσαι DJTU. ||
ἐνιπρήσαι DJ: ἐνὶ πρήσαι U: ἐνιπρήσαι T. 199. ἐσταότες P. || παρὰ: περί H. ||
τάφρον DHJT. 200. ἀπάλλε G. || περησάμεναι J. 201. αἰετὸς P. 203.
καί: ὁ δ' Orig. c. Cels. iv. 244. 204. παρὰ: περί Lips. || δευρὴν: μαζὼν Q.
206. ἀλγῆσας δ' T (om. δ' after μέσῳ). || ἐνὶ: ἐν JRS. || κάββαλ' CQSU Lips.
Vr. A. || ἐκκάββαλ' H: ἐκκάββαλ' T. 207. πέτετο: ἔπετο Plato Ion 539 c.
208. ὅπως: ἐπεὶ Bachm. Anec. ii. 185. || ὄφιν S (H supr.): ὄφιν Cant.: ἄλλοι
δὲ ὄφιν μετέγραφον Eust.

196. οἱ is here the relative, and so in the next line, which is added to describe those here named; in 199 it is demonstrative. Cf. 88-9.

198. ῥάσαι: for the fut. after μέμασαν here and in 200, 218 cf. note on H 36. The aor. has fairly good support here.

199. The narrative reverts to 59, *μολύνειν εἰ τελέουσι*.

201. ἐτέρῳ, skirting the host on his left, i.e. flying along the line in front from right to left. For this sense of ἐτέρῳ cf. Herod. vii. 43 ἐπορεύετο ἐνθεύτην ἐν ἀριστερῇ μὲν ἀτέρῳ Πόλειον πόλιν, and so vii. 109, etc. It is derived from that of *boundding*, as B 845, etc.

202. φοινῆεντα only here and 220; cf. *δαφνός* of a snake, B 308.

203. ἔτι seems to go with ζῶν, *δσπαίροντα* explaining it. The variant ὁ δ' for καί, though found only in a late quot., is most probably right; it gives the required change of person, for the subj. of *λήετο* is of course the snake.

204. Probably we ought to read, with Heyne, *κόψε δὲ τὸν ἑχοντα*, *he struck him (the eagle) holding himself (the snake)*. *κόψε* and *ἔχοντα* both seem to require an object expressed, and if we

take *αὐτὸν* as the acc. after *κόψε* the emphatic pronoun is out of place ('struck at him in return,' Monro). Herodianos apparently read *γάρ αὐτόν*, holding that *αὐτός* in the merely anaphoric and non-emphatic use was enclitic.

207. κλάγξας: the eagle's cry is called a *γέγξ* by Tennyson. *πνοιῆς*, a comitative dat.; see on *κύμασι*, 28. Ap. Rhod. imitates the use in i. 600, iv. 1624, *πνοιῇ Ζεφύροιο θέσκεον*, both times of a ship, where the case may rather be instrumental; though it would not be wrong to say that the eagle flew *by means of* the wind. *ἀμα πν. ἀνέμοιο* is the usual phrase.

208. αἰόλον, *glistering* or *wriggling*, see on 167. ὅπως: Brandreth conj. *ἐπεὶ*, which has some support from quotations, and is certainly right; see on A 459. ὄφιν: the word does not recur in H., and the irregular lengthening is unexplained. Tzetzes quotes from Hipponax (*fr.* 49. 6) a choliambic *ἦν αὐτὸν ὄφιν τῶν τεκνῆμιον δάκνη*, and Antimachos (*fr.* 78) has *τῆνον ὀφιοέσσης* in a hexameter—the latter, however, is excused by metrical necessity. The same is true of *ὀφιοῦδοι*, in an oracle

κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
 “Ἑκτορ, αἶν μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἐσθλὰ φραζομένωι, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
 δῆμον ἔοντα παρὲξ ἀγορευόμεν, οὐτ’ ἐνὶ βουλῇ
 οὐτέ ποτ’ ἐν πολέμωι, σὺν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ’ ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 μὴ ἴομεν Δαναοῖσι μαχισόμενοι περὶ νηῶν·
 ὦδε γὰρ ἐκτελέεσθαι ὄτομαι, εἰ ἐτεόν γε
 Τρωσὶν ὄδ’ ὄρνις ἐπῆλθε περησέμεναι μεμαῶσιν
 [αἰετὸς ὑψιπέτης ἐπ’ ἀριστερὰ λαὸν ἔεργων.]

211. ἐπιπλήσσεις Ar. Ω: ἐπιπλήσσεις PR (ἐνὶ) T King's. 214. κράτος: ἐν
 ἄλλωι κλέος A. 215. Νῦν δ' [GS]T. || ἄριστον ἢ ἄριστα Eust. 216. μαχισο-
 μένοι D. 218. ἐπῆλθε: ἦλθε Ar. 219 om. A¹CD¹H¹ Lips.¹ || αἰετὸς Lips.^m

quoted by Aristotle *mir. ausc.* 24. G. Meyer (*Gr.* § 210) compares the frequent cases of κχ, φφ, ττ written for simple χ, φ, θ: δκχον Pind. *O.* vi. 24, δκχέω ii. 67, σκύφφος Hes. *fr.* 194 (Rzach), and on inscriptions. The same lengthening is found but not expressed in letters, in βρόχος Theog. 1099, φιλόδοξον Ar. *Ecc.* 571, φαιόχιτνες Aisch. *Cho.* 1049. Schol. Heph. explains it διὰ τὴν σφοδρότητα τοῦ πνεύματος, ὡς καὶ Ἠλιοδώρῳ δοκεῖ τῇ δασείᾳ πλέον τι νέμειν, i.e. the breathed element of the aspirate makes position. Demetrios *de eloc.* thought that Homer purposely made a στίχος μελῶν for the sake of effect (to express the serpent's tail?). Brandreth conj. ὕδρον (cf. B 723); but the analogies given are sufficient to defend the text, whatever the explanation. See Schulze *Q. E.* p. 431 and App. D (c 3).

211. The exordium is quite inexplicable after Polydamas' speech in 80 ff., where he has given advice which Hector at once accepts. The two passages evidently belong to different versions; but the present conception of the relations of the two men is the more prevalent, as it recurs in N 726 ff., and is brought out at length in Σ 243-313. Polydamas is there introduced (249-52) as though he were an unknown character; and it is likely enough that he first appeared there, and is a later comer in this place, his words referring to the general view of him there established.

ἀεί, with α, is an Attic form recurring only in Ψ 648, ο 379. Hence Brandreth conj. Ἑκτορ, ἔμ' αἶν πῶς μὲν, van L. Ἑκτωρ, αἶν πῶς μοι.

212. The repetition of the negative gives a rhetorical emphasis; the second οὐδέ going more especially with the verb, cf. οὐδέ ἔοικε A 119 and often; e.g. ε 212 οὐ πῶς οὐδέ ἔοικε.

213. Θάμω in the sense of 'one' of the vulgar' is a strange use, as the tendency of δῆμος is so decidedly to express the total community as opposed to any individual. Hence Bentley's conj. δῆμου ἔοντα is probably right; cf. B 198 δῆμον ἄνδρα. Horace's *plebs eris*, *Ep.* i. l. 59, may be an imitation, but proves nothing. παρὰ, aside from the straight way, i.e. *wrongly* (from Hector's point of view—a touch of irony). This sense is else only Odyssean: δ 348, ρ 139, ψ 16; cf. ξ 168.

214. ἀέξειν: supply ἔοικε from 212.

217. εἰ here assumes as a fact, and virtually = *since*.

218. ἐπῆλθε: Ar. ἦλθε to preserve the familiar scansion. But ὄρνις recurs in Ω 219, and in Attic we find ὄρνιν and ὄρνεις, and occasionally ὄρνις, Soph. *Ant.* 1021, *El.* 149, Eur. *Her.* 72. ὄρνις is the original stem, ὄρνις is from ὄρνι-ιθ-, a diminutive; cf. μαστίξ = μαστι-ιγ-ς beside μαστίς. The form should not be interfered with, and the compound ἐπῆλθε is required as in 200. ὄρνις occurs in I 323, but there length may be due to the ictus.

φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
ζών· ἄφαρ δ' ἀφέηκε, πάρος φίλα οἰκί' ἰκέσθαι,
οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
ῤῥηδόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
χαλκῷ δηιώσωσιν, ἀμυνόμενοι περὶ νηῶν.
ὥδ' ἔχ' ὑποκρίναιτο θεοπρόπος, δς σάφα θυμῷ
εἰδείη τεράων καὶ οἱ πειθοίατο λαοί."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ·
"Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις· 231
οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
εἰ δ' ἐτέον δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
δς κέλει Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
βουλέων, ἅς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
τὴν δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,
εἴ τ' ἐπὶ δεξιῇ ἴωσι πρὸς ἡῷ τ' ἠελίῳ τε,

223. ἡμεῖς: οἱ μὲν J. || τε om. JQ. 224. εἴξωσι CJ. 225. ναῦφιν
Bar. || αὐτοκέλευθα(α?) D. 226. καταλήψομεν R. || οὓς per Q. 227.
δηιώσωσιν GQ Lips.: δηϊόσωσιν L. 228. ὑποκρίναιτο (H *supr.*) R: ὑπεκρίνετο
GH¹Q: ὑπεκρίνατο P: ὑποκρίνατο Eton, fr. Mosc. 229. παραιοῖατο Ambr. (ne
dotted as wrong). 230. τὸν δ' ἡμέλειτ' ἔπειτα μέγας κ. "E. Zen. 231. πολυ-
δάμα R¹: πολυδάμασιν Zen. 232. αμείνονα Ambr.: ἀμύμονα S¹U (*supr.*
ἀμείνονα by H. Estienne). 233. δ' om. Ambr. 234. ἄρα: αρ Ambr. 235.
μὲν om. T. || ἐριγδούποιο J.

222. ἐτέλεσε, completed his journey,
φέρων δόμεναι being taken together.
For this pregnant sense of τελέω cf. η
325 ἀπερ καμάτοιο τέλεσαν ἡματι τῷ
αὐτῷ.

224. εἴξωσι, it will be seen, has very
much better support than εἴξωσι, but it
may be questioned if the fut. indic. is
not better here—ῤῥηδόμεθα being of course
ambiguous. Compare the end of Hector's
reply, 248-50, where the fut. indic. is
used; his words sound almost like a
taunting echo of these. But see H. G.
§ 292 δ in defence of the subj.

225. οὐ κόσμῳ, *littotes*. αὐτὰ κέλευθα:
so θ 107 ἤρχε δὲ τῷ αὐτῇ ὁδόν, and so π
138; in Z 391 we have τὴν αὐτὴν ὁδόν.

229. For the gen. after οἴδα see H. G.
§ 151 d; and for the transition from the

rel. δς to the anaphoric οἱ compare A
79, etc.

231-4 = H 357-60.

236. For this promise see the note on
164.

238. Paley suggests that a note of
interrogation should be put after πεί-
θεσθαι, which gives more force to the
emphatic τῶν: 'are you the one to
persuade me?'

239. This line opens the difficult ques-
tion of Homeric augury. The Trojans
are at the moment looking N.; a bird
has passed them 'keeping them on his
left,' i.e. flying from their right to left,
from E. to W., through N., i.e. 'wider-
shins,' 'against the sun,' 'counter-clock-
wise'; whereas the lucky ways are from
left to right, with the sun, from W. to E.

εἴ τ' ἐπ' ἄριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα.
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,
 δς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δαΐδοικας πόλεμον καὶ δηϊοτήτα;

240

240. οἷ γε Q.

241. δ' αὖ R.

243. ἀμύνασθαι S.

244. δαΐδοικας JQR¹.

In whichever direction an observer looks, the direction from his right to his left will always be 'widershins,' so long as he regards himself as the centre of the horizon; but it will only be from E. to W. so long as he looks N. But if ζόφος means W. (on which point see below), Hector speaks as though the two conditions were identical. Are we therefore to conclude, as has almost universally been done, that the Homeric augur always looked to the N.? The conclusion is hardly justified; Hector may be speaking only with a special reference to the omen which is uppermost in his thought. For we find in other cases that the position of an omen to the right is lucky even when we must suppose that the observer is facing S.; see K 274. In the case immediately before us the main element seems to be the *direction* of flight, and this is insisted on in Hector's words. But in other cases mere *position*, apart from direction of movement, is sufficient, e.g. K 274, Ω 312, ω 311. And whether the augur could detect the direction of the movement of the lightning flash in B 353, I 236 may be doubted; it seems more natural to take ἐπιδέξια, ἐνδέξια in those two places as meaning 'on the right hand' rather than 'from left to right.' But the main difficulty arises when we come to the circulation of the wine. Here the drinker is on the circumference of a circle, looking inwards. Thus 'right' and 'left' with regard to the movement of the sun have changed places; if he passes the wine from his left hand to his right, the previously lucky direction, it is now going 'widershins,' the previously unlucky direction. We may get over this by supposing that the wine-pourer goes round the circle outside, and that ἐνδέξια is used from his point of view, just as in 201 ἐπ' ἀριστερὰ is from the eagle's; 'having the guests on his right' is still the same as 'with the sun' (see Jevons in C. R. x. 22). Or we may hold that 'widershins' was the lucky direction

for the wine, as it is said that some folk in Scotland still do (Darbishire *Kell. Phil.* 70 ff.). Again, in many cases the direction or position of the omen seems to be of no importance; all depends on concomitant circumstances. The general conclusion is clear—that we can form no consistent scheme of Homeric augury; it would be strange if we could, for the existence of contradictions is the very *raison d'être* of the θεοπρόπος δις σάφα θυμῷ εἰδελὴ τεράων. A further question is raised in Darbishire's paper already referred to, that of the meaning of ποτὶ ζόφον ἡρόεντα as opposed to πρὸς ἥν τ' ἡλιόν τε. It is there argued with some force that these expressions mean 'to the north' and 'to the south' respectively, not to east and west. There can be no doubt that these points of the compass suit best the conceptions of the realm of darkness and the realm of the sun. The sense N. and S. also simplifies a notorious crux in ι 28, where Strabo took πρὸς ζόφον to mean 'to the N.,' as the facts require. But then we are obliged to fall back upon the supposed primitive sense of ἥως, *brightness, daylight*, rather than *dawn*. If this interpretation be upheld, it appears that there is no longer any ground for the ordinary statement, based solely, it would seem, on this passage, that the Greek augur faced the N.; it will follow that he normally faced the E., for Hector's statement would become general; the eagle of 201 cannot have flown from S. to N.

It may be noticed that this indifference of Hector to omens is in the spirit of the Homeric age; the art of augury is little developed and has little positive effect at any time. Signs encourage or discourage a resolution already taken, but they never determine or prevent any enterprise as they did in later times. Indeed they are elsewhere lightly spoken of; e.g. β 181 ὅριθες δέ τε πολλοὶ ὑπ' αὐγᾷς ἡελίοιο φατώσ', οὐδέ τε πάντες ἐναλοῖμοι.

εἷ περ γάρ τ' ἄλλοι γε περὶ κτεινώμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι.
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχίμων.
 εἰ δὲ σὺ δηϊοτήτος ἀφέξει, ἥε τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
 αὐτίκ' ἐμῶι ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις." 250
 ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἡχῇ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέραunos
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἥ ῥ' ἰθὺς νηῶν κοίην φέρεν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἑκτορὶ κύδος ὄπαζε. 255
 τοῦ περ δὴ τεράεσσι πεποιθότες ἦδὲ βίηφι
 ῥήγνυσθαι μέγα τείχος Ἀχαιῶν πειρητίζον.
 κρόσσας μὲν πύργων ἔρνον, καὶ ἔρειπον ἐπάλξεις,

245. γε om. H. 246. ἐπ': ὅν' Zen. T. || ἐστὶν ὀλέσσει J. 247. τοι: τι J.
 248. ἀφίξει D Cant.: ἀφίξει J. || ἡέ: εἴ τε C: ἥ τε Eton. || τιν': τι R.
 249. ἀποστρέψεις T (ἀποστρέψας A, T.W.A.). || πολέμοιο: πολέμειον HU.
 250. ὀλέσσει Eton. Lips. fr. Mosc. 253. ὥς G. || εὐέλλα D. 255. ὄπασας
 L (supr. z).

245. περὶ, all around, in every direction.

250=Λ 433. 244-50 were bracketed by Bekker; a modern poet would certainly not have added them after the fine climax in 243, but in matters such as this modern taste is not decisive; a modern poet would have closed the *Agamemnon* with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic *cū*, which takes up again the *τὴν* of 237, and the unjust and violent reproach is not inconsistent with the character of Hector.

255. *εἴλε*, befuddled, bewitched. The verb, which is much commoner in the *Od.* than *Il.*, means to *charm* in either a good sense (e.g. ρ 514) or a bad, as here, N 435, etc.; cf. Ω 343. The scholia note with some justice that this action of Zeus is rather inconsistent, as the omen, for which he is presumably responsible, has just come to discourage the Trojans.

257. Note that, after all that has been said about the difficulty of crossing the trench, the Trojan army is now found on the other side of it, without a word to say that it is actually passed.

258. κρόσσας was explained by Ar. to mean *scaling-ladders*; he then had to

make πύργων mean *towards the towers* just as in 36, q.v. This is clearly impossible; the word must indicate some part of the fortification and be distinct from the *ἐπάλξεις*, which we may presume to have been a wooden breastwork. It is not possible to give a closer explanation of the word, which recurs in H. only in 444. Herodotus uses it once (ii. 125) of the steps of the pyramids. It might seem reasonable therefore to understand it here of courses of masonry; but such courses would hardly have been arranged so as to form steps for an assailant, as would follow, if this interpretation be right, from 444, and the last desire of assailants would be to destroy so convenient a construction. Others take it to mean a single course of coping-stones on which the breastwork was built; others again explain it of the battlements proper, i.e. high pieces of the breastwork between the embrasures; but there is no other indication of such construction. The question is not elucidated by the adj. *προκρόσσας* in Z 35, nor has any convincing derivation been proposed. πύργων probably means no more than *fortification*; see H 338. The *στῆλαι* *προβλάται* are evidently posts, probably of wood, the *φετροί* of 29, fixed into the

στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
 πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
 τὰς οἷ γ' αὐέρουον, ἔλποντο δὲ τείχος Ἀχαιῶν
 ῥήξειν. οὐδὲ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἷ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δήϊους ὑπὸ τείχος ἰόντας.

260

ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν,
 ἄλλον μειλιχίους, ἄλλον στερεοῖς ἐπέεσσι
 νεῖκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν.
 "ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήμεν
 ὅς τε χειριότερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι
 ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι.
 καὶ δ' αὐτοὶ τόδε που γινώσκετε. μή τις ὀπίσσω
 τετράφθῃ ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,

265

270

259. τε : δὲ T. || ἐμόχλεον GHJPSU. 260. ἔχματα : ἔργματα R *sup.*
 261. αὐέρουον A : αὐ ἔρουον Ω. 262. πω : που U. 263. γε : γ' ἐν HPRS.
 264. αὐτῶν : αὐτέων G : αὐτῶν U. || ὄντας RS. 266. φοιτῆτην J (*c corr.* :
 and κατὰ τινα τῶν ἀντιγράφων Eust.) : φοιτοῖτην GQ. 270. οὐ πως PR. 272.
 γινώσκετε L. 273. προτὶ [DG]. || ἀκούσας AGQ : ἀκούων Ω, γρ. A.

ground in order to hold up the earth and give a steep face to the 'profile' of the works, like the modern 'revetment.'

261. αὐέρουον : see on A 459. The imperf. here and in the preceding lines is of course conative.

262. κελεύθου : cf. θεῶν δ' ἀπὸ δεικὲ κελεύθου read by Ar. in Γ 406. It seems to be identical with our vernacular 'to get out of the way,' i.e. the place where men are going up and down. Cf. A 504.

263. φράξαντες, stopping up the gaps where the battlements had been broken down. ῥινοῖσι βοῶν is generally taken to mean *with shields*, but in this sense *ῥινοῖσι* alone is the usual phrase (A 447, Θ 61), and the addition of βοῶν perhaps indicates that they had whole hides ready at hand for the purpose of temporarily stopping breaches; a simple and effective device.

265. κελευτιόωντε recurs only in N 125; it is of the desiderative class, though in sense 'imitative rather than desiderative,' *playing the leader* (Curtius *VB.* ii. 388). It is the only instance of this formation in H.

268. νεῖκεον for νεῖκόντες, a relapse into the direct narrative form, as in Γ

80, Θ 846, Σ 535-7. The line is, however, superfluous, and Nauck is perhaps right in doubting its authenticity. In any case νεῖκεον can refer only to στερεοῖς, not to μειλιχίους. For the metaphorical use of στερεός, *hard*, cf. I 510, Ψ 42, ψ 103.

269. μεσήμεν, *απαξ εἰρημέτων*. For similar formations cf. δένειν (see note on E 50), παιδιμύειν. As a rule adjectives in -ειν are only formed from substantives. Perhaps therefore we must assume here a form μέση used as an abstract substantive, as if = 'middleness.' Goebel conj. μεσηγῆς.

271. ἔπλετο : for this use of the aor. to express present time see *H. G.* §§ 33, 78.

273. ὁμοκλητῆρος ἀκούσας, a phrase which recurs in Ψ 452, and is more intelligible there. The verb is regularly used of one who urges on by loud reproof. If this is the sense here, the participle must be entirely separated from the negative, and we must understand 'let no man turn back, now that he has heard one who urges him on.' Otherwise it must mean 'let no man turn because he hears a shout,' viz. the shout of the foe. The first alternative is more probable, but the vulgate ἀκούων would limit us to the second.

ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
αἶ κε Ζεὺς δάησιον Ὀλύμπιος ἀστεροπητὴς
νεῖκος ἀπωσαμένους δῆϊους προτὶ ἄστρῳ δέεσθαι.” 275

ὥς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμναιὶ
ἡματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς
νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ δὲ κῆλα· 280
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρῶνας ἄκρους
καὶ πεδία λωτεύντα καὶ ἀνδρῶν πίονα ἔργα·
καὶ τ' ἐφ' ἀλός πολίης κέχυται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται, ἀλλὰ τε πάντα 285

274. πρόσω LRS Syr. : πρόσσω Ω. || κέλευσε QU. 276. νίκος Ar. CT (γρ. καὶ νεῖκος) U Ven. B, Eton. Vr. A, fr. Mosc. || ποτὶ PRS. 277. τῷ : οἷ H. || προβοῶντε· κατ' ἐνια τῶν ὑπομνημάτων προβάοντε, ὅλον προβαίνοντες· διχῶς ὀν. Did. || ὤτρυναν DU : ὤτρυνον R. || ἀχαιοὺς S (supr. ὦν). 278. πίπτουσι DPQU. || πίπτωσιν ἔραζε T. 280. πιφασκόμενος GHJPQR. 281. κομίσ(ε)ας CLT Cant. Lips. Harl. a. || ἔμπεδον Ar. Ω : ἔσπετον Mass. || ὄφρ' ὦν PR. || καλύψοι P. 282. ἄκρας H. 283. λωτεύντα Mass. (v. Ludw.) Ω : λωτοῦντα Ar. Harl. b. 285. κῦμά τε Cant.

