The Iliad

Homer
THE ILIAD
Homerus

THE ILIAD

EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA
NOTES, AND APPENDICES

BY

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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 Peisistratian 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 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

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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 Herodotos\(^1\) 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 Aegaean.

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 Aegaean, 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, Mykene, and elsewhere. The two cultures are not identical, but, beyond a doubt, the Homeric resembles in the main the Mykenaean 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 Mykenaean 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 Mykenaean civilization with which we are best acquainted, that of the "shaft-tombs" of Mykene, is far from the end of the whole Mykenaean age. The Homeric stage is certainly later than the "shaft-tombs," but it does not necessarily follow that it is post-Mykenaean. 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 Mykenaean 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 Mykenaean culture is more striking than the difference.

The inevitable conclusion seems to be that Epic poetry had its roots in the Mykenaean period, and that this true tradition of the departed grandeur was carried across the Aegaean 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 Aioliants.

We assume, then, as a probable hypothesis that the old Greeks, expelled from their homes by the invading Dori, 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): τά τε Ὁμήρου ἐξ ὑποβολῆς γέγραφε ῥαφωι-δεῖσαι, οἷον ὅπου ὁ πρῶτος ἔληξεν ἐκείθεν ἄρχεσθαι τὸν
ἐχόμενον. μᾶλλον οὖν Σόλων "Ομηρον ἐφώτισεν ἡ Πεισίστρατος, ὡς φησὶ Διευχίδας ἐν πέμπτωι Μεγαρικῶν. ἦν δὲ μάλιστα τὰ ἐπὶ ταῦτα: "οἷς ἄρ' Ἀθῆναις εἰχον," καὶ τὰ ἐξής (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:—ἐκείνος γὰρ ἤν ὁ τὰ ἐπὶ εἰς τὸν κατάλογον ἐμποίησα, καὶ οὖν Πεισίστρατος. Ritschl, however, gives the whole passage a quite different turn by inserting (in the same place)—δισπερ συλλέξας τὰ Ὄμηρον ἐνεποίησε τω εἰς τὴν Ἀθηναίων χάρων. 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 shows 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 Ὄμηριδας 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 vulgar text. It agrees, too, with the constitution of the *Iliad* itself, which in several places\(^1\) 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 vulgar 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 vulgar 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.\(^2\)

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

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\(^1\) 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 scholiast 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 uncancelled; 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

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Wrath, the Μῆνυς which is announced in the Prologue. This tale is given in the following books—Α, Λ, Ο, Π, Τ–Χ, 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 Α). Agamemnon is therefore lured to battle by a deceptive dream, which promises him victory (Β 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 (Ο 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, Χ). The story ends with the dragging of Hector’s body (Χ 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 Μῆνυς 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. 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 Mēnu, 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 Η; (iv) the Embassy to Achilles in
I with its prologue, the defeat of the Greeks in Θ; (v) the
Doloneia in Κ; (vi) the battle at the wall in Μ, with an
introduction, the building of the wall in Η. The relation of
these episodes and the Mēnu 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
Homerian 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 ms. whether they write ει or ηι, or whether they write a liquid single or double. Thus readings such as πεφύκη for πεφύκει (Δ 483), or τῶν ἤδυμος for τῶν νήδυμος (K 187), can hardly be regarded as departures even from our ms.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck’s ἰωμί for ἱκώμαι of all ms. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured ἐως as a trochee rather than go to pure conjecture and write εἰος or ἔος.\footnote{The only other readings in the text for which no ancient authority can be quoted are, I believe, τῆς ἠμη in I 684 for the τῆς μη of the ms. (compare Δ 608); and ἴσασαι for ἴσασαν or ἴσασαν Μ 58.}

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 ascription in place of the subscription of ε in the diphthongs αι, ηι, οι 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 philosophically 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
matters as accentuation, breathings, omission or addition of ν ἐφελκυστικον or iota subscript, single or double writing of λ, μ, ν, σ, ρ, itacism, confusion of o and ω, and many cases of difference in the division of words, especially such forms as δ' ἐμοὶ or δὲ μοι, δ' ἐφέβοντο or δὲ φέβοντο, πάντωσ' ἐστη or πάντως ἔστη. 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. a = Petrie, Hawara Biahmu and Arsinoe, pp. 24–8 (collated also by myself); contains part of B 1–877. 5th cent. A.D.

B = 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.
PROLEGOMENA

Pap. Ω = 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.

ζ = 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 Α, Δ, and Ζ, and Λ 788–Μ 11. 2nd cent. B.C.?

θ = Louvre; La Roche Homeriche 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. cxxvii. (Class. Texts p. 98); small fragments from Ε, Ζ, Σ 3rd or 4th cent. A.D.

λ = Bodleian b 3 (Grenfell Greek Papyri, Second Series p. 5); fragments of Φ, Χ, Ψ. 3rd cent. B.C.

μ = B. M. cxxviii. (Class. Texts p. 100; J. P. xxii. pp. 17–24, 296–343); large parts of Ψ 1–79, 402–Ω 759. 1st cent. B.C.

ν = B. M. cxxiv. (Bankes Papyrus); Catal. of Anc. MSS. p. 6, Phil. Mus. i. p. 177, and my own collation; Ω 127–end. 2nd cent. A.D.

ξ = Grenfell and Hunt Oxyrhynchus Papyri p. 46; B 730–822. 2nd cent. A.D.

ο = B. M. dccccxi. (Hunt A New Homeric Papyrus in J. P. xxvi. pp. 25–59); most of Ν 2–775, Ε 120–522. 1st cent. A.D.

ρ = Grenfell and Hunt Oxyrhynchus Papyri ii. p. 96; Ε 1–303 and a few fragments from Ε 329–705. Beginning of 3rd cent. A.D. For readings see App. F.

B. UNCIAL

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, Τ, 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, 21ste und 22ste 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 Violaison 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.)
THE Iliad

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.


D = Cod. Laurentianus xxxii. 15, saec. 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–Π 167.
(2) A hand of s. xii. or xiii.; books A–Δ and N 96–160.
(4) Another s. xv. hand supplies Σ 326–93 and 538–92."

[B] (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.)


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 Λ 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.
PROLEGOMENA

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.


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 Homer Iliadem Townleianam i. (vol. v. of the Oxford ed.) pp. vii. ff.; Gartdhausen Gr. Paldogr. 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 Œcôles Genevoises de l'Iliade ii. pp. 219 ff. The ms. is exhaustively described in the Introduction to that work.


All the ms. 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. xcix. 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 ms. 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, Τ 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).
THE ILIAD

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

(Nota.—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 Υ 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.  $a=$ Vratislaviensia¹ 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,
   $3$ ("recentior" Heyne), in the Library of the Imperial Archive,
contains A–B 26, Γ 1–323, Δ–Α 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, con-
taining 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 Nöthen (ibid. p. xci.)

Collated by Nöthen (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.
VI.—EXPLANATION OF SIGNS AND CONTRACTIONS

An. = Aristonikos (the excerpts in the scholia from his book περὶ τῶν Ἀριστάρχου σημείων).

Antim. = Antimachos.


(Nota.—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 Ἀργολική, Χία, Κυπρία, Μασσαλιστική, Σινωπική.


Did., Didymos (the excerpts in the scholia from his work περὶ τῆς Ἀρισταρχείων διορθώσεως).

Dion. Sid., Dionysios Sidonios (see Ludw. i. 50), to be distinguished from Dion. Thrax (ibid. p. 49).

Herod. = Herodianos (generally the excerpts in the scholia from his Ἰλιακὴ προσωποδία).
Nik. = Nikanor (the excerpts from his περὶ στιγμῆς).
Porph. = Porphyrios (the fragments of his Ζητήματα Ὄμηροκά).
Ptol. Ask. = Πτολεμαῖος ὁ Ἀσκαλωνίτης: Ptol. Oroand. = Πτολεμαῖος ὁ Ὀροάνδου, also called Πτολ. Πινδαρίως (Ludw. i. 50); both to be distinguished from Πτολεμαῖος ὁ Ἐπιθέτης (ibid. 48).
Rhi. = Rhianos.
Sosig. = Sosigenea.
ἀε. = ἀθετεὶ, ἀθετοῦσι.
ῥπ. = γραφεται, γραφοῦσι, γραπτέον.
ὅγος indicates different readings in the two editions of Ar.
ap. = απὸ, 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.
Gᵐ = G in the text, Gᵐ = 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 "suprascript" 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. agrees with Ω or the text. A similar reference is implied in C¹, D² etc. So also H¹, Pᵐ imply a reading of Hᵐ, Pᵗ, 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. CD¹ || στείχει Ar. Ω: στείχει(ι) Dᵐ G² H¹ J (γρ. στείχει) (L supr.) P (supr. άε), ἐν ἄλλῳ A, γρ. Harl. ἀ."

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 στείχη 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 στείχει.
The first hand of H—but the second hand has altered it to στείχει.
J—but with στείχει given as a marginal variant.
P—but with ει written over η(ε).
L, while reading στείχει, has στείχει(ε) or simply η(ε) written over it.
A and Harl. a, while reading στείχει, have the marginal variant
στείχει(ε), introduced in one case by ἐν ἄλλωι, the formula peculiar to A, in
the other case by the ordinary γρ.
INDEX TO ABBREVIATED REFERENCES


*A. J. P.*—American Journal of Philology (from 1880).

*Ameis.*—Homers Ilias für den Schulgebrauch erklärt von K. F. Ameis. (Recent editions, which are numerous, are "besorgt von Dr. C. Hentze."")

"Anh."—Anhang zu Homers Ilias, Schulausgabe von K. F. Ameis. (Third ed. of part i., second ed. of subsequent parts, "besorgt von Prof. Dr. C. Hentze." Frequently cited as "Hentze only.")


*Brugman(n)*—Prob.—Ein Problem der Homerischen Kritik und der vergleichenden Sprachwissenschaft. Von Karl Brugman (sic. The author is however identical with the Brugman of the following work). Leipzig, 1876.

"Gr."—Grundriss der vergleichenden Grammatik der Indogermanischen Sprachen (vols. i. and ii.). Strassburg, Trübner, 1886–92 (see Deibrück *Gr.*).


*C. I.*—Corpus Inscriptionum Graecarum.


1 This index is not intended for a complete list of works cited in the notes, much less for a bibliography.
INDEX TO ABBREVIATED REFERENCES

Darbishire Bell. Phil. — Belliquiae Philologicae, or Essays in Comparative Philology, by the late H. D. Darbishire. Edited by R. S. Conway. Cambridge, 1895.


Franke.— Do.


H. Homer.


Hentze. — See Ameis.


J. P. = Journal of Philology.


Lange El. — Der homerische Gebrauch der Partikel El. Von Ludwig Lange. i. Einleitung und el mit dem Optativ. Leipzig, 1872. ii. el kék (έκ) mit dem Optativ, und el ohne Verbum Finitum, 1873. (No more published.)


U. Homerische Untersuchungen von Jacob La Roche. Leipzig, 1869.


THE ILIAD


,, Porph.—Porphyri quaestionum Homericarum ad Iliadem pertinentium reliquias colloquentem disseruit edidit Hermannus Schrader. Teubner, 1880.

Schuchh.—Schliemann’s Excavations, an Archaeological and Historical Study, by Dr. C. Schuchhardt. Translated from the German by Eugénie Sellers. Macmillan, 1891.


Studniczka.—Beiträge zur Geschichte der altgriechischen Tracht, von Franz Studniczka. Wien, 1886.


Note.—The books of the Iliad are referred to by the capitals, and those of the Odyssey by the minuscules, of the Greek alphabet.
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 Olympos μετὰ δαίμονας ἄλλους. The second is found in ἐκ τοῦ 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 Chryseis. The vague reference of ἐκ τοῦ, though not indefensible (as the preceding lines naturally lead the thought back to the point to which ἐκ τοῦ 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 493 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
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 skillfully 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 (6). 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 shows 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 Thetis; 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.
ΛΟΙΔΟΣ Α

Μήνων ἀείδε, θεά, Πηληνίδεω 'Αχιλῆος
οὐλομένη, ἡ μυρὶ’ 'Αχαιῶν ἄλγες ἑθήκε,
πολλὰς δ’ ἱθήμονοι ψυχάς Ἀιέδε προθηφεν ἥρων, αὐτοὺς δὲ ἐλώρα τεῦχε κύνεσσιν
οἰωνίσαι τε πᾶσι, Δίὸς δ’ ἐτελείετο βουλή,


1. οὲν, the Moisai of a 1, who tells the poet the history which he has to relate; see B 484–82, and compare χ 347 αὐτόδιδακτος δ’ εἰμὶ, θεὸς δὲ μοι εν φρεσιν οἷας παταλίας εἴναις, and θ 44, 64, 488 ἡ γε λαίο τὸν ηδικεῖ, Διὸς πᾶις, ἡ γε γ’ ᾿Αφρίδης. Πηληνίδεω, originally no doubt Πηληνίδεω (ο). This is one of a class of patronymics formed with a double suffix, the adjectival -ος and the purely patronymic -ας: while the commoner form Πηληνίδης has only one. Cf. B 566.

2. οὐλομένη, accursed; it bears the same relation to the curse δλοιο as ὀνήμενος (β 33) to the blessing δναο, and means 'that of which we say δλοιο.' It is best regarded as a purely metrical variant of ὀλομενος, which occurs in the same sense in Trag. (Eur. Hei. 281, Πηλικ. 1029, Or. 1868, Herc. 1081); see Schulze Qu. Ep. pp. 192 ff. μισθα, countess; in its later sense, 10,000, the word is accented μισθα.

3. θραύμως here, as in 24 other places (Knös), does not admit an initial Π and never requires it. Thus connexion with Fis, Fisoi is impossible, in spite of the nearness of sense. For a suggested etymology see Collitz in AJP. viii. 214–7. The feminine ἱδρυμ is also found, but only applied to women—e.g. Τ 116. 'Αθη, a metaplastic dative of 'Αθης, which in H. always means the god, not his realm—with the exception, apparently, of ψ 244. προφανεῖ: προ implies 'forth on their way,' as in προκειμενι, προεται (195, 442, etc.). λαι= λαι, so that προφανεῖ=προ-λες-λες exactly.

4. σώματος: the body is to Homer the real self, the ψυχη is a mere shadow; cf. ψ 65, where the soul of Ptoklos is παρ’ αὐτοῦ εἰκὼν, like the real man.

5. πάντα, i.e. all that chose to come: a perfectly natural expression. The reading δανα ascribed to Zen. is not mentioned in the scholia, which merely
say that he atheistsed 4–5. The only authority for the statement is Athenaeus (i. 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 δαίτα before him when he wrote (Σπυρ. 800) κόινα δ' ἐπεθ' ὁμα κατεχοῦσα κόρων ἡραμάδος δειπτόν ὄνομα καταλημνίσκαν τελείων: or Eur. Hec. 1077 σφακτάν κοίνα τε φωνάν δαίτ' ἀνθρωπον. Ισαός 505 πτανοί ἐξορίσαν βοηίαν θρών τε φωνάν δαίτα (Soph. is neutral, Αἰ. 380 μφθαν κοίνα πρόβαλλειν οὐκέτας τ' ὥλερον). In all these cases there is an apparent echo of the present passage, and δαίτα 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 δαίτα except of human banquet, is not even based on fact, see Ω 43. On the whole δαίτα seems intrinsically a better reading, but we have no right to leave the uniform tradition of the ms.

6. δὲ οὖν may refer to the preceding line, 'the will of Zeus being fulfilled from the time when' (so Ar.); or better, to δεῦτε in the first line, 'take up the song from the point when,' as in Θ 500 φαίνει δ' αἰσθητή, ἐνέθη καλῶν, ὥσι καί, κτλ. The extraordinary variant δα δήτ' (ἐφρονίσατο) was explained to mean 'on account of a woman' (1)

8. τὰ: an enclitic particle recognised by Herod. (and perhaps Ar.), from τ' ἀπ', as γὰρ from γ' ἀπ'. It does not of course make any perceptible difference here if we write τ' ἀπ' (with ms. except Α'); but see 65, 99. The combination is a favourite in questions; B 761, Π 226, A 656, etc. ἐπί goes with ἐπιφεύγει, 'pitted them in stride.' ὀφοῖο: according to the rule of Ar. this form belongs to the 3rd person. Zen. here and elsewhere read ὀφοῖο, which Ar. confined to the 2nd person. It is, however, possible that the distinction is a mere fiction. Cf. Brugmann θ. ii. p. 804, and App. A. 11. Both ἄμωμα and ἄμωμος occur in our texts, but the sor. is elsewhere only ἄμωμες, and ἄμωμα is peculiar to the Odyssey. Rhythm, however, is a strong argument here in favour of ἄμωμες in place of the vulgate ἄμωμα. Nauck indeed wishes to expel ἄμωμα from the text of Homer altogether; but v. Curtius V. i. p. 341 a. τοῖς Ἀργεῖοι... ἄμωμον: 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 adverbial particle (αὐτῷ, μέχρι, δέ), and only of a person already mentioned, e.g. B 105 (Monro). It would simplify this passage if we could take Χρυσάς as an appellative, 'that man of Chrysye, even the priest;' but there seems to be no other instance either of a local name thus formed in -ς, or of a person addressed directly by a local name, as in 442 δ' Χρυσάς. Payne Knight conj. τοῦ, Nauck τοῦ, for τῶν.

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

14. Ἑρώυ is subordinate to the preceding participles, indicating a detail, and not co-ordinate with Λυκόδεμος, expressing the main object of his journey. It is therefore best to retain the vulg. instead.
of reading στίμα τʹ with Bentley (to agree with στίμα in 28). The στίμα is the 
Apolollinis insula of Aen. ii. 430, a 
wreath of wool wrapped round the staff 
in token of suppliantship; cf. the ἐρω-
στέτος θάδατος 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. Αἴσχος is preferable to 
Δίστετο, 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. ἤμισυ θεοὶ μὲν δούλει 
as the synizesis of θεοὶ in H. is very 
improbable (§ 251 is the only other 
case); but Plat points out that this 
puts μὲν in the wrong place. He suggests 
τὸς for θεῶ (which can be spared, cf. E 
383, O 115, etc., and particularly Hymn. 
Cer. 135). But Plato had θεῖος, Rep. iii. 
393. Brandreth δούλει μὲν θεοὶ ὤμων.

20. MSS. are divided between Αἴσχος 
and Δίστετο. The former is practically 
equivalent to λέσει τε, the reading of 
Ἀπίω and Ηερόδωρος adopted by Wolf. 
This involves changing τά δʹ into τά τʹ 
(with Wolf) or καὶ (with Άρ. and Ηερ.). 
Bentley conj. λέσειτε. But the text 
may pass, as the opt. is well suited to 
a supplicant. As between δέχεσθαι 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 δʹ Δουλα, 'on the other hand 
accept ransom,' § 259. 1.

22. ἐπευφάνειαν, gave pious assent, 
probably by shouting; hardly by silence, 
as in the later use of the word. For 
the use of the ininf. to express purpose, 
H. G. § 231.

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

26. For κικέφεια many would read 
κικίφημα, 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 
punctuation (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; Dalbrück 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 ω to 
complete subordination may be followed 
through 565, K 39, O 164, Ω 569 (the 
only other cases in H. of μή ω with 
subj.) to the change of mood in Ω 564 
(M. and T. § 263).
μὴ νῦ τοι οὖ χρασμῇ σκήπτρον καὶ στέμμα θεοῦ. 

tὴν δ' ἐγὼ οὖ λύσώ. πρὶν μὲν καὶ γῆρας ἐπεισών 

ημετέρω εϊν οἶκω ε nộpει τῆς ἀρχει, τηλιθά χάρτης, 

ιστὸν ἐποιχεμένην καὶ ἐμὸν λέος άντιώσαν. 

ἀλλ' ἰδί, μὴ μ' ἐρέθίζε, σάωτερος ὦς κε νέημι."

ὡς ἱππατ', ἐδείεσσα δ' ὦ γέρων καὶ ἐπέτεετο μύθω, 

βη δ' ἀκέων παρὰ βίνα πολυβλοίβου θαλάσσης. 

πολλὰ δ' ἐπειτ' ἀπάνευε καὶ ἡράθ' ᾽ γεραίος 

'Απόλλωνι ἄνακτι, τὸν ἰύκομος τέκε Δητώ. 

"καθίδε μεν, ἀργυρότης", ὡς Χρύσην ἀμφιβήθηκε 

Κιλλάν τε ζαθέν Τενεδοίου τε Ιψι ἀνάσσειν, 

Σμινθε, εἰ ποτὲ τοῦ χαριέτ' ἐπὶ νην ἔρεψα, 

28-31 dé. Ar. (see below). 33. δάκρων L. || ἐδακρών(ο) Ω: ἐδακρών Ar.? (see Did. on O 123)...

34. ᾽ἄχλων Zen. 39. ἔφεξα: [ἔφεξα H.]

28. χρασμῇ : app. an aor., but irregular in stem (H. G. § 32, 3). There is no clear evidence for a pres. χραμασσω, though we have fut. χραμαζήτω (T 296), and aor. χραμασήτα (Α 120, etc.).

29-31 ἀδιστότερα, ὡς ἀπαλάνου τὴν ἐπίτασα τὸν φόν καὶ τὴν ἀστήλην. ἡ-

σέμνας γὰρ καὶ θ' Χρύσης εὐφορίας (απ 

ςωφότου ! Cobet) αὐτὴ τῶς βαιλτεί. ἀ-

φρετείς δὲ καὶ τὸ τῶν έλυντος τοιοῦτα 

λέγειν. "Quod autem dixit patri gratum esse filiam suam esse Regis concubinam, 

Alexandras fortasse in aula dissolinta 

verum esse poterat, sed non apud heroicae 

aeatatis homines"—Cobet (M. G. p. 230, 

in an amusing essay on ἀφρετείς). It 

is in such judgments that Ar. appears at 

his worst.

31. ἀντοδώομαι with acc. only here; 

cf. Soph. Αļ. 491 τὸ σὼν λέγο εὐνηλόθων, 

Trach. 159 αὐτὸς άξιόω (going forth to 

meet), Pind. Ν. i. 67 ήταν θεό γιγαντέοις 

μάχος ἀντιώσας, Eur. Phoen. 817 ἢ 

δε έξωνυμι λέγος ἠθέν. 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. § 138 (1). ἀντοδώομαι implies the 

walking backwards and forwards which 

was necessary with the ancient loom.

33. ἐδακρών if read by Ar., must be 

a piece of genuine tradition from the 

form ἐδέκαρα. For the article in ἐ-

δέκαρα and ἐ δέκαρα see H. G. § 261, 8.

37. Killa is placed by Strabo on the 

gulf of Adramyttion, near Thebe. The 

historical Chryses was on the west coast

of the Troad, though others, hard put to 

it to explain why Chryses was captured 

at Thebe (see 366), knew of a Chryse 

close to Killa, afterwards deserted (Strabo 

pp. 604, 612-3). The alternative explain-

ation was that she was on a visit to rela-

tives at Thebe. Cf. note on 184. ἀμφί-

βῆκες, standest round about, as protect-

ing deity, like a warrior protecting a fallen 


φίλοι δαίμων ιερής διομήντας πάλιν. 

38. ἐδακρών, protected by thy might, 

rather than rules; see note on Z 402.

39. Σμινθε, lit. 'Mouse-god'; Apollo 

was worshipped under this title in the 

Troad, as at Smyrña as 'Locust-god,' 

Περσόνος. Strabo (p. 606) knows of 

several places named Sminthis, as far as 

Rhodes. The Sminthean temple near 

Cape Lekton existed to historical times; 

and even on late coins of Alexandria 

Tros 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 Σμυμνόθροος, destroying the field-mice 

or voles which ravaged the vineyards: 

οἱ γὰρ Κρῆτες τούτοι μᾶς σμύμνους καλοῦν 

πηλών 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
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 1 Sam. vi. 4 golden mice are offered as a propitiatory 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). ἔρευνα 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 groves, not to buildings, that sanctity originally belonged. Temples are rarely mentioned in H.; we hear only of those of Apollo and Athene in Troy, and of Athene at Athens. See note on E 446. χαρισμα seems to be proleptic, for thy pleasure. For the construction of the prayer cf. E 115.

40. μῆνα: see note on 480.
41. ἔκλεισεν: 2d. Zern. 42. μέσον: see note on Ω 88.
43. αὐτός, 'he' emphatic, 'the god'; a use which reminds us of the Pythagorean αὐτός 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 Zern., followed by Bentley and Bekker, to athetize this and the preceding line; but the couplet is too fine to be sacrificed.

50. ἐκέβαλεν, visited; the word is used in this sense only of attacks made by a god or under immediate divine inspiration; v. note on Ε 497.
51. άφεισε, the men.
52. The position of βαλλ' is the most emphatic possible; the same effect is obtained by Milton, 'Over them triumphant death his dart | Shook; but delayed to strike.' εὐεργετεῖ, lit. having sharpness. For the form of the compound see H. G. § 124 d. τευχ-, doubtless conn. with Lat. pug-, pungo, cf. περιτευχεῖ Α 845, πευκεδαρός Κ 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 casura; but there is no other in the third or fourth foot, cf. Σ 191. ἔμπρακτο, τὸ δεδομένον, the regular formula for a vague number of days; Σ 174, Ω 610, and elsewhere often.
55. τῶν ἐπὶ φρεσκοί οἰκεῖ: so Θ 218, λ 148 ἐνὸς ἐρωτευτέρα καὶ ἐπὶ φρεσκοί θήρων, etc.
A rather commoner phrase is ἐν φρεσί (θυμία, στήθεσσα), which shows that ἐν φρεσί is to be taken in a locative sense.

56. Note the variant ὀρθό (ὀρθο) ascribed to Zen., and compare ὀρθας § 434. The form in -ας agrees with the Ionic colouring of our present text; ὀρθατ would be the old non-ionic form, but ὀρθο is more probably due to Attic influence than to a survival from a praee-ionic text.

59. πλαγεύσαται, foiled, lit. driven from the course; cf. B 132 ομέ μέγα πλάτους. The ms. write πλαγεύσαται in one word, which is so far right, as it indicates that πλάτυς is to be taken in a purely local sense. There is an old and wrong explanation, that πλάτυς 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. τι 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 ἐλ with the future indic. assumes as a vivid probability. After δια ἀποστάσισιν it comes in like a sudden correction of a too confident expression.

62. ἀποικία is an anomalous form, and should come from a present * ἀποικία (H. G. § 80). The -ο cannot, of course, stand in the pres. subj. of a thematic form. Nauck writes ἀποίκως (cf. θ 133), Schulze ἀποικε, Pick ἀποικέ, as sorost (ἐφώνει like χιεῖν). The ἀποικία is mentioned merely as an authority on ritual (65), not as a divider; 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 πόλος seems to have been a very primitive word for agricultural and pastoral duties; cf. οἰκονομος beside τι πολλος (Bου-κόλος is probably from the same root kar, Curt. Lk. p. 470). It thus means 'one who attends to farms,' or perhaps, as we might say, 'cultivates' them; compare the double significance of Lat. col-ere.

64. τι is the rel. pron., not the adverb, and is, like τόσασο, an adverbial acc., expressing the content of ἐχώσατο: cf. εἰ 215 μη μοι τοῦτο χάσο, and B 185.

65. For ταρ see on l. 8. Heroides expressly read it here, not τι at, on the ground οὐ εἶναι ὁ τὸ τούδε σῶματο: ἐπεφέρετο γάρ ἐν ἑταρος τῇ. He thus distinctly excludes the accepted but purely conjectural reading τι τοῖς.
aid o αρενον κισης Αγιων τε τελειων δωλεται αντιασας ημιν απο λογον αμυναι.

η τοι η δε ειπων κατ αρ έξετο, τοισ δε ανεση

Κάλγας Θεσσαλίων, οιωνοπολων οδη αριστος,

δε ημα τα τα εντα τα τα έσσεμα προ τα έντα

και νησεν ηγησατο Αχαιων Ιλιον έσω

δω μαινονται νυ, την οι πορε Φοιβος Απολλων

δο σφιν έν φρονεν άγορησατο και μετεεπεν

α Αχιλευ, κελεαν με, διφιλε, μυθησαθαι

μην τον τον άνακτον, έκατον εκατον και μην μονος

τουγαρ έγων ερεω, συ δε συνεδο και μοι ημοσον

η μεν μοι προφρων έπεσον και χρεσιν αρρηξεν.

66. Κανικες Ατ. : Κανικες Ω : Κανικες Ρ. : των Κανικες is implied in Did.
67. Ακαδεστο Ζεν. 68. Κάλκας : λάκτος Ζεν. 70. Δια Ζεν. Mor. Vr. b,
Mosc. f. 71. 73. δ Ατ. ACIDGT al. : δια ΠΗJFJ (1) Αμβρ. al. : δια ημι αμεθύμωνος
επεις περοποτα προσώπων Ζεν. 76. ευδο εκο Ι.

the existence of ταθ—And the analogy of γαθ shows that it is at least possible—there are no reason for disregarding the unanimous tradition. The case is precisely the same in 93, where the corresponding conj. αφθ' has supplanted the only attested reading αφθ' For the use of the gen. cf. H. G. § 151 c, and for other cases of ρος προ ρει defectus (vow and hecatomb not paid) Ε 178, Φ 457. A colon is put at the end of the line (with Cauer), because the following at ke is not a continuation of the preceding line, but recurs to the opening of the sentence (82), '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 αυς at all. (Platt explains the word as 'one hundredth of the oxen' a man has; but even that does not suit this place.)

67. Βοῦλεται after ατ κεν must be subj., and is therefore an erroneous form, as the subj. of thematic verbs must have the long vowel (H. G. § 82). Read βοουλεπτ' with P. Knight and Curtius (Πη. ii. 72).

69. έχει: a word which only occurs in the phrase ἄρος αριστος, and is of quite uncertain origin. It is generally compared with ἔχεις, where, however, the idea of eminence is given by the έχει.

71. Απολλων with dat. = to guide, as X 101, ψ 134, etc.; with gen. = to command. εκομι is a pure adv., the acc. giving the idea 'to Illes' (H. G. § 140, 4), and ευνω being added = inside. This is always the use of ευνω in Π., and virtually makes ευνω = είν. 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 μάτης was in historical times a regular official in every Greek army.

73. έν φροντισιν may be either (1) with good sense, opposed to αφρονιν, O 104; or (2) with good intent, opposed to κακον φρονιν. This double meaning runs through later Greek: e.g. (1) Aisch. Prom. 385 ερδαντο ελ φρονοντα μη δοκειν φρονειν, and (2) Αγ. 1436 Αλγας ου το προθεν ελ φρονειν εμι.

74. It would seem natural to write Δι φιλε as two words (H. G. § 124 f), but for the analogy of δικη, 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 αρισφασιν beside αρισκέμενοι (Αριστέραιμος), παρασιν beside διωκλετά, etc.

76. Cf. Z 334, ο 318, π 259. cüneos, mark my words, as T 84, ρ 153.

77. η μεν is the regular Homeric formula of swearing, Διτ. η μεν. The short vowel is confirmed by the metre in
ἡ γὰρ οἷομαι ἄνδρα χολοσέμεν, δὲ μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πελθοῦνται Ἀχαιοὶ. 
κρείσσων γὰρ βασιλεὺς, ὅτε χώσται ἄνδρὶ χέριν·
εἶ περ γὰρ τε ξόλουν γε καὶ αὐτῷ μαρταπέψῃ, 
ἀλλὰ τε καὶ μεταπισθεὶς ἔχει κότων, ὄφρα τελέση, 
ἐν στήθοις ἑοίσε. οὐ δὲ φράσαι, εἶ μὲ σαύσεις."

τὸν δὲ ἀπαμείβονος προσέφη πόδας ὡς Ὀξιλέας·
"θαράσσας μᾶλα εἰτὲ θεσπρώσθοι, ὦ τι οἴσθα."
οὐ μὰ γὰρ Ἀπόλλωνα διψῖλον, ὥσ τε σὺ, Κάλχαι, 
εὐχόμενος Δαναοίς θεσπρωτίας ἀναφαίνεται, 
οὐ τις ἐμεῖς ζύντως καὶ ἐπὶ χρονὶς δεκαμιγένοι 
σοὶ (κολᾶς παρὰ νὴν) θαρείας χείρας ἐποίει 
μυπάντων Δαναῶν, οὐδὲ Ἰν Ἀγαμέμνονα ἔκκοιτα,
δὲ νῦν τολλῶν ἀριστος Ἀχαίων εὐχετάτε εἶναι."
καὶ τότε δὴ θάρασε καὶ ἐπὶ (μάντης ἀμύμων)

Sosigenes [S 1]: ἐκι στρατεύον Ω.

Ξ 275, Τ 261. μὲν and μὴν are of course only two forms of the same word. 
78. ἀνδρα is of course the object of the transitive χολοσέμεν.
80. χέριν: another form of χερέων, 
with the weak comp. stem -εω- or -εω- 
(cf. -εως and Lat. mag-εω, mag-εω-ter). 
See H. G. § 121 and note on the 
analogous πιλες, B 129. χερειν will then 
stand for χερίν, 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. καταπέμπῃ, swallow down, lit. 
digest, as we say 'stomach.' Cf. on B 237, 
and Pindar Ο. i. 55 κατ. μέγαν δίκοιν.
χόλον, as sudden anger, is contrasted 
by τε with κότων, enduring resentment.
ὅφρα may mean until, but the omission of 
κε indicates rather that it is final.
εἶ περ τε . . . ἄλλα τε: τε here marks the 
two sentences as being correlative; so 
K 225 (q.v.), Δ 161.
83. φράσον, consider; neither act. nor 
mid. means say in Homer.
85. εὐσκόρπιον: the neuter form occurs 
only here in H. (and possibly Ζ 458, 
where however it is merely a 
question of accent), and seems harsh in 
the immediate neighbourhood of the 
commoner θεσπρώσθη (87). Hence both 
θεσπρώστων and -τών (Naurk, as 109) 
have been conjectured here. But 
θεσπρώστων is well established in Herod. 
(e.g. i. 54, 68). θεσπρώστως is probably 
one who prays to a god (προσ- is perhaps 
conn. with Lat. prec-, procus, etc.). In 
Herod. it is used of one who consults 
an oracle (i. 67). (Cf. ἀκουστικῶς 
Οἰνοχιλεῖον, Collitz 494, 17, from 
Orchomenos.)
88. Of. π. 439. ρήτωρ is commonly 
used in Attic in the sense of living; e.g. 
Eur. Αλc. 143 καὶ τῶν ἐν αὐτῷ καθάρου 
τε καὶ βλέπω: This line and the next 
contain three sins against old Epic 
prosody, the contracted ἐμεῖς and ζύντως, 
and κολᾶς for κολᾶς. 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 (οἴδις τοι παρὰ νησι βαιρ. χ. ἐπηλοῖ, 
ζύντως γ' ἐμεῖν καὶ τ. χό. 3.).
91. ἐγκυτάω does not imply any boast-
fulness in our sense of the word, but 
merely a naive consciousness of his 
position. False modesty is unknown to 
the Homeric hero.
“οὐ ταρ ὦ γ' εὐχωλῆς ἐπιμέμφεται οὐδ' ἐκάτομβης, ἀλλ' ἔνεκ' ἀρτηρίου, δυν ἡτίμος Ἀγαμέμνονον οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέχατ' ἀποινα, τούτων ὦ ἄλλῃ ἐδωκεν ἐκῆβολος ἢ ἐτί δώσει. οὐδ' ὦ γ' ἠρέν τὰ ἀθηναῖα λαοῦν ἀπέσει, πρὶν γ' ἄπο ἄθαντες ποῖον δόμενα ἔλκωτα εἰς κυρίαν ἀπραίττων ἀπότοιον, ἀγείν θ' ἑρεύν ἐκάτομβην ἔσῃ Χρύσην· τότε κέν μιν ἓλασόμενοι πεπίθοιμεν.”

ἡ τοι ὦ γ' ὡς εἰτῶν κατ' ἄρ' ἐξετο, τοῦτο δ' ἀνέστη ἠρος Ἀτρείδης εὐρυ κρείαν Ἀγαμέμνονον ἀχνυμενος· μένειν δὲ μέγα φρένες ἀμφι μέλαιναι
pompous, 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 Σ 16 ὡς ὁ πορφύρης πέλαγος... ὅ το γέρων ἄρμαιν. So καλχαίνει in Soph. Ant. 20, where see Jebb’s note.

105. κάκ’ ὀκταμένος, δι’ ἀντ’ τῶν διακόνων κακῶς ὑπόδειμος, δι’ ἀντ’ τῆς διάσφας, τῆς φωνῆς, κακολογήσας. Ariston. The verb is always used in the mind’s eye in the sense of boiling; θυμὸς is generally added, e.g. η 374, σ 154, Σ 224.

106. κρήνων, 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 Fék̄as, and the lengthening of το by position in the fourth thesis. Furthermore, το κρήνων in the sense that which is good is Attic, and unexamined in H. τά κακά in the next line, those evil things of thine, is entirely different. Hence Bentley’s τά κρήνων is but a partial remedy, and there seems to be some grave corruption. As we know nothing of the origin of κρήνων, the ν may, for all we can tell, have been long; we could then read oδ πώ ποτὲ μοι κρήνων εἰκας, and the ms. variants may point to something of the sort. For the form εἰκας see Η. Ω. § 37.

107. For the personal constr. φίλα ἔτσι μαντεύοις cf. Δ 345 φιλ’ ὀπταλία κρά κακῶν, ρ 347 αἰδως οὐκ ἀγάθη κεχρημενα ανδρὶ παρείνα, etc.; see H. Ω. § 232.

112. θελωμαι, prefer, as in 117, A 319, Ψ 594, and often; and with θελό, P 331. This sense is still more emphatically brought out in the following compound, προβέβουλα (the perf. is ἀγαθεῖν, etc.); see H. Ω. § 232.

113. This is the only occurrence of the name of Klytaimnestra 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 Aischylus and Soph., though the rest have the faulty μητρήστρη.

114. θυμοὺς, 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 κούριος from the custom of cutting the πλάκαμος δρεπτηρίως at the age of puberty.
οὐ δέμας οὐδὲ φυὴν, οὐτ' ἄρ φρένας οὔτε τι ἔργα.

ἀλλὰ καὶ ὃς ἐθέλω δόμεναι πάλιν, εἰ τὸ γ' ἄμεινον·

βούλιαρ' ἐγὼ λαὸν σὺν ἐμεναι ἢ ἀπολέσαι.

ἀυτάρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ', ὅφρα μὴ οἶος

Ἀργείων ἀγέραστος ἦν, ἐπεί οὐδὲ ἐσκε·

λέσσετε γὰρ τὸ γε πάντες, ὧ μοι γέρας ἐρχεῖται ἄλλην·"

tón δ' ἡμείσθ' ἐπείτα ποδάρκης διὸς Ἀχιλλεύς·

"Ατρείδη κύδατο, φιλοκτενώτατε πάντων,

πῶς τάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαίοι;

οὐδὲ τί ποι ἱδεμεν ξυνήπα κεῖμενα πολλά,

ἀλλὰ τὰ μὲν πολλάν ἐξεπράβομεν, τὰ δὲ δέδασται,

λαοὺς δ' οὐκ ἐπείκει παλάμλνη παύετ' ἐπαγέρεων.

ἀλλὰ σὺ μὲν νῦν τήνδε θεών προσ, αὐτάρ Ἀχαίοι

τριπλητε τετραπλὴ τ' ἀποτίσομεν, αἰ κέ πολι Ζεὺς"
129. τροις, Ar. as an adj., a city of Troy, not 'the town of Troy.' It might appear in that case better to read τροιώοι, the usual form of the adj. (v. Cobet, M. C. 252); but as Τροίων generally, though by no means always, stands with the first syllable in thesis, it is probable that it should itself be written Τροιοῖ: see van L. Ench. p. 84. Ar. held that H. does not use the expression πόλις Τροίων for 'the town of Troy,' but πόλις Τρώων, though in λ 510 πόλις Τροίων (Ar. τροπή) must mean 'Troy'; and there seems no reason to reject this sense here. Zoilos, the famous Ὄμμορφατος, 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 δεῖ, not a contraction of δέομαι: see H. G. § 81, and Malwane in C. R. x. p. 25. Brundred after P. Knight reads δώσασι Τροιών.

131. ἐπι 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 ἄγαθος), be content with that, and do not attempt to outdo me in cunning too.'

132. νόοι is here instrumental rather than locative; lit. 'by thought' as opposed to brute force. Cf. Soph. Ε. 56 λόγων κλείστηκεν, and Σ 217 πάρφασις: ἢ δὲ ἐκείνη ἐνοῶν ποτὲ φρονεῖν τωσ; and for παρελθέως, ν. 291 κερδέλος κ' ἐκαὶ ἐκλίστηκε, ὀ μὲν παρέβληθα, ὀ τρεῖς διότι νόον. So Theog. 1285 δόλλα παρελθέως.

133. Three ways of translating this line have been proposed. (a) 'Wouldest thou, while thou thyself keepest thy prize, have me for my part sit idle with empty hands!' (b) 'Wouldest 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 ἐκείνη with δέομαι instead of the infin. in (c) E 690 is quoted, λεγείνας δέομαι τάχιστα δειν' Ἀργείου, and so Δ 465; but in neither of these passages is it necessary to join δέομαι with the participle. Cf. also Ζ 361 θυμός ἐκλίστηκα δέομαι. In Π 653 δέομαι with the opt. seems to be epexegetic 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 αὐτός μὲν ἔχει. 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 δέομαι when it stands alone is commonly a final particle; in the sense of ἔως it is regularly followed by τάφρα (not always, v. Ψ 47, Δ 348; H. G. § 287); and secondly, because for ἔχει we want in this sense ἔχεις (which C reads). The αὐτῶρ is not of course logical, but the interpolation of an adversative particle to accent the contrast between the two persons is a perfectly natural anacolouthon. A very similar instance is Ι 290 εἶ δ' ἂν ἀντίρρησαι κέλεως is paratactic = seeing that thou biddest me. Ar. athenized the two lines on subjective and insufficient grounds.

136. It seems natural to take σκοτεινὸς ἄντρος 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 ἄροιντες κατὰ θυμοῦ should come
in the apolothesis rather than the protasis. We may take ἀλλ' (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 ἄραςτες κατὰ θυμῷ is itself the apodosis, the verb δόθητον 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 clearance 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 Ἡ. with the doubtful exception of I 46 (q.v.). But there is no doubt that this gives the best sense. δώσουσα (135) echoes Achilles' δώσουσα (123). Note that there is no appreciable difference between εἶ with fut. ind. and εἶκος with aor. subj.

137. There is some doubt as to the punctuation here, some putting a colon after ἔλομαι, but this makes the repetition of the participles ἔλον... ἔλον very awkward. That given in the text is unobjectionable. 139 was rejected by Ar. as superfluous and ἐνθέθε. 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. ἐπερομένωσα, i.e. we will postpone the consideration of this for the present.

144. ἄργος is predicative: let one, a member of the council, be in command. For those who had the right to be summoned to the royal boule see B 404.

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

149. ἐπειδὴ: cf. I 214 μεγάλη ἐπειδὴς τετελέσθη, γα 205 δύναμιν περεθείαι, to clothe as with armour. κερδαλεόφωρος, greedy, or perhaps crafty; cf. Σ 153 Σιλαβῶς, δέ κέραστος γένεται ἀνδρῶν.

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

151. ἐδώ, whether military or diplomatic. ἰφη: v. Ι 375.
ού γάρ πτώς ἐμάς βούς ἦλασαν οὔδὲ μὲν ἵπποις, οὔδὲ πτώς ἐν θῆμι ἐρμηλακι βοτιανείτη καρπῶν ἐδηλήσαν', ἐπεὶ ἡ μάλα πολλὰ μεταξύ, οὐρεά τε σκίων ταῦτα θάλασσα τε ἡχήσασα· ἀλλὰ σοί, ὃ μέγ. ἀναιδές, ἀμ' ἐστώμεθ', ὄφρα σὺ χαίρεσ, τιμὴν ἄρνυμενοι Μενελάοι σοι τε, κυνῆτα, πρὸς Τρῶν· τῶν οὐ τι μετατρέπῃ οὔτε ἀλεγίζεις· καὶ δὴ μοί γέρας αὐτὸς ἀφαιρήσασθαι ἀπειλεῖς, δι ἐπὶ πολλὰ μόγχα, δόσαν δὲ μοι νεῖς 'Αχαίων. οὐ μὲν σοὶ ποτε ίσον ἑκὼ γέρας, ὀπτὸτ' 'Αχαιῶν Τρῶν ἐκπέρασω' ἐν ναιόμενον πτολεμέρον· ἀλλὰ τὸ μὲν πλεῖον πολυάκιον πολέμου.

χείρας ἐμαί διέπουσ', ἀτάρ ἦν ποτε δασμὸς ἱκταί, σοι τὸ γέρας πολὺ μεῖον, ἐγὼ δ' ἀλλόν τε φίλου τε ἔρχου' ἑχὼν ἐπὶ νῆς, ἐπεὶ κε κάμω πολεμίζων. νῦν δ' εἰμι θῆμιν', ἐπεὶ ἡ πολὺ φέρετον ἐστίν.


156. Bekker and others write μεστή, on the insufficient ground that μεταξύ does not recur in Χ.
157. σκίωντα is very expressive of the importance of shade in a sunburnt land. The variant σκιώτα, which is in spite of the authority of Ατ. is Indefinable, is explained by Fick as due to a primitive ΣΚΙΟΝΤΑ, which could be interpreted either as σκιώτα = σκίωντα or σκίωντα = σκιώντα.
158. χαίρεις, subj., because the purpose expressed by ἐστώμεθα is still present, hence also the present participle ἄρνυμενον follows. τιμῇς, recompense. The heroic point of honour is not abstract; it requires to be realized in the shape of ransom or material recompense. The present ἄρρυμενον implies 'trying to win.'
163. ἀρίθμοι is here whenever, and Τρόας πτολεμέρος = a town of the Trojan land, see note on 129. Homer never uses Τρ. πτολεμέρος of Troy, but Τρῶν πᾶς or Ἰλιὸν πτολεμέρον. Indeed the expression οὗ πτώς ἐχω cannot possibly mean οὐχ ἐχω, and 166 ff. obviously refer to repeated experiences in the past.
166. ἄρτι: read et, the contraction of et άρι not being Homeric, and άρι itself doubtful. H. G. p. 329 (where, however, the restriction of et άρι, et άρι to particular statements is at least disputable).
167. ἄλιγον τε φίλον τε, a proverbial expression; § 208 ἄλλος ἄλγη τε φίλη τε: Touchstone's 'a poor virgin, an ill-favoured thing, but mine own.' φίλοι here indeed is little removed from its apparently original sense 'own.'
168. The vulg. ἐγὼ κεκάμω is condemned by the non-Homeric contraction from etei άρι. ἄρτι κε κάμω can equally be read etei κεκάμω, though it is curious that there should be no trace of the redupl. form except in passages equally ambiguous (H. 5, P 658). The choice is not easy; see H. G. § 296. The rhythm perhaps favours κεκάμω, but cf. B 475; Ψ 483, 575 (1), Ψ 76, Ω 428, Ρ 554, σ 277, ρ 111, σ 150 (van L. Enck. p. 20).
ΙΛΙΑΔΟΣ Α (1)

οἰκαὶ ἵμεν σὺν νησιὶ κορώνισιν, οὐδὲ σ᾿ ὄτω ἐνθὰς ἄτιμος ἔσον ἄφενος καὶ πλούτον ἀφύξειν."

τὸν δ᾿ Ἰμμελιῆτ᾿ ἐπείτα ἁναξ ἀνδρῶν Ἀγαμέμνων· "φεῦγε μᾶλλ, εἰ τοι θυμός ἐπέστηται, οὐδὲ σ᾿ ἐγὼ γε λίσσομαι εἰνεκ᾿ ἐμεῖο μένειν· παρ᾿ ἐμοὶ γε καὶ ἄλλοι, οί κέ με τιμήσουν, μάλιστα δε μητίετα Ζεὺς.

ἐχθροὶς δὲ μοι ἦσσοι διοτρεφέων βασιλῆν· αἰὲν γὰρ τοῦ ἐρίς τε φίλη πόλεμοι τε μάχαι τε. εἰ μάλα καρπερός ἦσοι, θεὸς που σοι τὸ γ᾿ ἐδωκεν. οἰκαὶ ἐν σὺν νησιὶ τε σῆς καὶ σοὶς ἐτάρουσι. Μυρομάνεσσιν ἀναστενὲν, σέθεν δ᾿ ἐγὼ οὐκ ἀλεγίζω οὔδ᾿ θομαὶ κοτεύστως· ἀπεληπτὸς δε τοῦ ὀδέ ὡς ἐμ᾿ ἀφαιρέται Χρυσηθαίδα Φοίβου Ἀττίλλω, τὴν μὲν ἐγὼ σὺν νην τ᾿ ἐμί καὶ ἐρωταίτα ἐπάνω, ἐγὼ δὲ κ᾿ ἄνω Βρισεθα καλλιτάρην


170. ἃ, i.e. σω: 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. ἐφίαλτον beside sor. ἐφώνα is abnormal; it occurs only here, and perhaps should be ἐφίαλτον, or ἐφίαλτον (ἀφώνα, β 349).

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

175. κε with fut. indic. seems equivalent, wherever it occurs, to δετὶς, Att. δέτις (H. G. § 266), and describes a class, 'men who will honour me.' Those who are engaged in the task of expelling from Η. 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 ναυς) rather than παρακεῖνει. For other instances of this use of τε κε see B 229, I 155, K 282, Φ 587, X 70, Ψ 675, ε 36, π 438. See note on X 68.

177. was athetized by Ar. here, as wrongly interpolated from Ε 691; πὰλαιος and μάχαι are no rebuke to a hero in the field.

179. ὁμως τε σω, a case in which it is impossible to restore the long form of the dat. plur. in -σω without some violence (οὐ τε σῷ Nauck, σῷ δὲ L 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 μὴ 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 ἄμω, to take ὃς = swnre. But this causal use is found in Homer only when ὃς follows the principal verb of the sentence, and thus equivalent to εἰ στιν). κε in 184 indicates that ἐγὼ is contingent upon περίμενοι, virtually meaning 'and then I will bring.' H. G. § 275 a.

184. The origin of the name Briseis (or rather of Bρισείς) is uncertain. Fick writes Bρησετας, referring it to Bresa, 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 Lynemosos, not far from Thebe (Τ 291-300); see on 37.
αὐτὸς ἰὼν κλισθήσετε, τὸ σὸν γέρας, ὃς ἐν εἰδήσις ὅσον φέρτερος εἰμι σέθεν, στυγήσει δὲ καὶ ἀλλος ἰον ἐμοί φάσθαι καὶ ὁμοιωθήμεναι ἀντις."

ὡς φάτον Ὡπελαιῶν δ' ἄχος γένεται, ἐν δὲ οἱ ἤτορ στήθεσσιν ὁλισθαι διάσθεκα μερίμνησιν, ἢ ὁ γε φάσαγανον ἰδ' ἐρυθρόσαμενον παρὰ μηροῦ τοὺς μὲν ἀναστήσειν, ὃς ἐ' Ἀτρέυδον ἐναρίξα, ἢ ὁ χόλων παύσεσεν ἐρητύσει τε θυμὸν. ἐν οὖσα ταῦτα ἀρμαίνει κατὰ φρένα καὶ κατὰ θυμόν, ἔλεγε δὲ ἐ' κολλεόμεν γέφρος, ἦταν ὅς Ἀθηνῆ οὐρανόθεν· πρὸ γὰρ ἤτεθε θεᾶ λευκάλευνος Ἡρη, ἀμφοῦ ὁμώς θυμῶν φιλεύσασε τε κηδομένη τε, στῆ δ' ὁπώθεν, ἐμφήσε τῇ κόμης ἔλεε Πηλεώνα, οἶνος φαινομένας, τῶν δ' ἀλλῶν οὖ τις ὄρατο. τὰμβηθεὶς δ' Ἀχυλέας, μετὰ δ' ἀτράπτητ', αὐτίκα δ' ἐγὼν Παλλάς' Ἀθηνάλην' δεινῶ δὲ οἱ δόσε φαίνεθεν καὶ μνο φωνήσας ἐπεα πτερέσσια προσηύθαι.
...tupi's, aigycho (Δίος tékos, eilévousas; ή δια υβριν οίης 'Agrámeúonos 'Atrėsia; ἀλλ' ἔκ του ἑρέων, τὸ δὲ καὶ τελεσθεῖ οὖν· ἡσ ὑπερτίθημι τάχ' ἀν ποτε θυμὸν ὑλέσην."

τὸν δ' αὖτε προσέπιπτε θεᾶ γαλακτώτης 'Αθῆνη· "ἡθον ἐγὼ παύσομαι τευτ' μένος, αὐ τε πιθανή, οὐρανόθεν· πρὸ δὲ μ' ἢκε θεᾶ λευκόλενος "Ἡρη, ἀμφὸς ὁμός θυμόι φιλέουσα τε κηδεμόνι τε. ἀλλ' ἄγε λήμ' ἐριδο, μηδὲ ξίφος ἐλκε χερί· ἀλλ' ἦ τι ἐπέσων μεν ὀνείδισον ὡς ἔσται περ. ὁδὲ γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται· καὶ ποτὲ τοῦ τρίς τόσσα παρέστωται ἀγώνες δώρα ὅμειρα εἶνεκα τῆς· σὺ δ' ἱσχεο, πείθει δ' ἡμῖν."

203. αὖτε: οὖν PS Mosc. 2. 203. θοίμες Ζεν. GJR Par. c f: θοίμι Αρ. Ω. 204. τετελεσίας Ar. Par. f: τετελεσίας Ω: τετελεσίαν έσται Ζεν. 205. υβριν (Δ ι')CD(R1)STU Harl. b1. 207. τεόν ι' Ω: Ar. d c d, Par. d e h, Eust.: τὸ θοίμι Ω. 208-9 ἄθ. Ζεν. 212. τετελεσίας θοίμος Ζεν. 213. τοῖς: ξοί H.

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

203. The vulgare ὑβριν for θοίμες might be accepted if written 'θού' (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 θοῦν ... θομα, l. 262.) In the subj. the latter is commoner, except in the 1st pers. pl., where θομαθέα is not found. See also Κ 163, Δ 205, Ν 449, Ο 32. The hiatus after θον and the neglected τοι of Flôss suggest that θορν is wrong, especially as the word is almost purely Odyssean, recurring in Π. only in 214 (ὑπορρίπτως Α 695, ὑπορριτῆς Ν 633, both very late passages).

205. τάχα, soon, never 'perhaps' in Homer; but the word has little force. For ἄθεον with subj. as a solemn threat see Η. 6. § 275 b. For the scanion of ἀνεθείς (ἡ in thesis) cf. θεύτων Λ 697 and note on Λ 673. 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. γαλακτώτης, either 'bright-eyed' or 'blue-(grey)-eyed.' See Paus. i. 14. 6 of the statue of the temple of Hephaistos, τὸ δὲ ἀγαλμα ὀρῶν τῆς 'Αθηναίας γαλακτώτης ἐξούσιος ὀφθαλμοῦ, Διβίων τῶν μέθιν ὄντα εἰκοσί. τοῦτοι γὰρ ἔτσι περίπλοτον Ποσειδώνιον καὶ Λίμνης Τριστειός θυγατέρα ἐστιν, καὶ διὰ τοῦτο γαλακτώτης ἐστι ὀνειδικός καὶ τῶν Ποσειδών τῶν ὀφθαλμός. Cicero (Nat. Deor. i. 80, 88) 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 γαλακτώτης is used in Η. only once, of the sea (Π 174), with γαλακτώδες 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. ὅς ἔσται περ is the object of ἔσθησαν, cast in his teeth how it will be, what will follow, as Achilles proceeds to do. Cf. φίλος οὐκ ὡς ἔσται περ ἀλήθειαν κατάλειπε, and so τ 312, γ 255; and for the construction of ὄνειδις, B 255 ὄνειδις ὅτι ... διδότως: cf. I 24, ς 380. ὄνειδις occurs without an expressed object only in H 95 (where, however, see note).

213. παρέσεται, shall be laid before thee. τρίς τόκος: cf. Ω 686.
It may, however, be for τοι (cf. 170); or possibly we should read δυς for δις, 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. § 382. The αὑτός 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’ (Doderlein conj. αὐτό).

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

221. θεσμος: the pl. βεβηράξ expresses the attitude of walking, the step or stride; hence βεβηράξ, “was in act to go,” comes to mean “started to go” (not “had gone”).—Monro.

222. ἀρατηριος, a word of doubtful origin; Hesych. ἀρατηρία: λατιν., βλάτρη. Cf. β 243 Μέτοχος ἀρατηρία.

225. For the dog as the type of shamelessness cf. 159, and the curious compar. κύιτερος. οἰνοβαρές: cf. οἰνοβαρέως, γ 139 οἰνω βεβηράξ, τ 122.

226. Observe the distinction between πόλεμος, open battle in which the whole host (λαὸς) is engaged, and λόχος, the heroic ‘forlorn hope,’ reserved for the élite (ἀριστεία). As a test of courage the λόχος is vividly described in N 275-86.
230. ἀδόρα ᾧφρείται G. || ἐγώ Ρ (and S supr.). 235. φύσι P. 236. ἀνακαλέως Q: ἀνακαλέως S (supr. & over s). || ἄφέβα(ν) LS. 238. παλάλωνικ Harl. c d, Par. b f j, Et. Mag.: παλάλωξις Ω. 239. ἄρκος είσκαι G. 240. εἴ

241. σύμπαντς Q. || τότε Αγ. A: τοῖς Ω (Par. k has τοῖς in τάν.). ||

228. κρίμ: cf. G 454 ισον γάρ σφιν πάσιν ἀπράκτητον μηλαίαν. 229. ἀνακαλέοισαι: 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 conjecture, but there is no similar use of the word in Greek, cf. Phil 536.)

231. ἀναμφόρος, devourer of the common stock. For ὁμοιος in this sense compare B 547, Α 704, Σ 301. For the exclamatory nom. H. G. § 183. ὁπότε ἄποικοι, men of naught; cf. 293–4, which explain the γάρ, 'else,' in the next line. For the form compare ἑρεδαύνη by ἡρασ. For λαβρακον we should rather have expected the aor. indic.; cf. on Α 223, Β 311.

234. The σκῆττρων 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' (Tyler Anthropology p. 374). Virgil imitates the passage in Aen. xii. 206–11. He may have read λόγων for τοιχα, posuistique comas et brachia ferro.

235. πρώτα, at the first, i.e. once for all, just as in T Θ; cf. Α 6, Ζ 439, γ 183, 320 (with M. & R.'s note). So ἄρχεν primum, 'as soon as over.'

238. ἄρκειαλόπες, qui jus collit, see on 63; the s, however, is strange, as compounds are very rarely formed directly from the acc. See, however, H. G. §§ 124 f. Brugmann, Θr. i. 172, compares μογοστόκος for μογος-τόκος. ὅμως εἰσφέρατα, 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. τίμωσε is used exactly in the sense of our 'precedents.' See note on 1 99.

239. ἄρξει διάος, like de par le Roi, by commission of Zeus. Cf. ζ 57 πρῶτος γάρ Δῶς εἴη έξον, and I 99. Or we may take it with τίμωσα, laws given by Zeus. ἄρκος is here used in the primitive sense of the object sworn by.

242. ἄρξει, because πίτωτοι is in sense a passive, as Ρ 428; so also with φείνυ, πάσχω, etc.
Iładoc A (1)

θυήσκοντες πίπτωσιν οὖν ὃ ἐπιδοθι θυμὸν ἀμύξεις
χωμένος, ὃς τ' ἀριστον Ἀχαϊῶν οὐδὲν ἔτισας.

ὁς φάτο Πηλείως, τοίς δὲ σκέπτρων βάλε γαίη
χρυσείως ἠλώσει πεπαρμένων, ἔξετο δ' αὐτὸς.

Ἀτρείδης δ' ἐτέραθεν ἐμίνη. τοῖσι δὲ Νέστωρ
ηδυπηθή ἀνόρουσε, λιγὺς Πυλών ἀγορητής,
tού καὶ ἀπὸ γλώσσης μέλιτος γυλικών δέν εὐδή.

τῶν δ' ἤδη δύο μὲν γενεαλ ἁμρότων ἀνθρώπων
ἐφῆλθ', οἱ οἱ πρόσθεν ἁμα τράφεν ἣδε γένοιτο
ἐν Πυλών ἡγάθει, μετὰ δὲ τριτάτοις ἀνασασθὲν.

ὁ σφιν εὑρον ἀγορήσατο καὶ μετέειπεν.

"ο θόροι, ἡ μέγα πένθος Ἀχαϊδα γαῖαι ἱκάνει·

ἡ κεν γηθῆσαι Πρίαμος Πριμαιοί τε πίαινες,

Ἀλλοί τε Τρῆς μέγα κεν κεχαραίοιι καθοθμ,

εἰ σφιῶν (τάδε πάντα) πυθόμετο μαραμένουν,

οἱ περὶ μὲν Βούλην Δαμανῖν, περὶ δ' ἐστε μάχεσθαι.

244. Πηλείως: χωμένος Athen. xi. 488. 247. δὲ: ὃ ὁ Ἰ. 249.

244. ἐφῆλθ': see H. G. § 269 ad fin.

245. 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 γενεαῖς 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. Μερίσκοτες, 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 ἀνθρῶπος (exc. B 285, q.v.). We can only
say with confidence that it does not mean 'articulate,' μερίσκοτες τὴν
δημα, as in so ancient a word the Φ of

250. 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 Holbog H. E. 2
pp. 377, 383 ff.

249. The καὶ is very unusual as introducing a purely epeesgetic sentence—in
this case merely an expansion of what has already been said. Compare, however,
T 166 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
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say with confidence that it does not mean 'articulate,' μερίσκοτες τὴν
δημα, as in so ancient a word the Φ of

251. τραφείον ἐκείνως: for the
dευτέρα πρότερον cf. μ 134 θρήσασα τε εὐθῆν' and elsewhere.

252. Ἀκρωτεριος, an epithet, like θάλασσος, applied only to places; no doubt both
mean 'divine,' as they are only applied to localities connected with particular
gods. We should perhaps read ἄγαθος (from ἄγαρ), the first syllable being
lengthened metrically: see App. D. ἄγ

253. For the construction πυθόμενος for περὶ τοὺς (lit. 'if they were to
hear all this about you fighting') cf. Λ 555 Πηλίως ἀμφότερος oth tέρα, Ο 224, etc.; so Λ 174 εἰς τοὺς, Δ 357
καὶ γνω χωμένους: cf. H. G. § 151 d.

258. Construe περίσσετε μὲν βουλήν Δα-
Nothing in the image appears to be natural text.
καὶ μαχόμην κατ' ἐμ' αὐτὸν ἔγω· κείνοις δὲ ἄν ὦ τὸν, οἱ νῦν βροτοὶ εἰσίν ἐπιχθύνοι, μαχέωτο.
καὶ μὲν μεν βουλέων ἐξίνεον πείθοντο τε μῦθω.
ἀλλὰ πίθεσθε καὶ ὑμεῖς, ἐπεὶ πίθεσθαι ἄμενοι.
μῆτε σὺ τὸνδ' ἄγαθός περ ἔων ἀποαίρεο κούρην,
ἀλλ' ἐά, ὡς οἱ πρῶτα δόσαν γέφως ὑπὲρ Ἀχαίων·
mήτε σύ, Πηλείδη, θέλω ἐριξέμεναι βασιλῆι
ἀντίβηθι, ἐπεὶ οὗ ποθ' ὁμοίς ἔμμορε τιμῆς
sκήπτοιχοι βασιλεῖσ, ὃ τ' Ζεὺς κύδος ἔδωκεν.
eἰ δὲ σὺ καρπεῖος ἑσσι, θεᾶ δὲ σε γεινατο μῆτρή,
ἀλλ' δὲν φέρτερος ἑστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
'Ἀτρείδη, σὺ δὲ πάντε τεὸν μένον· αὐτὰρ ἐγὼ γε
Λύσσοι' Ἀχιλλῆι μεθέμεν χόλον, ὅς μέγα πᾶσι

271. Ἐλ' αὐτῶν Αρ.: ἐμαυτῶν Ζεν. 272. μαχέωτο DH²U². 273. ΖΩΝIEΗ
Ar. [H] Par. ε¹ (1) I² (1): ζύνιον Ω (ζύνιον Π). 275. τὸν τ' Ετόν.: τὸν Ρ.
277. υλεθ' ἔσελ' ΑQ(R)²U Lips. Ετον. 280. δ' γε GL.

as a name of Peloponneseos (ἄτια γη), and may be the same here in spite of the difference of quantity. For a suggested etymology see Curtius Εκ. p. 469.
271. κατ' Ελ' αὐτῶν, 'for my own hand,' as we say; as a champion acting independently. Cf. in a slightly acting sense Β 306 κατ' ἐφάς μαχέωται.
272. ἐρωτοῖ ἐπογόνοι together form
the predicate. μαχέωτο, like μαχέωτο 344, is a highly doubtful form; the stem μαχέ(ς) is implied in μαχέσ(δομά), but nowhere else appears in the pres. The best emendation is Platt's μαχέωτο, 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 aer. (A similar case is Τ 171, where many MSS. give μαχέσθησα for μαχέσθαι.) See note on Ε 311.
275. ἀποαίρεο: for this syncopated form (for -reo) cf. H. G. § 6 (and Fritzsch in Curt. Stud. vi. 128); so Ω 202, β 202, etc. ἀποαίρεο Brundith. See note on 230.
277. Aristarchus read Πηλείδθελ', or, as we should write it, Πηλείδθ θελ', on the ground that θελ' 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 crisis, rendered the harsher by the slight than to have recourse to an unparalleled crisis, rendered the harsher by the slight than to have recourse to an unparalleled crisis, rendered the harsher by the slight than to have recourse to an unparalleled crisis, rendered the harsher by the slight than to have recourse to an unparalleled crisis, rendered the harsher by the slight than to have recourse to an unparalleled crisis, rendered the harsher by the slight than to have recourse to an unparalleled crisis, rendered the harsher by the slight than to have recourse to an unparalleled cr.
278. οὖς ἄμοις = 'very different' (from common men); ἱλότες, cf. Ε 441; non similis poena, Αen. i. 136. It has been object, with force, to this line and the next that they are a pointless generality here, as Achilles is just as much a σκηπτοῖχοι βασιλεῖσ as Agamemnon; the real ground for his yielding is given by 281. For the form Αἰμωρο see H. G. § 28 (2).
280. The antithesis of καρπεῖο 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. αἰτῶ ἄν ὅτι. 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; αἰτῶ is not adversative except in so far as it marks the transition to a new line of remonstrance.
283. Ἀχιλλᾶι may be taken with χόλον (thine anger) with Achilles), or
ΙΛΙΑΔΟΣ Α (1)

Ερκός Ἀχαιοίσιν πέλεται πολέμου κακοίον.

τὸν δ’ ἀπαμειβόμενος προσέφη κρείλων Ἀγαμέμνων.

"Ναὶ δὴ ταύτα γε πάντα, γέρου, κατὰ μοῖραν ἑσυπε. ἄλλα δ’ ἀνήρ ἔθελε περὶ πάντων ἔμεναι ἄλλων, πάντων μὲν κρατέων ἔθελε, πάντεσι δὲ ἀνάσσει, πάσι δὲ σημαίνει, ἃ τιν’ οὐ πείσεσθαι ὄντως;

εἰ δὲ μᾶν αἰχμητὴν ἔθεσαν θεοὶ αἰεὶς ἕοτες, τοῦτο κά οἱ προθέσωσιν οὐνείδα μυθήσασθαι;"

τὸν δ’ ἄρ’ ὑποβλῆθην ἁμείβετο διὸς Ἀχιλλεύς:

"ἳ γὰρ κεν δεῖλος τε καὶ οὔτιδανός καλείμην,

εἰ δὲ σοὶ πάν ἐργον ὑπείξομαι, ὅτι κεν εἴπης;"
295 ἄλλωσιν δὴ ταῦτ’ ἐπιτέλλειον, μὴ γὰρ ἐμοὶ γένησαι ἄμα.

296 ἄλλο δὲ τοι ἐρέω, σὺ δ’ ἐνι φρεσι βάλλει σῶμα.

298 χερσὶ μὲν οὐ τοι ἐγὼ γε μαχητῶμαι ἐνεκα κούρης οὔτε σοι οὔτε τοι ἂλλω, ἐπεὶ μοὶ ἀφέλεσθή γε δόντες.

299 τὸν άλλων, ἃ μοι ἦτο ὅπα παρὰ νημαίην, τὸν οὖν ἂν τι φέροις ἀνελόν ἀνέκοπτος ἐμεία. εἰ δ’ ἄγε μὴν πείροις, ἕν νυσσωὶ καὶ οἴδα

300 αἰφα τοῖς αἴμα κελαίνων ἐρωτήσει περὶ δούρι.”

διὰ τὸ γ’ ἀντιβίουσι μαχησομένῳ ἐπέεισιν ἀντοίχητην, λύσαν δ’ ἄγορήν παρὰ νηνίων Ἄκαιων.

Πηλεθοὶ μὲν ἐπὶ κλασιάς καὶ νήσας ἔσας

296 ἀθ. Αρ. (ὁ λογιῶνος περισσὸν φησὶ τινὸς τῶν στίχων Ἰοί). τι τοῦτο ΤιQR

298. ὡς ΤΙ H Mosc. 1.

299. ὡς ΤΙ H Mosc. 1.

298. ὡς ΤΙ H Mosc. 1.

299. ὡς ΤΙ H Mosc. 1.

301. φέρομεν H U Var. f1 (?) h. οὐκ έλθον AT Bar. οὐκοί QQS.

304. μαχησομένῳ Ω: μαχησομένῳ Αρ.

295. (ἡ διπλῇ) δή κοινῷ τὸ ἐπιτέλλειον καὶ οὗ ἄριστος περασόν, οὐτώς δὲ γίνεται περισσός οὗτις διὰ ἄδεταινα, Aristot. (emended by Cobet); i.e. Ar. obelized 296 on the ground that σήμας had been added in order to supply a verb which was wrongly supposed to be required by the second clause of 295. This is a fertile source of interpolation of whole lines; e.g. Ο 558, Φ 570.

298. χερσὶ οὐκ, 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 the antithesis to κούρης. The ms. as often, vary between μαχησομαι and μαχησόμαι. But the weight of tradition, confirmed by the ms. of Herodotos, is strongly in favour of (Ionic) fut. μαχησομαι, aor. μαχησόμαι. See Schulze Q. E. p. 450, H. G. § 63. Ar. preferred -σαι for both tenses, but this takes no account of the short form μαχησαμαι.

299. ἀφέλεσθε ἐκ δόντες: Achilles recognizes that the γέφας is a free gift, not a matter of right, like the share of the spoil.

302. In et δ’ εἰσεῖς the ei is clearly interjectional, as in Ι 46 et δὲ . . . φεύγοντων. Lange calls it an ‘additive’ particle, by which the speaker appropriates, as by the ‘prohibitive’ μη̣ he puts away, a thought, supposition, or, as here, command. Nikanor, followed by van L., however, separates the ei here from ei, y, writing ei (eia) for ei δ’; cf. Lat. eiage. H. G. § 320. For the δ’ see on 340.

303. φοικικόν only in this line (= πατρίδος) means flower. The connexion of this with the usual sense, to hang back, and of both with the subet. ἐρωτή, is very obscure.

306. ἔσοτερ, a form found only in the fem. with cases of νῆσος, ἀκτής, δάσες: in Od. only with φρέατα, and once besides B 765. In the last passage it clearly means far, and with νῆσος and ἀκτής this gives a good sense, ‘even,’ i.e. trim of the ship, well-balanced of the shield. (To take πᾶσιν ἀκτής as ‘equal in all directions,’ i.e. circular, is intolerably mathematical 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 δασι 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 commentators; anciently it was often explained to mean ‘good’ (εἰςων ἄγαθη, Hesych.); recently it has been proposed to refer it to root φυκ, ‘seemly’
ἹΛΙΑΔΟΣ Α (1) 27

ἡς σὺν τῇ Μενοτιάδη καὶ οὐς ἔταρσοιν,
�示ἡς ἔ ἄρα νή ἡθή ἤλαδε πρὸφέρουσεν,
ἐν δὲ ἔρετας ἐχρῖνεν ἐκισσίν, ἐς δ' ἐκατομβὴν
βῆσε θεώ, ἀνὰ δὲ Χρυσῆδα καλλιτάρνην
ἐλεν ἄγων. ἐν δ' ἄρχος ἔβη πολὺς μῆνις Ὀδυσσεύς.
οἱ μὲν ἐπετεὶ ἀναβάταις ἐπέπλευον ὕγρα κέλευθα,
λαοὶς δ' Ἅτρεθης ἀπολυμαίνεσθαι ἄνωγεν.
oí δ' ἀπελυμαίνοντο καὶ εἰς ἀλα λύματ ἐβαλλον,
ἔρδου δ' Ἀπόλλων τελῆσας ἐκατομβῆς
ταῦτων ἢ δ' αὐγῶν παρὰ θάν ἄλδοι ἀρηγήτου. εἰς
κηίστα δ' οὐρανοί ικείν ἀλασσομένη περὶ καττύν.
ὅς οἱ μὲν τὰ πένυστα κατὰ στρατόν οὐδ' Ἀγαμέμνονος
λήγ' ἔριδος, τὴν πρῶτον ἐπηπείλη Αχιλῆς,
ἀλλ' ἔ γε Ταλβοίδοι καὶ Καλλιτάρνην προσέειπε,
τῶ οἱ έσαν κηίστε καὶ ὀρθοὶ θεράποντε·
"ἐρχεσθον κυιίσιν Πηλιάδας Ἀχιλῆοι.
χειρὸς ἔλοιτ' ἀγέμενι Βρισιδῆ καλλιτάρνην.
εἰ δ' κε μὴ δώσαιν, ἐνώ δ' κεν αὐτὸς ἀλαμαῖ
ἔλθων σὺν πλεόνεσιν τὸ οἱ καὶ ῥύγοιν ἐσται."

ὁς εἰτῶν προεί, κρατερῶν δ' ἐπὶ μῦθον ἔτελλε.

309. ἐν δ' ἡράτας Ar. Par. k: ἀς δ' Ω. 311. ἐν δ' GP Harl. a, Vr. a: ἀνά
d' S. 312. ἀπέπλεον Vr. a1. 313. ἀπολυμαίνοντο GH. 314. λύματα Δάλλων
320. κρατερὸς L.

(the form ἕσος is found in Doric), or
Φιδ, 'conspicuous' (?). All this seems

307. The story of Troy is regarded as
familiar, even apart from the θήλει; for
Patriklos, like Agamemnon in L. 1, is
first introduced by his patronymic alone.
313. ἐσορε is in form an imperfect from
ἀνύγων, which is a secondary praes. from
the perf. ἁγων. In use, however, it is
an aor. and is so found in the famous
Cyproite inscr. from Idalion (Collitz
no. 60), Ἡδαλής ἁγωνον Ὀνδαλον κτι.
A sertmatic aor. occurs in O 295, n 581,
Scul. Her. 479 (ἀνύγα). See van L.
Engch. p. 468.

314. Perhaps the Greeks had abstained
from ablation during the plague in sign
of mourning, and now typically threw
off their sin, the restitution having been
made.  ἐς δα, because θάλασσα κλεῖτ' πάτρα τάφρωσιν κακ. (Eur. I. T. 1193).
λύματα, delatement, as in Σ 170 ('Ἡρη)
ἀπὸ χρόνι ἵμεροντο 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. καθάρων in Aisch. Cho. 98. The
Neapolitans used to practise an annual
illustration in the sea down to 1680 A.D.,
doubtless a survival from Greek times.

317. περὶ κατωί: for περὶ meaning
inside cf. X 95, of a snake, ἔσωσθεν
περὶ χειρὶ, and Π 157 περὶ φρεόν ἄστετον
ἀλκν. So περὶ διαματ, φόβων, 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
Talbhyiādas, and Eurybates is the
herald also of Odysseus, B 184.