274. πρόσω : so Heyne for the vulg. πρόσσω, which will not scan, for ἴεσθε = hasten has Fi-: Δ 138.

276. For νεῖκος in the sense of battle cf. Δ 444, etc., and N 271 νεῖκος πολέμοιο. It is strange that Ar. should have read νίκος, βούλεται γὰρ λέγεσθαι τῆς νίκης τὴν ἦταν, i.e. he took νίκος = νίκη, in the sense of the enemy's victory. It would be simpler to put a comma after it and take ἄπωσ. . . δέεσθαι as expegetic.

277. προβοῶντε, cheering on; only here. In 'some of the ὑπομνήματα' Ar. read προβάοντε, marching forward; for which form see Curtius Vb. i. 213, where προβῶντες is quoted from Kratinos and ἐκβῶντες from the (Doric) treaty in Thuc. v. 77.

278. τῶν is taken up again and given a construction in 287. The simile has already been used, in a less elaborate form, in 156 ff.

280. τὰ δὲ κῆλα, these his missiles. But P. Knight's ἐφά is probably right; see on A 185, Θ 430. κῆλον happens to be used only of divine weapons. So Hes. Theog. 707, where thunder and lightning are the κῆλα of Zeus. The clause seems to indicate an extraordinary fall of snow. Brandreth well compares Job xxxviii. 22-3 'the treasures of the

snow . . which I have reserved . . against the day of battle and war.'

283. λωτεύντα (= λωτέοντα, from λωτέω?) and λωτοῦντα (= λωτέοντα) are equally suspicious forms, but cannot be corrected without violence (Fibenta Brandr., πεδὶ ἀνθεμόεντα Menrad). There is no other case in H. of a contracted adj. in -εις. Cf. Hesych. λωτεύντα· ἀνθοῦντα.

284. ἀκταῖς: this form of the dat. pl. is unique in the Iliad; θαῖς in ε 119, πάσαις χ 471, are the only other cases in H. P. Knight would reject 283-6, and Friedländer 281-6 on the ground that the simile is disproportionately long, and that the description in these six lines tends to weaken rather than to improve the comparison. But the way in which 287 returns to the point of 278 seems to invalidate this criticism; and one could not without reluctance condemn one of the finest descriptions of nature in ancient poetry. It is proved to be late by one certain Attic form (ἀκταῖς), and another possible one (λωτοῦντα); but it has doubtless been part of the Iliad as long as the Iliad has been a continuous poem.

285. ἐρύκεται, stops it, as though saying 'go no farther.' This use of

εἴλνται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
ὥς τῶν ἀμφοτέρωσθε λίθοι πωτῶντο θαμειαί,
αἱ μὲν ἄρ' ἐς Τρώας αἱ δ' ἐκ Τρώων ἐς Ἀχαιοῦς,
βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάντων δούπος ὀρώρει.

οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἴκτωρ
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχηα,
εἰ μὴ ἄρ' υἱὸν ἐὼν Σαρπηδόνα μητίετα Ζεὺς
ὠρσεν ἐπ' Ἀργείοισι, λείονθ' ὥς βουσὶν ἔλιξιν.
αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἔισην,
καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς
ἦλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς
χρυσείης ῥάβδοισι διηνεκέσιν περὶ κύκλον·

290

295

286. εἴλνται: εἰλῶσαι CGJR (εἴλνται R^m) TU (ed-) Harl. a d, King's, γρ. A, τινές Sch. T: εἰλεῖται Q: εἰλῶται Par. f (a in marg.): εἰλῶτο Vr. b¹. | ἐπιβρίσῃ CHQ. 287. ἀμφοτέρωσθε Harl. d, Par. b, γρ. Eust. || ποτῶντο GPQ^U. 288. ἐς: ἐς G. 289. ὠρσεν H. 290. τότε: τοί Vr. b *supr.* || γε om. T. 292. ἐὼν om. DRU. 294. πρόσθεν σχέτο P. || ἔσχετο: ἔχτο S. 295. χαλκείην: χρυσείην Vr. b A. || ἐξήλατον Ar. ST. 296. ἦλασεν: ἐπέλασ' Zen.: ἔλασεν HQ Par. c k. 297. χρυσείοις DQ: χρυείοις T.

the middle is found only here. Cauer's conj. *ἐρεύνεται* (O 621, P 265, ε 403) is plausible, but has no bearing on the picture. *προσπλάζον*, *beating up against it*. Cf. A 351, B 132, Φ 269. The verb is conn. with *πληγή*, not with *πέλας*. For *ἐλλά τε* of mss., Heyne followed by most edd. reads *ἐλλα δέ*, which is a little simpler but not necessary, as we can take the clause *κύμα . . ἐρόκεται* as parenthetical, so that *τε* is co-ordinate with (*καὶ*) *τε* in the preceding line.

287. *ποτῶντο*: so mss.; the form is found only here, and no doubt we ought to read *ποτῶντο*, cf. B 315 *ἀμφεποτῶτο*, B 462 *ποτῶνται*; see note on O 666. *λίθοι* fem. as τ 494, in the same sense as masc.; in later Greek the fem. is confined to precious stones.

289. *βαλλομένων*, a reciprocal middle, as *they cast at one another*, here only. But *νυσσομένων* in Z 26 (= II 637) is precisely similar.

290-3. These lines are practically meaningless as the book stands, for the ineffective attack on the wall by Sarpedon has in the end no bearing whatever on Hector's successful assault on the gate. They are introduced apparently for the sake of a superficial harmony between the two attacks, which were originally independent and alike successful (see

Introd.), by suggesting that one led up to the other.

293. *ἔλιν*: see on I 466.

294. *μὲν*, as though *δύο δὲ δοῦρε τινάσσε* (298) were to follow; the construction is forgotten in the description of the shield.

295. *ἐξήλατον* (so Zen.), *hammered out*, explained by *ἦλασεν* in the next line, for which Zen. read *ἐξέλασ'*: this very probably is right (as in Herod. i. 50, 68), and may have been altered to suit the reading of Ar., *ἐξήλατον*, explained to mean 'in six layers.' But this could only mean 'six-hammered.' Besides, the Homeric shield has only one layer of metal; whenever more layers are mentioned, they are always, as here, of leather (T 271-2 are undoubtedly spurious).

297. *Stitched the bull's-hide layers within with golden stitches reaching round the circle*. The layers of leather are sewed together with golden wire. *ῥάβδοις* is evidently, from its use with *ῥάψε*, to be taken as = *ραφαῖς*. Compare the description of the old shield of Laertes, χ 186 *ὅτ' ὅτε γ' ἦδη κείνη, ῥαφαὶ δ' ἐλέλυοντο ὑμάντων τὰς στήθας ὅτι κείνη*. To prevent such decay the armourer who made Sarpedon's shield used indestructible gold wire

τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δούρε τινάσσων
βῆ ῥ' ἔμεν ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδεινὴς
δηρὸν ἔη κρειῶν· κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
εἷ περ γάρ χ' εὖρησι παρ' αὐτόθι βώτορας ἄνδρας
σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
οὐ ρά τ' ἀπείρητος μέμονε σταθμοῖο δέεσθαι,
ἀλλ' ὃ γ' ἄρ' ἡ ἥρπαξε μετάλμενος ἤε καὶ αὐτὸς 305
ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
ὥς ρά τότ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
τείχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
“Γλαῦκε, τί ἦ δὴ νῶϊ τετιμήμεσθα μάλιστα 310
ἔδρηι τε κρέασιν τε ἰδὲ πλείους δεπάεσσιν
ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσι;

298. δοῦρα G. 300. εἷ DU: ἔην G. 301. εἰς A (γρ. ἐς). 302. γάρ
χ': τάχ' R. || αὐτόθι P: αὐτόν Lips.: αὐτόφι Ω. 303. σὺν: ἐν H. || φυλα-
σσομένους Q (surp. ντας). 305. ὃ γ' ἄρ': ὃ γ' P: ὃ γὰρ DGHJQU. || ἥρπαξε
D'S: ἥρπαζε Q. 308. ἐπαῖξας H. || ῥήξασθαι Mor. 310. τί ἦ δὴ: τί, ἢ
A: τί δὴ DU: τίδε Syr. 311. τε ἄδὲ G: τ' ἄδὲ RT.

instead of the more obvious leather
thongs. Such is Benndorf and Reichel's
thoroughly satisfying explanation of a
line which had previously puzzled
commentators, ancient and modern
alike, with the single exception of
Brandreth, who had hit upon the
truth: Forsitan fila aurea erant,
quibus coria ligno (?) assuebantur, et
virgae vocabantur, quia his in scutis
vimineis plectendis utebantur. The
only difficulty is the use of *ράβδος* in a
sense different from that to which we
are accustomed. But when we consider
that the primitive meaning of the word
was originally a *young shoot* of a tree
and then *wand*; that there is no special
Greek word for *wire*; that, whatever the
origin of *ράβδος*, the author of the
passage evidently connected it with
ράπτειν: and that the appearance of the
stitches outside the leather would be
that of little *rods*, there need be no
hesitation in accepting this interpreta-
tion. Cf. Schol. A *ἔρραψε τὰς βοείας
ραφαῖς ράβδοις ὥσπερ φλεψίν*. See
App. B, fig. 9.

299-301: cf. § 180-4. *πυκινὸν δόμον*,
the close-fenced dwelling or farm-stead.

302. παρ' αὐτόθι, as N 42, T 140, Ψ
147, 640, but always as a variant beside
παρ' αὐτόφι (cf. T 255 ἐπ' αὐτόφιν, A 44
ἀπ' αὐτόφιν). The adverbial termination
must be right in N 42, and seems pre-
ferable in all cases (H. G. § 157).

304. ἀπείρητος, here in active sense,
without an effort, cf. *πειρήσοντα* above.
δέεσθαι, to be driven off, pass. only here
and Ψ 475, else always mid. = *to pursue*.
It goes with *σταθμοῖο*, as σ 8 *Ὀδυσῆα
διώκετο ὡς δόμοιο*.

306. This line seems to be wrongly
adapted from A 675, where ἐν πρώτοις
has its regular meaning, 'among the
foremost of his own side'; here it must
mean among the foremost of the enemy
(ἐν προβάτοις van Herw.). The phrase
is in fact used by force of habit without
any more definite sense than 'fall like a
hero.' It has also been remarked that
the very martial simile is hardly suitably
followed by the 'almost elegiac' speech to
Glaukos. It is possible that the two
passages beginning *αὐτίκα δέ* (294-308,
and 309-29) are alternative readings.

311. See the notes on Δ 262 and H
321, and for 313-4 see on Z 194-5;
316 = Δ 342.

καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντε
ἐστάμεν ἡδὲ μάχης καυστήρης ἀντιβολῆσαι,
ὄφρα τις ὧδ' εἴπηι Λυκίων πύκα θωρηκτῶν·
'οὐ μὰν ἀκλεῆες Λυκίην κάτα κοιρανέουσιν
ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
οἶνόν τ' ἔξαιτον μελιθέα· ἀλλ' ἄρα καὶ ἰς
ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτω τε
ἔσσεσθ', οὐτέ κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·
νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο

315. Εἶοντε T: εἶοντες Ω (cf. 322, 330). 316. ἐστάμεναι U. || αὐστηρῶς S.
317. εἴποι Q. 318. μὴν JP Vr. b. || ἀκλεῆες Ar. (see below) R (Par. s
supr.): ἀκλεῆς CG: ἀκλειῆς R^m (corr. from ἀκλειῆς) U² (do.) Par. f, Eust.
ἀκλειῆς Ω. || κατακοιρανέουσιν Syg. 319. ἔδουσι δὲ JT. || τε om. Syg. 320.
οἶνον δ' Vr. A. 322. φυγόντες DGJPRSU Syg. 324. πρώτοισι: προ-
μάχοισι S. 325. ἐς: ἀνά C, γρ. Vr. b. 326. ἐφεστᾶσαν Vr. A.

318. ἀκλεῆες, which still survives even in ms. tradition, was doubtless the reading of Ar.: οὕτως ἀκλεῆς (sic) αὐτῷ Ἀριστάρχου καὶ αὐτῷ χαριέστεραι Did. (ἀκλεῆς δὲ Ἀριστάρχος κατὰ συγκοπήν, ὡς τὸ δυσκλέα Schol. T). This shews at all events that Ar. did not read either ἀκλειῆς or ἀκλειῆς of the vulg., and as his reading must have been metrically possible, ἀκλεῆες is a certain correction. The unique survival of such a form in a late book is noteworthy, and a remarkable confirmation of the theory that the open forms should always be restored. The correction had already been made by P. Knight.

320. With οἶνον supply πίνουσι (zeugma). ἔξαιτον, *choice*, else only *Od.* (e.g. β 307); the derivation is doubtful. Compare the γερούσιον οἶνον of Δ 259.

322. The striking story told by R. Wood about Lord Granville (Carteret) and the conclusion of the Seven Years' War in 1763 deserves quotation as one of the most eloquent comments on this noble passage. "Being directed to wait upon his Lordship, a few days before he died, with the preliminary articles of the Treaty of Paris, I found him so languid, that I proposed postponing my business

for another time: but he insisted that I should stay, saying, it could not prolong his life, to neglect his duty; and repeating the following passage, out of Sarpedon's speech, he dwelled with particular emphasis on the third line (324), which recalled to his mind the distinguishing part he had taken in public affairs. ὦ πέπον (322) . . . ἴσμεν (328). His Lordship repeated the last word several times with a calm and determinate resignation: and after a serious pause of some minutes, he desired to hear the Treaty read; to which he listened with great attention: and recovered spirits enough to declare the approbation of a dying Statesman (I use his own words) on the most glorious War, and the most honourable Peace, this nation ever saw" (*Essay on the Original Genius of Homer* p. vii.).

323. ἀνῆρω τ': rather ἀνηρώ, and so P 444. Cf. B 447.

326. μὴν δ' ἔμπης γάρ are to be taken all together, as νῦν δὲ goes with ἐφεστᾶσιν: there is no parenthesis beginning with ἐμπης. For the proleptic use of γάρ see *H. G.* § 348 (2). But since as it is death in any case is to come. ἐφεστᾶσιν, stand in reserve, in wait for

μυρίαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
ἴομεν, ἥε τωι εὖχος ὀρέζομεν ἥε τις ἡμῖν."

ὣς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·

τὼ δ' ἰθὺς βήτην Λυκίῳ μέγα ἔθνος ἄγοντε.

330

τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·

τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.

πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο

ἡγεμόνων, ὃς τίς οἱ ἀρὴν ἐτάροισιν ἀμύναι·

ἔς δ' ἐνόησ' Αἴαντε δύνω, πολέμου ἀκορήτω,

335

ἔσταότας, Τευκρόν τε νέον κλισίηθεν ἰόντα,

ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·

τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,

βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν

καὶ πυλέων· πάσας γὰρ ἐπώιχετο, τοῖ δὲ κατ' αὐτάς 340

328. εὖχος: κύθος T: δόξαν P. || τινὲς ὑποτιθέασι στίχον· δώσαι ἀποκτά-
μενος κλυτὰ τεύχεα καὶ δόρυ μακρόν An. 329. ἐπετράπετ' C. 330. ἰεὺς:
γρ. εὐεὺς Lips. || βήτην: βλήτην G. || ἄγοντε Ar. Ω: ἄγοντες GPR Par. a e f.
331. ῥίγησεν C' Lips.: ῥίγησε G. 332 om. R'. 334. ὃς τίς: εἴ τις H. ||
ἀμύναι: ἀμύναι GR (T *supr.*): ἀμύναιεν P: ἀμύνει Cant. 335. ἔς: ὡς
Jm. || αἴαντας G. 337. οὐπω GJ. || βώσαντι P. 338. ἦεν: ἔην T. || ἴκε:
ἦκε(n) GPQR. 340. πάσας: πᾶσαι Ar. (v. Ludw.) A (T *supr.*): πᾶσαι Harl. b
(doubtless copied from T, ai over ac). || ἐπώιχετο Zen. Ω: ἐπώιχατο Ar. AH Par.
k: ἐπώχατο T.

us; the sense of ἐπὶ is the same as in ἐφεδρος. So Hes. *Opp.* 114 οὐδέ τι δειλὸν γῆρας ἐπῆν. (Verrall on Aisch. *Ag.* 552.) For the κύθος see B 302.

331. For Menestheus see B 552. His appearance here, especially in close conjunction with the Salaminian Aias, naturally suggests Athenian influence; see on B 558.

332. The repetition of πύργον in this line and the next causes some difficulty, as the sense must be slightly changed. Hence Bekker, followed by several edd., reads τεῖχος in 333, without authority. Others take πύργον Ἀχαιῶν to mean the army of the A.; but πύργος when used of a body of men would seem to indicate a formation of a limited number for service in the field (Δ 334, 347) rather than a host generally, even when defending a wall as here. It is therefore best to take πύργον in both lines in the sense of wall (not tower, see on Δ 334); and to understand τοῦ πρὸς πύργον as meaning 'to his part of the wall.' But the line has all the appearance of a quite needless explanation, added subsequently.

334. ἀρῆν: al. Ἄρην, an uncertainty found elsewhere, e.g. Z 485, Σ 100. But in β 59 ἀρῆν has nothing to do with disaster in war. We must recognise, therefore, a word meaning *disaster* generally (quite distinct from ἀρή = *prayer*, with ᾱ); in all probability it is a masc. ἀρης, gen. ἀρηο (mss. ἀρης or ἀρεω), acc. ἀρην (with accent corrupted in mss. by the analogy of ἀρῆν *prayer*). (So Fick.) This suits every passage where the word occurs except Hes. *Theog.* 657 ἀλκτῆρ δ' ἀθανάτοισιν ἀρης γένεο κρυεροῖο, where we must read ἀρεω with synizesis (note the masc. adjective).

336. This line apparently refers to Θ 334, where Teukros is taken to his tent after being wounded by Hector.

337. ἐγγύθεν: the station of the Telemonian Aias was next the Athenians, B 558. βώσαντι: for this contracted form see note on K 463, and compare μ 124 βωστροῖν (βοδοντι P. Knight). γεγωνεῖν, to make his voice heard, as usual.

340-1. This couplet, which has given

ἰστάμενοι πειρῶντο βίηι ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντε προΐει κήρυκα Θωώτην·
 “ἔρχεο, διε Θωῶτα, θεῶν Αἴαντε κάλεσσον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἴη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς δλεθρος·
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγροί, οἱ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν,
 ἀλλὰ περ ὅλος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”
 ὧς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτάνων,
 στή δὲ παρ' Αἰάντεσσι κίων, εἴθαρ δὲ προσηύδα·

341. ἐσελθεῖν HTU: ἐπελθεῖν P. 342. ἐπ': ἐς Q. || αἶαντε Zen. JE
 (supr. α) (T supr.) Syr. Par. j (Harl. a supr.): αἶαντα Ar. Ω. 343. αἶαντε
 Zen. JP (T supr.) Syr. Par. j (Harl. a supr.): αἶαντα Ar. Ω. 347. ζαχρηεῖς G.
 348. καὶ κείθι Ar. Ω: κάκειθι DHQU Syr. Par. e f k, γρ. T: κάκειθα Zen.
 349. ἄλκιμος om. GQ. || αἴας: υἱὸς D. 350 ἀθ. Ar. Aph. || ἅμα σπέσθω
 H Syr.: ἅμ' ἐσπέσσω [A]P (ἐ): ἅμ' ἐπέσσω Ω. || τόξων R (supr. ω). 352. δι
 εέων DGU: δ' ἰόναι R. || παρὰ ADQ: κατὰ Ω, γρ. A. || τεῖχος: λαὸν PR.
 353. δὲ παρ': δ' ἄρ' ἐπ' Par. j, Eust. || ἰσαρ Ap. Lex. 90. 24 (τινὲς δὲ διὰ τῆς α
 διφθόγγου).

endless trouble, is doubtless an addition by the same hand which has given us 175-81, and has the same object, to insist on it that the camp had several gates. It betrays itself at once by the clumsy way in which καὶ πυλέων is added as an after-thought, and by the non-Homeric form πυλέων instead of πυλών (see on H 1). αὐτὰς too is used in the weak anaphoric sense. The nom. to ἐπώχετο is presumably αὐτή, the war-cry was ranging over all the gates, i.e. all were now being attacked, not that on the left only. (Cf. δ 451, of Proteus and the seals, πᾶσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμὸν he went over them all.) Ar. thought that he could save his theory of the single gate without the need of athetesis, by reading πᾶσαι γὰρ ἐπώχετο, and explaining the whole gate was shut. This, however, will not serve unless we read ἐπώχετο, and take it to be a perf. from ἐπέχεν: even then the form and the sense shut to are without analogy (ἐπέχεν τὰ ὄσα, τὸ στόμα come under the general sense to keep back), and even if πᾶσαι = δλαι there is no sense in saying that the whole gate was

shut (see note on B 809). ἐπώχετο from ἐπιφέρω is equally impossible in sense and form.

344. μὲν μᾶλλον, the μάλιστα μὲν of Attic prose; the compar. being here used because there are only two alternatives. δ may be a relative, even with γάρ, see on K 127.

346. ὦδε ἀντὶ τοῦ οὗτος, An. Acc. to Ar. ὦδε always meant thus, never here, in Homer. Zen. took it to be here, as he read κείσε in 359, and he is not improbably right, as it seems arbitrary to deny to Homer a use so common in later Greek, and so much more natural both in this passage, K 537, and Σ 392.

347. ζαχρηεῖς: cf. E 525, and for the present after πάρος περ, indicating that a state of affairs in the past still remains. A 553. The old form of the adj. was presumably ζαχαρέες.

350. Athetized, apparently, merely on the ground that no special summons was needed for Teukros, who always shot from under the shield of Aias. For the question between ἅμα σπέσσω and ἅμ' ἐσπέσσω see on E 423.

“ Αἴαντ’, Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἡνώγει Πετewώ διοτρεφέος φίλος υἱός 355
 κεῖσ’ ἵμεν, ὅφρα πόνοιο μῖνυνθά περ ἀντιάσαιτον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ’ ὄχ’ ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς δλεθρος·
 ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας. 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.”
 ὥς ἔφατ’, οὐδ’ ἀπίθησε μέγας Τελαμώνιος Αἴας.
 αὐτίκ’ Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
 “ Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
 ἑσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·
 αὐτὰρ ἐγὼ κείσ’ εἰμι καὶ ἀντιῶ πολέμοιο,
 αἰψα δ’ ἐλεύσομαι αὐτίς, ἐπὴν ἐν τοῖς ἐπαμύνω.”
 ὥς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
 καὶ οἱ Τεῦκρος ἅμ’ ἦε κασίγνητος καὶ ὄπατρος·
 τοῖς δ’ ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.