325. βήσαν: a comparative (cf. μύματα
873) formed directly from the substanti-

αός, cf. κύματες, ἐχθρίο, κόδστος,
κέρδον.
τῶ δ' ἄκοντε βάτην παρὰ θν' ἀλὸς ἀτρυγέτου, Μυρμιδώνων δ' ἐπὶ τε κλασάς καὶ νής ἰκέανθυν.
τὸν δ' εὗρον παρὰ τε κλασάς καὶ νητ' μελαίνη ἤμενον οὔδ' ἄρα τῶ γε ἵδουν γηθενεῖν Ἀχιλλευς. τῶ μὲν τραβήσαντε καὶ αἰδομένω βασιλῆᾳ ἡτήν, οὔδε τί μεν προσεφώνεοι οὔδ' ἑρέστων· αὐτὰρ ο' ἔγνω ἵσιν ἐνὶ φρεσὶ φώνησεν τε. "χαίρετε, κήρυκε, Δίος ἄγγελοι ήδε καὶ αὐράνθων ἄσσον ἦτ' οὐ τί μου ὑμένες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, δ' σφοῖρι προτεί νυσῆδος εἰκέ κούρης.

- ἀλλ' ἄγε, διογνεῖς Πατρόκλεις, ἔβαγε κοῦρην καὶ σφοίρω δός ἄγειν. τὸ δ' αὐτῷ μάρτυροι έστον πρὸς τε θεῶν μακάρων πρὸς τε θυντῶν ἀνθρώπων καὶ πρὸς τοῦ βασιλῆος ἀπηνέω, εἰ ποτε δ' αὕτε χρείω ἕμενο γενήται ἄεικα λογῶν ἀμύων τοῖς ἅλλοις. ἡ γὰρ δ' ἕνα κοῦρης φρεσὶ θείει, οὔδε τί οἴδε νοήσαι ἀμα πρόσω καὶ ὀπίσθω,


331. ταρακόντα: the aor. seems to mean "struck with alarm" at his look (δεινόταν ἄνθη τάξει κεν καὶ δαιμόνων αἰτών, Patroklos says, Α 654); while the present aídomên implies their permanent respect. For the juxtaposition of the two ideas compare the favourite δεινῷ aídomὲν τε.
334. Δίος ηττελοι: cf. Θ 517 κήρυκες δύφλοι. The herald has no connexion with Hermes till post-Homeric times.
339. πρὸς, before the face of; the phrase occurs occasionally in later Greek. e.g. Xen. Anab. i. 6, 8 δοθευξίμοιος δ' τι δικαιών έντε καὶ πρὸς θεῶν καὶ πρὸς ἄνθρωπων. Hence the use in oaths and entreaties, πρὸς πατρὸς γαυνῆσαι, etc. It seems to be derived from the purely local sense, as in πρὸς ἄλος, 'in the direction of the sea,' πρὸς Δίος εἰρήται 239, q.v.; cf. Z 456.

340. τοῦ βασιλῆος ἀπαγόρευς, him the king untoward. The order of the words shows that τοῦ is not the article. ἀπαγόρευς, lit. with averted face (cf. Skt. āna- = mouth, face; προφητῇ, ἐπιγίζῃ = that which is under the mouth), of one who turns away from the suppliant; opposed to προφητή. It seems best to follow the unanimous ms. tradition in writing δ' αὕτε, though the δ' must represent δή. But the vowel so often coalesces with another that it is necessary to assume that δή had a weak form δή (cf. μέν by μυν'), the spelling δή 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 δ' ἄγε is the same). αὕτε, 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.
ἵλαδος Α (1)

ἐπ᾿ οὖν, ἵνα σοὶ μαχείσοντο Ἀχαίοι.

οὐς φάτο, Πάτροκλος δὲ φίλων ἐπεπείθεθ' ἐταῦρω, ἡ δὲ ἀέκουσ' ἀμα τοῖς γυνη κλείν. αὐτὰρ Ἀχιλλεὺς δακρύσας ἔταρν καὶ ἐκεῖτο νόσφι λασθείς

πολλα δὲ μητρὶ φίλη ἡ ρήσατο χεῖρας ὄργνυ.

"μήτηρ, ἐπεί μὲ ἐτέκες γε μυθοβάδιον πορ ἐντα, τυμὴν πέρ μοι οὖν ὄλυμποι ἐγγυαλήθης Ζεὺς ὑψιμεμέτρης· νῦν δ' οὐδὲ με τυτόν ἐπίσε

ἡ γὰρ μ' Ἀτρείδες εὐρ' κρείων Ἀγαμέμνονον

ἡμέραν· ἐκὼ γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."

ὅς φάτο δάκρυ χέων, τοῦ δ' ἐκλυε πότινα μήτηρ ἡμένῃ ἐν βέβησιν ἄλοι παρὰ πατρὶ γέροντι.


344. ἦπεν: here an adv. of manner, 'how his men can fight,' clearly shewing the transition to the final use. μαχεύστω is quadruply wrong: (1) the hiatus is intolerable; (2) -οτο for -οστο is not Homeric; (3) μαχεια- is not the pres. stem (see on 272); (4) the opt. is the wrong mood (M. and T. § 322). Barnes's conj. μαχείοισα removes only the first two difficulties. Porson conj. μαχεῖοισα, Thiersch μαχεῖοί (fut. indic., B 368); the latter is best, cf. H. G. § 326 (3).

350. εἰ τοιοῦτον: so mss.; Ar. εἰ' ἀδικεῖα, perhaps on the ground that ὄδοσια is inconsistent with πολίς. But, if the epithets are to be pressed, it might be urged that there is vividly true 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 ἀλ. 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 μν. περ ἐντα 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 μν. περ ἐντα out of sight altogether as a mere parenthesis, and take τεκές 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. ὄφελος̱ ὄψει, not to be confused with the quite distinct ὄφελος̱ aegeo. See note on Z 350.

354. αὐτὸς, by his 'own arbitrary will, not in the name of justice. ἀποζος = ἀπό-Fepa-, root Fep, short form Fpa (=Fp); the long form is found in ἀπό-Fepa, etc., Z 348, Φ 283, 329 (van L. Ενόδ. p. 379, H. G. § 13).

355. The πατηρ GER καὶ ΔΙΟΣ ΓΕΡ is known to later mythology as Nereus, but is never named in Homer. (In δ' Proteus also is called ΔΙΟΣ ΓΕΡ.) The nymphs are named Νηρείδες only in a passage of doubtful authenticity, Z 38, 52.
kαρταλίμως δ' ἀνέδω πολιής ἀλὸς ἥντ' ὁμίχλη,
kαὶ ὅπα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέντος,
χειρὶ τὲ μὴν κατέρεξεν, ἔτος τ' ἐφατ' ἐκ τ' ὀνόμαξε:
"τέκνον, τι κλαίεις; τί δὲ σε φρένια ἱκετο πένθος;
ἐξαῦδα, μὴ κεῦθε νῶι, ἵνα εἰδομεν ἄμφω."  

τὴν δ' υπὲρ στενάχων προσέφη πόδας ἄκως Ἀχιλλεύς;
"οὐσθα: τί ἡ τοῦ ταύτ' εὐδύνη πάντω ἀγωρεύω;
ὀχυρωμέθ' εὐ Ἄθιμη, ἱερὴν πόλιν Ἡτιώνος,
τὴν δὲ διεπράδομέν τε καὶ ἡγομεν εὐθάδε πάντα.
καὶ τὰ μὲν εὐ διάσαντο μετὰ σφίνω υλεῖ Ἀχαιῶν,
ἐκ δ' ἔλος Ἀτρέιδης Χρυσήδα καλλιπάρησιν.
Χρύσης δ' αὐθ' ἱερεύς ἐκατημόλου Ἀπόλλωνος
ἥλθεν θεός ἐπὶ νήσος Ἀχαιῶν χαλκοχιτώνων
λυσόμενος τε θύγατρα φέρων τ' ἀπερείσι ἄπωνα,
στεμματ' ἔχων ἐν χερσίν ἐκημάλολ' Ἀπόλλωνος

361. κατέρεξε, stroked, so E 424 καρπεῖον. This can hardly be connected with the ordinary sense of (ἐρέξω): Autenrieth refers it to root τηγ of ἔργω-ω.
365. ταύτ' εὐδύνη, i.e. ταυτα Φαίνεται.
This, the only correct form of the fem. part., has been preserved by some of the ms. in the phrase ἰδικτείς παρατέκεσι (608, Ζ 380, 482, Τ 12), but is elsewhere restored by conjecture only. Cf. Ι 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 Ἀθήνη see notes on 37, Β 690, Ζ 397. Why Chryses was taken here instead of in her own home we are not told.

ἀρχή, 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 Κ 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 ἱερό... Human power and soul, ascribed to an indefinite godhead, are the ἱερὰ μένος, kings are ἱερεύναι. The official, as his insignia denote, is dedicated; he belongs not to himself but to his office, the impersonal divine which we call duty' (W.-M. H. U. p. 106).

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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. ṣiras); but in Greek any such meaning, if it ever existed, must have long died out, for all the derivative forms (cf. ἱερεύω) 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 Schultze Q. E. 207 ff., Mulvany J. P. xxv. 131 ff.

367. ζώον is properly used of living things; here, in spite of the neuter παῦρα, Achilles is thinking mainly of the captives.

372-79 are verbatim from 12-25.
χρυσεωι ανα σκηπτρωι, καλ λισετο παντας ’Αχαιους, 375
’Ατρειδα δε μαλιστα δων, κοςμητορε λαων. ἐνθ’ ἄλλωι μὲν παντες ἐπευφημησαν Αχαιοι
eἰδεσθαι θ’ ιερα και ἄγλα δεχθαι ἄπωνα·
αλλ’ οὐκ ’Ατρειδη ’Αγαμέμνων ήδαινε θυμαί, ἄλλα κακός ἀφίει, κρατερον δ’ ἐπὶ μῦθον ἐτέλει.
χωρίους δ’ ο γέρων πάλιν δικέτο· τοιο δ’ Ἀπόλλων
eὐξαμένον ήκουσεν, ἐπει μᾶλα οι φίλος ἦν,
ἡκε δ’ ἐπ’ Ἀργείουσι κακόν βέλος· οἱ δε νυ λαοὶ
θυμίσκουν ἐπασσάτεροι, τα δ’ ἐπαίκτετο κηδὰ θεοί
pάντη ανα στρατον εὑρὼν Ἀχαιον. ἄμμι δε μάντις
εν εἰδών ἀγάρσεις θεσπροπίλε ἐκάτων.

αὐτικ’ ἐγὼ πρῶτος κελόμην θεὸν Ἴλασκεσάι.
’Ατρειδωι δ’ ἐπευτα χώλος λάβειν, αἴγα δ’ ἀναστάς
ἐπείλησεν μῦθον, δ’ ἐτελεσθένες ἑστι.
την μὲν γὰρ σὺν νηθ’ δοθ’ ἐλκώτες ’Αχαιοι
ἐς Χρυσην πέμπουσιν, ἄγοισι δ’ δόρα ἀνακτή
την δὲ νέων (κλωπίζει) ἔβαν κηρυκες ἄγοιτε
κούρην Βρισῆ, τὴν μοι δόσαν νιες Ἀχαιων.
ἄλλα σύ, εἰ δύνασαι γε, περίσχει θαύδος εὐτὸ
ἐλθοῦσ’ Ὀυλυμπον Άγια λίσαι, εἰ ποτε δὴ τι
ἡ ἐπέτι ωφις κραδίν θιοῦ ἱε καὶ ἐρωτι.

πολλάκι γὰρ σεο πατρὸς ἐνι μεγάρωσιν ἄκουσα
eὐχομένης, ὑ’ ἐφεσθα κελαινεφεί Κρονιων


383. ἐπασσάτεροι: usually derived from ἄγις; cf. ἄσσοτερω, ρ 572, τ 506. The ν is called Aesoleic. But Brugmann refers it to ε-α- ν- (ε) (ν), separating it from ἄσσον. The sense is much the same, close upon hurrying up.
385. ἐκάτως, a short and almost familiar form (Κόσμηνα) for ἐκατηβόλος.
Fick has shown 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 ἐπιλήσας Nauck, cf. ν 127.
393. ἕοι, thυ: see App. Α.
396. καο must go with ἄσονα. πατρὸς = my father’s (Σελενικός). Zeno. 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.
400. As the Scholastic 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 Παλλάς 'Αθηνή: Φαίδος Απόλλων Ζεν. read Φαίδος Απόλλων, which, as Ariston remarks, διαφωτισταὶ τὸ πνεῦμα, 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 ἡ τοῖς ἄνδρεσιν κυλήσκοσιν, ἄκαβατα δὲ τε σύμων τὸν κύκλον Ἀπόλλωνν, Ε 260 ἔρειδε, ὡς τὲ ἐν διέσει χαλέπια κυλήσκοντες θεοῖς, ἄνδρες δὲ κύμασιν, Τ 74 ἐν Σάμῳ καλοῦντες θεοῖς, ἄνδρες δὲ Σκάμαξεσι. Cf. Κ 305 μαίλοι δὲ μην καλοῦντες θεοῖς, μὴ Παιατάς δὴ τοῦ τάτος γε θεοὶ μάκαρες καλοῦν. 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 χαλέας and κύμανις, and possibly Σάμῳ and Σκάμαξεσι, which, however, look like different renderings of the same foreign word. μαίλοι is not a Greek form, nor is the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 119 θέσει (5 θέσεις) δι' θεοῖς τὴν τράπεζαν εὑρόμενον καλοῦν. Again the Pelasgian Hermes was called 'Ἰμβρός: compare with this the statement of Steph. Byzant., Ἐρωτ., οἰον τῆς Αἰγαλών, μάκαρες. Both Βραδρέως and Αἰγαλών may be equally referred to Greek roots (βρᾶ of βραδίνω, βραδή, and αἰγα, cf. Αἰγαλών τέλευος). The father of Briseus was, according to the legend, Poseidon, who himself was sometimes called Αἰγαλών or Αἰγαλών. —The legend is one of a number referring to revolts against the Olympian gods, as of the Titans, Prometheus, etc. συνεργείον: again: Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. To avoid the synizesis in Βραδρέως van L. suggests Βραδρήν, the gen. of which, Βραδρής, is quoted from Ibykos.

405. Ρείσιον occurs only in this phrase, E 906 of Ares, Ὡ 51 and Α 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 εἴσοδος may refer rather to the outward splendour of a divinity (cf. κυριακός E 448), so that the phrase means 'brilliant with splendour.'

406. οὔσθε τ' ἐπίσχην: read οὔσθε Φ' ἐπίσχην. The loss of Φ' = ἐ can be traced in many places—nowhere more clearly than in Ὡ 164, q.v. The fact was first discovered by Brundrett, and has been systematically investigated by van Leeuwen. See H. G. § 391.
αἱ κέν πως ἑθλῆσαι ἐπὶ Τρόαςίων ἄρηξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμῷοι ἀλὰ ἔλασι 'Αχαίοις
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλικός,
γυνὶ δὲ καὶ 'Ατρείδης εὐρύς κρείων 'Αγαμέμνον
ἡ ἄτην, δ' ἄριστον 'Αχαίοιν οὐδὲν ἔτεισ.

τὸν δ' ἥμειβετ ἐπείτα Θέτις κατὰ δάκρυ χέονσα.
"ὅ μοι, τέκνον ἐμὼν, τι νύ σ' ἐτρέφων αἰνά τεκοῦσα;
ἀθ' ἀφελεῖ παρὰ νύνων ἀδάκρυτος καὶ ἀπήμων

ξῆθαί, ἐπεὶ νύ τοι ἅλαξα μίνυνθα περ, οὐ τι μάλα δὴν
νύν δ' ἀμα τ' ὅκυμοροι καὶ διήμορος περὶ πάντων
ἐπλεότερον τοῦ σε κακῆς ἀλήθες τέκνον ἐν μεγάροισι.

τούτῳ δ' τοῦ ἔρευνα ἐπος Διὸ τερπικεραυνοῖν
εἰμι' αὐτή πρὸς Ὄλυμπον ἀγάνυφον, οἰ τε πιθηται.

ἀλλὰ σὺ μὲν νῦν νυνὶ παρθένους ὕκτντον
μὴν 'Αχαίοις, πολέμουν δ' ἀποτανεό πάμπαν·
Zeus γὰρ ἐς 'Οκεανῶν μετ' ἀμύνονες Ἀιθνῆ̂σαι
χῶζος ἐβή κατὰ δαίτα, θεοὶ δ' ἀμα πάντες ἔποντο.

�ε: ε' C. || τυῆς γρ. μετὰ μάλλως (μέλισσον Α) σιλεωνίσι Schol. ΑΤ.
424. ΚΑΤΑ Αρ. Ἀρ. Αντιμ. Μασά. Σινόπ. Κυπριακ., Par. c. || μετὰ Ω. || ἘΠΟΝΤΟ: ἠποντάν
ἵπται απ. Did. (not Ar., v. Ludw. ad loc.): ἠπέκατάν Par. a.

409. ἄμφε' ἄλα, round the bay, where the
ships were drawn up. κατ' αὐτὴς, as Φ
225 Τρώας ἔλεει κατὰ δόντιν, 'in the
region of the stems, which were drawn
up towards the land.

410. ἐπικαθρικέναι, ironical, 'that
they may have profit of their king.'
 Cf. Ν 738 ἐπικαθρικέναι.

412. The Homeric idea of ἄτη is best
explained by Agamemnon himself in
Τ 85-136. Dawes would restore the
form ἄτης to Homer throughout (cf.
Pind. αἴδης), but this is impossible in
Τ 85, Ω 28; and the contracted forms
of the verb ἄτατο τὸ 95, ὄν λ 61 (late pas-
sages all) are opposed to it. δ' τῷ ἄτι τοῦ
see note on 244 and H. G. § 269 (3).

414. ἐγὼ, adv., curse, in my child-
bearing, the same idea as κακῇ αἴτηη 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 δοκῇ ἐμ, Η 424 διαγράψω ξηλαπέτω ἔμ,
I 551 Κωπρίσσει κακός ἔμ, and of. Δ 466
μᾶστα δὲ οὐ γένεβ' ὄρμη.

418. κακῇ αἴσχε must have the same
sense as αἰσχὲ above, and therefore mean
in an evil state; cf. Χ 477 ἦν ἔρα γεινδ
μεθ' αἴσχε, Η 218 προκαλεσατο χάρμην,
and perhaps Π 203 χῶλον ἔρα σ' ἐτρέφε
μὴτηρ. αἴσχε is one of the Homeric
words which the Cyprian inscriptions
have shewn us yet alive in the primitive
sense of measure: τῷ Διὸς τῷ Φοίνω ἀλα
ἐν γ' χές (Collitz no. 73). Cf. also
Hesiodoros ap. Athen. viii. 365 ἀ
Ἀργείας χελασίσες...την μερᾶ θαλάν,
τῷ, not τῷ, is the reading of Α 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 τῷ with τῷ, and
perhaps οὖν with οὕτων. (M. L. Earle
in C. R. xi. 243 would read τῷ 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 Intro-
duction. For the journey of the gods to the
Aethiopians compare τα 22-28, where
Poseidon alone is entertained by them.
They dwell on the extreme limits of the
world, by the stream of Ocean.

424. κατὰ Αρ., μετὰ μᾶς. κατά
425. οὖν καὶ εἰς τὸν άρτις ἔλευσεν Οὐλυμπώνδῃ,
kai τὸν ἄφτειτα τού εἴμη Δίως ποτὶ χαλκοβατές δῶ,
καὶ μν γοννάσσομαι, καὶ μν πείσεσθαι ὦ λα.
δῶς ἄρα φωνήσαμ ἀπεβῆσε τὸν δ ἔλπις αὐτοῦ
χωφομένην κατὰ θυμὸν ἐνξόνοιρον γυναικός,
tὴν ἐκή ἀκοντος ἀπήφρων. αὐτάρ Οὐσσεύς
ἐς Χρύσην Ικανεν ἄγων ἠερὴν ἐκατόμβην.
oi δ ζητε δὴ λμένος πολυβεβέως ἐντὸς ἦκοντο,
ἰστια μὲν στελαντο, θεσαν δ ἐν νητ μελανή,
ἰστὸν δ ἱστοδίκην πέλασαν προτόνων ὕφειστε
καρπαλίμους, τὴν δ εἰς δρομόν προέρεσαν ἐρετμοῖς.
ἐκ δ εὐνῶς ἑβαλον, κατὰ δε προμνήστε ἐθισαν.
ἐκ δ καὶ αὐτοι βαίνου ἐπὶ βηγνὼν θαλάσσης,
ἐκ δ ἐκατόμβην βήσαν ἐκβήθολεν Ἀπόλλων.
ἐς δ Χρύσης ηπὸς βῆ ποντοπόρον.
τὴν μὲν ἐπετ ἐπὶ βωμὸν ἄγων πολύμητης Ὀδυσσεύς
πατρί φιλοὶ ἐν χερσὶν τίθε, καὶ μν προσέπετε:
"ἀ Χρύση, πρὸ μ ἐπεμψὲν ἄναξ ἂνδρῶν Ἀγαμέμνων
παίδα τε σοὶ ἀγέμενον Φοῖβοι  θ ἠερὴν ἐκατόμβην.

means 'in the matter of a banquet,'
cf. H. G. § 212 (3) ; μετὰ would be 'to
look for' a banquet, which is a some-
what undignified expression as used of a
god. The variant ἐκοντο for ἐκοντο,
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 ἐκθασαι in Greek
always means 'to accompany,' or some
immediately related notion. It never
means 'to follow' at an interval.
426. δῶδο is generally explained as
= δῶμα, an old m-stem, cf. ἤσον = εν
δομη. Brugmann, Gr. § 223 ad fin.,
mentions the suggestion that it is
originally = our το, Germ. zu, a heavier
form of the enclitic -ς, and got the
meaning 'house' only from its acci-
dental resemblance to δῶμα in the
common phrase ἡμετέρω δῶ = ἡμετέρα δο.
430. On the question of the genuine-
ness of this episode (to 489) see Intro-
duction. ἄνων δέκοντος seems to be a
pleonastic expression, 'in spite of him
unwilling.' We cannot construe δέκοντος
with ἀπήφρων, as verbs of robbing take
a double acc.
432. For ἠττός ἀρ. read ἀγγος,
but this is not necessary, as δρομὸ in 435 is
the mooring-place inside the harbour,
and is not identical with λαμπρ, as he
probably considered.
433. στελάνατο : the mid. may mean
furling their sails, but in this sense it
occurs only here. στελάν τε has been
conjectured by Wakefield.
434. The ἱστοδίκη 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
436. The σκάφων are heavy stones with
hawlers thrown out to moor the bows of
the ship, while the stern is secured by
the stern ropes (πρωμαχία) to moorings
on shore, probably to a stone with a
hole set up for the purpose (τριπόλι λίθος
77).
449. χαράφασσο, a ἀταξ λεγόμενον in Homer, unique in form among Greek compounds. The pres. χαράφασσει occurs frequently in Attic, e.g. Aristoph. *Paz 961.* οὐλοχύτας, barley grains; so ὥσαλ γ 441, the Attic ὡσάλ. 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. ἀνέλοντα, ‘took up in their hands from the basket.’ Compare the whole description of the sacrifice in γ 439-63, and in Aristoph. *Paz 948 sqq.*

454. ἀπαράστατος, an ‘explicative’ asyndeton, merely expanding the sense of ἄφαρμος. Bekker would read ὑμοί, which however is not necessary. ἱππος, did not smile, Lat. *incere*; cf. ἴππομενοι, crushed down, Aisch. *P. V.* 365. So ἴπποις Β 198.

459. ἀδέρμικαι, for ἄφημον by assimilation from ἄφημι, ‘they drew back, lifted up (the head)’ (Att. ἄφημος) partly perhaps for convenience of cutting the throat, partly in sign of dedication to the heavenly gods. (Compare ἄφημι, *e.g.* 425, ἀνέλυτας γ 453.) So victims to Cithonian powers were killed into a pit, οὕτω γὰρ θύσας τῷ χθονιοῖς, τοὺς δὲ ὀμπαλίους ἄνω ἀναστρέφετε τοὺς τραχήλους σφάζουσι (schol. Ap. Rhod. I 587): Κυμαῖον δὲ έθος, αὐτότερως τὸν θεὸν ἀντὶ τῶν κατ’ ἐκ τῶν αὐτῶν ἔλεγεν (Schol. B here). Cf. also Cecil Smith’s paper on ‘Nike sacrificing a Bull,’ *J. H. S.* vii. 275 sqq. (See Schule’s excellent discussion, *Qu. Ep.* 56-60.) In Findor O. xiii. 80 ἄφημι is explained by the Schol. σφάζω, θύμ. Most ms’s, give αὔ ἐρωσι, which cannot be right, as αἰνένι = σαυτοῦθε: in Θ 324-5 the repetition of αὖ would be intolerable.
μηρούς τ' ἐξέτασµον κατὰ τε κνίςιν ἐκάλυψαν διπτυχα ποιὸςantes, ἐπὶ αὐτῶν δὲ ὠμηδέταισαν. καὶ δὲ ἔτι σχίςις ὁ γέρων, ἐπὶ δὲ αἰθόπα οἰλῶν λειβεῖ. νεῖο δὲ παρ' αὐτῶν ἔχων πεπυθὸλα χεριτέ. αὐτὰρ ἐπεὶ κατὰ μηρ' ἐκάτν καὶ σπλάγχνων ἐπάσαντο, μιστοῦλλον τ' ἀρά τάλλα καὶ ἀμβ' ὀβελειών ἐπείραν, ὀπτεύσαν το τε περιφράδεως, ἑρύσαντο το τί πάντα. αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντο τ' εἰς θαίτα, δαίνωντι, οὐδὲ τι θυμός ἑδεύετο δαιτός εἰσις. αὐτὰρ ἐπεὶ πόσιος καὶ ἐθηνύος εἰ ἐνόν ξυνο, κούροι μὲν κρητῆρας ἐπεστήμωντο πιτούσι, νοῦσην δ' ἀρὰ πάσιν ἐπαρξάμενοι δεπάσανεν,
οἱ δὲ πανημέριοι μολπῆς θεών ἱλασκούτο, καλὸν αἰειδοτες πανίνωα, κοορί Ἀχαιῶν, μελπόμενες ἐκάρεγος· ὁ δὲ φρένα τέρπεται ἄκουσιν. 475

ἡμὸς δὲ ἰέλιος κατέδυ καὶ ἐπὶ κνέφας ἁλθεὶ, δὴ τότε κομίζαστον παρὰ προμήχια νῦσ.

ἡμὸς δὲ ἀργύρεινα φάνη βοδοδάκτυλος Ἡώς, καὶ τὸν ἐπειτὶ ἀνάγοντο μετὰ στρατῶν ἐφεύρεν Ἀχαιῶν. τοῖς δὲ ῥημαίοις ὑλὸν ἵππα ἐκάρεγος Ἀπόλλων.

οἱ δὲ ἰστῶν στῆσαν· ἀπὸ τειχία λευκὰ πέτασαν· 480

ἐκ δὲ ἄνεμος πρήσεν μέσον ἰστιον, ἀμφὶ δὲ κύρια στείρη πορφύρεον μεγαλ. λαχε νῦς ιοῦς ἑτησ.

ἡ δὲ ἔθεβαν κατὰ κύρια διαπρήσουσα κέλευθον. αὐτὰρ ἐπεὶ β’ ἑκοντα κατὰ στρατῶν ἐφεύρεν Ἀχαιῶν, νῦν μὲν οὐ γε μέλαιαν ἐπὶ ἵππειρον ἐρυσαν 485

ἵππον ἐπὶ ψαμάθος, ὑπὸ δὲ ἐρματα μακρὰ τάννυσαν, αὐτὸλ δὲ ἐκείνουν κατὰ κλίσαις τοιαίς τε. αὐτὸρ δὲ μήνιε ννυοὶ παράμενοι ὀκυτόροις

474 ἀρ. Λρ. 481. ἐν δὲ: ἔνε’ J. 484. κατὰ Λρ. Ω: μετὰ ADGT

483 ὑπεράριστο, like οὐθαλπατο 433. Here we could equally read οὐθαλπατο τ’. 481. πρόβας: the word means to puff, spirit out, blow, and is used (1), as here, of air; (2) of fire = burn, πῦρ or πῦνεοι being generally added in Homer; (3) of fluids, e.g. II 350 (αέμα). ἀπὸ στῆσα πρόβα χαίρω. Only the sématic forms are found in H., with the exception of ἐκτραφον 1 589.

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

483. ἐνέπραξεν, here, with the addition of κελέυθον, shows the transition from the primary meaning 'to pass over' (root πα of περάω etc.) to that of 'accomplishing.' 486. θρόνος, thrones, either large stones or beams of wood, set so as to keep the ship upright. The line seems to come from Χύμα. Λρ. 507. Cf. B 154, Δ 117.
διογένης Πηλέος ύδως, πόδας ὠκὺς 'Αχιλλεύς: οὔτε ποτ' εἰς ἀγορὴν πωλεσκετον κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φὼνδυσκετο φίλου κῆρ
ἀθι λέοντον, ποθέσκευ δ' αὐτήν τε πτολέμων τε.
ἀλλ' ἢτε δὴ ἢ ἐκ τοῦ διωνεκατη γένετ' ἴσως,
καὶ τότε δὴ πρὸς "Οἰλυμπον ἵσαν θεοῖ αἰεῖν ἕως
tάντες ἁμα, Ζεὺς δ' ἢρξε. Θεῖς δ' οὐ λήθετ' εφετέυων
παιός ἐνοῦ, ἀλλ' ἢ η' ἄνεδυσετο κῦμα θαλάσσης,
ὕερη δ' ἀνέβη μέγαν οὐρανόν Ὀιλυμπὸν τε.
εὗρον δ' εὐρύσια Κρονίδην ἄτερ ἰμενον ἀλλ' ἀκροτάτη
coruphή πολυελείας Ὀιλυμπού.
καὶ ρὰ πάροιθ' αὐτοῦ καθέκτη καὶ κάλλε γοιώνων
σκῆσαι, ἐβετερη δ' ἀρ' ὑπ' ἀνθερέων ξέλουσα
λασσομένη προσέλευ τὰ Κριώλαν ἁνάκτα.

489. πιλάος Harl. a, Mosc. 1: πιλάος [AL]Η/J: πιλάος Ω. 490. οὔτε
ποτ': οὐδέποτ' Π’: οὔδε ποτ' ΛΠ': || εκ Q. 491. εκ ΗJRU. || πολέμων γ'
Draco de Metr. 492. εὕροι καὶ P. || πτόλεμον [ACS]: πολεμόν Ω. 493.
This line has the obelos in A, but no Schol. to explain it; possibly Ar. athetized
(Ludw. ad loc.). 494. εὕροις Η. 495. εὔος Q. || ἄνεδυσετο Αρ. Mosc. 1
(Α supra): ἀνεδύο(τ)ον Ω. 497. οὐλιμπόνδει J (supr. τε) PQ. 501.
δ' ἂν': ἐκ Eust: δ' οὗ L.

489. ύδως as an iambus, see P 575.
In the older Attic inscriptions ὄδαs and
ὑδώς are used indifferently; in the later ὔδαs is the regular form, the ι̣ becoming
semivocalic and then falling out; G. Meyer Gr. § 130. The synizesis of
Πηλέος or Πηλέος is not Homeric.

490. κυδιάνειραν, elsewhere an epithet of
μάχη only; cf. I 441 ἄγορας ἵνα τ' ἄνδρες ἀνεφερῶ̣̣η 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, ἑω: see on 167.

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

494. The acc. κῦμα is strange, cf. 359,
e 337, where we find the gen. which we
should expect. ρύμα and κοῦφα have
been conjectured.

497. ἂνὴρ either = ἀν' ὀξυλη (359),
or better 'in the early morning,' from ἀμ, see 477. This is clearly the meaning
in 52. Cf. also 557, Ι. 7.

498. It has been debated from old
times whether εὐρύσια is from Φῶς
voice, or from root δὴ 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 δὴ make -ως, not -σως,
cf. εὐλύκως, εὐώδας, etc.; and there can
be no doubt of the derivation from Φῶς
in Pindar's Κρονίδας βαρύσιαν στερεῶς
πρώτως, P. vi. 24. The word is gener-
ally a nom. On the analogy of βαρύ-
σιαν we ought perhaps to read εὐρυσία
for the accusative. Otherwise we must
assume a second nom. *εὐρόφως.

500. αὐτοῦ: cf. αὐτοῦ in 47. For the
suppliant's attitude cf. Θ 371 γονάτε
ἐκόνα καὶ Παλαβε χειρ γενέων: in K 454
the touching of the chin only is men-
tioned. 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 Παλαβε
χειρ γενέων it would seem that ἄνοι is
here an adverb, 'taking him by the
chin beneath.'
"Ζευς πάτερ, εἰ ποτε δὴ σε μετ' ἄθανάτουσιν θυσία
ἡ ἐπεὶ η ἐργα, τοῦτο μοι κρήτην ἐκλέγον
tιμήσον μοι νῦν, δε ἀκυμοράτωτος ἄλλων
ἔπληττ. ἀτάρ μοι νῦν γε ἀνάξ ἀνήδουν 'Αγαμέμνο
ντήμησθαν' ἔλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπόφας.
ἀλλὰ σὲ πέρ μιν τί σοι, 'Ολυμπίει μητήτει Ζεύς;
tόφρα δ' ἐπι Τρώωσι τίθει κράτος, ὁφ' ἂν Ἀχαιοι
νῦν εἰμῶν τίσον ὀφέλλοσιν τέ εἰμη.

δὲς φάτο· τὴν δ' ὅτι τι προσέφη νεφεληγέρεται Ζεύς,
ἀλλ' ἀκέας δὴν ἦσο. Θετίς δ' ὡς ἦφατο γονόν,
δὲς ἔχετ' ἐμπεφνοῦ, καὶ εἴρετο δεύτερον αὐτίς:
"νημερτεῖς μέν δὴ μοι ὑπόγχεο καὶ κατανέμως,
ἡ ἀπόειπ', ἐπεὶ οὐ τοι ἐπὶ δέος, ὁφ' ἐν εἰδῶ
δοσον εἰώ μετὰ τάσιν ἀτιμοτάτη θεός εἰμι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγέρεται Ζεύς:
ἡ δ' λογία ἐργ', τ' ἐμ' ἐχθροδίπτησαι ἐφθέσιν
Ἡρώ, ὅτι ἂν μ' ἐρέθησιν ὀνειδοίς ἐπέςεσιν.
ἡ δὲ καὶ αὐτός μ' αἰεὶ ἐν ἄθανάτουσι θεοῖς

505. The long in these can hardly be right. Nauck conj. ideo μοι τίμησον. Menrad τίμησότα μοι νῦν, Platt τίμησον
δὴ μ' (e) νῦν. For ἄλλων after the
superlative cf. Z 295, Ψ 582, ε 105,
Soph. Ant. 100 κάλλωσιν τῶν προτέρων
φῶς (with Jebb's note), 1212 δυντυχ-
στάτην κελευθ' ἐρωτῶν παρεξιθοῦντι
ἀδών, and numerous others. The gen.
means 'doomed to swiftest death as com-
pared 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. Ἕπατο, 'he was made before...
but now in addition.'

510. ὀφέλλοσι τιμή, generally trans-
lated augestant cum honore, 'exalt him
with honour'; but Hentze suggests that
τιμή 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. ὀφέλλοσι
is not elsewhere used with a personal
object.

512. δές...δές, 'as she had em-
braced him, so she clung to him.' Theoc-
kritos' ὥς τὸν, δὲ τίμησην, Virgil's Ut vi dés
ut porti, seem to rest on a misunderstanding.
See, however, note on Ζ 294.

513. ἐμπεφνότας, a hyperbolical ex-
pression for 'clinging close,' as in ἔν δ' ἄρα οἱ φῶχ χείριν, and so περιφέρα τ' τ' 416,
προσφέρο μ 433.

515. ἀδικος, no reason to fear (any superior
court of appeal). Cf. Μ 246 σοι δ' ὧν ἄγων
ἀποστάθοι, and θ 563.

518. λογία ἐργα, an exclamation,
'sad work,' as we say; it is hardly
necessary to supply λογία if we read
δ' τ' with Bekker; ὅτε gives a rather
weaker sense. See H. G. § 269 ad fin.
ὁμ. λογία θεοσὺ occurs in Ψ 583,
Ψ 510. ἐχθροδίπτησιν: ἄπαθεν ἐρημώσων,
but ἐχθροδίπτησι occurs in Attic, and seems
to be related to ἐχθρός as ἀλλοδάκτης
to ἄλλοι. Ar. is said to have put a stop
after ἐφθέσιν, and read Ἡρώ for Ἡρή
(but Ludwich doubts this). In any case
such an order of the words would not
be Homeric.

520. καὶ ἄθανας, even as it is; compare
the use of καὶ ἄλλως, 'even at the best
of times.'
neikei, kai tê mé fhosı µáçhı Trewsosin árîgein.
allá òu mên wûn autís ápostixe, mû tê nópsi
"Hepi. émos dé ke taûta melêsatói, òfroa telesosw.
ei ð' ánge tòi kefalî kataneýsómaı, òfroa pethûthi
 tôútò ãàr ëx ëmëthes ãe met' åbánástoiu megístou
 técmor' òu ãàr ëmóús paliwýrgetou ou'd' ápatiâlon
 ou'd' átelwûntotn, òti kev kefalî kataneýsóu."

et kai kuvnëmís ëp' òfrunoi neûos Krovïion.
âmbròsiasi ð' âra khoitaî ëpperwosantò ånaktos
k rató ãp' åbánástoiu, méguan ð' elëlisëvn "Olmupon.
tô g' ñs boulewsantë, diêtamagên. ï mêv ëpëtîa
eîs âla álto bæthein âp' aìghlêntos "Olmupon,

530

531. diêtamagên Ar. Ï: diêtamagòn GPQB (Uo suppr.) Lips. Vr. a', Ï Mösoc. 12 8'.

528. èm northeast go together in the sense of kataneou above (Did. mentions indeed a variant èmuwoumai in 524). Kuvnëmîcán can mean only 'dark'; cf. Ï 94 kalumma . . . kalwôs, toû ð' oð tî melántrem ëkstot ëðjós. These lines are said by Strabo to have inspired Pheidias with the conception of his famous statue of Zeus at Olympia.

530. Elâmíe: Dawes explained the verb as a mere blunder for ëqfâmíe, and it appears that in almost every case in H. sense requires and metre permits some form of ëfâmíe. The three expec ons are this line, Ï 199, X 448, where the sense needed is shoek, which can hardly be got out of ëfâmíe. It seems necessary, therefore, to postulate for these cases, and for ëkakîen (Pind. P. ii. 4, vi. 50, Soph. Anth. 153) a verb ëkakîen = shakw. Æterwòk ëkakîe Pind. N. ix. 19, ëxos . . . ñelwémîn ëkakîe N 558 are ambiguous, as the two verbs come near together in the sense 'branish.'

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 Fdró, sôkopo, deriving it from root ïof of ñleis, vol-v-o etc. From the meaning 'to gather one's self together' he deduces that of sôkopo, through phrases like ñwser ñleis, and sôkopo is more natural than 'leap like a hawk' in trôs òe ëkto Ï 616. Still it is rather violent to say that Thesìs 'gathered herself together into the sea.' Moreover, the only other case where the digamma would be useful is H 15, where ëtmâmênos certainly means jumping, not sôkopo. All other forms of the word (not of course including ñfâm, etc.) are neutral or reject the digammas, even in some places where we should equally likely to say sôkopo. Tradition varies as to the accent and breathing of the word; the

regular form would of course be ἄλτο, but the best ancient authorities decide for the anomalous ἄλτο. 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 ἦνος τῇ ἐν or τῇ ἐν (reconjectured forty years later by Fick and again by Δαρ). 540. For τίς δ' αὖ Beckler and others read τίς δὴ αὖ. See on 340. The change is the less necessary as questions often begin with an unelided δὲ, e.g. O 244, 247. On the other hand, the position of the word seems to show that δ' stands for δὴ in H 24 τις αὖ δὲ αὖ. αὖ expresses vexation, like ἀφέτερα 202. 541. It is impossible to say whether ἄτο πάρων or ἀπονομαζήμενον is best; the authority of grammarians is in favour of the first (cf. B 233), taking ἄτο with ἐνώτα. For the participle in the acc., though τοι has preceded, cf. H. G. § 240; ἐνώτα would give the meaning 'when you are apart from me you like to decide.' 542. ἐκαζέμενων, to give decisions, as Θ 431. κρυπτάδεια goes with φρονέοντα. 543. πρόφρασις, of free will, ulter. It is always used as a predicate, never as an epithet. ἐνοχ, a matter, as when used with τέλεσα 108. 547. For κ' Wakefield conj. ς', which makes the sentence clearer, and is adopted by van L. The omission of the subj. ἐὼ is rare, cf. E 481. ὑποτα, as though ἔτι had preceded instead of the equivalent ὡτα. 549. ἐκάλουμι 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 ἐθλομαί, ἂριστσαρχος ἔθελομοι. Τhe 1st pers. in -ωμι for -ω is an analogical formation, after -ησι beside -η. In the ms. it has
τὸν δ' ἡμείσθ' ἔπειτα βοῶτις πότεν "Ηρη: "αἰνότατε Κρονίδη, τοίνυν τὸν μύθον ἔσπειρας; (καὶ λήνη σε πάρος γ' οὖν' εἴροιμι οὖτε μεταλλώ, ἀλλὰ μᾶλ' εὐκηλός τὰ φράζεις ἀσο' ἑθελισθα' νῦν δ' αἰνῶς δειδωκα κατὰ φρένα, μή σε παρείπητι ἀργυρότερα Θέτις, θυγάτηρ ἄλοιο γέροντος ήρημι γ' σὲ γε παρέξετο καὶ λαβὲ γούναν· τῇ ς' οὐκ κατανεῖσαι ἐτήτουμ, ως 'Ακηλί'η τιμήσεις, ὀλέσεις δὲ πολέάς ἐπὶ νησίν 'Αχαιῶν." τὴν δ' ἀπαμείβομεν προσεχθ' νεφεληγεράτα Ζεύς· "δαμόνις, ἀλει μὲν ὀδεῖ, οὐδὲ σε λήθω, τρήξαι δ' ἐμπής οὐ τι δυνήσεις, ἀλλ' ἀπό θυμοῦ μᾶλλον ἐμοὶ ἐσεις· τὸ δ' τοι καὶ ρίγον ἐσταί· εἰ δ' οὖτω τούτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.


been almost entirely superseded by the familiar opt. in -ωμ. Both here and in Θ 23 the opt. is, however, defensible. 553. καὶ Λαν. most assuredly; Ω 558, etc. For πάρος with pres. cf. Δ 284, Θ 38 etc.

555. On the analogy of ε 800 δείδω μὴ δ' πάτασ σαθ γημερία ὅτιν κ. 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 μή 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, 558, Σ 8; see particularly X 465–67 δείδω μὴ δ' . . δίπαθ, καὶ δὴ μὲ κατα-πανος (see M. and T. § 93, 307–8). The neglected F of παρείσθη has led to Bentley's παρέλθη and other conjectures. Brandreth suggests μη σε παραπεθ., μη παρείσθη, μη σ' ἄρα (or σ' γε) πελαίν.

559. The fut. indic. here gives the simplest sense, ὅσ (lit. 'how') expressing the content of the promise. The subj. however is defensible, and is classed by Goodwin with λαειμαι δς (γ 19, Θ 344), 'promising to act taking the same constr. as entreating to act' (M. and T. § 355, cf. H. G. § 285 [2]).

560. δαμόνις seems to mean properly one who is under the influence of a δαμαι or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened. Hence it sometimes means 'fool' (δαμωμον, μωρεθη, σ 406), B 200, I 40, N 448, 810, 774; or indicates severe remonstrance, B 190, Γ 399, Δ 31, Ζ 326, 521, σ 15, 7 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, 486, κ 472, ψ 166, 174, 264; in Ω 194, Ε 443, it perhaps expresses pity, 'ill-starred.' (This is Nagelbach's explanation, H. T. p. 73.) ὀδει, 'you are always fancying, suppressing,' an allusion to δω in 558.

562. ἀνδ' εμοῦ, far away from my good will; cf. εκ θυμοῦ πτεσυν Ψ 595, ἀνεοῦμα Ε 261. For ἀνδ' = far from cf. Ω 213, I 383, 437.

564. τούτο, sc. that of which you accuse me. μᾶλλα, you may be sure it is my good pleasure; cf. the same phrase in B 116; so Ω 48, Σ 377, σ 19.
ιλιάδος Α (ι)

565. άλλ' ἀκέουσα κάθεσσο, ἐμώι δ' ἐπιπέδεθο μῦθω, μὴ νῦ τοι ὦ χραλάμωσιν ὅσοι θεοὶ εἰσ' ἐν 'Ολύμπωι, ἄσσον ἱόνθ', ὅτε κέν τοι ἄπτοτος ἥχος ἐφείω.

566. ὃς ἐφατ', ἐδείσαν δὲ βοῶτις πότινα "Ἡρη, καὶ ῥ' ἀκέουσα καθῆσσο, ἐγναμάψασα φίλον κήρ. ἀνήθησαι δ' ἀνά δῶμα Δίως θεῖ Οὐρανίων·

567. τοῖοι δ' "Ηφαίστος κλυτότεχνης ἦρη' ἀγορευέν, μητρὶ φίληι ἐπὶ ἡρα φέρων, λευκωλέναι "Ἡρη· ἢ δ' λαγὸν ἔργα τάδ' ἐσσεται οὐδ' ἐτ' ἀνεκτά,

568. εἰ δ' σφα' ἐνεκα θυητῶν ἐριδαίνετο οὐδέ, ἐν δὲ θεοῖ κολαύνον ἀλαίνετον οὐδὲ τι δαιτὸς ἔσθλης ἐσσεται ἧδος, ἐπεὶ τὰ χερείαν νυκάι. μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεύσασθεν, πατρὶ φίλωι ἐπὶ (ἡρα φέρειν) Δίι, ὄφρα μὴ αὐτὲ νεικείσαι πατήρ, (σὺν δ' ἡμῖν) δαίτα ταράξη.

569. εἰ περ γὰρ κ' ἠθέλησιν 'Ολύμπιοι ἀστεροπηγῆς (ἐξ' ἐδέων) στυφελέξαι· ὁ γὰρ πολὺ φέρτατος ἐστιν.

supposition made interjectionally, 'only suppose he should will to supply they away!' Bentley's στυφελέως to supply the apodosis, is far weaker. Cf. Φ 587, φ 261. Brandreth writes στυφέλέως.

582. καθότητος 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. Βλασος elsewhere has δ (I 639, Τ 178), but δ (or rather γ: Βλασος is found in Ionic inscr.) is according to the analogy of words which have -ω in Attic.

584. αὐξομένου, double-handled. This interpretation, due to Aristarchos, is decisively supported by Helbig H. E. pp. 568-71. He derives it from κυμέας, conn. with κατα, handle, as an Accolic form (cf. Latin caputius); hence an adj. κυμέλιος = κυμέλλω. 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—Hissarlik and Mykenai—till the latest.

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

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

591. Cf. Ο 23 μετασκων τεταγων ακρ βηλος: τε-ταρ-όν is connected with Lat. ta(n)us-o.

593. Lemnos was sacred to Hephaistos on account of what was called the 'Leumnian Fire' on Mount Moeschos. This is commonly taken to mean that Moeschos 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 Leumnian Fire see Jebb on Soph. Phil. 800, and pp. 242-5. The supposed disappearance of the 'volcano' Moeschos is geologically untenable.) The Σίτται are named as inhabitants of the island by Hellanikos fr. 112, while Thuk. ii. 98, 1 speaks of the Σίτται 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 n.c., or with the authors of the (Etruscan ?) inscription recently discovered on the island, we naturally cannot say.

596. ἄθικος, from her son; χαρί, with her hand (not 'at her son's hand'); the dat. is used after δεξίασι, O 87, etc.
αὐτάρ ὁ τοῖς ἀλλοις θεοῖς ἐνδέξια πάσιν οἶνοχοῖς γυλικν ἱεκταρ, ἀπὸ κρητὴρος ἀφύσων.  ἀσβεστος δ᾽ ἄρ᾽ ἐνώρτῳ γέλως μακάρεσα θεοῖσιν, ὡς ἱδον Ὅμφαστον διὰ δώματα ποιτυνώτα.

ὡς τότε μὲν πρόταν ἡμαρ ἐς ἥλιου καταδύντα δαίνвит', οὐδὲ τι θυμὸς ἐδεύετο δαῖτος ἔσης, οὐ μὲν φόρμυγγος περικαλλέος, ἢν ἔχ᾽ Ἀπόλλων, Μουσάων θ᾽, αἰ δείδον ἀμειβόμειν ὁτι καλὴν.

αὐτάρ ἐπεὶ κατέδυν λαμπρὸν φάος ἥλιοιο, οἰ μὲν κακελίαντες ἐβαν οἰκίδυε ἐκαστος, ἥχι ἐκάστων δῶμα (περικλύτως ἀμφυγιεσ Όμφαστος ποίησεν ἰδιίνης πραπίδεσις, Ζεὺς δὲ πρὸς ὑν λέγος ἢ Ὀλύμπιος ἀστεροπητής, ἐνα τάρος κοιμᾶτ', ὡτε μὲν γυλικὸς ὑπνος ἰκάνοι, ἐνα τάρος καθὼς ἀναβᾶς, παρὰ δὲ χρυσόθρονος Ὅμη.


but only of persons, being a strict dat. ethicus). For the gen. cf. Σ 203 δεξάμενας 'Πεν. I 632, Λ 124, and particularly Ω 305 εὔπολον ἐδέσα τῇ ἄλφας.

577. ἐκαστός, a much disputed word; see note on Μ 239. Of course it implies the "lucky" direction, whatever that was.

578. ὀξεύσα is applied to nectar by a slight generalisation such as is common in all languages; so Τ 221 Ιππος βουκολότης, Παλαι αἰσθάνεται, etc. (cf. the sailor's 'in Cape Town the tops of the houses are all copper-bottomed with lead').

579. Bentley's γέλατο για τέλος is no doubt right here, and similar forms should be restored in other passages, and so with ἐρῶν. The only cases found are dat. γέλας σ 100, acc. γέλων οτ γέλων (read γέλων) σ 350, ν 8, 346. For ἐρῶν see note on Γ 442. From this passage comes the phrase 'Homerian laughter.'

603. The absence of a conjunction is curious; cf. οὐδὲ μὲ in 154. Brandreth conj. οὐδὲ τε, adding 'ms. unus oüde γε habet' (1). 604. Cf. ο. 60 μηδέν δ᾽ ενὶ πάσαν ἀμειβόμεναι ὁτι καλή, where, however, the mention of nine muses is one of many proofs of the later origin of ω. For Αμβλαδέοντα cf. Virgil's amant alternae Camenae, Ec. iii. 59.

607. ἐμπυγναίς, a disputed word, generally explained 'ambidextrous,' or utrique 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' = κυλλοτόσιον, from a noun *γυός = crook (cf. γόνις in Lexx.). This comes to the same as the old der. from γοῦς, 'lame of both feet.' Cf. also ἀμφίφυος Ν 147, etc.

611. καθέων occurs only here in Η. See note on Β 2. 609-11 look very much like a rhapsodist's tag for the purpose of winding up Α in recitation. Note the rare neglect of τοι in (Ξ)'ν in 609 (ἐς Πώρ Branderth, ες 'Εφωr Bekker). Β 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 δέμος ἐστι, 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. θεσσαλος ἐπὶ μᾶλ’ ἔδει παράστασιν 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 nothing συμβολικόν 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 Περίδωδ 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 ‘diakēme‘ 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 Epos. 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 'Volksepos.' 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.
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 'asleep' and 'pass the night' are interchangeable expressions in A 611, cf. the use of λέφος (note on I 325). 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 θαυμάζω μασ. give ἰδώμω, a word which has never been satisfactorily explained, and no doubt arose, as Buttmann saw, from the adhesion of the ὄ 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, ωμεκε from mine uncle (Fr. tante from ta ante), a noun for an end (other instances in Skeat's Dictionary under N, and Wordsworth J. P. v. 95. So in mod. Greek ὁ ναόρας from τὸν ἄνδρα). ἰδύμωs itself was in use as a poetical word in much later times; the scholia quote Simonides and Aniuschas as employing it, and Hesiod, Epicharmos, and Alkmans are attested by others. It is also in the Ἱμήν, Ἱμ. 241, 449; xix. 16. ms. evidence for it will be found (for what it is worth) also in δ 798, μ 311. It is used by Ap. Rhod. (ii. 407), and ἰδύμωs occurs as a proper name in an inscr. from Phthiotis (Collitz 1470). Ar. ἰδώμωs, it may be presumed, because of the hiatus in II 454, μ 366, τ 79; of course he could not know that ἰδώμωs began with F. There is no independent evidence for the form ἰδόμωs, except Ἱμήν. Ven. 172. For the form ἰδόμωs by ὑδύς cf. κάλλωs by καλός, φαιδύμωs by φαιδός (van L. Enc. p. 162 n.), and numerous cases of adjectives formed from other adjectives by secondary suffixes without apparent differences of meaning, φαιδύμεης, θηλετερος, etc. etc.

4. It would be easy here to read τιμάει with the edd., did not this involve δέλθα, with the rare term. (A 255, H 129, 130, M 334, T 81 are the
only clear cases in Il.; 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. §§ 318-320, and particularly H. G. § 298). A precisely similar question arises in II 646-50, q.v. As between τιμήσην, -ει, -εσι, ms. authority is nil, but with ἀληθῶς and ἀλήθεια 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. 1) is a very natural and vivid way of representing what is passing through the mind of Zeus. The form πολέω here attributed to Zen. is etymologically correct (for πολέων, H. G. § 100), and is probably preferable in all cases to πολεῖν or πολεῖον.

6. ἄδοξον, benef. as E 461, 717, φ. 536. It is presumably conn. with ἄλογον (for ἄλογος 1.). Cf. ἄδοξος 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 ἄξονος, cf. Δ 189 φίλος ὑπὸ Μεσέλας, H. G. § 164 (θάσον conj. Bentley).

19. ἀμβροσία, fragrant, as sleep is commonly called γλυκόν, besides being ἄλογον and μελέτρων in the compass of a few lines. So νῦν ἀμβροσίᾳ, because it gives men sleep, or perhaps because of the peculiar fragrance of a still warm night. Verrall has shown that the idea of fragrance is always suitable to the use of ἀμβροσία, 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 vmbar, ambergris, the famous perfume
στή δ' ἀρ' ὑπὲρ κεφαλῆς Νηληνίων ὑπὶ ἐνικῶς
Νέστορι, τὸν ρὰ μάλαστα γερόντων ὡς 'Ἀγαμέμνων
τοὺς μὲν εὐεὐμένεον προσεφώνειν οὐδὸς ὄνειρος:
"ἐνδείξει, Ἀτρέως υἱὸς δαυρονόμοι ὑποδαμόμοι;
οὐ χρὴ πανυχῖν εὐδεῖν βουληφόρου ἄνδρα,
ὅτι λασὶ τ' ἐπιτετράφαται καὶ τόσσα μέγιστη.

νῦν δ' ἐμέθεν ξύνες ὄσκα. Δίος δὲ τοι ὄγγελος εἰμὶ,
ὅς σεν ἀνεύθεν ἐὼν μέγα κεῖται ἦδε ἔλεαιρι.

θαρσῆσαι σ' ἐκέλευεν κάρη κομψόντας Ἀρχαιῶν
πανυχίων. νῦν γὰρ κεν ἔλως πόλιν εὐρυόγυγων
Τρώων: οὐ γὰρ ἔτ' ἀμφίσ. 'Ολυμπία δῶματ' ἔχοντες
ἀδάνατοι φράζονται: ἐπέγναμψεν γὰρ ἀπαντάς
"Ἡρί λασσομένη, Τρώεσαι δὲ κῆδε' ἐφήττα
ἐκ Δίως. ἀλλὰ σὺ σήμων ἔχε φρεσιν, μηδὲ σε λήθη
ἀφείτω, εἰτ' ἀν σὲ μελήφραν ὑπὸνος ἀνὴρ."

ὁς ἄρα φωνήσας ἀπεβίωσεν, τὸν δὲ λέπ' αὐτοῦ
τα φρονεύοντ' ἀνὰ θυμόν, ὃ ῥ' οὐ τελεσθεῖν ἐμελλόν.

φη γὰρ ὅ γ' αἱρέσεων Πριάμου πόλιν ἦματε κεῖνοι,

22. προσεφώνειν οὐλοκ A supr. (T.W.A.) Par. d, Mosc. 2 and γρ. J : προσ-
εφώνειν σιέος Ω. 23. ἀπρέος CDGQR Mosc. 1. 25. τ' om. L. 27 ἄθ.
ἐπεξηγήσσας DPRTU Harl. a. 34. ἀκή P Vr. b, A, ἀκίς O. 35. ἀπ-
ἀκίστο ACCT Mosc. 1 2 : ἀπακίστο Ω. 36. δ' (om. ῥ') G. || ἐμελλόν
ἐμελλέει Zen. Ω. 37. πριάμου PT.

to which, Oriental nations assign mythical miraculous properties, so that ἀμφορία has taken the place of the old Aryan ἁμορίον. ἀμφορία, though in some of its uses it undoubtedly means immortal, in others is a synonym of ἀμφόριον, the two senses being thus from different sources and only accidentally coincident in sound (ὑ 365 ἁμβρ. εἰλευ, ἕ 347 ἁμβρότων, ἐπ. 670 ἀμαρτα, λ 390 ἁμβρότος, and Ζ 78 ἁμβρότητα = ἁμβρότητα). That the epithets are chiefly restricted to divine objects is clearly the result of popular etymology.

20. Νηληνίων υἱόν, an unusual expression, with which we may compare Τελεμάων ταῖς Soph. Αj. 134. So also Ν 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. ομι is of course acc. after προσ-
φώνειν. οὐλος is preferable to θεῖος, which in the θ, retains the original scansion θεῖος, being always in thesis, cf. 41, 56 (ὑ 689 is no exception), but θεῖος θάδος is common in Od.

27. This line occurs in Ο 174, and was rejected by Aristarchus here and 64, as the 'pity' seems out of place. οὐ is gen. after κῆδεν, not ἀνεύθην. σε is of course to be supplied to ἔλεαιρι, from οὐ.

33. It is not usual for Homeric messengers to exceed the words of their message. In Ω 424–4 a similar addition is suspected for other reasons.

36. ἐμελλόν: so Ar. for ἐμελλε. He preferred the plural wherever the choice was possible, relying on passages such as B 135, Η 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, ούτε τὰ ἡμι, ἀ μα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἐπ’ ἐμελείν ἐπ’ ἄλγεα τε στουναχάς τε
Τρωώι τε καὶ Δαναόις διὰ κρατερὰς ύσμώνας.
ἄγρα δ’ ἐξ ὑπνοῦ, βλέπε δὲ μν ἀμφεχῦν ὁμήρι.
ἐξετο δ’ ὀρθωξεῖς, μαλακὸν δ’ ἐνυδε χιτώνα
καλὸν νηγάτευον, περὶ δὲ μέγα βάλλετο φάρος·
ποσοὶ δ’ ὑπὸ λυπαροῦν εἴδησατο καλὰ πέδιλα,
ἀμφὶ δ’ ἀρ’ ὀμοῖον βάλλετο εἴρων ἀγυρολόυν·
εἶλετο δὲ σκήπτρον πατρῷον· ἀφθινον αἰεὶ·
σὺν τοῦ ἐβη κατὰ νήσος Ἀχαίων χαλκοχτῶνον.
’ Ἡδοὺ μὲν πα θεά προσβηδότου μακρὸν Ὀλυμπον
Ζηνί φῶς ἔρευνα καὶ Ἀδώνις ἀθανάτωσιν·
αὐτὰρ ὁ κηρύκειαν λυγυροθύγησι κέλευε
κηρύσσειν ἀγορήμηδε κάρη κομῶντας Ἀχαίοις·
οἱ μὲν ἐκήρυσαν· τὸ δ’ ἐγείρομεν μᾶλ γὰρ
βουλὴν δὲ πρῶτον μεγαθύμων ήτ’ ἐγείροντας

38. τὰ: τὰ δ’ Ἰ (吖. οὔδε τὰ). 40. 41. διὰ ὑπ’ ἁρ. a, d, Par. a (吖. ημὶ). k (吖. ημὶ).
43. διὰ: ὑπ’ ἁρ. a, d, Par. a (吖. ημὶ) καὶ ἀρ. ἡμὶ.
44. ὑπ’ ἁρ. a, d, Par. a (吖. ημὶ) καὶ ἀρ. ἡμὶ.
45. κλέπτων. ἐκείνοις: ἐκείνο G. 49. φῶς: φῶς G. 50. κείστοις: ἐκείστοις G.

40. Ἡ ἀκα. either through the whole course of
battles, as we find διὰ νῆσα in a
temporal sense; or better by means of,
like Ἰ ὑπ’ ἁρ. Α 72, διὰ ὑπ’ ἁρ.
Ἀθηνᾶ K 497, battles being Zeus' instrument for working his will.
41. ἀμφίβυθον, surrounded him, i.e.
rang in his ears. ἀμφί in Homer is always accompanied either with θεός or
θεῶν, thus.
43. Ὑμνάστεων occurs only here and Ξ 185
in a similar phrase. The exact
meaning of the word is doubtful; it is
generally derived from νῆσος and γαρ—
for γ(ε)νομεινοι as meaning 'newly
produced'; but it may be questioned
whether the root γαρ is ever employed to
express the production of manufactured
objects, and νῆσος—never
coalesces to νῆρ, least of all in a genuine
Homerian word. A derivation now widely
accepted is that of Schmalfeld from
Skt. smak, oiled, and thus shining; cf.
note on Ξ 596. Monro (J. P. xi. 61)
refers it to a subset. "γαρ from γαρ,
related to νᾶν to spin, as γαργαρ to τέμνω
(τέμνω). Thus νηγάτεως = of spin work.

50. Ἐκείνος: Ἐκείνος. 53. For Βουλὴν of Zenod. and mss.
Aristarchos read βουλή, taking it as in-
transitive, as is usual in Homer (e.g. Il.
98 and 792). The transitive use of the
present stem appears to recur only in
Ξ 553. The βουλή was composed of a

Goebel derives from ἰδιωτατ. and ἀγαθάσθαι = βλάστησθαι (Heuschr.)
in the sense integer, fresh, not worn. Similarly Dünzter refers it to root γαρ
of ἀγερ = pollution, as meaning 'un-
defiled,' φῶς, the luxurious linen robe of royalty, not the common γαλάξια
of wool. Cf. note on Θ 221.
45. Ἐκείνοις: cf. notes on Ἐκείνοις
and Εκείνοις, where the same (I) word has
nails of gold. The discrepancy would
hardly deserve mention were it not the
occasion for the excellent remark of Ar.,
τὰ τακαὶ κυρίος ὁ λεγέται, ἀλλὰ κατ
ἐνθαρρύνετε ἔτη τηπεινή ἀρκεσία.
46. Ἐκείνος, as the work of a god
(see l. 101) and the symbol of a divine
authority.
47. Ἐκείνος: cf. notes on Ἐκείνος.
53. For Βουλὴν of Zenod. and mss.
Aristarchos read βουλή, taking it as in-
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98 and 792). The transitive use of the
present stem appears to recur only in
Ξ 553. The βουλή was composed of a

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Νεστορόπη παρὰ νητ Πυλογενέως βασιλῆς.
τοῦ ὃ γε συγκαλέσας πυκνὴν ἡρτύνετο βουλήν.
"κλήτε, φίλοι. θείος μοι ἐνύπνιον ἠλθεὶν ἄνεφος ἀμβροσίαν διὰ νύκτα, μάλιστα δὲ Νέστορι διώκει εἶδος τε μέγεθος τε φυήν τ' ἄγχυστα εἰκεῖαι.
στῇ δ' ἄρ' ἐντέρ κεφαλής, καὶ με πρὸς μύθον ἔπειτεν 'εὔδεις, Ἀτρέως νῦν δαίφρονος ἱπποδάμοιο; 60
οὐ χρῆ παντόπλου ἐυδεῖν βουληφόρον ἄνδρα, ὃ δὲ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλε.

νῦν δ' ἐμέθεν ἔψων ὅκα. Δίδος δ' τοῖς ἁγγελοῖς εἰμ,' ὃς σεν ἀνευθεὶν ἐὼν μέγα κήδεται Ἧδ' ὕλεϊς

καὶ τρωῆςι πόλειν ἐφρύγησιν Τρῶων ὃ γαρ ἔτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες ἀδάνατοι φράζονται. ἐπέγναμψεν γὰρ ἀπαντᾷ

'Ἡρη λισομένη, Τρώεσσι δ' κηδεὶ 'ἐφῆπται ἐκ Δίως. ἀλλὰ σὺ σήμεν ἔχε φρέσῳ.' ὡς ὃ μὲν ἐπὶ τῶν 70

Ἰωχι' ἀποπτᾶμενος, ἐμὲ δὲ γλυκὸς ὑπνὸς ἀνήκεν.

ἀλλ' ἀγεὶ, αἰ κέν τοὺς θαρρήζομεν ὧς Ἀχαίοι.

πρῶτα δ' ἐγών ἐπεσύν πειρήσομαι, ἦ' θέμις ἐστι, .

54. Νεστορίον(1) GHJRS. || Πυλογενέως (Ar. Ἕ) [A] ΗΠΤÚ (ἐν ταυτ.): πυλογενεός Ω. 55. αὐτός ἐνεί β' ἀνερέας διαγραφές τ' ἐπένοια, τοῖς δ' ἀνεπέλεμνος Iμπέφικος κραδόν ἅγιόντιον Ζην. 56. σειόν Ζην. || ἐνύπνιον D. 58. [ἐδο] ΤΕ: τ' αὖ ΠΡ. 60–70 contracted by Ζην. into ἄνωτα σε πατήρ ὑφέξετο οἰκερὸν

54. 

55. Νεστορία = Νέστορος, as Νηλικῆς, 1. 20; for the addition of the gen. cf. Παραγειί̂ς κεφαλῆς δεινοῦ πελώρου Ε 194. 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 = Χ 495. ἀνώποιον, which does not occur in Homer, is an adverbial neut. of the adj. ἐνύπνιον (like ἀνώποιον Ε 519), and is so found in Ar. Νεστ. 1218 ἐνύπνιον ἐστιώμεθα. Compare the Attic use of ὑπάρχει. In later Greek, however, ἐνύπνιον was generally used as a substantive, and accordingly Zenod. read μάλιστα here.

57. μάλιστα—ἀγχυστα: rather tautological, though the two words do not perhaps mean exactly the same; μάλιστα = to Nestor more than to any other, ἄγχυστα = very closely resembled. But 58 = § 152, and has probably been adopted by the interpolator without due care. For φων 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
spirits of his followers, and met with complete success. As the words stand, can only apply to the verb πειράζωσι, but it is impossible to see how such a temptation can be an "established" or "rightful custom." It is usual to join them with ἐν, "it is rightful for me as king to do so;" but this gives a harder 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. Ἡ τοι ὅ π ον εἰτῶν κατ' ἄρ' ἔχετο, τούτι δ' ἀνέστη. Νέστωρ, ὑπὲρ Πάλαι ἄναξ ἦν ἠμαθείνης; ὁ σφιν ἐν φρονέων ἀγοράσατο καὶ μετέεπεν; "ἀ ὑ πότα, Ἀργείων ἡγητορεῖ ᾿ἡδὲ μέδοντες, εἶ μὲν τὸν δυναμὸν ᾿Αχαίων ἄλλος ἐνυπη, παρέσφος κεν βἀίμιν καὶ νοσφιζομέθα μάλλον, ὕπὲρ ἐδὲ ἐδὲ ἅμα Ἰάργεως ἐνυπη. ἄλλ' ἄγε, αἰ κέν πως θαρρητὸν ὑπάρξαι ᾿Αχαίων." ὁς ἄρα φωνήσας βουλής ἔξ ἦρχε νέσσαντι, οἰ δ' ἐπανάστησαν πεισθοῦτ' τ' ἐποίμεν λαὸν, σκηνοποίου βασιλέας ἐπεσεοῦστο δὲ λαοῖς. ἢστε ἐνθε ἐςα μελισσῶν ἀνίκων,

74. κελεύει Et. Mag. 518, 44. 76-83 ἀρ. Ἀρ. 78. ᾿ο: δ' ᾿ε ΓΡΩ. 82. ᾿Αχαίων: ἐνι στρατοὺ PQR Par. a f (cf. A 91). 85. ἐπεσεοῦστο δὲ λαοὶ. τινὶ παναχθεῖσι γράφουσιν, ὁτα πάντες ὅρθοι ἄκουσαν Εὐστ.
πέτρης ἐκ γλαυφυρῆς αἰεί νέον ἐρχομενάων·
βοτρυδόν δὲ πέτονται ἐπὶ ἄνθεσιν εἰαρισάσων·
αἱ μὲν τὸ ἐνθά ἄλως πεποτήσαται, αἱ δὲ τε ἐνθά·
ὁς τῶν θεών πολλὰ νέων ἀπὸ καὶ κλισίων
ὁνίους προπάροιθε βαδείς ἐστικώντο
λαδόν εἰς ἀγορήν· μετὰ δὲ σφισάν ὄσα δεδηλοὶ
ὀρτύνου λέγει, Δίὸς ἀγγελος· οἱ δὲ ἀγέροντα
τετρίχει δ' ἀγορή, ὅπερ δὲ στεναχίζετο γαία
λαδόν ἵζοντον, ὅμαδος δ' ἦν. ἐνεά δὲ σφεας
κόρυκες βούνουτες ἐρήτουν, εἰ ποτ' ἀυτής
σχοιατ' ἀκουσεθειν δὲ διωτρεφέων βασιλῆων.
στομηθί δ' ἔξετο λαῖς, ἐρήτυθεν δὲ καθ' ἐδρας
παυσάμηνοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἐστὶ σκῆτρον ἐγών τῷ μὲν Ἡφαιστος κάμε τεύχων.
"Ἡφαιστος μὲν δῶκε Δί Κρονίωνι ἀνακτί,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόροι ἀργείφωντι'.

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 or in at or 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, Λ 678 (=ι 100), N 22, Σ 285, 285, Σ 4, κ 257, κ 553, κ 98. (See note on Σ 4.) A complete list will be found in Knös De digamma Homerico p. 47. The hiatus is legitimate if found (1) in the trochaic caesura of the second foot; (2) in the bucolic diacresis; (3) at the end of the first foot, though this is much rarer than the second one, 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 -αν and -ων, which in his opinion do not suffer elision, and words like χερ, για, and others, which certainly do not.)

88. ἱδῶς, 'in fresh relays,' as Δ 332, Η 64.
89. Βοτρυδόν naturally reminds us of the settling of a new swarm of bees, hanging down in a solid mass like a bunch of grapes. But ἄνθεσις rather indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.
90. Εἰς is here used in its primary sense, in thronos, from θεῖος, squeeze (θείειν, ἀθομέω, etc.); it is thus almost identical with ἡλιός, l. 93.
91. Σθρύμα: this metaphor is a favourite one with Homer, especially of battle (cf. οἱ μὲν μάρτυροι δῆμος πυρὸν ἀθομέμονον Σ 1, and the word δῆμος); it is applied even to οἰκομένη in ν 353. For the personification of θος, heaven-sent rumour, cf. ο 413, and see Buttman Lexil. s.v.
92. Τετρίχει, plpf. intrans., from τα-ράφω. The form recurs in Η 346.
93. Σπούδα, 'with trouble,' à peine, hardly. So Ε 883, Α 552, ω 119, etc.
94. Διακτόροι ἀργείφωντι: these names of Hermes are obscure. The former perhaps means 'the runner,' from διά-, a lengthened form of δ-_α-, root δι to run, whence also διὰ-ω: cf. διάκων. Ἀργείφωντι is traditionally explained slayer of Argo; but the legend implied is evidently later than Η. and may have arisen from the name itself. Even in ancient times an
Πέλος τι πλησίπος;
ενείσον τοιμένα λαῶν
Αρέως δε θυμισων ἐλπιον πολύων Θεότητι,
αὐτὰρ ὃ αὐτὲ Πέλου δῶκεν Ἀτρείς ποιμένα λαῶν·
τῶν ὁ γε ἐρεισάμενος ἐπεῖ Ἀργεῖοις μετηύδη·
ὁ δόλοι ἤρωες Δαναοί, βεράποντες Ἀργος,
ζεὺς με μέγας Κρονίδης ἄτη εὐθυγος βαρεία,
σχέτλως, δὲ πρὶν μὲν μοι ὑπάρχοχο καὶ κατένευσεν
'Iλιὸν ἐκπέρσαντ' ἐντείχεον ἀπονέσθαι,
νῦν δὲ κακὴν ἀπάτην θουλεύσατο, καὶ κελεύει
δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ἀλέσα λάον.
οὗτο που Διὸ μέλλει ὑπερμενεῖ δίολον εἶναι,
δὲ δὴ πολλάοι πολὺν κατέλυσε κάρνη
ηδ' ἐτὶ καὶ λύουσε τοῦ γὰρ κράτος ἐστὶ μέγιστον.

106. Ἀτρεΐς: Παπ. β. 108. Ἀδάνακον Βρ. α ι. 110-119 Ζηρόδοτος
συντείμειν ὁ δίκαιοι ἱκρως δαναοὶ, σφαίρωσιν ἄρμος. λῶθι γὰρ τοῦ δὲ ἄρτι καὶ ἐκκολωσιοὺς πυκνάσειν. 111. Μέτας Αρ. (see Ludw. i. pp. 66, 205) Pap. j and γρ.

alternative der. from ἄργος and φαλν推向 current, and was accepted by Ar., in the sense σκυφτερὰς appearing. For want of a better it may pass; but the α and ο are unaccounted for, for the proper form being evidently ἄργῳδας, if any. Generally speaking, these mythological names are inexplicable to us. (See Roehrer Lex. i. 2864.)

108. Notice the hiatus at the end of the first foot here and 107; there are no less than fifteen cases after αὐτάρ δ in this place (van L. Ench. p. 78). These two may be written δ ; (Brandeth), and so I 379, Φ 33, with ; for . In the other eleven cases we can write δ γ or δ (Brandeth), or admit that the hiatus was allowable after δ, which cannot 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 extended. See the remarks of Thucydides, i. 9, where he calls this passage the ἐκπέρσαντ παράθεσις. 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. Μέτας: so Ar. (acc. to Did. in a most explicit and important schol.; the contradictory statement of Δι. 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 ἀπάτημεν: we should say, 'that I should not return till I had wasted flōs.' The acc. is the regular idiom. (Cf. A 541.)

115. δυσκλέα, i.e. δυσκλέας(a), see H. G. § 105, 4. The supposed 'hyppharesis' in these stems is just as mythical as the 'syncope of πλέως for πλέως (129).

116. τοῦ μέλλει, must, it seems, as Φ 83 μέλλον τοῦ ἀπεχθεθαί Δί πατρι. 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 'overthrown fenced cities' heightens the bitterness of the ἄτη which Agamemnon says has come upon him. Κάρνη used of cities compare the frequent epithet εὐστέφανος.
119. ἐς om. G. || πεπένευσα Q. 120. τε om. LQ Pap. β: τε G. 123. γὰρ τ' R.
124 d. β. Ar. 125. τρώοικος Ar. (ἐν τοις ἀντιγράφοις ἐστοτετευχεῖ Ευστ.) τρώοικος Ω.
126. διακοσμηθέν C E Vr. b (and ap. Schol T): διακοσμηθέν ΠΕ2 (οἱ in psl.) διακοσμηθέν DQ: κατακοσμήθησαν J. 127. ἔκαστοι Ar.: ἕκα-
στων Ἰξιόν Q. 130. πάλιν ΗQ. 130-3 d. β. Ar. 131. πολλῶν R. || ἐκείνη
Ar. (in one edition) Kallistratos: ἔκαστον Ο.

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. λέγοντος, to number themselves. ἐφέστων, i.e. citizens in the town, as opposed to the allies from other lands; cf. δεσια μὲν τρώοικον πυρὸς ἐσχάρας K 418, with note. ἔτες: Ar., mss. ἔτες, which would mean ‘to muster the Trojans.’ After ἔτες above the nom. is more natural, ‘the Trojans to muster themselves.’ For τ' εἰς: with opt. see Lange El p. 185, H. G. § 313, M. and T. § 460; it differs only by a shade from the simple εἰς with opt. For the sentiment compare Virg. Aen. xii. 238 viē hostem, alternum si congregatum, habemus.

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

127. ἕκαστος, i.e. each set of ten. The mss. all give ἕκαστος: the text is more idiomatic and vigorous, and from the way in which Did. quotes Ixion as the only authority for ἕκαστος it might seem that ἕκαστος was the old vulg.

129. πλέον, a comparative form = πλέονας, for πλε-ες = πλε-ες-ας: 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), ταὶ ἐβραία παλαια ταῖς ἐμὶ Μυτηνησίας πλέον πρὸς ἀλίμους, and in the great inscription from Gortyn, in the forms πλέον, πλα, πλαν. The nom. πλέον is found in A 395.

180-33 were attested 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. ἐκείνη: so one of the editions of Ar., as in E 477 οἱ πάση τέ τε εἰκοσιοί ἐκείνῃ, and this gives a better sense than ἐκεῖνῃ of mss.

132. πλέονα, lead me astray, drive me wide of the mark; cf. πλεν πλαγχθέντας A 59. ἔδωκα, i.e. ἔδωκα. εἰς is a mere figment, cf. 165.
'Ιλιόν ἐκπέρσαι ἐν ναϊμένον πτολεμέρον.
καὶ δὴ διὸν ἐνεκέτει Ἀδώς μεγάλον ἐμαντίον,
καὶ δὴ δοῦρα σέστητε νέων καὶ σπάρτα λέλυται·
αἱ δὲ πον ἡμετέρα τ' ἄλοχοι καὶ νῆπια τέκνα
ἐγάδαι ἐν μεγάροις ποτιδέγγεναι· ἀμμὶ δὲ ἔργων
ἀυτῶς ἀκράντου, οὐ εἰνεκα δεύρ’ ἱκάμενα.
ἀλλ’ ἀγεθ’, ὡς ἀν ἐγώ εἰπο, πειθόμεθα πάντες·
φεύγωμεν ὑπὸ νησοῦ φίλην ἔς πατρίδα γαῖαν·
οὐ γὰρ ἐτί Τροίην αἰρήσομεν εὐρύγνωμαι·
δὸς φάτο, τοῖς δὲ θυμῶν ἐνὶ στήθεσιν ὄρνε
πᾶρσι μετὰ πληθὺν, ὅσιο οὐ βουλῆς ἐπάκουσαι·
κινήθη δ’ ἀγορῇ φὴ κύματα μακρὰ θαλάσσης,

133. Ἰλίου: Ιλιών Δρ. J (ἐπιρ.).
134. ὀν: ὀν J.
135. τ’ om. S.
137. καὶ ἕξ γε διὰ πλῆθος οὐ G: καὶ ἕξ Q: '139. ἐν τείνω οὐ φέρεται οὗτος ὁ στίχος Σχολ. τ. 138. ἐν δοῦ Ἀρ. τ. 140. φῦ Ζεν.: ὁς Ἀρ. Ω.

133. Ἰλίου: so MSS.; Ar. Ἰλιών. Both constructions are found; the acc. in line 501 and passim in the Catalogue, the gen. in B 538, E 642, a 2 Τροίην ἐρήμω πτολεμέρον, o 193, etc.
135. Observe the neuter plurals followed by one verb in the sing. and the other in the plnr. σπάρτα, apparently ropes made of common broom; see L. and S. a.v. Hemp was hardly known in Greece even in the fifth century; v. Herod. iv. 74. Varro, perhaps rightly, took the word to mean things used to bind the timbers together: Liburni plerasque naves loris siebant: Gracci magia canabo et styga, caestreria sativis rebus, a quibus sparpα απellabat (ap. Gell. xvii. 3). This suits the context rather better than to take σπάρτα = cables, a less vital matter. (A cable is called βάθλοιο in φ 391; the rigging is of leather, β 426.)
141. The reason why this line was rejected by 'some' (see above) is that ἀναφετὶ πὸ ἀμφιβολια. Agamemnon's speech hitherto has been studiously ambiguous, as becomes a σειρά. While suggesting flight, he has ingeniouus 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 Ι 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 πλήθος of course knew nothing of the council. For μεθά with acc. = among compare Ι 54, π 419, and δ 652 (though in the latter passage μεθά ἡμᾶς may mean 'next to us'); and also μεθα χειρα, Herod. vii. 16. 2, Thuc. i. 138, etc. See H. G. § 195. Van L. reads καρά, which we should have expected; the two are constantly confused in MSS., see App. Crit. on 163, 179 below, and A 424.
144. Aristokos has here preserved for us the reading of Zenodotos, φῦ for ὀν of MSS.; and there can be no doubt that it is correct, though Ar. rejected it with the brief comment οὐδεστέον "Ομηρος τὸ φῦ ἀντὶ τοῦ ὄν τέχνην. This merely means that the word had generally dropped out of the MSS. in his day; it is found again in Ε 499 δὲ φῦ κόσμων ἀπαγόρευου, where it was written φῦ, and, in defiance of Homeric idiom, translated 'said.' The word has survived also in Callim. Ἑκατ. (col. iv. 5 C. R. vii. 430) κυδωνος φῦ πίασαι, in φῦ γερνάως quoted from Anti- machos, and, by certain emendations, in Hipponax (fr. 14, 2, Bergk P. L. G. 3 p. 755), where φῦ glossed ὄν has been turned into ὀν φῦν: and Hymn. Merc. 241 (Barnes, for ὀν or φῦ, see Allen in J. H. S. xvii. p. 260).
Πόντον Ίκαρίου· τὰ μὲν τ' Ἑὐρός τε Νότος τε ὁροὶ ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.

ώς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήμων ἐλθὼν, λάβρος ἐπανύξων, ἑπτ' ἦμὺε ἄσταχύσεσον, ὡς τῶν πᾶσ' ἀγορὰ κινήθη, τοι δ' ἀλαλητῶν νῆας ἔπ' ἐσσεύντο, ποδῶν δ' ὑπένερθε κοινή ἦτατ' ἀερομένῃ. τοι δ' ἀλλήλοιπα κέλευον ἄπτεσθαι νηών ὑ' ἑλκέμεν εἰς ἄλα δίαν, ὕφροις τ' ἐξεκάθαιρον· ἀυτῇ δ' ὑφάνων ἤκεν οἴκαδε ἰμένων· ὑπὸ δ' ἤμεν ἔρματα νηών.

ἐνθά κεν Ἀργείοισι υπέρμορα νόστος ἐτίχυθη, εἰ μὴ Ἀθηναίων Ἡρῆ πρὸς μῦθον ἔειπεν.

145. 'Ικαρίου, so called from a small island near Samos (Hymn. xxxiv. 1, Strabo p. 639). Πόντον seems to be in apposition with θαλάσση, as the part to the whole.

146. ἀφορέτα, transitive, as δ' 712, ψ 222 (r 201). In Ν 78, δ 539 it is intrans. The usual form of the trans. aor. is of course ἀφορεῖ. The singular shows that Ἐφρος τε Νότος τε must go together as 'the wind of East and South,' the later Ἐφράοιτος.

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, 455–53. If either is to be rejected it is the first, 144–46, both on account of the rather awkward addition of πόντον 'Ικαρίου after θαλάσση, and also because it indicates a familiarity with the Asian shore of the Aegean sea, which is a note of later origin.

148. λυών, the crop bends with its ears. ἐκ, before the blast. For the change from subj. to indic. compare Ι 324, Δ 156. But the junction of the two by τε is very harsh; we ought to read either ἔτι δ' ἢ ἤμυη. So in Δ 156 Heyne read πάντη δ'. For the character of Ζέφυρος as a stormy wind see ψ 200.

152. ἦμεν: here in its primitive sense, bright. So of the αἴσθημα, Π 395, τ 540, and dawn, I 240, etc. It is twice used of the earth, Ξ 347, Ο 382; 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. ὀφρός, 'the launching-ways,' trenches in the sand by which the ships were dragged down to the sea; ἐπορκᾶ, the props, probably large stones, placed under the ships' sides to keep them upright, see Α 486. The former word, which does not recur in Greek in this sense, may possibly be the same as ὀφρός = ὄφος, 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 Ρ 327, Τ 30, 336; and also Π 750, and a 34, with M. and R.'s note; and for ἐπιτείρείς against, Ἐπιτείρει δ' Π 299, etc.
"ο τόποι, αιγιοχοί Διός τέκοι, ἀτρυτώνη, οὕτω δή οἰκονένθε, φίλην ἐς πατρίδα γαίαν, Ἄργειοι φεύξονταί ἐπὶ εὐρέα νότα θαλάσσης; καὶ δὲ κεν εὐγχαλίην Πριῶμων καὶ Τροιῆς ἀπεσχον' Ἄργειαν 'Ελένην, ὡς εἰνεκα πολλοὶ Ἀχαιῶν ἐν Τροίῃ ἀπόλουτο, φίλης ἀπὸ πατρίδος αὐτῆς. ἀλλ' ἢθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτωνών, σοὶ ἁγανοῖς ἔπεσαν ἔρτυνε φώτα ἐκαστον, μοῦδε ἐὰν νῆσα ἀλῶ ἐκκαμίαν ἀμφιελάσασα." 165 ὡς ἐφατ', οὖδ' ἀπίθησε θεᾶ ἡλακτός 'Αθηνή. ἐθ' δὲ κατ' Οὐλίπυτον καρήνων ἀμεσα.


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 'unwarried one,' from τρωύν το ῥυξ (in the sense 'to wear out'). It is equally likely that it may be connected with the first element in the equally obscure ἀγεόθεα, for which see note on Δ 515. (Reference may also be made to Autenrieth, App. to Nagelsbach's Hom. Theologie ed. 3, p. 418.) 159. The punctuation of 159-62 is rather doubtful. Some edd. put one note of interrogation after αὑτος, and another (or a comma, which is the same thing) after θαλάσσης: while others have no note of interrogation at all. In Σ 88, 0 201, 553, κ 204, οὔτω δὴ introduces an in dignant question; and this certainly gives the most vigorous sense here. In δ 485, λ 348, oútw 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 αὑτος, because the opt. is not suited to the tone of re monstrant questioning. Thus δή in 160 almost = our ' Why!' For ἀφώθω = subject of boasting compare Χ 438 δ μαίας ἀφωθόν κατὰ δέσμε ἐκλέγομαι.

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. μιδε δὲ διο, ἵμ. μὴ δ' εἰς. All similar cases of hiatus before εἶναι (Θ 428, Π 16, Χ 339, Ψ 75, δ 805, κ 536, σ 420) can be cured by reading the open form, and there is no other trace of an initial F. (μιδε' F ἐν Brandr.) Cf. 132. ἐμπροσθάκον: is a word of somewhat doubtful meaning, as it is only applied to ships. The traditional explanation, rolling on both sides, is insufficient, as there is no ground to suppose that ὀλυσσόμενος (Fél-) was ever used for ὀλυσσόμενος (root opo-), from which we actually have ὀλυσσόμενος, Eur. Cyc. 15. Nor will rolling both ways do, for ὀλυσσόμενος is not = ὀλυσσόμενος. The two meanings which are generally adopted are (1) curved at both ends, i.e. rising at both bow and stern (see note on καρπημα, l. 771 below); or (2) with curved sides. Against both these it may be urged that ὀλυσσομένος never seems to imply 'curving,' but always 'turning round,' 'whirling,' and the like, a very different idea; and further, with regard to (1) δωπί strictly means 'at both sides,' not 'both ends.' The only sense consonant with the use of the word ὀλυσσόμενος is wheeling both ways, i.e. easily turned round, handy. Cf. note on ἀκέλας Ο 708.
[καρπαλίμωσι δ’ ίκανε θοᾶς ἐπὶ νήας 'Αχαιῶν.]

170 εὗρεν ἐπειτ' Ὁδυσσηὰ Διὸ μέχριν ἀτάλαντον ἔσταττ'· οὐδ’ ὡς γε νησὺ εὐσέβεμοι μελαῖνης ἁπτεῖτε, ἐπεὶ μν ἄχος κραδήν καὶ θυμὸν ίκανεν. ἀγχοῦ δ’ ἵσταμένη προσέφη γαλακτοίς Ἀθηνῆς. "διογενεῖς Δαεριάδη, πολυμήχαν 'Οδυσσεῦ, οὐτὸ δ’ οἰκόνει, φίλην ἐς πατρίδα γαῖαν, 

175 φείξεσθ’ ἐν νήεσσι πολυκλήσι πεσόντες; καδ’ ἐκεν εὐχωλὴν Πριάμωι καὶ Τρωι λήπτε 

'Αργεῖαν Ἔλευνη, ὡς εἰσεκα πολλοὶ Ἀχαῖον ἐν Τροίῃ ἀπόλυντο, φίλης ἀπὸ πατρίδος ἄλης. ἀλλ’ ἠθι νῦν κατὰ λαδὺ Ἀχαίων, μηδ’ ἐτ’ ἐρῶι, 

180 σοῖς ἀγανίοι ἐπέεσσω ἐρήμων φῶτα ἐκαστον, μηδὲ ἐὰ νήας ἴδαν ἐξέκειμεν ἀμφιελλάσσαι."

ὁ δ’ φάθ’, ὡς ἐκενεκεθε θέας ὅπα φωνησάς, 

185 βὴ δὲ θέειν, ἀπὸ δὲ χαίαιν βάλε. τὴν δ’ ἐκόμισσε κηρὺς Εὐφράμης Ἰθακείσιος, ὡς οἱ ὁπόθει. 

ἀυτὸς δ’ Ὀπτεδεὺς Ἀγαμέμνονος αὐτὸς ἐλθὼν δέξατο ὁ σκέπτρον πατρῴου, ἀφθινὸν αἰε· 

186 σὸν τῷ ἐβή κατὰ νήαν Ἀχαίων χαλκοχιτῶν. 

ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κυκῆι, 

τὸν δ’ ἀγανίοι ἐπέεσσων ἐρήμωσασκε παραστά
tas:μεν.” 186 om. ACDΔ Τ U' Pap. α β, Vr. a b, Mose, 2, Eton. 187. εὑρεὶ δ’ 'Vr. b. 189. εὑρεὶ δ’ 'Vr. b.


168 was unknown to Nik., for his scholion speaks of the asyndeton after ἀφήνα. 175. πενεοντες implies tumultuous and disorderly flight; so Z 82 ἐν χερὶ γαμακών φείγωτας ποτέον, et al. The phrase ἐν νησὶ ποτέον is, however, also used of a violent attack upon the ships, and hence an ambiguity frequently arises; e.g. I 235 (see note), Λ 311 (cf. 325), M 107, P 639.

179. ἐρώτα, ἐπειτ’ ἐπειτ’ nor, hold not back. The verb is generally used with the gen., πολέμοι, χάρην, 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 ἐρωτή (πολέμοι) is used, ‘cessation,’ Π 302, Ψ 761: but ἐρωτή in its ordinary meaning of ‘swinging,’ ‘impetus,’ must be an entirely different word; and so also ἐρωτής in Λ 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. of, ‘at his hand,’ a dativos ethicus. See note on τὰνδο εἴδεστο χερὶ κύτταλον Α 598.

188. ἔθοι is answered by δ’ αἰ, 198. The asyndeton at the beginning of a fresh stage in the narration is unusual. Hence Zenod. removed the full stop after χαλκοχιτῶν, reading βάς for ἐβή.
190. δεδιδοκοισι is uniformly transisive in Homer, and there is no reason why it should not be so here; Odysseus actually ‘terribles’ the common sort into the assembly (199), but will not employ more than persuasion to the chiefs. We must therefore write οὐ σε, not οὐ σε, to emphasize this contrast; and so Herodionas thought, though the ‘usage’ was against him (ἢ μὲν ἄρρετεια ὀρθοτοιχεῖ, ἐγκλινεὶ δὲ ἢ συνθεία). Monro (Journ. Phil. xi. p. 127) rightly compares Ο 196 χερσὶ δὲ μὴ τί με πάγχω κακὸν ὡς δειδιδοκοῖ, and Δ 286 σφοδρὸν μὲν οὐ γάρ έσει’ ὀρθώμεν. Schol. B adds δεδιδοκοῖσαι ἄντι τοῦ εὐλαξίου τοῦ, a wrong interpretation, which has been generally adopted. Among the solecisms derided by Lucian, ἐπίσωπος. 564, is that of using δεδιδοκοῖ in the sense of ‘fear’; πρὸς θ᾽ τοῦ εὐλαξίου, δεδιδοκοῖ τῶν ἄνδρων καὶ φιλῶν, Ζ πολύς, καὶ ἵππῳ ἐν δεδιδοκοί. The ellipse of thought implied in ἀλλὰ (191) is very simple: ‘but this I do say—sit still,’ etc. This is, in fact, the common use of ἀλλὰ 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 ἀπεικόνες καὶ ὁ προτρεπτικὸς εἰς καταστάλην—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 ὁ προτρεπτικὸς εἰς καταστάλην, 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 Bolla. 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 ἀπεικόνες see A 454.

194. is commonly printed without a note of interpolation; 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 παῖς μετά πλήθος, δεόν δὲ θυσίας ἐπάκουσαν. 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 Aiastes, 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, Eurypylus, 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.”
... αὐτὸ τὸν σκῆπτρον ἐστὶν ὅσον καὶ άλλων μόθον ἀκουε, οὐ σὲ φερτεροὶ εἰσίν, οὔ δ' ἀπόλεμος καὶ ἀναλεῖς, οὔτε ποτ' ἐν πολέμωι ἐναρίθμος οὔτ' ἐνι βουλήι, οὐ μὲν ποιεῖ ψάντες βασιλέωσομεν ἐνθ' Ἀχαιοί, οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἐστα, εἰς βασιλεύς, οὐ δόκει Κράνου τὰς ἀγνολομήτες [σκῆπτρον τ' ἢδε θέμοτας, ἵνα σφίσει βασιλεύῃ]."

... ὡς οἱ γε κοιρανέων διέπε στρατῶν· οὐ δ' ἀγορίσκε αὐτίς ἐπεσεύνοντο νεὼν ἄπο το κλισιῶν ἡχίη, ὡς ὧν κύμα πολυβλοίσβοι ταλάσσες ἀγιαλῶν μεγάλοι βρέμεται, σμαραγδέ ὡς τ' πόντος.

... ἀλλοι μὲν ρ' ἐξοντο, ἐρήμουντε δὲ καὶ ἐδρας, θερίτης δ' ἔτη μοῦνος ἀμετροτήτης ἑκολώια.


208. αὖθις Pap. β. 211. ἐρίκτυον Q. | καθεδρας CDGHJQRT. 212. 

εαρτής Pap. β. | έκ τ' Επ. | αμετροτήτης Plin. Επ. i 20, 22.

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

... τ' ἐστι δική θείων βασιλῆων, ἄλλων κ' ἐχαίρισας ἁρτοτο, ἄλλων κε φαινήσ.

Compare Eurip. And. 421—

αἰτεῖ ἄρι τὰ δυσφήκη

τροτοῖς ἄριστοι, καὶ τιρανῶν ὀν κυρῆ.

(Monro ut sup. and H. O. § 255. 1.)

198. ἄθωμον ἄνδρα: the τ' is probably inserted only to avoid the hiatus, which is rare in this place. We should rather read δήμου (and so in Ψ 431, Ω 578). For the elision of ο of the term. οὐ see note on Α 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. οὖθε... ἐκαρπέως, in nullo numero, 'not counted.'

203. οὖ μέν = Αττ. οὖ δήμου, as 233; μέν is virtually = μῦν, and has no adversative force here. For the neut. ἀγαθόν in the next line cf. triste lupus stabilis, Virg. Ec. iii. 80.

206 is apparently inserted in order to supply an object to δόκει, which does not need one (see on Α 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 σφίσει, which may have been supposed = όμοι, or simply transferred from I 99 without further consideration. If the line is to be corrected, Dio Chrysostom's βουλεύτης is better than Barnes' ἀμβασιλεύς.

209. ἐκ οὖν in similis see 394. For 

megálóm Bentley conj. μεγάλα, with much probability: cf. Α 425.

212. θερίτης, like θερίτορος P 216, is from the Aeolic θερίνος = θεράνος, a name made to suit the man, cf. Πολυθερίτης φιλοκράτεως χ 287. έκολώια: see A 575. άμετροτήτης (cf. φιλομαρτυρεῖ;
ΙΛΙΑΔΟΣ Β (II)

ὸς ἕτεα φρεσίν ἠσίων ἀκοσμά τε πολλά τε ἦδη,
μαῦσ ἄταρ οὐ κατά κόσμον ἐριζέμεναι βασιλεύσων,
ἀλλὰ τι τι οἱ εἰσαίατο γελοῖον Ἀργείουσιν
ἐμπειροὶ. ἀλοχιστοὶ δὲ ἄνηρ ὑπὸ Τίλων ἠθέε
φόλος ἔν, χωλός δ’ ἐτερον πόδα· τὸ δὲ οἱ ἄμω
κυρίω, ἐπὶ στήσος συνοιχοκότε οὐτάρ ὕπερθε
φοβός ἔμν κεφάλην, σφεδό δ’ ἐπενήνθηκε λάχη.
ἐχθέστες δ’ Ἀχιλῆι μάλιστ’ ἦν ἢ Ὀδυσσῆι.

213. δὲ: δ’ ἔτι: δ’ Παπ. β (ομ. ὶ). || Ἐκθέτο CDGS. 214. αὐτάρ Q. ||


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

Θερήτης τις ἦν
ὀς οὐκ ἐκεῖ εἰσάκας εἰσῆκαν οὗν
μηθεὶς ἐκεῖ,

where see Jebb’s note.

214. The infin. in this line is exephe- 
getic, and is qualified by μὰφ ἄταρ οὐ ἐκατὰ κόσμων. For ἄκοσμον τε πολλά τε 
we should have in Attic πολλά τε καὶ ἄκοσμα, and for ὁτρ ὀο, ὀοδ. For 
the litotes οὐκ ἐκατὰ κόσμων cf. λαγησίς οὐ 
κατὰ θ. Θ 12, and οὐ κόσμως Μ 225.
Schol. A rightly πολλὰ τε καὶ ἀτακτα λέγειν ἑπτάτο, ὡστε μάτῆς καὶ οὐ πρὸ 
λαγησίοις τῶν βασιλεύσων.

In the next line we may understand λαεῖος or 
the like after ἔλαδ. The scholars give two curious legends 
about Theetis: 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 pre-
cipice 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 Αἴκολος 
and Quintus he is killed by Achilles for 
insulting him and the corpse of Pen-
thesileia. He is the only common soldier 
mentioned by name in the Ηηα.

217. φολικός, φορκός, φεδός are all άπ. 
ληχθέα in Homer, and it is impossible to 
be sure of their derivation and mean-
ing. The first seems never to recur in 
all existing Greek literature. φολικός 
δ τα φαν εἰλακομένοι δ έσται εἴτεμμενον 
(i.e. squinting), Schol. A. This ety-

omology 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 φολικός refers to the feet or legs. 
He is probably right in explaining 
‘bandy-legged,’ but not in connecting 
it with πυργος. It goes rather with 
φάλατς, the rib of a ship, Lat. falcis, falco. 
φορκός is explained as meaning 
strictly ‘warped in burning,’ of pottery 
φορκες κύπεος εἰσα τυφρορραγή δοστακα, 
Schol., who quotes Simonides, ἄτη δὲ 
φορεχεῖος Ἀργείη κύλξ), 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 
ocurrence’ (Buttm. l.l.). Perhaps conn. 
with φωρά, lake (Buttm. Curt.), in the 
seme of overbaked. φεδός, παρά τὸ 
νῦν, βούμα ἀγαθάκιαν ψεοῦν ᾧ μαδαρός, 
Schol. L (i.e. falling away, sparse).

218. For συνοιχοκότε Valckenaer 
is doubtless right in reading with Hesych. 
συνοιχοκότε (Cobet M. C. 304), cf. ἄκωσι, 
ἄκοσμο, ἄκοσμοι, κατοκωσι, κατοκωσι. For συνέχεις 
=.join (or intrans. meet) cf. Δ 138. 
ἐπιστομοκεν is a doubtful form. ἄρθρο 
Ἀ 266 is from root ἄρθ-, whence ἄρθος, 
and we should probably with Brandreth 
read ἄρθρον here; in p 270 most 
ms. have ἄρθρο, but Ar. read ἄρθρον. 
In the Οδ. (Θ 365, p 270) it is a perf.; in 
II. it must be a plupf. (K 134, Δ 266) 
with the secondary person-endings (H. G. 
§ 88). The sense is sprouted or simply 
appeared on the surface (see on Δ 266, 
and cf. ἰσόθεος ἄρθιμα λ 320). λέκη, 
μύδλη, bristles; cf. λαβυρείς, of swine, 
1 548.
222. ἄρες in the strict Homeric sense, counted out, enumerated, δηλοίται σε ἱματάκες. τὸν is clearly Agamemnon. Therisites 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.

223. τέσα: the gen. is the same as Α ἄτιζε ἐτέρω κατὰ την. Therisites 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. οὖτ' ἐν, as often as we take any Trojan stronghold. But we should probably read οὐτ', cf. Α 163. Therisites purposely alludes to Achilles' words, as again in 424.

229. ο, can it be that. For ὅσο κα with the fut. indic. cf. note on Α 175. Similarly 231 ἐν καν άταγώ, 'such as I shall bring.'

232. ἀναφέρανται μέν is strictly co-ordinate with χρυσώμ (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. μέγας and κατάρατος must be subj.; but the short vowel cannot be right. Read μέγας' and κατάρατος, like βαύλη'. Α 67, and cf. note on Α 880.

233. οὖ μέν, as 203. Bentley conj. ο, σε, Heyne οὐδέ, Christ ο.ντι.

234. κακός ἐπιδεικτέωμεν, bring into trouble. This causal sense is probably not elsewhere found with the verb-suffix -σκει. Cf. Θ 285, I 548, ψ 18. Zenodotos rejected 227-8 (reading πλεῖον δὲ γνωστός) and 231-4, apparently thinking them beneath the dignity of Epic poetry.

235. πέντετες: this word is found in Α 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.' ἀναφέρανται, an abstract noun used as a concrete. Monro (H. G. § 116) compares ὑπηρετητὸς ὑπηρετητὸς 1809, ὑπηρετητὸς, one of the common
οίκαδέ περ σύν νησάλι νεόμεθα, τόνδε δ' ἐώμεν αὐτοῦ ἐνὶ Τροϊῇ γέρᾳ πεσσέμεν, ὄφρα ἰδηται, ἥ τί τι οἱ χ' ἴμεις προσαμύνουμεν ἢ καὶ οὐκί. δς καὶ νῦν Ἀχιλή, ἥσ μέγ' ἀμείωνον φώτα, ἦτίμησεν. ἐλών γάρ ἐγέρας, αὐτὸς ἀπώρας. ἄλλα μάλ' οὐκ Ἀχιλή χόλος φρεσίν, ἄλλα μεθήμων' ἢ γὰρ ἀν', Ἀτρέδην, νῦν ὑπάτα λαβῆσαι."

δοὺ φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν Θερσίτης τῶν δ' ὁκα παρίστατο διὸς Ὀδυσσεύς, καὶ μν ὑπόθρα ἴδὼν χαλεπῶς ἱμῖπατε μύδων.

"Θερσίτ' ἀκριτῶμεθα, λυγὺς περ ἐών ἀγορητής, ἱσχεο, μν' ἔθελ' οἷς ἐριζῆμαι βασιλεῖσαι. οὐ γάρ ἐγὼ σὲ φημι χερεότερον βροτῶν ἀλλον ἐμμεναι, ὅσοι ἀμ' Ἀτρέδης ἐντὸ Ἰλιῶν ἡθὼν. τὸ οὖν ἀν βασιλῆς ἀνά στοῖ' ἔχον ἀγορεύως,"

236. τόνδε τ' Ἰ. 237. ὅπλι: ὀν Σ. 238. ἔχων ὅμ. Γ. 250. ἄγορευος ΔQ (μυρ. οἱ). 239. οὖ δα τοῦ χ'. (σου) Α. P. 240. Ο. 241. Θερσίτης τῶν Δ 242, q. v. Ρ. 243. πάντα λειτα Π 260. Ἀχιλής, σοκάτ. 244. Αχαϊοι = Ἡ 96, imit. by Virgil, Αen. ix. 617 ο νυρή Phrygiae, nunc enim Phrygias. 245. Τ' ἀκριτῶμεθα, λυγὺς περ ἐών ἀγορητής, ἱσχεο, μν' ἔθελ' οἷς ἐριζῆμαι βασιλεῖσαι. οὐ γάρ ἐγὼ σὲ φημι χερεότερον βροτῶν ἀλλον ἐμμεναι, ὅσοι ἀμ' Ἀτρέδης ἐντὸ Ἰλιῶν ἡθὼν. τὸ οὖν ἀν βασιλῆς ἀνά στοῖ' ἔχον ἀγορεύως, 250. 251. μάλα goes with οὖκ, 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 ἄταλ τῆς ξιφωλίκας φρεν, Schol. B. It has been pointed out in the Introd. that the οὖν in 242 is meaningless as the speech now stands, spoken at a long interval after the quarrel of the kings.

246. ἂνναινα, a strange reduplication, like ἄρθρακη. The subst. ἐντὶς is common, but the pres. ἐντὶς is doubtful; see Γ 438, Ω 768, where van L. (Encl. p. 480) would read ἐντὶς, ἐντὶς. On the cognate ἐντὶς see Η. G. p. 397.

247. ἔρα πεκκάμεν, ‘to digest, gorge himself on, meads of honour,’ enjoy them by himself. Cf. Α 81.

248. τo τῆς ἀμείας, i.e. καί. Some read of χ' (i.e. καί). But prosamúnomen 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 Theristēs’ proposition. There is no clear case of καί with pres. indic. in H. καί must be taken closely with ἀμείας, we also of the common sort, as well as great chiefs like Achilles. So Θ 111 εὐτερα, εἰ καί ἐμι γὸρν μαντεία. The second καί is that commonly used to give emphasis to one of two alternatives in an indirect disjunctive question, e.g. 300. On the question of crisis or elision see Z 280.
καὶ σφιν ὑνείδει τε προφέροις νόστον τε φυλάσσοις.
οὐδὲ τί ποι σάφα ἱδμεν, ὡποῖς ἔσται τάδε ἔργα,
ἤ ἐν ἐκ κακῶς νοστήσομεν νέμε Ἀχαίων.
τὸ νῦν Ἀτρέδης Ἀγαμέμνονι, ποιμένι λαῶν,
ὑσαί οὐνείδιζον, ὅτι οἱ μᾶλλα πολλὰ διδοῦσιν
ηροὶς Δαναοί, σὺ δὲ κερτομέων ἀγορεύεις.
ἀδίκε ἐκ τοῦ ἑρέω, τὸ δὲ καὶ τετελεσμένον ἔσται.
ἐὰν κ᾽ ἔτι σ᾽ ἀφραίνωντα κιχήσωμαι, ὡς νῦν περ ὅδε,
μηκέτε ἔπετι Ὀδυσσῆι κάρφῳ ὠμοσίν ἔπειν,
μηδὲ ἐτὶ Τηλεμάχου πατὴρ κεκλημένος εἶνα, 260
ei μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἰματα δύνα, 260
χλαίναν τ’ ἤδε χιτώνα, τὰ τ’ αἰδῶν ἀμφικαλύπτει, 260
αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆς ἄφισαν 260
πεπληγμένως ἀγορίσθην ἀεικέσσι πληγήσαν.” 265
ὅς ἀρ’ ἐφη, σκήπτρωι δὲ μεταφρενον ἢδὲ καλ ὄμω 265
πλῆξεν· ὁ δ’ ἤδεσθοθ, θαλερὸν δὲ οἱ ἐκπεπε δάκρυ. 265
σμωδίζεν δ’ αἰματόεσσα μεταφρέσαν ἐξυπναύση 265
σκήπτρου ὑπὸ χρυσέου· ὁ δ’ ἄρ’ ἕκτο τάρβησθέν τε, 270
ἀλῆγιάς δ’, ἀχρείον ἰδῶν, ἀπομόρφας δάκρυ. 270
οὶ δὲ καλ ἀχνύμενοι περ ἔπτ’ αὐτοι ἤδ’ γέλασαν· 270
ὦδε τε τε εἰπεκίσκειν ἰδῶν ἐς πλησίων ἄλλων· 270
“ὦ πόλιν, ἢ δὴ μυρί’ Ὀδύσσειοι ἐσθλά ἐφρύνε ἔνωσιν ἄναβας 270
τ’ ἐξάρχον ἵγαθα πελεμόν τε κορύσσον.” 275


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 (Thesae Kaffir Folk-Lore p. 117). Odysseus thus means, ‘may I lose my proudest title.’ Ἀλκιάδα Μέλαρα (Ibycus, fr. 14) is another instance of a paenodynamic (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. τά τ’ of course refers to χλαίνα and χιτών: it cannot be trans. ‘and that which,’ as some have done, understanding it to refer to some other articles of dress (μίτη or Ἰωάμ). 266. σκηπτρόν, 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. ἄχρειον θεών, with helpless look; σ’ 168 ἄχρειον δ’ ἐγκλασα, ‘she laughed an idle unmeaning laugh,’ not being really gay. So here the word seems to imply a dazed ‘silly’ expression, as though Thurnes could not recover from the sudden shock and grasp the position. So Schol. B, ἀκέραν ὑπομίμησες. For the use of θεόν cf. ὑπόθεα ἢδων. Philetas absurdly read ἢδων for ὑπόθεαν. The F is neglected; ἄρειν, Bent. 270. The assembly are vexed to see themselves humiliated in their spokes- man’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 τῆς as the ‘public opinion’ of Homer reference may be made to Gladstone J. M. p. 436. The passages are—Γ 297, 319; Δ 81, 85, 176; Ζ 459, 479; Η 87, 178, 201, 300; Ρ 414, 420; Χ 106, 372; β 324; ε 769; ζ 275; θ 329; ρ 37; ν 167; ρ 482; σ 72, 400; ν 175; θ 361, 396; ψ 148. 273. ἄκρωτον elsewhere in H. always takes the gen. γένος Σ 61, etc., μολυτήρι Σ 606 [β 19], and in mid. μακρότερον ἄκρωτον βουλής μ 339 (cf. also Ω 721). The acc. depends no doubt on a reminiscence of the familiar βουλαται βουλεύειν: the meaning is ‘taking the lead in giving counsel,’ whereas with the gen. it means
rather 'beginning,' 'starting.' So Ἱμμα
xxvi. 18 ἔφαρχεν χρόνος, and often in 
later Greek; see Lex. We may compare
όδος ἄγχος, ἅτανων τὸν ἐνεψάθηνς
'Οσίνης Θ 23, and other exx. in Mouro 
H. G. § 136.

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

276. τὸ μὲν πάλιν ἐν τούτῳ τὸ δὲ 
οὖντος χρόνον 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 ποιεῖ 
γέφυρα. 

ἀκόπτων 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., ἀπαθής ὅμως καὶ 
δραστ. 

278. πτολίπορος recurs in II. as an 
epithet of Odysseus only K 383. In 
Od. it is of course common, in allusion 

275. ἀργοεύων J. 278. 

οὐ σεῖ οἱ πρῶτοι τε καὶ ὅστατοι ὑπὲρ Ἀχιλ 
μῦθον ἀκούσαν καὶ ἐπιφορασάσθα ἤγησιν. 

ὅς σφύνι ἐν φρονεῖν ἀγορόν 
καὶ μετετειπέν.

"Ἀπεθανέ, τὸν δὲ σε, ἄναξ, ἑθελοῦσιν Ἀχιλ 
πάσιν ἐλεγχιστὸν θέμενα 
μερόπεσι βροτοῖς,

rather 'beginning,' 'starting.' So Hymn
275. For the order of the words cf. A
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dραστ.
278. πτολίπορος recurs in II. as an
epithet of Odysseus only K 383. In
Od. it is of course common, in allusion
to the capture of Troy by his cunning,
see Ἡ 230 σὺ τῷ δάκρων βουλήν Πράμαιν
πάλιν εὐφυῶς. In II. it is frequently
applied to Achilles, and once each to
Enyo E 383, Oileus B 728, Orynteus
Τ 384, and Ares Τ 152.
278. For the order of the words cf. A
11: that insulator, scurrilous that he is.
276. τὸ μὲν πάλιν ἐν τούτῳ τὸ δὲ
οὖντος χρόνον ἐξ ὑστέρου, Schol. A
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of blame. So schol., ἀπαθής ὅμως καὶ
dραστ.
278. πτολίπορος recurs in II. as an
epithet of Odysseus only K 383. In
Od. it is of course common, in allusion
to the capture of Troy by his cunning,
οὔδε τοι ἐκτελέσων ὑπόσχεσιν, ἦν περ ὑπέσταν ἐνθάδ’ ἐτι στείχουσε ἀπ’ Ἀργειος ἵπποβότοι, Ἡλιον ἐκτέραςκαν ἐντείχευν ἀπωνέσατο. ὦς τε γὰρ ἤ παῖδες νεαροὶ χθῆραι τε γυναῖκες ἀλλήλουσιν ὁδύρουσαν οἴκονδε νέεσας.

ἡ μὲν καὶ πόνος ἐστὶν ἀνιθήματα νέεσας.
καὶ γὰρ τῆς θ’ ἐνα μὴνα μένου ἀπὸ ἡς ἀλόχου ἀσχαλάδι σὺν νητὶ τολυζοῦν, ὁν περ ἄλλαις χειμέραις εἰλέωσιν ὀρνομένη τε ἡλάασα· ἢμιν δ’ εἰναῖος ἐστὶ περιτροπέων εὐναίως.

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289. The R... τε of mss. is an obvious difficulty. Bentley proposed ei for η, so that ως τε γαρ ei = ei = ei τε: but ως ei are never separated in H. Nauck writes ήτως γαρ διατε τε η, Amesis, after Becker, η, as γ 348 ος τε του η παρα πάμαν ανέμως ηδε πενεροποιησαν, and τ 109 δι τε του η βασιλησ, in both which passages the mss. have η, though it is clearly out of place (in the former passage mss. also have η, not ηδε). But there does not seem to be any certain case of this use of η 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 ως... τε as a very violent anacholuthon.

290. For this pregnant use of ἀδρόμια cf. Ψ 75 δικαίωμα. The infin. κέιμενοι in fact stands in the place of the accs., found in ε 158, ν 379 νότων ἀδρόμια, ν 219 ὁ δ’ ἄδρομο 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 (Art. p. 74), and probably by Aristarchos (who noted that πως is used in the true Homeric sense of labour, not grief): 'truly here is told to make a man return disheartened.' η μην 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 οὐδὲ τι Λείσαν δικαίων καὶ κῆρα μελανεῖν ὡς διι γαρ σχέδου ἐστιν, ἐν ὡς καίτας δελαθεὶς, a not very satisfactory parallel. Monro (Journ. Phil. xi. 129, H. G. § 233) adds μώρι εἰτόν ἀλέξει, ὤρη ἐδεικνύεσθαι, and other similar phrases, and we may add Δ 510, H 239, and the infin. after τώις, etc.; but none are quite parallel. Various emendations have been proposed; the most attractive is von L.'s αἰτι γ’ ὑπ’ δικαίωσε (after Mehlert's ἀναφέρεται δικαίωσε, where the aor. part. will not do); for αἰτι 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 νέεσας 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 περιτρόπως or περιτελλόμενος, but περιτροπέως, 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 shown good reason for supposing that this is the primitive sense of ἐναυτῷ, as being the moment at which the heavens are again ἐν αἰτίᾳ, 'in the same position'; the word represents not a period but an epoch. And in the Gortynian inscr. ἐναυτῷ actually means 'at the year's end.' περιτροπέως is in fact to be con-
ἐνθάδε μιμώντεσθαι. τώ ὦ νεμεσίζομ' Ἀχαιός ἀσχαλάνων παρά υψωλοι κορωνίαι. ἀλλὰ καὶ ἐμπρὸς αἰχμαλώτων τοι · δηρίδιν τε μέρεν κενέων τε νέεσθαι. τλύτη, φίλου, καὶ μείνατ' ἐπὶ χρόνον, ἀφρα δαίμους, ἡ ἔττον Κάλλιας μαντεύεται ἢ καὶ οὐκ. εὖ γάρ δὴ τοῦτο ἴδομεν ἐνὶ φρεσίν, ἐστὶ δὲ πάντες μάρτυροι, ὅσι μὴ κῆρες ἔβαν θανάτου φέρουσιν. χθαίζα τε καὶ προικῇ 'τ' ἐς Αὐλίδα νῆς Ἀχαιῶν


[Text continues with an explanation of the phrase "骋ει τε καὶ προικᾷ: a proverbial expression, more common in the form προϊκῇ τε καὶ χάθ, as in Hdt. ii. 55 μέχρι σο χρ. τ. κ. χάθι, 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 ὅτι τε . . . θερεωσαν and the quasi-parenthetical Ἡμεῖς . . . ὅπως, and is resumed by ἐκάθα. 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) ὅτι is to be supplied after προικῇ, 'it was a day or two after the fleets had begun to assemble in Aulis.' Nāg. and Ant. support this at length, comparing γ 180 τρατόν ἁπρὸν ἢτ' ἐπ' Ἀργείν νῆες ἐδασα | Τυρτέους ἔταρος Διομήδης ἵππο- ἱπατίῳ | ὅταν, Φ 81 ὅπως δὲ μοι ἔταιν | τοῦ δυσδηματὴ δὲ ἐπὶ Πτολ. εἰλήθες. The passages they quote for the omission of ὅτι are insufficient, for they are all in rel. or subord. clauses. (3) Lehrs, Ar. p. 366, takes χρ. τε καὶ προικῇ with θυρε. 

303. This is the only clear case in H. of the use of κερί for ω in a 'quasi-conditional' relative clause with the indic. Cf. 148, 338, Ἡ 226, Σ 369 (H. G. § 359). The κερί, acc. to Rohde, are the demones, 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.
ΙΛΙΑΔΟΣ Β (II)

ήγερθοντο κακά Πριάμως καὶ Τροσίω φέρουσιν· ήμεῖς Ὑ ἀμφι περὶ κρήτην ἱεροῦς κατὰ βωμοῦς ἔρδομεν ἀθανάτους τελέσσάς εκατόμβας, καλὶ ὑπὸ πλατάννως, ὃθεν ρέει ἀγίαν ὅδωρ· ἑνθ’ ἐφάνη μέγα σῆμα· δράκων ἔπι νόητα δαφνιός, σμεροδαλεός, τόν ὦ αὐτὸς Ὀλύμπιος ἴκε φῶσις, βωμός ὑπάτας πρὸς βα πλατάννωστον βροσιν. ἔφθα δ’ ἐσαν στροβοῦο νεοσσό, νήπια τέκνα, ὄξων ἐπ’ ἀκροτάτων, τετάλω ὑποτεπητότες, ὅκτω, ἀτάρ μήτηρ ἐνάτη ἤν, ἢ τέκε τέκνα. ἑνθ’ ὦ γε τοὺς ἐλεεινὰ κατῆσθε τετρυγότας· μήτηρ δ’ ἀμφιποτάτῳ ὑδρυμενή φίλα τέκνα· τὴν δ’ ἐλειαμένος ττερυγός λάβεν ἀμφιαγψιν, αὐτὰρ ἐπεὶ κατὰ τέκν’ ἐφαγε στροβοῦο καὶ αὐτὴν,

307. ἰδίει: νέκει Παπ. β1. 308. ἰδίει φανής Μονσ. 1. 309. τόμο β’: τόμο
δ’ ΠΒ Πάπ. β’; τόμο Λ. || φῶσις β’ (φῶσις β’): φῶσις D. 311. ἰδέι ἐνεαθανόν
CGQT. 314. τετρυγότας ΠΒ: τετρυγότας CT: τιτέκοντας Ζεν. 315. αμφιποτάτῳ G: ὑδρυμενή Παπ. β’.
316. δ’ ἐλειαμένος Παπ. β’ || αμφια- χους Αμβρ. β’ 317. τέκνα φανή Μονσ. 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. ἰδεῖ: φανής: ἰδέα: -ας, for -αι, — for " intensive. φῶσις, P 159, is apparently for φῶνας, for i, gery, i.e. blood-red. Cf. φῶνας σ’ 97, φωνίς M 202, φῶνας.

Rendel Harris (Homeric Catalogues p. 4) has called attention to the curious echo of this line in Rev. xii. 1, 3 καὶ σμεριός μέγα δόρος ἐν τῷ ὅπασι . καὶ ἵδο δράκων μέγας πυρρός, ττλ.

311. Observe how the word τέκνα (and ττεκε) is repeated so as to give a sort of human pathos to the passage. Cf. M 170, π 217, and Θ 248, P 265, P 183 (ττεκε). ἰδέα especially emphasizes this association. Notice also the rimes, 311-5 and 312-4. This phenomenon, though not rare in Η., 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. ὑποπτητικῆς, at. ττη, as in Θ 156 κατατήρην, the only form found beside the pf. part. (v 98, 354), other parts being supplied from the secondary stem ττη-κ (ττεκεω).
318. Ἰλιάδος B (γ) 73

tὸν μὲν ἄξιον θηκεν θεός, ὅσεν ἔφη ἡ Κρόνον παῖς ἀγκυλομήτεως· ἤμεις δ’ ἐσπάστες θαναμάξουμεν, οἷον ἐτύχθη. 320 ὡς οὖν δεινὰ πέλαρα θεῶν εἰσῆλθ’ ἐκατόμβας, Κάλλος δ’ αὑτίκ’ ἔσετα θεοπροφέων ἀνίσον· 'τίπτ’ ἀνεω ἐγένεσθε, κάρη κομοῦντες 'Αχαιοί· ἦμιν μὲν τὸν ἐφθε γέρας μέγα μητέτα Ζεὺς, δύναμιν ὑπιτελεστον, δόμιος οὗ τοῦτ’ ὀλείται. 325 ὡς οὖντο κατὰ τέκν’ ἔφαγε στρουθίον καὶ αὐτὴν, ἄστω, ἄτομ ἐναί ἔνατ’ ἦν, ἢ τέκν’ τέκνα, ὡς ἦμεις τοσσαύτ’ ἔστα τοπολήξομεν ἄδιβι.
τών δεκάτων δὲ πόλων αἰρήσομεν εὐρυάγμαν∙
κεῖνος τῶς ἀγόρευεν· τὰ δὲ νῦν πάντα τελεῖται.
 ἂλλ' ἄγε μιμετε πάντες, ἐνυκρίμητε Ἀχαιοί,
 αὐτοῦ, εἰς δ' κεν ἀστυ μέγα Πριάμοιο ἐλαμεν·
 δι' ἐγένατ, Ἀργείου δὲ μέγ' Ἰαχον, ἀμφι δὲ νῆσ
 σμερδαλέου κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν,
 μύθον ἐπαινεῖστες Ὀδυσσῆος θεοί.

330. τῶς Δρ. 1 (The scholia are contradictory. A says Ἀρεταρχησ διὰ τοῦ Τ·
 Schol. ΤΥ give τῶς to Herod., ε' δὲ to Ar.; the Et. Mag. and Aene. Ox. i. 234 give
 σ' δ' to Herod., τῶς to Δρ.); β' δ' R: ε' δ' to Herod. ᾑ τ. Ω. || δὲ: δὲ Q.
 ἑπαείς(χ)αντες Ρ Ραπ. α (ἑπαείς); ἑπαείς(χ)αντες S. 337. ἄγοράνους Ραπ. β'.
 339. το ὀμ. S. 340. δὲ Q.}
σπουδαί τ' ἀκρητοὶ καὶ δεξιαὶ, ἡς ἐπετίθημεν· αὐτῶσ ἄρα ἐπέσεσο ἐριδαίνομεν, οὐδὲ τι μῶχος εὑρέμεναι δυνάμεθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδη, σὺ δ' ἔδ', ὡς πρὶν, ἔχον ἀστεμεῖα βουλῆν ἀρχεῖν Ἀργείους κατὰ κρατερὰς ὑσμῖνας,

τούτοις δ' ἐὰν φθιώθειν, ἐνα καὶ δύο, τοὶ κεῖν Ἀχαιῶν νόσφον Βουλεύσσει, ἄνοικσ δ' οὐκ ἔσται αὐτῶν, πρὶν Ἀργοῦ δ' ἴναι, πρὶν καὶ Δίδ' αὐγόχοιο γνώμεναι εἶ τε σφενδὸς ὑπόγχεσις εἶ τε καὶ οὐκί.

φῆμι γὰρ οὖν κατανεώσαι ὑπερμενεῖα Κρονίων ἦματι τῶν, ὅτε νυκτὶ ἐν ὕκτορόις ἔβαινον Ἀργείου Τρώεσσι φῶν καὶ κῆρα φέροντες, ἀστράπτων ἐπιδεξίῳ, ἐναίσιμα σήματα φαίνων.

341. ἄρχετος, solemnismed with unmixed wine, as Δ 159. See, however, Γ 269, with note. Peppmüller conj. ἄρχετος here and in Δ; but the Homeric form is ἄρχετος. σπουδαί here includes both the literal meaning of 'libation' and the metaphorical 'ratification of agreement.' ἄνοιξ: handclasping as the sign of a pledge is mentioned Z 238, Φ 286. It is of course familiar in later Greek; e.g. δεξιά φέρειν παρά τινος, to bring a pledge from a man, Xen. An. ii. 4. 1. ἐπέμενεν: for the rather rare non-thematic plpf. see H. G. § 68.

344. ἄρχετος: see Curt. E. no. 219; lit. 'not to be squeezed' (στεμφολος = pressed olives), hence unshrinkable, immovable, as Γ 219.

345. ἄρχετος: only here and E 200 with dat. as ἄρχετος E 592, θ 107, ἄγεμενον B 816, γ 356, etc., ἁγιάζαι A 71, X 101; always of 'shewing the way.'

346. τούτοις, if the reading were right, would show that Thersites is aimed at, as not some commentators have thought, Achilles and Patroklos, for it must indicate some who are present. But we must read with P. Knight τῶν δ' Εἰς (cf. on 165), and then the reference is clearly to Achilles and his friends; Thersites cannot be said to take counsel νόσφον Ἀχαιῶν.

347. οὐτῶν: it is hard to say whether this is masc. or neut. (sc. Βουλευμάτων or the like). οὖσι is so rarely used of things in H. that the presumption is in favour of the former, which we must then understand to mean 'there will be no fulfilment on their part.' This clause is parenthetical, ἴναι depending on Βουλεύσσει.

349. εἰ τε . . . εἰ τε: cf. note on 300.

There is no authority here for ἴν τε in the first clause; and we have no right nor need to desert the tradition and write ἴν τε . . . ἴν τε (or ἴν) with Bekker, though there is no other clear case of εἰτε . . . εἰτε in an indirect question. εἰτε . . οὐκ is found even in Attic in similar cases, e.g. ἠκούει τὸν εἰτε ἔδωκεν εἰτε οὐκ ἔδωκεν Soph. Αφ. 7, where see Jebb's note. In the purely hypothetical statement of a fact (εἰ with indicative, here τετίτι to be supplied) εἰ οὐ seems to be the original and more natural construction, though it was afterwards superseded by εἰ μέ by force of analogy. See note on Δ 160, and H. G. §§ 316, 341. For the predicative use of ζητοῦσος cf. I 115.

353. ἄρτραττων: a very natural anacoluthon, the thought in the speaker's mind being κατέφουν Κρονίων. For the
τῶ μῆ τις πρίν ἐπευγέσθω ὁικόνυς νέεσθαι,
πρίν τινα πάρ τρώων ἀλόχως κατακομβήσειαι,
τίσασθαι δ' Ἐλεήσης ὄμηματα τε στοναχάς τε.
εἰ δὲ τις ἐκπάγλως ἐθέλει οἰκόνυς νέεσθαι,
ἀπτεύθω ἃς νῦσ ἐν σέλεεμοι μελαίνης,
ὁφρα πρόσθ' ἄλλων θάνατον καὶ πότιμον ἐπιστηπή.
ἀλλά, ἀνάξ, αὐτός τ' εἰ μὴδε πειθέω τ' ἄλλων·
οὔ τοι ἀπόβλητον ἔτοσ ἐσεται, ὅτι κεν εἵπερ·
κρίν' ἄνδρας κατὰ φύλα, κατὰ φήτρας, 'Ἀγάμμεμνον,

οὖν DGHJP. 362. φήτρας τ' G : φήτρας JQ Βρ. Δ.

sense of ἐπέλοι (rather than ετ' δεξα, cf. ἐνδείξει, see on Μ 239. But Heine rejected the line as made up from Ί 238; and the mention of such a vague omen is intolerably flat after the elaborate account in Odyssæus' speech. When the line is omitted, Nestor also will refer to that portent. 355. τιμᾶ, as though ἐκαστον, like 382, Π 299, etc. 356. A much disputed line. It is highly probable that Heine is right in regarding it as interpolated here from 590, where the explanation is comparatively simple. The χωρίσεως 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 Π., while the poet of the Οδ. represented her as going willingly with Paris. Aristarchos replied, δι' οὐκ ἔστιν ετ' αὐτής ὁ λόγος ἀλλ' ἐκεῖνος πρόδεξα τὴν 'περί' δι' ἄλλων, ἦ τι 'περὶ Ἐλεήμ.' The scholar goes on, καὶ ἔστιν ὁ λόγος, τιμῶνις λαβεῖν ἀν' ὦ ἐσπεράζεσαι καὶ ἐφικτομη- σαμεν περὶ Ἐλεήμ: παραλείπειτον (fond of omitting) γὰρ προδεεσῶν ἔστιν ἐν τοιχή.

A part 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 β 145, 260, Γ 164, 399 ff., [γ 218-24]. See also Mr. A. Lang's note to Helen of Troy. For the gen. compare ἄχος ἤμοικον, grief for the charioteer, Θ 124, etc., ἄχος σέβασμα 109, χόλων ὑπὸ O 138, πένθος παιδός ἄφοβον σημεύοντος Σ 85, and others in H. G. § 147. 1. ὑποκάματα recur only in 590; it evidently means the struggles of war, ὑπάτων and ὑπακούμας being used chiefly of the rushes of close conflict. (In the alternative expl. we should compare ὑπακούμα, always used of mental effort.)

357. ἐκαστον: cf. β 327 τεραί αἰων, 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 Η 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 φήτρας, claus. lit. brotherhoods, cf. Ι 63 δόστηρο: the word does not recur in Η., but is only slightly disguised in the Attic φάρδα, and is used by Herod. i. 125, where, as here, some Μοεῖς give the form φήτρη, perhaps by confusion with the Dor. πάρ. So in Attic φάρδα has some support from grammarians and late authorities (see Lex.).
δός φρίτηρη φρίτηριν ἀρίτης, φύλα δὲ φύλως.
εἰ δὲ κεν ὁς ἐρέξις καὶ τοι πειθόνται 'Ἀχαιοὶ,
γνώσει ἐπειδή, ὅς θ' ἰγκεμόνων κακὸς ὁς τε νυ λαῶν,
ἡδ' ὅς κ' ἔσθολος ἔσμι. κατὰ σφέας γάρ μαχεύονται.
γνώσει δ', εἰ καὶ βασπεσθή τόλμων οὐκ ἄλαπαξες
ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ τοπέλμιν." 365
τὸν δ' ἀπαμείβομενος προσέβη κριῶν Ἀγαμέμνονος.
"ἡ μᾶν αὐτ' ἀγορήτη νυκάις, γέρον, νλας Ἀχαιῶν.
αἱ γάρ, Ζεὺς τε πάτερ καὶ 'Αθηνάι καὶ 'Ἀπόλλων,
τοιοῦτοι δέκα μοι συμφράδμονες εἶν 'Ἀχαιῶν
τῷ κε τά' ἡμύνε ς πόλεως Πράμοι ο ἀνάκτος
χερῶν ὑφ' ἦμετέρησιν ἀλούσα τε περισσομένη τε." 370


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.

365. φρίτηριφ is evidently meant to be a pure dat., an unexampled use of the term.-φω. The only alternative is to take it, with Moller, as an (ablative) gen., cf. N 109 ἄμφω ὡν, Π 522 παῦς ὡν, etc., and then write φόλων for φόλως. 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.

366. After each δὲ we must apparently supply κ' ἔνας from the next line: ἔνας would almost make Nestor call in question the existence of brave men while insisting on the presence of cowards (Ameis). γνώσει: rather γνώσειου, as the contraction is not Homeric. In 367 μᾶς all read γνώσει 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 οφέας: cf. μαχημάτην κατ' ἵμ' αὐτῶν ἐγώ Α 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 fortitudo conglobatio turmam aut cuneum facit, sed familiae et propinquitates,' Tac. Germ. 7; 'Batavi Transhaneaque, quo discreta virtus manifestius spectaretur, sibi quaque gens consentiant,' Hist. iv. 23.

367. ἑσχῆθαι, a substantivized adj., like many others in H.; ἀμβροσία ἀναγκαίη ἡθεία τῆς τραγενής ὑγεία, and cases used as here adverbially, ἀπότειν ἀπαράγην (see A 99) ἀμφαθήν (Ameis An. to a 97). There is no need to supply any ellipse. ἀλληνεῖς: fut. in potential sense (cf. Z 71, N 260), or perhaps as taking up with some slight irony Ἀγαμεμνόνος’s despairing tone, οἵ γὰρ ἐν τῷ Τριήνται σίφημοιν εὐφωνίας 141. Bekker’s conj. ἀλληνεῖς is needless.

371. This formula (also Δ 258, Π 192, Π 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. Ὑνὸς χερῶν: this instrumental use of Ὑνω with dat. is developed from
the local by a transition which is quite easy in phrases like the present, where 'subjection' or 'falling prostrate' is the leading idea; in ὥστε δοῦλων, ὥστε νοικῶν φίλοισιν (N 667), ὥστε τοῦ γλυκροῦ ταρταρόμεθα, the local sense almost fades away, but never quite disappears. Obs. ἀδόκιμα, aor. of the moment of capture; περιεῖοι, pres. of a continuing state.

376. ἀπρόκτως: fruiless, not conducing to any result; cf. Ω 524 ὧδε τὰς πρέσεις τέλεσα κρυπτών γόμοι, β 79 ἀπρόκτους δδίνας.

379. ἰᾶσον, sc. βολήν, to be supplied from the verb; so ξ 435 τὴν λαχ, supply μοίρας from διεμοίρατο.

380. ἰᾶσον occurs only in this phrase, and always at the end of a line, except ζ 462 ἔθεσαι δ’ ἡβαιόν ἀπὸ στεινος. It would seem that some of the ancient preferred to write οὕδα ἡ βολήν or οὐ δ’ ἤ βολήν. The origin of the word and its relation to βολή are quite uncertain.

381. κυριακαίων Ἀρων, committit prædium; compare Η 149, 448, Π 784, for similar phrases.

382. ἐξεσάλω, not here in the later sense of 'grounding arms,' but place ready, bestow well, as I 88 ἔδειξεν δὴ ὑπὸ: so ἔσεσαν δὴλα, to keep armour in order, Xen. Cypr. vi. 5. 3; εἰς δὴν ἑδέντο ὑπὸ Epigram ap. Dem. 322. 6.

384. ἄμφις: so MS.; Bentley ἄμφι, which is, however, found with gen. in H. only Π 825, Ω 827. Monro H, Ο. § 184 comp. Att. περιεῖοι with gen. = to look round after, take thought about (Thuc. iv. 124), and also the gen. with ἄμφι-μάξεσθαι Π 498, etc. ἄμφις with gen. appears elsewhere always in the sense 'aside from.'

385. κρίσιμοις, measure ourselves; cf. the same root in de-cernere, cern-lamen. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So δικαιὼν, part. 387; cf. 382, Γ 98, π 269 μέτοχος κριθίγαι Ἀρων, ι 264, ω 507.

387. μένος ἀνδρῶν, a periphrasis for 'brave warriors,' as μέτοχος Ἀλκιβιάδος, etc. 388. τεις virtually = ἐκάστου, at least for purposes of translation, as in 355. We must in the next line supply τι as subject to καμέται. This passage may be added to those in H. Ο. § 186, in which it is doubtful whether τεις is prep. or adv. (= exceedingly); cf. Η 289. For ἄμφιβολον see App. B, 1, 2, 3.
ιδρώτει δε τεν ἵππος ἐξον ἄρμα τιταῖνων.

ὅν δὲ κ' ἐγὼν ἀπάνευε μάχῃς ἐθέλομαι νοῦσο
μμυνάζει παρὰ γνωσὶ κορονίων, οὐ οἱ ἐπειτὰ
ἄρκιον ἐσείται φυγεῖν κύνας ἢ οἶωνοις.’’

ὅς ἐσφατ’, ’’Ἀργεῖος δὲ μὲν ἵγχων, ὡς ὦτε κύμα
ἀκτήν ἐφ' ἐνηλήμι, ὦτε κινήσῃ Νότος ἐλθὼν,
προδέλθη σκοτείλων τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἄνέμων, ὦτ' ἀν ἐνθ' ἥ ἐνθα γένονται.
ἄσταντες δ' ὅροντο κεδασθέντες κατὰ νής,
κάπνισάν σε τα κατά κλισάς καὶ ἐθείτων ἐλοντο.

Ἀλλ' ὥσπου ἐρέξε θεοῦ αἰειγενετάνων,

400

391. δέ κ' : ὅς ἐν U Ambr. Vr. a. || ἔτω Vr. a. || ἀκόλουθα: πτώσοντα
Aristot. Eel. N. iii. 11. 393. ἦδ': σοδ' Q. 395. κινούσα CHFQRT. 396.
τὸν δ': ὅν τ' G. 397. Ῥέκοντει Α. Q.: τινί ρέκοντι Did. 398. ἀκτάντες
Α. Q.: ἀκτάντες others. || ὅροντο: ὅροντο C: ὅροντο Cant. || κεδασθέντες
Q. || κατὰ: ὅνι Eust. 400. ἔρεξε Vr. b.

391. μνοῦν : in sense 'perceive' poeω takes a partic.; 'to think over,' 're-
member,' an infin. Ε 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,' Buxton. Lex. pp.
163-4, comparing O 502 ποι ἄρκιον ἢ
ἀκόλουθα | ἢ σκοτείλων. He deduces this
sense from the verb ἄρκιον, through the
sense 'sufficient,' 'able to help,' and
thereby 'that on which one can rely.'
So K 304 μεθοπὸ κ' οἱ ἄρκιοι ἐσεία, ἴσα
reward shall be certain (see, however, note
there). The passage of course means
'he shall certainly be slain and left un-
buried.'
394. On ός δὲ without a finite verb
see L. Lange El pp. 134, 234, where it is
compared with the similar use of ός el
in similes. He argues that there is no
need to supply any ellipse; the δέ 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 469, M. 132,
N 471, 571, O 362, 673, Π 406, Σ 219,
Ψ 712, κ 281, λ 368, τ 494. For
the simile itself cf. 144 and 209.
397. ἀκόλουθα : for this use of the gen.
cf. υ 99 ἄρκιον δυνάμεων μέγα κύκα, Α 305
τέφεος ἀργεῖετο Νότος, and i 411 νοσειν
Δών, a sickness sent from Zeus, Ῥέκοντε-
ται: sc. ἄρκιον (but Ar. thought κύκατα,
and some actually wrote γέρατα).

400. ἔρεξε : the F is neglected as in
T 150 ἔρεξε, Ψ 670 ἔρεξε, ω 468 ἔρεξε.

From here eleven consecutive lines
have the trochaic casura, which is commoner
than the penthemimeral in H.
(about 54.5 per cent of the lines have it
in H. and 58 per cent in Od., see Van
L. Euch. 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
Zisch. 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, Altorischen Versebuch.
He takes the original form of the hexa-
meter 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 irregular-
ities after the trochaic casura. 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.
εὑχόμενος θανατον τε φυγείν καὶ μῶλον Ἄρρησ.
αὐτὰρ ὃ θεὸν ἱέρενσεν ἀνὰξ ἀνδρῶν Ἀγαμέμνων πίονα πεντατέρην ὑπερμνεύ Ὀρνιάων,
κύκλησκεν δὲ γέροντας ἄριστας Παναχαιών,
Νέστορα μὲν πρῶτοστα καὶ Ἰδομένη αὐκτα,
αὐτὰρ ἐπέτα Ἀλαύε καὶ Τυδεός νιῶν,
ἐκτὸν δ' αὐτ' Ὀνυσία Δίι μῆτιν ἀτάλατον.
αὐτόματος δὲ οἱ ἠλθὲ βοῆν ἁγαθὸς Μενέλαος·
ἥδειε γὰρ κατὰ θυμὸν ἀδελφῶν, ὡς ἐπονείτο.
βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλουτο.
τοῖσιν δ' εὐχόμενος μετέφη κρεῖον Ἀγαμέμνων·
"Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθήρι ναῖσιν,
µη πρὶν ἐπ' ἥλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,
πρὶν με κατὰ προνές βαλέειν Πριμάμοι μέλαθρον
αιδάλασσα, ἰρίσαι δὲ πυρὸς δῆτοι τὸ βύτρετα,


409. ἄδελφος is the only Homeric form (cf. E 21); so ἄδελφος, never ἄδελφον (cf. however on Ι 152).
410. περιστήσαντο, so all ms. But the aer. mid. is always transitive in H. (see Α 480, β 431, etc.). Σ 533, ε' 54 (στραφέμενο ἓ' εκάτον μάχαν) are ambiguous, but no doubt are also trans., as Herod. also says στραμμένων πολέμους. Hence Bekker conj. περιστήσαν τε, followed by most edd.; so also in µ 356, cf. Α 532. But possibly the word may have some old ritual significance now lost to us. ὀλοχύςτας, Α 449.
411. κελαινεφές, apparently for κελανεφής, 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.
412. ἐπι, 'that the sun set not upon us,' a pregnant expression which is virtually an anticipation of the ἐτι immediately following, and may be compared with Eph. iv. 26 ὃ φθος μη ἐπιδέος ἐπὶ τῶν παραγμοῦτα ὄρων. See also Θ 457 ὑπακοῦν μὲν ἰ' ἀλοναίοι εἰν φάοι. Some have, without necessity, conj. ἐπι or ἐν place of ἐτι: La E. thinks that the word was inserted when it was forgotten that πυρ was originally long by nature (Cretan πείρι, Brugm. Gr. ii. p. 406). For ἀς with infin. expressing a prayer see H. G. § 361. μη 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 ὀς or the like. Cf. Ι 285, Η 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 καὶ θεοὶ πολίκαι, μη μὲ δουλείας τυγίζει, and other instances in M. and T. § 785. (It is virtually a case of the use of μη without a finite verb, such as we find in Α 295 and δὲ μή = 'except'; see Lange El p. 162 (468), where the key to the question is given.)
415. νυφος: for this use of gen. see H. G. § 151 ε, where it is classed as a 'quasi-partitive' use, as though the idea of material used implied a stock drawn upon; so Η 410 πυρὸς μειλασῖμεν, Ζ 331 πυρὸς θερητα. πρήσαι, Α 481. ἄδελφος with πυρ, in the lit. sense blazing, conn. with δαι: so Ω 217 πυρ κήλος (καλω). See note on Ι 674.
ʻΕκτόρεων δὲ χιτώνα περὶ στήθεσιν διαξία
χαλκοῦ ῥωγαλέον· πολλὲς δ᾽ ἀμφ᾽ αὐτὸν ἔταιροι
πρηνεῖς ἐν κοινίσιν ὁδὰς λαξιοίᾳ γαίαν.”

ὡς ἔφατ’, οὐδ᾽ ἀρα πώ οἱ ἐπεκράσανε Κρονίων,
ἀλλ᾽ ὃς γε δέκτῳ μὲν ίρα, πόνον δ᾽ ἀμέγαρτον δῆσελεν. 420
ἀυτὰρ ἐπεὶ ρ᾽ εὔξαντο καὶ οὐλοχύτας προβάλλοντο,
ἀνέρεσιν μὲν πρῶτα καὶ ἐσφαξαν καὶ ἐδειραν,
μηροὺς τ᾽ ἐξέταμον κατὰ τε κυσίη ἐκάλυψαν
δίπτυχα ποιόσαντες, ἐπ᾽ αὐτῶν δ᾽ ὁμοθέτησαν.
καὶ τὰ μὲν ἄρ χάλισσιν ἀφύλλεοι κατέκαιν
σπλάγχνα δ᾽ ἄρει ἀμπετῆς ὑπεφέρον Ψηλατούοι.
ἀυτὰρ ἐπεί κατὰ μὴρ ἐκάθη καὶ σπλάγχνοι ἐπάσαντο,
μιστυλλὸν τ᾽ ἄρα τάλλι καὶ ἀμφ᾽ ὀβελοίσαν ἐπειραν,
ἀντηςαν ταῖς περιφραδέως ἐρύσαντο τε πάντα.
ἀυτὰρ ἐπέλει πάνταντο πόνον τετύκοντο τε δαίμα,
δαίμων', οὐδὲ τι θυμὸς ἔδειετο δαίμον ἐίνας.
ἀυτὰρ ἐπέλει τόσοι καὶ ἔδειτο εὖ ἐρέν ἔτο,
τοῖς ἄρα μιῶν ἥρκε Γερήνιος ἑπτάτο Νέστωρ.
“Αμεθόδη κίόστε, ἀνὰ ἀνδρῶν Ἀγάμεμνον,
μηκετί νῦν δὴ ταῦτα λεγώμεθα, μηδ᾽ ἐτὶ δηρῶν

418. δέξασον H. 419. ἐπεκράσαινε Pap. α.: ἐπεκράσαινε Pap. β.: ἐπεκράσαινε Ω.
ἀμβαλλόμεθα ἔργοι, ὥς θεὸς ἐγγυαλίζει,
ἀλλ' ἀγε κηρύκες μὲν Ἀχιλλον χαλκοχιτῶν
λαὸν κηρύσσοντες ἀγείροντος κατὰ νῆας,
ἡμεῖς δ' ἂν θόροι ὅδε κατὰ στρατόν εὑρίσκον Ἀχιλλόν
ἰομεν, ὡφρά κε θάσον ἐγείρομεν ἄβαν "Ἀρη." 440
ὡς ἑφατ', οὐδ' ἀπίθησεν ἀναξ ἄνδρῶν Ἀγαμέμνων.
αὐτῖκα κηρύξεσα λυγυφθύγγουσι κέλευτε
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχιλλός.
oi μὲν ἐκήρυσσον, τοῖς δ' ἡγείροντο μάλ' ἄνακα.
oi δ' ἄμφ' Ἀτρέωνα διοτρεφέτες βασιλῆς
θύουν κηρύνοιτε, μετά δὲ γλαυκῶτησ' Ἀθηνά
αἰγίδον ἔχουσον ἐρήμουν, ἄγηραν ἀδανάτην τε
τῆς ἐκατόν θύσαιον παγχρύσει ἑρέθονται.

438. ἐτυμωλίζει Αρ. Ἀρ. Ῥόδ. Δ.: ἐτυμωλίζω (sυν. αὐτ. Λ): ἐτυμωλίζω
Vr. a. 440. ἐκήρυσσον PRT. 442. κέλευς GQ Vr. b. 444. κάρυσσον Q. 447. ἐκήρυξαν Ar. Ἀρ.: ἐκήρυξ τ' PR. 446. ἑρέθοντο Ζεδ. GHQRST and Δ supr. (T.W.D.).

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 μικρά does not necessarily imply that the conversation has begun (Gildersleeve in Α.Θ.Ρ. vii. p. 271), yet ταυτάρα clearly does so. The key to the whole cru 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 362-3, 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 435-40 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, O 20; Athene here, E 738, Σ 204, Φ 400. It is no doubt rightly explained by Reichel (Hom. Waffen, p. 69) as a λαυτόγενος or skin with the hair left on, whence the epithet ἀμφαδάσια, O 308, 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 θύσαιον 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. ἐπιρρόον and ἄρπον being co-ordinated by τα are epegegetic of ἐπιρρόον.

448. ἑρέθοντο: so Ar.; Zenod.-opt. 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.
pántes ἐνπλεκέες, ἐκατόμβως δὲ ἐκαστος· σὺν τῇ παφάσσουσα διέστυντο λαὸν Ἄχαιῶν ὀτρύνουσι λέγαν. ἐν δὲ σθένος ὅρασεν ἐκάστων κακοίς, ἄλληκτοι πολεμίζουσι ἦδη μάχονται. τοῖς δὲ ἄφαρ πόλεμος ἱλικιῶν γένετ' ἢ νέεσθαι ἐν νυσί γλαφυρῆς φίλην ἐς πατρίδα γαίαν.

ὃτε πῦρ ἄβδειον ἐπιφλέγεα ἀφέτερον ὄμην ὁφρος ἐν κορυφῆς, ἐκαθεν δὲ τε φαίνεται αὐτή, ὁς τὸν ἐρχομένου ἀπὸ χαλκοῦ θεσποιού αἰγλη παμφανώσα δι' αἴθερος οὐρανῶν ἱκε. τῶν δ', ὅς τ' ὀριθίων πετενύν ἐθνα τολλά, χρυσῶν ἡ γεράνων ἡ κύκνων δουλικοδείρων, Ἄσιω ἐν λειμώνι, Καυστριῶν ἀμφὶ ρέεθρα, ἐνθα καὶ ἐνθα ποτώνται ἀγαλλόμενα πετυγγεσί,


450. παφάσσουσα, dazzling, here and E 803 only, perhaps by intensive re-duplication from a secondary form of root φα-, φαρ- (cf. τυφαίεις).

451. ἄφαρσα, 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 (456-68), 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. ἄμφοτερον, lit. ‘making invisible,’ ἀφασίζων, i.e. destroying; cf. note on 318.

456. For this use of ἐκάστος, where we say ‘to a distance,’ see II 634. Observe the characteristic use of δὲ τι in similes (456 and 463) to introduce an additional touch, often, but not always, containing the tertium comparationis.

461. ἂνοιγος: so Ar. who regarded it as the gen. of a proper name Ἀσίας (for Ἀσίαν), said to have been a king of Lydia. So Herod. iv. 45 καὶ τοῦτο μὲν μεταλαμβάνοντα τοῦ νόηματος Δυνα, φάμενοι ἕτε Ἀσίας τοῦ Κόσμου τοῦ Μάνων κεκληθαί τῷ Ἀσιαν. Virgil, on the other hand, clearly read Ἀσίων:

varias pelagi velucres, et quae Asia circum
Dulcisbus in stagnis rimantur prata Caystrī.— Geogr. i. 383.

Ceu quondam nivem liquida inter nubila cyclani Cum sese e pastu referunt et longa canornor Dant per colla modos, sonat annis et Asia longe
Pulsam palunt.—Aen. viii. 609.

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. ἀγαλλάμενοι, perhaps here in the primitive sense (root γαλ to shine), preening themselves. The variant ἀγαλλάμενον would be perfectly good Greek but for the masc. προκαθιστόντων.
κλαγγηθῶν προκαθίζοντων, σμαραγδός ἐσεὶ τοῦ πολλὰ νέων ἀπὸ καὶ κλεισίαν ἐσεὶ πεδίων προχέιντο Σκαμάνδριοι, αὐτὰρ ἦπο χθῶν 

σμεραλδέων κονὰμιθε ποδῶν αὐτῶν τε καὶ ἱππῶν. ἐσταν δ᾽ ἐν λειμών Σκαμανδρίωι ἀνθρώπους μυών, δοσά τε φύλλα καὶ ἄνθεα γίνεται ὅρη.

ἡτη μυιάν ἀδιανόω ἥνεα πολλά, 

ἄι τε κατὰ σταθμῶν ποιμνίων ἱλάσκουσιν ὅρηι ἐν εἰαρνητε, ὅτε τε γλάγος ἄγγελε δεῦει, 

τόσοι εὖ Τρῶεσι κάρη κομόντες 'Αχαίοι ἐν πεδίοι ἱσταντο διαρροᾶς μεμαάτες.

τοὺς δ᾽, ὅς τ᾽ ἀπόλα ἀλάτει αἱγῶν αἰπόλων ἀνδρεῖς 

βεία διακρίνουσιν, ἐπεὶ κε νομοὶ μυγέων,

ὡς τοὺς ἀγομόν ἀγκόσιμον ἐνά καὶ ἐνα

ὑσμίνυνδ' ἵεναι, μετὰ δὲ κρείαν Ἀγαμέμνων,

ἄματα καὶ κεφαλὴ θελος Διὸ τερπικεραινώι,

'Αρεί δὲ ξώνην, στέρνων δὲ Ποσειδάωνι. 

ἡτη βοῦς ἀγέληφι μέγ' ἕξοχος ἐπλετο πάντων


in the next line. ποτώσκα: τίτωσται van L.

463. προκειόμενον, 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. σμαραγδός 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. ὅτε must go with τοῦτων, the gen. indicating a transition from the local to the causal meaning of the preposition. Cf. Ξ 285 τοῦτων ὅτε with T 363 ὅτα τοῦτων.