355. διοτρεφέος HJ. 356. ἀντιάσαιτον R: ἀντιάσῃτε G: ἀντιάσονται Q
 (γρ. -ιτων): ἀντιάσῃτον Ω. 358. τεύχεται U. 359. ὧδε Ar. Ω: κείσε Zen.
 360. ζαχρηεῖς G. || κρατερὴν ὑσμῖνην T Syr. 362. ἄλκιμος om. G. || αἴας:
 υἱός Q. 363. ἀθ. Ar. || ἅμα σπέσθω Syr.: ἅμ’ ἐσπέσθω [AH]P: ἅμ’ ἐπέσθω
 Ω. || τόξων R (supr. ω). 365. αὐτίκα θ’ T. || Ὀϊλιάδην: ἄρ’ Ἰλιάδην Zen.
 366. σφῶϊ: σφῶς Zen. || εὐ καὶ: καὶ ὁ GH: εὐ καὶ ὁ JT. || Λυκομήδης:
 γρ. Ἰωμῆδης Harl. a. 367. μάχεσθω Q. 368. κείσ’: κείσε Zen. G. 369
 om. G. || αὖθις CH. || εὐ om. C (ins. καὶ C man. rec.): αὐ U (supr. εὐ U²). || ἐπα-
 μύνω: ἢ ἐπιτείλω Eust. (cf. N 753). 372. ἀθ. Ar. || ἅμα: ἄρα H.

355. ἀνώγει: imperf. referring back to the giving of the message, cf. B 28 ἐκέλευσε.

358. ἀντιάσαιτον or ἀντιάσῃτον was conj. by Monro, as the long vowel in the aor. subj. ἀντιάσῃτον is irregular. The former now has ms. support. The opt. is explained by the past tense in the preceding line, though it must be admitted that the subj. is more natural; *H. G.* § 82.

359. Zen. read κείσε for ὧδε, to agree with the local sense given to ὧδε in 346.

365. For αὐτίκ’ Ὀϊλιάδην Zen. read αὐτίκ’ ἄρ’ Ἰλιάδην, perhaps a reminiscence of an older αὐτίκα Ἰλιάδην, cf. B 527, N 203, 712, O 333, in all of which Ἰλεύς or Ἰλιάδης is found as a variant; and compare Ἰλιάδα, the probable reading in

Pind. *O.* ix. 112. The correct form of the patronymic would be Ὀϊλειδης, and so Nauck reads (*FilFefi*δης P. Knight).

368-9 = N 752-3.

371. κασίγνητος καὶ ὄπατρος, son of the same mother and father, as A 257. κασίγνητος is elsewhere used in a more general sense (e.g. O 545, Π 456), but here the addition of ὄπατρος seems to shew that it means a brother uterine (cf. T 293). In that case it is in contradiction with Θ 284 (q.v.) (Τεῦκρον) νόθον περ ἐόντα. It is, however, perhaps possible to take καὶ ὄπατρος exegetically, ‘his brother, to wit the son of his father.’

372. This line was athetized by Ar. on the ground that Teukros did not need any one to carry his bow for him.

εὔτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἴκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι,
ἴφθιμοι Λυκίων ἡγήτορες ἡδὲ μέδοντες·
σὺν δ' ἔβαλον μαχέσασθαι ἐναντίον, ὥρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπηδόντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,
μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς
κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ, οὐδὲ μάλ' ἡβῶν,
οἶοι νῦν βροτοὶ εἰς· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι εἰοικὼς
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
Τεύκρος δὲ Γλαῦκον κρατερὸν παῖδ' Ἴππολόχοιο

373. εὔτε : οὔτε Syg. || ἴκανον J. 374 om. Syg. || ἐλδομένηοις T : ἐπειγο-
μένηοις PR¹U¹. || ἴκανον S, γρ. Vr. b. 377. ἔβαλον μαχέσασθαι T : ἐβάλλοντο
μάχεσθαι Ω. 379. ὀκρίῃα Vr. b *supr.*, Ar. Lex. 140. 20. 380. ὀκρούσῃ
JPR. || ἐντὸς : ἐκτὸς T¹. 381. κε om. DU. || ῥεῖα H. 382. χεῖρεσσ' ἀμ-
φοτέρῃς Ar. Ω (χείρεσσιν) DU Lips. Etou. : ἀμφοτέρῃσιν HT : ἀμφοτέρωσιν DU.
γρ. J : χαρὶ γε τῇ ἐτέρῃ "αἱ κοινότεραι" AGJ Harl. b¹, Par. a d e f g j, fr. Mosc.
Vr. b A. || ἔχοι : ἀνέχοι Harl. a : φέροι A (H *supr.*) Mor. fr. Mosc. Vr. b A :
φέροι U. 383. ἐν ἀλλοι δὲ δέ μιν ῥέα πάλῃ καὶ οἷος A (= 449, E 304.
384. θλάσσε : ἡ ὥρασε Eust. || δέ : δέ of J. 385. ἄρ' om. PR¹T Syg.
ἀρνευτῆρι Syg. 386. ἀφ' ὑψηλοῦ : γρ. ἀπ' εὐεργέος A Vr. b.

374. For the dat. ἐπειγομένηοις cf. H 7, H. G. §§ 143, 246. The apodosis begins with the next line.

377. σὺν δ' ἔβαλον μαχέσασθαι, the reading of T only, agrees better with Homeric use than the vulg. ἐβάλλοντο μάχεσθαι. Cf. II 565 σύμβalon ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι. The mid. συμβαλέσai always means to fall in with, meet.

381. ὑπέρτατος, the top of a heap of stones piled up by way of ammunition against the breastwork. The acc. ἐπαλξιν may be explained perhaps by the use of κείμαι as a perf. of τίσθαι, and so implying motion. But we should expect ἐπάλξει, for the use of παρὰ with acc., without a verb of motion, is used only of one thing, or series of things, stretching along another. οὐδέ κέ μιν ῥέα : Brandreth conj. οὐδέ κε ῥεῖα χεῖρ Fe τῇ ἐτέρῃ (χεῖρσι μιν ἀμφοτέρωσιν ἀνὴρ ἔχοι Nauck), Menrad οὐ κέ Fe ῥεῖα.

382. Of the two ancient variants in

this line Ar. preferred the text on the ground that it was no marvel if a modern man could not lift such a stone with one hand. For the disparagement of modern men see E 304.

385 = μ 413. For the comparison to a man 'taking a header' cf. II 742, where the idea is worked out, ἡ μάλ' ελαφρὸς ἀνὴρ, ὡς ῥεῖα κυβιστᾷ, κτλ. Paley quotes also Eur. *Suppl.* 692 ἐς κρᾶτα πρὸς γῆν ἐκκυβιστώντων βίαι, and *Phoen.* 1150. It is possible that the omission of ἄρ' (see above) may be the relic of a genuine tradition δὲ φαρνευτῆρα, but the word is practically unknown except in these three passages of H., and the der. can only be guessed at. The reading of Syg. suggests ἄρα νευτῆρ (Cureton : cf. νευτῆρ· κολυμβητῆρ Hesych. There is no need to correct this to νευστῆρ, cf. Eur. *Phoen.* ut *supra*. ἐς οὐδας εἶδες ἂν πρὸς τεχνέων | πικρὸς κυβιστητῆρας ἐκνευκότης).

ἰῶι ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἦι ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μή τις Ἀχαιῶν 390
 βλήμενον ἀθρήσειε καὶ εὐχετόωιτ' ἐπέεσσι.
 Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπίοντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δὲ σπόμενος πέσε δουρὶ 395
 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι.
 Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῆισιν
 ἔλχ', ἡ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε
 τείχεος ἐγμυνώθη, πολέεσσι δὲ θῆκε κέλευθον.
 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰῶι 400
 βεβλήκει τελαμῶνα περὶ στήθεσφι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
 παιδὸς ἐοῦ, μὴ νηυσὶν ἐπὶ πρυμνήσι δαμείη.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
 ἦλυθεν ἐγγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πᾶμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλδετο κῦδος ἀρέσθαι.

388. ἐκσύνμενον S. 390. δ' om. D. 395. ἐκ: ἐν H. || ἔσπας' PR. ||
 δὲ σπόμενος: δ' ἐσπόμενος Ω: δὲ σπόμενος Hesych.: δ' ἐπάλμενος G. |
 πέσε: περὶ Hesych.: βάλε Vr. b (γρ. πέσε). 401. στήθεσφι ADGTU Harl. a:
 στήθεσσι Ω. 404. νύξεν μετὰ λυμενος PR. || οὐδὲ Ar. Ω: ἡ δὲ A (supr. ου)
 (C supr.) D²QGS Par. f g j: ἡ δὲ J Harl. d, Par. b d e¹: ἡ δὲ Syr. 406. χώρησαν
 C¹DQ fr. Mosc.¹ || οὐδ' δ: οὐδὲ G. 407. ἐέλδετο (A supr.) O²GHJR Syr.
 Harl. (a supr.) b, Par. b c (supr. n) d g j k, γρ. T: ἐέλδετο P: ἐβούλετο T:
 ἐέλπετο Ar. Ω.

388. *τείχεος* must go with *ἐπεσσύ-
μενον*, *dashing at the wall* (so also II 511).
 The genitives in 406, 420, do not justify
 us in joining *βάλε τείχεος*, 'shot from
 (his position on) the wall.'

393. *ἔμωος*, for the Homeric *ἐμης*.
 Lehrs conj. ὃ δ' οὐδ' ὥς, which is the
 regular phrase, and probably right. λ 565
 (al. ὁμῶς) is the only other instance of
ἔμωος in H., in a very suspicious passage.

397. The *ἐπαλξιν* is no doubt a breast-
 work of planks; it has been undermined,
 so that when it is pulled down in one
 place, it falls 'all along' the wall
 (*διαμπερές*). The nom. to *ἔλκε* may be
τείχεος (the wall, by being stripped of the
 breastwork, makes an opening), but is
 much more naturally *Σαρπηδῶν*. The
 gap is not passed as yet by any of the

Trojans; they did not appropriate the
 passage thus made (*θέσθαι κέλευθον* 411,
 418). This distinction between mid.
 and act. is the only resource to avoid the
 discrepancy between 399 and 411.

400. *διαρτήσαντες*, simultaneously.
 For the 'distributive apposition' by
 which this dual is followed by two verbs
 in the singular, compare H 306.

403. *μνυσὶν ἐπὶ πρυμνήσι* are the
 emphatic words; his fate is to be killed
 in the open plain.

404-5 = H 260-1. The variant *ἡ δὲ* for
οὐδὲ, found in some mss. and quoted by
 Did. as the *κοινή*, comes thence, but has
 been altered here because the weapon
 does not reach his body; he is only
 staggered by the shock.

407. *ἐέλδετο*, *desired*, is preferable to

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 "ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς ;
 ἀργαλέον δέ μοι ἔστι, καὶ ἰφθίμῳ περ ἐόντι,
 μούνῳι ρήξαμένῳι θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον."

410

ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μάλλον ἐπέβρισαν βουλευφόρον ἀμφὶ ἄνακτα.
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 τείχεος ἔντοσθεν· μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθίμοι Λύκιοι Δαναῶν ἐδύναντο
 τείχος ρήξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἀψ' ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺ ἄνερε δηριάασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳι ἐν ἀρούρηι,

415

420

408. ἀντιθέοισι κασαπτόμενος QST. 409. μεθείετε HT¹. 412. ἐφομαρ-
 τεῖτε HPQR Syr. Par. k (T *supr.* p. ras.): ἐφαμαρτεῖτε Ar.: ἐφομαρτεῖτον Ω
 (Did. mentions all three variants). || δέ τ' G: δέ τι S Mor. 413. ὑποδδείσαντες
 L. 416. σφισι: σφι(ν) GPQRU. 420. ὥσασθαι G Vr. A. || πρῶτ' ἐπέλασσαν
 ap. Did. 421. οὔρεα R.

the vulg. ἐέλπετο, *hoped*, on account of the aor. infin. We cannot here translate *hoping that he had won*. See note on Γ 28.

408=Π 421 (cf. M 467). These and ζ 241 are the only passages in which ἀντιθέος is the epithet of a nation.

411. ὥσασθαι κέλευσον: see 397. παρὰ νηυσί: we should rather have expected παρὰ νῆας.

412. For ἐφομαρτεῖτε most mss. give ἐφομαρτεῖτον: the dual for the plural is doubtless the reading of Zenodotos. Cf. Ψ 414 (note also 413=Ψ 417). δέ τοι is the vulgate, in spite of the F of Φέρων, but there is faint ms. evidence of variation. We can choose between Bentley's δέ τε and Hoffmann's τοι. ms. evidence is in favour of the former, with the generalizing τε.

416. σφισι would most naturally refer to the Greeks, as the party last mentioned, as in χ 149 μέγα δ' αὐτῶι φ. ε.: but what follows shews that we must understand it of both parties, 'a mighty task was revealed to them, set before them'; cf. A 734 ἀλλὰ σφι . . φάνη μέγα ἔργον Ἀργος, and Π 207 νῦν δὲ πέφανται φυλόπιδος μέγα ἔργον.

420. τὰ πρῶτα, *once*, as A 235.

421. The simile is clear evidence of the existence in Homeric times of the 'common-field' system of agriculture, where the land of the community is portioned out in temporary tenure from time to time. For the οὔρα see K 351. they are stones (Φ 405) marking off the allotments, and are easily movable by a fraudulent neighbour (X 489). Such a fraud could only be detected by re-measurement, and it is over such a dispute that the two men are engaged. The common field was usually cut up into very small strips, of which each man had several in different parts, so as to apportion fairly the various qualities of soil. It is easy to see how such a system would lead to continual disputes about boundaries. The point of the simile of course is that the two parties stand close to one another divided by the breastwork, as the two neighbours are only divided by the stone over which they are quarrelling. The ἴσθμ (see Δ 705) is the allotted space of land. (See Ridgeway in J. H. S. vi. 319 ff. on *The Homeric Land System*.)

ὦ τ' ὀλίγωι ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
ὥς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων
δήμιον ἀλλήλων ἀμφὶ στήθεσφι βοείας, 425
ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῶι,
ἤμην ὅτῳ στρεφθέντι μετάφρενα γυμνωθείη
μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
πάντηι δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430
ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθής,
ἣ τε σταθμὸν ἔχουσα καὶ εἶριον ἀμφὶς ἀνέλκει
ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται· 435

423. ὦ τ' : οἱ τ' T : οἱ δ' R. || ὀλίγη ἐνὶ χώρῳ Zen. || ἐρίζετον DGTU. ||
Ίσῃς : νίκῃς Ap. Lex. 169. 33. 424. ἐπάλξεις T. || αὐτῶν JT : αὐτάων DPRU. ||
After this add. βάλλον ἀμυνόμενοι χαλκίρεαν ἐγχείναι GPR. 425. στήθεσφι
TU Vr. A : στήθεσσι Ω. 428. ὅτῳ Ar. Ω : ὅτῳ Zen. || στραφέντι J. || γυμ-
νωθέντι P. 430. δὴ Ar. Ω : δὲ GJT : δ' οἱ L : δ' ἦ Tyrannio. 432 om. J
Ambr. 433. ἔχον Ap. Lex. 149. 4. || ὥς τε : ὥτε Herod. || ἀληθής : ἀλάτῃς
R, Ap. Lex. 24. 9, γρ. P. 435. ἀεικέα, ἀνεκέα, and ἀμεμφέα Ar. (v. *infra*). ||
ἄρῃται : ἔλῃται Schol. BT on II 7.

424. αὐτέων, for αὐτάων, and in the weak sense, is not to be interfered with in a late passage. For 425-6 see E 452-3.

428. ὅτῳ : so all mss., Zen. alone reading *ὅτῳ*, which most edd. adopt. The form gains support from O 664, where most mss. give it; but in β 114, the only place where it recurs, it is a trisyllable. So *τῳ* is an iambus in Π 227, λ 502, υ 114; for *τῳ* see A 299, M 328, N 327. Van L. suggests *ὅτῳ*.

433. ἔχον is used intransitively in the first clause (as E 492, K 264, etc.), and hence *ἔχει* must be understood transitively in the second, by a sort of Zeugma, 'they held on, as a woman holds the scales.' ἀληθής seems to be used here in the primitive sense, 'not forgetting,' i.e. *careful*, anxious about her task. The adjective elsewhere is only used of spoken words. To make it here = *honest*, 'conscientious,' is to introduce an entirely un-Homeric conception. The woman weighs the wool not out of motives of conscientiousness, but in order to make sure that by giving full weight she will earn her pay. The variant *ἀλήτης*, *beggar-woman* (fem. of the Odyssean *ἀλήτης*, *vagabond*), is harsh

after *χερναίς* (which is apparently from *χείρ*, a handworker), and does not suit the picture. Though it is given in Apoll. Lex., the explanation there appended only suits *ἀληθής* (ὅλον δίκαια παραλαμβάνειν τὸν σταθμὸν καὶ παραδίδόναι).

434. ἀμφοῖς goes with ἔχουσα, holding (one) on each side. στασιμῶν = *weight*, only here in Homer. ἀνέλκα, as Θ 72.

435. We must not look upon the *μισθός* as anything but payment in kind, food and perhaps cloth for garments. For ἀεικέα (*miserable, meagre*: cf. Ω 594 σὺ μοι δεικέα δῶκεν ἀποινα) Ar. read ἀνεκέα, explaining ἐξω νείκους, τὸ ἴσον αὐτοῖς ἀπονέμουσα, ἀμεινον δέ, φησιν, δεικέα τὸν εὐτελεῖ. ἐν δὲ τῷ πρὸς τὸ Ζένωνος παράδοξον προφέρεται ἀμεμφέα μισθόν (Did.): a rare instance of vacillation. The simile is particularly interesting as giving us one of our few glimpses into the life of the Homeric poor. Elsewhere the working of wool is always carried out by the women of the house for themselves—even by Queen Arete in Phaiakia. Only here do we find the beginning of a special industry of wool-working, the spinning, as it would seem, being given out for payment.

ὥς μὲν τῶν ἐπὶ Ἰσα μάχῃ τέτατο πτόλεμός τε,
πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἔκτορι δῶκε
Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·

“ ὄρυσσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος
Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

440

ὥς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἱ μὲν ἔπειτα
κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
Ἔκτωρ δ' ἀρπάξας λᾶαν φέρεν, ὃς ῥα πυλάων
ἐστήκει πρόσθε, πρυμνὸς παχὺς, αὐτὰρ ὑπερθεν
ὀξὺς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δήμου ἀρίστω
ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
οἴοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.

445

τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.
ὥς δ' ὅτε ποιμὴν ρεῖα φέρει πόκον ἄρσενος οἶδς
χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δὲ μιν ἄχθος ἐπείγει,

450

436. πόλεμος J Harl. a, Lips. 437. υπερτατον Ambr. 439. τρώεσσι :
δασαοῖα H. 440. ῥήγνυσσέ τε L. 441. ἐνίετε (supr. i) HT. 442. φάτ' :
ἔφατ' AT. 443. ἔουσιν J. 444. ἀκαχμένα κτλ. : ἐπεὶ θεοῦ ἔκλυον αὐδῶν
Zen. 445. ἀρπάσας P. 446. ἐστήκει Ar. CHQRS Lips. Ven. B, fr. Mosc. Vr.
A : ἐστήκει Harl. a : ἰστήκει Syr. : εἰστήκει Ω. 447. δ' om. Syr. 448. ἐφ'
ἔμασαν CGPQR Vr. b. || ὀχλίσσειαν DGJ (supr. c over c). 450 δδ. Ar. Aph.,
om. Zen. || ὅρε S. 451. φέρει Ar. Ω (others φέρει?) : φέροι T (supr. α :
lemma has φέραι, supr. οι : Schol. φέρην (sic)· οὐ· φέραι). 452. δέ JT : τέ Ω.

436. See note on H 102.

438. In II 558 the same expression is used of Sarpedon. For the difficulty therein involved see the introduction to this book.

439 = Θ 227. Ar. strangely enough made Zeus the subject of *ἦυσεν*, on the ground that Hector could not shout loud enough for *all* to hear him (442). Zen. must have taken the same view if he is correctly reported to have read *ἐπεὶ θεοῦ ἔκλυον αὐδῶν* for the second half of 444.

442. οὔασι, pleonastic, like *ὀφθαλμοῖσιν ἰδεῖν*, *ἐκαλέσαστο φωνῇ* (Γ 161). It is not necessary to suppose with Ameis that it implies any emphasis, such as hearing *willingly*.

444. κροσσάων : see on 258.

446. πρυμνός, at the base. For this adverbial use cf. *μέσος*, *ἄκρος*, *πρῶτος*, etc. The use with a second adj. is, however,

rare; with a participle it is not uncommon (*λαβρὸς ἐπαγίζων*, etc.).

447. *δήμου ἀρίστω*, as A 328, 'the best of a whole community.'

448. *ὀχλίσσειαν*, as ε 242. A few mss. give *ὀχλήσειαν* (cf. 259 *ἐμόχλεον*); but Kallimachos and Ap. Rhod. use the form *ὀχλίω*. The derivation and connexion of the word with *ὄχλος* or *μόχλος* are very obscure. Φ 261 *ὀχλείνται* seems to be distinct.

450. Athetized as diminishing the greatness of the feat. But, as Heyne remarks, the aid of a god only explains, without diminishing, a hero's superiority to common men.

451. For the indic. instead of the usual subj. after *ὥς* cf. Δ 422. There seems, however, to have been a variant *φέρη*, though it is not recorded in our mss.—Hehn (*Cull.* p. 435) notes that *πόκον* properly means *wool plucked out*; shearing may possibly have been still unknown in Homeric days.

ὥς Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἶρας,
αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
εὖ διαβάς, ἵνα μή οἱ ἀφανρότερον βέλος εἶη,
ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσσε δὲ λίθος εἴσω
βριθοσύνηι, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἐκτωρ
νυκτὶ θοῇ ἀτάλαντος ὑπώπια, λάμπε δὲ χαλκῶι
σμερδαλέωι, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
δοῦρ' ἔχεν· οὐ κέν τις μιν ἐρύκακεν ἀντιβολήσας 465
νόσφι θεῶν, ὅτ' ἐσάλτο πύλας· πυρὶ δ' ὄσσε δεδήει.