469. ἀδιανόω, ἀσημ. 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. ΙΤο has been noted that this simile implies that only sheep's and goats' milk was used in Homer, 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. ἐν was om. by Bentley because of the F of ἔρα: so ε 465 ἐρη χειροεκτική. 474. πληκτε, because of the wide spaces over which they range. 479. θάλασσα, the waist. Except in Λ 224, the word is elsewhere used only of a woman's girdle.

480. ἡκλατο: for this use of the aor. in similes as virtually a present cf. H 4, etc.; and for θοδος τοῦρος cf. θοδος κάλφος. ἐρης κρίσας (v 86), ἐρηθες αὐλοετοὶ (H 59).
It would hardly be possible in Homeric language to join πολλοίτα with ἀρράζων: rather ‘pre-eminent in the multitude and excellent amid warriors.’

The other sor. forms all take the full form of the prep. ἐν-στ-έω, etc. Observe the rime μοῦσα—ἐχώσα, πάρεστε, either ‘are present at all that happens,’ or ‘stand at the poet’s side.’ The Muse are particularly appropriate in such a place as this, for they are goddesses of Memory (Μοῦσα = Μνήμη, root mēn; see Curt. 8.2. no. 429), though the legend which made them daughters of Mnemosyne is post-Homeric. Cf. Virg. Aen. vii. 641.
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 ἀγας νῖος, νῖος ἐξηγητός, 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 appointment. 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 636-99; cf. B 695, 704, 727. So the towns given to Eurypyles (734 ff.) lie in the midst of those of Eumelos; indeed, as Strabo notes with astonishment, the Fountain Hyperea given to Eurypyles lies inside the town of Pherai which belongs to Eumelos. Philoktetes has the towns in Magnesia, but the Magnesians, who are expressly located in the same district, come separately under Prothoos. So again the towns given to the Lapith Polypoites are all Perrhaibian, but the Perrhaibians appear separately under the leadership of Gonneus. 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 Ochalia 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 anti-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 Heraclid 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 Boeotia; 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 ἀνέδρασμος 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 δὲν τολμήσαν τῷ Ἀθηναῖοι τινα ἰσομετρήσαντι, λέγουσι τὴν "Ομήρου δόξαν," ἐμφανίζεται γὰρ αὐτῶν ἐκ τῶν χελιδών κατάλογον ἐκ τῆς δικής ἀκατάνοιαν. Αὐτὴ δὲ κηλ. Plut. *Solon* x. 2). Schol. B adds other instances, saying that Abydos gained Sestos from Athens by quoting 1. 836, that Miletos gained Mykalesos from Priene by the aid of 868, and that Homer ‘presented Kalydon to the Aitolians, in a dispute with the Aiolians, 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 Boeotia NW. to Phokis, then E. to Euboea, 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 ἡ κατάλογος νεών.

Βοιωτών μὲν Πηνέλεως καὶ Δήτος ἦρχον ἴδρυν "Ἀρκεσίλαος τε Προδότην τε Κλονίος τε,
οἷς ὁ Ἡρίππος ἐς Λάμπαδα παραγόντος "Ἀρμιπίνος τε πολυκυνιόμοι τοι Ἕτεονίων,
 Thetapeian Γραίδαν τε καὶ έξωθερίων Μυκαλησάν, oí t' ἄμφω Ἰρρέοντας καὶ Εἰρέσιον καὶ Ἐρώτας,
oí t' Ἰρρέον εἴχουν ἄλλη "Ἱλίνη καὶ Πετάσσα,
"Βοιωτίαν Μεδεώνα τ', ἐκτόμενον πτολεμέρον,
Κώπας Ἐρετοντας τε πολυτρήρωνας τε Ἐθάνην,
oí te Κορώνειαν καὶ ποιήσενθ "Ἀλιάρτον,
oí t' Πλάταιαν ἔχουν ἄλλη 'Ολίσσαν ἐνόμοντο,
oí t' ὁ Ἰτοθήσας ἔχουν, ἐκτόμενον πτολεμέρον,
"Οὐχὶ ἀπὸ τοῦ Ἰερῶν, Ποσιδήνιον ἀγαλόν ἄλλος,
oí te πολυστάφυλον 'Ἀρνήν ἔχουν, oí te Μίδειαν

494-877 om. LATP Pap. β (506-877 added in U by later hand). 496. oí εὑρίσκων
ἀλκρότων PR. 505. ὕπα ἄλοις GJSP Strabo (and οἱ τέλειοι Eust.). 506.
tάφωνον ap. Strabo, p. 413.

496. The available information about the following towns will be found in
Frazer’s Pausanias vol. v., viz.: Ηρύα p. 68, Αλιός 72, Σκολος 21, Θέσπεια 140, Μυκαλέσσα 66, Χαμάς 62, Ερυθράι 2, Ελεον 65, Κοπαί 181, Θίσβα 162,
Κορωνία 170, Ηλαρτώς 164, Πλάτα 8, Πλίσσα 60, Οντεςατζ 139, Αρμ 208,
Μίδεια 567, Άγηδών 92, Ασπεδών 165, Ορχομενος 180.
502. ΠΟΛΥΚΥΝΙΟΝ: Chandler was led to the discovery of the ruins of Θίσβα
(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. 'ΤΟΣΩΒΑΣΧ, 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 on
Ochonestos, and the curious customs connected with it, see Ηύμνοι, Απόλλος 230,
507. No Arne was known in Boeotia
in historical times, the only known Arne is being in Thrassith. Strabo takes this to
be the prehistoric name of Ptoun, Pausanias of Chaireneia (Frazer v. p. 208).
Zen read "Ἀσκλήπιον", but Αr. objected that Hesiod’s birthplace, χήμα
Νίσαν τε ξαθέν Άνθηδόνα τ' ἐσχατόωσαν·
tων μὲν πεντήκοντα νέες κιόν, ἐν δὲ ἐκάστη
cούροι Βουιωτών ἐκατὸν καὶ εἰκοσι βαίνον.

οἱ δ' Ἀσπληνόνα ναιοῦ οἶο 'Ὀρχομενοῦ Μίνυεων,
tῶν ἰχ' Ἀσκάλαφος καὶ Πάλμενος, νεοὶ 'Ἀρης,
οὗς τέκεν 'Ἀστυχὴ δόμω 'Ακτόρος 'Αξείδαο,
παρθένος αἰδή, ὑπερώνιον εἰσαναβάσα,
"Ἀρηί κρατερώι· ο δ' οἱ παρελέξατο λάθρη
tοῖς δ' τρίηκοντα γλαφραί νέες ἐστικώντω.

αὐτὸρ Φωκῆν Σχεδίος καὶ Ἑπιστροφὸς ἰχχον,
νιέες 'Ιφίτου μεγαθύμου Ναυβολίαδο,
οὶ Κυπάρισσον ἔχον Πυθώνα τε πετρήσαν
Κρισάν τε ξαθέν καὶ Δαυλίδα καὶ Πανοπτία,
οὶ τ' 'Ανεμόρειαν καὶ 'Τάμυροιν ἀμφενύμοντο,
οί τ' ἀρα πάρ ποταμὸν Κηφισόν δίον ἔναιον,
οὶ τε Λαίαν ἔχον πηγής ἐπὶ Κηφισίο
τοῦ δ' ἁμα τεσσαράκοντα μέλαιναι νῆσες ἐποντο.
οἱ μὲν Φωκῆνοι στίχας ἱστασαν ἀμφιέποντες,
Βουιωτῶν δ' ἐμπλην ἐπὶ ἀρίστερα θωρήσῳντο.

511.  Ἀσκάλοφον' ἐκατόν CQIU Eton. Mesc. 1, Vr. b (-πλίδοι). 512.  τῶν:
τών Cant. 516.  τῶν Α. γ. δ' τῶν Δ (supr. οἰκ) HPRSU. 518.  τρίκαλων G. 517.
φωκῆαν and φωκέαν Α. ιχών: φωκέας H (supr. εἰς over it). 518.
μετὰ GS. 519.  κρισάν P (second c inserted) QS East. 520.  δαυλίδα:
κρίτη διηνόλεξαι Strabo. 522.  ἤτοι R. 523.  Κηφισόδιο P. 524.  δ' om. P.
κατακόραλλα G. 525.  εἰκοσι CP (corr. from εἰκασι) S: εἰκασι R.
Δοκρῶν δ' ἦγεμόνευεν 'Οιλίος ταχύς Αἰας, μειών, ού τι τόσος γε δοσὶ Τελαμώνιος Αἰας, ἀλλὰ πολὺ μειῶν· ὁλίγος μὲν ἦν, λινοβάρης, ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ 'Ἀχαίοις· οὗ Κύνον τ' ἐνέμουν' Ὀποτεντά τε Καλλαράν τε Βῆσσαν τε Σκάρφην τε καὶ Ἀγείας ἐρατείνας Τάρφην τε Θρόνον τε Βοαγρίῳ ἀμφί ἰδέα· τοῦ δ' ἀμα τεσσαράκοντα μελαιναί νῆς ἐποντο Δοκρῶν, οὗ ναλοῦσι πέρην ἴερης 'Ευβοίας.

οὗ δ' 'Εὐβοιαν ἤχου μένεα πνεύοντες 'Αβαντες, Ἡλικίδα τ' ἐφετρίαν τ' πολυτάφυλν θ' Ἰστιαιαν Κήρυνθόν τ' ἐφαλὼν Δίου τ' αἰτῇ πτολεβρον, οὗ τε Κάρυντος ἤχου ἥδο οὗ Στύρα ναιετάσεκον, τῶν αὖθ' ἦγεμόνευ' 'Ἐλεφύνορ δίος 'Ἀρης, Ἡλικιωτιάδης, μεγαβύκον ἀρχός 'Ἀβαντων. τῶν δ' ἐμ' 'Ἀβαντες ἐποντο θοῦ, ὀπτεθεν κομώντες,


528–30 were rejected partly on account of the obvious tautology, partly because of the word ΠΑΝΕΛΛΗΝΑΣ, which implies the later extension of the name of the Thessalian 'Ελλήνων to all the Greeks. ΛΙΝΟΦΡΕΣ, which recurs in 530, 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 Ajax 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. ΠΕΡΙΔΗ, over against, as ΧΑΛΙΚΙΔΟΣ πέραν Αἰας. Ag. 190. It might, however, mean 'beyond,' if we suppose that the poet's point of view is that of an Asiatic Greek.

557. ἸΣΤΙΑΙΑΣ, trisyllable by synizesis, as Ἀγρίκλας I 882, δ 53. Cf. ἸΣΤΙΑΙΑΣ μ' ἀνθηρενεν 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 ἄτος N 275, γαίης Ὁσ. Theog. 15, etc.

aἰχματαί, μεμαδωτεῖς ὀρεκτήμασι μελλημέναι θάρρησιν ῥήζειν δηλὸν ἀμφὶ στήθεσιν.

545 τῶν δ' ἀμα τεσσαράκοντα μελανοί νῆς ἔποντο.

οὗ δ' ἄρ' Ἀθηνᾶς εἶχον, ἐνεκτήμενον πτολεμαῖον,

550 δήμον 'Ερεχθέως μεγαλίττορος, δυν ποτ' Ἀθηνὴν

θεῖς ἔποσ θυγάτηρ, τέκε δὲ ξείδωρος ἄρουρα,

καὶ δ' ἐν 'Αθηνᾶς εἶσεν, ἐϊν ἐν πίον πνῆοι.

ἐνθα δὲ μν ταύροσι καὶ ἀρνεῖοι ἀλάνται

κουρα Ἀθηναίων περιτελλόμενοι ἐνιαυτόν

tῶν αὐτ' ὑγεμόνευ' νὶς Πετειῶν Μενεσθεύς.

543. ὁρεκτόμεια Q. 544. εἴρημακας P. || ρίθοςκεμ Strabo. || στάδεσφι(μ) PR.


552. τῶν δ' ΚΣΙQ Eton. || αὐ G Eton.

δε τούτο τῆς τῶν Βαβυλῶν κούρα, τὸ άνάσθε τὰς τρίχας βαθιὰς ἐχειν, Schol. A.

So of two Libyan tribes, οἱ μὲν Μάχλεως τὰ άνδρα κομένου τῆς κεφαλῆς οἱ δὲ Λαδίτες τὰ ἄμπροσθε, Herod. iv. 180. Compare ὅρθοες ἄκροκυμας 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 καρπ χομάντες ἁχαϊούν 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, τηλεβάσια μὴ χρήσθαι.

544. It seems necessary here to scan άθροι as an anapaest; otherwise the line is δωδεκακύλλαιος. See note on Ι 674.

547. άθροι: here in the strict local sense, resident. It probably comes from root άθα- of δαυ 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 Μ 422. So Nausithoos δασάων•

ἀρωράς τ' 10. In a still earlier stage δήμος indicates a yet more complete communisation, meaning the common stock of what we should call 'personal' property, e.g. τ' 197 δημανθήν, Λ 704 ες δήμως, and P 250 δήμως, Α 231 δημοβάρους, Σ 301 καταδημοβορνή. (Mangold in Curt. St. vi 403-13.)

548. τέκε...δηροπα is of course parenthetical — an allusion to Athenian autochthonity—and Ἀθηνὴ is the subject of ἔσσε. The temples of Athenе Polias and Erechtheus were always under one roof. So η 81, where Athenæ repairs to Athens, she διδυμ Ἑρεχθέως ποικίλον δῆμον. This of course means that two different worshipers, one presumably pre-Hellenic, had been fused; only the character of Athenе and the pride of autochthony alike precluded the usual device by which the older hero or god was made the son of the Olympian. ἀθροπος, the grazingier, from άθα, not, of course, life-giving. άθροι, sc. with offerings.

550. άθροι, Erechtheus; for owes and ewes were offered to female goddesses. The festival where these offerings were made was the (annual) 'Jesser 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. Πετειῶν, gen. of Πετείων, as Σ 489 Πετείον. 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
τῶν δ’ οὖ, πώς τις ὁμοίως ἐπιχειρεῖ· ἀνήρ
κοσμησάς ἱπποὺς τε καὶ ἀνέρας ἀστιδιῶτας.
Νέστωρ οἷς ἐρίζετ’ ὁ γὰρ προγενέστερος ἦν.
τοί δ’ ἀμα πεντήκοντα μελαινά νῆες ἔποντο.
Ἀλας δ’ ἐκ Σαλαμίνος ἄγεν δυνατέκεια νῆς;
στήσε ὁ’ ἀγὼν ἐν’ Ἀθηναῖων ἱππανταίοι φάλαγγες.
ο’ δ’ Ἄργος τ’ εἶχον Τιμραῦτα τε τείχεσσας.
Ἐρμόμην Ἀσίνην τε βαθὺν κατὰ κόλπον ἔχοντας,

553-5 Ἀθ. Ζευ. 553. δ’ ὀμ. Ῥ. 554. κομισὶς ε’ PR. 555. νέστωρ
δ’ Λ. 557. ἄγεν δυνατέκεια: τόις δέ τρισκελεῖσα Est. 558 ὀμ. ἈΘῌΠ
Παρ. α, Cαντα' Βρ. b (Πιευστρατος παρέγαγε τόν στίχον τούτον ἐντάθε, δεκτερ’ αὐτῆς ἄρθρα τοῖς κριτικοῖς Par. α). || Ἱστάντω: στίςκελειο Λ. 560. ἐρμόμην τ’ PR. ||

αἰθημέον Κερταμέον Ἑμ. καὶ Ὑσ. 382.

were an Athenian ‘interpolation.’ They must, however, be regarded as an integral portion of our (Attic) text. Herodotus mentions them (vii. 161), and Aischines (Kid. 155) quotes the inscription set up by the Athenians in honour of the victory over the Persians at the Strymon, beginning—

ἐκ ποτε τῆςδε πέλης ἄμ’ Ἀττικὴς
Μεσοθεοῦς
ἔγειτο Ἰάσων Τρωίδον ἀμ’ πεδίον,
δι' ἐν’ ὅμοιος ὀφθ’ Δανάων πύκνα
χαλκοχιτῶν
κομμὴερα μάχη ἔχοικον ἄθρα μολέως.

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 Meneceus in no way corresponds to the rest of the Ἰιάδ. In Δ 326-48 Agamemnon depreciates him, and he is named again only Μ 331, 373, N 195, 690, Ο 331, always among secondary heroes. There seems to have been no genuine Attic legend about him at all.

553. 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 praes-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 Pelsistratos 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), οδὲν ἄφθον Ἀθηναίων τούτων τινα σκηνήσαντα μαρτυριών παρ’ Ὀμηρον δικότως. ο’ δ’ Μεγαρείς ἀντιπαριθήσαντα αὐτοῖς οὕτως.

Ἀλας δ’ ἐκ Σαλαμίνος ἄγεν νέας ἐκ τ’ Ἡλλῆσσην
ἐκ τ’ Ἀλεξανδρίας Ἑλληνὰς τε Τρικόλων 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 Alas in the rest of the Ἰιάδ is not encamped next the Athenians, see Δ 327 ff., N 651. 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 Alakidas. No line in the Ἰιάδ can be more confidently dated than this to the sixth century.

555. νεκροόθεσις: 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 Mykenaean epoch.

560. καταλαβόμενος, enfolding the deep (Saronic) gulf. The word applies of course to the territories, not the cities. There is no sufficient analogy for taking ἔχωνος by itself as intrans. = lying. The Argive domain, viz. that centring in
Τροιζήν Ἡϊνὼς τε καὶ ἀμπελώντ᾽ Ἐπίδαυρον, οἷς τ᾽ ἔχων Άγιναν Μάσυτα τοῦ κοῦροῦ Ἀχαίων, τῶν αὖ ἤγεμόνευ βοῦν ἄγαθος Διομήδης καὶ Σθένελος Καπανής ἀγακελτῷ φίλος νῦστος δ᾽ ἄρ᾽ Ἐυράλος τρίτατος κιεν, ἰσάθεος φῶς, Μηκιστέως νῦς Ταλαιονίδαο ἄνακτος.

Συμπάντων δ᾽ ἦγειτο βοῦν ἄγαθος Διομήδης τοῖς δ᾽ ἄρ᾽ ὀγδώκοντα μελαιναὶ νής ἐποντο. οἷς δὲ Μυκήνας εἶχον, ἐνεκτείμενον πτολεβρόν, ἀφείνον τε Κόρυθων ἐνκτιμενας τε Κλεονᾶς, Ὄρνεας τέ ἐνέμουτο Ἀραμυρένη τ᾽ ἐρατείνη καὶ Σικυών, ὃθ᾽ ἄρ᾽ Ἀδρηστὸς πρῶτ᾽ ἐμβασίλευεν, ὦς τ’ Ἴηρησίᾳ τε καὶ αἰτείνῃς Γονίσσαν Πελλήνην τ᾽ εἶχον, ἄρ᾽ Ἀγινό ἀμφενεμόντο


the plain of Argos, is split into a western and an eastern half, to provide a kingdom for Diomedes, and the name "Argos" is evidently used of the city, which became known only in later times, after the fall of Mycenae. For the following towns see Frazer Paus. : Hermonios iii. 293, Asine and Eionai iii. 299, Troizen iii. 273, Epidaurus iii. 259, Masea iii. 298, Kleonai iii. 82, Orneai iii. 217, Araihyrea iii. 76, Sikyion iii. 43, Hypersonia, identified with Algira iv. 176 (Gonoessa, see Paus. ii. 4. 4), Pellenae iv. 181, Aigion iv. 159, Hylea iv. 165. 564. ἄμφελετοθ, as one of the Seven against Thebes, Δ 404–10. 566. Ταλακονίδαο, son of Talaco. This is one of a number of patronymics formed with a double termination; another case of -ων + εἶτα is Ἰαθερνίον (Hes.). Forms like Πηλικίος, Φιλπράδος, etc., are quite similar; they contain the suff. -ω (which itself is capable of being used for a patronymic, as Τεθυμώνος Αδας) + ἔδρα: cf. on A 1. For the double suffix compare κυρφω-ια-κό-τ (Angermann C. St. i. 1). Μηκιστέος, i.e. Μηκιστής. See on Α 459.


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 Glaucus the older name 'Εφόρος, Ζ 152. See, however, note there.

572. πρόστατα: Adrastos, originally a local god, had according to the legend been driven from Argos, and dwelt with his grandfather in Sikyone, where he gained the royal power, but afterwards he returned and reigned in Argos. The worship of Adrastos at Sikyone 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. Sikyone (locally Σεκύων) seems to be a later name for the older Μηκών (Hes. Theog. 536),
Αϊγαλόν τ' ἀνα πάντα καὶ ἀμφ' Ἑλίκην εὑρειαν, τῶν ἐκατὸν ἴην ἄρξε τρείων 'Αγαμέμνον 'Ατρείδης. ἀμα τοῦ γε πολὺ πλείστοι καὶ ἀριστοὶ λαοὶ ἔποντ'. ἐν δ' αὐτὸς εὐδοκεῖ νόροπα χαλκόν κυδίσκον, πάσιν δὲ μετέτρεπεν ἄρρωσιν, οὐνεκ' ἀριστος ἔην, πολὺ δὲ πλείστους ἁγε λαοὺς.

οἱ δ' εἶχον κοιλὴ Δακεδαίμον κητώσασαν Φάριν τε Σπάρτην τε πολυτρήμανα τε Μέσσην, Βρυσέας τ' ἐνέμοντο καὶ Αὐγειάς ἐρατεῖνα, οἱ τ' ἀρ' Ἀμίκλας εἶχον 'Ελος τ' ἐφαλον πτολεμέθρον, οἱ τε Λαᾶν εἶχον ἡδ' Οἰμύνων ἀμφιενμένον, τῶν οἱ συνεκάμοι ἄρχε, βοήν ἀγαθὸς Μενέλαος, ἕξεκοντα νεόν: ἀπάτερθε δὲ θωρήσουντο. ἐν δ' αὐτός κινεῖ γὰρ προβομίσου πεποιθῶς, ὀτρύνων πολεμοῦν: μάλαστα δὲ ἢτο θυμίω τίσασθαι Ἐλενῆς ὀρμήματα τε στοναγάς τι.

οἱ δ' Πύλων τ' ἐνέμοντο καὶ Ἀρήνης ἐρατεῖνήν

the migration of the Minyan Neleus from Thessaly all take him to Triphylia; yet Findar speaks of him as *Messanias γέρων,* 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 Eleans, the Noleid 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 *Orchomenos* 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 Meesse (582), named among the towns of Lakonia, to mean Messene. But Paus. iii. 25. 9 testifies to a Meesse near Tanaron, 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: *Arenes* iii. 481, *Aitov* (Aiepeia) iii. 448, *Kyparissea* iii. 462, *Helos* iii. 380, Dorion iii. 445, *Oichalia* iii. 408. 592. *Thyrsos,* evidently the *Thrysios* τάφος of Λ. 711. 595. Τόν Θράικα, that Thracian. Thamyris, like Orphes, was one of the legendary Thracians who dwelt in Pieria at the foot of Olympus, and from whom the cultus of the Muses was said to come. In *Rheos* 921-25 the Muses speak of the time οἴειν θρόμειν γῆς χρυσόθρόμον εἰς λέκκαν Πάγγαυον ἀφράσιον ἄφρυκτην. Μαῷσαι, μεγάλην εἰς ἑρέμοις μελοδίαν δεινὸς σοφίτης Θρήσκης, καττυπλάσμαν Θάμυρον, δε ἱμᾶί τολὶ ἐκθέανεν τέχνην. It will be noticed that the *Rheos* 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 Olympus from Thessaly to Elys. In 1. 730 below Eurytos and Oichalia are placed in Thessaly; and there also, according to Steph. Byz., Hesiod made Thamyris at home, in *Δόνιος,* the Dotian plain, a name which bears a curious resemblance to *Δόριος.* 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. δ 224) and Pherekydes in the scholia on *Soph. T trách.* 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 Euboea, which was generally recognized by later poets, the *Oikaiotis Αλωνς* attributed to Krepo- phylos, Soph. *T trách.* 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
blunder through mistaking the name Dotion for the Messenian or Arkadian Dorian. The localization of this place is purely conjectural (Strabo viii. 350). The southern Ochalia was placed at or near Andania.

597. credro, boasted, see on Σ 191. This is the only case in Ἰ. of el & with opt., but there are 26 (or 28) of el ke (Μ. and Τ. § 460, Υ. Η. § 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 κερή, ἄπερ & alēδευον than to regard the opt. as representing a subj. of direct speech.

599. ἀμφός, a doubtful word, traditionally explained blind, as in Aesop 17 ἀμφός ἄμφως: cf. ἄσφαλθαμεν in ἐρεμ. ut sup. Others say mistakes, 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 τυφλός ἄμφως, oikei ἰδίων ἐπιτάλεισθαι (Κυναίνθοι) of Hymn. Apoll. 172 naturally suggests itself. Teiresias, Daphnis and Skt-αιχορες are other blind bards, acc. to the legends. αὐτάρ is continuous, as 465, etc., and moreover. ἐκλείσον: for this trans. use of the redupl. sor. cf. Ο 60, and ἄλλως always (H 80, Χ 343, etc.).

604. The Arkadians are never mentioned again in Ἰ. except 314 in a tale of Nestor's, though their sixty ships formed one of the largest contingents to the army. The tomb of Aiptos son of Elatos is mentioned by Pausanias (viii. 16. 3) as being still shown at the foot of the mountain Σηπία. See Pind. Ολ. vi. 33. For Pheneos see Frazer iv. 235, Orchomenos 224, Tages 422, Mantinea 201, Stymphalos 268, Parhassia 306.

605. Coins and the inscription on the famous Plataian Tripod show that, as with the Boiotian town (511), the old local name was Ἐρχομένος. 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
of Kteatos and Eurytos (not of course the same as in 596), as ‘sons of Aktoς,’ at least as putative father. But the patronymic is here, as often, transferred to the grandsons; Ἁλλιάδης is a familiar case, and Priam is Ἀρδαύλις from a yet more remote ancestor. The vulg. Ἀκτορίανως 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 Aktoς see A 709, Ψ 639.

626. cf, Zem. of: but η 29 (δόμος) vales and the analogy of νοσηρδας as applied to places by a sort of personification (Δ 45, α 404, etc.) are sufficient to justify the reading of Ar. and ms8. So Soph. Αφ. 597 ὠ κλειδὸν Σαλαμῖν, ὀδι μὲν τῶν vales Ἀλλιάκτου κτλ. The Echeinian 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 (Στα. Maura).
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 cleaning 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 Herakleidai is the most familiar, but there are many others.

632. κασέχωμα = σφ. Foss., from Foss, root of Obbe, etc.; 'making its foliage to shake,' i.e. with trembling leafage. See Heus. κασεχιλλεῖον, and cf. ἐνοσίγαμος. Νέιρτον, s 351, i 21. The four places named in these two lines seem to be all on the island of Ithaka ('Itháξ being the chief town), though the Greek geographers located Krokyles and Aigilips on the mainland. Κάμος is Kephallenia.

635. οπισύπερ, 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 Noimón speaks of crossing over to Elis, ερυθ μοι Ιτανα | δοδέκα θέλειαν, υπὸ δ' ἡμέρα ταλαιργοῦ. But there can hardly have been Κεφαλλήνη elsewhere. This was no doubt the ground for the (probable) stethesis of 631 by Ar. 637. μελάνερίμων (here and s 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 φωυκοστρέφων 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 had 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. 57, 68.) 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 ἢ ἢ έκ χρωμάτων μείζον ἢ ἔντολαισα πρὸς τήν γραφακτήν. Cf. Herod. iii. 68 τὸ δ' ταλαιν τάχα αἰ νῆς ησαν μεθιηθήτες.
οὐ γὰρ ἔτ' Ὠινῆς μεγαλήτορος νιέες ἦσαν, οὔτε ἄρ' ἔτ' αὐτὸς ἦν, θάνε δὲ ξανθὸς Μελέαγρος τῶν δ' ἐπὶ πάντ' ἐτέταλτο ἀνασομένην Αἰτωλοίᾳ τῶν δ' ἀμα τεσσαράκοντα μέλαιναι νήσει ἐποντο.

Κρητῶν δ' Ἡιδομενεὺς δουρικλυτὸς ἤγεμόνευε, οὗ Κνωσῶν τ' ἐλχὸν Γόρτυνα τε τειχίοσαν, Λύκτων Μίλητων τε καὶ ἀργινόντα Λύκαστον Φαιστῶν τ' Ὀὔτιον τε, πόλεις εὖ ναιετάσσας, ἀλλοι θ', οὗ Κρήτην ἐκατόμπολον ἀμφενέμουντο. τῶν μὲν ἄρ' Ἡιδομενεὺς δουρικλυτὸς ἤγεμόνευε Μηριώτης τ' ἀτάλαντος Ἐνυσάλιῳ ἀνδρείφωντη
τοῖς δ' ἀμ' ἠγόδωκοντα μέλαιναι νήσει ἐποντο. Τηλάτόλεμος δ' Ἡρακλείδης ἡ' τε μέγας τε


641. For the Homeric legend of Oineus and Meleagros see I 529 sqq. Zeno. 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, οὗτος may refer either to Oineus or to Meleagros, according to the punctuation. τῶν δὲ sc. Θεού. 645. The enumeration having passed from Boiotias S. and W. through Peloponnesos and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegaean 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. Κνωσός. Ζ. 591, τ 178.

647. Μήλιτος, 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 χωρίτζες founded one of their arguments.

651. Ἐνυσάλιος ἀνδρείφωντα: if this reading is right there is a violent synizesis of -σι ἄ- into one syllable. But we ought to write ἀδρέωντα (or rather ἀδρεφόντα), where ἀδρε- is a lighter form of ἀδρε-: and so λιποῦν ἀδρεφόντα II 857 (where see note), X 363, for ἀνδρεφήτα, like ἀβροτή ἀμφήτερος, where the β has, like the δ of ἀδρε-, arisen from the nasal, which then disappeared (Η. G. § 370 n.). Similar forms are ἀδ(μ)πλακηματα Aisch. Eum. 934, ἀδ(μ)πλακητὸν Soph. O. T. 472, ἀ(μ)πλακών Eur. Alc. 242, where also the mss. mostly give the μ. Cf. ἀδρι'- ἀδριδ, Hesych. In the Cyprian inscriptions the nasal is regularly omitted before a consonant (and so often in mod. Greek, e.g. ἀδροτος).

653. In spite of this elaborate panegyric the Rhodians are not again mentioned in H. Telepesmos enters only to be killed in Ε 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 praes-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 τριχάδ. Bergk suggests that the high praise of the Rhodians
points to the time of their naval supremacy, perhaps about 900 B.C. The legend of Theseus is given in Pindar O. vii.

654. ἄρτερόχωρον, apparently a desperate word; many derivations have been proposed, but none carries conviction. It is applied by Homer to the Trojans, the Myrians, 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. vii. 34, O. xi. 78, P. i. 50. It is common in Polybios, Plutarch, Philostратos, etc., though not found in pure Attic. I give without comment a number of proposed etymologies. (1) ἄγαν γεραδόχος (Ar.); (2) ἄγα τοῦ ἄγαν εἶναι γέφων ὁμοϊόμενα (Ei. Mag.); (3) διὰ τὸ ἄγαλμα ὄχρην, τοῦτοι τρόφη (4) ἄγαλμα ὅχους, assemblers of chariots (Doderlein); (5) ἄγαλμα, ὁ κόσμος, swiftly gathering (Böttcher); (6) ἄγα(ν) ἔρως (suff. -χον), violent, impetuous (Göbel); (7) ἄγα, ἐρα, ἔχον, having much land (Suidas); (8) ἄγαρας ἔχων, holding themselves proudly (Pott); (9) adj. ἄγαρός, root ἄγα, to admire, hence ἄγαρμάται (Hesych.), and ἄγαρμακτα—exciting wonder (Schmalfeld); (10) ἀγαρμάχας, the bull proudly leading his herd; Bergk (Gr. Lit. i. p. 129).

659 = Ο 531. This river Selleis (different of course from that mentioned 839, M 97, in Asia) was according to Ar. in Theophras, in the country of the Σκλαδ (II 234); others said it was in Elis, and that Herakles took Augeas when he overthrew Augeias (so Strabo). For the name Ἐφώρα see note on Ζ 152.

661. The sor. τρόφες is here, as always (cf. Ψ 84, 90), intran., and should apparently be substituted for the pass. τρόφη which occurs only in Π 201, Λ 222 (note the reading of G here). So τρόφες should be τρόφοι in Α 251, 268, Ψ 348.

662. Likyminios was brother of Alkmene. 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.

663. γνῄς of, with Ar.; but the neglect of the digamma in the pronoun is so rare that it is better to read ῥῆς of ἄλλος is common enough in H.: e.g. Α 75, 264, 524, 540, and many other cases; see Z 90.
660 ἔκ Διώς, ὃς τε θεός καὶ ἄνθρωποιν ἀνάσσει. καὶ φιλιν θεσπέσιον πλοῦτον κατέχειν Κρονίων.

670 Νηρεύς αὖ Σύμφθεν ἄγε τρεῖς νήσις ἔλασας, Νηρεύς Ἀγλαὴς νίὸς Χαρότοιο τ' ἄνακτος, Νηρεύς, ὃς καλλιστος ἀνήρ ὑπὸ Ἰλιον ἔχε 

675 τῶν ἄλλων Δαναών μετ' ἀμύμων Πηλέωνα. ἀλλ' ἀπατισθοὺς ἔπη, παιρὸς δὲ οἱ ἐπετὸ λαὸς. 

680 οἵ δ' ἄρα Νίσυρόν τ' εἴχον Κράπαθὸν τε Κάσων τε καὶ Κών Εὐρυπτοῦ τολὴν νήσου τε Καλλύνας, τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάθην, 

685 Θεσαλοῦ υἱὸς δύο Ἡρακλέαδο άνακτος. 

690 τῶν δὲ τρικύπτου ἀλφαβητι νέος ἐστι ὑστεροντο. 

690 νῦν αὖ τοὺς, ὄσοι τὸ Πελασγικὸν Ἀργος ἑναίων.

670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage; cf. τολὴν οὗτ ξυρεῖν Pind. O. vii. 50, βρέχει χρυσήν ριφάδεσσι πάλιν ib. 34. 

κατεύθυνε is very often used metaphorically, e.g. χάρων θ. 18, ἐκ. δεξίφρη 

ψ. 408, and so it may be here; but Pindar's mention of the ἑνδα νεφέλα shews that he understood the verb in its literal sense. But this understood, 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 φιλήθω 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 φιλήθω: the line with its obvious padding certainly bears out the idea.

671. Nireus is not mentioned again. The double ἐπανάληψις is unique in H. For τῶν Ἀλεξών 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. Phileidippos and Antiphos again are named only once; 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 Pthithis, 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 Achaioi were originally three distinct tribal names of Thessaly, all under the suzerainty of Achilles, as the South
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 Achaians seem to include the inhabitants of both Phthia and Hellas, a first step to the use of the Achaeian name for all pra-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 Thessalian 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 550 Παυλιάνης. The introductory words φων σας are evidently used to mark a new and important section of the whole. τοις is used as though the poet meant to continue with ἄστε ρ ο ὁ θάνων, § 106, ο 400; elsewhere μεταβαίνει means to woo a wife. δυσφίλος, from ἄχος, κακά ἄχος περικοπών, the vowel being lengthened, as so often in compounds, at the point of juncture. Cf. δυσφιλής from ἄλγος. The alternative der. from (Φ)ηχή, as if harrassus, takes no account of the F; and even if we wrote πολέμου δυσφιλές with van L. the epithet would not suit θάνατος (Π 442, etc.).

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 Protesilaos (695 ff.). 686–94, athetized by Zen., are evidently added to adapt to present circumstances a passage originally describing the musterings of the whole host. So also 699–709, 721–28. Μυμοῦντο, i.e. μυμδότων = μυμδόκτων. The only other form from this pres. stem, in the sense repre-
ΙΙΙΑΔΟΣ Β (Π) 103

τῆς δ' γε κεῖτ' ἄχεον, τάχα δ' ἀνησπεσθαι ἐμελλεν.
ο' δ' εἰχον Φυλάκην καὶ Πύρασον ἀνθρεμέντα,
Δήμητρος τέμνον, Ἰτανά τε μητέρα μύλων,
ἀγχιλόν τ' Ἀντρώνα ἵδε Πτελεόν λεχεποίην,
τῶν αὖ Πρωτεσίλαος ἀρίστος ἤγεμόνευ
ζωὸς εῶν· τότε δ' ἤδη ἦχεν κατὰ γαία μέλαινα.
τοῦ δὲ καὶ ἀμφίδρυφης ἄλοχος Φυλάκτη ἐδέλευτο
καὶ δόμοι ἡμετήλης· τόν δ' ἐκτανε Δάρδανος ἄνηρ
νησὶ ἀποθερακοῦτα πολὺ πρώτωτον Ἀχαιῶν.
οὐδὲ μὲν οὖδ' οἱ ἀναρχοι ἔσαν, ποθὲον γε μὲν ἄρχον·
ἀλλὰ σθέας κόσμησε Ποδάρχης ἄγος· Ἀρτος,
Ἱφικλού νίς πολυμήλῳ Φυλακίδαο,
ἀὐτοκασίγγητος μεγαθύμου Πρωτεσίλαο
ὀπλότερος γενεῆ· οί δ' ἀμα πρότερος καὶ ἄρειῶν
ὁρος Πρωτεσίλαος ἅρτοις· οὐδὲ τι λαοί
δευοῦθ' ἤγεμόνοις, ποθέον γε μὲν ἐσθόλιον εὔνα·
tών δ' ἀμα τεσσαράκοντα μέλαιαν νῆς ἐσποντο.

694. ἄστικασκαί  767. ἄργον Zlen.  700. ἄκατος Zlen. || ἀνάρχας J. || ὁδὸς Q. || ἐχεποίην Q.
695. 701. ἄρδανος ἀνήρ: φασιμος ἄκτορ Dem. Skeps.
700. ἄρης Schol. Lykophron 531. || ἄριος Ar.: ἄρος Ω.
706. οὐδ' εἶναι Ἁρτος. 709. ἰοῦ μὲν: ἰοῦ γέ μὲν S. 710. τὸ τοῦ Ἁ. || τεσσαράκοντα Λ.

696. The asyndeton shews that Δάμη
tρος τέμνον must be in apposition with Πυρ
asos, and is not the town Δήμητρον,
explained by Ar. as distinct from Πυρ
asos. See Strabo i. p. 435, and cf. 506 Ποισσόν
ἀγιός Διόσων in apposition with Οιχεστόρος.
These towns surround Aloe at the head of the
Malian gulf.

699. κάτεχειν, as Π 248. Protesilaos’
ship plays a prominent part in the lighting
later on, N 681, O 705, Π 286.
700. ἀμφιδρυφής, explained by Λ 393
τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφόλ οἰεί
παρειότο
701. ἀμπελλάς διὸν ἄτοκος ἢ ἄφηρο
μοῦς τοῦ ἔτους τῶν δεσποτῶν ἢ ἀπελει
τός ἄνθρωπος ἢ δῶρά τοι γῆμαται θάλαμον
οἰκειοδομεῖσθαι (Schol. Λ). The first ex-
planation is best; he has only half com-
pleted his household, as, though marri-
d, he has left no son. Cf. Sophh. O. Τ. 930
παρελθεῖν ἐφάρμα, 'because the wife's estate
is crowned and perfected by the birth of
children' (Jebb). The last is founded
upon Olyssaeus' description of his build-
ing his own marriage-chamber, ψ 189 sqq.

Cf. also Λ 227 γῆμας δ' ἐκ θαλάμων .
τερτο. But δῶρα cannot mean 'wedding-
chamber.' The Δάρδανος ἀνήρ was
variously said to have been Aineias,
Euphorbos, or Hector; the latter was
the name given by the Kypria, Dometrius
of Skepsis (vide supra), and Sophh. (fr. 443);
but Ar. held that it was certainly
wrong, as Hector was not a Dardanian
strî-ly speaking.
705. οὐδὲ μὲν οὐδ' οἷς, yet neither
were they; an emphasis is thrown on the
οἷς, 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
chietains have already been mentioned.
The line is simply copied here from 726.

708-9 look like a gloss intended to
explain the apparently ambiguous δ', 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 Paga-
naean Gulf.
οι δὲ Φέρας ἐνέμοντο παραὶ Βοιβηθία Λίμνην, Βοίβην καὶ Γλαφύρας καὶ ἐκτιμήθην ἦλωκόν, τῶν ἴρη Ἀδριτίου φίλος παῖς ἐδεκα νήων, Ἐυμήλος, τὸν ὑπ' Ἀδριτίῳ τέκε διὰ γυναικῶν Ἀκλεσίης, Πελάιοι θυγατρῶν εἶδος ἀρίστη. 715
οὺς δ' ἄρα Μηθώνην καὶ Θαυμακὴν ἐνέμοντο καὶ Μελίβωναν ἔχον καὶ Ὀλυμβώνα τρηχείαν, τῶν δὲ Φιλοκτήτης ἤρχεν, τόξων ἐν εἰδώς, ἐπτά νέων ἐρέται δ' ἐν ἐκάστη πεντήκοντα ἐμβέβαζασαν, τόξων ἐν εἰδότες Ἰψα μάχεσθαν. 720 ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄγνεα πάσχων, Λήμνων ἐν ἡγαθέρι, δῶθε μὲν λάπον ὑπὲρ Ἀχαίων ἔλεει μοχθίζοντα κακοῦ ἄλφαφρονος ὑδροῦν ἐνθ' ὁ γε κείτ' ἄχεον'. τάχα δὲ μνήσεσθαι ἐμελλόν Ἀργείοι παρὰ νυσί Φιλοκτήτα ἀνάκτος. 725 οὖθε μὲν οὗ τ' ἀναρχοί ἔσαν, πόθεων γε μὲν ἄρχον', ἀλλ' Μέδων κόσμησαν, Ὀλυμπὸς νόθος νῦσ', τῶν ἢ ἐσείκεν Ρήνη ὑπ' Ὀιλῆ ς πτολεύτωρν, οὐς δ' ἐλχον Τρικέφη καὶ Ἰθώμην κλωμακόσσαν, οὐς τ' ἔχον Οἰχαλίην πόλιν Ἐφρύτου Οἰχαλίης, τῶν ἀὖθ' ἡγείσσθην Ἀσκληπιόν δύο παίδε.
ɪɪʌɪʌɒs ɒ β (ii) 105

ɪɛɪtʰɪρ’ ɒɡədɔ, ɒdɔdɛlɪərios ʰɛdɛ ɛɛmʌɛw･
tɔɪs ɝɛ ʈrɪpɛkɔnta ʰlɛfləfrəi ɲeɛs ɛɛstɪŋχɔwnto.
ɔi ³’ ɛχɔn ‘ɔrmɛnɪʊn ɔi ʈe ɿɿɛn ‘ɪpɛrɛɪn, 735
ɔi t’ ɛχɔn ‘astrɛrɪʊn ɪtɔnɔɪ ʈe ɿɛnɛk kɔrnh, 740
tɔn ʰrɪ’ ɛɥɜɪpʊlʊς ‘ɛnɔɪmɔnıs ɒɡlɔdɔ ɲw٪
tɔw ³’ ɑmɔ ʦeʦɔpɔkɔnta mɛlɛnɛi ɲɛʃ ɛɛpɔnto.
ɔi ³’ ‘ɑrɪsɔsɔn ɛχɔn kai ɣurtoɣnˀn ɛɛmʊnɔnto, 745
‘ɔrɔnɛn ‘ɪlɔwɛn ʈe ɲɔlɪm t’ ‘ɔlɔʊsɔˈsɔn ɿɛnɛk’n, 747
ʈɔw əd’ ʰɡɛmɔnɛnɛ mɛnɛpɛlɛmɔs ɰoɭtuɔɪtɨ, 750
ɲwɔs ɿeɪɾɪðɔwɔ, tɔn ɿɔnɔnɔtɔs ʈɛkɛto ɿeɪs, 753
ʈɔn ɾ’ ɪnɔ ɿeɪɾɪðɔwɔ ʈɛkɛto ɿlɔtɔs ‘ɪpɔddɔmɛi
ɛmɔt tɔw, ɔtɛ ɦɨrəs ɛtɪsato ɿaxnɛntas, 757
τɔn ³’ ɐk ɿtɿlʊn ɔɨt kai ɑɪtlɪɛsɔ ɭɛɭasɛn-
oɨk əlsɔ, ɑmə tɔw ɲe ɿeʊndɛn ədɔs “ɑrŋɔs, 761
ɲwɔs ɥɛpɛɭwɔmɔ Κɒrɔnɔn ɿəwɛldɔwɔ: 765
τɔw ³’ ɑmɔ ʦeʦɔpɔkɔnta mɛlɛnɛi ɲɛʃ ɛɛpɔnto.
Gənɛnɛs ³’ ɐk ɿɪfɔfɔn ʰɡɛ ɿwɔ kai ɛɪkɔsɔ ɲɛʃ-
tɔw ³’ ɛnɪɛʃɛs ɛɛpɔnto mɛnɛpɛlɛmɔi tɛ ɿeɪræbɔi,

732. ɛkɪrə R: ɛkɪrə kɔlɔ G.    733. ʈɔw ɿɛ ɿr. Did.    735. ɔi ³’ R.
737. tɛɵɛrɛkɔnɔtə A.    738. ɒɡɛɭɛn AGHR Pəp. a: ɒɡɛɭɛn CQ Bar. Lîps. 740. ʈɔw ³’ S. ɠ ɿ G.
750. ʈɔw ɿ (sʊpɜ. əts). || ɿɛlɛs: ɿrə Vr. c. || tɛɵɛrɛkɔntə A. 748. kai ɛɪkɔsɔ: 761
ʃək [ Pəp. ɿ. 749. ɿɛɪɪɛnɛs: ɣr. ɿr’ ɿwɔlɔι Steph. Byz. (i)].

734–5. We make another jump back
to Magnesia, this group of towns being
among those assigned to Eumelos, 711–5:
ν δ’ Τσέρεια κρήνη ες την μέση της
Φεραίον τους άρει Steb. ix. 439. See note
on Σ 457. For ƙrɛmɔs of cities cf. 117.
738. We now go to the N. of Central
Thessaly, the home of the Lapiths (ɿ 128),
near the later Larissa. Olooson
is said to be still, under the name of
Elassons, conspicuous for its white lime-
stone rock. Strabo says (439) that all
these towns were Peribain till the
Lapiths seized them. Here it is the
ɦɨrəs ɭoɭmə ɿeɪt ɛɛpɔnto.
741. 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
兖ɛkɛtɔ = ɿɛɛɭɛmɛ. For the other
allusions to the tale see on Λ 263.
742. θɛλτɔς, fem., cf. ε 422, Σ 222, ɿ
88, and even δ 442 ɿlʊɔtɔtɔs ɿdμh. ɿ
H. ɿ. ɿ 116 (1), 119.
744. The Aithikes apparently dwelt
in Pindos, to the W. of Thessaly. One
Demokrines actually read ɿɛɫɪɛkɛs, ɿʊdɪʦɪsm.
749. No Peribain towns in Thessaly
are mentioned, as they have been already
given to the Lapitha. The explanation
of Strabo is that these Peribains 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 Lapitha. 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
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 incoherence. There must, however, have been some early religious connexion between Thessaly and Dodona, which may have led to the legend.

751. ΤΙΤΑΡΡΙΓΙΟΝ, the later Europus. Bentley’s Τιταρριγίων is most tempting, because of Φέργα, and of the analogy of other place-names in -στος: cf. Lucan vi. 376 Defendit Tiaresos aquas. But unfortunately it contravenes the rule that lengthening by position of a vowel short by nature is not permitted before the bucal 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 Europus is a clear stream which is easily to be distinguished for some distance after it has joined the Penelos white with chalk; but ἀργυροδόνιον 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. ἦρας, σιλῆ, as M 283, in a purely local sense of tilled fields. The word is of course common in Homer in the pregnant sense of agricultural labour.

755. Σρόκος here, as often, means the object sworn by, the ‘sanction’ of the oath. Cf. O 38 τὸ κατεβάζον τῆς Ἴσιλης ὄδορ, ἐς ταὶς μέγας ὁδόντος τῆς ἱερᾶς μακάρους ἔπεμψεν. 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 forsook himself, but spare the man who swore truly.’ In Herod. vii 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 the Styx, they were only transferring to heaven a practice which had long been customary on earth.’ For ἀπορρῶν ὁ: k. 514 Κωκυτός θ’, δι γὰς Ἴσιλης ὁδόντος ἐπεμένεσεν ἀπορρώ, 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 Eurypylus. And here no theory of a separation of the tribe will help us, as these Magnetes are expressly located about Pelion and the Penelos, the very country that we have already been through. Strabo fairly gives up the puzzle in despair: ἄκυρον ὁδόν (οἱ ἄνθρωποι ἁρυμνοί) διὰ τὰς συναισθαίρες καὶ εξαιρέσεις τῶν πολιτείων καὶ ἐπιστημών συγχρόνως καὶ τὰ νόματα καὶ τὰ θεῖα (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 τάρ τῶν ὧν 
ἀριστος ἦν, σὺ μοι ἔννεπε, μούσα,

αὐτών ἦδ' ὑπ' αὐτῷ ἄτρεβθησαν ἐπ' ἐν

τὸποῖο μὲν μέγ᾽ ἀρισταὶ ἤσαν Φηρητάδαο,

τὰς Ἑὐκήλου ἠλανε ποδόκεας ὀρμάς ὡς,

ὁτρήχας οἰστέας, σταφυλὴ ἐπὶ νότον ἔλασαν·

τᾶς ἐν Πιερίη θρῆν ἀργυρότοξοι Ἀπόλλων,

ἀμώμω θηλείας, φῶβον Ἀρης φορεούσας.

ἀνδρῶν αὐ μέγ᾽ ἀριστος ἦν Τελαμώνιος Αἰας,

ὄφρ' Ἀχιλλεὺς μὴν εἶνεν· ὕ γαρ πολὺ φέρτατος ἦν,

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. Φηρητάδαο, another 'papponymic' (see on 621). Eumeles was son of Admetos, son of Phereus. It is of course possible that the poet meant that the horses were the horses of Admetos, and not lent to Eumeles by his father, or inherited, as in the case of the Ἕδης ἔτος of Nestor, A 597; but this is not likely, cf. Ψ 376.

765. ὤτρηχας οἰστέας, one in coats and in years. The δ is the same as in ἠστρεος, A 257, but the relation of it to the commoner δ (for mn. short form of σμ. one) is not clear. Cf. also ἄγαστρον ἐκιστήριον by the side of ἄγαστρον ἄδειλον in Hesych., and ἀγάμι by ἀμα. The -της of οἰστέας presumably represents only the lengthening by iotus before F of οἰστεας. Cf. Ἑσυχ., ἀστερήτα οἰστέας beside ἀστερητα τα τῶν αὐτῶν ἄγαμος ἐν γεννήμασι, and again ἀστερητης ὁ οἰστερήτης. Wackernagel's explanation οἰστέας (ὁφος = one) leaves the other forms unaccounted for. See Schultze Q. E. p. 495. σταφύλι (distinguished by acccent from σταφυλικος) a bunch of grapes is explained by Schol. A as λασούκιος διαβροχής, ὡ ἐμα δύσιτος καὶ δύσι τοιαυτά, i.e. the still familiar master'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. Πηρείη 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 Pherali. Hence Valckenaer conj. Ἀφρείη, which has a shade of θε, support, and would be satisfactory but for the fact that the Thessalian town is Φερείη (711), Φήραι being in Messenia. But the patronymic Φηρητάδαι points to some variation of quantity, as it is evidently connected with the name of the town.

767. φόβοιν 'Ἀρης φορεούσας, carrying the panic of war into the ranks of the enemy. Cf. note on Ε 272 μητετωρ (1) φόβοια.

769. This and the next line are an awkward interpolation, apparently intended to bring the Catalogue into harmony with lines such as Ψ 276. Schultze Q. E. p. 349 has shown that the scansion μητετωρ is purely Attic, the penultimate being always short in H. He suggests with great probability that 768 originally ended θάσι ὑκαὶ Ἀχιλλεύς, and was followed by 771. Euripides
Iliadoc B (II)

Iπποι θ', οὲ φορέσαγον ἀμύμωνα Πήλεωνα. 770
ἀλλ' ὁ μὲν ἐν νήσῳ κορωνίσῃ ποντοτόροισιν κεῖτ' ἀπομνίσασ' Ἀγαμέμνονι ποιμένι λαὸν Ἀτρέδη, λαοὶ δὲ παρὰ ἰχνήμασι θαλάσσης δίσκουσιν τέρποντο καὶ αἰγανέμνους ίέντες τόξοισιν θ'. Ἰπποὶ δὲ παρ' ἀρμασιν οἴσον ἔκαστος 775
λατών ἐρεπτόμενοι ἑλεδρεπτόν το σέλινον ἕστασαν· ἄρματα δ' εὗ πεπυκασμένα κεῖτο ἀνάκτων ἐν κλίσις· οἱ δ' ἀρχῶν ἀρήσιλων ποθεόνες φοίτων ἔμβα καὶ ἐνθα κατὰ στρατῶν οὐδὲ μάχοντο. 780
οἱ δ' ἄρ' ἵσαν, ὡς εἰ τε πυρὶ χθὸν πᾶσα νέμοιτο· γαῖα δ' ὑποστενάξει Δίι ὡς τερπικεραίων χωσίμοιν, ὅτε τ' ἀμφὶ Τυφώδις γαῖαν ίμάσησι.

772. ἀπολλαμάσας Bar. Mor. || πολεμήνι Rap. i. 773. παραὶ H: peri U supr. ||

Iph. A. I. 206-26 clearly had the passage before him, but knows of no horses fiercer than those of Eumeles, with which Achilles competes in speed of foot.

771. κορωνίσα, a word recurring only in the phrase κορωνίσαν ἔρ, No doubt the ordinary expl., curved (of the upward curve at bow and stern), is correct; cf. κορών, of the curved handle or hook on the door (a 441, etc.), and the tip of the bow (Δ 111). (A few ancient commentators explained 'black as crows'!)

772. ἀπολλαμάσαν: the ἄροι 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, σ. 378. Cf. Π 415 ἀνεχθαίρετο, T 183 ἀνεχθαίρετα, I 309 ἀνεχθαίρετα, § 49 ἀνεχθαίρετα, and Lat. demiserint, etc.

774 =5 826. αἰσχροκαθα, either from αἰσχρος, as a spear for hunting goats, or from δίκη: the former derivation is supported by c 158, where they are actually used against goats.

777. μακρακασμένα, wrapped up with covers, πτελον. As E 194, to keep them clean while not in use. In Ψ 503 the word seems to be used in a hyperbolical 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 Π. 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 μάραγε δήμας τὐρὸς ἀλλόμενα. 781. νεότης is passive, only here. The act. means to deal out or drive to pasture (π. 233); the mid. to feed upon (of fire, Ψ 177), to inhabit, or to possess (ζ. 195).

781. The connexion of Zeus τερπικερινού with the phenomena of a volcanic district has been thought to allude to the violent electrical disturbances which often accompany eruptions. "Arumia" is said to be a volcanic region in Kilikia, or, according to others, in Mysea, Lydia, or Syria. The latter name suggests Ares, the native name of Syria. Evidently Arima or the Arimi are best located in mythland. A, perhaps following Ar., gives Eirapeis, and so Virgil must have read, Æm. ix. 716 'dumenque cubile Inarimis Iovis imperiis imposita Typhoeo.' The metaphor of lashing reappears in the story of the defeat of Typhaeus 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 Tartaro. So also Pindar, in a magnificent passage of Pyth. 1., where his birthplace is given.
εἰν Ἀρίμοις, δὴ φασὶ Τυφώεος ἐμεναί εἴνας· ὁς ἄρα τῶν ὑπὸ τοσοῦ μέγα στεναχίζετο γαία ἐρχομένων· μάλα δὲ ἄκα διέπρασσον πεδίοιν.

Τρωσίν δὲ ἄγγελος ἤλθε ποδέμνης ὦκεα Ἰρις παρ Δίος αἰγόχοιο σὺν ἄγγελήθη ἀλεγεινή· οἱ δὲ ἀγοράς ἀγόρευον ἐπὶ Πριάμου τύρνης πάντες ὁμηρεῖς, ἤμεν νέοι ἢδὲ γέροντες. ἄγγελός δ' ἵσταμένη προσέβη πόδας ὦκεα Ἰρις· εἰσαὶ δὲ φθογγήν υἱό Πριάμου Πολιτῆς, δς Τρωῶν σκοτος ίζε, ποδοκείεται πεποιθῶς, τύμβῳ ἐπὶ ἀκροτάτῳ Λιασίτα το γέροντος, δέγαμος ὅπποτε ναυφιν ἀφορμηθείεν Ἀχαιοι.

783. Some add χρῶμα εἰς ἄρμοντι. "Τὸν ἐν ποιιν ἴδιωμα Στράβον. 784. κεφ. φικά Σουτ ΜΠΡΟΥ Χαρλ. α (with ε' supr. over ε' instead of ο'). 785. διαμερίσταις Πρ ρ. α. 790. μικτὰς Βρ. b (and Η supr.). 791–5 δέ. Άρ. 791. νοτος Παπ. α. || δέ: τὰρ Σ Βρ. b. || εἰσαγωγήν Ευστ. // μετ ΆΡ Βρ. α.: αὐτή J Παπ. α. 792. ποδοκείεται G. 793. οἰκισταὶ Παπ. α. || ΓΕΡΟΝΤΟΣ: ἀνακτος Παπ. κ Q (and ζη Ιμ'.

as Kilikia, but his prison as beneath Cunae and Astna.

785. ἐκόμησεν πέδιον: 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 -ος (the archaic form).' Cf. 801, and Ω 264 ἴνα προσώψωμεν δοῦμαι, 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 (ἐπιστρεφόμενος) 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 387–43); 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 Κυπρία, so that the whole passage probably comes thence with the rest of the Catalogue.

798. The tomb of Aisyetes is not again named as a landmark; but other barrows are mentioned in a similar manner, e.g. 811, and the σήμα Θαυ K 415, Δ 166, 371, Ω 349.

794. δήμων, apparently a perf. part. with irregular accent. So also I 191, Σ 524, υ 385, ποτέ δέγαις H 415, I 628, K 123, υπό βημαν ρ 310, ρ 189. Cobet would read δέγας (a form mentioned in the Εἰγυμ. Μ. 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 δέγας is an acc. form (δέγας) which is plainly unsuitable to the sense waiting. For other cases of
τὸν μὲν ἐαυτάμενη προσέφη πόδας ἅκεα 'Ἰρις' 795
“ὁ γέρων, αἰεὶ τοι μύθοι φίλοι ἀκριτοὶ εἰσὶν, ὅσ ποτ' ἐπ' εἰρήνης: πόλεμος δὲ ἀλάστος δροθεῖ.
ἡ μὲν δὴ μάλλα πολλὰ μάχας εἰσήλθθουν ἀνδρῶν, ἂλλ' οὔ πω τοῦνευ τοσοῦτε τε λαὸν ὑπατα.

λὴν γὰρ φύλλοις ἐοικότες ἡ ψαμάθοιοι 800
ἐρχόνται πεδίοι μαχησμόνει προτὲ ἄστυ.

"Εκτωρ, σοι δὲ μάλιστ' ἐπιτέλλομαι, ὅδε δὲ ῥέξαι
πολλοὶ γὰρ κατὰ ἄστυ μέγαν Πριάμου ἐπικούριον,
ἀλλ' δ' ἄλλοι γλῶσσα πολυστερέων ἀνθρώπων
τούτων ἐκαστὸς ἄνηρ σημαίνετο, οὐδ' περ ἄρχει,
τὸν δ' ἐξηγεῖσθω, κοσμησάμενον πολλής.

δ' ἐξηθ' "Εκτωρ δ' οὗ τι θεάς ἔπος ἡγοινθεν,
αἴσχος δ' ἐλυο' ἀγοριν' ἐπὶ τεύχεα δ' ἐσσεύοντο.

795. ἰμι: σφιν Ρ. εί: σφιν Ι (γρ. ιμι). || σκαλώμα Ῥ. π. α. || προσέφη ΑΣΡ

797. δ' οὗ τοι' ἐπ': δ' το τοι Ρ. α.: δ' τε τοι

798. ἰμη λεύκο Α. (Α. συπρ., Τ. Α. Α.) Σ Χαλδ., Ρ. ε

799. τοίχον τοίχων Τ. 800. ἰμων Ιγρ. (γρ.

799. πολυστερεών Ρ. 800. δ' εμν Τ. (ἀδδ. Ετ). || εἰσήλθον Ο. 807. εφιτ Ρ.

perf. without reduplication see Η. G. § 23 (οἵδα, ἔρχαται, ἔφυα, τ ἤρεντο

795. μιμ in this phrase is to be taken with ἐπεάνθη.

796. φίλοι is pred., ἐεργοῖ (endless, see on 246) goes with μῦθοι.

797. ὅ Γρ. Ι

802. ἰγκτωρ, σοi τε: for the use of τε cf. "Ηφαίστε, σοι τε, Αισχ. Ῥ. Β. 3, and notes on Α 840, 540.

804. Δ 437–8, and λ 864–5 ο ν το

805. οἰκο Ρ. 806. πολυτέρα Ρ. A, a Herodotean form not recurring in H.; πολυτέρα is found only O 558, X 429, η 131, r 206.

807. ἰημιοκτονε, 'the word which led astray the interpolator of 791–5,' according to Αρ., may quite well mean 'did not ignore,' i.e. disobey (Schol. Α.).
πάσαι δ' ὠφνυντο πύλαι, ἐκ δ' ἔσαυτο λαὸς,
πεζοὶ θεὶ ἱππηές τε πολὺς δ' ὁρμαγός ὀρῶει.

ἔστι δὲ τις προτάραυθε πόλος αἰτεία κολών,
ἐν πεδίοις ἀπάνευθε, περίδρομος ἔνθα καὶ ἐνθα, τὴν ἢ τοι ἄνδρες Βαττείαν κυκλήσακουν,
ἀδάνατοι δὲ τε σήμα πολυσκάρβου Μυρίνης·
ἔνθα τότε Τρώες τε διέκριθην ἢδ' ἐπίκουροι.

Τρασι μὲν ἡγεμόνευ μέγας κυριαδόλος Ἐκτώρ

810. ὁμοιαδός CGHPJRU.
811. πόλις J (1 supr. over n) L²: πόλις U
Pap. a. 813. Βαττείαν Pap. a.
814. πολυσκάρβου P.

809. πόσει ἄρι τοῦ διμα (and so Μ 340) Ar., i.e. the gates were thrown wide open; because, with the doubtful exception of Ε 730 πώλις Δαρδάνου, 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 i 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 σωθεὶ ἔνθα 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 opening the one gate which was specially recorded by his tradition.

811. The tomb of Myrins, like that of Aiasetes, is not again named in the Ἰλιάδ; but both names are probably traditional, and do not look like the invention of an interpolator. Myrins is said to have been one of the Amazons who invaded Phrygia (Γ 189). She is evidently the eponym of the Aiolic town Myrina; Kyne and Smyrna equally derived their names from Amazons, Strabo 550, 623, 633. For the language of gods and men see A 403; τὴν μὲν δημιουχισμένον ἀνθρώποι τὴν δὲ ἄληθει θεῶν προσάετε, Schol. B.

813. Berrics = 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 (816–49). There are serious differences from the rest of the Ἰλιάδ; for instance in K 428 ff. we have a list of Trojan allies omitting the Paphлагωνιάν (who do not reappear in the Πριάδ) and Kikonian (P 73 only, and Od.), but including the Leleges and Kaukones whom this Catalogue omits, though they are named again in Τ 96, 329, Φ 86. Ennomos (860) and Nastes and Amphimomos (876) are not slain by Achilles in the fight at the river as we have it in Φ. In Ε 511 the leader of the Myssian is not Chromis or Ennomos, but Hyrtion. On the other hand, several lines seem to be taken from the Ἰλιάδ, e.g. 822 from Μ 99 f., 837–9 from Μ 95–7, 831–4 from Α 329–32. This all seems to point to older material worked up and partly adapted to this place. κορυφοσιλος explained δ' ἀειόλωον, δ' κινών ἥ την κόρυθα ναuding the helm, or more simply with sparkling helm, cf. note on Ε 707. Grammarians and Μακ. vary in the accent, many writing -αλως as in the simple adj.
Πριαμίδης: ἀμα τῷ γε πολὺ πλείοτοι καὶ ἀριστοὶ λαοὶ θωρήσωντο μεμαότες ἐγχείησι.

Δαρδανίων αὐτ ἠρχεν ἐνς πάις Ἀχιλλαὶς, τὸν ὑπ’ Ἀχίλλῃ τέκε δὲ Ἀφροδίτῃ,

Ἰδῆς ἐν κυνηγοῖς θεᾶ βροτῶι εὐνυθείας,

οὐκ οἶος, ἀμα τῷ γε διὸ Ἀντήνορος ὑπὲ,

Ἀρχέλοχος τ’ Ἀκάμας τε, μάχης ἐν εἴδοτε πάσης.

οῖ δ’ Ζέλειαν ἔναοιν ὑπὰ τὸδα νεανίον Ἰδῆς,

ἀφνεοί, πίνοντες ὕδωρ μέλαιν Ἁισάτοιο,

Τρῶες, τῶν αὐτ ἠρχε ψάκονος ἄγλαος νῦς

Πάνδαρος, δὲ καὶ τὸν β’ Ἀπόλλων αὐτὸς ἐδοκει.

οῖ δ’ Ἀδριστεῖαν τ’ ἠχων καὶ δῆμων Ἀπασοῦ

καὶ Πτεύειαν ἔχων καὶ Τηρεῖν ὅροι αἰτῦ,

τῶν Ἦρ’ Ἀδριστός τε καὶ Ἀμφίος λαυνῶρης,

νῦ δῦω Μέροτος Περκηποῦ, δὲ περὶ πάντων

ὑδεις μαντοτύνας, οὔδε οὖς παιδᾶς ἔσσεκε

817. τόδη γε: τόδε P. 818. μεμαοτες CHJPQU. 819. αὐτ’: τ’ αὐτ’


 tôux ACGHJPQR Vr. a b A: οὖδε Μέρος U Lips. Eton. Vr. c: οὖδ’ οὖς Ambr.: οὖδεις Pαp. a.

817. μεμαοτες: for the variation in quantity compared with μεμαοτες N 40 see H. G. § 26. The partic. is used without an infin. = eager, N 40, 46 (78 μαματων), O 276, etc.

819. For the Dardanians (whence 'Dardanelles') see T 215 sqq.

821. Cf. E 313; and for ἐδρατοδιανείκσια II 176.

824. These Trojans are a separate clan who doubtless split off from the Trojans proper, and settled a short distance away to the NE. See also note on E 105. The Aiseos runs into the Sea of Marmora near Kyziko. μειάτων, nethermost, where Ida runs down to the sea; vide A 381.

827. τόκων, 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. Pitsea 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 Amphiaroas, so closely bound up with A drastos in the Theban legend. Amphios of Paisos or A paia in is E 612 son of Selagos. For άμφιας see 559.

831-4 = Δ 329-39. In both places MSS. give οὖς ένας for οὐκ οὖς (φρον). 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.
386. As Niese remarks, it is natural that in a περιφέρεια 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 list. The other towns are on the S. shore.

389. αειονεν, apparently sōrrōl or brown. The epithet is used to mean (a) shining, especially of iron or bronze, (b) reddish-coloured or tawny, of animals (cf. σιλβες from σιλβος), especially the lion, the bull (Π 488), and eagle (Ο 690). Others understand it to mean 'of fiery courage,' others (see Amis on o 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 Σκύθος, Πλάβαρος, Αλθών, and Αδυμος, the two first clearly refer to colour; but the last name would support Amis's interpretation.

340. αρχόντων, see on A 242. The Thracians 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 Kilikea, not named here, lived in Tros, from a comparison of T 92, Z 397, with I 329.) The Larissa should then be that known as καθ' Ἀμαζότων, only twenty-five miles from Troy (Strabo p. 620). But this does not suit Π 301, where this same Hippothoe dies τῷ ἄρχοντι. On this ground Strabo decides for Larissa near Kyme in Aiolia. The simplest explanation is to suppose that the Catalogue speaks of the Trojan Larissa, but that the poet of Π 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.

345. ἀπὸ τῆς ἐπαρχίας, of a boundary on one side only, see 617, Μ 201, and Ω 544. The Thracians seem to be limited to the Thracian Chersonese and neighbourhood; Peiros comes from Ainos, Δ 520. Iphidamas the Thracian leader (A 221) is not named here.

346. For the Kikones see o 39 sqq. They lived on the coast of Thrace
αὐτὰρ Πυραίχινης ἀγε Παιώνας ἀγκυλοτοξίως
τηλόθεν ἐξ 'Αμυδώνω, ἀπ᾽ Ἀξίου εὐρύ ἔρευνος,
'Αξίου, οὗ καλλιστον ὅθωρ ἐπικινδυναί άλαν.

850 Παφλαγόνων δ᾽ ἤγειτο Πυλαίηνεον λάκτον κηρ
ἐξ Ἐνετῶν, δεδου ἡμιώνων γένος ἀγροτεράς,
οἱ δὲ Κύτταρον ἔχουν καὶ Σήσαμον ἀμφενεύμοντο
ἀμβί τε Παρθένου ποταμον κλυτὰ δῶματ' ἔναιων,
Κριμώνα τι Ἀλώνην τε καὶ ἕφηλος Ἐρυθώνων.

855 αὐτὰρ Ἀλώνων 'Οδίος καὶ Ἐπίστευφος ἤρχον

848. Some added Πυλαίηνεος εὐθει περιδέος Ἀστεροπαίος (Eust.).
849. Αὐλοθόνοι: Αὐλοθονος Steph. Byz., Suidas. 850. αἴαν: αἱ Harl. b, Par. d
(ἀληθῆς ἡ γραφή Eust.). Others wrote 'Α, δι Κ. θ. & Ἀιν (Strabo) or 'Α, δι Κ.
θ. & Αθ (Eudoxos ap. Schol. Λ 239. αἴαν της ὅτι τη γήν ἐνόσαι ἄλλα τις τηγήν
Eust.). 851. παυμπατόνων R. || δ᾽ οτι. S. || παυμπατόνως R. 852. εἴ: καὶ
G. || ἀντίκ (or ἀντίκ) Zan. 853. δῆλοντο ἐπιον: ἐρ" ἐνσίστο Strabo:
ii. 942 Κραδολονος Κραδολον) τε). || ἐρωτούνοις PO: ἐρωτοῦνοις Pap. a, || Kallisthenes
added after 855 Καύκοκον <
> αἴαν ἦς Παμπολυκος υδές δωμίων, οἱ περὶ
Παρθένου ποταμον κλυτὰ δῶματ' ἐπιον (Eust.). 858. of μὲν Ἀλεκόνων, of δ᾽
Ἀρκάκονων, τὸ δ᾽ ἐκ Ἀλῆδες, ἐκ Ἀληνῆς ἢ ἐκ Ἀλῆδες Strabo.
γραφεῖ ['Ενετὸς]

848. The Paionians are elsewhere described as spearmen and charioteers, i.e. heavy-armed soldiers, not archers (except Κ 428). Herod. mentions the legend that they were of Trojan lineage, v. 13 (vii. 20, 75). Asteropaios is not mentioned among their leaders, although, according to Φ 156, he must, by a strict reckoning of days, have been in Illos at the time which the Catalogue is made to suit. The praise given to the Axios (W. of the Strymon in Macedonia, now the Vistriza) 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. Ἀλῆδες καρ: cf. Α 189. Plato quotes the phrase, Theaet. 194 ε. The 'wild mules' are supposed to be Jug-gelais of Tattary (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 Enotoi made a trade of breeding mules and sold them 'unbroken' to their neighbours, but duporta cannot = αὔλος. However, the discovery of the breeding of mules is attributed to the Myrians, who were neighbours of the Paphlagonians and gave Priam his mules; see note on Ω 278. In historical times the only known 'Eneol (or 'Eerol 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 (Α 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 Elia are mentioned in γ 366 (cf. Herod. l. 147).

856. In this line we appear to reach fairyland. The conjectural readings of the ancients (vide supra) show that no identification with historical regions was...
possible. 'Ἀλύβης, as Strabo says, may be Ἀλυβῆ: 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 *Sprachz. und Urgesch.* pp. 258 ff.). τόπος = birthplace only here. Paley compares ἄργυρου πόρη of the silver mines of Laurion in *Aisch. Pers.* 238.

588. These Mysians are Asian, and geographically, at least, distinct from those of Thrace, see on N 5. *Chromis* is called *Chromio* in P 218, 494, 584. Four others of the name are mentioned.

581. ἐν ποταμῷ, sc. Φ 15 sqq., where Εννομένοις is, however, not named (but P 218); hence Aristarchos obelized 860-1.

860. The Askanian lake was in Bithynia, by the later Nikiae. This district lies close to the Propontis.

865. *Γαυκῆς Αἰγαί* near Sardis, Herod. i. 93; cf. T 391. Strabo says it was afterwards called *Χολός*. The name obviously has to do with the familiar Gypsies. The mother was of course the *γυνή* or *γυμνή* of the lake. Cf. Z 22, Ε 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 *λίμνη* (locativial) was meant to avoid this objection, by making *Γυναί* the name of the nymph.

867. *Βαρβαροφώνοι* 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 *Στίρες* *ἀγροφώνοι* 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. *ἀκριτοφύλλοι*, 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 *φύλλων* from some fancied resemblance to those insects; but the best ancient authority is for the reading *φύτρων* or *φύτρων*.
Μαίανδρον τε ἔδες Μυκάλης τ', αἵπεινά κάρηνα·
τῶν μὲν ἄρ᾽ Ἀμφίμαχος καὶ Νάςτης ἦγησάθην,
Νάστης Ἀμφίμαχος τε, Νομίμονος ἀγλαὰ τέκνα,
δς καὶ χρυσόν ἔχων πολεμόνδε ἔν ἡντε κούρη,
νήπιος, οὐδὲ τί οἳ τό γή ἐπήρκεσε λυγρῶν δλεθρον,
ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῶι, χρυσὸν δ᾽ Ἀχιλέως ἔκόμισε δαλφρων.
875
Σαρπηδῶν δ᾽ ἦρχεν Λυκίως καὶ Γλαύκος ἀμύμων
τηλάθεν ἐκ Λυκίας, Ξάνθου ἄπο δινήντως.

870. Μκύστης C (and ap. Eust.).  871. νομίμωσις H.R.  872. καὶ: ἢν G.
874-5 ἄδ. Ar. (The lines have the obelos in A—in Pap. a it is affixed to 875–6—
and their rejection follows on that of 860–1, but the scholion is missing.)

872. δκ 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. Muller
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. χρυσον 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 Τειχοκοπία 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 Teichoscope 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

δρκωτ. ταυσκοπία. Ἀλεξάνδρου καὶ Μενελάου μοναχικά.

αὐτὰρ ἐπεὶ κόσμηθεν (ἀμ) ὡς ἑγεμόνεσας ἔκαστοι,
Τρώες μὲν (κλάγη) τῇ ἐνοπηγῇ τῷ Ἰαν (δρομηθεὶς δὲ)
ἡπὶ περὶ (κλαγὴ) γέραινον πελεῖ (οὐρανοθεὶ πρὸς
αὐτῷ ἐπεὶ οὐν χειμώνα φόνων καὶ ἀθέσφατον ὑμβρον
κλαγής ταῖς γε πέτονται (ἐπὶ Ὀλεώνοι βραϊνω)
ἀνδραίς πυρμαίους φόνου καὶ κήρα φέρουσαι.
ἡμιαί δὲ ἀρα ταί γε κακὴν ἐρίδα προφέρονται.

2. κλαγὴς) τῷ ΟΝΟΘΩΣ: κλαγῆς(α) Ω. 3. οὐρανόθεοι Par. b j (and τῶν
φέρουσαι J (ὑπ. φέρουσαι). 7. οὰ ἀρα: οὖμε Vr. α'.