454. ῥα: ῥά τε Syt. 455. ἔκτοσθεν T. 456. ἐπαμοιβοί Q (*supr.* οἱ over α): ἐπιμοιβηδὼν Vr. b (*supr.* οἱ). 457. δὲ μάλ' ἔπυς: ἐν ἄλλωι δ' ἄρ' ἐπου-
δὼν A. 459. ἀπ' om. D: ἐπ' CGQ Syt. Vr. b², Eton. fr. Mosc. || δὲ: δ' αὖ
PR: δὴ G. 460. ἀμφί P. 461. διέτμαγον DG²HPR. 462. ὑπαι CJPU,
γρ. Eust. || ἔσθορε P. 464. σμερδαλέος ap. Eust. 465. ἔχεν: ἔχον Syt.:
ἔσχεν Q. || οὐ κέν Ar. P: οὐκ ἂν Ω. || ἐρύκακεν Ar. R Par. e: ἐρυκάκη D:
ἐρυκάκοι Ω. 466. πυρὶ: περὶ P Cant., γρ. Vr. b.

454. πύκα goes with *εἵρυντο*, *στιβαρῶς* with *ἀραρυίας*. For *εἵρυντο* cf. A 216. But the Homeric form is *εἰρύατο*: P. Knight conj. *ἐρύατο*. The *σανίδες* seem here to be literally *the boards* of which the two doors are made (the epithets shew that πύλαι cannot mean the *opening* as opposed to the two doors which close it). But it is to the two doors that the name *σανίδες* is usually given, e.g. 121, β 344 (where the epithet *δικλίδες*, here belonging to πύλαι, is applied to *σανίδες*).

456. ἐπιμοιβοί apparently means *shifting*, movable from side to side. This suits the use of Z 339 *ἐπαμβέβηται*; cf. ξ 513 *ἐπημοιβοὶ χιτῶνες*, *changes of tunics*, the only other instance of the adj. in H. Two such horizontal draw-bars across the top and bottom of the gate may have been strengthened by a vertical bolt. But the ancients seem to have understood the phrase to mean cross-bars in the shape of an X, with the κληῖς at the intersection. We have no material for decision. A different arrangement is given in Ω 453, where

the door of Achilles' hut is held by a single ἐπιβλή, apparently identical with the κληῖς.

458. διαβάς, setting his legs well apart. ἀφανρός is else used only of persons. Notice the curious use by which μὴ ἀφανρότερον = *more powerful*, a comparative in the dependent form of οὐκ ἀφανρός = *strong* by *litotes*.

459. σαιρούς, *hinges*, projecting vertical iron pegs at the top and bottom, working in stone sockets, such as have been found at Tiryns.

463. ὑπώπια, here in the sense of *face* generally; the phrase is curious, as it is in the brow, *above* the eyes, that we are accustomed to see a dark expression.

465. ἐρύκακεν and ἐρυκάκοι are of course equally possible (see on E 311), the sense in either case being *none could have stopped him*.

466. Heyne and others are inclined to doubt the genuineness of this line, as the addition of νόσφι ἐσών, and still more of ὅτ' ἐσάλτο πύλας, is very flat; while the last clause seems to contradict the

κέκλετο δὲ Τρώεσσιν ἐλιζάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίαςτος ἐτύχθη.

470

468. ὀτρύνοντι Ar. Ω (others ὀτρύναντι): ὀτρύνοντα J: ὀτρύνοντο P. ὀτρύνοντος ἄκουσαν Schol. B (Porph.) on M 12.

preceding simile, and may possibly be a
 vague reminiscence of B 93 ὅσσα δέδηει.

470. ποιητὰς = ἐνποιήτας E 466, etc.

APPENDIX A

ON THE HOMERIC USE OF THE POSSESSIVE PRONOUNS

δε, ἐδε¹

ALL branches of the Indo-European family of languages possessed a reflexive pronominal stem *seve*, *sve*, *se*, which was used for all persons and numbers alike in the reflexive sense *self*. This use has survived untouched to the present day in the Slavonic languages; e.g. in Russian the acc. *sebyá* means *my*, *thy*, *him*, *her-self*, *our*, *your*, *their-selves*, according to the subject of the principal verb. The same is the case with the mod. Persian *khu-d* (*khu* = *sua*). Traces of it are found in other languages; e.g. in Latin *se* and *suus*, in German *sich*, are used for the plural as well as the singular; the characteristic passive ending *-r* in Latin and Keltic is probably an appended *-se*, just as in mod. Scandinavian the passive of all persons and numbers is formed by the addition of *-s* (originally *-sk*) to the active.

The universality of this use makes it almost certain that the stem was once used in the same free way in primitive Greek also. But in Homeric Greek there are practically no traces of it in the substantive personal pronoun. It is indeed clear that οὐ, οἱ, ἑ were once purely reflexive—the absence of a nominative and of distinction of gender, which in a reflexive pronoun are needless, indicate this. But in Homer at least the pronoun has fallen into rank with εὐοῦ and σοῦ: it is not only confined to the 3rd person singular, but has developed into an anaphoric pronoun.

It was not, indeed, lost the reflexive use: this is frequent, and was distinguished by Aristarchos from the anaphoric use by accentuation (ἐο reflexive, εὐο anaphoric, *H. G.* § 254).² But in a large majority of

¹ The following is mainly taken from Brugman(n) *Ein Problem der Homerischen Textkritik und der vergleichenden Sprachwissenschaft* (Leipzig 1876), and Dyroff *Geschichte des Pronomen Reflexivum*, erste Abt., Würzburg 1892.

² Dyroff has suggested that the superior antiquity of the reflexive use is indicated by the fact that the word makes position

only when reflexive in the strictest sense, as though it then still retained both initial consonants, in the phrases ἐνδὲ δε (= ἐνδὲ δεδε), ἐνδὲ δεδεν, ἡποτι οἱ (Φ 507). It is possible, however, that the lengthening here may be explained by metrical necessity and (in Φ 507) by the sixth ictus; see App. D.

cases where the pronoun is used, the employment of it is reflexive only in a wide sense; it does not belong to the grammatical subject of the principal verb, but to the logical subject, i.e. that which is most prominent in the speaker's mind. For instance, in subordinate sentences it often refers to the subject not of the verb of its own clause, but to that of the principal sentence. The gradual extension of laxity through such sentences can be traced till we reach the purely anaphoric use, in which δ is entirely equivalent to $\mu\mu$.

This restriction to the 3rd sing. involved the use of other reflexive forms for the 1st and 2nd sing. and the 3rd plural. For the 1st and 2nd persons the oblique cases of $\epsilon\rho\omega$, $\epsilon\upsilon$, $\mu\epsilon\mu\epsilon\iota$ and $\mu\epsilon\mu\epsilon\iota$ were at hand, and were used freely in a reflexive sense, with or without the addition of a case of $\alpha\upsilon\tau\omicron\varsigma$. For the 3rd plural, which on the evidence of Latin and Teutonic was the last to go, Greek created its own forms $\alpha\phi\epsilon\mu$, $\alpha\phi\alpha$, $\alpha\phi\epsilon\alpha\varsigma$, with the enclitic $\alpha\phi\iota$, $\alpha\phi\alpha\varsigma$, $\alpha\phi\epsilon$.

The only passages in Homer where it has been thought that traces remained of the original "free" use of the substantive pronoun (see notes on B 196, K 398) do not warrant the conclusion, which is indeed incompatible with the developed anaphoric use.

With regard to the adjectival forms $\delta\epsilon$ or $\delta\epsilon\varsigma$, however, the case is different. It has been often held since the early days of criticism that these words could be used equally, in the general sense *own*, for all persons and both numbers. This view was held by Zenodotos but impugned by Aristarchos, who confined the adjective to the 3rd sing. The question is still in dispute. The following are the main arguments in the case.

There is ms. evidence in Homer for the use of $\delta\epsilon$ or $\delta\epsilon\varsigma$ for other persons than the 3rd sing. In nearly all cases, however, there is a variant which was preferred by Aristarchos.

This is taken by Brugmann and others as proof that Aristarchos altered the ms. tradition "for the sake of a fad." For such an accusation there is not the least ground; all the evidence shews that Ar. could not alter the tradition, however he may have wished to do so. All that he did was to choose that one of the existing variants which agreed with his view.

There are a number of passages in Homer where it seems likely from internal reasons, though there is no ms. evidence, that a form of $\delta\epsilon$ ($\delta\epsilon\varsigma$) has been supplanted by another less suitable word, in order to avoid the application of the pronoun to another person than the 3rd sing.

The free use of the adjective is common in the imitative Epics, Apollonios Rhodios, and Kallimachos. This shews that it existed in the Epic poems which they had before them. They extended the use, indeed, from the adjective to the substantive pronoun.

If, then, Aristarchos is right, and $\delta\epsilon$ was always confined to the 3rd sing. in Homer, it appears that the later archaizing poets, or rather the older texts which they followed, must, with no analogy to guide them, have invented a use which, as our knowledge of cognate languages shews, was actually primitive. The improbability of this, compared with the other theory, that the "free" use of $\delta\epsilon$ actually survived in a few cases in Homer, is enormous. This, and not any question of the relative

authority of Zenodotos and Aristarchos, is the most cogent argument in favour of the genuineness of the free use of the adjective in Homer.

The fact that the archaizing poets extended the free use to οὐ, οἱ, ἔ is of little importance; this was a natural thing for those to do who had the analogy of the adjective before them; it is an obvious conclusion that if δε can = εὐός, then οὐ can = εὐοῦ: but if δε never meant anything but *his* in Homer, as ε never means anything but *him*, it would be an amazing step for an imitator, against all the usage of his own day, to make it = *my*.

The analogy, indeed, is so obvious that it may at first sight seem hard to understand how the pronoun and its adjective can have gone such different ways. But it is certain that, even on Aristarchos' theory, the two had materially diverged in use; for while the reflexive use of the pronoun is rare compared to the anaphoric, and almost confined to a few prepositional phrases,¹ in the adjective it is almost universal, though the reference is occasionally not to the grammatical subject but to a person who is at the moment specially prominent. Thus in cases where the reference is to the grammatical object instead of the subject, this object almost always precedes (see, for instance, Z 500 ῥέον Ἑκτορα δὲ ἐν οἴκῳ). In Ω 36 ἦ τ' ἀλόχῳ ἰδέσθαι the pronoun is attached to the indirect object in the dative and refers to the direct object in the acc. X 404 ἐνὶ ἐν πατρίδι γαίῃ is peculiar in that there is neither pronoun nor name immediately preceding to which ἐνὶ can grammatically refer; but Hector is so prominently the logical subject of the whole passage that there can be no ambiguity. There are only two cases (σ 345, ω 196) where the reference is to an indirect object in the dative.² With this degree of latitude it may be said that δε is always reflexive.³

It will be seen that Homer does not possess any unemphatic anaphoric possessive adjective: the place of one is taken by the very common possessive use of the dat. οἱ, more rarely by the gen. τοῦ, τῆς, and still more rarely by αὐτοῦ, αὐτῆς.

The following passages of Homer, where the reading is undisputed, point to the free use of the adjective.

δ 190-2 Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένῃον εἶναι
Νέστωρ φάσῃ ὁ γέρον, ὅτ' ἐπισημαίμεθα σεῖο
οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέομεν.

Here it is possible, though awkward, to take οἴσιν ἐνὶ μεγάροισι with Νέστωρ φάσῃ: but the order clearly suggests that οἴσιν = ἡμετέροις, and it was presumably on this ground that Ar. athetized 192.

¹ According to Dyroff p. 19 the sole exceptions, if we regard only cases of strictly grammatical reflexion, are λ 433, τ 481, against 43 instances of the use with prepositions. When we take into consideration the "logical" reflexion in subordinate clauses, etc., it soon becomes difficult to draw the line between anaphora and reflexion. Under the head of subordinate clauses however Dyroff includes cases such as B 239, Δ 400, E

800, which might fairly be regarded as direct reflexion. See *H. G.* § 253 (1).

² So Dyroff; but see II 800 τότε δὲ Ζεὺς Ἑκτορι δῶκεν | ἦ κεφαλῇ φορέειν, and K 256 Τυδείδῃ μὲν δῶκε . . . φάσανον εὐφρονες, τὸ δ' ἔδον παρὰ νηὶ Λέλαπτο.

³ A similar latitude is familiar in Attic with the unquestionably reflexive αὐτοῦ. See Kühner ii. § 455 (3).

, 28

οὐ τι ἐγὼ γε

ἢς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

This is translated, "I can see no sweeter thing than a *man's own* country"—a form of expression which no one would defend if it were not held illegitimate to translate "*my own* country."¹

ν 320 ἄλλ' αἰεὶ φρεσὶν ἥσιν ἔχων δεδαϊγμένον ἦτορ ἠλώμην.

Here ἥσιν must = ἐμῆσιν : the opponents of the "free" use have no resource but the athetesis of 320-3.

H 153 εἶρασι δῶι is most simply taken to mean εἶρασι ἐμῶι : see note ad loc.

We pass on to a number of passages which are closely connected :—

A 393 ἄλλα σύ, εἰ δύναιαι γε, περίσχεο παῖδός ἐσθ.

O 138 τῷ ε' αὖ νῦν κέλομαι μεέμεν χόλον υἱός ἐσθ.

T 342 τάκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἐσθ :

Ω 422 ὧς τοι κήδονται μάκαρες ἐοὶ υἱός ἐσθ.

Ω 550 οὐ γάρ τι πρήξαις ἀκαχήμενος υἱός ἐσθ.

In all these cases Zen. read ἐσθ for ἐσθ (the Scholia A on Ω 422 are lost, but there can be no doubt that Zen. was consistent here also). In A 393 a large number—perhaps a majority—of the mss. that have been examined either read ἐσθ or give it as a variant. In O 138 it is read by HR and is a variant in L. In Ω 422 and 550 Pap. ν has τσθ in the margin. In Ω 550 P¹ has ἐσθ. In T 342 alone has no ms. evidence yet been quoted for anything but ἐσθ.

In all these lines ἐσθ = *thy* gives excellent sense ; in O 138, Ω 422 it is not strictly reflexive but refers to the preceding pronouns *σε, τοι*—an extension of the use to which parallels have been given.

The word ἐσθ is commonly taken to be the gen. of ἥς, for ἥς with metathesis of quantity, and for this reason some of the grammarians (e.g. Apollonios) wrote ἐσθ, but against the best tradition (La R. H. T. p. 234). But this explanation is untenable.² ἐσθ can only come from *ἐσθ. It occurs undoubtedly twice in the *Od.* (ξ 505, ο 450), where the sense *good* is admissible but not particularly appropriate. In these two places Brugmann would take ἐσθ to mean *lord*. The former line was atheized by Athenokles and Ar. ; in the latter the sense '*mine own* lord' is not absolutely inadmissible, and here Ven. iv. 9 reads ἐσθ, M^a γρ. ἐσθ. But even if we admit this anomalous word in the sense *good*, there remains the curious fact that ἐσθ is used instead of it whenever the reference is to the 3rd person. We have υἱὸς ἐσθ N 522, Ξ 9, Σ 138, πατρός ἐσθ B 662, Ξ 11, T 399, Ψ 360, 402, ξ 177, (ν 289), παῖδός ἐσθ Ξ 266, Σ 71. Only in Ξ 9 (ἐσθ Eust.), Σ 71 (ἐσθ Eust., ἐσθ Cant. ! —not Harl. a), Σ 138 (ἐσθ HJ Vr. d, ἐσθ D—not Harl. a—ἐσθ Syr., and ἐν ἄλλωι υἱὸς ἐσθ A) are there traces of variation to indicate the

¹ A very similar case is Pindar *P.* ii. 91 στέμας δὲ τινος ἐλκόμενοι | περικὰς ἐνέπασαν ἔλκος ὀδυνηρὸν ἐπὶ πρόσθῃ καρδίαι : 'as if one's heart for their heart,' Gildersleeve.

² Recourse may perhaps be had to Schulze's theory of the lengthening permitted in the sixth arsis (see App. D), so that ἐσθ would stand for ἐσθ.

effects of such reminiscence of the disputed passages as may have produced the single converse variant *τοῖο* for *ἴδιος* in ο 450.

Curiously enough, we find another anomalous usage which, like that of *ἴδιος*, is entirely confined to clauses where reference is made to the 1st or 2nd persons, while *δε* is always used where the 3rd person is in question. This is the questionable use of the article in place of a possessive pronoun with words of relationship (see *H. G.* § 261. 3 b).

Λ 142 *νῦν μὲν δὴ τοῦ πατρὸς ἀαίκα τίστε λῶβην.*

Here Zen. read *οὗ*, others *φοῦ*, mss. *τοῦ* with Ar.

Τ 322 *οὐδ' εἴ κεν τοῦ πατρὸς ἀποφειμένοιο πνεοίμην.*

The Schol. A here are missing, so it is impossible to say if Zen. wrote *οὗ*. But Monro's translation *If I heard of such a one as my father being dead* is inadmissible. Achilles puts the one extreme case; the whole point is that there can be no other such as his father—his *own* father.

β 134 *ἐκ γὰρ τοῦ πατρὸς κακὰ πέσονται.*

The article has given commentators great trouble; it surely must mean *my*, though some explain “him, viz. *her* (Penelope's) father.”

Φ 412 *οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνισαι.*

π 149 *πρώτον κεν τοῦ πατρὸς ἐλοίμμεα νόστιμον ἦμαρ.*

In all these cases the reflexive *δε* would be suitable in the sense *mine* or *thine own*.

In the following cases the reference is not to the subject of the sentence, but is made clear by the use of the personal pronoun:—

λ 492 *ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἔνισπε.*

Τ 331 *ὥς ἄν μοι τὸν παῖδα . . Κυρῶσαι ἐπαγάγοις.*

(Here, however, the article may be resumptive.)

All the above instances, granted the “free” use of the pronominal adjective, can, by substituting it for the article, be brought into line with those where the reference is to the 3rd person, in which *δε* is invariably used: *οὗ πατρός* Α 404, η 3, *οὗ παιδός* Ι 633, ΙΙ 522, Ω 85, ο 358, π 411, ω 56, *οὗ υἱός* Ω 122.

The coincidence of the use of the article with the persons referred to is just as remarkable as with *ἴδιος*, but ms. evidence to support the change is lacking, doubtless because the harmless necessary article caused less qualms to editors than the strange form *ἴδιος*. How easily it might slip in is shewn by such variants as G's *ταῖ* for *αἱ* Γ 431. Hence we need not be surprised that in Α 763 *τῆς* should for once, in all probability, have displaced an original *ἴς* = *his own*.

The favourite connexion of the adj. with words of relationship suggests that the emphatic “own” connoted in such cases “dear.” *δε* (*ἴς*) in fact is very nearly equivalent in use (subject to the limitations of reflexion) to *φίλος*, which from the sense ‘dear’ is so often weakened to a mere ‘own.’ And there is some ground for believing that *φίλος* has occasionally taken the place of *ἴς* where used for other persons than the 3rd sing.

Γ 244 ἐν Λακεδαιμονίᾳ αὐτοὶ, φίλῃ ἐν πατρίδι γαίῃ.

Here Zen. read *ἐαί*, *their own*; though no ms. support has been found, yet there is at least presumptive evidence that it once existed. So in I 414 ἴκωμαι φίλῃν may point to an original ἴκωμαι *ἐήν* (see note there). We have in fact τότε δὲ Ζεὺς θυμωμένος | δῶκεν ἀεικέεσσιν *ἐαί* ἐν πατρίδι γαίῃ X 404. *ἐήν* ἐς π. r. recurs four times, and *ἦν* ἐς π. r. five times (all in *Od.* except O 505). On the other hand, *ἐμῇ* ἐς π. r. never occurs. *αἷν* ἐς π. r. is found nine times, *φίλῃν* ἐς π. r. some twenty-nine. Brugmann suggests that in all these cases *ἐήν* or *ἦν* should be substituted for *φίλῃν* or *αἷν*. In ε 168, η 77, one or two mss. actually read *ἦν* for *αἷν*: but this may be only a reminiscence of ε 26, 144, where the verb is in the 3rd person. In the same way we can account for the sporadic *αἷ* for *αἷν* in Θ 420 (from 406).

We have already mentioned one passage (ν 320) where *φρεσὶν ἦα* must = *φρεσὶν ἐμῇσι*. In seven passages where *φρεσὶ* *αἷα* occurs *ἦα* is found as a ms. variant (Ξ 221 in D, T 174 in GPRT Vr. A, ε 206, ζ 180, ν 362, ο 111, ω 357). Brugmann holds, though with hesitation, that *ἦα* should in all cases be written for *αἷα*. The case, in fact, is not strong here. *αἷα* is found without variant in thirty-one passages, and we should expect more evidence had such a wholesale change taken place in historical times.

The preceding cases all fall under the head of more or less fixed phrases. There remain to be mentioned some sporadic instances where there is ms. indication of *δε* as a variant.

Α 76 ἀλλὰ ἔκῃλοι | σφοδρῶς ἐνὶ μεγάροισι καέσαστο.

Here GPQST have *οἷα* (*ἐν ἄλλωι* A).

Ξ 249 ἦδ᾽ ἔθ᾽ ἡμῶν καὶ ἄλλοι τῶν ἐπίνυκτον ἐφ᾽ ἑμῇ.

Zen. may have read *ἄλλω* *ἐπίνυκτον*, see note ad loc.

θ 242 ὅτε κεν κοῖς ἐν μεγάροισι | δαινύνη.
ο 89 κατέλειπον ἐπὶ κτεάτεσσιν ἐμῇσι.

In both these places one or two mss. read *οἷς*, *ἐοῖς*.

α 402 κτήματα δ' αὐτὸς ἔχουσ καὶ δώμασι κοῖαν ἀνάσσει.

Here there is a large preponderance of ms. evidence for *οἷαν* (*κοῖαν* UKW: *οἷαν* FGTZPH: *δόμοισιν οἷς* D—Ludwich).

Brugmann's own summary of his conclusions for Homer (excluding the *Hymns* and Hesiod) is given in the following table¹:—

δε = *ἐμός* Z 221*, H 153*, T 322*, 331, and seven places in *Od.*

δε = *ός* A 297, B 33, 70, Δ 39, E 259, I 611, K 237, Ξ 221, 264, Π 36, 444, 851, Σ 463, T 29, 174, Υ 310, Φ 94, 412*, Ω 504, 557, and twenty-seven in *Od.*

δε = *ἀμείνους* β 206*, δ 192*, π 149*.

¹ Only the passages marked with an asterisk are regarded by Brugmann as "quite certain"; the remainder are either probable or possible.

$\delta\epsilon = \acute{\alpha}\mu\acute{\alpha}\tau\epsilon\rho\omicron\varsigma$ Λ 142*.

$\delta\epsilon = \kappa\phi\omicron\varsigma$ Λ 76, Σ 231*.

$\delta\epsilon\varsigma = \acute{\alpha}\mu\omicron\varsigma$ Γ 414, \omicron 89.

$\delta\epsilon\varsigma = \kappa\omicron\varsigma$ A 393*, Ξ 249*, O 138*, T 342*, Ω 310, 422*, 550*,
 σ 270.

$\delta\epsilon\varsigma = \kappa\phi\omicron\varsigma$ Γ 244*.

The great preponderance of $\delta\epsilon$ and $\delta\epsilon\varsigma = \kappa\omicron\varsigma$ is chiefly due to the repetition of formulae ($\phi\phi\epsilon\iota\varsigma$ $\chi\lambda\iota\varsigma$ changed to $\phi\phi\epsilon\iota\varsigma$ $\acute{\alpha}\chi\iota\varsigma$, etc.).

It is remarkable that there should be so few instances of $\delta\epsilon = \kappa\phi\omicron\varsigma$, for in Latin and Teutonic it is in the identity of the 3rd sing. and plur. that we find the clearest trace of the old "free" use of the reflexive stem. Unlike these languages Greek began first by differentiating sing. and plur., creating for this purpose a new stem $\kappa\phi$. The origin of this form is doubtful. It is now generally held to have taken its rise from $\kappa\phi\iota(\nu)$ where κ is a weak (ablaut) form of the stem $\kappa\epsilon$, and $\phi\iota(\nu)$ the case termination. The analogy of $\acute{\alpha}\mu\mu\iota(\nu)$ etc. then gave rise to $\kappa\phi\epsilon$, $\kappa\phi\epsilon\iota\omicron\varsigma$, etc., and these again to the dual $\kappa\phi\omicron$. It is quite possible that the 2nd dual $\kappa\phi\omicron$, as well as the 3rd, may have arisen in the same way.¹ In this case the difference of accentuation and form which Ar. (but not Zen.) made between the two persons may be artificial. The adjectival forms $\kappa\phi\omicron\varsigma$, $\kappa\phi\epsilon\tau\epsilon\rho\omicron\varsigma$ arose naturally from the analogy of $\acute{\alpha}\mu\omicron\varsigma$, $\kappa\omicron\varsigma$, $\delta\epsilon$ on the one side, and $\acute{\alpha}\mu\acute{\alpha}\tau\epsilon\rho\omicron\varsigma$, $\acute{\alpha}\mu\acute{\alpha}\tau\epsilon\rho\omicron\varsigma$ on the other. $\kappa\phi\epsilon$, $\kappa\phi\iota$, $\kappa\phi\alpha\varsigma$, are of course anaphoric, but $\kappa\phi\omicron\varsigma$ and $\kappa\phi\epsilon\tau\epsilon\rho\omicron\varsigma$ are always reflexive in the strict sense, grammatically as well as logically. This new stem must have arisen while the sense of the free use of $\delta\epsilon$ still existed but was dying out; a single example of $\kappa\phi\epsilon\tau\epsilon\rho\omicron\varsigma = \acute{\alpha}\mu\acute{\alpha}\tau\epsilon\rho\omicron\varsigma$ is found in the (late?) prologue to Hes. *Opp.* 2, and we have $\kappa\phi\epsilon\tau\epsilon\rho\omicron\varsigma = \delta\epsilon$ *Scut. Her.* 90, $\kappa\phi\omicron\varsigma = \delta\epsilon$ *Theog.* 398. So $\kappa\phi\iota\varsigma = \omicron\iota$ *Hymn.* xix. 19 (*Scut. H.* 113?). But this is not sufficient to support $\kappa\phi\iota\varsigma = \acute{\alpha}\mu\iota\varsigma$ in K 398 (where see note). The extension of $\kappa\phi\epsilon$ to the singular is of course familiar in Attic—no doubt as an archaism—and the imitative Epics freely use both the pronoun and its adjective of all persons and numbers.

The conclusion seems to be, then, that the use of the reflexive adjective for all persons and numbers survived into the Epic period; that it was becoming a rare archaism when the poems took their final form and was generally changed into more familiar words where possible; and that traces of the original form were rare from the first. Here, as elsewhere, two streams of tendency conflicted—the archaizing which made the most of the old forms and extended them beyond their original limits by analogy to the personal pronouns; and the purist school which strove to produce uniformity by preferring the new forms, already in a majority, to the vanishing relics of the old. The struggle between the two—largely, no doubt, an unconscious one—must have been going on as long as the vulgate existed, three or four centuries before Zenodotos and Aristarchos, who here, as elsewhere, represent tendencies, record facts, and state theories, but could produce no material change in the ms. tradition.

¹ See Brugmann *Gr.* ii. p. 804 Anm. 3 "nach dieser Auffassung hätten die Elemente vor *ue(s) keine besondere

Beziehung auf die 2. Person, und so liesse sich $\kappa\phi\omicron$ wol auch mit $\kappa\phi\iota\varsigma$ vermitteln."

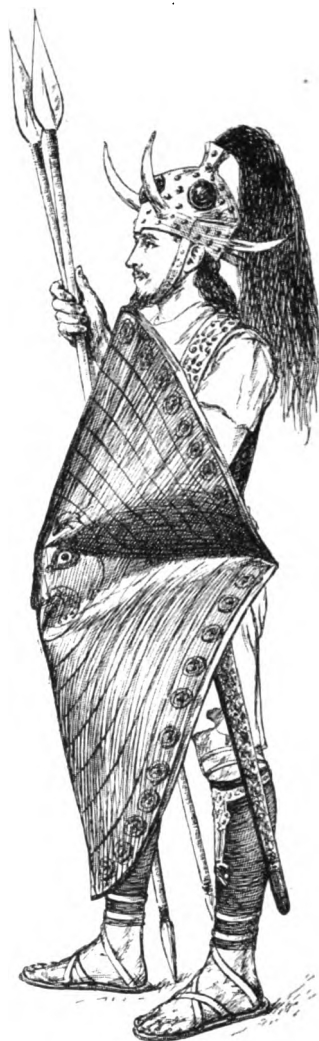


FIG. 1

APPENDIX B

ON HOMERIC ARMOUR¹

TRADITIONAL views on Homeric armour were revolutionized by the appearance of Wolfgang Reichel's *Ueber Homerische Waffen* in 1894. Though differing in some not unimportant details, I cordially accept Reichel's views on the main question, and have taken them as the basis of the following paragraphs.

The general outline of these views may be thus summarized. The armour of Homeric heroes corresponds closely to that of the Mykenaeen age, as we learn it from the monuments. The heroes wore no breastplate; their only defensive armour was the enormous Mykenaeen shield, which protected both sides as well as the front of the body, and the helmet.

When the Mykenaeen period had passed away, a complete change took place in Greek armour. A small round shield and corslet between them displaced the unwieldy shield, and the hoplite supplanted by his superior mobility the warrior who had to rely upon a chariot to move his shield and himself along the line. By the seventh century B.C. or thereabouts, the idea of a panoply without a breastplate had become absurd. By that time the Epic poems had almost ceased to grow; but they still admitted a few minor episodes in which the round shield and corslet played a part, as well as the interpolation of a certain number of lines and couplets in which the new armament was mechanically introduced into narratives which originally knew nothing of it.

The different pieces of armour will be treated in the following order:—(1) ἄσπις, κάκος. (2) κνημίδες. (3) ἐσώρηξ. (4) μίτρον. (5) χιτῶν. (6) ζωστήρ. (7) κόρυς. (8) λαϊκήϊον. (9) πέφος. (10) τόξον.

I.—THE SHIELD

(1) The construction of the shield is as follows. First, one or more layers of ox-hide (Aias' shield has as many as seven) of a circular shape

¹ My special thanks are due to Mr. Bayfield for his help in drawing up this Appendix, which is enlarged from that which he wrote for the school edition

of the *Iliad* published in 1895. It will be seen, however, that I have found it necessary to introduce some material changes.



FIG. 2

(hence called κύκλοι¹ in Υ 280) are well dried (βῶν ἀζαλέην H 238, βοέηις . . αὔηις στερεάιαι, etc.), presumably on a last, and firmly stitched together (see note on M 297). Two points in the circumference (*a* and *b* in Fig. 5), a little above the level of the horizontal diameter, have been



FIG. 3



FIG. 4

previously taken and drawn towards each other, so that the shield assumes the form shewn in the illustrations (see Figs. 1, 2, 8, 9, and 10). It is preserved in this shape by two 'staves' (καπῶνες), probably of wood, placed inside. One runs from top to bottom of the shield,

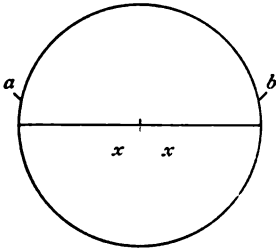


FIG. 5



FIG. 6



FIG. 7

lying close against the leather throughout its course. Seen in profile it is of the shape shewn in Fig. 6. The other (seen from above or below, its shape is that shewn in Fig. 7) is placed horizontally between the points *a* and *b* (see Fig. 5). Along the lines *ac* and *bd* it is laid against the leather; but from *c* to *d* it is free, leaving room for the hand to grasp it (see Fig. 9). It will be seen that viewed from the front the shield is divided into two unequal hemispheres² connected by a sort of bridge. The middle point of this bridge (which will vary in length and width according to the way the sides are drawn in) is the δαυφαλός

¹ The κύκλοι of Α 33 are another matter; the shield of Agamemnon there described is altogether of a later type than the Mykenaeen.

² The object of this was no doubt that the centre of gravity might be below the

hand. It will be observed that, viewed from the front, the outline of the shield resembles that of the figure 8, the form given to it in the Mykenaeen representations. See Figs. 8 and 10.—M. A. B.



FIG. 8

‘boss.’¹ The outer face of the shield was covered with metal, which might be laid on in various manners; an arrangement in concentric rings was a natural one. The edge of the leather was turned up outwards, forming a rim (*ἀντιμα*), in order to protect the wearer from the sharp edge of the metal face. The shield was suspended by a broad baldrick (*ρελακιδίον*) of leather, often richly ornamented, which passed under the right arm and rested on the left shoulder. The baldrick must have been fairly long to allow free manipulation of the shield, but its exact points of attachment are difficult to determine.² This baldrick crossed that of the sword, which lay over the right shoulder, about the middle of the breast: *Æ* 404.

(2) The size, and consequently the weight, of the shield were very great. When hanging from the shoulder in front, it reached from the neck to the middle of the shin. There were three positions for it.

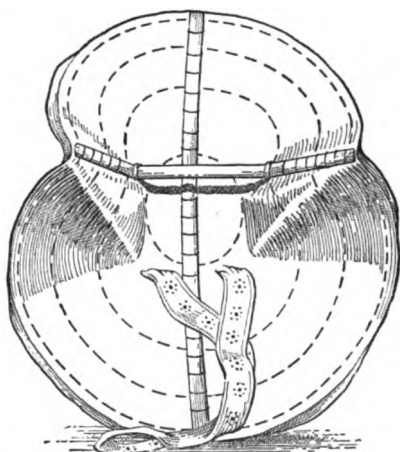


FIG. 9.—Interior of shield made after the Mykenaeon figure-of-eight pattern. The two *κανόνες* are shewn, and the *πάσδοι* ('back-stitching') of M 297.

- (a) When not in use it could hang behind the back, and would strike against the neck and ankles of the warrior as he walked (cp. Z 117).
 (b) By a pull at the baldrick with the left hand it could be brought round the right side to the front. Supported in this position solely by the left shoulder, while protecting the whole body, it left the wearer's arms free, so that he could hold a spear in each hand or use both for the

¹ It is of course possible that the Mykenaeon armourer succeeded in bringing his side folds to a point, so that the *διφάλλος* had not the appearance of a flat bridge but resembled rather a point which very conspicuously formed the centre of the shield. To such a point the word *διφάλλος* undoubtedly would apply, and a shield so formed would lose the rather cranky and crumpled

appearance which it must be admitted is perceptible in Figs. 1, 2, and 9. See the shield added as an ornament at the top left-hand corner of the siege (Fig. 10).

² From experiments I have myself made with shields of buckram, I think the points would be very nearly in the position of *x x* in Fig. 5, below the centre. See Fig. 9.—M. A. B.



FIG. 10

long thrusting-lance. (c) Crouching down, the warrior grasped the horizontal *κανών* with his left hand and held the shield away from him, its lower rim resting on the ground (cp. A 593, N 157). This would be the natural position at close quarters, unless the sword were being used, when of course the warrior would need to stand his full height. It would then be a matter of choice whether the shield should hang for protection in front or for convenience behind.

(3) It appears that the epithet *εὐκυκλος* (E 453, 797, M 426, N 715, Ξ 428) is properly applied to the shield, which is made of circular plates. *πάντος ἔσση* more probably indicates *even balance*, though it is generally taken to be the same as *εὐκυκλος* (see note on A 306). *ἀμφιβρότη* expresses the peculiarity of the Mykenaeen shield, that it covers the man *on both sides* as well as in front, while *ποδηννακίς* aptly describes its great height. We understand too how its weight tired the left shoulder (cp. Π 106 ὁ δ' ἀριστερόν ὤμων ἔκαυεν, | *ἐπιπῶν αἰὲν ἔχων κάκος αἰόλον* and E 796-7); how easy it was to trip over the shield (O 645 ff.), and how it was quite possible to sleep under it (ξ 474 ff.).

(4) It was the great weight of the shield which led to the use of the war-chariot. This, as the poems shew, the warriors used less for fighting than as a means of rapid transport from one part of the field to another. The archers, being shieldless, employ no chariot; and if Odysseus and the Salaminian Aias have none either, the want is to be explained by the fact that their homes are small rocky islands. We find at the same time the answers to two other problems:—(i) Why did not the Homeric heroes ride? Because no man could carry such a shield on horseback. (ii) Why did the war-chariot disappear so completely in historic Greece? Because the introduction of breastplate and light shield rendered it no longer necessary.¹

(5) Besides that described above there was an alternative form for the Mykenaeen shield. It might be a rectangular oblong, bent into the form of a half-cylinder. This was no doubt the shape of the shield of the greater Aias, who is described as *φέρων κάκος ἵντε πύργον* (H 219).

¹ In his recent work *La Civilisation des Celtes et celle de l'Épopée homérique* (Paris, 1899, vol. vi. of *Cours de Littérature Celtique*), M. d'Arbois de Jubainville has called attention to a curious analogy which shews that this type of 'armament naturally arises in certain circumstances. The ancient Celts used no defensive armour but the long shield, and fought in chariots. The introduction of the coat of mail seems to date from the first century A.D., and to be imitated from Rome. The author ascribes the older armament to the advantages it gave against an enemy armed with bows alone, its disuse to the disadvantages against spears. "Lorsque les boucliers étaient, comme ceux des Gaulois, assez grands pour protéger tout le corps du guerrier et que le guerrier

ne se découvrait pas, les flèches de l'armée ennemie ne pouvaient l'atteindre. L'archer, n'ayant pas de bouclier, n'avait aucun moyen d'éviter le javelot lancé par son adversaire. Quant à la fatigue qu'aurait causée à celui-ci la charge du bouclier, elle était supprimée par l'emploi du char; le guerrier n'en descendait qu'au moment d'aborder l'ennemi qui, s'il était archer, dépourvu de bouclier, n'avait plus possibilité de se défendre. L'emploi du bouclier et du char de guerre a donné en Europe aux Indo-Européens, élèves des Hittites, à une époque pré-historique, il y a environ quatre mille ans, une supériorité analogue à celle que les Espagnols arrivant en Amérique ont due aux armes au feu lors des grandes conquêtes faites par eux aux seizième siècle de notre ère" (p. 349).



FIG. 11

These shields had a small projection on the upper edge for the protection of the face (see Figs. 2, 4, and 8—particularly the hunting-scene on the dagger, where the two types of shield alternate).

The small circular shield of later times, of which there are no traces in the Mykenaeen prime,¹ is equally unknown to Homer, with a very few curious exceptions. (i) In K Odysseus and Diomedes ride, though they have shields; and the company of Diomedes sleep (K 152) with their shields under their heads. The Mykenaeen shield might serve for coverlet (see 3 above) but hardly for a pillow. Hence in K the shield is light and round. (ii) The shield of Agamemnon (Λ 32–40), so far as the description is intelligible, seems to be conceived in the same way. (iii) In Λ 373 the mention of the breastplate indicates that the shield there “taken from the shoulders” is of the small later form.

II.—ΚΝΗΜΙΔΕΣ. ἄπισφύρια

(1) The ΚΝΗΜΙΔΕΣ were gaiters of stuff or leather. In ω 228 the word is used of the farmer's gaiters: *περὶ δὲ κνήμινι βοείας* | *κνήμιδας*



FIG. 12.—A gold leg-guard found at Mykene.

ῥαπτὰς δέδετο, ῥαπτὸς ἀλεείνων. Such gaiters are worn by the warriors on the great Mykenaeen “warrior-vase” (Fig. 11). In only two places in the poem is the material said to be of metal. In H 41 the Achaeans are called *χαλκοκνήμιδες*, but, as is pointed out in the note there, the author of the line has ventured to desert the traditional

¹ The Warrior Vase from Mykene (Fig. 11) shews that the round shield had come in by the end of the Mykenaeen epoch, see III. (5) below.

ἐκνήμιδας because he required a long syllable, ignorant of the fact that he was thus offending against archaeological correctness. In Σ 613 ταῦτε δὲ οἱ κνήμιδες ἑαινοῦ κασιπέρροιο, Hephaistos makes greaves for Achilles of tin. This, however, is only natural; the divine smith substitutes his softest metal for the leather usually employed. The object of the greaves was not protection against the foe; for in that case Hephaistos would certainly have used something stouter than the weak and practically useless tin. Their sole purpose was to prevent the chafing of the legs by the edge of the shield. Accordingly we find that the archers, since they carry no shield, wear no greaves; but when Paris arms for the duel and takes a shield, κνήμιδες μὲν πρότερον κνήμιδιν ἔθηκε (Γ 330).

(2) A further protection to the shin was afforded by the guard: a drawing of which is given above, and which is perhaps to be identified with the ἐπισφύριον. The broad band clasps the leg just under the knee (being fastened by a wire which passes through two small holes in its extremities), and the guard is kept in its place by a bar-shaped button of metal attached to the gaiter and passing through the ring of the guard, which is left incomplete for that purpose (see Fig. 1). Specimens of these guards (one round the knee of a corpse) have been found in three of the Mykenaeen tombs; but—and it is a significant fact—no metal greaves

III.—εὐρύς

(1) As soon as we come to inquire into the nature of the Homeric breastplate we find ourselves involved in difficulties. This piece of armour, unlike the shield, is rarely alluded to, and never with such details as to enable us to get any precise idea of its nature. We learn only that it is composed of γύαλα, presumably two, viz. a breastplate and backplate, though we are never told this. But of the means by which they were fastened, though the appliances required must have been of a comparatively refined nature, we learn nothing. Nor, with the exception of the adj. ἀστερόεις (II 134) and the very late description in A 20 ff., do we learn of any adornment of the surface. And the difficulties are not merely negative. For instance, in Γ 357–60, repeated in H 251–4, the introduction of the breastplate (in 358) throws the whole passage into confusion; it is obvious that after a spear has passed through a breastplate there is no longer any possibility for the wearer to bend aside and so avoid the point, though such a manœuvre would be quite practicable behind the great shield, as the passage would mean if 358 were absent.

(2) Inconsistencies such as these multiply as we follow out the details of the poems. For instance, we find that no breastplate is ever mentioned in the *Odyssey*, though we should certainly expect to hear of it had Odysseus worn one in his story of the ambush in ξ 470–502, or in the long and detailed fighting with the suitors in χ. In the *Iliad*, instead of finding that it belongs to the essential equipment of every hero, we discover that it is given to some only, and that in the most capricious fashion. For instance, while Odysseus, Diomedes, Achilles, and Hector sometimes have it, we never hear of it in the case of Aias, Nestor,

domeneus, Aineias, Sarpedon, Glaukos, Pandaros. It is particularly significant that there is actually no mention of a breastplate in the *Poloneia*, which more than any part of the Epos delights in the detailed description of dress and armour. Note particularly that the arming of Odysseus is minutely described there, yet he wears no corslet; but in the next book, in one single line, Λ 436, he has one. Twenty lines farther on the corslet has again disappeared (see 456-8). And this single line 436, the only one in the whole Epos which gives a corslet to Odysseus, is the very line which caused trouble in Γ 358 = H 252. In this place as in the others it can simply be dropped out at once.

So again Diomedes, who in K wears no corslet, has one in E 99, but in Ψ E 112 it has vanished again, nor has it returned in 795. The other two allusions to a corslet worn by Diomedes, Θ 195, Ψ 819, both belong to passages of the latest character. The corslet of Menelaos appears in Δ 136, again in the offending line, only to vanish in lines 185 ff., 213 ff. This has caused infinite trouble in the explanation of the passage, with which nothing can be done till 136 has been expelled as the intruder that it is. So, again, Achilles seems in Υ 259 ff. to have no corslet, though one has been mentioned among the arms made by Hephaistos, Σ 610, where, however, it is spoken of in such scanty terms as to suggest that the line is a shamefaced intruder. Hector has a corslet only in H 252, of which we have already spoken, and P 606; we hear of none when he is killed, and in X 124 ff. he speaks of himself as $\gammaυμνός$ when he has laid aside shield, helmet, and spear. The same is the case with Lykaon in Φ 50 $\gammaυμνόν$, $\delta\tau\epsilon\rho$ $\kappaόρυς$ $\tau\epsilon$ $\kappa\alpha\iota$ $\acute{\alpha}\sigma\pi\acute{\iota}\delta\omicron\varsigma$, $\omicron\upsilon\delta'$ $\epsilon\chi\epsilon\iota$ $\epsilon\gamma\chi\omicron\varsigma$. In fact, shield, helmet, and spear are repeatedly enumerated as composing the panoply. See, for instance, N 713 ff., Ξ 370 ff., O 125 ff.; and as a general proof of the absence of corslets the notable words of M 424-9.

(3) On going through the passages where the word $\epsilon\omicron\rho\eta\kappa\epsilon$ occurs, we may classify them as follows:—

(a) The formal line $\delta\epsilon\upsilon\tau\epsilon\rho\omicron\nu$ $\alpha\upsilon$ $\epsilon\omicron\rho\eta\kappa\alpha$ $\pi\epsilon\rho\iota$ $\sigma\tau\eta\sigma\epsilon\sigma\iota\nu$ $\epsilon\delta\upsilon\nu\epsilon\nu$ occurs three times, Γ 332, Π 133, T 371. It can always be cut out without leaving a gap; but in the two former passages the following line also must go with it.

(b) $\kappa\alpha\iota$ $\delta\iota\alpha$ $\epsilon\omicron\rho\eta\kappa\omicron\varsigma$ $\pi\omicron\lambda\upsilon\delta\alpha\iota\delta\acute{\alpha}\lambda\omicron\upsilon$ $\acute{\eta}\rho\eta\rho\alpha\iota\sigma\tau\omicron$ occurs four times (Γ 358, Δ 136, H 252, Λ 436), and can always be cut out, mostly to the great advantage of the context.

(c) The following single lines or couplets can be cut out in the same way: E 99-100, 189, Z 322, N 265, 342, Π 804, Σ 460-1, 610, T 361. It is probable enough that some or all these are additions to the text made at a time when it seemed absurd to think of a man in full armour without a corslet.