1. The tale is taken up from B 785 or 810. ἑκατωος, each tribe, not 'Trojans as well as Greeks.' Cf. B 805.
2. The simile is copied by Virgil, Aen. x. 284 sqq.—
Quales sub nubibus atris
Strymones dant signa gruas, atque aestera
transant
Cum sonitu, fuguntque notos clamores
secludo.
Cf. also vi. 311, Juvenal xiii. 167.
ὀφθαλμοὶ πρὸ, before the face of heaven.
πρὸ goes with the locative instead of the
gen. in two other phrases, O 561 Πλάθη
πρὸ, Λ 50 ἀπὸ πρὸ. H. G. § 225.
4. φότον: observe the or. in the
simile—a sort of 'gnomic' or. followed by the
followed. 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 δέκαθρος see Buttm.
Lex., where the word is explained as a
hyperbole, 'such as not even a god could
utter'; but such hyperbole is not
Homerian. Rather 'not according to an
utterance of the gods, hence vaguely
portentous, unblest' (Monro). But the
form of the word is unexplained.
5. ἕκατω 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 piggies ('Thumblings') does not
reappear in H., but is very common in
later literature, both Greek and Latin;
the ref. 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 Kardā, 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. ἑρᾶς προφέροντως, apparently our
'offer battle,' or bring strife, so Θ 210;
cf. § 92, and Λ 629 ἑρᾶς προφαλάττες:
οι δ' ἀρ' ἑσαύ συνή (μένεα πυελοινες) Ἀχαιοί,
<ἐν θυμῷ μερλώτες> ἀλεξίμεν ἀλλήλωνιν.

10 ἐντ' ἄρεος κορυφήσωλ Νότος κατέχευεν ὄμηχλην,
ποιμέσιν οὖ τε φίλην, κλέπτη δέ τε γυντὸς ἀμείνων·
τόσσον τις (τ' ἐπι) λένσει, δόσον τ' ἐτλ λαῶν ἵππων·
ὅς ἄρα τῶν ὑπὸ ποσαί κοινάκαις ὁμην' ἀλλήλης
erχωμένων· μαλα δ' ὄκα διέπρησασον πεδίοιο.

15 Τρωσιν μὲν προμάχησεν Ἀλέξανδρος θεοείδης,
παραδόθην ὁμοιων ἔχων καὶ καμυβάλα τόξα
cαι ξίφος, αὐτὰρ ὁ δυότα δῶν κεκορυφημένα χαλκῶν
cπάλλων Ἀργείων προκαλίζετο πάντας ἄριστον
cἀντίτιθον μαχαίρισασθαι ἐν αὐτῇ discharged.

20


see also E 506, K 479. ἀρέσκε, in early morning, A 497, i 52, though the significance of the epithet here is not very clear. Virg. Georg. I. 376 seems to have thought, perhaps rightly, that it meant 'flying high in the air'; aeriae fugere graces.

8. The silence of the Achaian advance is contrasted with the Trojan clamour again, Α 459-96, 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 Ν 41. In Α 50, however, clamour is ascribed to the Greeks.

10. There seems to be no choice here but to accept the vulgate εὕρετ' in the sense of ἄρετ', like as; though the only other instance of it is τ' 386 (q.v.). The reading of the Massalian, ἄρετ' (ἄρετ') δόσεως, introduces a non-Homeric contraction, as Αρ. pointed out; the few other instances of it are very suspicious ('Ερέσεως, θάρεως, θάρεως, θάλμεως, see H. G. § 105. 8). The reading of G, δές τ', adopted by van L., is merely another instance of the passion of that ms. for the introduction of Attic forms into the text. ἄρετ' and εὕρετ' are obviously different forms of the same word, cf. ἄρετ' by εὕρετ: there is indeed nothing to prevent our writing ἄρετ' 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 ως. Some ancient commentators took εὕρετ' 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. 13. ἄρετ' ὀτιν, as often, indicate merely the correlation of clauses. The ἄρετ', which regularly follows τόσσων and δοῦκων (see on B 615), is construed with it; but according to the canon of Αr. does not throw back the accent on account of the intervening particle.

13. ἀκαλλός seems to be the same word as ἀκάλλης, demes, lit. crooked together, root Φελ. of Φελώ, Φελώ, etc., the variation of stem being similar to that between δίχων and διέχω (H. G. § 125), doubtless affected by the analogy of the subset δέλλα. The reading κοινάκλον attributed to Αρ. seems to imply that he read also δέλλα for δέλλη.

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 προμάχησε above. Ar. and most of the other
ancient critics also omitted the ό in 18, but
Didymos for once ventures to disagree,
remarked that Homer frequently employs
phrases like ὀ, etc., without any change of
subject. He quotes: 374, which is not
to the point; but see appropriate in-
stances in H. G. § 257. 1. ὀdv is
here merely a particle of transition; if
the adverative 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 spars 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
ardless.

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
Λ 460, N 198. Some of the old critics
objected that the lion will not eat any
animal he has not killed himself, and
therefore took ζωωμα = ζωω, a living
animal. But Ar. was clearly right in
saying that Ἐ never uses ζωω 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 μαινόμενον means that the lion
is driven by stress of hunger to an un-
usual meal.

25. μάλα, again, as Φ 24. εἰ περ
ἂν, even if, B 597.

28. Here, as in several similar passages
(112, 366, Τ 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 υ 121 — mss.
τίσσαθαι only; in ω 470 they are nearly
unanimous for τίσσαθαι. A has τίσσαθαι
here, but τίσσαθαι 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 (in-
direct 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.
τόν δ’ ὦς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς:

ἐν προμάχουσι φανέτα, κατεπλήγη φίλον ἦτορ,

Ἀθηναίοις εἰς ἔθνος εἰκάστη (κηρ. Ἀλεξίων),

ὡς δ’ ὅτε τις τε ὅρα ἠδιὸν πάλινορος ἀπέστη,

οὐδες ἐν βιοτησίς, ὥσ το τρόμος ἐλλαβεν ἡμια,

Ἀθηναίοις ὃς τε μὲν ἐπεί παρεῖσ. Οὐκ’

ἂν αὐτοῖς καθ᾽ ὁμιλήν ἐνυ Ἰππόλυτον ἀγανοφόρον

δεῖσας Ἀτρέως οὖν Ἀλέξανδρος θεοειδῆς:

τὸν δ’ Ἑκταρ νικέσεσσι οἰσὶν αἰχμορίοις ἔπεσον:

“Δύσφαρα, ἔδος ἀριστε, γυναιμάνες ἅτερονεν,

ἀθ’ ὀφελεῖς ἄγονος τ’ ἐμεναι ἄγαμος τ’ ἀπόλεσθων

καὶ κε τὸ βοῦλομην, καὶ κεν πολὺ κέρδον ἤνε

ἡ οὐτο λοβῆτ’ ἐμεναι καὶ ὑπόγυνον ἄλλων,

ἡ που καγκαλώσω κάρη κομόωντες Ἀχαιοι,

φάντες ἀριστή πρόμον ἔμειναι, οὐνεκα καλὸν

N 611), shows; but we naturally translate it as an epithet. 45 may represent the words of the Achaianas. 46. ἡ, not A, 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 now not 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?' τοὐσδέ ἐσσον, hia tus illicites, cf. B 8, E 118, T 258, Ψ 203, γ 489, η 151, τ 153. It is the less justifiable because τοὐσδέ (like δέ) regularly refers to the speaker, such as I; here we require such as thou art, τοὐνοίτο (like οὗτος, ictu) or τοῖς λείπ. (van L. Eshch. p. 266). Bentley conj. both, cf. 159. τοῖος δὲ P. Knight, τοτέδέ ὁ/ Brandreth. 49. ἀπασ, 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. ἀμαρόν, plur. because Helen is regarded as having married into the nation; μδσ ἡ γεγαμιμενή τοῖς τοῦ γαμήκατος οἰκεῖον Ἀρ. Λεξ.

51. Cf. P 636, § 185; and for κατηγοῖ, Π 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 Λ 386-7—

η μὲν δὴ ἀστίδος οὖν τεύχεις πειρατέας, οὐκ ἀλλ' ἐν τοι θραυσμαί βίου καὶ ταρρόες λοί.
56. Cf. 458. It is pretty clear from the context that the 'role of stone' in the scene of public execution by stoning, such as the Chorus fear for Aias, is a role of the initiated. In Soph. 253, the phrase is precisely similar to one which is common in later poetry, but only as a euphemism for burial; e.g. Pind. Nem. xi. 16 γάν ἐκπαιδεύεσθαι, Ap. Rhod. i. 691 γάν ἐφέσοσθαι. 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.—

57. θραπευμάτων τῆς Γραμμής ὁ δεότερος πολύν ἀμφεθεὶς, τὴν κάτω γάρ ὅλη γένος, χειρὸς τρίμορφος χλαύων ἐξεύξει λαβὼν, ἀπεκάθαρσι καθαρδαὶ μορφώματι. Ag. 870–3.

58. 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' (84); the apodosis is not expressed, cf. note on Z 333. 60–63 are a parenthesis.

59. ἀτέρης, so χαλέων dr. T 233.

60. ὑπ' ἄδορος, as though ἐλαύν was a passive verb; as often with πίπτων, etc. So κάτε τοι πρὸς τέκνα, thou shalt be brought back by thy children, Eur. Med. 1015 (em. Porson).

62. The subject of ὀφέλλα is of course ἔργα, effort, as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector's straightforwardness, which thrusts aside without relenting (ἀπάθητο) all conventional obstacles.

64. τροφή, as B 251. So Herod. i. 3 τὴν Μηδείαν ἐργαζόμενην ἐν προφήταις. iii. 120 εἰτέρω τοι προφήταις = to speak tauntingly. χρυσός is here the unanimous reading of MSS., χρυσοῦ being occasionally found in other places. Edd. generally read χρυσῆς, but (unless we are prepared to say that the quantity of the ν is variable, as in later lyric poetry) there is nothing gained by the change; synizesis is just as doubtful in H. as contraction.

65. ἄνδραιτος = ablectus, contemptible, as B 361.

66. Cf. σῶς αὖθαίρετοι βροτοι ἐρωτει 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 F. Knight, on the ground also that ἄσχος is not the Homeric form (ὅσα' αὐτοί δῶσαι Brandreth; but see H. G. § 81, and A 129). ἄσχος 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.
ΠΑΙΑΔΟΣ Γ (ΙΙΙ) 125

πάντας 'Αχαιούς, αὐτὰρ ἐν μέσων καὶ ἄρετφιλου Μενέλαον, ἀμφοτεροὺς δὲ καὶ νικήσας κρέσατο τε γένναται, κτήμαθ' ἐλών εὐ πάντα γυναίκα τε οἰκίας ἰδίας ἀγάθων. οἱ δὲ ἄλλοι φιλότητα καὶ δρίκα νιστα ταμώντε

σύναντε Τρόιν ἐρίζωλακα, τοι δὲ νεόσφαιροι Ἀργοὶ ἐσπόσσω καὶ 'Ἀχαία ἀλλαγώνυμαι.'

δὲ ἔφαθ', 'Εκτωρ δ' αὐτ' ἑχάρη μέγα μύθον ἀκούσας, καὶ ἐς μέσον ἓν Τρώων ἀνέρχετο φαλαγγάς, μέσον δουρός ἐλών τοι δ' ἀρνήθησαν ἀπαντάς, τῶν δ' ἐποτόμων (κάρη κομώντες 'Ἀχαιοὶ, ἰσθανόν τε τιτυκάμενος λάσσετε τ' ἐβαλλόν)

αὐτὰρ ὁ ωμοίων ἀνέκου ἀναξ ἀνδρῶν Ἀγαμήμων:

"Ἰσχεῖς, 'Ἀργείων, μὴ βάλλετε, κοῦροι 'Ἀχαιῶν, στειται γάρ (τι ἐστος ἐρέειν) κουρανθαλος "Εκτωρ.

δὲ ἔφαθ', οἱ δ' ἐσοχοντο μάχης ἀνει τε γέννατο ἐφικτώμενο. "Εκτωρ δὲ μετ' ἀμφοτέρουσιν έειπε:

"κέκλυτε μεν, Τρῶας καὶ εὐκήμηνας 'Αχαιοί, μύθον 'Αλεξάνδρου, τού εἴνεκα νεῖκος ὅραμεν.

68. τρόδας κάγωσιν Pap. β. 70. ἄδηναν D. 71. κρέσσακο Zen. 72. ἄκοσαν H Vr. c. 74. μακόμαν Zen. Pap. β. 75. ἄγαθα LR. 77. καὶ β': ἀρρ' S. 78 om. ΑΣ. || μάχως G. || τοι δ': οἷ ο' H. || Ἐφεσικέν HJ Pap. β. 80. τα om. CDGPR. || γάλακτο J. 83. στειτο Q. || τι: του P. 84. After this add ἄπρος εἴναι τα μὲ οὐκές ἐπὶ στειτα καιλάτει (= H 349) CGJPM=ΤU=м Cant. Lips. Harl. a, Par. a e, Eton. (ΕΠ ποιον τηρίγαφος ὁ ἄτιχος οὗ τιθηναι Tm).

72. ἄρρ seems to go with the verb, 'aright,' i.e. ἄκολου. Paley quotes Aisch. Supp. 77, 528 ἄκολον ἄνδρων ὅρμων ὑπὸ στοιχήμας. Some however take it with πάντα as though μάλα πάντα, quite all. There certainly seems to have been a tendency to join ὑπὸ πάντες together, but there is no case in H. where we cannot take ὑπὸ with the verb; in φ 369 we must (tac' ἵνα ὑπὸ πάντες, θεσινας, thou will not do well to obey the multitude).

73. The sentence begins as if ὑπὸ or ὑπὲρ μὲν ἐν ὅλοι ἐν πάσι πάντεσ, thou will not do well to obey the multitude).

74. φιλότητ, either a concessive opt. admitting a possibility (see H. G. § 299f), 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. δουρός see H. G. § 151 a.

80. The construction passes from the partic. to the finite verb, as though not to include stone-throwing under the general head of ἄτρεβοντος.

83. στειτον, has set himself to say something. See on Σ 191.

86. κέκλυτε μεν μιθὸν: this construction is used only here in the sense hear from me; κλείειν τι = hear (a sound); δ' ἁμαρτίας, etc. The ordinary phrase in κέκλυτε μεν μιθος, κ ε 189, 311, etc. We also have κλείει τις ἀρπάζω δ' 767, where the dat. is ethical. Hence van L reads here κέκλυτε μεν, which is almost certainly right as avoiding the contracted μεν for με.
αλλος μεν κελαται Τρωας και παντας 'Ακαιως
tειχεα καλ' αποθεσαυ (επι χονι πουλυβοτερημ)
aυτων δ' εν μεσω και άρητφιλον Μενελαον
οιουν ἄμφι 'Ελληνι και κτήμας πάσηι μάχεσθαι.
οπποτέρος δε κε κυκήση κρείσσων τε γένηται,
kτήμαθ' ἐλων εν πάντα γυναικα τε οικαι ἄγασθω
οι δ' άλλοι φιλότητα και ἀρκια πιστα τάμωμεν.'
δος ἑραθ', οι δ' ἀρα πάντες τ' ἅγιν ἐγεννοτι σιωπη.
τοισι δε και μετέειπε βοην ἁγαθος Μενελαος.
"κέκλειτο νυν και εμειον μάλιστα γαρ ἄγιος ικανοε
θυμον εμον' φρονεω δε διακρινθήμεναι ηδη
'Αργειους και Τρωας, επει κακα πολλα πέπασθε
εινεκ' εμης ορίδος και 'Αλεξάνδρου ενεκ' αρχης.
ημεον δ' οπποτέρων θάνατος και μοιρα τέτυκται,
tεβανην' άλλοι δε διακρινθησε τάχιστα.

98. φρονεω 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 ἐνεκ of the
next line; for the use of φρονεω,
virtually = to hope, cf. Ρ 286 φρονεω δε
μάλιστα | δαιν ποιειαρον ἄρεων και
κώδος ἀφεται. See note on 28.
99. πέπασκε, for πέπασθε, see H. G.
§ 22. 7, and compare the participle
πεπαθα, ρ 555; vulg. πέπασθε, which
Curtius takes to be for πε-ςοθ-ςε (Ψb.
ii. 165); but the strong stem is wrong
in the plural. The -ςε is, however,
taken by Brugmann as a middle term.
for πεπαλ-ςε, Gr. ii. 1358 (1). The
word recurs in the same phrase only
κ 465, ψ 53.
100. ἄρχης, the unprovoked aggression;
a pregnant sense, for which compare
Herod. viii. 142 πετ- την υπερερη ἄρχης
ὁ ἄγιον ἐγένητα. So ἄρχην = to be the
aggressor; βανάτων τισαν ἀνερ ἡρην Αισχ.
Αγ. 1529, Eur. Herc. 1169, Frag. 825;
cf. Soph. Ήβ. 553. Zened. ἄτη, to
which Ar. objected λαται ἀπολογομενος
Μενελαος στι άτην περιτεστον το 'Αλεξανδρος.
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
Ω 412. In Ω 28 Ar. himself read ἄτη
(though there was a variant ἄρχης), and
so Z 356. A more serious objection is
that ἄτη is for δάτη, and that the
contracted form is found only in late
passages, the first syllable being usually
in theis. See on Α 412.
102. τεθανατοι, may he lie dead, as
τεθανατοι Χ 365, spoken to the dead
Hector. Compare τεθανατοι Ζ 164. Both
optatives are 'pure,' expressing a wish.
The accent of διακρινθησε is due to the
idea that it is contracted from -ςερη.
This is of course not the case; before
the 'heavy' endings the opt. stem is
formed with -ς only, not -ςη-(H. G. § 80).
103. οἰκῆτε and οἰκεῖτε (105) are sor. imper. For the sigrmatic sor. with the thematic vowel see H. G. § 41. The cases are enumerated in Curt. V.9. ii. 282-4, and explained as due to the analogy of the non-sigrmatic (strong) sorists which prevail in Epic Greek. In Alexandrian times the converse phenomenon is found, as the non-sigrmatic sorists constantly take a as thematic vowel (e.g. ἔλθα) on the analogy of the sigrmatic sorists, which by then were no longer commonest. The only cases of this in H. are εὔκα, εὐκατε, and ἑκα (with its various forms). See note on 262.

104. ἐφαί is probably for ἐφῶ, but it may be for ἐφῶ. The F of ἐφῶ is well attested (H. G. p. 364, van L. Ench. p. 163); the omission of δ' before it, proposed by Hayne, is now confirmed by the Papyri.

105. Considerable suspicion attaches to this line. ἄτα for γὰίσ ἢ is a rather late form (only three times again in Π., Π. 24, Π. 259, Φ 63 (cf. Φ 348), seven times in Π. 56, but often in Π. 56). άμα (or ἂμα) is metrically assured in only three other places, Π. 369, Π. 76, Π. 81, the older form being probably ἄμα uncontracted (Meurad 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 278, 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 (278-9). On the other hand, the mention of the male and female lamb suits the male and female deity (cf. Α 729), and the question is not at all clear.

106. ὅρικα ταύμασι, in the metaphorical sense, as elsewhere, make the treaty, for the actual slaughtering is done by Agamemnon.

107. For the subj. ἔνεσσον with the irregular long vowel see H. G. § 82, and Mulvany in C. R. x. 27. The expression Δῶς ὅρικα is unique, and the line could well be spared.
τεύγεα τ' ἐξεδύνοντο· τὰ μὲν κατέθεντ' ἐπὶ γαλήνη
πλησίον ἄλλης, ὅλην δ' ἣν ἄμφις ἀρόφρα.
"Εκτότο δὲ προτὶ ἄστυ ὁδὸ πήγνοιας, ἔπεμπτε
cαρπάχιμοις ἀρνάς τε φέρειν Πριάμοι τε καλέσσα.
αὐτὰρ ὁ Ταλθύβιον προέλθεται· Ἀγαμέμνων
νήσα ἐπὶ γλαφύρας λέναι, ἦδ' ἄρ' ἐκλείπειν
ὁμόνοιαν· ὁ δ' ἄρ' οὐκ ἀπῆθη· Ἀγαμέμνων δὲιον.
'Ιρις δ' αὖθ' Ἐλένη λενκολέναις, ἀγγελος ἢθενε
εἴδομέν γαλάζου, 'Αντηρόβδα δόμαρτι,
τὴν Ἀντηρόβδης ἐλεή· κρείουν Ἐλλάκων.
Δαοδίκην (Πριάμοι θυγατρόν εἶδος ἀρίστηκτ
τὴν δ' εὐρ' ἐν μεγάρωι) ἢ δὲ μέγαν ἵστον ὑφαίνει,
διπλακά πορφυρέτοι, πολεάς δ' ἐκεχάσας ἀθέλους
Τρώωνθ' ἵπποδάμων καὶ Ἀχαιών χαλκογυνών,
obος ἢθενε εἰκόνοις· ἐπισαγχον (ὦτ)' Ἀρης παλάμων,
ἄγχοι δ' ἰσταμένη προσέφηποι δόξας ὀψια 'Ιρις·
"δὲιρ' ἕθε, νύμφα φίλη, ὲνα θέσκελα ἐργα ἐναι

114. ἔκδύνοντο Pap. β. 116. ποτί Q. || ἐξπαρε CPSRT Lips. Eton. Vr. a Α.
119. ἐκέλευον AHU Pap. β: ἐκέλευον Ω. 123. τίνι δ' οὖ. 126. πορφυρέτι
Ar. Aph. Zen. PU King's: καμμαρενέ Ω. || ἐκάπακκαν Ραπ. β. 130. κύμωμι Q.

115. ἄλλης means 'there was but little
ground (uncovered) between the heaps
of arms.' (This interpretation is clearly
established by Buttm. Lex. a.v. ἄμφις,
as against the tradition that ἄλλης
referred to Trojans and Achaïans, so that
ἀρόφρα meant the μεταλύματα between
the armies.) See also note on H 342.

119. ἂθι κατο: read κατὰ Fávr' (P.
Knight); ιδ' Fávr' Heyne, but see on
318.

120. ὄξειμανω, sor. as 103. La R.
strangely makes it fut., saying that the
infin. of these sor. forms is not used;
a very unwarrentable 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 be-
tween the fut. and sor. 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, Β 786.

124. Cf. Z 252. Λαοδίκην, acc. for
dat. by attraction to the case of the
relative.

126. ἄνθισκα, large enough to be worn
doubly; cf. Κ 134, Ω 230, ρ 224, τ 226.

It is opposed to the smaller ἄλλης Ω
230, ω 276 (see Studniczka Beitr. p. 73).

130. κύμωμι is the name by which a
Greek woman still speaks of her brother's
wife; so also μυσι in Albanian, properly
bride. The form is to be classed with
σύμβα, ἄτροποιστι, τοβά, etc., as an
instance of the old vocative of the a
declension, which survived only in Aiolic.
Sappho has ἠ Φίλαξ fr. 78, νυμφά fr. 105.
The statement of Schol. Λ', Ἰουνικά νύμφα
tόλμα, lacks all confirmation. See H. C.
§ 92 and p. 390. ἔσκελα, strange, a
word of unknown origin recurring Ψ 107,
λ 374, 610. Of course the old derivation
θεός τέκτοις is impossible; but we
naturally think of the equally obscure ἄθαλος.
This is a 'Leoneine' verse, with a rim in the middle.

The word 'κεκλήσαν' (fut. indic.) corresponds to the imperative 'κεκλησθείτε' (koektēte), with shortening in 'κεκλῆςαν' (koeklēsian). It seems that in the Greek, the verb 'καλλίστα' (kallistā) is used as a comparative clause, but is not confused with the Attic use of the art. with the participle, where no word from another part of the sentence can be interposed. But this is still an independent pronoun, lit. 'to him, having conquered,' etc. The difficulty arises from the reference being not to a definite person, but to either of two (cf. H. G. § 260). This shows that the Attic use has practically been reached in all but the stereotyped order, cf. τοῦ βασιλέως ἀπ᾿την, etc. There are very few other instances in H., perhaps only Φ 282, Ψ 325, 663, 702, beside the parallel 255 below (q.v.). It has been proposed, on the analogy of ὀπτότερος de κε νικήτης (71), to take κε with the participle here; but in practice the κε (δκ) 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 δκ where the first often attaches itself to a participle representing a conditional clause, but is not constricted with it (instances in M. and T. § 224). There seems to be no case of δικήθης δκ, and even if it was found it could only mean 'the man who would have conquered.' Van Leuven evades the difficulty by reading γε for κε, with P; but this is intolerable. καλλίστων, i.e. κεκληκτοι (ak).

The word is used by H. (1) of flesh, Α 287, N 553, Σ 406; (2) of tears, here, Π 11, Τ 323, Ρ 332; (3) of leaves, N 180, μ 357; (4) άστρα τοίχεις: 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.
Λίθρη Πυθήνος θυγάτηρ Κλυμένη τε βοώτης. "Αυτάς δ' ἔπειθ᾽ ἦκανον, ὅθι Σκαῖραι πύλαι ἦσαν. οἷς ἀμφὶ Πράμον καὶ Πάνθουν ἢδὲ Θυμοῖτην Λάμπου τε Κλυτίων θ' Ἰκετάνα τ' ἤφθον Ἀρρης, ὦκαλέσαν τε καὶ Ἀντήνωρ, πεπυμένω ἄμφω, ἔιατο δημοφύρουτες ἐπὶ Σκαῖραι πύλαισι, γῆραι δ' ἡ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορητά ἐσθοί, πεττυγέοις ἔοικοτές, οἱ τε καθ' ἕλην, (Δενδρεὶ ἐφεξ'ομενο) ὅτα λειρίδεσσαν ἱεῖσι.

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 Ίδιον τέρας ascribed to Lesches (Paus. x. 25, 5), and is at least as old as the Καθηκό στην Ελένη τοῦ ποιητοῦ ἔρωτισ; see Paus. v. 19 Αἵρα τε ἡ Πιτήνωσ ὑπὸ τῆς Ελένης τοῦ ποιητοῦ ἔρωτος τοῦ ἄλλου καταβάλησε μιανάν ἐξ οὗτος ἐστι σοφότα. Παρακαλοῦμε δὲ τοῖς ἅματοις εἰς τοὺς ἐξήμεροι, καὶ ἁμαρτώς ἐστιν ἑδονὴ τῶν ἐξήμερων προστίθησθαι.

Τωμαρίδη 'Ελένην φέρον, Αἵραν δ' ἐλείσσειν Ἀθάναθεν.

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 Panthalassa. 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: ἀνθισθων γὰρ ἐπὶ τὴν Ἑλήνην Αμφίβουλον ἦν τὸν ὀστῶν ὑπερεχθέαν, ἦν οὐκ ἑκνωτε (it is not possible) ἤπει δὲ 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 βωδίς 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 epithelion oriam. Cf. on θλακωνίως A 206.

146. of ἀμφὶ Πράσινων, 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 438, O 301. etc. The change to the nominative in 148 is merely for the sake of convenience, and does not indicate that Uxakegon and Antenor were in any way different from the rest. The three names in 147 are acc. to Τ 238 those of sons of Leonedon, and therefore brothers of Priam.

149. θηλακωνίωτος: the word recurs only Λ 372, where it is applied to Ilos, the eponym of Ilios. There is no reason to suppose that it is in any way different from the simple γέρων: it means merely member of the council of elders of the δῆμος or community. Cf. the γεροδύος ορκος X 119 note.

152. λαμπαδέως: so Hes. Theog. 41, and cf. οῦν λειρίων Ap. Rhod. iv. 903:
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 ἑκτισμητηρίῳ, ἥδειαν. The Greeks felt particular pleasure in the voice of the cicada (cf. particularly the charming lines in Scel. 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. λεπίδας is applied to the skin in N 380, but the lily is not elsewhere mentioned by H., and appears first in Hymn. Cerc. 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 λεπίδος by ἠγχός (Paley). λεπίδων ὁμάτων in Bacchylides (xvii. 95) cannot be said to throw any fresh light on the question. δεδρέω, so Zen. The form is well attested in Attic and Herod. vi. 79. δεδρέων is certain in N 437, 6 458; but here the simultaneous synizesis and shortening in the vulg. δεδρέων are intolerable. (In A 15 χρυσός ἀνὰ σκήτρωμα we may read either ἀν Ὀσ Lehms or σκῆτρωμα ἀνὰ χρυσοῦ with Brandreth.) The other Homeric forms, δεδρέω and δενδρέω, are ambiguous. δενδρέω ἐξ- μενοὶ is possible, but ill attested.

153. ἅστο, a μαίνω form for ἅτο, ἅτο, due to the similarity of ἄμαι (ἡμ.-μαί) to the vocalic stems, which admit both ἄτο and -ατο after η (βεβλ.-αται — ἐβεβλ.-ατο Η. G. p. 5).

Lessing, in a well-known passage of the Looookoon (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 μέλεις, 'there is no place for indignation that,' as Ζ 80, α 350, just as we say 'Small blame that'; so περισσητάνι Β 410, etc.

160. Λίπος, remain, as I 437. θώμα, in apposition, as 51, etc.

162. The order is δεύρο ἔλθωσα ζευ πάροιχον ἐμείο, and δοκ (166) is co-ordinated with ἐπρος Ζ, 164-5 being parenthetical. θνοῦ, kinsfolk by marriage, explained in θ 582 γαμοθὴ τῆς πτερόφος, οτὲ τὰ μάλιστα | εὔδαιμον τελέσουσι μεθ' αὐτὴν τα καὶ γένος αὐτῶν.
168. καὶ μείζωνες, even greater, not merely equal. κεφαλή, by (the measure of) the head.
172. φίλε ἐκτρέφ: the σφ of (εκτρέφ) lengthens the e as in οὐδεί (οὐδέ) of B 933.
173. σφάτως . . . σφάτιν, a curious phrase apparently founded on the familiar φίλακεν ρουλα. The neglect of the F of σφάτιν (suad.) is very rare; οὖ μ’(α) δέθη πάντως μαθειν 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. ἐκέκοιτα, λαβέσθεω were not likely to be corrupted.
175. παιδια, sc. Hermione, δ 14. τιματίζων: the explanation of this much disputed word which now seems to be the most generally accepted is that given by Savelisberg in the Rhein. Mus. 1853, p. 441. It is explained at length by M. and R. on 11. The conclusion there arrived at is that the word means αὐτολήξων, lit. 'grown big,' from τῆλος = 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. Μόρος is 'anaphoric,' not 'deictic'; in other words it means 'he of whom you ask,' while Priss (167) uses δὸς, '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. άμφοτέρω, exactly our idiom, 'both a good king and.' So Pindar O. vi. 17. άμφοτέρων μᾶλλον τ’ ἀγάθων καὶ δουλὶ μάραξαθά.


But the phrase belongs to a class of sentences in which it is not conditional at all, but merely calls attention to a concomitant circumstance, of which the so-called ‘protais’ is independent. See note on § 321. The sense is rather ‘Do not forget that he was’ than ‘if he was.’ To bring out this sense Curtius would read δὲ τὸν ἔρισ(err) γε, surely once he was,’ which is needless.

182. μοιρητεὲς, 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 μοῖρας θανάτου and others; in v 76 it is opposed to ἀμφιβολός, and clearly means ‘good fortune’: μοῖραι γεννήματος would answer to the κατὰ αὐτὴν τὴν ἑκατέρου of A 418.

183. δεδεμένος, i.e. ‘are, as I now see, subject to you’; the plp. being used like the imperf. in θεματίζοντο, ἰσών (ἡπα), etc. Cf. ἔστις Θ 163, M 164.

185. The rhythm shows that Φόρτας ἀνέρας go closely together. ιωνόπολος: cf. τόδας αἴλολος ἤπεις Τ 404, with nimble horses. πλείστους is predicate, with ἰδὼν.

188. ἀλέξων, either ‘was numbered among them’ (λέγω) or ‘lay down (bivouacked) among them’ (λέγω). The same ambiguity is found in Θ 519, I 67. H. mentions the Amazons once again, Z 186; cf. also B 811.

193. κεφαλή, as 188. Αγ. ‘s κεφαλή follows the analogy of 227.

196. κτῖλος, the ram which 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. Find. P. ii. 17 eρέα κτίλον Ἀφροδίτιας.

197. πυγμαῖλλος, thick, fleeced; cf. πυγμά ψ of horses and waves, I 124, e 388. The formation of the word is hard to explain; the analogy of ταυρόστειρος, ἀλεκτριστός, ταυρόστειρος, ἀπεισώδης, and many others, shows that it must be derived from the verb-stem πυγμαίλλος, not from πυγμαίλλος (cf., however, Πρωτοσύλλος).

H. G. § 124 c.
201. δύσμα, 'realm' in local sense, see B 547. πέρ: the idea seems to be, 'poor though the soil of Ithaka be, yet it has succeeded in producing a great man.' Cf. ζ 605, ι 27 τηρήσε καλ' ἄγαθη κουρτοσφών. τραφέω, read τράφεων or τραφεί ἐν, though here the mss. are unanimous; see on B 661.

202. ἄγγελος, ἄγγελος, Ar., a much disputed doctrine. In the present passage we may well take ἀγγελία as governed by ἔσεα (as π 334 τῆς ἀντὶς ἄγγελης) and σεόν as an objective gen. after it (as κ 245 ἄγγελις ἑτέρων ἑρώων). So Δ 334 ἄγγελις ἐπὶ Τυδή στειλέω Ἀχαιός is ambiguous, for ἐπί may be taken with the verb (see note there); and Λ 140 Μενελαος . . ἄγγελις ἐλθόντα, with the analogy of ἐγγέλων ἑλθοῦν Ω 235, φ 20 (hence Bentley, followed by van L., read ἄγγελις here). But in Ν 252 ἦν ἄγγελης μετ' ἐμ' ἀδελφος, Ο 640 ἦν ἑφιέρωσιν ἄδηλον ἄγγελων ὁρκεσσε βίοι. Πάσχαλής, we must either make the word a nom. with Ar., or read ἄγγελων with Zeno, ο, or extend the 'causal' use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination -ισι recurs only in ἡμέρις, ταμίς, in the latter case with the com. ταμίς beside it, though this is not an abstract noun. For the formation of such masculines of the α 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 Ο. (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 envos from Greece, to obtain the surrender of Helen by peaceful means before the opening of the war, as was related in the Κυρεία. This is again alluded to in Λ 138, q.v. σῖ, the reading of Zen., is no improvement on σεό, and would have to be taken in the same objective sense, cf. Τ 336 ἐμήν ποιεῖσθαι αἰὲν [Ἀγγέλων ἄγγελων].

203. νικόμων, sc. when they first made their appearance in the ὑσύδα. 210. στάττονοι 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 στάττονες on the analogy of ἐγείμων below. ὑπερέχει is probably intras., with gen. ἡμίον ὑπερέχει γαῖς Λ 735; ὑπερέχει 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;
the construction is just like K 224 σιν τε δέ  ἐρχομένω, ὁτα το ἐν το τοῦ ἐνπροφέρειν. In both cases the sentence begins as if ἄμφω (ὅσο) were to be completed in distributive apposition (καί το καί τον ἀφράτητον ὁ μὲν ὁ δεύτερον ὁ δεύτερον ὁ τρίτον ὁ τρίτον ὁ τέταρτον ὁ τέταρτον). But here the second member is forgotten altogether; in K the two are run together into πρὸ τοῦ τοῦ. Cf. also μ 73 οί δε δών σκότελοι ὁ μὲν .. followed by τῶν δ' έτερον 101. Zenod. read ἐμέμονα, apparently regarding ἄμφω as indeclinable (it is not found in ἦν except in nom. and acc.).

212. For ἐφαίνων Casaubon conj. ἐφαίνων, cf. Σ 295, Ὁ 499. But the metaphor of weaving speeches is too natural to be objected to. For the dat. τοῖς cf. τοῖς δ' ἀνάττη (localitall).

213. ἐπιγραφέων, fluently (as σ 26), not stumbling for want of words; it is explained by the whole that follows, πάθος being taken up by οὕτω πολύμνος, and ἀντίκειον (which seems to mean clear in utterance) by οὕτω ἀφαρματοεῖται, no stumbler in words either (cf. Λ 511 οὐκ ημάραινα μέλῳ, and N 824 ἀμαρτείτε). I.e. Menelaos spoke concisely, but what he did say he said clearly and without stumbling, cf. ἀρακδολως ἀγροεῖς 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, οὗ πολύμνος, 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, Δ 362, Χ 280 (H. G. § 339). 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, therefore, there is no need of asseveration about the relative age of Menelaos, and if ἦ is right then no more than ἦ, which it is therefore better to retain.

217. ὅπολα, from under as usual (H. G. § 201), not down, which is καρδ. So ἐπάρα of the glance of a man from under eyebrows contracted in anger. Here ἀλλατα refers to the face rather than the eyes; Odysseus keeps his face turned to the earth and looks up from under his brow, ἐπάρα μεγαφονώς Τ 17. Cf. Ovid Met. xiii. 125 Laertius heros Aδσίτην αὐτην αουες ηαλτων τετελει morals Συστήλαν ad procereα. οὐατετετε, rose to speak, cf. ηισιν ὅμηλος Σ 506. The opt. is iterative.

220. ἐκάκωμον: the idea seems to be what we call 'sulky'; κέρος implies resentment rather than open anger, and is thus contrasted with χῶμα in Α 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. Τε τιμ': ταυτ F' Brandreth (see the variant). The caesura is insufficient in any case. For φαίνει κε = diēres, crederes, cf. Σ 392, Δ 429, Ο 697, etc. αὐτες a mere simpletion; Α 135.

221. We can choose between εἰμι and
καὶ ἐπέα (ὑπάδεσσιν ἐνικότα χειμερισμοῦ)
οὐκ ἄν ἐπείν 'Οδυσσὴ τ' ἐρίστειε βροτὸς ἄλλος·
οὗ τότε γ' ὁδ' Ὀδυσσὴος ἄγασαμεθ' εἶδος ἴδωντες·
καὶ τριτὸν αὐτ' Ἀιαντα ἰδὼν ἐρέειν ὁ γεραιός·
"τις τὰρ ὁδ' ἄλλος Ἀχαῖος ἀνήρ ἦν τε μέγας τε,
ἐξοχὸς Ἀργείων κεφαλὴν ἦδ' εὗρεας ὁμοὺς·
τὸν Ἐλενὴ τανύπεπλος ἀμέλετο, διὰ γυναικῶν·
"ὁδος τ' Ἀιας ἐστὶ πέλαργος, ἐρίς ᾿Αχαιῶν·
'Ηδομενέως δ' ἐτέρωθεν ἐνὶ Κρήτησι τ' Ἡδος δ' ἐστηκ', ἀμφι δἐ μιν ᾿Κρήτην ἀγαθὴ γεγερεθδοίτα,
πολλάκι μν ἐξείστεσσαν ἀρχίσιλος Μενελάος
οἶκων ἐν ἡμετέρῳ ὑπὸ τὸν Κρήτηθεν ἱκετοῦ.

225

νῦν δ' ἄλλους μὲν πάντας ὀρό ἐλίκωτας ᾿Αχαιοὺς, ὤν
κεν εὖ γυνην καὶ τ' ὀνόμα μυθοδί励志ν.

230
dιὰ δ' οὗ ὄνωμαι ἰδεῖν κοσμίτηρος λαῶν,
Καστορά δ' ἰππόδαμον καὶ τ' ἄραν Πολυδεύκεα,

235

καὶ β' Τ. 222. ταφ Α: Ῥάρ Trypto G: τ' ἂρρ
τ' ἂρρ ᾿Διάκος δ' άλλοις Τ. Q: ᾿κόπας δὲ τ. R. 227. θο: τε καὶ Ar. Aph.: καὶ Q
(ἀντὶ τὸν ἔριστα διπλ. ἡμ. ὀμ. Ῥ. 228. τ' ὀμ. Ῥ. 238. ἐρίς
cráttec: ἐρίς P. 231. ἀμφεύστοι ACJPRU Hax. a: ἀμφεύστο
JCH (post ras.) LQST Vr. a b: ἀμφεύστοι P. 0. 235. ὀρό πάντας Q. ἐλικωτας: καὶ πάντας P. 235. οὔτω πάντως CH: καὶ τ' ὀνομα C (sic La R; G?) τ. 236. οὖς PQ8 (ὦςι) τ. 237. πολυδευκέως CS.
after death by alternate days. The synization in Πολυδέκατος is suspicious; perhaps the variant Πολυδέκατος is right. Zen. explained the absence of the brothers from Troy by supposing that they had been left as regents of Greece (διοκρατῶν τῆς Ἑλλάδος Schol. T). But their death was related in the Κυπρία.

238. αὐτοκασινιῶται 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. οὐκ ἐγὼ ἄντρωπος T 293; μοι goes with it, 'the same as me.'

240. δεῦρο has the last syll. lengthened by ictus. The δεῦρα of a few MSS. is an imaginary form not elsewhere found. If we write ἄρ ἄρ with Nikanor, the two suppositions take the form of alternative assertions; Herodians preferred ἄρ ἄρ, when we must put a note of interrogation after ἄστων. See H. G. § 340. •
Τρώων θ' ἵπποδάμου καὶ Ἀχαίων χαλκοχιτώνων ἐς πεδίων καταβήναι, ὃν ὄρκια πιστὰ τάμητε· αὐτάρ Αλέξανδρος καὶ ἀρρηφιλὸς Μενέλαος μακρῆς ἐγχειρίας μαχήσουν· ἀμφὶ γυναῖκι· τῶν δὲ κε νυκτᾶς την γυνὴ καὶ κτήμαθ᾽ ἕποιτο· οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμώντες ναίομεν (Τροίην ἐρίβιλακα) τοῖ δὲ νέοντα
"Ἀργος ἐς ἱππόδαμον καὶ Ἀχαίδα καλλιγυναίαν."

δὲ φάτο, ῥὐγῆσαν δ' ὁ γέφον, ἐκέλευσε δ' ἑταῖρος ἱπποὺς ἐξενυμένας· τοὶ δ' ὀφραλέος ἐπίθυντο.

ἀν δὲ ἄρ' ἔβη Πράμος, κατὰ δ' ἤνια τεῖνεν ὄπισσαν· παρὰ δὲ οἱ Ἀντήμων περικάλλεα βήσατο διήφρον.

τὸ δὲ (διὰ Σκαίων πεδίον) ἔχων ὀκέας ἱπποὺς. ἀλλ' ὀδὴ δὴ ἤ' ἰκόντο μετὰ Τρόας καὶ Ἀχαίους,

ἐξ ἱππῶν ἀποδάντες (ἐπὶ χθόνα πολυβότεραι)

ἐς μέσον Τρώων καὶ Ἀχαίων ἑσπερόντο."


255. See note on 138.

259. ἑταῖρος is better than ἑταῖρος as avoiding the rare dat. in -ος for -ος. κέρας takes both constr. in H., but the dat. is less common; it is found oftener in H. than ὀξος, and survived in Attic only as a rarity.

261. ἑτέρον, ἐνεργόν back, taking them from the front rail to which they were attached when no one was in the car;

E 262, etc.

262. ἦκατο: προκρίνει μὲν τὴν διὰ τοῦ εἰ γραφῆρα πέρω, πλὴν οὐ μετατίθεν άλλα διὰ τοῦ εἰ γραφεῖ οἱ 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 ms. bear abundant testimony to the uncertainty as to the correct form of these sigmatic aorists; e.g. they constantly vary between δύσεος and δύσατο. In O 475 ἀγαθόνομεν 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. καταβήναι (O 382) is, however, from the -ης form.) The wisest course is to admit the variation in our text, 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 -ες, 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, Cauer Grundfr. p. 27.

263. ἑτερον without τοῦτο only here. The suspiciously contracted -ευς recurs in δύσημος. ἐξομά, ἐνεργόν, as often.

265. εὔ κεραί, out of the chariot. ἑσπερόν is continually used in this sense, even with adjectives which properly apply only to the horses; e.g. P 504 εὔ Ἀχιλλῆος καλλιμαχός βήματα ἐσπερόν.
The wine used in treaties was not mingled with water (see B 341, Δ 159). The scholia explain that here the Trojan and the Achaeans by a mixture 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. ἡσυγον, read here by Ar., must have been taken for another instance of a mixed aor. (or imperf., to agree with μῶνος τῷ Ἡ. Γ. ut supra).

271. μάχηρα, the sacrificial knife, never mentioned by H. as a weapon, and not to be confused with the sword, ἐφον or φάγανον. See note on Σ 597.

272. ὀρφρό is the correct form, not the entirely anomalous ὀρφρό (cf. ὀρφρή : root ἀρφ of ἀείρω : for the sense hang down cf. παρήδος II 341). It appears to be a p.p. without redupl., though the -ο- stem is very rare in the pass. Cf. H. G. § 25 (το-ώ-ο-το-). It is evident that the smell from the victims’ heads is called τραχα ἀράχθοσον in the parallel pass., T 254; cf. ξ 422 ἀράχθοσον κεφαλής τρίχας εν πυρι βάλλετο. 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 chiefstains takes a portion of the hair in order to participate in the sacrifice. Zen’s ἀρένων he explained as an adj. = ἄρενων (cf. ἄρενων Δ 586).

276. ζεῦ. Ἔδος 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, γαμβρά ἐστίν θυγατέρ καὶ, and there are some instances of voc. in -ος, e.g. φίλος τοῦ Μενδαίου (H. G. ibid.); where this plasticity is possible the metrical difficulty of ζέλε 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. καλλήστας used to be explained ‘those that have passed through the soil of life,’ as though κεκηρύκεσται, laboribus functi; or ‘men outworn,’ ἀμενοῦτο, of the feeble shadows of the dead; Nägelsbach, ‘those that endured ill in life’ = μελοὶ βροτοῖ as opposed to the happy gods. But Classen explains ‘those that grew weary, succumbed to the toils of life’ = σαβάστε : so καταρά, C. I. 6509. This best suits the sor. part., and is now generally accepted; see M. and R. on λ 476. The phrase recurs also Ψ 72, ω 14. οτ . . Τίκνοον must mean Ζεὺς τε καταράκτος καὶ ἕπανή Πενελόπεια (I


Romanum sic ferito ut ego hunc porcum hic hodie feriam, and similarly xxi. 46 praeclara des ita se macarent quem ad modum epic agnum macasset; compare also the oath `by the stone,' si sciens falsa tuum me Diespieler salvo urbe arceque bonis eiatui ut ego hunc lapidem (Roscher Lex. 1187).

301. **auton** after σφι, as λ 75, μοι... ἀνδρὸς δυστύφιο. The construction is common with participles, e.g. Ζ 26, § 157. See H. G. § 243. 3 d, and for the dat. ἄλοχοι with the pass. verb, H. G. § 143. 5. The variant δαιμεῖον looks like the prudery of a more fastidious age.

305. On **ἐμειλέοεσσα** Prof. Virchow (App. to Schliemann’s Illos 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.’ **ἐμειλέοεσσα**, i.e. ἀνεμίσθες. So ἡγερ-θονται, ὑμᾶς, and one or two more (van L. Ench. § 21). But the change to η is irregular; see App. D.

306. **οδ** παρ = **οδ** πος, **in no wise**. The two forms were of course originally identical (cf. οδον by οδος), 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, f 102, etc. Some would always read πος 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 scholiion says θρός ἤ τα ἐτο τοις δροσκρινής ἁρεία τόι μέν ἐγχώρων γῆς περιστέξεως, τού τέθηκεν δὲ ἀνεμίσθας ἐις τὴν θάλασσαν βύσσην. 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 **ἐβασιν** here compared with ἐβασιν 261 and ὑστερο 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 scholiion on this line is a delicious specimen of the spirit in which Porphyrion and his school invented and solved their ‘Homicic problem.’ διὰ τὸ χωρίζεται ὁ Πράμος; καὶ οἱ μὲν φασιν...
"Εκτωρ δὲ Πριμάμοιο παῖς καὶ δίος Ὀδυσσέως χόρων μὲν πρῶτον διεμέτρεον, αὐτάρ ἐπειτα κλήρους ἐν κύψεις χαλκήρει τὰκλῶν ἔλαντες, ὁπότερος δὴ πρὸς ὄψιν ἀφεὶς χάλκεον ἐχόχος. λαοὶ δ' ἥρποντο, θεώνι δὲ σκίρας ἀνέγεσον· ὅδε δὲ τις ἐπισκέπτην Ἀχαιῶν τῷ Τρώων τε· "Ζεῦ πάτερ, Ἰδηθεῖν μεδέων, κύδιστε μέγιστε, ὁπότερος τάδε ἔργα μετ' ἀμφοτέρους ἔθηκε, τὸν·· δὸς ἀμφιθύμοιν δύναι ὄνομον "Αἴδος εἰσώ, ἥμιν δ' αὐθηλιοτα καὶ ὀρκια πιστὰ γενέσθαι." δὸς ἵππος, πάλλειν δὲ μέγας κόρυθιᾶν λος "Εκτωρ· ἰψ ὀροφῶν· Πάρτος δὲ θ' ὄλος ἐκ κλήρους ὀροθύνει. αἱ μὲν ἐπειθ' ἱπποτάτο κατὰ στιχάς, ἧς ἐκάστῳ ἰπποὶ αὐθηλιότας καὶ ὁπὶκιλα τεύχεω ἔκειτο· αὐτὰρ ὁ γ' ἀμφ' ὀμοιοις ἐδύσετο τεύχεα καλὰ δίος Ἀλέξανδρος, Ἐλένης πόσις ἡμικοίμιοι. κινημάδις μὲν πρῶτα περὶ κινημάτων ἔθηκε καλὰς, ἀργυρώις ἐπικυριοίς ἀραβιάς·


δὴ τινα ἵππον οροφῆς θεώκουσιν βεβηληθῆ ἐπὶ τόπως τὰς μορφάζουσαν, οἷς δὲ ἤνα φυλάδει τάτεθη. ἄλλοι δὲ τὸν Ὀμηρίκην λύσιν προτέροις φαίνεται "ὁσιον πλήρων οὕτως ἄλλης ὀράσεις ὑπάρχειν." ἄλλοι ἄμεινων.

316. πάλλον: 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 Υ 861, Α 206.

317. ἀφεῖν seems to represent αἱ de deliberative subj. of the or. recta. We might be inclined to read here ἀράκει or ἐφεῖ, but for α 331 πεπαλασθη ἄρων 6 οἰς τις τομήσεως.

318. Nikanor read ὀφράτω τεοῖς ὅτε, ἤδε, but only the frivolous reason is given that the text would imply that they were praying to others than the gods to whom they lent their hands: οἱ ἐτέρῳ ἐστρατεύεται οἴκος ἀντείσεται τὰς χεριάς. The phrase recurs Η 177 (cf. Ζ 257, Θ 347, Τ 254, and Bacchylides xv. 45 θεῶι δ' ἀνάγοντες χερῶς ὅθεντος εὐθυντο παύςασθαι διὰς). A serious argument against Nikanor's reading is that ἤδε occurs practically only after trochaic caesura in the 3rd foot, as an imbus. The only exceptions are Σ 175, Σ 589, Τ 285 (for a suggested explanation of this rule see van L. Encl. p. 556).

325. Πάρτος, the only instance of a case from this stem except nom. and acc.; the gen. and dat. are elsewhere always Ἀλέξανδρου -ων.

327. ἐκάστῳ belongs to τεύχεα only, both in syntax and sense; with ἔκαστο supply ἤσας. Cf. K 407 ποῦ δὲ οἱ ἔκαστε κείται ἄρχη. ποῦ δὲ οἱ ἔκαστο, Φ 611, Ε 291, etc., and see note on Ε 356.

330 sqq. Cf. Λ 17 sqq., Π 131 sqq., Τ 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 ἐπισεφυρία see App. B.
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, -σκίων, being compared to our skι, or σκιος (this, however, does not suit either form or sense). Rouse (ibid.) better compares Zend *dares*ha-astaya, from *arst* = *sp*er, *shaf*t, an epithet in the Avesta of Mithra and his worshippers. There are obvious phonetic difficulties in the equation, but an entirely antiquated *δολοχ-ος(π)τος* may have been changed by popular etymology to make an intelligible compound.

347. πάντοκαν ἄκον: see on A 306.
οὐδὲ ἔρρηξεν χαλκός, ἀνεγνάμφηθε δὲ οἱ αἰχμη 
'ἀπτόδ' ἑνὶ κρατερῆι. ὦ δὲ δεύτερος ἄριστον χαλκῶ 
'Ατρείδης Μενέλαος, ἑπευθέμενος Διὸ πατρὶ.

''Σευ ἀνα, δὸς τίσασθαι, ὦ με πρότερος κακ' ἐσοργε, 
δοὺν Ἀλέξανδρον, καὶ ἑῳρὶ ὑπὸ χερσὶ δάμασον, 
ὄφρᾳ τις ἐρρυηησαί καὶ ὀφθαλμῶν ἄνθρώπων 
ξενοδόκοι κακὰ ἡβαί, δὲ κεν φιλοτήτα παράχρης.''

ἡ ρα καὶ ἀμφετήταλων προθεὶ δολιγόκουιν ἐγχως,
καὶ βάλε Πριμαδοκατ' ἀστίδα πάντοσε ἐξην.
διὰ μὲν ἀσπίδος ἧλθε φαενής ὀβριμέων ἐγχως
καὶ διὰ θάργυκος πολυβιαδάλακα κηρευετο
ἀμφίπρ. δὲ παραὶ λαπάρην διάμηκε χυτάνα 
ἐγχως. ὦ δ' ἐκλήθη καὶ ἀκέβατο κηρα μελαναν.

''Ατρείδης δὲ φερσόμενος εἴφος ἀργυτόχων 
πλὴξεν ἀνασχέμενος ὑφρυβοθ' φάλον. ἀμφὶ δ' ἄρ' αὐτή 
(τριχάτι τε καὶ τετραχόδα διατρίφιν) ἐκέεσε χειρὸς.''

348. χαλκός Ar. A.DQSITU] Vr. a.: χαλκόν Ω. || ἀνακάρφων R.: ἀνακάρφων 
D: ἀνακάρφων H. 349. ἀσπίδ' ἐνι L Mor. Bar.: ἀσπίδι ἐνι JPQRT Cant. 
Μοσ. 1: ἀσπίδι ἐν ACDEGH Pap. β. Eton. || ἄριστον Q. 351: δ' δὲ GR || κε 
μοῦ F. 352 δ' Ar. || ζωαίς G Pap. β. || δωδάμις Ar. καὶ γρ. T. 354. 
παιδείου J. || δ' κέν D. 357. διαβρωμον CGHJQ1 Pap. β. 359. παρὰ 
ΔΤ Βρ. a. 360. ἐκλίνειν J.: ἐκλίνειν Pap. β1. 361. χείρασσαι λάχαιραν Q. 
διατρίφειν CGHPR T Lips. Vr. a (La R.'s διατρίφειν is a misprint).

The form ἐλγη is established in several 
other phrases, particularly B 756, and it 
is impossible to decide between the two 
forms πάντοστον ἐλγη and πάντοσε 
(πάντος see, however, Platt in J. P. 
viii. 129).

348. χαλκός is better than χαλκός, 
because the word by itself is regularly 
used of weapons of offence, not of the 
shield; e.g. 349, Δ 528, Β 292, etc. 
(Cf. however Η 267.) The same question 
arises in Η 259, Ρ 44.

351. ἔορα (Féôcor) ἐρέξει Bentl.
352. Obelized by Ar. on the ground 
that it is not necessary, and that Mene-
laoς should not apply the word διόν 
to his foe. But the epithet is purely 
conventional, see X 398, Ζ 160, γ 266, and 
cf. ἀλώμως a 29. For ἀδαιμαὼν Ar. 
read δαιμαρθα, which Ameis supports 
mainly on the ground that it gives more 
force to M.'s words that he should pray 
to himself the conqueror, not a mere 
tool in the hands of Zeus.

357. ὅτα: the lengthening of the is 
due to the iota in the first foot; see 
Appendix D, H. G. § 386, and notes on 
Δ 205, Δ 155. Mss. vary as usual between 
διαβρωμον und διαβρωμον: the weight of 
evidence is for the former, though Heyne 
considers διαβρωμον antiquius, kurridia 
et potentiées. Cf. note on Δ 453.

358. ἀρθρωστο, forced its way. ἐπει-
δεων properly = to press; the sense 'te 
lean' one thing upon another is second-
ary.

360. ἐκλίνειν, better ἐκλίνειν, bent 
aside (from the coming blow). As 
Reiche remarks (p. 83), this implies 
that no breastplate was worn, and 358 
must be a later interpolation (see App. B).

362. ἀνασχέμος, lifting his hand; 
so Χ 34 κεφαλὴν δ' ἑν κόψατο χεριν | 
ὑψός ἀνασχέμονας, and of two boxers 
squaring up, Ψ 660 τὸς μαλ' ἀναχω-
μένων, and Ψ 686. φδέλον: see App. B. 
vii. 2. αὐτή, the body of the κόρος as 
opposed to the φδλος. The vulg. αὐτοί 
is a very natural corruption, caused by 
the proximity of the masc. φδλο, but 
by Homeric usage it would rather mean 
the man himself, Paris.
'Ατρείδης δ' ἀμοιβήν (ὅδ' ἐν εἰς οὐρανον εὐρύν)
"Ζεῦ πάτερ, οὐ τις, σέιο θεῶν ὀλοκληρος ἄλλος.
η τ' ἐφαίμην τίςαθαι Ἀλέξανδρον κακότητος.
νῦν δὲ μοι ἐν χείρεσιν ἄγη εἴφος, ἐκ δὲ μοι ἰχθός
ἡχήθ παλαμήθων ἐτῶσιν, οὐδ' ἐβαλὼν μιν."
η καὶ ἐπιτάξες κόρυθος λάβει ἐπιτοοδείης.
ἐλκε δ' ἐπιστρέφας μετ' ἐκνημίδας Ἀχαιόν.
ἀψχε δὲ μιν ἀπολύκεστοι ἠμάς (ἀπάλην ἀπὸ δειρῆς
δὸς ὦν ἀνερέους ὄψεις τέτατο προφαλείης.
καὶ νῦ κεν εὑρόμεν τε καὶ ἀστετον ἦρατο κύδους,
eι μη ἄρ' ἄξιον νῦσσε Διὸς (κυνάτηρ Ἀφροδίτη)
η οἱ ἐβάζεν ἵματα (Φδος ἵπταμένου)
κευνή δὲ προφαλεία ἁμ' ἐστετο χειρὶ πάχειη.
τὴν μὲν ἐπειθ' ἠρος μετ' ἐκνημίδας Ἀχαιόν
ῥοξ', ἐπιούσις, κόμισαν δ' ἐρήμες ἑταῖρους,
αὐτάρ δ' ἄξι ἐπτρόπους κατακτάμενα μενειώνον

364. εὐρύν: αἰνῶν Ζεν. 365. σοιο ΡQ. || ἀλοκτερος DP. 366. τίκεται U. 367. ἄτεμ Q. 368. Apparently Ar. in one ed. had ἄθιμασα for ἔθιμαν
(ν. Ludw. ad loc.). 369. ἄναθαις P. || λαδῆι: φιλῶν Pap. β'. 370. εἶλαι Pap. β. 371. ἄναλλις ἂν (ὑπαίτι) Pap. β'. 372. εἴρουσαν τε: ἐκεῖ-
ποιεῖ Αρφ. 379. ὡς om. Q. || ἐπιτορέας Q.

365. For similar chiding of the gods in momentary ill-temper cf. M 164, N 631, v 201; and for ἀλοκτερος = more beneficial, mischiefous, ἐβασάς μ', ἐκαρύν, θεῶν ἀλοκτήτων πάντων X 15.

366. τίκεται: see on 25. Either aor. or fut. is equally suitable, the former meaning 'I thought, when dealing the blow, that I had (now) got my vengeance.'

368. παλάμωρων: abl. gen., H. G. § 156. The variant οὐδ' ἐθάμασα seems to be due to the apparent contradiction οὐδ' ἐβασάω with 366. It is, however, defended by Ameis-Hentze.

369. κόρυθος, by the helmet, as if a part of the man; cf. II 406 Ἀλε σὺ δοφός ἐλών.

370. πολύκεστος for πολύ-κετος "δ' πολυεκτηστ' ἐκ τοῦτον δ' πολυιλος
δηλαται (leg. δηλούση) διὰ τάς ραβές," Ariston., embroidered. Cf. κελον of the girdle of Aphrodite, Σ 214; and ἐκεῖνης Σ 94.

372. προφαλείς: properly an adj., sc. κόρυθος. Generally explained as = having a peak pierced for the eyes, a sort of fixed vizor. But the quantity of τρόρ is against this. The word may possibly = ῥοξ- φαλος, from τρότερν = quadrum-, cf. τράτες = τρατέματα.

375. ἄξι θαμάνουν, because such leather would be better than that of an animal which had died of disease. 'Hence in Hea. Opp. 541 shoes are ordered to be made of the hide boiδ ο θαμάνουν" (Paley). οι looks like an instrumental of Φίσι=υ-ις; but the stem in Greek seems to be Φισι- (plur. Φισε). Moreover ις never requires, and often (6 times) will not admit an initial Φ, while the adj. Φίσιος often requires and always admits it, and Φισ itself rejects it only twice (P 729, Φ 356). Thus ις like ις ιεμ (see on Λ 9) remains a puzzle. See note on Ζ 478.
ΙΛΙΑΔΟΣ Γ (III)

380 ἔγχει χαλκείων· τὸν δ’ ἐξήρτατ’ Ἀφροδίτη

381 ἔρια μᾶλ’, ὃς τε θεός, ἐκάλυψε δ’ ἀρ’ ἑσψαλλή, καὶ δ’ εἰς’ (ἐν θαλάμῳ εὐσπευκυσμένῳ).

382 αὐτῇ δ’ αὖθ’ Ἐλένην καλέσει τε· τὴν δ’ ἐκίδανεν ἔργον ἐφ’ ἤγιστέουσα περὶ δὲ Τροιάλ’ ἀλλ’ ἤσθαν.

383 χειρὶ δὲ νεκτάρεον έαινοῦ ἐπίναξε λαβυρίσα,

384 (γρηῇ δὲ μιν ἑκκόμια παλαγινεί) προσέπεπεν εἰρόκομω, ὦ ἦν Λακεδαιμονι ναυεύσασθη ἦσκεν εἰρία καλά, μάλιστα δὲ μιν φιλέσεκε·

385 (τῇ μιν ἐξευαγμένη) προσέφωνε δι’ ‘Ἀφροδίτη’·

386 ‘δεῦρ’ ίδ’, Ἀλεξανδρὸς σε καλεὶ οἰκὸνδε νέσσαται.

387 κέινος- δ’ ἢ ἐν θαλάμῳ καὶ δινώτοις ἱέχεσθι

388 κάλλει τε στὶξαν καὶ ἐλάμψιν’ οὔδε κε φαίνης

389 (ἀνδρὶ μαγεσσάμενον τὸν) ἢ ἐλθείν, ἀλλὰ χορὸν ἐρχεθ’ ἡ χοροῦ νέον ἀγαθοῦ καθίσειν·

390 ἦς φάτο, τῇ δ’ ἀρὰ θυμὸν ἐνεπτόθεσεν, ὅπως·

391 οἴοις ἐν Τ. Ἐκεί Μον. I: εἰκον ἐν Τ. 387. αἰς Λ. καλέοντι. Ρ. 386. ἐτοπίσκοις Τ. (γρ. ἐτοπίσκοις), καὶ ἡμιταύχους. Ρ. Ν. L. Ἐκεί Μον. III: καλά: πολλὰ Β’ Βρ. • φιλέσεκε: καλέσας Ράπ. β. Τ. 391. δεμιουργία Α. Ἐκεί Μον. Μ. ἐκεί μοίρας Λ. Β’ Βρ. • κλειδίων δινωθ’ ἔλεφαντι καὶ ἀργών. Ἀριστος. έξει διὰ τὸ τετράεσθαι (turned in a lathe) τοὺς κόκας, ἢ διὰ τὸν ἐξεταῖν 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 Ν. 407 a shield is μοῖραι βοῶν καὶ μοῖραι χαλκῶν | δυνωθ’ 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 Mycenae in profusion. See the illustrations in Murray Ηιστ. 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 ἀδυμένητα is similar in θ. 405, ψ. 662.

392. θυμὸν δριμε, stirred her anger, as elsewhere. Ar. explained παρόμοιον.

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 406–7 406–7 are έδρασθαι, (3) that 414 is εὔθετη κατά 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 Ν 72 ἄφηγονα δ' θεοί περ', where Poseidon has appeared in the character of Kalchas. 396 was apparently before the author of Παρθεν. Φε. 132 δ' δὲ ἔσχατον τα καὶ διάματα καλ' Ἀφροδίτην. 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 II. (Cauer Grundfr. 238).

399. For the double acc. with ἀπερτοσκεδαι see Xen. Ἀναβ. v. 7. 6 τούτο ὅμα εἶσαρθησαί, ὦ.

400. πολλῶν may be a partitive gen. after ἔποκέροντο, 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 Maonia.' These regions of course are mentioned as being farther eastward, away from home.

400–5. The punctuation is that of Lehri and Ameis. Most editors follow Nikanor and put notes of interrogation after ἀνθρώπων and παρέστη, and a comma after ἀνθρώπων. But oβεβαξάμενοι regularly follows the clause of which it gives the explanation; Lehri (Ar. p. 57 n.) denies that two clauses correlated by oβεβαξάμενοι...τούσκεα occur in Homer; he would also put a full stop after ἕργα in Ν 727–9, q.v., and cf. A 21–3, et by itself with indic. also appears not to occur in an interrog. sentence (Hentze, Ἀνθ.). Thus the victory of Menelaos is made a reason for supposing that Aphrodite will immediately wish to take further measures for removing Helen. As Lehri says, after the removal of the notes of interrogation, multa acerbior evadit ironia.

406. All ms. give ἀπόσκειαι κελεύουσας, renounce the paths of the gods. But Didymos says Ἀρισταρχός ἀπόσκειᾳ διὸ τοῦ διὸ τοῦ καὶ καλός καὶ τοῦ κελεύουσας. ἀνασκέπαι δ' ἄν τις η ἄτερα διὸ τοῦ πόθεν παρέβεθον ὅστε γὰρ εἰ ταῦτα Ἀρισταρχοῖσιν ὅστε εἰ ἄτερα τῶν γούν μετὰς ἐπιφανέσθωσουν.
μὴ ἐτί σοί, τὸ δεισδεσσίν ὑποστρέψεις "Ολυμπον, ἀλλ' αἰεὶ τερπὶ κείνον οἴσυε καὶ ε ὕλασσε, εἰς ὧ κέν σ' ἢ ἄλογον ποιήσατε ἢ ὧ γε δουλ. κείσε δ' ἐγώ οὖκ εἶμι, νεμέσθητον δὲ κεν εἰς, κείνον ποραθέντα λέχος. Τρωαι δὲ μ' ὑπόσω πᾶσαι μωρήσονται, ἐχὼ δ' ἀξίω ἀκρίτα τυμώ."

τὴν δ' ὀλοκληρώτως προσεφώνει δ' Ἀφροδίτη: "μη μ' ἐρεθε, σχετάς, μή χωσάμενη σε μεθεῖον, τὸς δὲ σ' ἀπέκθηρο, ἀς νῦν ἐκπαγλα φίνεσα, μέσος δ' ἀμφιτέρους μητρίσομαι ἔχεια λυγρά, Τρωῶν καὶ Δανδών, σὺ δὲ κεν (κακῶν οίτων) ὀλην."

407. τοια G. 408. έκείνον P. ὑποστρέψεις ὕλασσε. 409 δὲ. Arg. 410. κέν c' R: κε μάν G: κεν f, Vr. 410. ὑποστρέψεις (the dissertations of Ar.) ἀπέκθηρο τοὺς κείσαι. 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 vulgar tradition was ἀπέκθηρο, 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 ἀπέκθηρο κείλεθσα was presumably that the verb, in the sense remarks, is elsewhere used only of a thing which is renounced in words (Τ 35, 75 μόνῳ) not in deeds; and further, that the plur. of κείλεθσα is usually κέλεθσα (but see K 66, N 335, ε 383, τ 211, κ 88). Neither of these has very great weight. For the use of κέλεθσα cf. πάτων ἀνθρώπων Z 302.

407. ὑποστρέψεις: intrans., as M 71, ἀ 301, etc. "Ολυμπον: acc. of the terminus ad quem, H. G. § 140. 4. 408. ἀξίω κατασταθεῖ ταλαιπώρει Schol. D; i.e. suffer anxiety. So ἵ (Troyπ) εἶνεν δ' ὑποστρέψεις κακὰ πολλὰ Ζ 89, and ἐ 152, ἦ 307.

409. δ' ἐτι might seem to emphasize the second clause, 'or even his slave.' But in other passages it merely resumes the original subject, as ζ 327 ἢ τινα εἰ Πολον ἔει. . . ἢ δ' ἐτι καὶ Σκάρτηθεν: so γ 214, M 239, etc.; 'nunc dextra ingeminans ictus, nunc ille sinistra,' Virg. Aen. v. 457. The scholia on δ 12 note σουλά as a suspicious word for the regular δημι. It occurs only in these two places (but δουλῶν ἐμπρὸς δ 343, ε 340, π 232, δουλεῖσαν ω 252, δουλολούσης χ 428).

411. mss. here (as in Pindar, etc.) vary between ποραθένταυς and ποραθε- ούσα: in γ 403, η 347 they give only the form with -νου, but Ar. read ποράσαν in the last passage, and this is found also in Hyms. C. 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. σχετικά: the short syll. before τι is Attic, not Homeric.

417. καὶ δὲ κεν κτα: an independent clause, the κεν showing its original force, 'and in that case thou wilt perish.' Aphrodite means that she
will embitter the strife between Trojans and Achaeans, so that Helen, 'Troiae et patriae communia Erinnyς,' 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.

149. κατασχομένη, covering herself, like καλυμμένη 114, and cf. άρη γάρ κατέχονται = are hidden, P 644.

420. Δίδωμι: 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 =θεοι in general, A 222, Ζ 115, Ψ 595; in T 188 we have the phrase πρὸς δαίμων ἐπιτρέπομαι, and similarly o 281, 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. δαιμόνα διὸς Θ 166), or in the metaphor ἐπίστωτο δαίμον ίσον. 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 ἄγανι δὲ ἐ δαίμων φ 201.

428-5. Zenodotos rejected these lines, writing instead ᾧδὲ καὶ ἄντων ὶν Ἀλυσόνδρῳ ἄκτως ἀκριτε χάρι αὐτῷ ἐράντι ἀπὸ τῆς Ἑλένης τῆς Ἀφροδίτην διὸν Βαστάσιν. ἐπικατηρεῖ δὲ τις γρατι ἐκάσται, καὶ ταύτη τῇ μορφῇ τὰ προτήρια κοτάται ἐκτείνειν, 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 Odyssey 2.) Römer suggests that Zen. may have considered that Aphrodite, being disguised as an αμφιπόλος, must have gone off with the rest in 423.

428. The title κοῦρι Δίδω αἰσχύνοι is elsewhere reserved for Athene alone.

427. ές τοις γάλλα κλίνεσα, the ανεκτάτωρ of Λευ. 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. 428-9 were obelized by Λαρ. as τοιαίτερο καὶ τοια νομαζα ψυχροι καὶ ἀσάληλησι. With this judgment it is impossible to agree. 432 is spoken in bitter irony. The sentence beginning with ἀλλὰ σ' ἐγώ γε is 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,
ΙΛΙΑΔΟΣ Γ (iii)

ἀνδρὶ δαμεῖς κρατερῶι, δε ἐμὸς πρῶτος πόσις ἦν. ἡ μὲν δὲ πρὶν γ' ένυχε ἄρπηφίλου Μενελάου
σῆι (τε βιπι καὶ χεροὶ καὶ έγχει) φέρτερος εἶναι,
ἀλλ' ἰθι νῦν προκάλεσα σα ἄρπηφίλου Μενελάου
ἔξαυτις μακέσσασι ἐναντίον. ἀλλα σ' ἐγὼ γε
παύεσθαι κέλομαι, μηδὲ ξανθῶι Μενελάῳ
ἀντίπιον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι
ἀφράδεω, μη (πολὺ τάξι) ὑπ' αὐτοῦ δουρῆ δαμήσῃ.

τὴν δὲ Πάρις μὺθοιν ἀμεβόμενος προσεέρετε,

"μή με, γυναῖ, χαλεποῦσιν οὐνείδεσι θυμῶν εὐπτε.

νῦν μὲν γὰρ Μενελάος ἐνίκησαν σὺν 'Αθηνᾷ,
κείνου δ' αὐτὶς ἐγὼ. παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.

ἀλλ' ἀγέ δὴ φιλότητι τραπείομεν, ἐνυθεῖτε:

οὐ γὰρ πώ ποτὲ μ' ὀδο ρέροις ἀμφηκάλλυσθεν,
ουδὲ ὅτε σε πρᾶτων (Ἀκαδαίμων ἐξ ἐρατείνης)
ἐπέλευσεν ἀρτάξας ἐν πουτοπόρους νέεσι,

(ὑπό ει δ' ἐν Κρανάτι) εἵμην φιλότητι καὶ εὐνή,

445

429. πρῶτον Q Eust. 430. Ῥ' om. CD. || ἐγὼν G. || ἄρπηφίλος μενελάος Q. 431. καθί: τὰν G. 432-6 ἀβ. Δρ. 433. ἐμαύθης C. || μικαδέσσαι Cant. 434. παύεσθαι Ar. CHP Bar. Mosc. 1, Eton.: παύεσθαι B Cant. Lips.: παύεσθαι Ο. 435. δαμήσατε: θαυμάσαι AU Pap. β, Par. g (King's supr.): θαυμάσαι King's: δαμάσκει Ο. 436. χαλεποῦσιν: μικάυσαι T. || μικάυσαι: μικάν D. || πρωτον DOPR Pap. β, Vr. a, Mosc. 1: πρωτον HQ Lips. 440. ἀδρος C. 441. φιλότητα GP. || εὐνυθείτες DHQ||TU Vr. a, Mosc. 1. 442. ὀδοι or ὀδὴ

DHJQRT Pap. β, Par. d f g j k: ὀδὸν r' A (the reading of CGS is left uncertain by Le R., but is probably ὀδὸν without ῥ'). || ἐρος (κατά τινας φρόνος ἐρος Eust.): ἐρος Ο. 443. πρῶτον: πρῶτον CRT. 444. ἀρτάς A. || ἐν: ἐν Vr. a.

but it cannot be said that either is 'prosy, frigid, and inconsistent.'

435. αὐτῶι by Homeric use must be

an adverbial noun, not agreeing with πόλεμοι or σὲ ἐμὸς.

436. Le R. considers that ὁπὸ goes with

δωρὶ, αὐτοῦ being simply 'his,'

comparing ἔμωι ὑπ' ἄνω δωρὶ δαμήσας E 653, etc.

But this use of αὐτὸν as a simple possess.

gen. is very rare (see Π 406),

and it is more natural to construe 'by him with his spear.'

438. ἀπόπειρα always takes a person

only as object elsewhere, except ν 17

κρατόν δὲ γινεται μυθιν.

440. αὐτας, 'some day,' sc. μυθιν.

441. ἐπετείωσαν: metamathesis from

τραπείομεν, let us take our pleasure.

So Σ 314, 6 292 λεκτρονδε τραπείομεν ἐνυθείτες, where see M. and R. A

converse metamath. seems to take place in

τραπείομενοι, from τρέπω. Other in-

stances are abundant, e.g. καρβίν κράπην,

καρπεῖς κρατερῶι, ἄθανα θαυμᾷ, etc.,

either απ or πα being the Greek re-

presentative of vocalice r.

442. ἐρος: mbd. ἐρωτ., and so Σ 294;

but we must read ἐρωτ. in Σ 315 (though

even there most mss. have ἐρωτ.),

and as the cases are always formed from

this stem (ἐρωτ σε 212, ἐρωτ passim) there

can be little doubt that Botho and

Heyne are right in restoring it here after

Eustath. The earliest trace of ἐρωτ seems to be the acc. ἐρωτα in the

Homer. Hymn. Merc. 449. So γέλως,

not γέλω, is the Homeric form,

not disguised by the mss. See

note on A 599.

445. Κρανάτι according to Pausanias

(iii. 22. 1) lay in the Laconic gulf opposite

Gytheion. Others made it Kythera, as
ὁς σεο νῦν ἔραμα καὶ με γιλκύς ἱμερος αἵρετον.

ἡ σεο καὶ ἄρχει λάχυσον κιόν· ἀμα δ' ἐπειτ' ἀκόινος.

τοῦ μὲν ἄρ' ἐν τρήτωι κατεύθυναν ἱεχόεσσων,

"Ατρείδης τ' ἄν ὁμολογεῖστο (θηρὶ ἐσκόπος)

εἶ ποῦ ἐσαφησθεὶς Ἀλέξανδρον θεοειδέαν.