(d) In certain cases, however, the corslet is bound up with an episode of greater or less extent, from which it cannot be severed. This is the case with Θ 194-5, Λ 19-28, 373-5, N 581-600, O 529-34, Ψ 560-2, 819. Of these two come in the funeral games of Ψ , and another, the description of Agamemnon's corslet, clearly belongs on other grounds to the latest portion of the poems. The same may be said of the couplet Θ 194-5. The three remaining episodes are colourless incidents, which may be of any date, and are of no importance to the framework of the *Iliad*.

(e) There remain a number of passages similar to the last differently treated by Reichel. They are B 544, Δ 133 = Υ 415, E 31, Λ 234, Ν 371, 397, 507, Π 314, 606. In all of these Reichel suggests (though often with great hesitation) that the word *εώρακη* does not mean *corslet* at all, but, like the verb *εωρίσκειν*, is used in a general sense meaning *armour*, or more particularly *a piece of armour*, i.e. either a shield, or the *μύρμη*, with which we shall deal below. Here it must be confessed that it is difficult to follow him; to believe, for instance, that the words of Π 606 *βεβλήκει εώρακα κατὰ στήθος παρὰ μασθάλω* can imply anything but a corslet, or that *εωρικός γύαλον* in Ν 507 = Π 314 can mean the hollow of the shield. It is clear from the place taken by the description of the shield of Agamemnon in Λ that the corslet has become a familiar and essential piece of armour before the *Iliad* has ceased to be receptive of new additions. It seems, therefore, more reasonable to suppose that together with the few admitted cases classed under (d) other allusions to the corslet have found their way into the text, not as mechanical interpolations, as Reichel holds, but as more or less unconscious anachronisms, expressing the habits of the latest Egean age. It does not follow that the entire passages in which they occur are all late; it is possible that the allusions may have been introduced in the course of successive modernisation such as the oldest parts of the *Iliad* seem in many cases to have passed through. But in fact Λ 234 is the only mention of a corslet in any of the oldest strata, so far as we can distinguish them. Reichel there takes *εωρικός ἐπὶ στήθεσσι* to mean *under the shield*, but on his own shewing that must have been the one way in which it was impossible to wound a man armed with the Mykenæan shield; a weapon might be got past the side or over the top, but clearly not underneath so as to reach his waist.¹ The words seem clearly to imply some piece of armour which protects the body above the waist and this can hardly be anything but a corslet. On the other hand in Δ 133 = Υ 415 Reichel may be right in taking *διπλῆδος ἦν τετο εώρα* to refer to the belt itself regarded as a piece of defensive armour (in Δ 133 perhaps the belt and *μύρμη* together), "where the buckles of the belt were fastened, and the armour was double against the blow." To this difficult passage we shall have to recur.

(4) We must ascribe to a late period the epithet *χαλκοεώρακη* which occurs twice only (Δ 448, Θ 62), and no doubt meant "with bronze corslet" from the first. *λινεοώρακη* (B 529, 830) seems clearly to imply this, for the epithet "with *linen* corslet" could only come into existence when the corslet was usually made of bronze. But the much commoner *χαλκοχιτώνες*, which occurs over thirty times, and is scattered fairly through all parts of the *Iliad*, can hardly imply any allusion to the corslet specifically. Here Reichel is probably right; the epithet is to be regarded as a picturesque expression, like the *ἀείνος χιτών* of Γ 57, and refers to the bronze-covered shield. "Bronze-vested" is no more an extravagant description of the Mykenæan warrior, with his *ἀμφιβρότη* covering him on both sides as well as in front, than is *διωὺς χαλκῶι* of the *πυκτά* in O 389.

¹ Unless indeed he is on a chariot, and so above his assailant, as in Α 424.

(5) Reichel holds, on the evidence of the monuments, that the change of armament was not complete till about 700 B.C., and fixes this as the approximate date when all allusions to the round shield and corslet were simultaneously interpolated. But the change must in all probability have been gradual, and somewhat in advance of its representation on the monuments. And it must have been in progress, if not complete, at the end of the Mykenaeen period; for the Warrior Vase (Fig. 11) clearly shows not only the small round shield, but in one case the handle by which it was carried. There is no doubt that the Vase, however late and debased in style, is yet truly Mykenaeen, for precisely similar armour is depicted on the wall paintings of the palace. The change must therefore have come in long before the Epos had been virtually completed and stereotyped. Here as elsewhere the wisest conclusion is that the poets were singing the traditional customs of older days, the Mykenaeen prime, which they knew to be different from their own. The tradition they followed was historically correct, but not vivid enough to exclude completely the occasional intrusion of anachronisms.

IV.—*μῆτην*

(1) The *μῆτην* is mentioned only in two passages, Δ 137 (with 187, 216) and E 857; though it is implied also in the epithets *αἰολομήτης* E 707 and *δαίτροχίτωνες* II 419. We learn from Δ that it was a metal guard worn round the waist, in conjunction with *ζωστήρ* and *ζώμα*.

(2) Helbig, followed by Reichel, identifies it with a piece of armour of which specimens, presumably prehistoric, have been found in Euboea and Italy. This is a richly ornamented band of metal, meant evidently to be worn round the waist and fastened at the back. In the front, where it is broadest, it is nearly a foot wide, but it becomes rapidly narrower towards its extremities, so that at the back its breadth is not more than three inches. Reichel sees representations of this in the ridge which is to be discerned running round the waist of the warriors in several of the Mykenaeen pictures; it may be detected in Figs. 3 and 4, and still more plainly in the men of the Vaphio cups.

(3) But against this identification there are very serious doubts to be raised. The ridge in the pictures is surely meant for a girdle (*ζωστήρ*), holding up the waist-cloth (*ζώμα*) so characteristic of Mykenaeen dress; there is not a hint of the peculiar shape of Helbig's metal bands. Moreover, the ridge is even more conspicuous in the herdsmen of the peaceful scene of the cups than in the warriors of the intaglios. This seems decisive against taking it to represent what must have been purely a piece of war-gear, a positive hindrance to a herdsmen with his cattle. There is thus no ground for attributing Helbig's strips of metal to the Mykenaeen age at all.

(4) Nor is there any ground for supposing that the Homeric heroes universally wore the *μῆτην*. The extreme rarity of allusions to it precludes such a supposition, and almost all the arguments on which Reichel relies to prove the absence of a corslet militate just as strongly against the presence of such a *μῆτην*, which is in fact just the lower half

of a coralet. Among such arguments come, of course, all the passages where spear, shield, and helmet are enumerated as forming the panoply, and still more decidedly others such as E 539, 616, II 821, P 519, where blows falling on the same spot as in E 857 either meet no resistance, or still more significantly, pass through the belt but find no *μῆτην*. Moreover, even in the passage in Δ, on which all hangs, there is a serious difficulty, sufficient to arouse the gravest suspicion. It seems that this metal belt is actually worn next the skin, under a girdle and a loin-cloth. The arrangement is absurd, and becomes still more so when we consider the epithet *αἰολομήτης*. This is equally inappropriate, whether we translate it *with agile* (?) *mitré* or *with glancing mitré*; for, as Aristarchos justly remarked, "Homer does not make epithets of invisible qualities."

(5) The conclusion seems inevitable that the metallic *μῆτην* is just as much an intruder into the armament of the Epos as the corslet. But for the passage in Δ we might understand it to be identical with the *ζώνη* or loin-cloth; this is certainly the most natural interpretation of E 857; it well suits the epithet *αἰολομήτης*, *with bright-coloured loin-cloth*, and *ἀμυτρογύτωνες*, *wearing no loin-cloth with the chiton*, and agrees with the use of the word *μῆτρα* in later Greek. But what the author of the wounding of Menelaos can have meant by combining with the *ζώνη* a *μῆτην τὴν χαλκίαν κάμου ἄνδρες* is still obscure to me. It is conceivable perhaps that the change of armament took place in three stages. First the small round shield was introduced. Then the need felt for protection to the body led to the use of the metallic *μῆτην* of Helbig, a rudimentary half-cuirass. Only as technical skill improved could the third and final stage, that of the elaborate cuirass, be attained. The mention of the *μῆτην* in Δ may be a reminiscence of this intermediate second stage, the real position of the now disused *μῆτην* being forgotten and confused.

V.—THE TUNIC

The chiton was a loosely-fitting garment, reaching apparently as low as the knees (Studniczka p. 59), but gathered up into the belt for active exertion; the loose part hanging over formed a *κόλπος* (Υ 471). Hence *ζώννυσθαι* means to make ready for battle, Δ 15. It had short sleeves, as we can see in the case of the recumbent warrior at the foot of the siege-picture, Fig. 10. The material was doubtless linen (Studniczka p. 56). The tearing, or even the stripping off the chiton seems to have been the mark of triumph over a fallen foe (see B 416, Δ 100), an indirect proof that no corslet was worn.

It seems highly probable that in N 439 a linen chiton has been converted into a bronze corslet by the addition of two lines, 440-1. The phrase *χίτων χαλκεος* is found nowhere else, and looks like a late invention.

VI.—THE BELT

(1) The belt was presumably of leather, though in Δ 237 it is at least adorned with silver. In one of the later tombs at Mykene were found fragments of a gold-plated bronze band some two inches broad, with spiral ornaments and holes at the end by which it had been stitched

to a piece of cloth. This was apparently such a metal-faced **ζωστήρ** (Tsountas-Manatt p. 174). Its function was probably in the first place to support the waist-cloth or **ζώνη**, so that it lay beneath the chiton, and appeared only when the lower part of the chiton was gathered up and tucked into it. But the metal facing helped it to play at times the part of a piece of defensive armour (see III. (3) above).

(2) The only difficulty connected with the mention of it in Homer is due to the repeated phrase **δεῖ ζωστήρος ὄχλας χρύσειοι σύνεχον καὶ διπλόος ἦν τετο εὐρύη** Δ 132, Υ 414. The trouble lies in the fact that the spot described by the same words is different in each case. Menelaos is hit in front, Polydoros behind. It is hard to suppose that the belt was fastened in two places; but it is of course possible that some belts may have been fastened in front, some behind, and that the authors of the two passages were thinking of the different fashions. In this case it is apparently necessary to accept Reichel's explanation of **εὐρύη** as meaning a piece of armour different from the corslet.¹ In both cases it is most natural to apply it to the belt itself, and to understand it to mean the point where, owing to the buckling, the two ends overlapped, and so opposed a double thickness to the point. Reichel would take it in both cases to mean "where belt and **μῖτρον** formed a double defence." But from what has been said it is impossible to suppose that Polydoros wears a **μῖτρον**, and even if that were otherwise, it is clear that the double defence would run all round, as the belt must coincide with the **μῖτρον**, so that the mention of the particular point in the circumference where the buckles were loses all significance. Taking into consideration the terrible state of confusion into which the passage in Δ seems to have got, it seems likely that the phrase has been borrowed without understanding from Υ, and that the **μῖτρον** may be left out of question altogether.

VII.—THE HELMET

(1) The helmet on Figs. 1 and 2 is adapted from the very rudely drawn helmets of the warriors on the obverse of the Mykenaeen Warrior Vase (Fig. 11). This is the most intelligible authority we have for the Mykenaeen helmet, though indeed the vase comes from the very end and degeneracy of that epoch. From the intaglios of the best Mykenaeen period nothing can be made out, and in the picture of the siege there is little more. An ivory head from one of the tombs in the lower town at Mykene shews detail in abundance, but there is no agreement as to the interpretation of it (figured in Tsountas-Manatt p. 197 as well as in Reichel).

(2) This helmet answers in the main to the requirements of the Epos. It will be seen that it is horned—a survival no doubt of a primitive type, which consisted in the scalp of an animal drawn over the head, while the

¹ The difficulty in taking it to mean *corslet* is that we should have to suppose that the plates joined in the middle,

both before and behind, instead of at the sides, which seems to be the only reasonable arrangement.

skin clothed the shoulders.¹ The horse-hair crest evidently comes from the mane, and another survival of the same sort is probably to be found in the boar's teeth with which the cap in K 263 is set.² These horns are the *φάλοι* of which we often hear. The helmet might have two or four of them. When it had two it is called *ἀμφίφαλος*, when four *τετραφάλας* (for *τετραφάλας*).

(3) The *φάλαρα*, whence the adjective *τετραφάληρος*, are explained by Helbig from the later use of the word in Sophokles, Herodotos, and others, and of its Latin derivative *phaleræ* (metal bosses for decorating harness), to be metal plates or bosses set round the helmet; the four would naturally be placed one each in front, behind, and on either side. As Reichel remarks, this seems to imply that the body of the helmet was then of leather. That it was not always so is proved by the epithet *πάγχαλκος*. No evidence for such bosses, however, has yet been found in the monuments.

(4) There was, however, another sort of helmet in use, during part at least of the Epic period. This was a helmet with cheek-pieces, presumably like that known later as the Corinthian. The existence of it, at least in the imagination of the singers, is proved by the use of the epithet *χαλκοπάρηος*. This occurs three times only in the *Iliad*, and not in early parts, M 183, P 294, Y 397, besides ω 523. It is possible, therefore, that it may have been a later style.

(5) Reichel denies that *χαλκοπάρηος* implies cheek-pieces, and refers the adjective to the "side parts over the temples." The helmet as a whole, he says, is regarded as a head, and the sides are its "cheeks of bronze." This view I cannot but regard as wholly erroneous. The fact that the parts of a garment are habitually named from the parts of the body they cover makes such a metaphor from a neighbouring but different part impossible. Reichel adds: "one might ask why the poet did not apply the adjective [if taken in the sense of cheek-pieces] not to the helmet, but to the wearer, to whom it would more properly apply." That is, we must not use the word "double-breasted" of a waistcoat, but must apply it to the wearer!

(6) The fact is that both Helbig and Reichel are in error when they assume alike that there was only one type of Homeric helmet. This is precisely the piece of armour where variety has in all ages been aimed at, if only to make the wearer conspicuous to his own men in the rush of battle. We cannot prove such variety from the Mykenæan monuments for the reasons already given, but it can easily be exemplified for the succeeding age; in the well-known Melian vase (Conze *Mel. Thong.* Pl. 3) representing a combat between two warriors, one wears a helmet with, and the other without, cheek-pieces. It is quite possible, though incapable of proof, that the numerous names for the helmet, *κόρυς*, *κυμβή*, *στεφάνη*, *πίλην*, may all indicate different forms, as *τετραφάλας* clearly does. Reichel regards *στεφάνη* as a metal rim to a leather helmet. But in K 30 it clearly must mean *helmet*, not *rim*, and may do so in the other places where it occurs; so that Reichel's assumption lacks support.

¹ See *J. H. S.* iv. (1883) 294 ff.

² Sixty boar's tusks found by Schlie-

mann at Mykene in Grave iv. came in all likelihood from such a helmet.

(7) αὐλώπις was explained by the ancients either as *having an αὐλός* or tube for the plume; or *tube-faced*, from the narrow opening of the vizor between the projecting cheek-pieces. The former explanation is now justly rejected. Reichel of course, denying the existence of the form with a vizor, has to give another account of the word; he makes it mean "tube-eyed," the horns (φάλοι) being regarded as eyes like a snail's at the end of a tube. To this I decidedly prefer the second interpretation. The adjective occurs in E 182, A 353, N 530, II 795.

VIII.—ΛΑΙΧΨΪΟΝ and αἰρίς

The αἰρίς was armour for the chiefs alone—for those who could keep a chariot to carry them and *εὐράποντες* to assist them in taking off this ponderous defence (see for instance H 122). Twice in the description of the mellay (E 452, M 425) we have the lines

δήσουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
ἀσπίδας εὐκύκλους λαϊκάϊά τε πτερύοντα.

It seems to be a legitimate deduction that the λαϊκάϊα were the shields of the common soldiers, and further, as the word seems to be connected with *λάσιος*, that they consisted of animals' skins with the hair left on. So Herodotos must have understood it when he says (vii. 91) of the Kilikes λαϊκάϊα δὲ εἶχον ἀντ' ἀσπίδων, ὥμοβοής πεποιημένα. Such skins are the most primitive of shields, and as such are given in vase-paintings to giants, Centaurs, and the like. Two of the animal's feet are commonly fastened round the neck, and the skin is held out in front of the body by the left arm when required for defence. Thus the panther-skin worn by Paris in Γ 17 (παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα) is the archer's λαϊκίον. So Dolon (K 334) wears a wolf-skin.

The aegis of Athene is itself a λαϊκίον, which has remained a divine attribute in virtue of its archaic character, though it has fallen out of fashion among the heroes. See note on B 447.

IX.—THE SWORD

(1) The swords of the *Iliad* are two-edged, and are used almost entirely for cutting; the use of the point seems not to be distinctly indicated, except in the formal line *νύσσαντες* (*νύσσομένων*) *ξίφεσιν τε καὶ ἔγχειν ἀμφιγύοισιν*, and by inference in Δ 531, Υ 459, 469, Φ 117, 180. The ordinary Mykenaeen sword, of which great numbers were found in the shaft-graves by Schliemann, does not answer this description. It is too long (often over 3 feet) and slender to be used for cutting; so brittle a material as bronze would need to be more strongly made if used for anything but thrusting. Schliemann found, however, not in the shaft-graves, but in the superficial layer of earth on the citadel, a sword which seems to answer the requirements of the poems; from the position it would seem to have been a later development of those in the older graves.¹

¹ Schliemann, *Mycenae*, p. 144. Tsountas-Manatt, Fig. 87, p. 199.

It is about 2 feet long, with a two-edged blade comparatively broad at the handle, but gradually narrowing towards the point. Tsountas has since found other swords of the same type in the later strata at Mykene, so that it seems that a change took place towards the end of the period in favour of the use of the edge. This type seems to have been introduced from Northern Europe, where it is abundantly represented. Tsountas suggests ('Εφ. 'Αρχ. 1897, 104 ff.) that it probably reached Greece through Thrace, and thus became known as the Thracian sword (see N 577, Ψ 808); and that it may even have come southward with the migrations from Central Europe which ultimately led to the Dorian invasion.

(2) On some of the swords found by Tsountas there still remained part of the decoration of the handles, notably the heads of some golden nails. The reality thus surpasses the silver nails of the poet (see note on B 45), just as the golden gaiter-holder of Mykene represents the ἀργύρεα ἐπιφύρια of Homer.

(3) Some of the handle-decoration of Tsountas's swords shews a pattern which seems to suggest thongs wound round and round. It is probably here, as he says, that we can find an explanation of the adjective μελάνδετα (O 713). The handle was originally formed by binding leather thongs round the metal tang in which the blade ended, and the pattern was retained after the handles were formed of better material. The adjective recurs in Hesiod *Scut. Herc.* 221, Eur. *Or.* 821, *Phoen.* 1091, *frag.* 374. The application of it to a shield in Aisch. *Septem* 43 is explained by Z 117 δέρμα κελαιόν, ἄντις ἂ πυμάτι σέον ἀσπίδος διαφαλοέσσης. The leather of the shield-rim as of the sword-grip is black with use, so that both alike are "bound in black."

(4) The sword-baldrick is spoken of in A 31 as though made of gold (see note there). This can hardly have been for actual war; but Schliemann found at Mykene a golden baldrick, 4 ft. long by 1½ in. wide, with a fragment of a sword still attached to it, and similar baldricks of gold occurred in other graves. These were doubtless made for funeral purposes—possibly also for pageants—but a tradition of them may have descended to the author of the lines in A.

X.—THE BOW

(1) The principal questions touching the Homeric bow are those which are discussed in the notes on Δ 105–26. But since those notes were written some fresh points have been raised by F. von Luschan, "Ueber den antiken Bogen" (*Festschrift für Otto Benndorf* 189 ff.). The usual idea of Pandaros's bow is that it was simply made of two horns joined by a handle in the middle. To this von Luschan objects that, though a bow could, with difficulty, be made in this way, no human power could draw it. He calculates that the horns of the ibex would give a pull of from 1000 to 2000 pounds or more. A modern long-bow with a pull of 60 pounds is considered strong.

(2) But he goes on to point out that the bow still used in Central Asia is a composite bow, in the manufacture of which horn plays an important

part. The bow is made of a core of wood. This is covered on the belly (that side which is towards the archer when shooting) with a thick layer of carefully prepared sinews, which is put on by pressure, and gradually turns to an inseparable mass, hard as bone, and highly elastic. On the back, the side which is away from the archer, there are fitted long curved plates of horn. These are first roughened with a rasp and then attached with fish-glue. The process is long and elaborate; a good bow, owing to the length of time required for the repeated thorough drying, takes from five to ten years in the making. These bows are strung across the thighs in the way described by Reichel, see note on Δ 113. The remains of precisely similar bows from Asia Minor have been found in Egypt, one of the thirteenth, the other of the seventh century B.C. It is therefore not impossible that something of the sort may be the construction implied by Δ 110-11 καὶ τὰ μὲν ἄσκήσας κερασιόδος ἦσαν τάκτων, πᾶν δ' αὖ λαίνας χρυσὴν ἐπέθηκε κορώνην. But the words of 105, τόσον εὖρον ἐάλου αἰγός, seem to imply a more important part played by the horn—as though the author of the passage knew the bow as covered with horn, but believed it to be solid and not merely plated.

(3) The question of the ῥαυφίδες (see note on Δ 122) depends on the manner in which the arrow was shot. The method universally employed in the West is to pull the string with three fingers, the arrow lying loosely between the first and second. But the alternative plan, of holding the butt of the arrow firmly between the thumb and first finger, has been customary in many parts of the world. It seems, however, that the Greek fashion coincided with our own. An interesting proof of this for Asia Minor is given by von Luschan in the same paper; he publishes a figure from the Senjirli reliefs which quite clearly shows an archer with the three finger-tips or "draw-glove" of the modern English archer. The date of this is about 730 B.C. According to von Luschan, "numerous vase-paintings shew that the same practice held with the Greeks. It is all the stranger that there should be no word in Greek literature of such finger-tips, drawing gloves, or similar apparatus. But there are vases on which they are represented," and he gives sketches which bear out his statement. It is necessary, therefore, to withdraw any explanation of the ῥαυφίδες which implies that the arrow was held by thumb and first finger; we are reduced to the old idea, that they are the "nocks" which fit on to the string; the plural number may possibly mean that there were two of them at right angles, not one only as in the modern arrow.

APPENDIX C

THE HOMERIC HOUSE

THE problem of the Homeric House¹ is one for a commentator of the *Odyssey* rather than of the *Iliad*. The discovery of Mykenaeen palaces in ground plan at Mykene, Tiryns, Hissarlik, and Gha, has in many respects thrown striking light on the poems, while in other respects fresh difficulties have been raised.

The chief of these is due to the fact that there are at Tiryns two houses side by side, of similar plan, communicating only, so far as can be discovered, by narrow passages and circuitous routes.