ἀλλ' οὐ τις δύνατο Τρώων κλήτων τ' ἐπίκουρον
dείξαι Ἀλέξανδρον τὸν ἀρηίφλων Μενελάων.

οὐ μὲν γὰρ φιλοτήτι γ' ἐκείσθαι, εἰ τις ἱδοττο

ἰσον γὰρ σφιν πᾶσιν ἄπτηκέτο κηρὶ μελανη.

τοις δὲ καὶ μετέκειν ἀναξ ἄνδρων Ἀγαμέμνον.

"κέκλειτε μεν, Τρώες καὶ Δάρδανοι ἦδ' ἐπίκουροι·

νίκη μὲν δ' ἐφινε' ἀρηίφλων Μενελάων·

ὑμεῖς δ' Ἀργείην Ἐλευθήν καὶ κτήμαθ' ἀρ' αὐτήν

ἐκότε, καὶ τιμὴν ἀποτινέμειν, ἦν τιν' ἔσκειν,

ἡ τε καὶ ἐσσομένουι μετ' ἀνθρώπουι πέχεται.

"δ' ἐφιντ' Ἀτρείδης, ἐπὶ δ' ἠμεν ἄλλοι Ἀχαίοι.

447. δ̄': τ' Παπ. β. 448. μὲν: τὰ Ρ. || κατεύομαι ΔΙΚ. 450. συνεδρί


459. ἐπιτιθεόμεν: ἐπιτιθέντων Zên. || ἦν τιν' ἔσκειν: ἦν ἐπίδοκον P: ἦν τ' ἐπιδόκοι Mosc. 1: γρ. καὶ ἦν περ ἔζοικον J. 481. ἀχαίον D.

the dwelling of Aphrodite. These of course are mere guesses; the island was unknown, and some read κράνων as adj.

448. τρυφεσία: see M. and R. on a 440, where it is explained to mean morticed, on the strength of Plat. Pol. 279 ν' ἐν διπηθέν τα μὲν τρητα, τα δ' ἐνε τρηθέν σωδενα. 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 διπηθέν 391):

κορμὸς δ' ἐκ μὲν προταμῶν ἀμφετέσσα
χαλάζων
εὖ καὶ ἐπιταμίας, καὶ ἐκι ἑσάθην ῥωνα,

ἐμοί' ἀκουσ' τέτρανα δι τάτα

τερέτρων.

ἐκ δὲ τοῦ ἀρχίμενον λῆχος ἔστων, διφ' ἐπείθεσσα,

δαίδαλων χρωμιῶ τε καὶ ἀργύρων ἦδ' ἐλ- 


tετοντες τι' ἠματα βοδ' φαινει φαιεινον, 458. Not for love were they trying to hide him, should any see him. 'The line represents in narrative form the thought of κεκυθαρον, ὅτι τι ὄντα, they are not for hiding (will not hide) him, if any shall see him' (M.A.B.). τὰρ explains the use of δεινοντα, for it was a matter of power, not of will.' This is satisfactory grammatically; but the violation of the F of δίοστο the form κεκυθαρο (instead of κεκυθαρι) for κεκυθαρο have raised grave suspicions against the copula. Various remedies have been proposed; one fault is cured by Heyne's ἐκείνων ἐν, the other by Brandruth's et τι διρατο or van Herwarden's et Fe διόστο. But all these conjectures are far from satisfactory.

457. φαινεται, with gen., as we say 'is declared for M.' The construction with the gen. is essentially the same as with adjectives (ἀποτηφει φαινετι βολη, etc.).

459. For ἐπιτιθεόμεν Zên. read ἐπιτιθέντων, on his theory of 'dual for plural.' We might easily read ἐπιτιθέντω, as the hiatus is 'licitus' in the bucolic diacresis; but see A 20.
Δ

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 crying inconsistently 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 unconsidering 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 ἐπικάλπης, 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
calendar 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

ὅς δὲ θεὸς πάρ Ζηνί καθήμενοι ήγορόντο χρυσέωι ἐν δαπέδωι, μετὰ δὲ σφισι πότνια Ἡβῆ νέκταρ ἐνοικότε. τοι δὲ χρυσέωι δεπάσσει δεδέχατ’ ἀλλήλους. Τρόφων πόλιν εἰσόρωντες.

αὖτικ’ ἐπειράτο Κρονίδης ἐρεβίζεμεν Ὑρην κερτομίοις ἐπέσσει, παραβάλθην ἀγορεύων.

"δοιαὶ μὲν Μενελαίοι ἀργήνες εἰς τεόν, Ὑρη τ’ Ἄργεια καὶ Ἀλαλκομενῆς Ἄθήνη.

2. ἄναπέδευον J. 3. ἐνοικόταη Ζεν.1 (των Schol. Τ'). 4. δεδέχατ’
Vr. a: δεδέχατ’ H. 6. παραβάλθην Lips.

1. Αγορόδωντο, held assembly, as B 337 παραίσι τουςτὲς ἀγοράσασε. Αρ. acc. to Porphyrios in Schol. B explained the word as ἄρατι, but it implies debate as well as mere gathering together.

2. "Ἡβ" reappears only in Σ 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 Halbig H. Ε. 2. 115-7, where 1 Kings vi 30 is compared.

3. ἐνοικόταη: of course a false form for ἐνοικότε, cf. ἐνοῦτς, and see Α 598.

4. δεδέχατο: generally referred to δεικτεῖα, ν. Ι 196 δεικτέοι (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. δεικτεῖα ॐ 86, δεικτέοι: διώκοται Hesych., and the Odyssey δείκτασα, which may point to a root δεῖκ (van L. Enck. p. 345; Schulze Q. E. p. 155).

6. παραβάλθην: variously explained maliciously (with a side meaning); by way of retort (so Ap. Rhod. ii. 90, 448, etc., seems to have taken it); by way of invi dious 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 provocingly (cf. παραβάλλει κερτομέων of teasing boys, Ευμ. Μερ. 56). This sense of παραβάλλεσθαι is (with the exception of the purely literal meaning) the only one which occurs in Η. (see I 322), and remained attached to the word throughout Greek literature (v. L and S. s. v.).

8. Ἀλαλκομενῆς: Pausanias (ix. 33. 5) testifies to a cultus of Athena 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. 3. frag. adesp. 83 (Pindar φίλην δ’ ἐξουσίαν εἰτε Βοοτωτοί Ἀλ<αι>κομενεύς ὑπὲρ λίμην Κηφίσιος διακότον πρῶτος ἀνθρώπων εἰτε ετλ., (followed by a list of local myths about the origin of man). The local fem. form is Ἀλαλκομενεῖα, one of a trio of local
Δίδωρο α' ή τοι ταί νόσφι καθήμεναι εἰςφόρωσαι
tέρπεσθον· τοί δ' αὑτὲ φιλομειδὴς Ἀφροδίτη
tιαὶ παραμέμβλοκε καὶ αὐτῷ κήρας ἀμύνει,
cαὶ νῦν ἔξεσάωσεν οἴομενον θανέοσθαι.

Δίδωρο α' τοι τύχῃ μὲν ἀρηφίλου Μενελάου·
illiseconds ἐφ' ἀργαζώμεθ' ὅπως ἑσται τάδε ἄργα,
η αὕτη πόλεμον τε κακόν καὶ φύλωτιν αἰνήν
δρομοὶ, η φιλότητα μετ' ἀμφιτέρους βάλομεν.
ei δ' αὖ ποὺς τόδε πᾶσα βίλιον καὶ ἤδι γένοιτο,
η τοῖοι οἴκειοίτο πόλεις Πριάμου ἀνάκτος,
αὕτη δ’ Ἀργείην Ἐλένην Μενελαοῦ οἴγοιτο;"
ΙΛΙΑΔΟΣ Δ (iv)

λαδν ἀγεφρούσης, Πριάμου κακά τοῖο τε πασίν; ἔροι· ἀτάρ οὗ τοι πάντες ἐπαινέομεν θεοί ἄλλοι.

"τὴν δὲ μεγ' ὁχθήσασ προσέφη νεφεληγρέφτα Ζεύς·

"δαιμονίη, τί νῦ σε Πρίαμος Πριάμου τε παίδες τόσα κακὰ ἰβόουν, δ' οἳ ἀστερχῆς μενεάνεις Ἰλίου ἐξαλατάξαι ἐνκτίμενον πτολεμέρον;

ἐι δὲ σὺ γ' εἰσεδουσά πῦλας καὶ τείχεα μακρὰ ὁμών βεβρῶσι Πρίαμοι Πριάμου τε παίδας ἄλλους τε Τρόας, τότε κεν χόλον ἐξακάσιο. ἔρνον ὅπως ἔθελες· μὴ τοῦτο γε νείκοις ὀπίσω σοι καὶ ἐμόι μέγ' ἐρωμα μετ' ἀμφοτέρους γένναται. ἄλλο δὲ τοῦ ἔρεω, σὺ δ' ἐν φρεσι βάλλει σήμενω ὁπτότε κεν καὶ ἐγώ μεμαός πόλιν ἐξαλατάξαι τὴν ἔθελω, θοὶ τού φίλοι ἀνέρες ἐγεγέασέ, μὴ τι διατρίβεων τὸν ἐμὸν χόλον, ἄλλα μ' ἔσασι· καὶ γὰρ ἐγώ σοι δοκα ἐκὼν λέκτιντι γε θυμίω. αὖ γὰρ ὑπ' ἥλιω τε καὶ οὐρανοὶ ἀστέρεντι ναυτάνςι τόλης ἐπιχθονίων ἀνδράτωπων, 45

29. ἔροι· ἀτάρ: ἔρις ὑπ. Ἐρι. || ὑπίς ΙΜΝΩQ. || ἐπαινέωμεν Μοσc. 1: ἐπαινούμεν J.
30. ἐπίνεοις ΚΡ (supr. oi) Mor. || ἐπινεις Q. 31. ἐπυκαίριος (n) ΑΙΩΤ Vr. b, Μοσc. 1 3 (e corr.): ἐπυκαῖρις(ς) Q. 32. ἔκεινο G. 33. ὑπ' τοι S. || ἔκτις ἔκτις Τρύφω ρ. || τε Ο (supr. ρε). 34. ὑπί: ἔπι Q. || τε όμ. Q. 45. ναυτάνςι D.

28. κακά, accusative, 'in apposition to the sentence,' as it is generally called; i.e. 'expressing the sum or result of an action' (H. G. § 184. 4); so 1. 207 ὁ τι τέλεσαν . . τοῖς μὲν κληγ., ἀμμί δὲ πένθος: Ο 735 μέφερ χεριά ἐλών ἀπὸ πόρυν, λυγρὸν δήθρων. 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 μέτων τινά τι. For καίμεν 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. μάρτεκ is the emphatic word. It is indifferent as to the sense whether we take ἐπαινέωμεν 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 ἀλήθωμαι, ἀρέσω, μείκτωω, but τέθω, γαμέω, κορέω, etc. (M. C. p. 307). Moreover, the simple abēw makes abēsow in H. (p 380, 403), cf. ἐπιμνηζον Σ 312.

32. ὑπί implies 'as I must conclude they do, because,' etc. ἀστερχῆς: apparently for ἀνωτερχΗς, στέρχωs to pres.; lit. hastening, pressing on (so Curt. E1. no. 176 b, and Comm. in C. St. viii. 95). 35. For similar expressions v. Χ 347, Ο 212, and the words of Xenophon to his soldiers, Anab. iv. 8. 14 τοῦτο που ἄρνημα, καὶ ὁμοιωθεί καταφαγεῖν (and Hist. iii. 3, 6). Βεβρώσως seems to be a perf. in -σω like ἔτργῃρθησιν, v. H. G. § 22 (10), and note on (9). The more usual form βεβρωβῶν is found in Χ 94, χ 403, where it may have supplanted the rarer βεβρωβῶν.

43. ἐκέων ἐκτίστι γε εὐμόλι, not under compulsion, but yet not of my own liking, as the Schol. explain: πολλ' ἐπαν προσφέρειν τὴν γυνὴ πράττομεν πρὸς τὸ κεχαρισμένον τῶν νέας.

45. ναυτάνςι, have their place, see B 626.
τάων μοι περὶ κηρι τιέσκετο Ἰλιὸς ἵρη
cαὶ Πρίαμος καὶ Λαδὸς ἐμμελῶν Πρίαμοι·
οὐ γὰρ μοι ποτὲ βωμός ἐδεικτό δαυτὸς ἐστὶς,
λοιπῆς τε κυίσης τε· τὸ γὰρ λάχωμεν γέρας ἤμεισ·

τὸν δὲ ἡμεῖστε ἐκείνα βοῶπες πότινα Ἡρῆ·
“ἡ τοὶ ἐμὸν τρεῖς μὲν πολὺ φιλταται εἰσὶ πόλεις,
Ἀργὸς τε Σπάρτη τε καὶ εὐρυάγυμα Μυκῆνη
tὰς διαπέρσαι, ὃτ’ ἄν τοὶ ἀπέχῳσαι περὶ κηρι
tάων οὐ τοὶ ἐγὼ πρόσθ’ ὑπάται ὦμὲν μεγαῖρω.
eἰ περ γὰρ φθονεῖν τε καὶ οὐκ εἰδὸ διαπέρσαι,
οὐκ ἄνωθεν φθονεῖναν, ἐπεὶ η τοῦ φέρτερος ἐστὶ.
ἄλλα χρῆ καὶ ἐμὸν θέμεναι πόνων οὖκ ἀτέλεστον·

46. τῶν: ἐκ τῶν G. 47. ἐπιμέλειον L. 48. Βοομάς: εὐαυξ Eust.
51. φιλτατοὶ καὶ ν Vr. a. 53. ἔθεστος G. || τοὶ: τι Q. || ἀπέκεινται DR.
54. οὕτω: οὕτι GMQS. 55–6 ἰ. ἀ. 56. φέρτατος DP (and Αμ).
καὶ γὰρ ἐγὼ θεός εἰμὶ, γένος δὲ μοι ἐνθὲν ὅθεν σοι,
καὶ με πρεσβυτάτου τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότεροι, γενεθὶ τε καὶ οὖνεκα σὴ παράκουτις
κέκλημαι, σὺ δὲ πάντες μετ’ ἀθανάτοισιν ἀνάσσεις.

60 ἀλλ’ ἢ τοι μὲν ταῦθ’ ὑποεἴσομεν ἀλλήλοιασ,
σοι μὲν ἐγὼ, σὺ δ’ ἐμοί· ἐπὶ δ’ ἐφοντιά πε하시 ἀλλοι
ἀθάνατοι. σὺ δὲ θάσσων Ἀθηναὶ ἐπίπεδαι
ἐλθεῖν ἐς Τρόων καὶ Ἀχαίοι φύλοπται αἰνήν,
πειρὰν δ’ ὃς κε Τρόως ὑπερκύδατας Ἀχαίοις
ἀρξσαι πρότεροι ὑπέρ ὁρκία δηλῆσαισθαι.”

65 ὡς ἐφατ’, οὐδ’ ἀπίθησε πατὴρ ἄνδρων τε θεῶν τε
αὐτίκ’ Ἀθηναὶ ἑπεα πεπρώσατα προσηύδα·
“ἀλфа μάλ’ ἐς στρατὸν ἔλθε μετὰ Τρόων καὶ Ἀχαίοις,
70 πειρὰν δ’ ὃς κε Τρόως ὑπερκύδατας Ἀχαίοις
ἀρξσαι πρότεροι ὑπέρ ὁρκία δηλῆσαισθαι.”

66 ὡς εἰπὼν ὄτρυνε πάρος μεμαίναν Ἀθήνην,
βῆ δὴ κατ’ Οὐλύμπιοι καρπῶν ἄξσασα.
οἶν οὐδ’ ἀστέρα ἤκε Κρόνου παῖς ἄγκυλομήτω,

75 Ἤκειστε τοι ἄρτου ὑπενθύμησε

59. ἡθεττών, senior in dignity, not merely eldest, as the second clause of 60 clearly shows; cf. the use of πρέσβυς, πρεσβίων 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 generally here probably means age, though it may equally well be taken to mean parencage.

66. ὑπερκύδατας: probably an adj. like ἀκάμας ἀδάμας, from stem κυὸς (not κυῖος) like κῦδ-ρος. It recurs only Hes. Theog. 510. Cf. μεγακύδατοι (1) in a Cyprian inscr. (Collitz 31). See ι’ 299. It is clear here that ὁρκία is governed by ὑπεν, not by δηλή-

75. ἄστερα ἠκε: so mas. ; Bentley ἄστερ’ ἤκε. The place, just before the caesura καὶ τρίτων τροχαῖον, is the most unlikely for an hiatus, so that the conjecture is almost certainly right. See ι’ 38. It is not easy to make out exactly what the people saw and mar-

Tentative translation:

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 com-

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 ἐμμεναι Ἰεπερέως ἡ τολέμως ἡ καὶ χειμῶνος. 82 shows 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 Ἡμν. Αἰσχ. 440—

ἐὖθ’ ἐκ μοῦ δρόμον ἄνω ἐκάκηρον Ἀπόλλων

Where Apollo is actually surrounded by...
But ἐδρέ is commonly found beginning a sentence asymmetrically, e.g. B 169, Δ 327, Ε 169, 355, Λ 197, 473.

90. Cf. λαών τέρματα Ἀδρέ 676. But the division of ἀπερίγραπτον 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 προέτοιμας μω 193, pray listen to me, which shows that the interrogative form is not necessary here (H. G. § 299 b). We have the same form in Η 48, but oxe δε is more usual, Δ 52, Κ 204, χ 132. κεν is virtually an apodosis, as though of ἐδρέ τέρματα Λαών had preceded, as in N 55, o 180, etc. (see H. G. § 318).

94. ἐπι προτείματα Αρτ., ἐπι προτείμαν μας,

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 ἢ as questions, and accents accordingly; this seems to give the best sense.

84 = T 224. For the genitive ἀπερίγραπτον cf. Λ 28 τέρας ἀπερίγραπτα, a portent in the eyes of men. It would thus seem to depend on ταύτη, not τούτων. But cf. Ε 332 ἀπερίγραπτον τούτων.

86. Observe the long i of ἐδρέ: this is possibly the primitive quantity of the dat. sing., H. G. § 373, van L. Euch. pp. 61, 80. But see Schulze Q. E. p. 229.

88. ἐξαρχήν, 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 ἐδρέ δὲ τόνδε, omitting 89 altogether.
πάσι δὲ κε Τρώισι χάριν καὶ κύδος ἀροῦ, ἐκ πάντων δὲ μάλιστα 'Αλεξάνδρῳ βασιλῆι.

95. ΚΕ oμ. C. || Ἀρμι[Q. 98. Ἡδι O. || ἄτριός DGNOPQR. 99. πυρῆς Γ' VΓ. ə: πυρῆς δ' L. 102. πρωτότοκων Et. Gud. 103. εἰς ἄττικ. ἀκτύ

τοῦ κεν δὴ πάμπρατα παρ' ἀγάλα δῷρα φέροι, αἰ' κεν ἢσι Μενελαοι ἀρηίου 'Ατρέος υἱὸν σῶι βέλει δρμήνην πυρῆς ἐπιβάτην ἀλεξευνής.

ἀλλ' ἀγ' διστευον Μενελαοι κυδάλλου, εὐχέοι δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόι κυνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατομβην ὀικάδε νοστήρας ἑρής εἰς ἄττι Ζελεῖς.'

Cf. ἀγ' τριός ἡδικός. Ameis prefers the double compound ἐπιρόεσιν which is used in the simple sense of 'sending forth in a certain direction,' I 520, P 708, Σ 58, o 299. In these cases, however, the direction of sending is purely local, and the separate δὴ better conveys the idea of hostility.

95. Τρώισι, at the hands of the Trojans, apparently a locative sense (H. G. § 145. 7c). So I 303 ἔ γαρ κε σφι μαλὰ μὲν κύδος ἀροῦ, X 217 οἰσθεθα μὲνα κύδος Ἀχαιοι, compared with ἐλος ἑσθολεν ἐν Τρώισι ἄρσαθι P 16.

But this use is rare with the singular; 'Αλεξάνδρων seems to be added as an analogical extension of the constr. rather than as a true dative.

97. The simplest construction of παρά is with τοι, 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, Eust. compares B 39 θῆς ̣ αγ' ειτ' ἐμέλλεν ἐκ' ἐλεγχ' τε στοιχάς τε). Cf. H. G. § 192. There appears (acc. to Veitch and the lex.) to be no other instance in Greek of the mid. of παραφέρειν, though παραφέρεθαι occurs in Attic.

99. ἐπιβάτης: cf. I 546 πολλοὶ δὲ πυρῆς ἐπιβάτων ἀλεξευνής. The expression is very natural, even as used of the dead.

101. λυκηγενεῖς, 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. Et. 6), and the name Αυκειός was widely spread, being found, among other places, in Argos, Athens (Lyceum), Epidaurus, 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 epiteth λυκοτόκων Soph. Et. 6, compare Σμιδεις beside εμιθοφόροις. There were, however, two alternative etymologies in ancient times, both of which still find defenders: (1) the name is derived from λυκή, light, and means born of light, or begotten of 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 Στ. r. xvii. 36-41, pp. 96-7. J. A. Platt.) (2) Born in Lykia. But this would entirely separate the adjective here from Αυκειός, 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 πρόγονος of 1 221. The word, however, suggests the Hebrew custom of offering the first offspring of every animal. The analogy of πρωτοταγεῖς E 194 suggests also the possibility of translating newborn.
105. ἰσοῖα, '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 καλύτερον are exactly similar. For the bow-case (γορυτή) see φ 54. It is not clear if ἰσοῖα is an adj. (of the wild goat, cf. εἰς 50 λοιπάδος ἄγρου αἰγός) or a specific name, as in βοῦς ταύρος, 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 hunters, one of whom bears on his neck an ibex, while the other carries a bow evidently made of ibex-horns; it clearly shows the rings, see note on 109. For τάξον αἰφός, cf. ἰδὼν βοῦς Ψ 684. ὑπὸ στέρνον τυχής is added parenthetically, and ὅπως is governed by ἄφθατος, 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. ζωνησ, apparently fell into (a cleat of) the rock—an odd expression. ζωνησ, fell back, has been suggested; cf. Aisch. Ag. 1599.

109. κέρα, l.e. κέρα for κέρας or κέρα. ἰσοῖακοδώρα: δῶρον καλεῖται ὁ παλαιότερος, ὡς ἐκτὸς ἐκτοιν τῆς χείρος 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 haveArkad. δωρεί· σπείραμα (Hom.); 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. ἰσοῖακος expresses any artificial preparation, e.g. of wool Γ 888, a mixing-bowl Ψ 743, gliding of horns γ 438, etc. ἰσοῖα, joined with a handle (τῆς χειρός), in the middle. The κόρων 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 κόρων into which the string was permanently fastened, or else a hole through the horn.

113. ἰσοῖακος must be in close subordination to ταυνάτωμα, but the exact meaning is not certain. It is commonly taken with norι ράθη, 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. 180) 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 norι ράθη 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
ΙΛΙΑΔΩC Δ (ιV)

μή πρὶν ἀναξειαν ἄρηκοι ὑλες ἸΑΧΩΝ,
πρὶν ΒΗΘΩΣΑΙ ΜΕΝΕΛΑΟΝ ἄρηκον ἈΤΡΕΩΣ ὑλών.
αὐτάρ ὁ σύλα πώμα φαρέτρης, ἐκ δ’ ἑλετ’ ἴδων
ἀθύλη πτερόεντα, μελαίνων ἤμ’ ὀδύναι.
ἀλφα δ’ ἐπὶ νευρή κατεκόσμησε πικρὸν διστόν,
εὐχετο δ’ ἈΠΟΛΛΩΝ ΛΥΚΤΕΝΕΙΙ ΚΛΥΣΟΤΟΓΩ
ἀρνῶν πρωτογονῶν ῥέειν κλειτῆ ἐκατόμηθη
οἴκες νιφθοσα ἠρῆς εἰς ἄστυ ΖΕΛΕΙΩΣ.
ἔλκε δ’ ὁμοί γυλφίδας τε λαβὼν καὶ νεύρα βήβεια.

115 om. Eton. || Βελλάκειν Ν : Βελλάκειν G. || Ἀτρέως ΔΖQ. || Ἀτρέως υλών:
ἀρχὼν ἸΑΧΩΝ CR and γρ. Harl. a.
116. ἐκ : ετ Pap. γ. || Ἑλεί έων JQR
Vr. c. 117 δ. Ar. || μελαινοεον Ar. ΑU : μελαινοεον Ω.
118. ἐπὶ : ἐνε G. || κατεκόσμει N8 : κατεκόσμει Ω. 122. γυλφίδας τε:
γυλφίδας αυτε G.

117. ἦμα : a well-known cross, not easily explicable from any other uses of the word. The uses are: Homer (1) the prop put under a ship drawn up on land, A 486, B 154, (2) metaphorically ἦμα πόλεος, prop of the city, II 549, ψ 121; (3) in pl. earring, Ζ 182, ς 297. The senses ballast and test come in later Greek. The usual explanation is from 2, foundation of woen. But Ar. felt this to be so unsatisfactory that he orthoepeized the line, γέλοιον γάρ φεύνει θεομοί τῶν δυνών λέγοντα. In favour of the orthoepeia we might add the synerysis of -δων (-δων); but on the other hand Ap. Rhod. imitates the line, which clearly has respectable antiquity (iii. 279 τάξα ταύνσας λοίκης ἄβηθια πολιοτέρον ἐξελετ’ ἰδων). No really satisfactory explanation has been given. Curtius derives from a root meaning to flow, Skt. sar, comparing ὤμη 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 as a cargo, charge, freight, of woen; compare Aisch. Supp. 580 λαβώνα δ’ ἦμα Διων . . γενατο παίδ’ ἄμεμφη, of the child in the womb.

122. γυλφίδας : cf. φ 419 Ἔλεος κεφήν γυλφίδας 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 γυλφίδας μέσαν ἐνκατέθθανα νεφάθη). But the plur. is then unexplained, and this sense does not suit Herod. viii. 128 τοιχιματο ταρά (περι) τα γυλφίδας περιπλη-

εκτετ. 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
νευρήν μὲν μαζών τέλασεν, τόξον δὲ συδηρον. 
αὐτὰρ ἔπελ ἡ κυκλοτερήσει μέγα τόξον ἔτεινε, 
λύγζε βιός, νευρή δὲ μέγ' ἱαχεῖ μελτός ἀξυφελής, καθ' ὠμολόγον ἐπιπέτεθαν μενεάλων.

οὐδὲ σέθεν, Μενελαε, θεοὶ μάκαρες λειάθοντο ἄθανατοι, πρώτη δὲ Δίως θυγάτηρ ἀγελείη, 
ἡ τοι πρόσεθε στάσα βέλος ἐχεπεκεῖς ἀμυνεῖ. 
ἡ δὲ τόσου μὲν ἐεργεν ἀπό χρόος, ὡς ὅτε μήτηρ 
παιδὸς ἐεργηθη μυίαν, δόθ' ἤδει λέξεται ἕπνουν: 
αὐτὴ δ' ἄιν' ἱδίνεν ὀθὶ ξωστῆρος ὄρχη 
χρύσου οὐνέχον καὶ διπλὸς ἱμέτο θόρηξ. 
ἐν δ' ἐπεσε ξωστηρί ἀργοθν' πικρός ὀίστος: 
διὰ μὲν ἄρ ξωστήρος ἐλήματο δαιδάλεοι, 
καὶ διὰ θώρηκος πολυδαιδάλον ἠρῆμεροτο 
μήτηρς θ', ἤν ἐφορεί ἐρμα χρόος, ἔρκοι ἄκοτον,

123. Ζεν. placed this line after 124. 

125. ἐλάσοντο Q. 129. τοι: το Q 
(and so ap. Did. ὅσο μετὰ τοῦ τ.) : τυ G (acc. to Heyne). 
131. ἐφρέγα A L MNPRT: 
ἐφρέγα Q. || λεβέατο MASC. 3 (e corr.). 
133 om. R. || εὐορᾶς G. 
136. ἔφραστο 

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. 

κέρας only here = νευρή, bowstring made 
of a bull's sinew; see 151 for a different 
sense.

123. ὀπίσθων, 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 Η. (except 
the club of Areithoos, Η 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. κυκλοτερήσει is predicate, bent into 
a (semi-) circle. Zenoš. inversted the 
order of this line and 123, but not well.

125. ἄτρα seems to be an imitative 
word; it does not occur again in Greek. 
Notice the personification of the weapons, 
ἰαχεῖ, ἄτρα, μενεαλων. So λαλιάμενον 
χροΐ δέσιν Λ 574, etc. In φ 411 
Odyseaus' bowstring καλὼς δεινός, χειλώδες 
éλικα δαδήν.

128. πρόκριν, as if an affirmative had 
preceded, 'remembered,' instead of 'for 
got not,' ἀρελεϊί, she who leads the 
spoil (ἄγω, λεία) as goddess of forays. 
This traditional interpretation is 
supported by the epithet ἄποιξ Κ 460. 
The word is used only of Athenes.

130. τός, just a little, see on X 
322, Ψ 454. The word is not correlative 
with ὃ, for the point of the simile is 
the watchful affection, not the distance 
to which the arrow or the fly is driven 
away.

131. λεβέατο: 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 
εὐφόρα means not breastplate but armour 
generally, and refers to belt and μήτηρ. 
136 is a formal line, occurring in three 
other passages.

134. πυρός: cf. Pinard's συχυρόν 
γλυκόν διότων, O. ix. 12.

3. 9 θωράκας ἐρυματα σωμάτων. But 
Aph. and Zen. read ἔρωμα, "ὁλοει ἔρωμα" 
(a wrap, covering, § 179) Did.; and
as this form does not recur it is likely to be the original reading altered to the familiar ἡρμα. There is no obvious reason for the contrary change.

138. ἔρωμα with dat. like ἀμφεν ἔτοι (πα), but there is no other instance of this construction. We find the acc. of the person N 555 Νέταρας ὑπὸ ἔρωμα of the thing E 538 ἢ ἐν ἐσθεντο ἔρωμα, etc.; without an object expressed E 23 ἥρωτο συν ἂν ἔρωμα. Here we may supply ὑπὸ as object. ἔσθεντο, hastened, Feisato from Feisum. The more correct form would be Flasar, the spelling -es- being due probably to the similar acc. of root Fei. Ahrens was the first to point out that this verb has nothing to do with ἐσμί (σα-σμι-μ, root σέ) or ἐσμε, 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 v), Σ 501, (Π 462 v), β 327, χ 246, ε 142, (ο 213 i).

139. For ἵντι ὀνομάζει Zen. read ἄργα χάλκος, which Ar. rejected on the ground that the point of the arrow was of iron (128). The reading is naturally adopted by the critics who reject 128. Ar. also obelized 140, because ὑπεράντωσι ought to mean a wound given, not by a shot, but by a thrust or cut, to which sense the verb ὑπεράντωσι is limited. So also 149. This, however, is surely hypercritical.

140. μισθών : imitated by Virg. Aen. xi. 67 —

Indum sanguineo velutis violaterr nostrum
Si quis ebur.

So φθείρω and degrade are used of mixing colours.

142. ἵππων and ἔργων suit the sense equally, the pl. ἐργῶν being general, practically = ἔργων. It is not clear what Ar. and Aph. read, as the school of Did. is corrupt, but it is possible that there was a variant ἔργωρ: the dual suits the Homeric use of horses in pairs rather than in threes or fours.

143. ζολάθων, of the treasure chamber, β 337, Z 288, etc.

145. ἔλασταρι in H. is used only of the driver in a chariot race, A 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. μισθοῖν, a form which has not been satisfactorily explained. Buttmann took it to be a *dual for ἔμα-σθαι, but the middle termination is out of place. The terminations -αι, -ερ, -ών of the 3rd pl. are lengthened only in arsis in H. and that but rarely, cf. e 461, 413, ρ 358. On the other hand, as they represent an older -ατρ, -ετρ, -υτρ, they were once long, and the termination -αι for -ατρ is in fact found in Doric inscriptions of the 2nd century B.C., while a relic of the quantity remains in the Doric accentuation ἐλαγμ. 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. § 334, van L. Ench. p. 294, Schulze Qu. Ep. p. 426, H. G. § 40.
Ἰλιάδος Δ (Τ)

ρύγησεν δ' ἀρ' ἐπείτα ἀνὰς ἀνδρῶν Ἀγαμέμνων, όσ εἰδεν μέλαν αἷμα καταρρέων ἐξ ὀτελής· 150

ρύγησεν δὲ καὶ αὐτὸς ἀρηφίλος Μενέλαος, όσ δὲ ἵδεν νεύρον τε καὶ ὄγκους ἐκτὸς ἐόντας, ἀγγόρροι οἱ θυμὸς ἐν στήθεσιν ἀγέρθη.

τοὺς δὲ μετείχεν τρεῖς κρείων Ἀγαμέμνων, χειρὸς ἔχων Μενέλαον· ἐπετενάχυτο δ' ἐταῦροι· 155

"φιλε κασίγιγητε, θάνατόν νῦ τοι ὄρκι ἐταῦρον,

οἶνον προστήσας πρὸ Ἀχαίων Τροϊ θάνατεσθαι, όσ σ' ἐβαλον Τρώως, κατὰ δ' ὄρκια πιστὰ πάτησαν. καὶ μὲν πὼς ἄλαιν πέλει ὄρκιν αἰμα τε ἀρνῶν σπευδα τῇ ἀκρητοί καὶ δεξια, ἡς ἐπέπιθεν.

εἰ περ ἑάρ τε καὶ αὐτίκ' Ὀλυμπίους οὐκ ἐπέλεσεν, ἐκ τε καὶ ὑφὲ τελεῖ, σὺν ὁμέρων ἀπέτυσαν.

148. ἱγικεσι τ' J (γρ. ἱγικεσι δ') NO1 (ταρ) U King'a. 149 ἀθ'. Ar. 151. δὲ θον : δ' εἴθεθ(η) CDNQ'S : δ' εἴθεθ Q'. 153. τὸν δὲ GNPQ and γρ. J

151. ὑδροκοιν, by which the base of the tip was 'whipped' to the shaft. ἄγκους, bars (uncow); there were probably three such, the point having three edges; Helbig H. Ε.2 p. 341; ν. διωτω τριγλώκωτι E 398, A 507. Only the actual point has penetrated the flesh, the rest of the head remains in the armour.

155. φιλα : a trochee, as E 359, Φ 308, and so φιλα, φιλατο. The lengthening in the verb is, of course, regular; in the adj. it appears to be due solely to the first aisa, and is a real metrical licence, as in the case of διά (Γ 357, etc.) and ἐνεί (Ψ 2, etc.). See App. D under C 1. The der. of φιλος is unknown; but there is no instance of i in Greek except in a few late imitations of this phrase. For the long ε of καταρρέω see H. G. § 387. καταρτον : acc. expressing the result of the action, H. G. § 186. 4.

158. ἱγικεσι, sing. only here, an oath-sacrifice generically; cf. Γ 245. 159 = Β 341.

160. εἰ τε... εἰκ. This is clearly a case like ο 162, Τ 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 εἰκ 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 ἐφελων, and also O 41, K 330, Τ 261 (1) (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 ὁι is used when the clause with εἰ precedes the principal clause,' except in 4 10. 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. ἐκ τε: Bekk. conj. ἐκ δ' ἀρ, but
this is probably a case of the primitive use of τε...τε to express mere con- 
junction, not conjunction, precisely as in 
the similar sentence in Α 81, q.v. It 
might be referred also to the gnomic 
use of τε, Η. Θ. § 332, but it is hardly 
possible to separate the τε in the 
apothesis from that in the protasis. 
The conjunction of the present τελεί with 
the gnomic aor. ἀντίσωμα is not un- 
natural. Zen. cannot of course have 
read τελεία for τελεί (see App. Crit.) 
as the context stands; possibly he only 
meant to explain that τελεί is a fut. 
But the contracted form is later and 
suspicious. The subject to ἀντίσωμα 
is general, 'transgressors'; but Zen. 
read τίσιν, and made it refer to the 
Trojans.

163–5=Ζ 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 con-
struction of 164 cf. Θ 373. The subj. 
gives a solemn tone (see on A 282). The 
ὅμως here can neither be removed nor 
changed to χεὶς without great violence. 
The collocation with νο-efficient shows that it 
generalizes rather than particularizes 
(see Η. Θ. § 259, 1 b); but the pure 
subj. seems more natural, as in Φ 111.

166. ὑπόστις ἡ μεταφορά ἀπὸ τῶν ἐν 
ναυσί ἄνωτα, ἐφ᾽ ὧν καθέσταται οἱ ἑρώτων 
τεχνικοὶ. Cf. σέλις σεμών ἰδρευται 
Αἰσχ. Αγ. 183, and ibid. 1618.

170. πότισμον: so Αρ. ; mss. μοῖραν, 
cf. Α 263 τόμοις ἀνάληπται, Θ 34 
κακῶν οὗτον ἀναλήπτεται, Θ 132 κακά 
πολλά ἀναπ., e 207 κῆθες. We use 
precisely the same metaphor, 'to fulfil 
one's destiny.'

171. πολυθέτον: so "Αργος διήλ 
χθόν: Eur. Αικ. 560. The epithet 
caused some trouble to the old com-
mentators, as the plain of the Inachos 
was reputed well-watered (cf. Ἀθάνατον 
B 287). They were inclined to explain 
it πολυθέτον, much thirsted after, or to 
read πολυθέτον = destructive (so Strabo), 
διὰ τούτων πολυθέσιν. Some preferred, how-
ever, to explain it by a legend (found 
also in a fragment of Hesiod) that Argos 
was waterless till Danaos came with his 
dughters; and that Poseidon or Athenæ 
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 Τροίᾳ ἀτελευτήτων ἐπὶ ἔργωι. 175
καὶ κέ τις ὃδε ἐρέει Τρώων ὑπερηφανεύοντων
tύμβων ἐπιθρώπωσκόν Μενελάου κυνάλλου.
ἀθ’ οὐτος ἐπὶ πᾶσι χόλον τελέσει ‘Αγαμέμνον,
ὡς καὶ νῦν ἄλων στρατὸν ἤγαγεν ἐνθάδ’ Ἀχαιῶν,
καὶ δὴ ἐβη ὄλκόνδε φίλην ἐς πατρίδα γαίαν
σὺν κενίμασιν νυνί, λυπών ἄγαθὸν Μενέλαον.
ὡς ποτὲ τις ἐρέει· τότε μοι χάνοι εὐφεία χόθων.’
τὸν δ’ ἐπιθρώπωσκόν προσέθη ξανθὸς Μενέλαοι.


175. ἀτελευτήτων ἐπὶ ἔργωι: so π 111 ἀτελεύτων 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 ἐπὶ εὐφραίαν μέπισθε μον, Αντ. 556 ἐπὶ ἀρχήσου λόγοις ‘with words unsaid,’ Eur. Ion 228 ἐπὶ ἀσφάλτου μὴ λουσθε. ἐπὶ ἀρωγῆς, Ψ 574, is similar.
176. For ke with fut. indic. see on X 66. 178. αἰθε, whatever its derivation—and some regard—thed as a shortened theology—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, intensively emphasizes the bitter irony of the imaginary words (L. Lange El 343).
184. παῖδ = παῖς, ν. Π 306. 185. καρπός, a deadly spot. The sense of καρπός is quite clear in H. ; it is always used in the phrase (τὸ) καρπός as here (Θ 84, 325, Λ 439 †); but the traditional derivation from καρπός appears highly unsatisfactory. In the first place neither καρπός 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 καρπός, for in Hesiod. Οpp. 694, and Theognis 401, where it makes its first appearance, it means only ‘due proportion,’ in the proverb καρπός δ’ ἐπὶ πᾶσιν ἄρτοις. 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 κρίσις (Curt. Εκ. no. 53, p. 148), ‘Skt. kar to kill, karas death—blow.’ Homer himself supplies us with the negative adj. in δικαίος ‘unarmed,’ μ 98, ψ 328. Possibly, therefore, we ought in H. to write κρίσις, not καρπός, the word being confused with the adjective καρπός = timely only in later Greek. Indeed were it not for a single passage which possibly stands in the way (οὐ γὰρ ἐκ καρπῶν τευχὲς ἐνέγγισε Eur. Andr. 1120), καρπός might be written for καρπός, I believe, at least in all the tragedians and Pindar, whenever it occurs in the sense ‘deadly.’
187. See App. B.
τὸν δ' ἄπαμεβόμενον προσέφη κρείων 'Αγαμέμνων·
"αἰ γὰρ δὴ οὖτωσ εἴη, φίλος ὦ Μενέλαε·
ἔλκας δ' ἵππηρ ἐπιμάσσεται ἥδ' ἐπιθῆσει
φάρμαξ', ἡ κεν παῦσησι μελαινάων οὖνων." 190

ἡ καὶ Ταλθύβιοι θείον κήρυκα προσηύδα·
"Ταλθύβι, ὅτι τάχιστα Μαγάνα δεύρῳ κάλεσσον,
φοτ' 'Ασκληπιοῦ υἱὸν ἀμίμονοι ἵππηρος,
ὁφρὰ Ἰδῆ Μενέλαων ἄρηὼν Ἀτρέως υἱόν,
ὅν τις οἰστεύσας ἔβαλε τὸξον εὗ ἐιδώς,
Τρώων ἥ Λυκιών, τῶι μὲν κλέος, ἄμμι δὲ πένθος."

ὁς ἕφαν', οὐδ' ἁρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
βῆ δ' ἦνει κατὰ λαδὸν Ἀχαιῶν χαλκοχρυσῶν
παπταίνων ἡρωα Μαγάνα. τὸν δ' ἐνόσσεν
ἐσταότ'· ἀμφὶ δὲ μιν κρατειν στίχες ἀπιστῶν
λαδὸν, οἱ οἱ ἔποντο Τρίκης ἐξ ἱπποβότου.
ἀγχοῦ δ' ἵσταμενος ἑπεα πτερόνεια προσηύδα·
"ἀρσο', Ἀσκληπιιάδη, καλέει κρείων 'Αγαμέμνων,
ὁφρὰ Ἰδῆς Μενέλαων ἄρηὼν ἀρχῶν Ἀχαίων,
ὅν τις οἰστεύσας ἔβαλε τὸξον εὗ ἐιδώς,
Τρώων ἥ Λυκιών, τῶι μὲν κλέος, ἄμμι δὲ πένθος."

ὁς φάτο, τῶι δ' ἁρα θυμόν εὖλι στήθεσσον ὄρινε·


189. For the combination of nom. and voc. see H. G. § 164, and notes on B 8, G 276. φίλος is voc. also in I 601, Τ 16, Ψ 313, 343, 627.

191. With παύσις we must of course supply σε as object; the constr. παύειν τωδε τισος occurs in B 595, etc. Van L. follows G in reading παύειν σε.

194. φωτία and υἱὸν in apposition as Φ 548, cf. φ 26 φωτ' 'Ηρακλῆδα, δ 247 φωτί πνευμα, the latter of which passages shows clearly that the addition of φωτι does not imply anything like 'manly' or 'heroic.' ἀνδραῖος is used in just the same way, cf. ἄνδρα ΒηθοφανεΙΑ Α 92, E 649; and so δύων ἄνδρος Ξηροσ Σωφ. Α. 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 165.

202. See note on 90, and for Τρίκες B 729, where the name is Τρίκης as always elsewhere in Greek.

204. δρος, i.e. δρος οίων, from the non-sigmatic aor. όρθον: while δροευ 264 is δρος οίω, from the 'mixed' aor. όρθον: cf. μέξιον by μέξο.
212. For κυκλός' Ar. strangely read κύκλος as = κύκλος γενόμενον, comparing ἄγριμον τὰς δήμος τ. 166. But, as Herodianos remarks, this is a quite insufficient analogy, as κύκλος is not a noun of multitude like δήμος. He therefore supports Nikias and Ptolemy of Askalon in reading κυκλός. Cf. P 392. έκοσος φος is more naturally taken to mean Machason than Menelaos; παράσατο as usual signifying 'came up,' and the apodosis beginning with ὁ δὲ.

214. τάλαν may be taken with ἐξελοκυμένοι, 'drawn back the way it had entered;' or with ἄγερ, '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 seriously enough, however, to justify Heyne in rejecting this line.

219. οἷος... πατρί, as P 196 οἷος τειχωδέως | πατρὶ φιλέως ἐκαρον. In these and many similar phrases οἷος = ἀίος; but Bentley's Fω 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.

218. The line is not very suitable to the present context, as the aor. ἐθαμον 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 ἐπικαλήσεις 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 ἐπικαλήσεις, 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 imperfect, not the aor., if he had the ἐπικαλήσεις before him.

221. χάρμας, generally explained the battle-joy, and this is supported by N 82 χάρμιν γηθένων τῷ σφόν θεόν ἐμβαλε θυμί. 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 passages, B 453, A 13. On the contrary, he lavishes all epithets of hatred upon war, λιγρός, πολισκόρως, δυσηλεγής, δυσχηξίς, αἰβών, 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
ιλιαδος Δ (iv)

ἔνθ' ούκ ἂν βρίζοντα ἰδοις Ἀγαμέμνονα δίδον οὐδὲ καταπτώσοντ' οὐδ' ούκ ἐθέλοντα μάχεσθαι, ἀλλα μᾶλα σπεύδοντα μάχην ἑς κυδιάνειραν. 225 ἤπποις μὲν γὰρ ἐσσε καὶ ἁρματα ποικιλα χαλκοὶ· καὶ τοὺς μὲν θεράπτων ἀπάνευθ' ἐχε φυσιώτατα Εὐρυμέδων νίος Πτολεμαῖον Πείραδασ, τῶν μᾶλα πόλλ' ἐπέτελλε παρισχέμεν, ὤππότε κέν μιν γυνα λάβῃ κάρατας τοιής διὰ κοιρανέων· 230 αὐτάρ ὁ πεῖξος ἔων ἐπετωλεῖτο στίγχας ἀνδρών. καὶ ὁ ὁδικεῖ μὲν σπεύδοντας ἰδοι Δαναών ταχυτῶλων, τοὺς μᾶλα θαρσόνεσκε παριστάμενος ἐπέεσσον· "Ἀργείου, μη τῷ τι μεθίπτες θούριδος αλίκης· οὐ γὰρ ἐπὶ ψεύδοσι πατὴρ Ζεὺς ἑσσετ' ἀρωγός." 235


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 δαίς from δαίω: compare the expression μάρωτο δέμας πυρός ἄθροισα. 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 χρωμ= spear-point (Stesich. fr. 94, with χαλκοχράμας, σιδεροχράμας in Pindar, ἄγγαρας ἄνωθερὰ τῆς ἀλχμῆς 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 teaching of flesh and shields, and the phrase in N 82 is due to confusion with the different root ghar= τροφία.

223. οὐκ ἄν ἵνα εἴσπεσε poten-tially in the past, like οὔδε κε φαίης Γ 392, Δ 429, etc.

228. Eurymedon is Agamemnon's charioteer here only in Ἡ; 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 Eurymedes, A 320.

229. παρασχέμενοι, 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 ἐπετωλεῖτο cf. G 198, of Odyss. κτίος δι᾽ ἐπετωλεῖται στίγχας ἀνδρών.

232. Wakefield read ἐν μὲν σπεύδοντα Fίδον, and so ὁμ. δ' ἀδ μεθίπτες 240. Cf. 516, M 268, N 229.

234. τὸ here again = πῶς, as 184, Γ 306.

235. περιέσσε (πεῖδος) Hermippas, περιέσσε (πεῖδος) Ἀγ.; on which a scholiast characteristically remarks μάλλον πειστῶν Ἀριστάρχω ἢ τῶ Ἐρμακιά, εἰ καὶ δοκεῖ ἄλληθεν. It is true that ἀρέσσε and cognate forms are elsewhere only used by Ἡ with personal datives, not with abstract words like πεῖδος: but the idea of being 'a helper for lies' is not impossible bold, and adjectives in -έστει, from -ές stems, with the single exception of ἅγετε (Θ 524 only), are elsewhere in Ἡ. entirely restricted to compounds, such as φιλοέστε (Θ. G. § 116. 5); the Homeric word for ιεαρ is πεῖδος.
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άλλ’ ο’περ πρότεροι υπέρ δρκία διήλθασαντο, τῶν ἵ τοι αὐτῶν τέρενα χρόα γύτες ἔδωται, ἥμεις δ’ αὐτ’ ἀλάχονσε τε φίλας καὶ νήπια τέκνα ἄξωμεν ἐν νήπεσιν, ἐτέι πτολεδρον ἢλωμεν."

οὐθ’ τινας αὐθεντέα ἰδοι στυγεροτον πολέμου,

τοὺς μάλα νεκελεσκε χολωτοῦσιν ἐπέεσσιν.

"Ἀργείοι ιόμοροι, ἐλεγχέες, οὐ νῦ ὀβεσθε; τήθ’ οὔτως ἔστητε τεθητότες ἥτε νεβροί.

238. δ᾽ om. Ar. U. 239. ἵπει Q: ἵππην Ω. 240. δ’ αὖ

238. ὑπὲρ δρκία: see on Π 299.

237. τέρενα: see on Π 142.

238. The omission of δ’ (Ar.) is not material, αὐθ’ being often used as a conjunction like αὖ in 240 (if the text is right). Observe ἄλωμος contrasted with αὐτός, the men.

239. ἔσωμεν, carry off as captives; cf. Ζ 429, and the phrase ἄγει καὶ φέρειν.

241. ἴππους: a word of uncertain sense and derivation occurring only Ζ 479. We have ἐγκαταινομος Β 692, γ 188, etc., ἵλαχωμος of dogs ζ 9, and ἰδώμορος in Herod. and Attic. (1) The analogy of ἐγκαταινομος makes it probable that the first element of the word is ἰος, an arrow, though this always has i in H.; we find, however, ἴλαχαρα in Pindar (P. ii. 9). (2) Others refer it to λα, τῆς, voice, a rare word found in an oracle in Herod. (i. 85) and once or twice in Trag. ἰαλαχωμος is then analogous.

(3) Dōd. for, of the dark colour of the hair, comparing ἵλαχαρα, but this is improbable. The second element is equally uncertain; the derivations suggested are (a) σμαρ, μερ, to think of, cf. μεραλοντει χρώμη, 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. δημα by δημα. Curt. compares for the weakened sense of the root the compounds of φαρ, μελαροφ, etc. (b) μαρ of μάραμας, fighting with arrows, or with spears; but this hardly suits either ἰαλαχωμος or σκώμος. (c) μαρ, to glitter, μαρμάρας, etc. So Ameis and Goebel with (2), eminent in shouting (and nothing else). (d) Skt. मार, stormy, eager, earnest (Fick, Brugmann), for μον-ρος, conn. with Latin mon-eo (cf. μῶρος: το ὡς, Κύκνιος Ἑσ., Ζ. 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. ἐλεγχέες, mss., but the correct form is certainly ἐλεγχεια, things of shame; the neuter adds a sting. The phrase recurs in Β 235, E 787, Θ 228, Ω 260, and so we should read in Ω 239. ἐλεγχεια is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the bucolic diaræia; it is besides open to the same objection as γυνόοια, 235.

243. ἔστητε: so Ptolemaios, ἔστητε Ar. The testimony of mss. is of course indifferent. The former is supported by Τ 178 Αἰνελα, τι σοτεσόν διμυλον πολλον ἐτελον ἔστης; and cf. Β 233 τιν’ ἰενοι ἐγκένεθε; κ 64 πως ἠθές, Ὀδνησίου; (Ζ. Η. 37). There is no analogy for the lengthening of the vowel in perf. (cf. ἔστηται Δ 340, Τ 354). Bekk. compares ἔστηται Π 243 by ἔστηται (but that is a subj.), δάνειι by δανειν, and other forms which, however, prove nothing. (Η. Β. 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 in place. In the passages quoted above, Β 323, Τ 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 (Ζ. Γ. 376) regards the aor. as characteristic of 'impatient questions.'
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α" τ' ἐπεὶ οὖν ἐκαμὼν πολέος πεδίον θέουναι, ἐστασ', οὖδ' ἄρα τίς σφὶ μετὰ φρεοὶ γίνεται ἄλκή· ὦς ὡμέις ἔστητε τεθητότες οὖδὲ μάχεσθαι. ὥς μὲνετε Τρώως σχεδὸν ἄλθεμεν, ἔνθα τε νῆς εἰρύσατ' ἐνυπρυνοὶ πολεῖς ἐπὶ θυν θῦλάσθησι, ὁφρα Ἰῃτ" α' κ' ὑμῖν ὑπέροχη χεῖρα Κρονίων;" ὡς δ' γε κομανέων ἐπεπωλείτο στίχας ἁνδρῶν. ἤλθε δ' ἐπὶ Κρήτεσι κιών ἀνα ὑπάλφον ἁνδρῶν. οἱ δ' ἄμφι Ἰδμενηὰ δαλφρονα θωρήσοντο· Ἰδμενεὺς μὲν ἐνὶ προμάχους, σὺν εἰκελοὶ ἄλκην, Μηροίνης δ' ἀρα οἱ πυμάτας ὄτρυνε φάλλυγας. τοὺς δὲ ἰδῶν γηθηκαν ἀνὰ ἁνδρῶν 'Ἀγαμέμνων, αὐτίκα δ' Ἰδμενὴ προσνύσα μειλεχίσειν. "Ἰδμενεῦ, περὶ μὲν σε τίῳ Δαναόν ταχυπόλων ἤμεν ἐνὶ πτολέμῳ ἦ' ἄλλοιο ἐπὶ θρῶν ἦδ' ἐν δαίθ', ὡτε πέρ τε γερούσιον αἰθίτα οἴνου 'Ἀργεῖον οἶ ἀριστοὶ ἐνὶ κρήτηρι κέρωται· ἐὰν γὰρ τ' ἁλλοὶ γε κάρη κομόωντες 'Ἀχαιοὶ δαιτρον πίνοσιν, σὸν δὲ πλεῖον δέπας αἰεὶ


244. πεδίον: see note on B 785.
249. For the metaphor cf. E 433, I 420 (where we have the gen. ἐθέν instead of the dat., and so Ω 374).
253. There is a slight anacoluthon, as Ἰδμενεύς has no verb, which can however easily be supplied from the following clause, e.g. πότας ὄτρυνε φάλλυγας. For the Homeric idea of the boar's courage see P 21.
257. περι is here just on the boundary line between an adverb and preposition, as in A 258; cf. βοῦνας περίδομεν ἄλλων N 728, with περὶ πάντων ἐμμακη Λ 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. § 186.
259. γερούσιον, i.e. at the assembly of the counsellors. So ν 8 δύσι oι γερούσιον ἀθόμα ὀλῶν αἰεὶ πίνετε.
260. κρήτηρι: Ἀρ. κρήτηρι, 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, ἰππῶν. κέρωται, have the wine mingled; the form implies a present κέρωμα (cf. δύνωμα from δύναμι), not elsewhere found; it is expressly supported by Schol. L. The other similar forms are from κέφαλο, e.g. κεφαληθε γ 332, κέφαλόν ο 500, etc. Hence some accent κέφαλαι here.
262. δαίτρον, an allotted portion. For the custom of honouring a guest by keeping his cup full cf. Ὡ 161 περὶ μὲν σε τίῳ Δαναόν ταχυπόλωι | ἔρημη τε κρῆσιν τε ἐνὶ πλεῖος δεσαφεὶς, and so M 311. Compare 'Benjamin's mess,' and H 321, 8 65. κόν: Bentley conj. σοι, to answer to ἐμοι.

263. ἀνάμοιραν: cf. § 374 εἰ μὴ ἢ ἐλθέ- μεν ἀσύνεσιν, ἢ ἔγγελθε πολὺν ἔθνο. 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 ἀνάμοη, 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 rhapsoists or copyists.

264. For πορος with the pres. of a state of things continuing up to the time of speaking cf. A. 553; and for the pregnant use of σοφος, II 557.

269. The re belongs to the whole sentence; cf. A. 352.

273. The Alantes are always represented as fighting side by side, N 701 sqq.

274. μέρος: for this metaphor cf. II 66, P 755, ψ 133. It is here expanded into a fine simile.

276. κωμί is again used of the blowing of wind in A 308, and of the rushing of flame Π 127; in K 139, ρ 261 (ἰωὴ φύμωτος), of sound.

277. μελαντερον ἦπε πέτοι, blacker than pitch. This is the only instance of the use of ἦπε in this sense; probably we ought to read ἥ ὅτε, as Brandreth and Bekker suggest, on the analogy of τ’ 216 κλαίον ἢ λγιον, ἀδινῳτερον οὐ τ’ ἀλων (where Buttman would read ἦπον). It is not possible to get a natural sense if we take ἦπε 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 Ames and Fasi), neither of which alternatives is satisfactory. But Ap. Rhod. seems to have taken the passage in this way, i. 269 κλαίον ἀδινῳτερον, ἦπε κορή . . . μόρετα. 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. A, B. i. 4). Hunte objects that ‘blacker than pitch’ is merely hyperbolical and therefore un-Homeric; but cf. λευκότέρον 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 reflections from its surface.
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GJS Lips. 281. πυκνάι S. 282. κύανει: ἄριστον Zen. // περικυκλά
299. διάκεισιν Α.: άλλα κανέναιν Did. 300. πολεύειν (Q): πολεύεια Q1: πολεύεια L: πολεύοι Ρ.

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 κυάνει Zen. read ἄριστον, 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 ῥάρπ see H. G. § 348.
301. The *μέν* implies that some advice to the foot-soldiers is to follow; but this never appears.

302. *σείσθεν* here evidently to hold in hand, not to drive, as usual. *κλονέσθεν*, to be entangled.

303. This sudden change from oratio obliqua to recta is very strange, the only parallel in H. being v. 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 *πείχα* than the *πεπελι*.

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 (Pelistratean) influence; see on B 382. The advice in 304–5 recalls P 307–9, where it is given to foot-soldiers.

306. ἐν τῷ ὕπειρε, 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. *γνωτίστω*, 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 *εἰρήνεροι* ἀνθρώποι. The use of the article and the Attic contracted form *ἐπόρευσιν* well accord with the Attic origin of the passage. 309 is weak and tautological.

315. *ἀλοιφιον*; this form is elsewhere always used of strife or battle, except ἰδανος γ 236. Nauck would in every case read ἀλοιφιον. The sense of 'common to all' (which itself is not very appropriate as a general epithet of war in spite of εἰρήνεροι Σ 309) is not supported by any use of ἀλοιφιον. Pind. *Nem.* x. 67, which is quoted, is not in point, for there *τοῖς ἀλοιφιον* obviously means 'the same fate' for the two brothers (like ἀλοιφιον γοιαν ἐρεύνα Σ 329), and is explained by the following lines. There is therefore an undoubted case
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τὸν δ᾽ ἥμεισετ' ἑπετα Γερήνιος ἱππότα Νέστωρ.

"Ἄτρευθ, μάλα μὲν τοι ἐγὼν ἐθέλομι καὶ αὐτὸς ὃς ἔμεν ὡς ὦτε διὸν Ἐρευναλώνα κατέκταν.

=all' ὦτε πῶς ἄμα πάντα θεοὶ δόσαν ἀνθρώποισι·

εἶ τὸ κόροις ἡα, νῦν αὐτὲ με γῆρας ἰκάνει.

ἀλλὰ καὶ ὁ Ἰππέσιος μετέσσομαι ἣδε κελεύσω

βουλῆ καὶ μύθουις· τὸ γὰρ γέρας ἔστι γερόντων.

αιχμᾶς δὲ αἰχμάσσονι νεώτεροι, οἷς ἐπεὶ ἐμείο

ὀπλότεροι γεγάσασι πεπολύθσι τε βίην·"

325 ὁς ἐφατ', Ἄτρευθ'ς δὲ παράφυλατε γηθόσσουν κηρ.

ἐὶ δ' οὖν Πειτέω Μενεθῆα πληξίπποιν ἐστατὶ· ἀμφὶ δ' Ἀθηναῖοι, μικτώρες ἀυτῆς·

ἀυτὰρ ὁ πλησιόν ἐστίν μηύσιν πολυμήτης Ὀδυσσεύς,

παρ' ὑμὶν Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαθιάν

320. τοι: κεν JOP Rar. γ. 319. κάτεκτον (όιπρ.) CU: κατέκτα JQ Par.

320. δῆ. Αρ. || ποιο: ποι Q. 321. έο: έν N. || ίκάνει: ίκάνει D: ὄπασαι Ar. (see Ludw.) Par. k (γρ. ίκάνει).

322. μετέκολα P. 323. Βουλάς H. || γερόντων: γαϊνόντων Par. γ. 324. εἰόμενος GIMNPOS.

325. πλησιόν Par. γ. 326. μικτώρες Ο: μικτώρες QRU. 326. έο: έν N. || εϊκάκει Ar. AGHJPRT: εϊκάκει Ω.

against ὕμωσ, which anyhow ought to be separated in the lexicon from ὕμων. Indeed Aristonikos says that the γιας

γιας was explained ὕμων = τὸ κακόν. But there is no obvious reason why it

should have displaced a word so clear in meaning as ὕμων. Christ, followed by Fick, conj. that the right form may be

ἥμισυ, conn. with ὅτι ἁμισαὶ = οὐν, and ὕμως. For ὅς δικ L.

reads ὅτ' F (sc. γῆρας), comparing for ἥν as neuter μεν in 143, Z 221, T 287, etc.

318. The reading κέν for τοι is natural but not necessary. The opt. is con-

cessive, '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 Erebalion see H 136-56.

320 seems to be an adaptation of N 729–30, and was attested by Αρ. 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 καὶ ηἴεν γε Π 180, 'I suppose I was young

then, but now I am old.' The sentence is not in any sense conditional, any

more than A 231, where ένε δεῖρες τῶν is independent of the ei-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 ἐρθῶτερας, καὶ ἔσται

γένεσα: a form recurring in E 887, § 222, 352 only, and, like other forms of

the impf. of εἰλ, not entirely ex-

plained. The a seems to be treated as long by nature, though the ictus may

account for this.

324. αἰχμάσσω, wield the spear, only here in H. The word is used in a similar

but not quite identical sense in Soph.


325. For the συνδέτον cf. 89; and

for Menenecus B 552 sqq.

326. μικτώρες άτρικλ. lit. deniers

of the battle-shout, usually applied to

individual heroes, N 93, 479, Π 759. Cf. on μικτώρε φίλοι E 272.
ἐστασαν· ὥς γὰρ τῷ σφιν ἄκουότερ λαθὼς ἀντίς, ἀλλὰ νέον συνυρινόμεναι κίννυτο φάλαγγες Τρώων ἰπποδάμων καὶ Ἀχαίων, οἱ δὲ μένοντες ἐστασαν, ὑπόπτης πύργος Ἀχαίων ἄλλος ἐπελθὼν Τρώων ἀρμίσει καὶ ἄριστων πολέμου. τοῦς δὲ ἰδὼν νεῖκεσσεν ἀναξ ἄνδρῶν Ἀγαμέμνων, καὶ σφικες φωνῆσας ἐπεκαὶ περιένει προσηύθη: "ἂν ὦτὶ Πετεώδι διοτρέφος βασιλῆς, καὶ σὺ κακοίοι δόλουι κακαμένε, κερδαλεόφρον, τίπτει καταπτώσσουτε ἀφάστατε, μύμνετε δ’ ἄλλως; σφιν τέν ἑντρείκε μετὰ πρώτους ἐντασι ἐστάμεν ἢδὲ μάχης καυστείρης ἀντιβιλεψτε πρώτω γὰρ καὶ δαίτος ἀκονάζεσθον ἐμείον,

331. οὗ γὰρ: σοῦ δὲ Α. 332. ἄκουότερ M. || κιννυτο Vr. b. 333. τρόφισιν

331. άκουότερ: the only case in H. of the middle form in the present or imperfect. 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 ἄκουσα and ἄκουσα, though they are often identical (cf. Λ 203). See H. G. § 8.

334. ὑπόπτης goes with μένοντες, ‘waiting till.’ So after τοιαύτηςμεν H 415, etc. H. G. § 308 (2), M. and T. § 553. πύργος, a wall or surried line of warriors; cf. πυρηνικόν 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. Aristarchus strangely enough wished to make Τρώων depend on πύργος and Ἀχαίων on ὑπόπτῃς, waiting till a battle of Trojans should attack the Achaïans, 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 ἐκάστων for πύργος Ἀχαίων, and ἄρξειν for -ειάν.

339. κακαμέναι: cf. τ 395 (Ἄστυλος) δὲ ἐνθρώνου ἐκάστῳ καὶ κεντοσύνῃ θ’ ἄρθρῳ τε.

341. μὲν τέ: here μὲν seems to answer to τοῦτο δὲ in 347. The exact sense of τε (or τοιτ) is not so obvious; it perhaps emphasizes this clause as general, whereas τοῦτο δὲ takes a particular instance (H. G. § 332). Observe ὑπόπτης in spite of the dat. σφικες, on account of its close connection with the infin., as Λ 541 τοι. ἐντασι: H. G. § 240.

342. καυστείρης recurs only in M 316; it is the feminine of καυστήρ. The grammarians wrongly accepted καυστείρης, and held that it came from καυστείρος, supposed to be a dialectical form of καυστηρής.

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. οὔτος cannot be brought under any of these heads. κεκλήριτε μὲν μὴδὲν is clearly different, being a sort of ‘whole and
πότεν δαίτα γέρουσιν ἐφοπλίζομεν Ἀχαιοί.

ἐνθα φιλὴ ὑποτάλα κρέα ἐδέχεται ἦδὲ κύπελλα

οἴνου πινέμεναι μεληδέος, ὅφρ᾽ ἐθελήτον;

νῦν δὲ φίλων χ্ʼ ὀρώοντε, καὶ εἰ δέκα πύργοι Ἀχαιῶν

ὕμειν προπαραίδευσε μαχοίατο νηλεὶ χαλκῶν.

τὸν δὲ ἄρι ύπόθρα ἰδὼν προσεφή πολύμητς Ὁδυσσέως·

"Ἀτρείδα, ποίον σὲ ἔτος φύγεν ἔρκως ὤδυτεν;

πῶς δὴ φίλως πολέμουσα μεθέμεν, ὅπτωτὸ Ἀχαιοὶ

Τροσῶν ἐφ᾽ ἐπιποδάμουσιν ἐγερομένοις ὦν Ἀρη; ὅβερα,

ἡ ἐθέλησομα καὶ αἰ κέν τοῦ τὰ μεμήλην,

Τηλεμάχου φίλων πατέρα προμάχοιν μυγένα

Τρόων ἐπιποδάμων σὺ δὲ ταῦτ᾽ ἀνεμώλω χάζεις."

344. ἐφοπλίζουσιν ΔΗ (ἐν πρ. ο.) ἐφοπλίζομεν Ρ.; ἐφοπλίζομεν Ω. 345


ἐπιποδάμοις Δ (ἐν πρ. ο. ἐν τῷ Ἱ. Τ.Β.Α.) ΝΤ. 353. ἰ: ἰκ' AT Παρ. γ. 354.

μεμέλεια NQ Β. α.: μεμέλεια V. β. 354. τηλεμάχου CORT Λίπρα. 355.

τρόων ε᾽ Λίπρα. || ἀνεμώλων Ι. 355.

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 Ἀρ., πρὸ τὸν μου ἄκουσί σὲ περὶ ἀκοίτου. 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. ἄκουσί σὲ, in the two other passages of Homer where it occurs (i. 9, 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 καλέωτοι for καὶ ἀκοίτου, 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 κωφός πρὸς τοὺς, never appears among the ἄρχοντες (see on Β 53; and for feast given to them, Δ 250 and Β 404 sq.).

345. φίλα, μ. ἐστι, cf. Β 796. This line and the next εὐτοί τῶν ἀνομόνων (notes of Δ.), οὐ διαθέτωται, ἀπαίτωται ἢ αὐτοίς οἱ ἥμετροι (i.e. modern taste) ὧς ἀρχοῖ· ἀναδιστοτοί τοῦ Ἀγα-

μέρων Schol. Α.; and see Cobet's commentary, M. C. 231. If they were omitted, the point of the passage, the contrast of φίλα...φίλων, would be lost.

351. The punctuation given is mentioned by Nicanor, who prefers an alternative in which the note of interrogation is put after μεθέμεν, and a comma after Ἀρη; ἀκοίτου refers to Odysseus and Menestheus in particular, while in ἐγερο-

mers Odysseus speaks as one of the army at large, meaning 'every case in which we fight' (sor. subj.). If ἐγερομέν referred to a future event, κε would be required (Munro). 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 ὅποτε. 353. ἰκ' is of course a late (Attic) form which has supplanted κε (see on I 359). The variant ἰκ' is a relic of the older reading.

354. For the phrase 'father of Telemachos' see on Β 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 Ἀρ., noticed this 'foreshadowing of the Odyssey' as a sign that it was by the author of the Παιάδ.

355. If ἀνεμώλωα is der. from ἀνεμος, it has entirely lost the primitive sense, as in phrases like τὸν ἀνεμώλωα Φ 474; cf Β 216, and the use of ἄνεμοις, Plato Theat. 151 ε, 161 α.
τὸν δ’ ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων, ὡς γρῶ χωμένοιο. τάλαν δ’ δ’ γε λάζετο μύθον.

"διογενὲς Δαρετίαδη, πολυμήχαν Ὁδυσσεῦ, οὔτε σε νεικεῖον περιώτιον οὔτε κελεῦν,

οἴδα γὰρ ὃς τοι θυμὸς ἐνι στήθει σι δίκοιοι σι, πλὴν δὴ δ’ εἰγώ περ.

ἀλλ’ ἓθη, ταῦτ’ ἐν δ’ ὑποθύνει ἄρεσομεθ’, εἰ τι κακὸν νῦν ἐξητά, τὰ δὲ πάντα θεόν μεταμόινα θείεν.”

ὡς εἰπὼν τοὺς μὲν λίπει αὐτοῦ, βῆ δὲ μετ’ ἄλλους.

ἐν όδ᾽ Ἡρακλῆς βίον ὑπέρθυμον Διομήδηα

ἐσταῦν’ ἔν θ’ ἱπποις καὶ ἀρμασι κολλητοῦσιν.

τὰρ δὲ οἱ ἐστικεῖ Σκένελος Καπανήης νῖος,

καὶ τὸν μὲν νείκεσσεν ἵον κρείων Ἀγαμέμνων,

καὶ μνᾶς φωνῆσας ἐπεα πτερόντα προσηῦδα.

"ο’ μοι, Ἡρακλῆς νῦν διάφρονοι ἵπποσαμινοῦ,

τι πτώσεις, τι δ’ ὑποιπάσθε πολέμου γεφύρας;

οὐ μὲν Ἡρακλῆς γ’ ὄνε δίκοι πτωκοκαζέμεν ἵππο.

ἀλλὰ πολὺ πρὸ δίκοι ἐτάρας δῆμοι μάχεσταί.
δώς φάσαν οἱ μὲν ἰδοντο πονεύμενοι· οὐ γὰρ ἐγὼ γε ἡμτῆς· οὐδὲ ἰδον· περὶ δ’ ἄλλων φασὶ γενέσθαι.

η τοι μὲν γὰρ ἀτερ πολέμου εἰσῆλθε Μυκήνας
ξεύνος ἄμ’ ἄντιθείως Πολυνείκει, λαόν ἀγέιρον,
οἱ δὲ τὸ τοῦ ἀπατώτως, ἀρὰ πρὸς τείχεα Θήβης,
καὶ ῥὰ μᾶλα λιπασύντο δόμεν κλεινοὺς ἐπικούρους;
οἱ δ’ ἐθελοῦν δόμεναι καὶ ἐπίνευν ὡς ἐκέλευν·
ἀλλὰ Ζεὺς ἔτρεψε παραίτεια σήματα φαινον.
οἱ δ’ ἔτειεν οὖν ὄλχοντο ἤδ’ πρὸ ὀδοῦ ἐγένοντο,
‘Ἀσσοῦν’ δ’ ἵκνον βαθύσχοιον λεχεσσήν,
ἐνθ’ αὐτ’ ἀγγέλειν ἐπὶ Τυδῆ στελλάν ‘Ἀχαιοῖ.
αὐτάρ ὁ βῆ, πολέας δὲ κυμήσατο Καμδέωνας
δαυνυμένους κατὰ δῶμα βίης ‘Ετεοκλείεις.
ἐνθ’ οὐδὲ ξεύνοι περ’ ἐων ὕπηράτα Τυδεῦς
tárbes, μόνον ἔως πολέσιν μετὰ Καμδείωσιν,

378. ἰδεῖν Q. 377. χεῖνος : γρ. καὶ κεῖνος A. || ἀγάροιν : ἀγάρας Q,
and ap. Did. 378. οἴ δὲ ΔJ (γρ. ρα) OPTU Lab. γ : οἴ ρα Ω. 379. μᾶλα :
μάλιστα J (γρ. καὶ ρα μάλα). 380. ἐκέλευν Q. 381. παραίτεια N (and
P1 (l) (S supr.) Cant. Vr. a c : τυδῆ, δὲ στελλάν (sic) Q. 385. κατὰ : ἐν Q.
386. καμδείως N.

374. ὅχι : so Ameis, for vulg. ὁι with commas after μάχεσαι. The regular
use in Homer of ὃς ἐφη, etc., is to
refer back to a completed expression of
opinion; there is no case of ὃς ἐφη = as he said. Πονεύσαμεν, in
special sense of fighting, as τῶν, 456, 420 and often, of the tell of battle.
378. ἀπατώτως (also Γ 187), were
on a campaign, either for ἀπατώτως or ἀπατώτως. ὅρκον is found in
Aisch. Ag. 132, ἀπατώσασθαί does not
occur anywhere else in Greek. For the form
-ορτό from an o-verb we may
compare N 675 δηύσωτο, θ 226 δηύσως,
108 δρόσωιν, 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. οἴ, Thystes and the people of
Mykenai. ἐκέλευν, Tydceus and Poly-
neikes.
381. ἔτρεψε, changed their minds.

382. πρὸ is here an adv., and ὅδοι
a local genitive, lit. ‘forward on the
way.’ Cf. on πρὸ φόβου P 667, and
for the hiatus after πρὸ K 224. For
ἐπικούρον see B 697.
384. ἔντι : so mss. and Ar., thus
connecting it with the verb, and making
ἀγγέλειν a masc. in apposition with
Τυδῆ, see note on Γ 206. Or we may take
ἀγγέλειν as fem., an internal acc. with
ἐπιτετειλαν, like ἔπεσαν ἐλθον. Others
read εἰς, and understand εἰς ἀγγέλειν =
‘for an embassy.’ Nauck reads Τυδῆ
ἐπιτετειλα, omitting εἰς, as the contracted
Τυδῆ is a late form. Another emenda-
tion is εἰς Τυδῆ τελαν (Brandreth),
charged T. with a mission (ἐπιτετειλείν).
The following story is repeated in E
802–8, where the phrase used is ἡδὲ
πόλεμον Ἀχαιῶν ἄγγελος ἐς Θήβας.
It is no doubt adapted from Epic poems of
the Theban war.
387. χεῖνος 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 ξείων in any sense was a reason for ex-
pecting friendly treatment, not treachery.
ΙΑΙΔΟΣ Δ (IV)

αλλ' ὃ γ' ἀθελεύειν προκαλύπτο, πάντα δ' ἐνίκα
ῥητίδως: τοιη ὁ ἐπίρροθος ἦν 'Ἀθήνη.

390

οἱ δὲ χολοσάμενοι Καδμείοι, κυνορροὶ ἱππων,
ἀπό ἀναβρομέοι πυκνῶν λόγον εἶσαν ἄγοντες,
κούρους πεντήκοντα· δὼ δ' ἐγγόροις ἦσαν,
Μαίων Αἰμονίδης ἐπισκέλος ἀθανάτοις,
νῦσ τ' Αὐτοφόνοιο μενεπτάλεμοι Λυκοφόντης.

395

Τυδέως μὲν καὶ τοίς ἀεικέα πότιον ἐφήκε·
πάντας ἐπεφύ, ἢν δ' οὐκ ἦν οἰκόνει νέσσαθι·
Μαίον ἄρα προέκε, θεῶν τεράσσοι πιθήκασ.
τοῖος ἐνέ τ' Τυδέως Αἰτώλλοις. ἀλλὰ τὸν νῦν
γεινάτο εἰς χέρεια μάγχην ἀγορῆ δὲ τ' ἀμείνων.

400

δὸς φάτο, τὸν δ' οὐ τ' προσέφη κρατερός Διομήδης,
ἀἰδεθέως βασιλῆς ἐνυπὴν αἰδοῖοι.