It is commonly supposed that the smaller of the twin houses formed the women's quarters. It is doubtful, however, if anything is gained by this name. It naturally suggests to us an Oriental harem; but that at least the Tiryns house cannot have been. The last arrangement to suit a Sultan would be one by which the harem, while accessible with difficulty, and entirely incapable of observation, from his own habitual haunts, should have free entrances and exits of its own outside the main building. Yet such is the case with the "Women's Apartments" at Tiryns. And, indeed, the plan as little suits the later Greek *gynaikoniteion*, which was carefully sequestered from the public street. It would probably give a fairer idea of the Tirynthian palace in modern phrase if we spoke of the "public reception rooms" and the "residential portion" of the house. The plan contains nothing to indicate that the women were excluded from the former; in fact it rather hints, from the absence of any portion of the buildings which could be shut off, that women were allowed great freedom and lived on equal terms with men. As for access of men to the "women's apartments," it must be remembered that in a monogamous society, where early marriage is presumably universal, those who would in any case be excluded, the males (unmarried sons and slaves) from the age of about 14 to 24, could hardly, on any reckoning, form 10 per cent of the family; their sleeping quarters, therefore, would be quite insignificant, and we should not expect them to be distinguishable on any plan.

¹ See Jebb in *J. H. S.* vii. 170 ff. and Appendix to *Homer: an Introduction to the Iliad and Odyssey*; P. Gardner *New Chapters in Greek History* 145 ff.; Perrot

and Chipiez *Histoire de l'Art* vi. 701 ff., vii. 81 ff.; Tsountas and Manatt *The Mycenaean Age* p. 62; Joseph *Die Paläste des Homerischen Epos*.

It cannot, therefore, be said that the palace at Tiryns affords evidence of any radical difference in social habits between the Mykenaeon culture and Homer. On the other hand, it certainly cannot be brought into harmony with the palace of Odysseus in the *Odyssey*, for there the residential quarters, where the women are commonly found, unquestionably communicate directly with the *μέγαρον*. No trace of such a communication exists at Tiryns; at Mykene an approach seems to be made to it in the fact that the side-door of the antechamber opens into a passage immediately opposite some of the sleeping chambers, others of which open on the court-yard opposite the entrance to the *μέγαρον*. In Hissarlik no trace of residence has been found; at Gha¹ the palace consists of a number of large chambers *en suite*, and it is hardly possible to distinguish between reception and sleeping rooms. In these circumstances it is clear that we cannot speak of any relation between the two elements of the palace as characteristically Mykenaeon; the house of Odysseus may well be a later development. Here, as elsewhere, we find that the Homeric age is in close relation with the Mykenaeon—closer by far than with the classical—but evidently later than the bloom of that age as revealed in the palace of Tiryns and the shaft-graves of Mykene.

Into the details of the Odyssean house, such as the meaning and position of *ὄρεσθῆρ* and *ῥῶγες μετάρσιον*, it is not necessary here to enter. The appended plan will sufficiently illustrate the few questions arising in the *Iliad*. It is adapted from the Tirynthian palace; I have brought the "residential" portion into closer connexion with the *μέγαρον* on the model of Mykene; from what has been said above it will be seen that I do not prejudice the problems of the *Odyssey* by not making the communication immediate.

In the account of Priam's palace (Z 242 ff.) we must suppose that the fifty chambers, *ἐν αὐτῷ*, for the sons are in the portion I, the extent of which is not indicated in the plan; while H H answer exactly to the rooms of the married daughters, *ἐτέρωθεν ἐναντίοι ἑνδοθεν αὐλῆς*. These two rooms are taken from the Tirynthian palace, where no doorway, however, is found. I have made them open upon the *αἴθουσα*, which in Priam's case must have been well surrounded by such rooms.

The only question of difficulty raised in the *Iliad* is that of the meaning of *πρόδομος* in I 473. It has been generally taken to mean the antechamber B as distinct from the *αἴθουσα δόμου* C; and on this supposition I have put the side-door L of this chamber to face the *εἰλαμος*, so that a fire in B may be said to be *πρόσθεν εἰλαμοιο εὐράων*. But it must be admitted that this is not entirely satisfactory. The room B is not a likely place for a fire to be kept up night and day. And though this antechamber is found at Tiryns and Mykene, there is no trace of it at Hissarlik and Gha; it is not, therefore, an essential element of the *μέγαρον*. One would rather expect the fire to be in C, in the open air. *πρόδομος* may be either another name for *αἴθουσα δόμου*, or include all that is "in front of the *δόμος*" or *μέγαρον*, i.e. both B and C. A fire in C and another in the colonnade by H would keep the court well lighted, so as to make escape more difficult. It appears

¹ Tsountas-Manatt, Appendix B, p. 374.

that Phoinix was locked into a *εἰλαυός* at night; as he has to burst the doors to escape we may conclude that the *εἰλαυός* had neither window nor opening in the roof. He "over-leapt the courtyard wall" presumably by swarming up one of the wooden pillars of the colonnade.

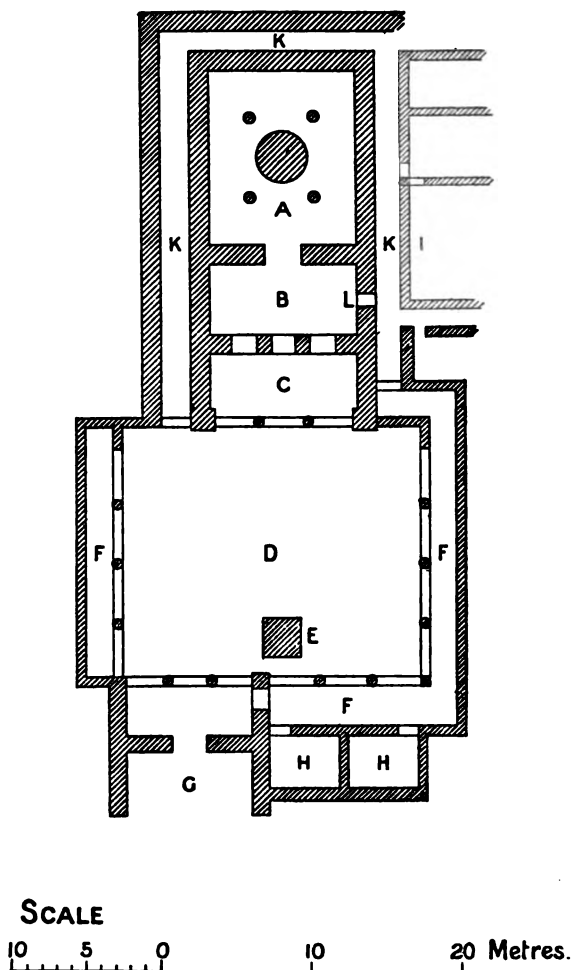


FIG. 13.—Plan of the Homeric house.

EXPLANATION OF PLAN

A, *μύραρον* with circular hearth in the middle surrounded by columns presumably carrying a raised 'lantern' for entrance to light and exit to smoke.

B, **πρόδομος** (?). See above.

C, **αἴθουσα δόμου** of *Odyssey*, not distinguished in *Iliad* from other **αἴθουσαι**.

D, **αὐλή**.

E, Altar of Zeus Herkeios (represented at Tiryns by a sacrificial pit).

F F F, **αἴθουσαι**, covered colonnades.

G, **πρόευρον, πρόευρα**, formed of two porches back to back—whence the frequent use of the plural. It is the type of the later Greek Propylaea.

H H, **εἰλαμοὶ ἐτέρωθεν ἐκαστῶν εἰσοδῶν αὐλῆς**.

I, Beginning of "residential portion"—details and limits probably very variable.

K K K, The **λαύρη** of the *Odyssey*, a narrow passage from courtyard to **εἰλαμος**.

L, Door from **πρόδομος** to **εἰλαμος** (?). See above.

APPENDIX D

ON THE EPIC LENGTHENING OF SHORT VOWELS

THE fact that short vowels are often lengthened for metrical convenience in Homer has long been recognized. Fick considers this "vowel-sharpening," as he calls it, to be an Aiolic peculiarity, and has pushed the principle to such an extent that it may almost be said that an Epic poet can, in his view, use either a long or short vowel indifferently at the beginning of a foot. This theory, though apparently indispensable to explain certain cases of lengthening, is clearly exaggerated and unsatisfactory, and leaves unexplained certain important classes of lengthening in thesis.

Much fresh light has been thrown upon the subject by the publication of W. Schulze's *Quaestiones Epicae* (Gueterslohæ, 1892, pp. 576), in which this question of lengthening is systematically investigated, and the rules by which it was circumscribed in practice are laid down in a manner which may be provisionally accepted as at least a great advance upon any previous inquiry. As the book, owing chiefly to the enormous accumulation of material, is not easy to read, the following abstract of the contents may be useful.

The main theses which Schulze sets himself to prove are as follows (p. 8):—

A. Lengthening in arsis is permitted—

- (1) In the case of one out of three or more consecutive short syllables, either in a single word, or in two words so closely joined as to be regarded as one.
- (2) In the first syllable of antispastic words (i.e. of the form $\cup - - \cup$).

B. Short syllables may be lengthened in thesis—

- (1) In the case of any short vowel between two long syllables, where it is (i.e. once was) immediately followed by *F*.
- (2) In the case of *i* or *u*, when between two long syllables and immediately followed by a vowel; e.g. $\pi\rho\epsilon\upsilon\mu\acute{\iota}\nu\eta\iota$ ($\cup \acute{\iota} \cup \acute{\iota} \cup$).

C. The Epic hexameter allows a short syllable in place of a long one—

- (1) In the first arsis.
- (2) In the first thesis, when there is diaeresis between the first foot and the second.
- (3) In the last arsis.

All these metrical licences, especially those grouped under C, were being avoided before Homeric days, and were gradually removed from the text, so that in the poems as we have them only a few survivals are left. A purely metrical shortening of a syllable long by nature was never permitted.

The lengthening of a final short syllable in the caesura is taken as already proved by others. With this exception Schulze denies that any other purely metrical lengthening is found.

It will be seen that some of the cases given above imply a real metrical necessity; i.e. none of the words included under B could be otherwise used, nor any words under A (1) where three consecutive short syllables occur in four-syllabled words. But the right to lengthen the first syllable is given also to trisyllabic words, where the last can always be used long in caesura, or with position made by a following word, and can generally be elided. For instance, metrical lengthening is admitted in *δορι σαινομένηων* K 484, though we have *δορι πλύνει* with *ᾱ* in 489.¹ In antispastical words, again, there is no absolute necessity; the last syllable can equally be elided or lengthened by position.

Further laws are discovered in the course of investigation. We follow the author's detailed examination, omitting much preliminary though important matter, and paying especial attention to what concerns the *Iliad*.

A (1). In words beginning with three short syllables followed by a long, the third short might be lengthened as well as the first; where the fourth syllable is doubtful, the second also might be lengthened; but unless for some particular reason, the first is always lengthened for choice.

Typical examples are *ἀθάνατος*, *ἀκάματος*, *ἄφασι* (P 695), *ἀγοράσας*, *ἡγερέονται* (*ἡ* for *ᾱ* on the false analogy of the imperf. *ἡγερέοντο*²), *ἀπονέεσσι*, *ἀποδίδωμι*, *Πριαμίδης*, *Φυλακίδης* (B 705, N 698), *διογενής*, *εἰνόςφυλλος*, *ἐννοσίγαιος* (cf. *ἐννοσίχων*: but the *ων* is irregular), *εἰαρινός*, *κυάνεος* (*κυανοχαίτης* etc.), *εὐγατέρα* etc. (though *εὐγατρα* is available), *οὐλόμανος* (see on A 2), *Πουλυδάμας*, *πουλυβόταρα* (other compounds have *πολυ-* only³), *ρανόμενος* for *ρανόμενος*, aor. part. (see on K 71.)

Of trisyllabic words, where metrical necessity does not exist, there are not many instances; and those which are found are all (with the apparent exception of *πέικετε* for *πάκετε* σ 316) aided by the circumstances which render the lengthening easiest phonetically; i.e. the

¹ In trisyllabic words ending with a doubtful syllable, e.g. *δορος*, the right to lengthen is altogether denied.

² The quality of the vowel is never altered by metrical lengthening; *ἡγάσας*, *ἡμεώας*, *ἡγορέω* (cf. *ἡνέω*) are regarded by Schulze as instances of primitive

length, as in the Skt. *vr̥dhī*, and confined to derived forms. See Schulze's own words, p. 147, which I do not altogether follow.

³ For the simple *πουλός* see note on K 27.

vowel lengthened is either followed by a liquid or *F*, or is *i* followed by another vowel. *ἄορι* has been already mentioned (here we can only guess that it stands for *ἄφορι*). *οὔνομα* cannot be explained in any other way; and Schulze remarks that Homer never has *οὔνομ'* elided, which in so common a word we should expect to find if the *οὔ-* really belonged to it. *μείλανι* (Ω 79) admits of no other explanation. *ταῖρας* stars Σ 485 is the same word as *τερέων*, Alkaios *frag.* 155.

ιερός is discussed at length, as it gives the forms *ιερόν*, *ιερού* (— *ου*) where the lengthening of the *i* cannot be metrical. Schulze distinguishes, therefore, no less than four, or possibly five, words:—

- (1) *ιερός* *holy*, always with *i* except in *ιερά*, where metrical lengthening is admissible.
- (2) *ιερός* with *i*, *strong, active*, Skt. *ishiras*, in *ιερόν μένος* 'Αλκινόοιο, *φυλάκων ιερόν τέλος* K 56, *ιερώ ἐνὶ δέφρῳ* P 464 (and read *ιερόφρωνοι* with metrical lengthening for *ἡερόφρωνοι*).
- (3) *ιερός* (*i*) or rather *εἰερός* in the same sense but from the strong form of the root, *eis-* for *is-*. Hence *ιερός ἰχθύς* Π 407, and *ἄλιπρόφρυος εἰερός ὄρνις* Alkman *fr.* 26. Perhaps also *κνέφας εἰερόν* (*swift*) Δ 194.
- (4) *ιερός* (*i*) from a reduplicated form of the same root *isā = i-isā* in the sense *making active, busying*; *ιερόν ἥμαρ*, cf. Shakespeare's *busy day*; *ἄλφιτον ιερόν*, *ιερός ἀκτὴ = strengthening*.

But Schulze confesses that he is not entirely satisfied with this and is inclined to call in yet another root *is = desire*, reduplicated *i-is*, so that *isaros = longed for*, cf. especially *κνέφας ιερόν* in Δ 194.

The preposition *ἐν* takes the form *εἰν* only in phrases such as *εἰν ἀγορῇ*, *εἰν Ἀἴθρῳ* (hence only in arsis; whereas *ἐν* is constantly used in thesis, the *εἰ* here being a compensatory lengthening for *ἐνς*). Here the preposition and its noun are to be regarded as one word. So *εἰνὶ οὐρῆσι*, but *εἰνὶ ὀρόνῳ* is an analogical extension, for *ἐν ὀρόνῳ* is not metrically impossible. *εἰν ἄλῃ*, *εἰν ἐνὶ* (E 160 etc.) are to be counted among trisyllabic words.

The second of three short syllables is lengthened in *ὑπεῖρ ἄλα*, *ὑπέρεχον*, *ὑπέρβαλον*, *σεμελία*, *διφιλε* (whence the scansion has passed to *διφιλος*, -ον instead of the more regular *διφιλος*, cf. *διογενής*¹), *διπνέτος*, *descending by the will* (or *aid*) of Zeus (not from Zeus, which would be *διογενής*).

Lengthening of the third syllable occurs in *μετακίεον*, *ἀριδείκετος* (from *δεκ- = dec-us*?), *ἀπερείσια* (also *ἀπερείσιος*), *μαχεούμενος* (beside *μαχόμενος*).

The third short syllable after a long seems to be lengthened in *αὐτοχόωνος* Ψ 826 (probably we should read *αὐτοχόωνος* from *χόωνον*).

¹ Schulze does not admit that the -i of the dat. was ever long by nature; see *H. G.* § 373. It is lengthened chiefly when it comes after two short syllables—*ἄλῃ*, *ἀνάλῃ* etc.—and in the antispastic words *Ἀχίλλει*, *Ὀδυσσεύ*. The

same is true of the -a of neut. plur., which is lengthened under metrical necessity in *ὀπταλέα*, *πορφυρέα* etc., and in trisyllables *ἔρεα*, *φλόρεα* etc. For *τά* at the beginning of a line see below, C (1).

In **κυβόβια** (A 679, ξ 101) for the more regular **κυβόβια** the choice of the syllable seems to be due to the fact that **ι** followed by a vowel articulary invites lengthening; see B (2).

κατάλοφάδια (or **-ια**) κ 169 is a unique instance of two vowels metrically lengthened in one word.

A (2). *Antispastic words.*

It has been already pointed out that the lengthening of the first syllable here is due rather to metrical convenience than to necessity: Homer can say **Ἀπόλλωνα προσέφη** without lengthening the **Ἀ-**. But the license is permitted in a few words, and has, moreover, been extended to words with a doubtful or long final syllable at the end of the line. Thus **εἰλήλουσα** for **ἐλήλουσα** is only to be explained by metrical lengthening; but besides **εἰλήλουσα**, **-ε** in the middle of the line (twice only) we have **εἰληλούσαι**, **εἰληλουεός** etc. at the end more than 20 times (**ἐληλουεός** O 81). **δοικυῖται** (Σ 418) may be similarly explained. Other possible cases are **ἀπᾶνίζοντο** K 572, **ὑπεμνήμυκε** (for **ὑπεμνήμυκε?**) X 491, and **Εἰλαίεια** (only at the end of the line in H.). **Ἀπόλλωνα** and **Ἀπόλλωνι** are found in all parts of the line, **Ἀπόλλωνος** at the end only except in ι 198.

Like the proclitic prepositions in series of three shorts already dealt with, it appears that enclitics may be regarded as part of the preceding word in forming an antispast. The **ου** of **Οὐλύμπος** thus arises in the forms **Οὐλύμπιοι** (23 times in *Il.* and *Od.*), **Οὐλύμπόνδε** (10 times), **Οὐλύμπός τε, -όν τε** (4 times). The only instances without this excuse are Ξ 298 (= 309), Π 364, Σ 616, Φ 389, λ 315—the last two passages at least very late ones. For **Οὐλύμπόνδ'** Θ 439 see under C (1).

In all these cases the lengthening takes place only before liquids and **F**, except in the unavoidable name **Ἀπόλλων**.

B (1). *Any short vowel followed by F and standing between two longs can be lengthened.*

This lengthening generally takes place in thesis, with no aid from rhythmical accent, and the rules of absolute necessity are very strictly observed in consequence.

As **πν** always makes position in Homer, forms like **πνέ(φ)όντες** are impossible. Hence the purely metrical forms **πνείοντες**, **πνείουσιν**, **ἐπνείναι** etc. **πνείναι** (P 447 = σ 131) is the only form in H. where the lengthening is avoidable (see ε 469); here the following **τε** may possibly be regarded as part of the word.

Position before **πλ** may be neglected; hence **πλείοντες** is rare (π 368); for **πλείαιν** we should perhaps read **πλείεσσιν**.

ἡγνόησε (A 537 etc.) seems to be **ἡγνόησε** with metrical lengthening from **ἡγνοῦέω** (read **ἡγνόησαι** ω 218).

B (2). *Y and ū standing before a vowel and between two long syllables may be lengthened.*

Here again the lengthening is confined to thesis, and the conditions of metrical necessity are rigorous in Homer (enclitics being counted as part of the word). The chief instances are **ὑπεροπλήναι** A 205, **προουμίναι**

B 588, Τπερκίην B 573, (ὕποδαιν I 73? see note), ἀτμίσιν r 19
 ἰστίν τ' ξ 159 etc., ἀκομιστήν τε φ 284, κακοεργίης χ 374, ἀεργίης ω 2
 (But ἀναλκίηια, ἀἰδρήνιαι should probably be -αἰνιαι.)

The suffix -ίω is discussed at length, with the result that the quantity was variable in the earliest times; but in patronymics and the like it short gradually prevailed, so that ι remains only from metrical necessity or in names belonging to the oldest mythology (Πανδίω, Τπερίω, Ταλαϊονίδης, Ἰσιονίδης, κυλλοποδίω—a hypocoristic name, —ἰουππίω).

A further long discussion is devoted to the vowel-length of verbs in -ίω, -ύω. These have to be treated under different heads according to whether they are primitive or denominative, and roots originally ending in a consonant have to be distinguished from the vocalic.

(α) Primitive verbs. The original quantity of the root-vowel can be traced, and is always preserved. The verb οὔω (οὔω, for the form are confused in our authorities) represents five different roots: (1) *dhū* für-ere; in A 342 δλοήνιαι φρεσί οὔαι (read οὔαι from *dhūs-jo*); οὔα οὔεσθαι. (2) *dhū* = rush, οὔω, οὔ-νω. (3 and 4) *dhū*, *dhūs*, both meaning breathe, smoke (οὔωσπῖρ = *fūmus*: but οὔωσπῖρ = *dhūs* from (1); Lett. *dusma* = anger). (5) *dhū* = sacrifice (οὔωσ, οὔωσιν). But the different senses cannot always be clearly separated; e.g. περιπρῶν γὰρ ἔρχεσθαι οὔωσιν (οὔωσιν) may belong either to (1) or (2).

The following verbs always have *ū* except before *c*: δῶω (δῶω Σ 192 φ 559, δῶμι Δ 194 are aor. subj. from *δῶμ*, and retain the long vowel of the indic.); *Ferū* = draw (with a by-form *Ferū*): in Δ 492 we should perhaps read ἐτέρωσσε *Ferū*ντα from a non-thematic **Fērūm*: so Ψ 21 δεῦρο *Ferū*ς, Ω 16 τρίς δὲ *Ferū*ς (here as aorist). Perf. and plupf. εἰρῶ for *Ferū*, εἰρῶτο εἰρῶσθαι. In εἰρῶσθαι *ū* has become *ūf* before the vowel, but in Ξ 75 εἰρῶσθαι has *ū* from analogy of the other forms: λῶω: ἀλλύεσθαι, ἀλλύουσιν take *ū* from metrical necessity: for Δῶω Ψ 513 read Δῶωσιν, λῶω (ū) in η 74 is wrongly imitated from λῶω Ξ 205. Thus λῶω, οὔω (sacrifice), δῶω, φῶω (all with *ū*) follow the analogy of verbs in -άω, -έω, -όω. βουλυτόνδε (II 779) has *ū* by nature, not metrical necessity, as is shewn by Aristoph. *Av.* 1500; it is not from the adj. λῦτός, but from a subst. (properly a *nomen actionis*) which takes the long vowel as elsewhere. For the root *pnū* = be vigorous, beside *pnū*. πνεῖ, breathe, see note on E 697, and for (c)ερῶ, (c)ρῶ on A 216. In all these cases the original quantity of the *u* is preserved throughout.

(β) All denominative verbs in -ύω from stems in -*u* originally had *ū* (with -όω, -ύω), and this quantity is retained not only in Homer but in Pindar and the older epic and lyric poets generally; the *ū* in the present is an Attic innovation, due to the analogy of fut. and aorist (note that the defective μεούω, which has no sigmatic forms, retains *ū* throughout). Hence in ἐρητύοντο, ἐπ-ἰεύουσι (Σ 175) the lengthening of the *u* is due solely to metrical necessity.

The same holds good of denominative verbs in -ίω (-έω, -έω, -ίω in Homer). μῆνιαι B 769 is a late form (see note there). The defective ἐκοίην, with no sigmatic forms, never has *i*, like μεούην. κοίω is from an *c*-stem, for κοίω-*j*ω (κοίά = κοίω-*j*ά; cf. σποδίη by σποδός). δῶμαι (I) is of unknown origin, but evidently for δῶ-*j*ωμαι, cf. ἀν-ώϊε-τος, ώϊε-σθην. The act. δῶω (I) seems to follow the analogy of ἀέω.

Of primitive verbs in *-ίω*, *τί-ω* *honour* has *ι*, which, however, may be it into *-ιj-* before vowels. The root is *kēi*: *kī* (Skt. *cāyati*) and ferent from *kēi*, *kī* (Skt. *cāyate*), root of *τί-νυμι*, *τίεω*, *τίαιε* etc., which means *avenge, exact payment* (whence also *ποινή*). Here our mss. early always write *-ι-* for *-αι-*. The similarity of the two verbs in Greek has caused some interchange of meaning, e.g. Γ 288 *τιμήν τινέμεν* (*-νέμεν*) is evidently meant for an etymological play, and *ποιναίε* in 0 is equivalent to *τιμήε*.

φείνιαι (ι) from *ἔφειναι* is due to metrical necessity.

Derivative verbs in *-άω*, *-έω*, *-όω* equally retain the short vowel. *πκαίω*, *πανοίω*, *ἀκαίωμενος* are, of course, from *-εσ* stems (*-άω* = *εσ-ίω*). *οίω*, however (E 255), is an exception, apparently due to the false analogy of these verbs. *ἀχρεῖον* B 269 is a participle from *ἀχρεῖω* = *to be colourless* (*ἀχρής*: *χρῶς*: *ἀναιδής*: *αἰδῶς*); thus *ἀχρεῖον ἰδῶν* = *with pallid look*, cf. *πεφρονητὸς βλέπει* Eur. *Alc.* 773, *κεκαρὸς γελᾷν* Theokr. κ. 14, *κλέπτων βλέπει* Aristoph. *Vesp.* 900, and various other similar uses. So *ἀχρεῖον δ' ἐγέλαιε*, a *pallid laugh*, σ 163. *μαχαίωμενος* like *αχρούμενος* is explained by metrical necessity.

In the case of denominative verbs in *-άω*, there are some exceptions and to explain, except by the analogy of primitive verbs with long stems such as *μνά-ομαι* *remember*, *μαί-μα-ω*, *ζάω* for *ζά-ω*, etc.; e.g. *μενοινάω* for *-άω* or *-ήω*, *μνά-ομαι* *woo* (if for **βνά-εσθαι*, from *βανᾶ* = *γυνή*). *βόωμι*, *ἡβώωσα*, *ἡβώοντες* (*ω* for *ᾱ*) might seem to be excused by metrical necessity, but this Schulze does not admit in the absence of analogies in *-αι-* verbs.

In *-ο-* verbs *ἰδρώ-ω* and *γελώ-ω* are from *-ω* stems. The only difficulty is caused by *ὑπνώοντα* (Ω 344 *τοὺς δ' αὖτε καὶ ὑπνώοντα ἰάτραι*). Schulze remarks that a magic wand is not needed to wake a *sleeper*; he suggests that *ὑπνώωων* is a desiderative like *ὀψείωων*, *ἡκουσάωων*, deriving it (after Wackernagel) from *ὑπνωί ἰών*. *Hermes* does not *wake the sleepers*, but *quickens the tired*, those who from weariness are falling asleep.

C (1). *A short syllable can stand in place of a long one in the first arsis (εἰς ἄκροτον ἀκρότατον).*

In this and the next two sections it is to be understood that the short syllable is not lengthened as in the preceding, but remains short. Hence in the tradition either *ε* and *ο* are not changed to *αι* and *ου*, or if *αι* and *ου* are found we ought to write *ε* and *ο* for them.

ἐπίτονος μ 423, *ζεφυρίη* η 119, *τὰ περὶ καλά Φ* 352, *τὸν ἕτερον* ε 266 would be sufficiently excused by metrical necessity. But this does not account for *εἰαποῦ* (*ἑαποῦ*) II 9, *τοῖαι* B 440, and five other places, *ἐπὶ δὲ* often (*not* from *ἐπὶ φει*), *δαΐτωων* Λ 497 (ἄ about 20 times), *ἀείδων* ρ 519 (ἄ about 100 times), *διὰ Γ* 357 etc., *φιλε* (*φιλε*) Δ 155 etc., *Ἄρεα* E 31, *λύτο* (*λύτο*) Ω 1, (*βορέης* with synizesis? I 5, Ψ 195), *Οὐλυμπόνδ'* Θ 439 (see under A 2), (*εἰαο* *ἑαο*? X 332), (*εἰροφάει*? N 557? see on O 666), *κλύτε* (*κλύτε*) *passim*, *εἰρουα* (*ἑρουα*) Λ 9, Ξ 32, II 863, *εἰαο* (*εἰαο*) K 285, *οὔρεα* (*οὔρεα* in the first foot, else always *δρεα*: in ζ 102 read *οὔρεα*. *οὔρεα* for *δρεα* is explained by the three short syllables. But *οὔρεα* is a difficulty, as there is here no metrical necessity, the

alternative form $\delta\rho\epsilon\alpha\iota$ being at hand. Schulze hesitatingly suggests this for $\omicron\upsilon\rho\epsilon\alpha\iota$ we should always read $\omicron\upsilon\rho\epsilon\iota$ —in Ω 614 $\epsilon\kappa\ \omicron\iota\omicron\pi\omicron\lambda\omicron\iota\sigma\iota\mu\iota\ \delta\rho\epsilon\alpha\iota$ as Λ 574).

C (2). *A short syllable can stand in place of a long one in the first thesis (στιχος λαγαρος).*

Schulze recapitulates the evidence given by Hartel and others shewing that the very weakest "position" is sufficient to lengthen a short syllable at the end of the first foot, e.g. $\mu\omicron\lambda\lambda\acute{\alpha}\ \mu\iota\sigma\sigma\acute{\alpha}\mu\epsilon\mu\omicron\varsigma$ (Λ for $\epsilon\lambda$?), $\mu\omicron\lambda\lambda\acute{\alpha}\ \rho\upsilon\sigma\tau\acute{\alpha}\zeta\epsilon\sigma\kappa\epsilon\kappa\epsilon\iota$ ($F\rho\upsilon$.) Ω 755, $\mu\upsilon\kappa\kappa\acute{\alpha}$ (F) $\rho\omega\gamma\alpha\lambda\acute{\epsilon}\mu\eta\eta$ ν 438. So perhaps $\chi\epsilon\iota\rho\alpha$ $FF\eta\eta$ ($\epsilon F\eta\eta$) I 420, $\text{Ze}\acute{\upsilon}\varsigma\ \delta\acute{\alpha}$ $FF\omicron\eta$ A 533 for $\chi\epsilon\iota\rho\alpha$ $\acute{\epsilon}\eta\eta$, $\text{Ze}\acute{\upsilon}\varsigma\ \delta\acute{\alpha}$ $\acute{\epsilon}\eta\eta$, and $\delta\epsilon$ $\tau\epsilon$ $FF\acute{\alpha}\varsigma$ θ 524. But the instances he quotes to shew that a real trochee could stand for a spondee at the beginning of the line are very scanty and almost all more or less conjectural—generally from the *Odyssey*. His strongest case is $A\iota\acute{\alpha}\eta$ $\iota\delta\omicron\mu\epsilon\mu\epsilon\upsilon\ \tau\epsilon$ Ψ 493 (where see note). In Λ 187, 202 he thinks that the original reading was $\delta\phi\rho\alpha$ $\mu\acute{\epsilon}\eta$ $\kappa\epsilon\eta$, written perhaps $\delta\phi\rho\alpha$ $\mu\mu\acute{\epsilon}\eta$ $\kappa\epsilon\eta$ (cf. $\epsilon\eta\iota\mu\mu\epsilon\tau\acute{\alpha}\rho\omicron\iota\sigma\iota\mu\iota$) and so corrupted to $\delta\phi\rho'$ $\acute{\alpha}\eta$ $\mu\acute{\epsilon}\eta$ $\kappa\epsilon\eta$.

C (3). *A short vowel can stand for a long one in the sixth arsis (στιχος μείουρος).*

Here the evidence is somewhat stronger. The chief instances are $\alpha\iota\delta\omicron\lambda\omicron\eta\ \delta\phi\iota\eta$ M 208 (see note there), $\epsilon\iota\omega$, $-\eta\iota$ (for $\acute{\epsilon}\omega$, subj. of $\epsilon\iota\mu\acute{\iota}$, see H 340, I 245, Ψ 47), $\kappa\acute{\alpha}\nu\epsilon\iota\alpha$ (κ 355) from $\kappa\acute{\alpha}\nu\epsilon\omicron\eta$, $\varsigma\upsilon\phi\alpha\iota\omicron\upsilon$ (κ 389) from $\varsigma\upsilon\phi\epsilon\omicron\eta$, $\kappa\acute{\epsilon}\mu\epsilon\varsigma\varsigma\iota$ Z 335 (generally explained by the false analogy of the verb $\kappa\epsilon\mu\epsilon\varsigma\varsigma\acute{\alpha}\omicron\mu\iota$), $\omicron\upsilon\delta\omicron\eta$ for $\delta\delta\omicron\eta$ ρ 196, $\acute{\epsilon}\acute{\alpha}\eta\iota$ Λ 559, $\acute{\epsilon}\phi\iota\acute{\alpha}\varsigma$ A 51 (this elsewhere always has ι except under metrical necessity, $\acute{\epsilon}\mu\epsilon\mu\alpha\iota$, $\mu\epsilon\omicron\acute{\iota}\mu\epsilon\mu\alpha\iota$, $\mu\epsilon\omicron\acute{\iota}\sigma\iota\tau\epsilon$, etc., whereas $F\iota\epsilon\mu\alpha\iota$ = *aim at* always has ι). $\acute{\upsilon}\delta\omega\rho$ has $\acute{\upsilon}$ only at the end of the line, $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$ only at the beginning, $\acute{\upsilon}\delta\alpha\tau\iota$ (by metrical necessity) in any place; the only exceptions are Φ 300, where read $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$ $\mu\lambda\acute{\alpha}\tau'$ for $\mu\lambda\acute{\alpha}\theta'$ $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$, and ϵ 475; and the phrase $\varsigma\tau\upsilon\rho\acute{\alpha}\ \acute{\upsilon}\delta\omega\rho$, which is invariably treated as a single word $\varsigma\tau\upsilon\rho\omicron\varsigma\acute{\upsilon}\delta\omega\rho$, with the υ lengthened by metrical necessity. Schulze points out that $\varsigma\tau\upsilon\rho\acute{\alpha}$ is never used alone by Homer; to him the name of the river is "Water of Loathing"; cf. $\text{K}\upsilon\eta\acute{\omicron}\varsigma\omicron\upsilon\rho\alpha$, $\text{'E}\lambda\lambda\acute{\eta}\varsigma\pi\omicron\eta\tau\omicron\varsigma$, and Herod. vi. 74 $\epsilon\kappa\ \delta\acute{\epsilon}\ \tau\alpha\upsilon\tau\eta\ \tau\eta\iota$ $\mu\acute{\omicron}\lambda\iota$ $\lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ $\epsilon\iota\eta\alpha\iota$ $\tau\omicron\omega\eta$ $\text{'A}\rho\kappa\acute{\alpha}\delta\omega\eta$ $\tau\omicron$ $\varsigma\tau\upsilon\rho\omicron\varsigma$ $\acute{\upsilon}\delta\omega\rho$. $\varsigma\tau\upsilon\rho\acute{\alpha}$ first appears by itself in Hes. *Theog.* 389.—Other possible instances of the licence are $\delta\iota\delta\omicron\theta\eta\alpha\iota$ Ω 425, $\acute{\alpha}\delta\eta\eta$ or $\acute{\alpha}\delta\delta\eta\eta$ E 203.

$\text{'A}\rho\eta\varsigma$: the α must be short by nature, as it is never long in thesis in Homer. It is used long (1) in the first and sixth arsis, (2) in the forms $\text{'A}\rho\eta\omicron\varsigma$, $\text{'A}\rho\eta\acute{\iota}$, $\text{'A}\rho\eta\alpha$. This suggests that (1) follows from the licence allowed in these places, and that $\text{'A}\rho\eta\omicron\varsigma$, $\text{'A}\rho\eta\acute{\iota}$, $\text{'A}\rho\eta\alpha$ with $\bar{\alpha}$ represent $\text{'A}\rho\epsilon\acute{\omicron}\varsigma$, $\text{'A}\rho\epsilon\acute{\iota}$, $\text{'A}\rho\epsilon\acute{\alpha}$ from a nom. $\text{'A}\rho\epsilon(\epsilon)\text{-}\epsilon\upsilon\varsigma$, with $\acute{\alpha}$ lengthened by necessity ($-\epsilon\omicron\varsigma$ for $-\eta\omicron\varsigma$ as in $\text{T}\upsilon\delta\acute{\epsilon}\varsigma$, $\text{'A}\tau\acute{\rho}\acute{\epsilon}\varsigma$). For the full discussion of this doubtful matter, however, reference must be made to the original.

$\acute{\alpha}\eta\eta\rho$ like $\text{'A}\rho\eta\varsigma$ has $\bar{\alpha}$ only in the first or last place, except M 382, Ψ 112, μ 77. In the first we can read $\acute{\alpha}\mu\phi\omicron\tau\acute{\epsilon}\rho\eta\iota\sigma\iota\mu\iota$ $\acute{\alpha}\eta\eta\rho$ $\acute{\epsilon}\chi\omicron\iota$: in the second the phrase seems to be deduced from $\epsilon\pi\iota$ δ' $\acute{\alpha}\eta\epsilon\rho\epsilon\varsigma$ $\acute{\epsilon}\sigma\epsilon\lambda\omicron\iota$ $\delta\rho\omicron\eta\tau\omicron$ (γ 471, ξ 104). In the trisyllabic forms $\bar{\alpha}$ is permitted in any place whether the word ends with a vowel or consonant; $\acute{\alpha}\eta\epsilon\rho\omicron\varsigma$ follows by

analogy from ἀνέρι the more easily, because both forms had been entirely supplanted in common use by ἀνδρός, ἀνδρί, so that consciousness of the real quantity was lost.

In spite of the extraordinary mastery of material and fertility of resource with which Schulze defends his theses, it is obvious that they are in very different degrees probable or proved, and some are in important respects hardly defensible. It will be sufficient here to mention a few of the broader difficulties raised by Schulze's position.¹

A (1). As soon as Schulze admits the lengthening of the first syllable in trisyllabic and antispastic words, he abandons metrical necessity and sets up metrical convenience in its place. When once the Epic poets allowed themselves for convenience to use ᾄρι as a dactyl as well as an anapaest, they had really made the first syllable common for all poetical purposes; it is impossible to suppose that they were any longer governed by the stern conscientiousness which Schulze imputes to them, and refused to use ᾄρος as a dactyl before a vowel. The facts point in the same direction; apparent cases of such "forbidden" use are abundant, and a large part of Schulze's capacious book is occupied with heroic attempts to get rid of them. His treatment of ἱρός is a good instance. We may agree with him that the ι is naturally short, and was first lengthened for metrical convenience in the often-recurring form ἱρά. But the other cases of lengthening were certain to arise when once the idea had grown up that the ι was common—hence ἱρός, ἱρόν, and even ἱροῦ as dactyls. The consequence seems, indeed, so inevitable that Schulze's struggles to evade it are most puzzling. In fact he has himself to admit the force of analogy in some cases, e.g. ἐνὶ ὁρόνῳ. Hence for all its ingenuity I regard his analysis of ἱρός as needless and entirely unconvincing, and still believe that while the *Iliad* was composing ἱρός always bore, more or less vividly, the sense of *holy*.

A (2). The forms εἰλίλουε-α, -αε, -αν, -αν, -ώε, -αι occur 30 times at the end of the line, ἐπύλουεα, -ε in the middle of the line only twice (ν 257, ν 191). It would seem more reasonable, therefore, to attribute the lengthening to the "fifth arsis" than to the antispastic form of the words, which in a majority of cases does not exist. It is then rarely transferred, when the εἰ- had been consecrated by usage, to other parts of the line. Εἰλαίουα occurs only at the end of the line in Homer, and at the beginning in Hesiod. Ἀπόλλωνος, -α, -ι with ā occur 11 times at the end, once at the beginning, and 6 times inside the line. All this points to a licence of lengthening spreading from the end of the line, while Schulze would have us believe that it began in the middle, where alone the antispastic character is felt. Only in the case of Οὔλυμπος does there seem to be ground for Schulze's theory, as Οὔλύμποιε occurs 14 times and Οὔλυμπόδε 8 inside the line against 10 and 2 at the end. But from these forms the οὔ clearly spread to the other cases at an early date. Schulze's attempts to get rid of the outstanding six cases are complete failures. In Θ 439 it appears that he would give

¹ See some very sound criticism in Danielsson *Zur metrischen Dehnung im älteren griechischen Epos*, Stockholm

1897, of which I have made free use in what follows.

completely different accounts of the *ou* according as we read *Οὐλυμπόνδ' ἔδωκε* or *Οὐλυμπόνδε δέωκε* !

B (1) (2). Here there can be little question that the lengthening of the vowel in thesis originated as Schulze supposes in cases of absolute necessity. But again he seems to err in trying to introduce a too rigid limitation, and to deny metrical lengthening when the final syllable, though normally long or doubtful, is capable of being shortened ; to admit, for instance, the lengthening in *πνέειν*, but to deny it to *πνέει*. His theory would be all the stronger for a little elasticity ; though it must be said that in this particularly valuable section of the work the facts more nearly bear out the rigid conclusions than in other parts.

C (1) (2) (3). The evidence to shew that metrical lengthening can take place in the sixth arsis seems strong ; but it is entirely against Schulze's theory that the vowel was left short in recitation, so that an iambus actually stood for a spondee. Such an assumption is almost incredible in itself, and with the single exception of *ἔπι* M 208 the lengthening is always expressed in the traditional text by *αι* and *ου* for *ε* and *ο*. This is not the case in the first arsis, where in several cases the vowel is left short. But even here the lengthening prevails. I have therefore spoken throughout the notes of the lengthening in the first and sixth arsis, not of a short syllable in place of a long one. It need hardly be added that the "power" of a particular place to lengthen a syllable is a mere figure of speech, recording the fact that in this place an unexplained lengthening is so often found as to justify us in supposing that it is not merely our ignorance of the etymological or other cause which is to blame, but that a real licence, for some reason which we do not know, was in this place permitted.

With this caveat before him the student cannot fail to learn much from Schulze's important work, which must beyond question form the foundation of any future inquiries into the matters with which it deals. In details there is an enormous amount of fertile suggestion on which it has been in this brief abstract impossible to touch ; much of it will doubtless be proved wrong, but in the meantime it has none the less an illuminating power.

APPENDIX E

NESTOR'S CUP

THE following illustrations throw light on the description of Λ 632. **Fig. 14** is the cup found at Mykene by Schliemann, see Schuchhardt p. 241; while the two ruder instances (from Helbig *H. E.*² p. 374),



FIG. 14

illustrating the possible meaning of the *πυθιάριον*, are both from tomb at Caere.

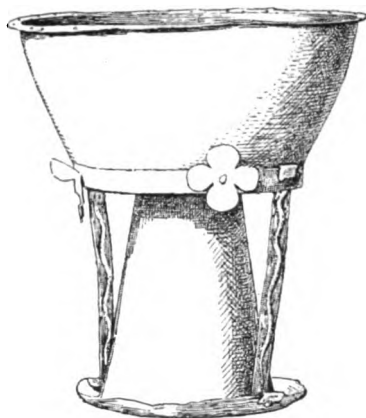


FIG. 15

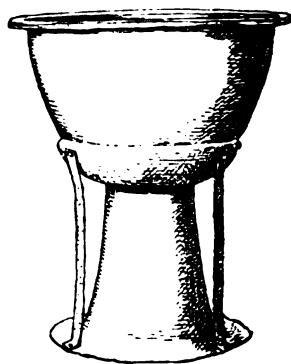


FIG 16

APPENDIX F

A CONSIDERABLE papyrus of E has been published in the second volume of Grenfell and Hunt's *Oxyrhynchus Papyri*, which appeared when the preceding sheets had already been passed for press. I add here for the sake of completeness such readings as should have appeared in the Apparatus. This MS. (which I call Pap. π) almost invariably writes *αι* for *ι*—a peculiarity which is not further noted.

4. *δαίε*: *δαι*. 16. *δ'*: *ε'* (*supr.* *δ*). 31. *τοιχεσιπλάτα* *supr.* *β* over *π*.
 32. *έσσομεν*. 42 *om.* 43. *τεκτονος* erased, *supr.* *μινος*. 57 *om.* 64.
εέσιπατα ήδα. 68. *νυξ*. 75 *om.* in text: written in margin but marked for
 insertion after 83. 87. *αι*: *αν*. 92. *δ'*: *ε'*. 104. *θησα σχήσασθαι* (*supr.*
ε over *-σας*). || *βέλος*: *μένος*. 105. *απορνύμενος*. 118. *δον δέ τε μ'* (first
δ erased and *τ* *supr.*). 126 *om.* text, added in margin. 127. *δ'* *om.* 128.
γαυώσσοις. 132. *δουρι* *supr.* *χαλκω*. 141. *ανηστεΐναι*. || *κέχυνται*:
τέτανται. 171. *coi* altered to *toi*. 177. *επι*, *τ* erased and *ε* *supr.* 178. *apo*
 altered to *επι*. 183. *τ'*: *δ* first hand, *supr.* *τ*. 200. *τρωεσσαν ανα*. 205.
εμελλεν. 210. *δτε γ' ήλιον* altered to *δτε εήλιον*? 221. *επιθήσθαι*. 222. *οί*
οί. 227. *επιθήσασθαι*, *supr.* *α* over first *ε*, *ο* over *ι*, *αι* over last *ε* (i.e. *αποθήσασθαι*).
 231. *ύφ'*: *υ]η*. 234. *ποσειδ]τες*. 239. *φ[ων]ήσαντες*. || *σαντες*. 245.
εχοντας. 257. *ω]κεας ιππους*: *α* and *υς* erased, *supr.* *ε* and *ι*. 266. *άριστοι*,
ο altered to *α* and *ο* (or *ω*) *supr.* 285. *α[χ]ησεσθαι*, *supr.* *ν* over *α*. 288.
η]ρίη γ. 293. *εελ[υ]θεν*.

END OF VOL. I

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