τὸν δ' νῦσ Καπανίδος ἀμείφατο κυδαλίμου·
"Ἀτρέδη, μὴ ψεῦδε" ἐπιστάμενος σάφα εἰπεῖν.

390. σι: τοι Q. || ἐπιτάρροσος Q. 392. δὲ ἀναπρομέθαις(CDGMPQRS

390. ἐπιτάρροσος, 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 -α of pronouns can be elided. He reads τοῖοι F (ο)'ν επιταρρόθας here, and so μί (τοι) in Ψ. ἐπιταρρόθας is, however, as old as Hes. (Op. 560) and Aisch. Sept. 388, and can therefore hardly be doubted. The difficulty is rather with ἐπιταρρόθας, for which see Ε 898. In Soph. Ant. 413 ἐπιταρρόθος is used in a completely different sense (adverb).

392. For δὲ ἀναπρομέθαις most edd. write ἄψ ἄρ' (Beutl.), ἀπίς (Brandreth), or ἄρ' ὀ' (Barnes) ἀνέρ', the first on the analogy of the similar line, Ζ 187; but ἄρα has no sense here. For the hiatus cf. I 167 ἐπίφωσι, I 122 καταδέχεται, N 262 ἀποικιαί, P 381 ἐπισυμφέρει, πικονίον, lit. dense, i.e. consisting of a large number, as in πυκνῶν φαλάγγες, etc. This sense does not suit λ 525, but that line is interpolated. eicam δρομέω, took and set, ἄψ, being pleonastic. eicam, from τοι, A 311.

394. The three names, Αἴωνιδης, Αὐτό-
φόνος, Λυκοφόντης, are evidently meant to have a murderous ring (Faus). 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 τεράσσοις (398). Faus. (ix. 18. 2) says that according to local tradition at Thebes it was he who buried Tydeus.

399. For τὸν, here used in a possessive sense, read ὅν. See App. A. 400. χέρα: on this word see A 80. The best ms. follow Δρ. in writing χέρας and χέρεις, but χέρας, χέρι. ἀμεῖωνων, ac. ἅπατι, so Α with Δρ.: ὀμέινα cat. The reading of Αρ. seems best, for δέ τε frequently introduces a clause added para Tactics, with a construction of its own. Σ 106 is exactly parallel, ἐν πολεμοῖς, ἀγορῆ δὲ τ' ἀμείφατος εἴτε καὶ ἄλλα. It must, however, be admitted that the omission of both subject and verb here is harsh. Compare Eur. Suppl. 902 (ὁ Τυδέως) ὁκ ἐν λόγοις ἦν λαμπρός, ἄλλῳ ἐν αὐτίκι.

404. σάφα, if taken with ἐπιστέω, must
GREEK TEXT:

"ἡμεῖς τοι πατέρων μεγ' ἄμενους εὐχόμεθα εἶναι: ἡμεῖς καὶ Θήβης ἔδος εἰλομεν ἐπταπύλου, παυρότερον λαὸν ἀγαγόνθη ὑπὸ τεῖχος ἄρειον, πειθόμενοι τεράσσομεν θεῶν καὶ Ζηνός ἀρωγῆς κεῖνοι δὲ σφετέρισμιν ἀπαθαλήσιμων δόλων. τῷ μὴ μου πατέρας ποθ' ὁμοίη ἐνθεο τιμή." 410

"τὸν δ' ἀρ' ὑπόδρα ἱδὼν προσέφη κρατερὸς Διομήδης: "τέττα, σιωπή ἦς, ἐμῶ δ' ἐπυπείδεο μύθων, οὔ γὰρ ἐγὼ νεμεώ 'Ἀγαμέμνονι ποιμένι λαῶν ὀκτυνίτω κάρασθει ἐυκυνήδας 'Αχαίοις: τούτων μὲν γὰρ κῦδος ἀρ' ἐφεται, εἰ κεν 'Αχαιοὶ Τρώας δημώσωσιν ἐλασί τε 'Ἰλιον ἤρθι,

407-9 δό. Ἁρ. 408. ἄτομος Ρ. 409. σφετέρισμιν ἀπαθαλήσιμων δόλων G. 412. σιωπήι N. 413. σιωπή ἦς ἐπυπείδεο M. T. 1223 ἐκμοθ' ἐν σφηλή ἱδών, ἡμῶν. 387 ὁ τάχ' ἐν σφηλή ἱδών, ἑπιπάθημοι σύφα (that they are so). and it is better to translate truly here than with Fasi to do violence to the order by joining μὴ ψεύδει ἐτέρτι, ἑπιστάμενοι σύφα (that they are so). This expression is another case, apparently, of Attic use. 406. καὶ is expressed by the emphasis in 'we did take,' i.e. we did not merely believe. This is the only mention in Ἡ. of the war of the Epigoni; that of the 'Seven' is rarely alluded to. 407. ἀγαρόθεν, dual, as he is thinking only of Diomedes and himself. ἀρασίων is taken by the Schol. as comparative, viz. ἀν οὐ καὶ ἔτοι; 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 ἀρασίων for the regular ἀρασίων, 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 ἀπαθαλήσιμω και may be illustrated from Aisch. Sept. 427 sqq., where it is said of Kapanes—θεος τε γὰρ τὸν ἐκτέρνεις πόλιν καὶ μὴ τὸν πόλιν φρονί, κτλ. 410. Observe the very rare use of μὴ with narr. imper. ; so Σε 134 μὴ τέ κατα-δικτέον, ο 248 μὴ τέ ἐνθεο. Schol. A quotes Aristoph. Thesm. 870 μὴ ψεύδον, ὅ Ζεῦ. See on this H. G. 3 328. 412. τέττα: a ἀπ. λεγ. which divided the opinions of the ancient critics, some taking it as a προσφώνησις φιλανθρωπί, others as an ἐπίρρημα σχετικοτικότων. It is probably like ἄττα (I 607, q.v.), a term of affection, perhaps borrowed from the language of infancy (for τιθ' ἄττα, where τιθ' = τιθ' thine, as in French tante = tua amītā). '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. ἀρα, simply continue, as often. The hiatus after σιωπή is unusual, but there is no obvious remenda (τετέλαιτ', ἀρα γ' ἢς Bentley).
τούτω δ' αυτῷ μέγα πένθος 'Αχαϊών δημωθήτων. ἂν' γάρ δὴ καί νοῦι μεδώμεθα θουρίδος ἄλκης.

η' δὲ καὶ ἦ' ὤχέων σὺν τεῦχεσιν ἄλτο χαμάζειν δεμόνι δ' ἐβραχεῖ χαλκός ἐπὶ στήθεσιν ἀνακτὸς ὀρνυμένον· ὅποι κεν ταλασσόφραν τερ δέος εἶλεν.

ὡς δὲ ὃτι ἐν αἰγιαλωίς πολυχείη κύμα θαλάσσης ὀρνντ' ἐπασσύτερον Ζεφύρου ὑπὸ κυνόματος τούτων μὲν τε πρώτα κορύσσεται, αὐτὰρ ἐπετειά χέρσου πηγγυμένον μεγάλα βρέμει, ἀμφὶ δὲ τ' ἄκρας κυρτὸν ἄνω κυρφοῦται, ἀποπτύει δ' ἄλος ἄγχην ὅπος τ' ἐπασσύτεραι Δαναϊὸς κύνυτο φάλαγγες νυστιμέως πόλεμώνδε. κέλευε δὲ οἴσιν ἐκαστός ἰχνεύονον· οἱ δ' ἄλλοι ἀκή ἵσαν, οὐδὲ κε φαῖνε

τὸσον λαὸν ἐπεσθαί ἔχοντ' ἐν στήθειν αὐδὴν, συγή, δειδότες σημάντορας· ἀμφὶ δὲ τάσι τεῦχεα ποικίλ' ἔλαιμπτε, τὰ εἰμένοι ἐστικύώντο.

Τρίως δ', ὡς τ' δ' τες πολυπάμονος ἀνδρὸς ἐν αὐθή

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421. ὅπως: explained by Am. and Le R. of fear seizing the knees, as G 34 ὅπως ὑδρομος ᾧθε τῇ γυνα. But it is better to translate, with Füsi, thereat, as though = under the influence of the noise. This is common in composition, e.g. ὑστερεῖν, to tremble at a thing; so ὑπαί ὑδρομος ἵππων γίνεται Δ 417. ταλασσόφραν: cf. Φοῖβος; δὲ τ' ἐφόβησεν ταλασσόφραν περὶ πολέμωσθα ὅν 300; and, for the introduction of a supposed spectator, Δ 539, etc.

422. κύμα is used collectively, as is shown by ἐπασσύτερον. Cf. κύμα. τ' ἐφόβησεν τε 418. The point of comparison is given by ἐπασσύτερον, see 427. Here the der. from ἐπι-ας-ας, hastening up in succession (see on Λ 383), is particularly suitable.

424. λέω τε: vulg. μὲν τ' ὑπάρῃ and τα πρώτα seem to be used indiscriminately (cf. 422 below), but the former is commoner, and the use of τε in similis is habitual, v. H. G. p. 302.

425. ἡμῖν: so Ar.; the vulg. ἑν is far less vigorous and picturesque, as it leaves out of sight the movement of the wave.

428. πολυπάμονος, without case, a word of unknown origin.

433. For the pointed contrast between the silence of the Greeks and the clamour of the Trojans cf. G 1–9. Τρόμος 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 π 81–4 ὅ δ', ὅτι 'τοι... ὅτρα τη' πολυπάμονος, from *π-σ-οίας αυτοῖς (πετάμαι, ἑπαξαμίνη, etc.). The verb occurs in Findar, Attic and Ionic poetry, and Xen., but not in H. Πολυπάμονος (ω 305) is evidently a derivative (W.-M. H. U. p. 70); for την compare the Attic παυρεία, though α' is otherwise kept throughout the verbal forms in all dialects. The alternative πολυπάμονος is defended by Hinrichs as Aeolic, for *-ας-ας (cf. τόσ-νια), but there is no support for this (see, however, G. Meyer Gr. § 65).
μυριά ἑστήκασιν ἀμεληγώμεναι γάλα λευκὸν ἄξηχες μεμακυνια, ἀκούοναι ὡπα ἄρηνοι, ὡς Τρόων ἀλαλητὸς ἀνὰ στρατοῦ εὐρὺν ὀρόφει· οὐ γὰρ πάντων ἦν ὁμός θρόος οὐδ’ ἡ γῆρις, ἀλλὰ γῆρος’ ἐμέμκτο, πολύκλητοι δὲ ἔσαν ἄνδρες. ἄροσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γαλακτώπος Ἀθηνά Δείμος τ’ ἤδε Φόβος καὶ Ἐρει ἄμοτον μεμαίνια, Ἀρεος ἀνδροφόνου κασνυνήτη ἐτάρη τε, ή τ’ ὄλυγη μὲν πρώτα κορύσσεται, αὐτὰρ ἑπεῖτα οὐρανοῦ ἑστήμεζε κάρη καὶ ἐπὶ χθονὶ βαίνει. ή σφιν καὶ τὸτε νεῖκος ὁμοίων ἔμβαλε μέσων ἐρχομένη καθ’ ὄμολον, ὄφελουσα στόνου ἄνδρον. οἱ δ’ ὄτε δὴ β’ ἐς χώρον ἐνα ἔνυπνοτε ἱκοντο, σὺν β’ ἐξαλῶν μνοῦς, σὺν δ’ ἐγχεα καὶ μένε’ ἄνδρων χαλκοθαρῆκον· ἀτάρ ἀπίδες ὀμφαλόσσαι ἐπιπήν’ ἄλληλαις, πολὺς δ’ ὀρυμαγδὸς ὀρώρη. ἐνθα δ’ αἰμ’ οἰμωγῇ τε καὶ εὐχωλὴ πέλεν ἄνδρων ἄλλωντι τε καὶ ὁλυμμένων, ρεῖ δ’ αἴματι γαῖα. ἄς δ’ ὄτε χείμαρροι ποταμοί κατ’ ὀρεσφί ρέοντες


435. ἀδινηρίς, incessant, from δια-, σεσαγχής, ἀδωνερίς (acc. to Scholze Q. E. p. 471), the negative of διαγχή, separate, and so equivalent to εὐχωλῆς (so Eust.). Cf. ἄδωρος of intervals of time in Soph. O. T. 717.

437. Cf. B 804. For ία see note on Z 422.

438. πολύκλητοι (cf. Ar.’s reading in L 564, πολυγρέτης), called together from many parts. See note on B 491.

440. The three half-personified spirits of battle must not be regarded as riding with either party, but as arousing alike τοὺς μὲν and τοὺς δὲ. Cf. A 73, N 299, O 119, Σ 535, in none of which are they actual persons in the war.

441. The gen. "Ἀρεος for Ἀρησ recurs only in T 47, Ω 267 (late passages), and the line, which T omits, might be suspected, were not the whole passage, with its personifications, unlike the old Epic manner, and consistently late.


443. Notice the aor. ἀδάκτικες and pres. Bainea side by side, of momentary and continuous action as usual.

444. For διοίσων see 315.

445. ἀκουλοποις: see on Λ 34. The ἀκουλοποιοι are merely a repetition of μοῖος above.

449. ἕλαχτο, met, the only pres. in use being πελάμας and πελάδαν (trans.); πελάδαν ἰμν. Hom. vi. 44 is in a corrupt passage. The perf. πελάμηδος is found in μ 108.

450. Observe the chiasmus ὀμωγη· εὐχωλη· ἀλλωτρων· ὀλυμμενων.

452. δρες: locative, with κατά as with πρό, Π 3.
ἐς μυγάγκειαν συμβάλλετον ὁμφιμοῦ ὁδωρ
κρουνών ἐκ μεγάλων κοιλῆς ἐντοσοθε χαράδρας·
τῶν δὲ τε τηλότε δύστεν ἐν οὐθεσίν ἐκλευν ποιμήν·
ὅς τῶν μυγμένων γένετο Ιακῆ τε πόνος τε.

πρῶτος δ' Ἀντιλοχος Τρώων ἔλειν ἄνδρα κυριστὴν
ἐσθελὼν ἐν προμάχουσι, Θαλυσάδιν Ἐχέτωλον·
τὸν' ἐξαλε πρῶτος κόμψον θάλον ἰπτοδασείς,
ἐν δὲ μετάσει πιξῆς, πέρηθε δ' ἀρ' ὀστέον εἴσω
αἰχμῆς χαλκεία· τῶν δὲ σκότος δόσε κάλυπεν,
ήμπορ δ', ὡς ὅτε πῦργωσ, ἐνὶ κρατηρήι ὑσμήνι.
τῶν δὲ πεσόντα ποδῶν ἐλαβείς κρείοις Ἐλεφθνορ
Χαλκωδοντάδhus, μεγαθύμων ἀρχὸς Ἀβάντων,
ἔλκε δ' ὑπὲκ βελέων λελημένοις ὅφρα τάχιστα

453. Ἔλαβε: εἴλε S. || Ἐλαφίων Ῥ. 455. τάχιστος J.

453. Ἔλαβε: εἴλε S. || Ἐλαφίων Ῥ. 455. τάχιστος J.

453. ὕδρωμων, watersmeet, place where two valleys (ἀγεῖς) join their streams (ἀπ. λεγ.). Hurnke remarks that the picture would be clearer if 454 stood before 453. ὕδρωμων: apparently from βρ- of βρα-οι, βραβος, βραστεν (N 621), βραστικό, etc.; see βρα in L. and S. Others refer it to ὅβρα. In any case the first μ of the constantly recurring variant δμβρωμο 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 (δμβρωτος). Cf. Γ 357.

454. κρουών ἐκ μεγάλων seems simply to denote the great body of water 'fed from mighty springs.' The χαράδρας will be the ravine leading down to the μυγάγκεια. The simile is imitated in Virg. Aen. ii. 307, xii. 593.

455. τηλός: 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 δ' ὑπὸ τῶντο κρύον, cf. Λ 21 τεθύνη γὰρ Κύπροισι μέχρι κλος. Of course the converse is common too, Ι 572 ἐκλευν ἐξ 'Ερέββησα, Λ 603 κλητήθην ἀκολος.

456. πόλος, Δ. 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 Lehrr. Ar. p. 76.

457. Antilochos the son of Nestor has not before been mentioned. Οἶκε, in pregnant sense, as very often in Π., is εἰ. see note on A 325, καρποτικός, in full armor, on the analogy of ψωρυκτής, ἀπαστής, αὐχμήτης (on this formation see H. G. § 116. 2). In the compound ἐπικαρποτικής, however, the termination -τική 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, καρποτικός, his troop.'

459-61 = Z 9-11. πλέον, he plunged the spear—the active πτευμα is not intras. in H. except in the perf. πτευγε. For φόλοι see App. B.

462. οὖς ὅτε without a finite verb see B 394. 464 = B 541.

455. ὅφρα is perhaps to be taken with λελημένος, compare E 690 λελημένοις ὅφρα τάχιστα δοσιν' Ἀργεῖοις, Τ 367 δρώμενοι εἰς τοια. see also Z 361, Π 653. In the second case, however, as well as in the present passage, it is possible to make λελημένος as eagerly (as M 106, Π 552 βδᾶ τ' ἱδος Δαμαών λελημένοιν), ὅφρα going with the principal verb. Compare also note on A 133, and H. G. § 307.
τεύχεα συλλήσεις: μίνωθα δὲ ὦ γενέθ᾽ ὀρμή·
νεκρῶν γὰρ ἐρύοντα ἵδων μεγάθυμος 'Αγαθώρ
πλευρά, τά οἱ κόψαντι παρ' ἀσπίδας ἐξεφαάνθη,
αὕτης ἱεροῦ χαλκηρέω, λύσε δὲ θυμία.
ὡς τὸν μὲν λήπτε θυμίας, ἐπὶ αὐτοῦ δὲ ἐργον ἔτυχθη
ἀργαλέους Τρόων καὶ 'Αχαιῶν· οἱ δὲ λύκοι δός
ἀλλήλοις ἔτραυσαν, ἀνήρ δὲ ἀνδρὶ ἐδυτόπαλεν.
ἐνθ' εβάλ' Ἀθριμώνοις ὕιν Τελαμόνιος Αἰας,
ζήθειον θαλερών Σιμοείσιον, ἐν ποτε μῆτηρ
'Ιδηθέν κατοικίσα παρ' ὁχθησιν Σιμόεντος
γείναι, ἐπεί ἐπὶ τοκεύσιν ἄμομοτητα μηλα ἱδέσθαι,
τούνεκά μίν κάλλεων Σιμοείσιον· οὐδὲ τοκεύσι
θρέπτρα φίλως ἀπέδωκε, μινυβαδίους δὲ οἱ αἰῶν
ἐπελθ' ὑπ' Αἰαντός μεγαθύμον δουρὶ δαμέντι.
πρότον γăr μίν ἱόντα βάλε στήθος παρὰ μαζὸν
δεξίον, ἀντικρὸ δὲ δὴ ὁμοῦ χάλκεον ἔχχος
ζήθειον· ὦ δ' ἐν κονίτσαι χαμαί πέσεν αἰγερὸς ὅς,
ἥ ἐπὶ τ' ἐν εἰαμενη ἔλεος μεγάλοιο πεφύκη.

473. ἱερόν: ἐν δ' Ἐκ. 475. δύσκαια GQ. 476. ἔπετο J. 478. ὑφήπτρα Ἀγ. Ω: ὑφήπτα Zep. JOPQRSU Par. b d f' k, Vr. b c, Mosc. 3. 482. ἐλεύσθης T. 483. εἰσαχθεί L (supr. Π) R. || πεφύκη coný. G. Hermann : πεφύκη Ω: πεφύκη Ω.

466. For μίνωθα as predicate cf. A 416.

467. γὰρ: vulg. γὰρ 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 ἀ, 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 A 437, elsewhere πλευράς. Cf. A 122 (πλεύρα by νηρή) (howstring), παρπήν by τραπάς. παρ' ἐπισταλε, were exposed beside his shield.

470. ἵναλθος, the body, as opposed to the departed ὕμας: see on A 4. The neglect of the F of Φέρτων is rare (about 18 cases out of 250, Knis de dig. p. 96, 10 of which can be easily corrected).

472. ἐπισταλίσας, shook, an obscure word recurring only ε 512 τὰ σά ράκεα δοταλίζεις, apparently 'thou shalt flutter, fasten thy rags,' al. 'shalt clothe thee.' Neither interpretation throws much light on the present passage. No convincing derivation has been suggested.

474. With Σιμοείς cf. Σάτνας, a contracted form for Σαινοείς E 443, and Σκαμάνθρως Σ 402, all proper names of Trojans derived from rivers.


479. For ἐν Αἰαντός δουρὶ see G 436. 480. πρότον, here local, in the forefront.

483. εἰσαχθεί, lowland, apparently from root ξ, to sit, for ἱερὰ, cf. ἱερὰν ἐν χώραι Thoek. xiii. 40. (Curts. Ex. no. 568.) It will then be a false transcription of ΗΕΑΜΕΝΕΙ = ἱερὸν. πεφύκη is Hermann's conjecture for πεφύκη of all mss.; the pluperf. is entirely out of place in a simile, and of course the authority of mss. as between
λείη, ἀτάρ τε οἱ δόξη ἐπ’ ἀρκοτάτη πεφύσι·
τὴν μὲν θ’ ἁρματοπηγὸς ἀνήρ αἰθῶν σιδήρωι
ἐξεταμ’, ὁφρα ὑπὸν κάψυχη περικαλλεῖ δίφρωι·
ἡ μὲν τ’ ἀγομένῃ κεῖται ποταμοῖ παρ’ ὀχθαίς·
τοῖον ἀρ’ Ἀνθεμίδην Σμοείσιον ἐξενάρξεν
Αλας διωγενῆς. τοῦ δ’ Ἀντίφος αἰολοβρήξης
Πραιμίδης καθ’ ὅμιλον ἀκόντισεν ὄξεὶ δουρί·
τοῦ μὲν ἀμαρθ’, ὁ δὲ Δείκνυ Ὄδυσσεός ἐσθλὸν ἐταῖρων
βεβλήκει βουβώνα νέκυιν ἑτέρως ἐρύννα.·
ἤπιτε δ’ ἀμφ’ αὐτὸ赁, νεκρὸς δὲ οἱ ἐκπεσε χείρος.
τοῦ δ’ Ὀδυσσεύς μάλα θυμὸν ἀποκταμένου χολώθη,
βῆ δὲ διὰ προμάχων κεκορυμένος αἰθόπι χαλκίκι,
στῇ δὲ μάλ’ ἤγνου ἰῶν, καὶ ἀκόντισε δουρὶ φαεινώι
ἀμφὶ δὲ παττῆς. ἢπὶ δὲ Τραῖς κεκάθνυτο
ἀνδρὸς ἀκόντισαντος. ὁ δ’ οὐχ ἄλιον βέλοις ἤκεν,


α and γ(λ) is nil. La R. quotes a number of instances where the perf. subj. has been thus corrupted into the plup., Α 477, Η 689, Ρ 435, α 316, σ 138, χ 466. πεφύκα could be defended only as a secondary pres. from *πεφύκα, cf. διωγα — ἀνώγει, etc., Η. G. § 27. Εὐκασ: cf. π 208 αὐγερων ἰδαντρεφέων.

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 flexibleness and elasticity. Amel suggests that the bronze tire (ἐπίσωρτων) 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. μέν τε in place of the usual δὲ τε, to add the final touch to a simile, is very rare. Cf., however, E 556.

488. Ἀνθεμίδης, from the short form of Ἀνθεμίδων (473), like Δεκάλυτη from Δεκάλων.

489. αἰολοβρήξης, with flashing armour, does not imply a breastplate. It refers perhaps rather to the quick movement of the wearer (cf. τοσάς αἵλοθα) than to the brightness of the armour itself.

491. Ὅδυσσεος for Ὅδυσσεος is found only here, with Ὅδυσσεως ω 398, Ὅδυσσεα ρ 301. Cf. on 441.

492. βεβλήκε: the plp. is an intensive perf., made his οἱ (Η. G. § 28). But, as Delbrück remarks (Grundr. IV. 227), in use the word gives the impression rather of an aor., while ἐκάθρηγα is used as imperf. It has been in fact suggested by Brugmann that the plp. forms in -εα were originally aorists (ibid.). ἐτέροις, to the other side, from Antiphos' point of view.

497. κεκάθνυτο (here and O 574) is referred to κάθομαι, game way, the gen. ἀνδρὸς being ablative. The act. κεκαθνυτ (Α. 334), κεκαθνυτεί (φ 158) 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 κεκάθνυτο, etc.
Ἀλλ' ὦ Πράμοιον νόθον βάλε Δημοκόωντα, ὃς ὁ Ἀθυδόθεν ἰδε, παρ' ἱππῶν ὦκεῖμον·
tὸν ρὸ Ὀδυσσεύς ἐτάραυν χολωσάμενος βάλε δουρὶ
cόρην· ἢ δ' ἐτέρω διὰ κροτάφου τέρησεν
ἀιχμὴ χαλκῆι· τὸν δὲ σκότος ὄσσε κάλυψε,
δούπησεν δὲ πεσοῦν, ἀράβησε δὲ τεῦχε ἐπ' αὐτῶι.
χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδημος Ἑκτωρ·
Ἀργείου δὲ μέγα ἦμαχ, ἐφύσαιντα δὲ νεκρούς,
ἰδουαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
Περυγμαῖον ἐκκατιδῶν, Τρώσατι δὲ κέκλειτ' αὖσας·
"ὅρνοθα, ἵπποδαμοι Τρώους, μηδ' εἰκετε χάριμης
Ἀργείους, ἔτει οὐ φηδὸς χρώς οὐδὲ σφόνδαι
χαλκὸν ἀνασχέσαι ταμεσιχροα βαλλομένοισιν.
οὐ μάν οὖν Ἀχιλῆς Θεόδος τὰς ἦμικομοιοι
μάριται, ἂλλ' ἐπὶ νυστὶ χόλον θυμαλγεία πέσεις."
ὡς φάτ' ἀπ' πτόλοιμος δειοὺς θεοὺς· αὐτὰρ Ἀχαίοις
ἀρπεῖ Δίως θυγάτηρ κυκήλη τριτογείνεια,
ἐρχομένη καθ' ὃμιλον, ὅτι μεθεῖνας ἵδοιτο.
ἔνθα Ἀμαρνυκεῖδην Διώρεα μοῖρ' ἐπέδρασε·

500. Ἱππων: 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
Ε 265–72, Τ 221–30. It would be simpler
to understand 'beside his chariots,' like
παρ' ἀστίδος above (468; so Monro);
but the order of the words is against
this. In the Catalogue (Β 538) Abydos
is given to Aiōs, not to Prim.
508. Πέργαμος, the citadel of Troy,
where was the temple of Apollo, Ε 446;
afterwards called τὸ Περγαμὸν (cf. Πηλος
by Homer's Ἰλως) or τὸ Πέργαμα. 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, Χ 188,
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 τριτόν, Ἀμφαρτήρι,
Skt. trita (Fick). Ames suggests that
this may contain an allusion to the
myth that all the gods were children of
Okeanos and Tethys (2 201); Athene
has no special connexion with water.
Another derivation (Eustath.) from an
alleged τριτοι = head (i.e. born from the
head of Zeus) lacks all trustworthy con-
firmaion. The original significance of the
epithet is not now to be discovered.
See note on ἄρρωσθη, Β 157.
516. ἰμανύκτας, violating the F
of Fido, is apparently wrongly adapted from
μεθέτηρα in N 229. We can of
of course read the sing. here with one ms.,
but it is not Homeric to apply the par-
ticipie to the διάλος at large. See note
on 232.
517. ἐπέθηκε, i.e. prevented his
ΙΑΙΑΔΟΣ Δ (IV)

κοιμώμεθα γάρ Λήτα παρὰ σφυρῶν ὅρμοντες
κατὰ δ' ἕξτερναν χαλέ θρησκῶν ἀγούς ἀνδρῶν,
καὶ ὁ θανατώσθης, δε ἂρι τίμησαν εὐλαβεῖς,
ἀμυνομένως δὲ τέκνων καὶ ὤστεα λάας ἀναγήκ
ἀμυνόμεθαν: ὃ δ' ἕπτοις ἐν κοινῇ
καταστέσθηκεν ὄμφων χείρος φίλων ἐπάρσας,
καὶ τοῖς ἄντρεις. ὃ δ' ἐπέδραμεν δὲ φ' ἐβαλεν περι,
περικεῖται, οὐτοὶ δὲ δουρὶ παρ' ὀμφαλῶν· ἐκ δ' ἁρα πᾶσαι
κυρίῳ γαμαίς χολείσας, τὸν δὲ σκότος ὀθεὶ καλύψῃ.
τοῖς δὲ θυατήτως ἀπεσάθυμου βάλε δουρὶ
στερνὸς ἐπερ μαζί, πάγη δ' ἐν τινεύομαι χαλκὸς,
ἐγχυμον δὲ ήτοι ἡθεὶς θυατήρ, ἐκ δ' ἀβριμών ἔγχυς
καθὼς ἐπάρσας, ἐρύσατο δὲ ξίφος ὄξυ.
τοι δ' ἐν γαστέρα τυφεὶς μέσην, ἐκ δ' αἰνυτοι υμῶν.
πενείων δ' ὤντος ὑπέδυμεν περίεσθησαν γὰρ ἑταῖροι
τιμωροὶ ἀκροκομοὶ δολίῳ ἔγχυς χερσὶν ἔχοντες,
αἰνεῖον περ ἐνταλέα καὶ θύμιον καὶ ἀγανίλλων
δοκοὶ ὀποίων οὐχ ἐσάκαμενοι τελευτήθη.

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ΙΔΙΑΔΟΣ Δ (iv)

ōs tō γ' en konísmai par' allhloioi tetásthν, ἡ τοι ὁ μὲν θρηκῶν, ὁ δ' ἔπεισον χαλκοχιτῶν ἠγεμόνες πολλοὶ δὲ περικείμενοι καὶ ἄλλοι.

ἐνθὰ κεν οὐκέτι ἔργον ἀνὴρ ὄνοσαίτο μετελθῶν,

δὴ τις ἐτ' ἀβλητὸς καὶ ἀνόυτατος ὄξει χαλκῷ δινεόν κατὰ μέσσον, ἀγοὺ δὲ ἐς Πάλλας Ἀθηνὴ χειρὸς ἐλοῦσώ, αὐτὰρ βελέων ἀπερύκω ἔρωσών πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἦστατι κείνων πτηνέες ἐν κονίσματι παρ' ἄλληλοις τέταντο.

538. τὸν γ': οὐ γ' G. || πετάσσων DJ (e corr.) Q. 539. ὡς κέ τι (Δρ. !) Δ. ||

540. ἐργον O. 541. οἰκεία αἱ GN (supr. αι) PQ: ἄριστα O (supr. αι).

542. ἐλθεί οὖν τάρ Eust. : ἐλθεί οὖν τάρ Δ (supr. α over c and ὄ over τ) G (supr. α over c) HJ1 (!) QK: ἐλθεί οὖν αὐτὰρ OT. || ἄπερυκές DQ.

539. For οὐκέτα here was a curious variant οὐ κέ τι; it is not quite clear from the scholia whether Δρ. adopted it or not. If so, he probably did it on the analogy of ἄν κέρ in N 127. The repetition of κέρ would be quite un-Homeric, and οὐκέτα 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. μετελθὼν, entering the fight.

540. ἀβλητὸς by missiles, ἀναυπτωτὸς by thrust, as usual.

542. The ms. readings seem to point to an original ἐλθεί δράπ, which is supported by the fact that αὐτάρ δ' always has the first syll. in arius. But the hiatus is not allowed in this place; in Θ 503, Δ 782, Ψ 694, and other cases where hiatus occurs before ἀράπ, it is always in the principal caesura. ἐροκών, r UDP, impetra.

543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἠρμενί κέινων, 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.
INTRODUCTION

Wrrh this book we come upon the first of the aristerai, 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 ἄρισταία 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 *Diomedes* 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 Areus in 29–36 is entirely devoid of motif, 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 I. 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 bufoonery 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

Διωμήδει Αριστεία.

ἐνθα ἄλ Τυδείδης Διομήδεις Παλλὰς Ἀθηνὴ δῶκε μένος καὶ θάρσος, ἵνα ἐκδηλοῖς μετὰ πᾶσιν Ἀργείοις γένοιτο ἵδε κλέος ἐσθλὸν ἄροιτο.

daiē oĩ ἐκ κόρυθος τε καὶ ἀστιδός ἀκάματον πῦρ, ἀστερὶ ὁπωριμῶν ἐναλίγκινον, ὃς τε μάλιστα λαμπρὸν παμφαίνησαι λελουμένος Ὀκεανοῖο·

tοῖδον οἱ πῦρ δαίες ἀπὸ κρατός τε καὶ ὁμῶν,

ἀρσε δὲ μν ὑπὸ μέσον, δὴ πλεῖστοι κλονέστοι.

ην δὲ τις ἐν Τρώεσσι Δάρης ἄφνειος ἀμύων,


4. δαίε οὶ is added expegeetically to δῶκε, and hence without a conjunction, as e 234, etc. But the variants δαίε δὲ οὶ ἐκ κόρυθος and δαίε οἱ κόρυθοι may point to an older δαίε δὲ οἱ κόρ., or rather, as Van L. suggests, δαίε δὲ Π(αρ.) ἐκ κόρ. For the idea cf. Σ 206–14, and Χ 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 Χ 26–9, whence we see that the star of summer is Seirios, 'the dog of Orion.' For ὀπωριμός, 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, Α 192 (τεθαλως, as the season of fruit). The Homeric division of the year is into spring, early summer (θέρος), late summer (ἀσφρη), 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 ὁπωριμῶν, though invariable in H., is strange beside ἀφρικος with τ. Cf. ἄγαλκον. 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 λοιπῶν Ὀκεανοῖο. For the gen. cf. Z 508, etc. παμφαίνει: the usual subj. in relative clauses of similes (138 and often). Nitzsch curiously read παμφαίνει 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 Ὄμηρομάτις—"Ζωλος ὁ Ἐφέσιος κατημνυχεὶ τό τόπον τούτον, καὶ μέμφεται τῷ ποιητῇ ὅτι λίαν γελοῶς περικλήκης ἐκ τῶν ὁμῶν τοῦ Διομήδου καλύμμων πῦρ ἐκκο­στίειν γὰρ ἠπο καταστραφεθήσαι ὁ ἄρηω." The strokes of the lash do not seem to have been very formidable.

10. Hephaistos, like Athene, though represented as allied with the Greeks, is worshipped in Troy. Ἀθηναί: here only.

12. ἀποκριθέντες, separating themselves from the throng. οὐ: for the dat. after ἐναντίον cf. I 190, Δ 67, but it is only here used of hostile meeting, in which sense the gen. is common.

17. αὐτὸν seems to be used in the later weak sense = μυν, not to contrast the man with something else. Van L. conj. ἐβαλεν Ἔ., δὲ δὲ διῆτερος, on the ground that, except in the identical II 479, διῆτερος, not διήτερος, is always used in this sense.

19. μεταλάβων = μετὰ τῶν μαζῶν, 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 μεταβαθύνον (μετὰ βάθρον) δ. 194, μεταβήμων, καταβήμων, ἐντοφόρων, ἐσοφοφλαίων (H 287), and others; and for the special use of μετά, expressing 'between' two or more things, compare in later Greek μεταλέγομαι, μετακόψωμαι, μετατύργωμι. The word here (as in H 267) is rather a neuter used as an adverb than an adjectival agreeing with θῆτος.

20. ἀπόρουση, either in order to escape, when οὐδὲ = 'and not'; or to defend his brother, when οὐδὲ = 'but not' (so Schol. A). κατηγορεῖ καὶ τούτου τοῦ τότου ὁ Ἰωβελλός, ὁ δὲ Λαοῖς, φησί, γελοῖς πετολήκεν ἡ κοπή τῶν ᾽Ιδαίων ἄπολτοτά τούτοις ἦν καὶ τὸ ἀριστοφάνειον ἤδηνατο γὰρ μάλλος ἐντὸς ἐντος.

21. For ἀδελφεῖσον Ahrens, no doubt rightly, reads ἀδελφεῖς: this alteration can always be made wherever ἀδελφεῖο διατείχει occurs, and all other cases are from ἀδελφεῖο in Homer.

22. On the double οὖδὲ Schol. A rightly remarks, ἄντι ἡ μία μὲν ἐνὶ τοῦ πράγματος, ὀπία δὲ ἐνὶ τοῦ προσώπου: i.e. the second οὖδὲ goes with αὐτὸς and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical). Cf. B 708, Z 130.

24. οὐ i.e. his old priest, their father. ἄκουγομενος, according to the traditional explanation, is a perfect with 'Aeolic
ίππον δ’ ἐξελάσας μεγαθύμων Τυδέος νιός
δόκεν ἑταῖρων κατάνευν κοίλας ἐπὶ νῆς.
Τρῶες δὲ μεγάθυμοι ἐπεὶ ἔδων ὑπὲρ Δάρκητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ’ ὄχεσφε,
πᾶσιν ὁρώθη θυμός· ἀτὰρ γλαυκώτις Ἀθηνῆς
χειρὸς ἔλυσε· ἔπεεσι προσεύδα θοῦρον “Ἀρη—
*”Ἀρες, Ἀρες Βροτολογε, μαιφῶνε, τειχεσπιλήτα, ὦκ ἂν δὴ Τρῶως μὲν ἐάσαιμεν καὶ Ἀχαιόν
μάρωσθ’, ὑποτέρωσε πατήρ Ζεὺς κῦδος ὅρβεζι; νῦι δὲ χαζώμεσθα, Δίος δ’ ἀλευόμεθα μῆνιν.”

δὲ εἰσόδου μάχης ἐξήγαγε θοῦρον “Ἀρη.

τὸν μὲν ἑπείτια καθείςεν ἑπ’ ἡδέντι Σκαμάνδρῳ,
Τρῶας δ’ ἐκλίνας Δαναίοι· ἔλε δ’ ἄνδρα ἐκατος
ηγεμόνων. πρῶτος δὲ ἀναξ ἄνδρῶν Ἀγαμέμνων
ἀρχῶν Ἀλιβιών. Ὄδιον μέγαν, ἐκβαλε δίφροιο
πρῶτοι γαρ στρεφθέντι μεταφρένων ἐν δόρῳ πῆξεν
ἀόμων μεσαγμοί, διὰ δὲ στῆθεσιν ἔσασθε.

[δούπτησεν δὲ πεσόν, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῶι.]

Míonos vión

... άρα μίν σκότος εἶλε.

'Artémis au'th
té tře‡ei ou'resin úlη.

'Artémis io'séairai,
tè tři′ y' ékēkastoi.

... satisfactory etymology of either word
has been given.

... ποτάμος: "... φαίδιμεις (N 658);
φαίδιμος: cf. also μεστεις. According to
Göbel (de epíth. Hom. in -εις désinentibus)
all forms in -εις are derived from sub-
tantives, and thus these two words must
come from the neuter of the adj. used sub-
tantively: δευείς = furnished with άει,
i.e. sharp point; φαίδιμεις = endowed with
φαίδιμα, i.e. gleaming armour. One old
derivation was from δεύπη, 'made of beech-
wood,' but the termination -εις never
dicates material; and the spears of
Homer are always made, not of beech,
but of ash. But see Eur. Heracl. 727
τεύχη κώμης, σχέλη δ' ἐνεύς δέσπορος, and
Archil. ap. Schol. B (Porphyrios) Z 201
δέσπορος πυτάτο.

53. Zeno, here had the remarkable
reading χραιςμεν θανάτων πέλωρα, which
he can hardly have invented; for a
somewhat similar use of πέλωρα we
might compare B 321 δειτὰ πέλωρα θέων,
'dire portents,' and as the word in
H. is always used of living creatures
it may be paralleled by B 302 κύρες θανά-
tων. It is a serious question if this
is not a case where 'facilior lectioni
praestat difficillior.' ιούσεια, power of
arrows, cf. 618 δυφρατ' ἐχεῖναι: no of
course from χαίρω.
ἀλλὰ μὲν Ἀττρείδης δουρικλεύτης Μενέλαος
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δοὐρ[ sophistic, διὰ δὲ στήθεσθιν ἔπασσεν]. ἣρπε δὲ πτηνῆς, ἀράβησε δὲ τεῦχε ἐπὶ αὐτῶι.
Μηριώνης δὲ Φερεκλοῦν ἐνίρατο, Τέκτονος νῦν Ἀρμονίδεω, δὲ χερσιν ἐπίστατο δαίδαλα πάντα
tεῦχειν ἔρχοι γὰρ μὲν ἐφίλατο Πάλλας Ἀθηνή·
δὲ καὶ Ἀλεξάνδρωι τεκτήνατο νῆς ἔτσας ἄρχεκάκους, αὐτὰ πάσι κακὸν Τρώεσθι γένοντο
οὐ τῷ αὐτῶι, ἐπεὶ οὐ τι θεών ἢ κλέσφατα ἤμιθ.
τόν μὲν Μηριώνης, δὴ δὲ κατέμαρπτε διώκων,
βεβάληκε γλυτών κατὰ δεξιῶν· ἢ δὲ διαπρὸ ἀντικρ ἐκτά κύστιν ὑπ’ ὁστίῳ ἡμῶθ ἄκακη.
γνώξε δ’ ἐρρίπτ’ οἴμομαι, θάνατος δὲ μὲν ἀμφεκάλυψε.
Πήδαιοι δ’ ἀν’ ἐπέψει Μέγης, Ἀντήμορος νῦν,
δὲ μα νῦθς μὲν ἔνην, πῦκα δ’ ἐτρεφε δία Θεανώ,
ἸSİ φίλοις τέκεσθε, χαριζομένη πόσει οὐ.
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἅλων ἐστὶν κεφαλὴς κατὰ ἱππὸν ὀξίν ἄγιν 
ἀντικρὺ δὴ ἀν ὀδούτα ὑπὸ γλῶσσαν τὰ μὲν χαλκὸς. 
ηρίτε δὲ ἐν κονίην, ψυχρὸν δὲ ἐλε χαλκὸν ὄδονιν. 

Εὐρύπυλος δὲ Ἐυαμοῦνος 'Τρήνορα δίων, 
νιῶν ὑπερθύμων Δολοπίων, ὁς ρα Σκαμάνδρων ἀπρητή ἐτέτυκτο, θεὸς δὸς τίο πεῖ, 
τὸν μὲν ἀρ' Εὐρύπυλος Ἐυαμοῦνος ἅγιος νῖός 
πρόσεθε θεῖν φεύγουτα μεταδρομῆν ἔτας ἄδων 
φασγάνων ἄτρα, ἀπὸ δ' ἔσσε ἑχερα βαρεῖαν. 
αιματοσα δὲ χείρ πεδίον πέτες τὸν δὲ κατ' ὅσσε 
ἐλλαβε περιφύρεος θάνατος καὶ μοῖρα κραταίη. 

δ' οἷς ἵνα ποινέντο κατὰ κρατερὴν ὑμινὴν. 
Τυδείθην δ' οὐκ ἂν γνωνής ποτέρωσι μετείη, 
ἡ μετὰ Θρéseων ὀμίλει ἡ μετ' ἀχαῖοι. 
θύνε γάρ δυο πεδίον ποταμοῖ τλήθουσιν ἑούκος 
χειμάρρων, ὃς τ' ὁκα ἱέων ἐκέδασσε γεφύρας: 
τὸν δ' οὐτ' ἂρ τε γέφυραι εἰργημέναι ἱσανγωνιῶν,

73. δουρικλυτὸς P. 73. δουρὶ: χαλκὸ M (supr. δουρὶ: Hari. a has δουρὶ only) Vr. b. 75. κοινὴ: κοινὴ(ς)(ς) ADH2PQRT Par. f. g. εν ἄλλω ἄρπε δ' 
ex διγκόνι A. 77. καμάνδρων C (p. tas.) GLQR (supr. c) Vr. b. 78. έπιτε DMP. 79 om. Q. 81 om. Q. 82 ἀποθεείζη M (not Hari. a). 83. δώλεαι R: δώλεα GQ Vr. a (P seems to have δώλεα altered to -eos). 89. εἰργημέναι Ar. Par. h: εἰργημέναι P.

73. ἵππον, the great tendon at the back of the neck which holds the head upright; Κ 456, Ξ 495. The blow was thus given from behind.
74. ὀνὶ τάμω, cut away at the root (Cauer conj. ἀξία, which is needless). ἀπά, up through the teeth.
77. Sc. Dolopion, not Hypseros; for the priests do not appear ever to fight in H. ἀρτικρῷ; cf. Φ 131 for the worship paid to the river-god Skamandros.
81. χεῖρα = fore-arm, as often.
83. πολύφως, dark; used of what we call the 'cold' colours, from blue to violet. Cf. Τ 418 ἐφελτὶ δὲ μὲν ἀμφεδρὰν ἱερὰν κουσά. Thus the metaphor may be taken from the approach of a thundercloud.
85. οὐκ εἰς γνωίσι: cf. Γ 220.
88. χαλκόφρων, winter-torrent, of sudden winter rains or melting snow. For έκάσακε Ναβερ and Nauck conj. έκάσακα, σφίσιν (Π 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 Virgil Aen. ii. 496 aggeribus raptis cum spumis annis, etc.
89. εἰργημέναι, fenced close, drawn so as to make a fence to the stream. The ἐφέραν are evidently here embankments along the sides of the torrents; and this, not 'bridge,' is the regular meaning of the word in H. This, Fasi's explanation, is sufficiently defended, perhaps, by Ι 481 φεῖτε ἔρχαίτε ἀμφ' ἄδων κηρ, the midriff forms a fence about the heart. 
φαίνουσι similarly has a double use, (1) to fence in a space; (2) to make a fence of, e.g. N 130 (φαίνεται τα γέφυρα Ηεροδ. ιχ. 61); and so also καλύπτω, cf. note on 315 below. Compare also Virgil Aen. ii. 497 oppositas evicit gurgite noles (spumae annis). Most editors have adopted Ar.'s reading εἰργημέναι, which is explained either 'joined together in long lines,' or 'bound' in the sense of πεκτὸν ἄρρωσιν. Neither of these is very satisfactory; εἰρω always means 'to
οὐτ' ἀρα ἐρκεα ἵχει ἀλαώων ἐριθλέων ἐλθόντ' ἐξατίνης, δ' ἐπιβρίατη Δῖος ὄμβρος· πολλαὶ δ' ἴπτ' αὐτοῦ ἔργα κατήρπετε καλ' αἰζήνων. δός ὑπὸ τευδεθῇ πυκναὶ κλονέοντα φάλαγγες Τρώων, οὐδ' ἀρα μὲν μένουν πολεῖς περ ἐντες. τὸν δ' ὡς οὖν ἔνοσε Δικάνον ἀγλάος υἱὸς θύνοντ' ἀμ πεδίον πρὸ ἓθεν κλονέοντα φάλαγγας, αὐξ' ἔπτε τευδεθῇ ἐνταίνετο καμπύλα τόξα, καὶ βάλ' ἐπάλσουσα, τυχόνων κατὰ δεξιῶν ὄμοι, θώρηκος γύαλων· διὰ δ' ἐπτατο πικρὸς διάτος, ἀντικρὸ δὲ δίεναξ, παλάσσατο δ' αἵματι θῷρξι. τοῦ δ' ἐπὶ μακρὸν ἄνοι Δικάνον περ ἀγλάος υἱὸς: "ἤρωσθε, Τρῶες μεγαθύμωι, κέντορες ἵππωι· βέβληται γὰρ ἄριστος Ἀχαίων, οὐδὲ ε ὑεῖμι ὑδή ἀνακίςεσθαι κρατηρὸν βέλος, εἰ ἔτεοι μὲν ἀρσεν ἄναξ Δίος υἱὸς ἀπορνύμενον Δικήθεν." 90. ἐριθλάων ΓΡΩ. 91. ἐπιβρίαει CDLMQ: ἐπιβρίαει P: ἐπιβρίαει U. 92. δ' : ο' P. || καλ' Q. 93. πυκναί S. 96. ἄλλων T. || πρόκοι P. 97. τυδεθέω Vr. b. 98. τυχόν N. 104. ἰδέ' ἄμ- σφεσσαΐ Ἀγ. Ω: ἄνεα σφεσσαΐ NOSU Par. b c g'(and γρ. J): ἰδε' ἄμσικαναί J: ἰδε' ἄμσικαναί CMLQ Par. f, Lips. Mor. : ἄνεα ἄμσικαναί G. || ΒΕΛΟΣ Ἀγ. Ω: μάνος U1 († Ἔλεος U5). connect together by a rope or string' (cf. o 460, σ 296 ὄμων χρόσεων, ἐπικεφαλεῖς, strung 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 ἐφυρμεναί as an infin.; the dams do not hold it back, so as to keep it within bounds; but the order is not natural. 90. ἐρκεα ἤχει: F ἤχει Brandreth, van L. But the regular order of words calls rather for ἄρα F ἤχεα. In any case one hiatus is left. It is unlikely that ἤχεα ever had F; the only strong evidence is o 102 πτολ ἕρων αἴθιος. In all other cases the F is either superfluous or impossible. 92. ἤχεα, agricultural works, especially tilled fields; see B 751. 95. Δικάνων υἱός, Pandaros, see Δ 89, etc. 99. The άρκινος γύαλον 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 ώρνη, and the mention of it therefore seemed indispensable. See App. B. 100. ἰδέα, held on its way through, cf. N 519 δ' ὄμοι δ' ἱππῶν ἑγχος ἤχει. 105. The country of Pandaros is called Λυκίην 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 seems to be the name of Lykaon, the epithet ἄνακες given to Apollo (Δ 101), and the fact pointed out by Fellows that in Lykia proper there was a city Tlos and a tribe of Tlos. Whether there was any tradition which connected these with the Tros 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).
δός ἑφατ' εὐγέμενος: τὸν δ' οὐ βέλος ὅκυ δάμασσεν, ἄλλ' ἀναγωρήσας πρόσθ' ἵππων καὶ δχεσφιν ἔστη, καὶ Σθένελον προσέφη Καπανιόν τινων. "δροσι, πέτουν Καπανιάδη, καταβήσεο δίμορον, ὅφρα μοι ἐξ ὅμοιο ἐρύσσεις πικρὸν διστόν.

δός άρ' ἑφη, Σθένελος δ' καθ' ἱππῶν ἄλτο χαμάζε, πάρ δ' στας βέλος ὅκυ διαμπερές ἐξερυς' ὅμοιον, αίμα δ' ἀνηκόντιζε διὰ στρεπτοῦ χιτώνου, δῆ τ' ἐπειν' ἡράτῳ βοῦν ἀγάθος Διομήδης. "κλόθθ θοι, αἰγύπχου Διός τέκος, ἀτρυπάν, εἰ ποτὲ μοι καὶ πατρὶ φίλα φρονεύσα παρέστης δροι ἐν πολέμου, νῦν αὖτ' ἐμὲ φίλαι, 'Αθηνήν! δος δ' τέ μ' ἄνδρα ἔλεεν καὶ ἐς ὀρμήν ἔγχεος ἔλθεῖν,


109. πέτων is here evidently not a term of reproach (see B 285), but merely a form of courteous address. Cf. Z 55, I 252. καταβήσεο: cf. 46.

112. διαμπερές, 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 γρατών alone seems clearly to show 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 στρεπτός 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 Stuttzicka it implies a mode of weaving in which an extra twist was given to the threads, thus producing a craxy or crinkled surface (Stud. Beitr. p. 64). But it is far simpler to understand it to mean no more than pliant, as in Ι 497, Ο 203, Τ 248. ἀνηκόντιζε, darted up; the metaphor is imitated in Herod. iv. 181 ἀκάρκναι ἐκ μέσῳ τοῦ ἀλός δωρ ψυχρός, Eur. Hel. 1587, etc.

115. μοι, dat. as Ω 335 ἐκεῖνοι δι' θεότητα, Π 516 ἄκοιναι αὖτ' ἐν δομίνων, Theog. 4. 18, Solon 18. 2; cf. Κ 278, etc.—all cases of a god hearkening to prayer. ἐρπετώτων, Β 157.

116. μοι and πατρί of course go together, 'my father,' in contrast to the emphatic ἐμι.

117. φίλα: this middle aor. is only used of the love shown to mortals by gods, see 61, Κ 280, Τ 304.

118. The variant τὸν δέ (or τὸν) is accepted by some on the ground that δος may have been inserted to explain the construction of acc. and infin., for which see B 413. The change of subject in ἄδειαν, 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-
δό μ' ἐξάλει φθάνεις καὶ ἐπείχεται, οὐδὲ μὲ φησὶν δηρὸν ἐτ' ὄψεσθαι λαμπρὸν φῶς ἡλίου.

δός ἐδαρ' εὐχόμενος, τοῦ δ' ἐκλείς Παλλᾶς 'Αθηνᾶ, γυναί δ' ἐθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν· ἀγχοῦ δ' ἵσταμεν ἐπεὶ περίεστα προσηύδα· "θαρσῶν νῦν, Διόμηδες, ἐπ' Τρόωστι μάχεσθαι.

ἐν γάρ τοι στῆθεσιν μένοι πατρῴων ἥκα ἄτρομον, οἷς ἔχεσκε σακέσπαλος ἰππότα Τυδείος· ἀχίλλον δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔθεν, ἢ πρὶν ἐπῆν, ὄφρι' ἐν γυνώσκης ἤμεν θεῦν ἢδ' καὶ ἄνδρα.

τὸ νῦν, αἱ κε θεὸς πειρόμενον ἐνδαθ' ἵκται, μῆ τι σύ γ' ἄβαναίτουσι θεοίς ἀντικρύν μάχεσθαι τοῖς ἄλλοις· ἀτὰρ εἰ κε Δίος θυγάτηρ 'Αφροδίτη ἐλθέσσος ὡς πόλεμον, τόν γ' οὔταμεν ὄξεί χαλκῶν." ἢ μὲν ἄρ' δός εἰπτοῦσ' ἀπέβη γυλακώπτις 'Αθηνᾶ, Τυδείδης δ' ἐξαύτις ἱών προμάχουσιν ἐμλύθη· καὶ πρὶν περ θυμὼν μεμαύτως Τρόωστι μάχεσθαι,

120. ἐκφεύγεσον Τ. 121. φάτον Ἡ. 122. ή' ὀπ'. Κ. 123. ΓΙΝΩΣΚΗΣ

Η' (μυρ. έν) ΜΝΟΤ: ΓΙΝΩΣΚΗΣ Ν'ΟΤ: ΓΙΝΩΣΚΗΣ Τ': ΓΙΝΩΣΚΗΣ Ο: Γ(Ρ)ΝΩΣΚΗΣ Ο: 124. ΕΚΦΕΥΓΕΣ. Ζ. 125. ἄταρ Εί. Ζ. 126. ΤΙΤΗΝ Ε. 127. ΤΗΝ Ε. 128. ΕΚΦΕΥΓΕΣ. Ζ. 129. ΚΑΙ ΠΕΡ ΡΕΙΝ. G.

cast of him. ἕλιθαῖ, kill, is put first by a slight prohysteroterm, cf. Ω 206, Α 251, and Virgil's moriamur et in media arma tuamurus. 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 η, and very many passages exclude it. ἀκριτ' ἔλθεν (Heyne) or ἀκριτ' ἔλθεν (Brandreth) are simple conjectures. 126. caukëcphalos is proparoxytone, though the verbal element of the compound is employed in a transitive sense; the converse is the case with μαυβοφόρος.

128. The subj. ΓΙΝΩΣΚΗΣ is undoubtedly right after ἔλθω, because the object of the past action is still future; Η' G. § 298. 2. It is noteworthy that the MSS. have hardly any exception retained the forms γιμωκέω and γιμωκαί against the old Attic γίγων. γιμ- is common to Ionic, Doric, Thessalian, and Boiotian, and appears to represent a primitive Greek assimilation, through the stage γίγων. (Brugm. Gr. i. p. 364). On the other hand, it prevailed also in the later καθι, which may of course have affected the ms.

129. περιομενοις, making trial of thee, 220, etc.

130. ἀπηκροῦ 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. μεμαύως, a nominativus pendens, the construction being changed in the following line, cf. Ζ 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 asymetrically in explanation of 134. For καὶ... περ at the beginning of a sentence see ν 271 καὶ χαλεπῶς περ ἐώτα δεχώμεθα μύθων, Άγιοι. In all other instances καὶ περ follows the principal verb. Hence many edd. place the comma after ἐλθῶ, and the colon after μάχεσθαι, so that μεμαύως agrees with Τυδείδης in 134. But this gives an entirely false antithesis; Diomedes does not meet the battle
δὴ τότε μὲν τρίς τόσον ἔλεγεν μένος, ὡς τε λέοντα ὑπὲρ αὐτής ὑπεράνθετον, οὐδὲ δαμάστη
tóu μὲν τε σθένους ἄρσεν, ἔπειτα δὲ τ’ οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμὸν δύσει, τὰ δ’ ἐρήμα φοβεῖται: 140
αἱ μὲν τ’ ἁγιστήτων ἐπ’ ἀλλήλημετ’ ἑγόρνει
αὐτὰρ ὁ ἐμμεμάος βαθείς ἐξάλλεται αὐλής:
ὅς μεμάος Τρώσσει μίγη κρατερὸς Διομήδης.

ἐνθ’ ἔλεγεν Ἀστυνοόου καὶ Ττείρονα πτομέα λαῶν,
tὸν μὲν ἑπερ μαζὸν ἐκλογον χαλκηρεί δουρὶ,
τὸν δ’ ἐτέρου ἑβει ἐμαῖα κλημάκα παρ’ ὁμὸν
πλῆς’, ἀπὸ δ’ αὐχένος ὁμὸν ἔργαθεν ἢ’ ἀπὸ νότον.

136. ὅθ θότε : καὶ θό Παρ. f. 138. χρῶσσα
CO. 141 om. χ Ῥαχικτήνα ΔΙΩΙΚ: ἁγιστήτων 
Ω. 144. ὀπικονορ ΜΝ : ὀπικονορ ρο. 145. δουρὶ : χαλκῶ J (γρ. 
δουρὶ). 146. τὸ ὅ ἐτέρου Ζεν. ἐλλον υρ. v. b (γρ. ἐτέρου).
147. κότσων ρ.

although, but because, he was eager before.
137. ἄρηδο, i.e. away from the habitations of men.

138. χρῶσσα: prob. conn. with the aor. (ἐν)χρῶσσα, ἔχρασα, e 396, Π 352, φ 369, etc., and meaning grazed. But Ahrens would separate the two, and explains χρῶσσα to mean ‘strike,’ comparing Herod. vi. 75 ἐγκάρασα ἐς τὸ πρώσιμον τὸ σχήστρον, and Hesych. χρῶσσα: κατα- 
ζήσσα, πλέκ. αὐλὸς 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. Ζ 559, 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. οὐτα to the neuter, and then immediately back to the fem. οὐ, is however very harsh, far more so than in the passages which are quoted as parallel: Π 353 μῃλάν . . . οὐ τε, Δ 244 χλια . .
αἰγας ὁμοὶ καὶ δίς, τὰ οὐ δειτεσ σαμαί
νοντα, Φ 167 τῶν δ’ ἐτέρων . . . ἡ δὲ. H.
moreover elsewhere uses ἔρμως (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. ὀφείλει: the nom. may be either

the shepherd, hides; or the lion, enters in. The associations of the frequent δἰοτα διαλ, πέλαμ, etc., are in favour of the latter.

141. ἁγιστίνα, elsewhere only with ἐπίστον (P 361, χ 118, ω 181, 449), are shown down in heap. Many MSS. read ἁγιστίνα, perhaps on the analogy of πρωμηστίνα, λ 233, but the word is evidently a secondary formation from ἁγιστατος.

142. ἐμμεμάος answers to μεμάος in 135; the lion, like Diomedes, is only the more aroused by the wound, cf. P 735. Bentley, feeling natural difficulty in the conjunction of ἐμμεμάος with the retract implied in ἐκάλεσα, conj. ἐμμαί
νας, cf. 338; but the inconsistency lies in the word ἐκάλεσα in its relation to the next line. It is feasible 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 ἐμμεμάος to answer μεμάος in 135; the real answer being sufficiently implied in σθένος ὀρεις.

144. Παλικαί: a change from the participial construction, as Γ 80. ἐφροκαί: so Δ 437.
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 ἐρέσιέων 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 ἐρέσις but ἡμέροις or ὅροις. 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. τιλυγτός: see Π 175; it is obvious here that the word cannot mean ‘only child.’

158. Cf. Hes. Theog. 606 ἀφορθιμῶν ἃδι κτήσεως διατέτοιχα χαρωστάλ. The general meaning of the word χαρωστάλ is sufficiently evident from the context, ‘inheritors of the bereaved father,’ i.e. the next-of-kin, οἱ μακρότεροι 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 ἄφιέσταρα, Without, used by Soph. Aj. 512, and identical in form.

161. Mr. Auden (C. B. x. 107) calls attention to the accurate observation embodied in this line, quoting Selous Big Game Shooting (Badminton Library)
πόρτιος ἦ βοῶς, ξύλοχον κάτα βοσκομενάνω, ὡς τῶν ἀμφότερος ἤ τῶν Τυδέος νῦς
βῆσε κακῶς ἀέκοντας, ἐπειτα δὲ τεῦχες ἐσύλα
ἐπτον δ' οἰς ἐτάραξε διδα μετὰ νήσα ἐλάυνεν.
165

τὸν δ' ἰδεν Αἰνειας ἀλαπάζοντα στίχας ἀνδρόων,
βῆ δ' ἦσε ἀν τε μάχην καὶ ἀνά κλάον ἐχειαλῶν
Πάνδαρων ἀντίδειον διζημενος, εἰ ποι ἐφεύροι.
ἐφέ Δακάνοντο νῦν ἀμήμονα πε κρατερὸν τε,
στὴ δὲ πρόσθ' αὐτοῦ ἔπος τέ μιν ἀντίον ἐνδα.

"Πάνδαρε, πού τοί τόξον ἰδε περεύεντες ὅστοι καὶ κλέος;
ἡι ὠο γι τού ἐτρίζεται ἑνθάδε γ' ἀνήρ,
οὔ δέ τις ἐν Δικηντι σέο γ' εὐχεται εἶναι ἀμεινον.
ἀλλ' ἂγε τῶν ἐφες ἀνδρὸν βέλος, Δι κεῖρας ἀναγχην,
δε τις ἕδε κράτεει καὶ δη κακά πολλα ἔοργε
175
Τρώας, ἐπει πολλον τε καὶ ἐσθλον γονατι ἐλνυεν,
ἐι μή τις θεος ἐστι κοτεσάμενος Τρώσεσω
ἰράν μηνίσας, χαλεπη δ' θεοι ἐπι μῆνι.

162. πόρτιος: Boukólon Zen. 166 om. O. = ἀλαπάζοντα P. 167. ΘΩ
β' P. 169. εφέ δὲ ΜΟΡΤ. 172. r' om. JQ. 173. r' om. Q. 174.
εφές GJ (γρ. εφές) PQ Vr. a. 178. ἰερων G.

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 Λ
175.

162. For ἄκ Bentley conj. ἄδ, on the
ground that the point of the simile lies in
the double slaughter, and hence the
plural βοσκομενῶν, which may, how-
ever, with a slight but natural irregular-
ity, be taken to mean 'as they (i.e. one
or other of them) are feeding.'

164. κακός seems to go closely with
ἀέκοντας, as 698 κακῶς κεκαφοθα
θυμών, β' 266 κακῶς ἄπετροφοτες.

165. ὕφε: αὖ Heyne, αὖ' Brandreth,
to save the f. 168–9. See Δ 88–9.

170. ὅσα: only here with double
acous, which, is however, often found
with πρωτηκα καὶ πρωδετε. We have
'Ερμειαν ἀντίον ὕσα ἐ 28, and "Ετηρον
ἐστὶν M 60.

171. τὸν τοι τῶνον: cf. Ο 440 τῷ νῷ
τοι λο; In the next line δὲ may refer
either to τῶνον or to ἐκλος in the sense
of 'famous skill.'
τὸν δ’ αὐτὸ προσέειπε Δυκάνος ἄγλαδος υἱός·

"Αἰνεία, Τρόων βουληθόρε χαλκοχιτῶνων, Ὑποτείμι μὲν ἐγὼ γε δαίφροντα πάντα ἔκακω, ἀστιδι γινώσκων αὐλώπιδι τε τρυφαλείτι, ἵππους τ’ εἰσορῶν: σάφα δ’ οὐκ ὅδ’ εἰ θεὸς ἑστιν. εἰ δ’ ὑ’ ἀνήρ δὲν φημ, δαίφρον τυπέοις υἱός, οὐχ ὑ’ ἀνευθεθθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἀγχί

ἐστη τ’ αἰβανάτων νεφέλη εἰλιμένους ὁμον, δ’ς τούτου βέλος ὑμιν κικχημον ἐτραπεν ἀλλη. ἦδη γάρ οἱ ἐφήκα βέλος, καί μον βάλον ὁμον δεξιών, ἀντικρι τι διὰ θάρσης γυναίκοι, καί μον ἐγὼ γ’ ἐφάμεν Ἀἰδωνη’ προϊάπεν, ἐμτηνς δ’ οὐκ ἐδάμασσα· θεος νῦ τίς ἐστε κοτήεις. ῳπτοι δ’ οὐ παρέασαι καὶ ἀρματα, τῶν κ’ ἐπιβαλην’ ἀλλὰ πον ἐν μεγάροις Δυκάνος ἐνδεκα δίφροι καλοὶ πρωτοπαγεῖς νεοτευχεῖ, ἀμφι δὲ τέποι.

181. ΟὐΜ: μέν G (O supr.) Harl. d; Δρ. διχώτ. 182. γίγκωκοριω: γίγκω

κείων ΣΙΣΙΛΥ. 183 ἅθ. Αρ.  ῳ Ἰπποκος τ’ Μ.Q.  ἰάσφα οὐκ Q. 184. Ζ’:


193. μεγάροις HT. 194. Ζηνόδοτος μετέθηκεν Αν. (Ludw. conjectures that Zen. omitted the line and wrote πρωτοπαγείς for πάττανται in 195).

181. The variant μέν for μιμ may point, as Platt says (J. P. xvi. 129), to an older μέν εἰς Fe.

182. There is no distinct trace in Η. of the devices borne on shields which play so prominent a part in the Sepium 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. Α. 526 σκε ὑ δια μέν ἔγγον’ εὖρο γάρ ἀμφ’ ὅμως ἔχει σάκο. For τρυφαλείτι see

on Σ. 372.

183. ei ἐστιν: we say ‘if he is not a god’; the words imply a slight disposition to a slight affirmative. Cf. γ’ 216 τα δ’ οὖ’ εἰ κ’ ετερ’ σφ’ βίας ἀποκλαίει ἔλθων; Αρ. 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. τελετη τις τρεπτηθηκαι αὐτη. οὐ γὰρ ἐτράοντο 


πέπταναι. παρὰ δὲ σφιν ἐκάστου διζυγεὶς ἵπποι ἔστασι κρὶ λευκῶν ἔρηπτόμενοι καὶ ὀλύρας. ἡ μὲν μοι μάλα πολλὰ γερόνoes αἵματα Δυκᾶων ἐρχομένων ἐπέτελλε δόμοις ἐνο ποιητοῦσιν ἵπποιαν μὲ ἐκέλευε καὶ ἀρμανὶς ἐμβεβαιῶτα ἀρχείνεις Τρόφεσι κατὰ κρατερᾶς υσώμας. ἀλλ' ἐγὼ οὐ πιθομῆρ, ἢ τ' ἀν πολὺ κέρδιον ἦν, ἵππων φεδομένως, μὴ μοι δευοίατο φορβῆς ἀνδρῶν εἰλομένων, εἰσώθητε ἔδημαι ἀδην. ὁδὸ λίπων, αὐτὰρ πεῖς ἐς Ἰλιον εἰλιθοῦβα, τόξοισιν πίσων: τὰ δὲ μ' οὐκ ἀρ' ἐμελλὼν ὄνησεν. ἡ δὲ γὰρ δοιοὶς ἀριστησοῦν ἐφήκα, Τυδειδή τε καὶ Ἀτρείδη, ἐκ δ' ἀμφιτέρων ἄτρεκες ἀλ' ἔσσενα βαλῶν, ἡγεῖα δὲ μᾶλλον.

made. Cf. Ω 267. In θ 35 we have πή γεράρτλιον, 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,’ primarīae compacti (Döderl.), avoids the awkward tautology with νεοτεχνεῖν which made Zenod. ἀθετίζει the line. Unfortunately neither the simple πρῶτος nor any of its compounds seems to involve the pregnant meaning of primarīae, so that we have to acquiesce in the ordinary explanation. The same ambiguity is found in πρῶτοτος, 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 ἄρχεων with dat. see B 345.

202. For the crowding within the city walls compare Σ 286-7.

203. ἄρχεων only here with ἃ, though we have ἄδρεως, ἄδηνες, etc. The variation in quantity is unexplained; it is possible here due to the sixth arsis, see Schulez Q. E. p. 452. ἄδην, which Ar. read, will be right if the word comes from root sa (sa-tur, etc.); but this is not certain. See note on K 98.

204. The neglect of the F of ἰλιον is rare. Brandreth conj. πήδες εἰῶν et Φίλων ἱλεῖον, comparing Δ 231, Α 230, 721.

205. ἄρ' ἐς Q. ἐμελλὼν ἄδην.
ΙΛΙΑΔΟΣ Ε (v)

tω ῥα κακὴ αἰσθή ἀπὸ πασσάλου ἄγκυλα τὸξα ἦμι τοῦ ἐλόμην, ὅτε Ἰλιον εἰς ἔρατειν ἔγεομην Τρώεσσι, φέρων χάριν "Εκτόρι διώι. εἰ δὲ κε νοστήω καὶ ἐσφομαι ὀφθαλμοί τινιτί ἐμήν ἀλοχὸν τε καὶ ὕψεραν μέγα δῶμα, αὕτη ἐστεί ἄπ᾽ ἐμεῖο κάρη τάμοι ἀλλότριος φῶς, εἰ μὴ ἐγὼ τάδε τὸξα φαεινάν εἰ τυρὶ θείνιν χερσὶ διακλάσας· ἄνεμολα γὰρ μοι ὑπηδεὶς."

τόν δ᾽ αὐτ᾽ Αἰνελας Τρώων ἄγνω ἄντιν ήδα "μη δ᾽ οὔτος ἀγορεύει· πάρος δ᾽ οὐκ ἔσσεται ἄλλως, πρὶν γ᾽ ἐπὶ νῦ τῶν ἀνδρὶ σὺν ἱπποις καὶ ὄχεσθων ἀντιβην ἐθλόντε σύν ἔντειοι πειρηθήναι.

ἀλλ᾽ ἄγ᾽ ἐμῶν ὁχέων ἐπηθήσεο, δόρα ἑδαὶ οἰοὶ Τρώωι ἵπποι, ἐπιστάμενοι πεδίου κραυτὴν μάλι ἐνθα καὶ ἑνθα διοκέμεν ὅδε θέμεθα τῶ καὶ σὺν τὸλμωδα σαῶστον, εἰ περ ἄν αὐτέ 

Ζεὺς ἐπὶ 
Τυδελθη 
Διομήδη κύδος ὅρεσθη.

ἀλλ᾽ ἄνε ὅν ἀμάστυγα καὶ ἥμα συγαλδέντα δέξατι, ἐγώ δ᾽ ἵππων ἀποβήσομαι, δόρα μάχομαι: ἑν ὑπὶ τὸῦδε δέδεξο, μελήσομαι δ᾽ ἐμοὶ ἵπποι."
τὸν δὲ αὐτὲ προσέειπε Λυκάνων ἀγλαὸς νῖός:
"Αἰνεῖα, σὺ μὲν αὐτὸς ἔχῃ ἦνια καὶ τεῦ ἵππω.
μᾶλλον υφὶ ἴμνόχοι εἰσεθήτι καμμύλου ἄρμα
διστέτο, εἰ περ ἄν αὐτὲ φεβώμεθα Τυδέος νιῶν.
μὴ τῶ μὲν δεῖςαντε ματύστετο, οὖδ᾽ ἐθήλητον
ἐκφερέμεν πολέμοιο, τεῦν φόργγον ποθέοντε,
νῦν δ᾽ ἐπαθάσας μεγαθύμων Τυδέος νῖός
αὐτῷ τε κτεῖνη καὶ ἐλάσσῃ μόνυχας ἵππους.
ἀλλὰ σὺ, γὰρ αὐτὸς ἔλαυνε τῷ ἄρματα καὶ τεῦ ἱππῶ,
τόδε έγὼν ἐπιώντα δεδέξομαι οὔεί δεύρη.
"ος ἀρα φωνῆσαντε εὐς ἄρματα ποικιλα βάντε
ἐμμεμαύττε ἐπὶ Τυδείδην ἐχον ὅκεας ἵππους.
τοὺς δὲ ίδε Σθένελος Καπανήειος ἄγλαος νῖός,
αἶψα δὲ Τυδείδην ἐσπε πτερώντα προσφῦνε.
"Τυδείδη Διώμηδες, ἐμώι κεχαρισμένε θυμώι,
ἀνδρὸς ὀρῶ κρατερῶ ἐπί σοι μεμαύτε μάγχεσθαι,
ἐν ἄπελεθρὸν ἐχούσε: ο μὲν τόξων ἐν εἰδῶς,
Πάνδαρος, νῖός δ᾽ αὐτὸς Λυκάνων εὐχεται εἰναί.
Αἰνεῖας δ᾽ νῖός μὲν ἀμύμονος Ἀρχίσαο
εὐχεται ἐγκεγαγμέν, μήτηρ δὲ οὕς ἑστ᾽ Ἀφροδίτη.


comes I will diamount to fight, ἐπιβάρυν (221) referring to the present moment, mount 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 ἐπιβάρυνα 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 ἐπιβάρυνα gave the perverse interpretation ὁδοὶ τῆς ἢππων φορτίον, I will resign the care of the horses.
Ἀλλ' ἄγε δὴ χαζόμεθ' ἐφ' ὑπ' των, μηδὲ μοι οὕτως ὀδύνω διὰ προμάχων, μή τως φίλον ἢτορ ὀλέσσης.'

τὸν δ' ἀρ' ὑπόρα ἱδον προσέφη κρατερός Διομήδης·

"μὴ τι φόβωνδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισόμενον οὕτως γὰρ μοι γενναίων ἀλυσκάζοντι μάχεσθαι οὐδέ καταπτώσομαι· ἔτι μοι μένος ἐμπεδοῦν ἐστιν·

οἰκίεω δ' ὑπ' των ἐπισιδανεῖς, ἀλλὰ καὶ αὐτῶς ἀντίλειμ' αὐτών· τρείῳ μ' οὖν ἔσει Παλλᾶς Ἀθηνή.

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249. δοκεὶ Ζενόδοτος τοῦτον καὶ τὸν ἐξῆς ἥσσητεναν ᾿Αχ. ἢ ἐφ' Ὑπνοὺς ᾿Αχ. Ο: there was a variant, but Schol. Δ does not say what; probably ἐφ' Ὑπνοὺς rather than ἐφ' Ὑπνοὺς. || μοι.: μὲν G. 251. ἀρ': αὖ J. 252. φόβος τ' ΠΗ: φόβον μ' L. || οὐδέ με S. 253. τὴρ ἔσω Μ Μομ. 1. || ἀλυσκάζοντι ἢ ἀλυσκάζοντα Eust. 255. ἐπισιδανεῖς M Eust. || ὑπ' τὸς T Lips. 256. ἀντίλειμ' S. || ἀτ' S. || ἔσει Herod. ATU.

ἐκεγέναμέν. But the line, which is omitted by one ms., looks suspiciously like an interpolation.

249. δοκεὶ Ζενόδοτος τοῦτον καὶ τὸν ἐξῆς ἥσσητεναν, Ariston.; an important remark, as it shows that the later Aristarchean school knew Zenodotos only at second hand. ἐφ' Ὑπνοὺς, ὅτι Ἀττικῶς ἐξηρίζοντο ἄντι τοῦ ὄλη· ἦ στι τοῦ ἔσω (in the direction of the chariot), ibid. For the Attic use compare ετ' ὰκου̣ = ἱκομεναρδά ἢ ἦ στι Βασιλικὸς τοῦ Χεν. Οὐρ. ν. 3. 45, etc. It occurs also in Η., e.g. Γ. 5, Ε. 700. 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 Ο. 356).

252. φόβος ἀλόρενον: for this pregnant use we may compare Π. 697 φύγαδο μασάρω. It is easily derived from the literal sense which we have in Θ. 189 φόβος' ἔχε μᾶρχας ἔσω, and may be compared with such phrases as εἰτέν, μακρέως εἰς ὁδόν, Ι. 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. ἀλυσκάζοντι and καταπτώσομαι are equally invidious names for retirement to the διμος, where an individual was protected by numbers (cf. Z. 443). So Idomeneus καί, N. 262 ὅταν διο λεβόν δυσμενόν ἐδ' ἑτ' ἔσωμεν τολμαί. οὐδέ σε: 80

Ptol. Ask.; Herod. οὐδέ στι, 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. ἰτανάσον, a. συγ., in Homer; nor does he use γέννια or γενναίων; σημειούσαι ταυτί δεῦτε εὑρητί γεγένετι, πάτρων 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. το γενναῖον ἐστι τῷ μη διεστά- μενον ἐκ τῆς αὐτοῦ φύσεως Aristot. Ῥ. Α. i. 1. 14.

256. This line is a compendium of sins against Homeric diction—the weak αὐτών = them, τρεῖν for τρεῖς, and worst of all ἐκα in one syll. for ἐκα 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 ἄντις ἐμ' τρεῖν μ' οὖν ἐκα Π. 'Α. In the old Attic alphabet, with contractions, this would be τρεῖν μουκε Π., which would easily assume its present form with αὐτών, a gloss imported to fill up the apparently deficient measure. The well-attested θα supports this. For the imperf. cf. 819. (Synizesis of the first syll. of ἐκα is found in our texts in Κ. 344, where see note, and Φ. 233, ψ. 77.)
τούτῳ δ' ὅπα τάλων αὐτίς ἀποδεστὸν ὁκέες Ἱππούν ἀμφὶ ἀφ' ἡμεῖσιν, εἴ γ' οὖν ἔτερος γε φύγησιν. ἀλλά δὲ τούτω, σὺ δ' ἐν ἄθετος βάλλεις σήμευς· αἱ κέν μοι πολὺσονως Ἀθηνᾶ κύδος ὀρέξη 260 ἀμφοτέρω κτείναι, σὺ δὲ τούσδε μὲν ὁκέες Ἱππούν αὐτίν' ἐρυκάκεις, εἴ ἀνυγγός ἠμὰ τεινα, Αἰνείας δ' ἐταῖξαι μεμημένου ὕππων, ἐκ δ' ἐλάσα τρόπων μετ' ἐκνεμήδας 'Ἀχαιοὺς. τῆς γὰρ τοι τενείς, ἂς Τρώα περ εὑρύσπα Ζεὺς 265 δῶχ' ὑπὸ ποιήν Πανυμήδεως, οὐκ' ἀριστο ὕππων, ὡσι' ἐασίν ὑπ' ἦδ' ἤ ἡλιῶν τε· τῆς τενείς ἐκλέψεν ἀναξ ἄδρων Ἀγρίτης, λάβρης Λαομέδαντος ὑποσχόνθι θῆλεας Ἱππούς· τόν ο' ἐξ ἐγένοντο ἐν μεγάρῳς γενεθλίαν· 270

267. τούτων Μ (not Harl. a). || ὁκέες Ἰππούς Κ (supr. οι over oι) R supr. 268. εἴ γ' οὖν Αρ. διά τοῦ γ'· others εἴ κ' οὖν f 269. ὀρέξων P. 263. αἰνείας Zm. || ἐταῖξαι Q. || μεμημένους: καλλήργησι St (μεμημένους Sm). 264. ἐκλάσαι A (supr. κ θ'). 270. γενεθλίας N supr., γρ. Jm: γενεθλία Vr. b.

258. For the double τοι cf. Π 30 μὴ ἐμι γ' οὖν ὡς ἱλία χάλιον. 287-8 and X 266 are doubtful cases. Schol. A (Didymos) remarks, οὕτως τοι ἀκ' τοῦ γ' Ἀρίσταρχος: this perhaps indicates the existence of a variant εἴ κ' οὖν, which is at least unobjectionable, perhaps preferable, 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 ἄργυξ or raii which ran round the car and formed a handle behind by which the riders could mount. This again seems clearly to show that Sthenelos at the moment is in the car and holding the reins.

263. Ἰππούν may be gen. after ἐταῖξαι, cf. N 687 ἐκατοκύντα νέων, and other genitives after verbs of aiming (Ἑ. Π. § 151 c). μεμημένους is then added as in T 153 διέ τι μεμημένους ἄτομοι μακάρεως, 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 ἐκατοκύννω is commonly used absolutely, so that it is equally possible, though less idiomatic, to make ἰππόω depending on μεμημένους, 'spring forward thinking only of the horses.' 323 is in favour of this; there, however, ἐταῖξαι may directly govern ἰππούς (cf. H 240, M 308: it takes the dat. also, c 322, E 281, Ψ 64 l).

265. ἃς an ablative gen., expressing the source, as Ζ 211 ταύτης τοι τενείς τε καὶ αἰματο εὑχομαι εὑα, and τῆς τενείς ἐκλέψει below. The attraction ἃς for ἂς assumed by some is not Homeric, Hesiodic, or Ὄδινακ. Bekker (Ἑ. Β. ΙΙ. 12) instead of supplying εἶναι after τενείς takes it with ἐκλέψει in 268, regarding τενείς there as a mere re- sumption after the parenthetical ἃς . . . ἔδρον τε, and putting a comma at the end of 267. He would also read ἃς for ἂς, but this seems needless.

266. ὀινοκε, because. For Ganymede see T 231-5.

269. ἔλοις Λαμπόζαντος. Ω 72. ἐλάσας, as θῆλεν ἐρήσῃ ε 467, Ἅμηθ θῆλε πίσω ιοίαν T 97. Others read ἐρήσει for ἐρῆσει, with the Doric 5 of the acc. plur. fem.; but this is not an epic form.

270. γενεθλία, a stock, stud.
272. Bekker, Nauck, Christ, and others have adopted the variant μητωρι in preference to the vulg. μιστωρι: it was read by Plato Lach. 191 b; καὶ αὐτὸν τῶν Ἀλεπία κατὰ τούτ' ἐνεκώμαε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἰς τοὺς εἰμαι μητωρι φόβοι. There can be no doubt that Homeric usage is on the same side, for μητωρι φόβοι is always used of heroes (Z 97, 278, M 39, Ψ 16, cf. μητωρι αὐτῆς Ν 93, etc.), except in the parallel passage Θ 108, where the ma. authority is more evenly divided. The nearest Homeric analogy is in the late passage B 767 φόβοι Ἀρηος φορεώσας, 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 ετ κε with opt. in protasis quoted in H. G. § 318. The separation of ετ κε is found again in the same phrase Θ 196, and in Ψ 592; the particles are still far from coalescing into an Attic ἐτ. See also M. and T. § 461. 274. For this line see note on 431.

275. 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 αἰτι τοῦ ετ. 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 ετ with the indicative arose, to express a concession made unconditionally.

276. The form τύχωμι has as usual been almost universally corrupted to the more familiar τύχωμι. The opt. with κε is quite out of place in these conditional protases expressing a hope. So also H 243.

281. For τε δὲ La B, suggests (and Nauck and Christ adopt) ἦ δι, comparing E 66, H 260, Τ 276. This is no doubt right, as ἦ δι would be likely to be changed, in order to avoid the (perfectly normal) hiatus in the bucolic diereisis. 282. ἐφόροικι may here mean the μητηρ: see App. B.

285. μέρα 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-
tōn δ' oú ταρβήσας προσέφη κρατερός Διομήδης:

"harga ἁματησε, οὐδ' ἔτυμης. άταρ οὐ μέν σφῶτ' γ' οὖν
πρὶν ἀποπαύσεσθαι, πρὶν ἧ ἔτερον γε πεσόντα
αιματο ἄσα "Ἀργα ταλαύρινον πολέμηταν."

dísa φάμενος προέκει θέλος δ' ἓσσειν 'Αδήην

τοῦ δ' άκο μέν γλώσσαν πρωτήν τάμε χαλκὸς ἀτειρής,

κίμη δ' εξελύθη παρὰ νειλαν ἄνθερωνα.

κρίπτε δ' εξ ὀχέων, ἀράβησε δὲ τεῦχε ἐπ' αυτοῦ

αἰῶλα παμφαίοντα, παρέπτεσαν δὲ οἱ ἰπτοι

ωκύτοδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

Αἰνείας δ' ἀπόρους σὺν ἁπτιδί δοὺρε τε μακρὸι,

288. πρὶν ἀπον. Ρ: πρὶν ὅ' Ω. || ἀποπαύσεσαι (Λ supr.) DNU: ἀποπαύ-

σεσαι Ω (including T). || πρὶν ἃ ΛU: πρὶν ὅ' Ω. 289. ταλαύρινον ΡB.

287. ταλαύρινον ΑHM Mor. Bar. Cant. Vr. ο, Harl. a, Par. a b e f1 (Λ in ζαγ.)

J: ἀποπαύσεσαι S (supr. u): ἀπεκείνω Μοσ. 1 (in ζαγ.), Par. h k: ἐκάκω 


(H supr.): ἐπόροις N.

nected with ἐχος as epithet, it produces the

288. The fourthfold repetition of ῥε in

the vulg. led Barnes to drop it after

either ῥην. and the mass. give some

support. πρὶν was originally long by

nature (cf. πρωτί 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 other passages.

It is true that ῥην. has a special affinity for γε,

the combination occurring nearly thirty times in Homer,

yet Z 465 (1), 0 74, a 210, δ 255, γ 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, Le Roche H. U.

256. For ἀποπαύσεσαι and ἀποταύσα-

σθαι see note on Τ 28; and for

ταλαύρινον H 289.

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

Pandarus 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 (1). None of

them seem to have hit on the absurdly

simple explanation that Pandarus 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. ἄμλωθαν was explained by Αρ.

τηθ ἀμέτακατα, which the word
cannot mean; ἀμέτακατα of Zen. and vulg.

dissent forth. But there can be little
doubt that Ahrens, Brandreth, and Christ

are right in restoring ἄμλωθαν to ἄμλωθεν.
The form with e for γ is not elsewhere

found, but has very likely been sometimes

suppressed in favour of the more familiar

Ἀλωθ. 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 iotus in the pentameter

casura sufficed to lengthen a final

short syllable without the aid of the

στιχοντικά, which originally was not

used to make position. (See also on Α

548.)

295. παρέπτεσαν, mistranslation. Aside.

For the στιχοντικά, that in H. περί means

'fugere, non timere' see Lehrs Αγ. 77

sqq. Hence Aineias leaps down (297),
because his horses are running away.

But the variant παρέπορος is equally good.
Δείσας μή πώς οἱ ἐρυθαίοι ὑερὸν Ἀχαίοι. ἀμφι δ' ἄρ' αὐτῶι βαίνε λέων ὡς ἀλκί πεπουθῶς, πρόσθε δε οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντων' ἔτην, τὸν κτάμενα μεμαῦς δς τις τοῦ γ' ἀντίλα ἔθθου, σμερδαλέα ἰάχων. ο' δ' χεράμαδιον λάβε χειρὶ Τυδείλης, μέγα ἐργον, δ' οὐ δύο γ' ἀνδρέ ἑφερόν, οἷον νῦν βροτοι εἰο'· ο' δ' μὴν βέα τάλλε καὶ ως· τὸι βάλεν Αἰνείαο κατ' ἰαχίον, ἐνθά τε μηρὸς ἰαχίοι εὐστρέφεται, κοτύλην δε τέ μιν καλέωσι· θάσσε δε οἱ κοτύλην, πρὸς δ' ἀμφο ῦῆς τένοντε· δοσ' αἲ αἵμο τρηχὸς λῖθος. αὐτὰρ δ' γ' ἠρως ἐστὶν γνυτ' ἐρυτων καὶ ἐρείσατο χειρὶ παχεῖτι γαλας· ἀμφι δ' ὅσο κελαυην νῦν ἐκάλυψε. καὶ νυ κεν ἐντ' ἀπόλουτο ἀναζ ἀνδρῶν Αἰνείας,

εἴ μη ἄρ' ἄξιος νόσησε Διὸς θυγάτηρ Ἀφροδίτη, μήτηρ, ἢ μὲν ὑπ' Ἀρχίσηι τεκέ βουκολέων· ἀμφὶ δ' ἐὰν φίλον νίπτῃ πάλη δἐν, πρόσθε δὲ οἱ πέπλοιοι φαινον πτώμα· ἐκάλυψεν, ἔρκος ἔμεν βελέας, μὴ τις Δαναών ταχυτῶλων χαλκῶν ἐνι στήθεσι βαλὼν ἐκ θυμὸν ἐλοίυτο.

ἡ μὲν ἐὰν φίλον νίπτῃ ὑπεξέφερεν πολέμου· οὐδ' ἦνις Κασπανὸς ἐλήθερο συνβεβίαιους τίνως δὲ ἐπέτελε βοὴν ἀγαθὸς Διομήδης, ἀλλ' ὅ γε τοὺς μὲν ἔοις ἐρύκακε μόνυνχας Ἰπποὺς νύσσων ἀπὸ πλοίσβου, εὖ ἄντυκνος ἡνὶ τεῖνας, Αἰνείαο δ' ἐπαίξας καλλίτριχας Ἰπποὺς ἔξελασε Τρώων μετ' ἐνεκήμδας Ἀχαίοις, δῶκε δὲ Δηνίπτευν ἐτάρωαι φίλοι, ὅπως πάσης τίνι ὁμηλίκης, ὅτι οἱ φρεσίν ἄρτια ἤδη, νυνὶν εἰπὶ γλαφυρῶσιν ἐλωτέμεν. αὐτὰρ δ' ἦν ἡρως ὑπ' Ἰπποὺς ἐπίθανε ἐλαβ' ἡνὶ συγάλεα, αὐλαὶ δὲ Τυδείδην μέθεπε κρατερονύχεα Ἰπποὺς.
The name Κύρης is used only in this episode (422, 458, 760, 889), 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 362, which in several respects may be compared with the adventures of the gods recorded in the present book. In the sequel Kypria 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. Ennmain (Κυργος p. 21) suggests that the name is really European, and compares the Italian Dea Cypria (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. Cypros is alluded to in H. only in δ, θ, ρ, and the clearly late passage A 21, but Aphrodite is fully established as an Olympian, and shews no sign of Phoenician parentage. 332. Compare 324 μάχην ἀλά κορα-νώντα, and Γ 241 μάχην ἀνδρῶν, θ 183 ἀνδρῶν πτέλεων, from which it is clear that ἀνδρῶν here is gen. after πτέλεων, not after κορανών. 334. ὑπάντων: cf. θ 341 νεὴς Ἑκτόρ πτέλει κάροι κομάκωντας Ἀχιλλος, and Ρ 462. The word seems to be closely conn. with ἔτεειν (compare the use of ἔτεειν), and means pressing hard. It recurs in this sense in the metaphorical phrase γήρας ἄταξεν Θ 103, Δ 321; else it is always causal, 'to cause to attend upon,' i.e. to attach to. 335. Αθηνίων, a word of doubtful origin and sense, cf. Ἀθηνίων ἔθανες (easy !) λ 135, φ 289; here apparently feebly (οι μὲν ἀθανίς, οἱ δὲ ἁθανός Ἀρ. Ἱερ.). Herodians on Θ 178 mentions a form βληθῶν in the same sense; cf. βλάξ (and μαλακῶς). Αἰτητόρησιν may be either ἀτίτορον or ἀτίτερον, probably the former. The reduplicated τετερίων is given by Hesych. and αἰτίω seems to have no particular force here. Cf. ἀμ-τετεριῶς, and see K 267. 338. The very rare neglect of the F of Φοι led Heyne to conj. δ ὑπο, though πέτλιον as neuter is not found in H., nor indeed anywhere except in the form πέτλα in very late authors (cf. on Z 90). Another easy correction, made by Nauck and others, is ατ H. Still better, perhaps, is Brandreth's δν ἄτ, cf. δν ἄτη παχασο τζ 335. But in a fragment of the Κυρης we find ειμάτω μεν χρώτ τι τα δι Χάρης τε καλ' Οραι τεήσαν, and this is certainly the more Homeric construction, cf. Η 178 ἀμβρόσιον τακτον γεάθα' δν οϊ Ἀθήνη ἔτειν ἄτηπτοσα (similarly Αρ. Rhod. iv. 424). The line is superfluous, and as we should not expect the garment to cover the προκατ' θέαροι, it may well be interpolated. 339. προσων ὑπερ ἐφάνερος must be the same as χρώτ τι τει ιφκόι 458. θεάρ appears to mean 'the palm of the hand.' προσωόν is here taken to be a substantive, the 'root of the palm.' But it is very tempting to read χρώσ for χρός in 337 with van L. (altered to avoid the
ιχώρ, οἴος πέρ τε ἰέει μακάρεσσι θεοῦν; 340
οὐ γὰρ σῶτον ἔδουν, οὐ πίνου ἀθόπα οἶνον·
tούνε; ἀναίμες εἰς καὶ ἄθανατο καλένται.
ἡ δὲ μέγα Ιάξουσα ἀπὸ ἐκαββαλεν νιόν·
cαι τὸν μὲν μετὰ χερσὶ ἐφύσατο Φίδιος Ἀπόλλων
κυναγεί νεφέλη, μῆ τις Δαναών ταχυτόλων
χαλκόν εἰς στήθεσι βαλὼν ἐκ δυμὸν ἐλαίον·
tῇ τί δ’ ἐπὶ μακρὸν ἄνεστε βοην ἀγαθὸς Διομήδης;
"εἰκε, Δίως θύγατερ, πολέμου καὶ δυστήτος;
ἡ οὖν ἁλίς ὡτ’ γυναῖκας ἀνάλαις ἡπεροπείες;
eὶ δὲ σύ γ’ ἐς πόλεμων πολλῆσαι, τ’ σέ ὁδὸ
μνημείων πόλεμον γε, καὶ εἰ γ’ ἐτέρωθη πύθη.”
ἀς ἐφάβα, ἡ δ’ Ἀλίμου ἀπεβήσετο, τείρετο δ’ αἰνώς.
τὴν μὲν ἀρ’ Ἰρις ἔλούσα ποδόμενος ξεάν’ ὀμίλων
ἀγοθοκρήν ὁδὴν ποιήσατο, μελαίνετο δὲ χρῶα καλὸν.
εὗρεν ἐπείτα μάχης ἐπ’ ἀριστερὰ θύρων Ἀρμα

349. The original reading must surely have been "ἐς γ’ ἐς πόλεμον πολλῃσαν·
ἡ τέ σ’ ὀδῷ καλ.: ‘wilt thou frequent the battle-field?’ The mistake was
easily made in transcription from old Attic; Hartmann’s ὢν σ’ ὀδῷ 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 ἔς 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.

350. μελαίνετο, i.e. Aphrodite was
stained by the μέλαν αἷμα (or ἰχώρ!).
The scholium takes it to mean grew lived.

355. ἐν’ ἀριστερᾷ: it seems most
natural to suppose that the Greek poet
always looks at the battle from the
Greek side. The left would then mean
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. A腑δίκες pp. 50 sqq.; cf. Ribbeck in Rhein. Mus. xxxv. 610).

356. ένθαλών 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 Fames by a violent zeugma, for which support can hardly be found in Γ 327 ένθα άρετίσθανε καὶ τοιλια τηχε' έκλει (see note). Various emendations have been proposed, from Bentley's ἢμα δ' ἀρμ' ἐκάλαττερον on; but none are satisfactory. Some of the schol. derive the word from κλειω, was enclosed.

357. Καταφνίτωκο is of course to be taken with Ίππως, not with ίππεως, which would require an accusative.

ιλιάδος ε (ν) 219

ημενον, ἥρι δ' έγχος έκέκλιτο καί ταχε' Ίππως.

η δ' γυν' έρπουσα κασυγήτου φιλων

πολλα λασσομενη χρυσάμπτυκας ήτεεν Ίππως:

"φιλε καζυμπτε, κόμαιλ τέ με, δς δε μαι ॥ππως,

όφρ' ες "Ολυμποί ίκομαι, ίν' άθανάτων έδος έστι.

λην άχθωμαι έλκος, δ' με βροτός ουτασει ανήρ,

Τυδείδης, δς νυν γε και αν Δια πατρι μάχοιτο."

δς φάτο, τι δ' άρ' "Αρης δωκε χρυσάμπτυκας Ίππως.

η δ' ές δήφρων έβαινεν άγκηχεμένη φιλον ήτορ,

πάρ δε οι Ίρις έβαινε καί ήνια λάξετο χερις,

μάστιεν δ' έδαν, τω δ' ουκ άκοντε πετεσθην.

αλγα δ' έπειθ' έκνοτε θεων έδος, αιτων "Ολυμπο

έδρ' Ίππως έστη σε ονδημεος οκεα Ίρις

λυπα' εξ οχαν, παρα δ' άμβροσιων βάλεν ελεαρ.

η δ' εν γούνασι πιπτε Διολης δε' άφροθιτη.

358. Άκκαλωμένη S. 359 om. Lips. I καταφνίτωκ έκκάλωμαι ACαPQ (app. corr. from έκκάλωμοι) RU Lips. m. : καταφνίτωκ έκκάλωμαι S. || δε με G. || δες δε : δες τέ C. 361. λιαν G. 363. άρ' om. ADMNPT. 364. άκαλωμένη Hγ' :

ήκαλωμένη GJPQ (S supr.) T. 366. μάστιες(ν) LN3. || άκοντε GQ Cant. :

Άκοντε Ω. 369. ναρ G Cant.
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 Theoprotan and connected with that of Zeus at Dodona, where she was his σύννοος. She also had an altar in Athens near the Erechtheion (with Zeus Ὑμηλός! 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 Δίων. 374. ἀνασκότατο only here (and Φ 510 ι); it evidently means openly, in the sight of all. 383. Cf. 373–4. τάλαμην, with the usual punctuation after τις ἄρδρων, is here used absolutely; but this is hardly to be paralleled in H., the expression τάς, φόλος, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take ἄλγεα as the object of τάλαμην as well as of ἐπιτίθεντες. For the use of the latter verb cf. B 39. Fulda (Unters. über die Sprache der Hom. Ged. 224) says that ἄλγεα was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 385, B 721) are of late origin. He might have added Χ 582. 385. For the legend of Otos and Epehaltes, the youthful giants who piled Pelion upon Ossa, see Χ 308 sqq. The traditional explanation makes them a personification of the triumph of agricultural pursuits ('Ἀλωνίς from ἄλη) over warlike passions. τοῦ Ἀλωνίδου φαεί τατασοῦ τῶν πόλεων καὶ τὰς ἐν αὐτῶν παρακομέναι, καὶ ἐν εἰρήνῃ κοινωνίᾳ βιοεοίν τούς ἀνθρώπους, Schol. D on Χ 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. 108–5. The thirteen months are of course a lunar year. As to why Ares was imprisoned mythographers differ. 387. The κέφαλος reminds us of the enormous jars, quite large enough to hold a man comfortably, found by Dr.
καὶ νῦ κεν ἐνθ’ ἀπόλοντο Ἀρης ἄτος πολέμου, εἰ μὴ μητροῦ περικάλλης Ἡερίβουα
‘Ερμεῖα ἐξήγγειλεν ὡ δ’ ἐξεκλεξεν Ἀρης ἄηθεν τερόμενον, χαλέπτος δ’ ἔστις ἐδάμα.
τῇ δ’ Ἡρη, ὅτε μνε κρατερὸς πάϊς Ἀμφιτρύώνος δεξιτερόν κατὰ μαζῖν ὀδύτων τρυγλόχυν

388. ἄτος: ἄτος Π. 390. ἀρματὰ AC: ἀρματί S: ἀρμάτε γ’ М.

Schiemann at HissaBalik; see the illustrations to Ilios pp. 33, 378, 589. These jars are of course of earthenware. The epithet χάλακσ 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. Euryyneus, 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 Heracles. Acc. to the Et. Mag. (98. 31) κέραμος was the Cyprian name for 'prison' (our slang 'jail').

385. For the construction see 311.
389. κεραμία, of the sons of Aoleus, 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 Iphimeadea in λ 305.

391. ἄδαμα: rather ἀδάμα, as Nauck suggests, from ἀδάμα (898). Cf. however θάδα, which, as Fick has remarked, is an analogous form from ἀδάμα (Ἀσολ. I adabamos), not a contracted imperfect.

399-400 have an obvious echo in the Heraclea of Panyasis (fr. 16) τῷ ὑπὶ ναὸν Ἀμφιτρύω, τῇ δὲ κλάτος ἀμφυγμένη. Probably enough they are adapted from some older epic dealing with Heracles; cf. Δ 95 ff. They seem to belong to the legend of the campaign of Herakles against Pylus, which recurs, but without the divine elements, in Λ 690, where the schol. says, Ἡραλδίης παραγενέτο εἰς Πύλον χρήσεις καθαροίας, εἰ δ’ Πύλοι ἀξολειχισταί τὰ πώλα σὺς εἰσεδέχετο αὐτῶν· ἐφ’ οὖν ἀργυρᾶς ἐ ὄρμον ἐπέφευρε Πύλοι. εὐεμέναν δὲ τοῖς μὲν Ἡραλδίης τρεῖς θέσιν, Ποσείδῶν· Ἡραλδίης τῷ δ’ Ἡραλδίης δόντα, Ἀρμεία καὶ Ποσείδων. According to Hesiod, Scul. Her. 359-67, Ares was among the victims on the same occasion: θηρίον τε ἐφ᾿ αὐτῷ καὶ ἄλλοτε πειραθέν τε τίχος ἡμέρων, δ’ ἐκεῖ Πύλοι ημεῖδήσατο ἄντια ἐν ἐν οἷῳ, μάχης ἀμετρόν μενεάσιν.

So also Pind. Ol. ix. 31-5: ἀντίον πώς ἄν πρῶτον Ἠραλδίης σκότα-
λον τίμαξε χρήσιν, ἀρισ’ ἀμφὶ Πύλοι σταθεὶς ἠρείδοι Ποσεὶδῶν,
ηρείδοι δὲ μνε ἀργυρᾶς τὼν τελεμάχοις Φασίσσειν, σὺν Ἀίδα ἀλήθεια τίς μεθίδει.

(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 of Pylus (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 Heracles on this occasion. But Schol. T says Ἀρισταρχος ἡ πύλω ὡς χώλω καὶ ἐσφέρων, i.e. Ar. took πύλως to be not the name of a town but = πύλη, like χώλως and ἐσφέρω beside χώλω and ἐσφέρα, and understood it to mean 'in the gate of the underworld.' This is the impossible, for the gates of hell are often spoken of (cf. 646. I 312, and the epithe πυλάρης applied to Hades), and a masc. πυλός = πύλη 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 cthonian myths connected with Pylus, that the name of the town meant, or was supposed to mean, the gate of Hades. Ar. difficulties arose presumably from the fact that the Hades legend was not attached to the Messenian Pylus. Πύλ αείου ἔκτοτα would most naturally mean 'in the country of the dead,' and this would agree with such a double sense of Πύλως, but there is no strong reason why it should not be the same as ἐν νεκάδεσσι, 886. In any case it can hardly go with βαλῶ, which means 'hitting him';
βεβλήκε: τότε καὶ μν ἀνήκεστον λάβεν ἅλγος. 395
τής δ’ 'Αιδής ἐν τούσι πελάριος ὁκὺν διστὼν,
εὐτέ μιν ὠίτος ἄνηρ, νίος Δίὸς αἰγὐχοίο,
ἐν Πᾶλω ἐν νεκύεσει βαλὼν ἀδύνησιν ἐδωκεν.
αὐτὰρ ὁ βῆ πρὸς ἄδμα Δίὸς καὶ μακρὸν Ἑλμυπτον
κηρ ἄχεων, ἀδύνησι πεπαρμένοις, αὐτὰρ οἰστὸς
ὄμωι ἐν στυβαρῷ ἠλήφατο, κηδε δὲ θυμὸν.
τῶι δ’ ἐπὶ Παίηνον ὄδυνηφατα φάρμακα πάσσων
ἀρκετά: οὐ μὲν γὰρ τι καταθετής γ’ ἐτέκτοκα.
σχέτιοι, ὅβρωμοργός, δ’ οὐκ ἄθετ’ αἰσχύλα ῥέζων,
δ’ τάξωαι ἐκήδε θεοῦ, οἱ Ὁλυμπίοι ἔχουσιν.
σοὶ δ’ ἐπὶ τοῦτον ἀνήκε θεά γαλακτώπις 'Αθήνη
νήπιος, οὐδὲ τὸ ὄδα κατὰ φρένα Τυδέος νίος,
ὅτι μάλ’ οὐ δηναιδὸς δ’ ἀθανάτοις μάχηται,
οὐδὲ τ’ μὲν παίδες ποτὶ γούνατι παππαζουσιν
ἐλαύνῃ’ ἐκ πολέμου καὶ αἰνής δησιτῆτος.
τὸ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἑστι,
φραζέθω μὴ τίς οἱ ἀμείνων σειο μάχηται,
μὴ δὲν Ἁλιγάελα περίπεραν Ἀδρηστήν

394. KAI MIN: ΚΕΝ ΜΙΝ Δρ. (ἐν τῷ έτέρῳ) ΗΜΝΟΡΤΥ Ηαρλ. b d, King's Par.
a b f k: κόλων Ηαρλ. a: ΚΕΝ ΜΙΝ J: καὶ ΜΙΝ ΕΡ (γρ. ΚΕΝ ΜΙΝ) R Par. c (supr. MIN)
d g h: ΚΕΝ ΠΕΡ Q: καὶ MIN ΠΕΡ. G: ἐντὸς Ὅ (supr. ΔΑΡΟΣ). 395. πελάριον Q.
397. οὐκαίσις G. 399. οὐκαίσις G. 400. ἐξάλατο P: ἐξάλατο ΜΝΟQ (Ηαρλ.
asupr.) Βρ. α b Δ. || καθίθε 3’ ἐ σύμια G. 402. κατὰ εικόνας Ωρ. Ευστ. 403. ὅβρωμοργός ACG Par. e: ὅβρωμοργός S: ἀλυσυργός Δρ. || δι: δι τὸ τ’ 3’
μαχηται Q: μάχητοι Βρ. a. 412. ἀδρηστήν G.

for there is no Homeric analogy for translating it 'casting him among the
dead.' στύροι for δ’ αὐτός, here only—an
obviously late form, for which we can at
once write the Homeric στῦρος, or still
better στῦρος. See note on Ζ 260.

401-2=900-1, q.v. Παίης is only
mentioned again by Homer in 899 and
§ 229, where he is the progenitor of the
race of physicians; see Solon fr. 13. 57,
and Pindar P. iv. 270 ὁσι δ’ ἐθη
ἐπικαρδιάτων, Παίη δὲ σοι γεία μέλος.
He is apparently not identical with
Apollo, who in Homer has no healing
function (cf., however, Π 514-29). So
schol. on § 229, διαφέρει δ’ Παίης
'Ἀστυλωμός δ’ καὶ Ὁπείδος μαρτυρεῖ, "εἰ
μὴ Ἀπόλλων Θείος ὑπὲρ θανάτου σώσει,
ἡ καὶ Παίης, δρ ἀπάτων φάρμακα οἰκέων.,
403-4. For the exclamatory nom. see
411. For the exclamatory nom. see
πίπτως 406, and Α 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 inter-
polated. Heyne remarks that Olympos
is not the home of Hades. For ὅβρωμορ-
γός Δρ. seems to have read ἀλυσυργός,
which to our taste does not go well with
the ἀνάλαω immediately following. But
cf. note on Θ 527.

407. Cf. Ζ 130. μάλα goes with
the whole clause, 'of a surety.' Cf. B 241.
408. ἀπαντάσωμαι: so Naousika calls
her father πάντα, § 57; compare also
μ 42, and for the addition of the parti-
ciple in the next line the similar Z 480.
412. Aigialia, wife of Diomedes, was
the youngest daughter of Adrestos, and
Ilias 223

έξ ὑπνοῦ γούσα φίλους σικῆας ἐγείρη,
kouρίδων ποθέουσα πόσων, τὸν ἀριστον Ἄχαιῶν,
ὑφθημ ἄλογος Διομήδεος ἱπποδάμωμο.

ἥ ὑ πά ἀμφοτέρωσιν ἀπ' ἵχῷ χείρος ὁμάργυν

ἀλβητο χείρ, δὸνυάς δὲ κατηπιώντο βαρεία.

ἀδ' ἀυτ' εἰσορώσει 'Αθηναί' τε καὶ "Ἡρη

κερτομίους ἐπέπλεος Δία Κρονίδὴν ἔρεθιον.

τοῖς δὲ μύθων ἠρχε θεᾶς ἀλακωτίσ' Ἀθηνῆ.

"Zeus pater, ἥ ῥὰ τὶ μοι κεχόλωσει, ὅτι κεν ἐκπω;

ἡ μάλα δὴ τίνα Κύτρης Ἀχαιῶν ἀνὼν

Τραυπὶν ἀμα στέθαι, τοὺν νῦν ἐκπαγῆ' ἐφίλησε,

τὸν τινα καρρέξουσα Ἀχαιῶν ἐπέπτελον

418. The return of Athene from the battle-field to Olympia has not been mentioned; see 510. The 'taught'—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, a 158.

423. The choice between στύεσαν and ἐστεάσαν (i.e. στ- στεάσαν, reduplicated aor.) is not easy. The former is fixed by metre in χ 324, with στείω in K 285. But ms. prefers forms in στεά 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 ἀμα στέθαι), though they are in H. invariably preceded by elision, so that those in στε- can always be substituted. In compounds the form in στε- alone is known throughout Greek. In Findar both στομένων (P. iv. 40) and ἔστεάσα (O. viii. 11) are certain; in Attic στέσα (Eur. Phoen. 426) and ἐστέψη (or ἐστόμην Ἀριστ. Trach. 563). This points to the forms in στε- being the older, those in ἐστε- 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 κῶν ἐπικαλ' ἄφλοκες: cf. Γ 415.

424. ὅτι τινὶ τινὸς ὡς τινὰ Ἀχαιῶν above. Fiall has remarked that the speech seems to shew something of the
πρὸς χρυσῆ περονη καταμύξατο χείρα ἄραυν.”

δὲ φάτο, μείδησεν δὲ πατήρ ἄνδρων τε θεῶν τε,
καὶ ρα καλεσάμενος προσέφη χρυσῆν Ἀφροδίτην.

“οὐ τοι, τέκνον ἔμοι, δεδοται πολεμήν ἔργα,
ἀλλὰ σὺ γ' ἰμερέαντα μετέρχεο ἔργα γάμων,
ταυτα δ’ “Ἀρηί θοῶι καὶ Ἀθηνή πάντα μελήσει.”

δὲ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἄγρομεν,
Αἰνεῖας δ’ ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γυνάκων, δ’ οἱ αὐτῶς ὑπείρεχε χείρας Ἀπόλλωνος
ἀλλ’ δ’ γ’ ἄρ’ οὗδε θεῶν μέγαν ἄζετο, ἵτετο δ’ αἰεὶ
Αἰνεῖας κτείναι καὶ ἀπὸ κλυτὰ τεῦχεα δύσαι.

τρισ μὲν ἐπεπτ’ ἐπόρουσε κατακτάμεναι μενεάλων,
τρις δὲ οἱ ἐστυφελέσῃ(φαεωνί παπίλι) Ἀπόλλωνος.
ἀλλ’ δὲ τὸ τέταρτον ἐπέσυντο δαιμονί Ισοῦ,
δεινὰ δ’ ὀμφιελήσας προσέφη(ἐκάφεργος Ἀπόλλωνος)
”φράσεω, Τυδείδω, καὶ χαζεύ, μηδὲ(πεοίων)
ἰσ’ ἐθέλε φρονείν, ἐπεὶ οὔ ποτε φιλῶν ὁμόιον ἀθανάτων τε θεῶν(χαμαι ἐρχομένων τ’ ἀνθρώπων)’

425. καταμύξατο Αγ. JNT: κατασύνατο Ω. 433. γυμνάκων ALN.
χείρα OR. 434. ἀλλ’ δ’ γ’ ἄρ’: ἀλλ’ δ’ ρε G: ἀλλ’ δ’ γὰρ CDLM (δ’ ἄρ Harl. a) ORT Lips. Mosc. 1. 437. στυφελέσῃ Λ. 438-9 om. A. 439. θεοίδαι ρ’ Μos. 1. 441. τοι οὔλε GJO. || οὖνος διομοι φιλῶν Q.

freedom of familiar conversation. τόν for τάδω is a late form.

425. ἄραυν Αρ., ἄραυχ νυφὸ. The word must once have begun with a consonant, probably F, on account of the hiatus here and Σ 411, Τ 37; the two other places where it occurs, Π 161, ε 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 ἄρη or παῖω: but this is not tenable. The vulg. καταμύξατο shows the strong tendency of the scribes to insert the augment. The verb is of course διωκεν (A. 243, Τ 284). The πεδαίων is the ἀπίδων with which the old Greek (‘Doric’) πεδαίος was fastened over the shoulder, so that εντεῖλων is something more than an otiose epithet.

431. This formal line occurs seven times in Η. and sixteen in Od. It is a ‘tag’ especially used for a return to scenes on earth after colloquies in Olympians, which commonly show signs of later insertion; see Η 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 θεαμαχία in Φ.

436-42. Compare the parallel passages Π 702-11, 784-6, T 445-54, with notes there.

439. Ψ: 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 οὗσα φρονείν compare Α 187 οὗν ἐμοὶ φάσθαι.

442. χαμαι ἐρχομένων go closely together in the sense of ἐπεχορίσας, hence the position of τε: οὐ 250 βοηθ ἐγαθῶν τε. Compare also phrases like Ἀρηί κτάμενος, which are commonly written as a single word (see note on Α 74). For the thought cf. Ρ 447 δοῦντ’ τε γαϊῶν οὗτοι πείναι τε καὶ ἐρπεῖ.
The choice between ἀλευμένος and ἀλευμένος is not easy. In II 711 the former has almost unanimous MS. support. If we read ἄλευμενον it must be taken as a fut.; there is no pres. ἀλευμα, the aor. ἄλευσα—to be formed from ἄλευς (Γρ.) as ἔχεα from χῦν. See note on Λ 549.

The ἐκκύκλωσ, and ἐκκύκλωσ, is not easy. In II 711 the former has almost unanimous MS. support. If we read ἐκκύκλωσ, it must be taken as a fut.; there is no pres. ἐκκύκλωσ, the aor. ἐκκύλλα—to be formed from ἐκκύλλος (Γρ.) as ἔχεα from χῦν. See note on Λ 549.

The mention of the ‘wraight’ 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 shown at the reappearance of the original Aineias in the field, i. 514. Apparently some rhapsodist thought it necessary to explain why the disappearance of Aineias did not stop the fight, and therefore added 449-58, the two latter lines from Μ 425-6. Compare the story of Stesichorus and the wraight of Helen, which may have suggested the idea here.

542. Σως is the genus, ἀσινος and ἀσινος the species, both being made of leather. For the meaning of the latter and of the epithet ἀκύκλως see App. B §§ 1, 9.

543. πτέροστη, fluttering. The epithet is elsewhere applied only to arrows and ἑκκύκλωσ. The old explanation that it meant κυλφα, κλαφρόν, is untenable.
δὴ τότε θύρον "Ἀρης προσηύδα Φόβισος 'Απόλλων."

"Ἀρης, Ἀρες βροτολογεῖ, μαμφόνε, τευχευτιπήτα, οὐκ ἂν δὴ τόνδ᾽ ἄνδρα μάχης εὔσιαοι μετελθὼν, διδακόν, δὲ νῦν γε καὶ ἄλλοι πατρὶ μάχοιτο; Κύπριδα μὲν πρώτα σχεδὸν οὐτασε χείρ᾽ ἐπὶ καρπῷ, αὐτὰρ ἐπευμ ἀυτῶν μοι ἐπίσοτο δαμόμου ἵππος." 455

ός εἰπὼν αὐτὸς μὲν ἐφέξετο Περγάμῳ ἄκρη, Τρωᾶς δὲ στίχας οὖλος "Ἀρης ὠμρονε μετελθὼν, εἰδόμενος Ἀκάμαντι θοϊ ἦγητορ Θηρκῶν, νιάσι δὲ Πριάμῳ διοτρήφεσις κέλευσεν.

"ο δ νεῖς Πριάμου διοτρήφοις βασιλῆς, ἐς τὶ ἐτὶ κτείνεσθαι εἶδετε λαὸν Ἀχαιῶν; 465

ἡ εἰς ὁ κεν ἀμφὶ πόλεις ἐποιήθησις μάχωνται; κεῖται ἀνήρ ὁ τ᾽ Ἰαυν ἐτίμημ "Εκτορι δόιο, Αἰνείας νίος μεγάλητορος Ἀγχίσαο ἀλλ᾽ ἄγετ' ἐκ φλοιόβου σιωπομεν ἐσθόλων ἐταῖρον." 470

ὡς εἰπὼν ὠμρονε μένος καὶ θυμὸν ἐκάτωτον.

the rare neglect of the F of Ferkastou (έντσατών Brandr., φυκών τε Bentley).
471. This is the first entry in the story (excepting course of the Catalogue in 876) of Sarpedon and his Lykians.
473. ἐκακός, according to the unanimous tradition of the grammarians, generally confirmed by the mss., the only Homeric form is ἐκακός, which Bekker accordingly introduced here (v. Le R. H. T. p. 287).
475. The use of the dual here is hard to explain, unless it refers to the wives mentioned in the preceding line, and mean 'caught in pairs, man and wife'; which seems highly improbable (so Schol. B 971 kal ai γυναῖκες, see H. Θ. § 170). Others make it—σον kal o λαος: others explain it as a relic of the primitive origin of the plural from the dual,
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 ἄλλος 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 a in *Falôre* is almost without analogy; it is true we have ἄλως in Attic, but that is simply a case of double augment, like ἄφως, (έφγαντα) (H. G. § 67. 3). We find, however, ἄλως with α in Hipponax fr. 74. 1. Bentley’s conjecture, λιων πανάγρως *Falôre*, 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 ϊρ, though it might be argued that the analogy of βπ and ἄρ 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) ἄλλ’ οἷ μὲν δέρματος λιων πανάγρως. It may be observed that the emendation λιως for λιων, 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* (β 368, μ 251, 332), occur in the *Iliad*, except in similes, Π 406, Ω 90. This all seems in favour of supposing that at all events the lines 457–9, if not the whole speech of Sarpedon, do not belong to the oldest part of the *Iliad*. It cannot perhaps be proved, but will I believe be felt, that the phrase λιων πανάγρως does not sound like a genuine Homeric name for a net; it is very different from the simple δεκτός πολιστός of χ 386, and reminds us rather of the Hesiodic style, in which periphrases are so common; or even of the tragedians. Compare Aisch. *Oio*, 501 το τε βαθύν καλοστήρα σωφρένων λιων; and of the net cast over Troy, *Agam.* 357–61 στεγάσας δεκτον, μεγά δουλείας γάγγαμον, ἀτη τακαλώτον. The word ἄφες is ἄφις λεγ. in Homer, and, in the sense of mesh, in all Greek till we come to Oppian.

438. ἀκανθάνετος, al. -ωτος, but the reversion to the principal construction is more epic.

491. It is doubtful whether we should read *τυλεκλέτων* or -κλητων where the epithet is applied to the Trojan allies (also Σ 111, Ι 233, Δ 564, Μ 108). *τυλεκλητων, Δ 488, is decidedly in favour of the latter; but the former alone is admissible in other cases, Σ 321, Λ 308, Τ 546. To our mind, the two are of course practically identical.

492. Διδασκ διπλο, as always, reproof as felt by him to whom it is addressed, cf. Δ 402, Ι 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 μων ανάφας, Χ 100 ἄγαγεν ἄναθεσε. It is therefore quite needless to follow Nauck in reading ἵπποι, ‘accept their rebuke.’ Posey compares Hes. *Opp.* 782 φήμη . . ἄργαλῆς φέρων χαλίτη δ’ ἀπόθεσα. Similarly Find. *O.* viii. 68 ἀπέθανος . . ἀτιμήθηροι γλώσσαν, χ. 40 νεκίς δὲ ερεσσόμενοι ἀποδίδοντ’ ἄτορον. 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.
ΙΑΙΔΟΣ Ε (v)

... διά πάντα Σαρπηδών, δάκε δεί φρένας "Εκτωρ μύθος. αυτίκα δ' εξ άχεων σών τεύχεσιν ἀλτο χαμάζε, πάλλων δ' ἄεί δούρα κατὰ στρατόν ἀιχετό πάντη ἄτρων μαχεσαθάν, ἐγειρέ δὲ φύλομη αἰνήν. οἱ δ' ἐκλέξθησαν καὶ ἑναντίοι ἔσταν Ἅγαγον Ἀργείων δ' ὑπεμείναν ἀναλέες οὖδ' ἐφόβησαν. ὡς δ' ἄνεμος ἄγκας φορεῖ ἱερὰς κατ' ἀλώδαις ἀνδρῶν λαμώσων, οὐτε τε ξανθῆ Δημήτηρ κρίνην ἐπευγομένων ἄνεμων καρπῶν τε καὶ ἄγκας· αἳ δ' ἐπολευκαίνουται ἄχυρμαί· ὡς τόπτ Ἄγαγοι λευκοί ὑπέθε γένοντο κοινώλως, δὲν δὲ διὰ αὐτῶν οὐράνον ἐνεπολύχακον ἐπέπληγον ποδές ἵππων, ἀχ' ἐπιμαχομένων· ὑπὸ δ' ἐστρεφον ἦμιοχίσες· οἱ δὲ μένος χειρῶν ἑδ' φέρον. ἀμφὶ δὲ νῦντα θόρυβος Ἀργῆς ἐκάλυψε μάχης Τρώεσσιν ἄργων,


495. δούρα: Bekker writes δούρα, no doubt rightly; cf. Γ' 18, Ζ 104, Λ 48, etc. We need not also write ἀεί 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 Porphyrion on Κ 379 quotes as evidence of the two spears Ζ 104, where as here μας. all have δούρα.

499. ἱεράς, consecrated to Demeter; cf. Λ 631 ἄλυτον ἱεροῦ ἀκτήν. ἀλώδης, here and Ν 588, Τ 496, threshold-floor, generally orchard. But the former meaning seems to be the oldest, cf. ἄλωδος, ἄλως, ἄλω, and other words with kindred meanings. The question whether the right form is ἄλωδος or ἄλωλή is doubtful; we have a similar variation between ἄλωδος and ἄλωδες, but the i in any case does not seem to be primitive, and it is therefore best to follow the μας. in reading ἄλωδας, though La Roche prefers ἄλωδας, 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 ἐπευγομένων will be a passive.

503. ἐρ' αὐτῶν, through the men (as opposed to the horses), i.e. the πρόμαχοι fighting in front of their chariots.

504. πολύχακον, as γ 2; cf. χάλκεος P 425, σιδήρος O 329. For the thematic pluperfect ἐπέπλησαν cf. H. G. § 27, and note on Δ 492.

505. ἐπιμαχομένων seems to apply to the whole of the combatants, not to ἑκατεῖς, as generally thought. ὑπεπέρσον, kept wheeling about, as the line of πρόμαχοι on whom they attended away backwards and forwards. Cf. 581.

506. Μαχαῖς δὲ φέρομεν λέοντας πολέμοι we may compare Δ 447 σῶν ἰ' έραλον . . . μένε' ἄνδρον, and Γ 7 ἔρασσον δρόμοντας.

507. μάχαι may go either with the preceding or the following words. The rhythm and the analogy of A 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 μάχαι may be regarded as performing a double function, going both with ἐκάλυψε and ἄργων.
πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκράιανεν ἑφέταμας
Φοίβου 'Ἀπόλλωνος χρυσάρου, δέ μην ἀνώγει
Τραῶν θυμὸν ἐγείραι, ἑπεὶ οἶδε Παλλάδ' Ἀθήνην
οἰχομένην· ἣ γὰρ ὑπὲρ κέλευν Δαναόσιν ἀργγῶν.
αὐτὸς δ' Ἀινέαν μᾶλα πίνονις ἔξ ἀδύτου ὅρκε, καὶ ἐν στήθεσι μένος βάλε πομμένι λαῶν.
Ἀινέας δ' ἐτάρωσις μεθίστατο· τοι δ' ἐχάρησαν,
ὡς ἐλίδον ξοῦν τε καὶ ἄρτεμα προσώπατα
καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησαν γε μὲν ὦ τί·
οὐ γὰρ ἐκ πόνως ἄλλος, δυὸ ἄργυρῶταξις ἐγείρεν
Ἀργας τε βροτολογὺς Ἐρις τ' ἀμοῦν μεμανία.
τοὺς δ' Ἀιάντα δύναι καὶ Ὁδοσεῖν καὶ Διομήδης
ὄτρυνον Δαναοὺς πολεμίζεμεν· οί δὲ καὶ αὐτοὶ
οὔτε βίαις Τρώων ἐπεδείξαισαν οὔτε ἱωκάς,
ἀλλ' ἐμοῦν νεφέλησιν ἑοκότες, ἃς τε Κρονίων
νηνεμής ἐστησεν ἐπ' ἀρκοπόλων ὀρείσι.
ἀτρέμας, ὁφα' εὐδήσει μένος Βορέα καὶ ἄλλων ἦπαρεν ἄνευμον, οὗ τε νέφα, οὐδεῖντα τύνα ἑσπερίζει διασκονόσιν ἄνειτε. 

ὅς Δαναός Τρόας μένου ἔμπεδον οὐδ' ἐφέβοντο. "Ἀπείδης δ' ἀν' ὁμολογοῖ ἐφοίτα πολλὰ κελεύσαιν. "ὅ' ἔφη, ἄνεας ἔστατε καὶ ἀλκειοῦ ἦτορ ἐξέθεθη, ἀλλήλους τ' αἰδεύσεθε κατὰ κρατέρας ἱππείνα. 

αἰδομένων ἄνδρῶν πλεούσε σοι ὕπε τέφραναι, 

φευγόντων δ' οὗτ' ἀπ' κλέος δροσυται οὐδέ τις ἄλκη." 

ἡ καὶ ἀκόντισε δοῦρι θοῦς, βαῖλε δὲ πρόμον ἄνδρα, 

Αἰνεία ἐταρον μεγαθύμομ. Δηνικώμμα 

Περγαμίδην, ὃν Τρόξας ὅμοις Πριάμοιο τέκεσσιν 

τίον, ἐπεί θοῦς ἕσκε μετὰ πρότοις μάχεσθαι. 

τὸν ματ' ἀστίδα δουρι βάλε κρείων 'Ἀγαμέμνων. 

η' οὖκ ἔχουσι ἐκτότης, διαπρὸ δ' εἰσατο χαλκός, 

νειάρηθν δ' ἐν γαστρὶ διὰ ξωστήρος ἔλασον. 

δούπτησεν δὲ πεσοῦν, ἀράβησθε δὲ τετυχε' ἔπ' αὐτῶι. 

ἐν' οὖ' αὐτ' Αἰνείας Δαναῶν ἔλευ ἄνδρασ ἀρίστους, 

νεὶ Διοκλῆς Κρήθονά τε Ὀρισλχών τε, 

τῶν ματ' πατὴρ μὲν ἐναιεν ἐντυμενὴ ἐν Φηρέη. 

525. ἔχομαν τ' Q. 528. πολλὰ ἡ μακρὰ Eust. 530. τ' om. PQ. 531. αἰδομένων Ar. GP Par. c: αἰδομέκνον δ' Ω. 532. δροσυται C (supr. a) Q. 533. ἄλκαρων Q. 534. φίλεια: φίλειον JOR: φίλειον Ω. || μεγαθύμων Q. || 

539. ἐφέβοντο CH Vr. b. 538. χαλκός AOPT Ven. B Bar. and yr. U Harl. a, 

Vr. b: καὶ τῆς Ω. 540. δούπτησεν δὲ πεσοῦν: ἔρθε δὲ προκήκας M Mosc. 1. 542. κρήσιμη DQ. 543. ἔλεοι Φηριδη: γρ. < ἔλεος > ἔφηρι T (t). 

525. ἔχομαν: the nom. ἔχομα is found in M 347 (360), N 348, of men and horses. The variation between εἰ- before ω and ψι- before ζι is in accordance with the practice of mss. (H. G. P. 364). The word is usually conn. with χρα- (see 138), but this is doubtful. 

529. ἄλκαρων ἦτορ ἐλεειν only here; 

but cf. ἄλκαρο τὸ τέχνων II 209, 264. The phrase has a superficial resemblance to our 'take heart.' In the repetition of these lines O 561=4 we have αἰδοθεοῦ ἐν θυμω. For the contracted αἰδοθεοῦ we should read αἰδοθεοῦ, as αἰδομένων shews. 

538. See on Δ 138. 

539. Ναυαρίσκω, only with γαστήρ (also 616, Π 465, P 519) conn. with ναυάρος, νείβοι, in the sense 'lowest' (root νι, which is found in Skt. in sense 'down'). The ordinary derivation from νι(f)os is untenable, as the local sense of ναυάρος 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. ναυάρος (cf. 857, I 153), it is true, is used occasionally in Attic Greek =ναυάρος, 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. ἰσχειρα (ἰσχερα). ἰδι ναυάρος, as in Δ 187. Here there seems to be neither θωρητο nor μυρην. 

543. Φηριδη, also in plur. Φηρεια, 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 Dickles Telemachos lodges (γ 489), and in the house of his father Ortilochos
546. τέκεν Μοσ. 2; τέκ' Η. || ὄρτλογος (D supr.) U (supr. c) Harl. b (altered —by man. 1!—to δρς); δρς: ὄρτλογος Τ (τ' in ras. man. 2, probably Rhosos, the scribe of Harl. b) (TU Harl. b read the same in 547). See Schol. T το τρύγων (546–7) δα τυ ντ, δ ' ταῖς (542, 549) δα τυ ντ (Ar.): but Zen. (Schol. on γ 489) read ὄρτλογος in 549 (and 542). 551. εἰκ.: εἰκ. Ο. || αὖ: αὖ Τ. μι in ras. man. 1. 555. ἔτραφεν Τ. 557. σταθμόος τ' Ν. || αὐτό Ν (P supr.).

(as the almost complete consensus of mss. of the Odyssey calls him) Odysseus received his bow (φ 16). The variant ὄρτλογος in 546–7 is an attempt to reconcile the traditions of Πηαδ and Οδ.; but it is not likely that the grandfather and grandson bore different names.

553. ἀρνισμόοι: cf. note on Α 159.

554. ὅντω τ' ζά as it stands must be for τώ γε, οὖ, by a violent hyperbaton, the phrase being thus an anticipation of τοῦ τώ 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 Η. where a simile is thus introduced as a direct statement, the relation of the thing illustrated and the instance illustrating it being reversed. "ἀφένε!" Nauck, for τώ γε: but then the corruption is inexplicable. The same may be said of Heyne's οὖ τ' αὖ, and Forstemann's τώ οὖ τέ ζά. οὖν athenæ conj. Dünzer, when the synizesis might explain the corruption but is itself unparalleled. Agar conj. τώ τέ (J. P. xxiv. 276), where τώ is dual of τῆς on the analogy of τοῦ, τών. Cf. οὖ δικ' τίς τέ λέων Ρ 61, and so Θ 338, Ρ 542. But there is no analogy for οὖς τῆς in a simile; the only clear cases of it are quite different (ι 348, ν 377; see on 638 below). The evil is probably past remedy, τώ 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 lions 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 ἔτραφον cf. B 661.

556. ἤρα: this adjective occurs only in the phrase ἤρα μηδα. Unlike ἤρα (for which see note on Ζ 478) the word shows clear traces of Φ (Knöe p. 128). The nom. may be Φίλος or Φίδος. It might be supposed that ἤρα was formed by a mistake from ἤρα, wrongly supposed to be a neuter; but this is highly improbable in view of the fact that ἤρα 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 ἄφθιμος, Α 3.
ἐν παλάμησι κατέκταθεν ὁδεῖ χαλκῷ·
tοῦ τῷ χείρεσιν ὑπ' Ἀινείαο δαμένε
cαππεστέτην ἐλάτησιν ἐοικότε ὑψήλησι.

τῷ δὲ πεσόντι ἐλέσθην ἀρηφίλως Μενέλαος,
βῇ δὲ διὰ προμάχων κεκορυθμένοις αἴθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὀτρυνεῖ μένος "Αρης,
tὰ φρονέων, ἵνα χερὸν ὑπ' Ἀινείαο δαμείη.
τοῦ δ' ἰδεῖν 'Ἀντίλοχος μεγαθύμου Νέατορος νόος,
βῇ δὲ διὰ προμάχων· περὶ γὰρ δὲ ποιμένι λαῶν,
μη τι πάθοι, μέγα δὲ σφας ἀποσφήλεε τόνοιο.

τοῦ μὲν δὲ χείρας τε καὶ ἕγχεα ὄξυεντα
ἀκτίον ἀλληλοῖν ἐχέντων μεμάνεται μάχεσθαι,
'Ἀντίλοχος δὲ μᾶλ' ἄγχι παρίστατο ποιμένι λαῶν.

Αἰνείας δ' οὐ μείνε, θοὸς περ ἐὼν πολεμοτής,
ὡς εἰδεν δύο φώτε παρ' ἀλλῆλοις μένοντε,
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρρουσαν μετὰ λαῶν 'Αχαιῶν,
τὸ μὲν ἀρα δελῳ βαλέτην ἐν χερῶν ἑταῖρων,
αὐτῷ δὲ στρεφθέντε μὲτὰ πρώτουσι μαχέσθην.

ἐνθα Πυλαμένεα ἐλέφθην ἀτάλαντον 'Αρηὶ,
ἀρχὸν Παφλαγώνων μεγαθύμων ἀστιστῶν·
τὸν μὲν ἀρ' Ἀτρείδης δουρικλεῖτος Μενέλαος
ἐσταὶ' ἔγχει νύξε, κατὰ κληδὰ τυχήσας·
'Ἀντίλοχος δὲ Μύδανα βάλ' ἴνιοχον θεράποντα,
ἐσθλὸν 'Απτυμάνθ, ὅ δ' ὑπέστρεφε μᾶκνυχας ὑπποῦς,

559. τοιοῦτοι Παρ. ε (γρ. τοῖοι τῶ). || τῷ : τοὶ Ο. || θαμαίενες Mor. Bar. 560. δοϊκότε Ar. P Mosc. 1 (Par. o supr.). δοϊκότες Ο. || ὑψολούτα C. 561. ἄρηφι

562. ἀτομικός Θ. || τοῦ : τοὶ Mosc. 1. 563. εἶκον L' Q. || τοῦ : τοῖ Mosc. 1. 564. πάσοι


570. δουρικλεῖτος [HO] P [S]: δουρικλεῖτος Ο. 571. κατὰ : παρὰ PT.

572. ἀποσφύλας, ἀποσφύλων πολίσεων, Schol. B. For the word cf. γ. 320 ὡτικα πρῶτον ἀποσφύλων ἄλλαι εἰς πελαγος μέγα τοῖον: and for the thought Δ 175.

573. πάσοι is preferable to the vulg. πάθης, though not perhaps absolutely necessary; see H. G. § 298. σφαὶ is found only here, elsewhere σφας (see, however, θ 315). Athens conj. σφας.

574. θαλάς: 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. Ἔ 65, 1 65, with X 76.

575. ἐλέης, in accordance with Homo-
χεραβίων ἀγκώνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν ἧμια λεικ' ἐλεφαντί χαμάλ πέσον ἐν κονικῆσιν.

'Αντίλοχος δ' ἀρ' ἐπαξίας ξίφει ἠλατε κόροτην, αὐτὰρ δ' ἀσύμμαχοι ἐνεργός ἐκπέσε δίφρον

cύμβαχος ἐν κονικῆσιν ἐπὶ βρεχμόν τε καὶ ὅμως.

dήθα μᾶλ' ἐστίκει, τούχε γάρ ἀμάθου βαδείης, δόρ' ἅπω πλήξαντε χαμάλ βάλον ἐν κονικῆσιν,

tοὺς ἵματ' 'Αντίλοχος, μετὰ δὲ στρατὸν ἰλασο' Ἀχαιῶν.

tοὺς δ' Ἐκταρ ἐνόχεα κατὰ στίχας, ὄρτο δ' ἐπ' αὐτοῦς

καρτεραῖον· ἣρχε δ' ἄρα σφιν 'Ἀρης καὶ πῶτι' Ἐνυῦ.


582. τυχών takes the genitive; hence ἀγκώνα must be construed with βάλε above, τυχῶν being used absolutely, 'not missing him.' See H. G. § 151 c.

583. ἐλεφαντί: for the use of ivory in adorning harness see Δ 141.

585. δ' for δ' γ', new note on B 105.

586. κύμβαχος as adj. and βρεχμός are ἄρας ἐγώμενα in Homer. The former recurs, however, in the sense of ‘helmet’ in Ο 536. Dintzer 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. κόντως. Compare note on ἀνακόμβος βαλαίων Π 379. The Gramm. quote a doubtful κόβη is the head, whence also κοβίσταν Π 745, Σ 605. Instead of βρεχμός the forms βρεγμόν, βρεγμα, βρέχμα 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 hanging over the ἄντρος. 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 δ' and γαμαθόν seem to be mere masekhithias for the sake of the metre. The old glossographers distinguish γαμαθός sea-sand from ἀμαθός dust but it is doubtful if the distinction is real. ἀμαθός occurs also in Ἰμμην. Ἀρ. 439, but not elsewhere before Ἀρ. Ῥδην. Compare ἀμάθος (in Attic prose) by γαμαθός.

590. τούς is apparently relative, though this is not very Homeric. The obvious τοὺς δ' of all printed editions before Λα. R. seems to be a conjecture of Dem. Chalcondylas.

592-3 look like an interpolation. For Ἐνυῦ see 333, the only other passage where she is named. κυδωνίς seems to be another personification, as in Σ 535, Ἰσ. Σκευ. Ἀρ. Παρ. 255; compare ἀλέη and ἀλατ Ε 740, and perhaps φόβη 1 2. Ἐγγύς then means 'having as her attendant.' But compare Λ 4 Ἐγγύς... τοῦλεμα πέρα μετά χερών ἔκσωσ: it is quite possible that κυδωνίς may be an attribute of Ἐγγύς, which she is regarded as carrying in her hand. The epithet ἄνωθεν, which is some-
"Αρης δ' εν παλάμησι τελόριον ἐγχος ἐνώμα, φοίτα δ' ἄλλοτε μὲν πρόσθ' "Εκτορόσ, ἄλλοτ' ὀπισθε. 595
tὸν δὲ ἱδὼν μίγησε βοην ἄγαθος Διομήδης.
ὡς δ' ὦν ἀνήρ ἀπάλαμνος, ἰδὼν πολέος πεδίων, στήνη ἐπ' ὁκυρώι ποταμοῖ ἀλαδε προέρχετι, ἀφρώι μορφώρουτα ἱδὼν, ἀνά τ' ἐδραμ' ὀπίσσω, ὡς τὸτε Τυδείδης ἀνεχάζετο, εἰπὲ τε λαῦν:
"Ὁ φίλοι, οὖν δὴ θαυμάζομεν "Εκτορα διὸν
ἀιχμητὴν τ' ἐμεναί καὶ θαρσαλέον πολεματήν,
tῶι δ' αἰεὶ πάρα εἰς γαθεόν, δὲ λογίον ἀμύνει,
kαὶ νῦν οἱ πάρα κείνος "Ἀρης βροτῶι ἀνδρὶ ἠαῦκος.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
εἰκετε, μηδὲ θεοῖ μενεαινέμεν ἦφι μᾶξεθαι." 600
"Ος ἤρ ἔφη, Τρόας δὲ μάλα σχεδὸν ἦλθον αὐτῶν.
ἐνθ' "Εκτόρ δύο φώτε κατέκτανεν εἰδώτε χάρμης,
eιν εἰν διήρω εύοντε, Μενέσθην Ἀγχιαλὸν τε.
τῶ δὲ πεσόντ' ἐλέγεσε μέγας Σελαμώνιος Αἰας:
στῇ δὲ μᾶλ' ἐγγὺς ἰδὼν καὶ ἀκόντιε δούρι φαινών,
kαὶ βάλεν Ἀμφιον Σελάγον νυόν, ὡς ἡ ἐν Παισοί
νακτε πολυκτήμων πολυλήγων, ἀλλὰ ἐ μοῖρα
ἡγ' ἐπικουρήσουτα μετά Πράμων τε καὶ νίας.
tὸν ῥα κατὰ ζωστήρα βάλεν Σελαμώνιος Αἰας, 605
times applied to inanimate objects (see on Δ 521), decides nothing.
597. ἀπάλαμνος, which occurs only here in H., may be, as suggested by Autenrieth, 'unable to swim,' sine palmis. But it is more likely to be shifting, without resource, as in later Greek (= ἀπάλαμος, Hes. Opp. 20, etc.).
598. ὄλον, neuter, used as an exclamtion, 'how,' i.e. how wrongly. συμφώνουμεν is probably an imperfect.
603 = T. 98. πάρα etc.: the hiatus here can hardly be right; van Herw. conj. πάρ' ἀπ᾿ els, Bentley πάρα τίς ζε (Brandreth τίς τε), Nauck πάρ' τεις, a form which is found in Hesiod Theog. 145, but is evidently only a false case of 'Epic dicta.' The simplest change would be πάρ' ἑσ τίς χε: ἐσ is found in Z 422 and is now recognised as a genuine form beside ἵσ, ἵμ, ἕα. There is no reason why the nom. should not have been used, and the rarity of it would explain the corruption.
604. κεῖνος, there; Γ 391, cf. Β 175, K 341, 477.
606. μεσεθήσαμεν: ex Brandreth, -e Bentley. But see on 556, Z 478. εἰς ἀριστ. θεῶν Nauck.
612. Πεσοῦ: this would seem to be the same as Ἀταίας in B 828. Of course we might read ἐν Ἀταίωσι here. But the shorter form is supported not only by the ms., 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.
νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
δούπησεν δὲ περιόν. ὃ δ' ἐπέδραμε φαίδιμος Αἰας
τεῦχεα συλύσαν. Τριῶν δ' ἐπὶ δοῦρατ' ἔχεαν ὦ
.onclick="window.open('https://www.google.com','_blank');" data-ix="image-390" data-r="0.6374809617407247" data-iy="0.3333333333333333" data-rx="0.30362881355932205" data-ry="0.30362881355932205" data-s="image-390"

620 ὁ τεῦχεα καλὰ ὠμοιό τὰς αφελέσθαι ἐπειγέτο ἕαρ βελέσστη.

625 δεύσθε δ' ὡμοιόσως κρατερὴν Τριών ἀγερόχων,
ὅι πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχυ' ἐχόντες,
ὁ ἐ μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγανόν
Ὃς οἱ μὲν πονεύοντα κατά κρατερῆν ὑσίμνην,
Τλητόλεμον δ' Ἡρακλείδην ἢν τε μέγαν τε
δροσὶν ἐπὶ ἀντιθεία δαρτηδόν χαρὰ κραταῖη.
ὁ δ' ὄτε ἡ σχέδου ἤσαν ἐπὶ ἀλλήλωσιν ἱστες,
ὑίος Θόνιον τὸ Διὸς νεφεληγερέται,
τὸ καὶ Τλητόλεμος πρότερος πρὸς μύθον ἔειπεν
"Σαρτηδόν, Αὐκίων βουληφόρε, τῆς τοι ἀνάγκη
πτώσεως ἐν ἐναθ' ἐοτι μάχης ἀδαμήμων φοτε
ψευδομενοι δὴ σὲ φασι Διὸς γόνον αἰγυόχοιο
εἶναι, ἐπεὶ πολλὸν κεῖνα ἐπιδεέαν ἀνδρῶν
οἱ Διὸς ἐξεγέρνοντο ἐπὶ προτέρων ἀνθρώπων
ἄλλοιν τινὰ φασὶ βίθν 'Ἡρακλείην.
ΙΛΙΑΔΟΣ Ε (v)

eίναι, ἔμοι πατέρα θρασυμέμονα θυμολέοντα, ὦς ποτε δεύρ᾽ ἠλθὼν ἔνεχ᾽ ἱππῶν Λαομέδοντος ἢ οἷς σὺν νηφαί καὶ ἀνδράς παυροτέρουσιν Ἡλίου ἐξαλάταξε πόλιν, χήρος δ᾽ ἀγυναῖς· σοι δὲ κακός μὲν θυμός, ἀποφθείνουσι δὲ λαοῖ. οὐδὲ τί σε Τρώωσιν ὄντοι ἄλκαρ ἔσσεθαί ἐλθὼν ἐκ Λυκίων, οὐδ᾽ εἰ μᾶλα καρτέρος ἔσσι, ἀλλ᾽ ἤπ᾽ ἐμὶ διμηθέντα πῦλας Ἀίδνα περίσησεν."

τὸν δ᾽ αὐ Σαρπηδῶν Λυκίων ἀγὸς ἀντίον ἦδα· "Ὑπόλεμσι, ἢ τοι κεῖνοι ἀπώλεσεν Ἡλίου ἱρήν ἀνέρος ἀφαιδήσων ἀγανοῦ Λαομέδοντος, ὃς ρά μὲν ἐρξαντα κακοῦ ἱνίππατο μύθοι, οὐδ᾽ ἀπέδωχ᾽ ἱπποὺ, ὃν εἰνεκα τηλόθεν ἠλθε. σοι δ᾽ ἐγὼ ἐνυάθε φημὶ φόνον καὶ κῆρα μέλαιναν ἐξ ἐμέθεν τεύσθαι, εἵμαι δ᾽ ὑπὸ δουρὶ δαμείτα εὐχὸς ἐμι δώσειν, ψυχὴν δ᾽ Αἰδές κλιντοπόλωι."
δοὺς φάτοι Σαρπηνίδοις, οί δ' ἀνέσχετο μελίνον έγχος

Τλητόλεμος· καλ τῶν μὲν ἀμαρτῆς δούρατα μακρᾶ
ἐκ χειρῶν ἠξαν· οἱ μὲν βάλεν αἰγύεα μέσον
Σαρπηνίδων, αίχημι δὲ διαμπερᾶς Ἰᾶθ' ἀλέγειν,
τὸν δὲ κατ' ὀφθαλμῶν ἐφεβενή νυὲ ἐκάλυψε.

Τλητόλεμος δ' ἀρ' μηρὸν ἀριστερῶν ἔγχει μακρῶν
βεβλῆκεν, αἰχήμη δὲ διέσυντο μαμώσα, ὡστέων
ἐγχριμφθείς, πατὴρ δ' ἐτὶ λουγὸν ἀμυνεν.

οἱ μὲν ἄρ' ἀντίθεου Σαρπηνίδοι διὸ ἑταῖροι
ἐξέφερον πολέμου· βάρυνε δὲ μὲν δάρῳ μακρὸν
ἐλκόμενον· τὸ μὲν οὖ τις ἐπεφράσατ' οὐδ' ἐνύση,

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 its place in
the story of the rape of Persephone, who
is herself λεύκωτης in Pind. O. vi. 95.
So Paus. (ix. 28. 4) says of an ode of
Pindar, otherwise unknown, εὗ ἐν τοῖς
τῶν διαματί Ὀλύμπι τε ἐν τοῖς Ἀδήν εἰσὶν
ἐπεκλήρεισ, καὶ ὁ χρυσικός, δήλα ὡς ἐπὶ
tῆς Κόρης τῆς ἀρπαγῆ. 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
πόλεως in H. always means foal, not
horse; (b) that λέγει is, with one or
two suspicous exceptions, used only of
works of handicraft, or of famed
individuals. There is some force in these
objections; but his proposal to read

εἰλτόκλαδος ranger of the couched (the
dead) is not likely to command acceptance.
(This der. from πωλέω is mentioned
by the scholia, and attributed to
Ar. by Dr. Lez., ὃ δ' Ἀρισταρχος ἐπὶ τοῦ
"ψηχ. δ' Α. κλ." ἀκοίνει κλιτην εκπόλεμος
(eic) διὰ τὸ τοὺς τελευτῶτες ἐφικόμεθαι
di τοῦ τῶν δρόμων καὶ τὰς οἰμαγάς τὰς
eν' αὐτός, i.e. ‘the god of loud wakes.’)

565. ἀμάρτης: ἀμαρτής Ἀρ., who held
it to be syncopated from ἀμάρτησθαι.
This is of course wrong, but very
probably the omission of the τ may
be a genuine tradition of the fact that
the adverb was originally not a dative
but an instrumental. The accent should
then be ἀμάρτη.

569. ὀφθαλμῶν: ὀφθαλμῶν ὑπὲρ L.,
which is clearly right. The gen. is
meaningless here, and is probably due
only to a reminiscence of κατ’ ὀφθαλμῶν
κέψῃ ἀχλῶς (696 etc.). Cf. Ξ 438,
II 325, 503.

661. παρασύκτη: for this personification
of the spear of ἀλαϊμόσια Λ 574,
O 317, and Δ 126.

662. ἐγχριμφθείς, 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 discus-
sion of this and cognate verbs see
Ahrens Beiträge pp. 12 sqq. ἔττι: like
674 a hint of the future death of
Sarpedon at the hands of Patroklos.

665. τὸ anticipateς ἐξέρχεται, 'this,
namely, to draw out.'
μηροῦ ἐξερύσαι δόρυ μειλων, ἀφρ᾽ ἐπιβάθη, σπευδόντων τοῖον γὰρ ἑχον πόνον ἀμφιέπτοντες. Τλητολέμον δ᾽ ἐτεραθεν ἐκείνημίδες Ἀχαιοὶ εξεφερον πολέμοιο νόησε δὲ δίος Ὀδυσσεὺς τλῆμων θύμων ἑχὼν, μαίμησε δὲ οἱ φίλοι ἦτορ μεμηρίζε, δ᾽ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν ἤ προτέρων Δίὸς ὑίον ἐριγυδοῦντο διώκοι, ἢ δὲ γε (τοῖον πλεύων Δυκίων ἀπὸ)θύμων ὕλωτο,) οὐδ᾽ ἄρ᾽ Ὀδυσσηί μεγαλήτορι μόρσιμον ἤν ἄφθιμον Δίος ὑίον ἀποκτάμεν οὔει σαλκὼν.

670 τῶ ῥα κατὰ πληθὺν Δυκίων τράπε θύμων Ἀθηνη. ἐνθ᾽ ἄγε Κοίρανοι εἶλεν Ἀλάστορα τε Χρυμών τε Ἀλκαδρόν τὸ "Αλίων τε Νόημον τε Πρύτανι τε. καὶ νῦ κ᾽ ἔτι πλέωνας Δυκίων κτάμε δίος Ὀδυσσεύς, εἰ μὴ ἄρ᾽ οὗ νόησε μέγας κορυθαίολος "Εκτωρ. 675

βῆ δὲ διὰ προμάχων κεκορυθμένοι αἴθυσι χαλκῷ, δείμα φέρων Δαναοῖς, χάρῃ δ᾽ ἄρα οἱ προσίνοι Σαρπινὼν Δίως νῦς, ἐπος δ᾽ ὀλυμφυδόν εἴπετε: "Πριαμίδῃ, μὴ δὴ με ἔλωρ Δαναόσιν εάσης κεῖσαι, ἄλλα ἐπάμμυνον: ἐπείτα με καὶ λίποι αἰῶν ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ′ ἐμελλόν εὖν γε νοστήσας οἰκοῦντες φίλην ἐπὶ παρίδα γαίαν εὐφρανείς ἀλοχὸν τε φίλην καὶ νήπιον νῦιν."

670. μάλακη H. 671. μεμωρικε ΙΛ Q Vr. b. 672. ἰδωκα MQT Lipa.1 674. οὔδ᾽ ἄρ᾽: οὐ ἄρ R. 676. τράπε PR Mosc. 2. 678. τ᾽ Ἀλίων PR. 682. δῆ: δὲ JNO. 686. ἀμέτρη MQR. || οὔδ᾽ ἄρ᾽ QS: οὐκ ἄν R.
690. ΠΕΛΑΓΟΣ: Πτολ. Ορανδα. 697. συνές CJ. || ΑΙΜΠΗΣ
Α (supr. w and γρ. ΑΙΜΠΗΣ) Schol. Τ (lemma): ΑΙΜΠΗΣ Τ' King's Harl. b: ΑΙΜΠΗΣ: ΑΙΜΠΗΣ 6θ ταίς Schol. Α (Ar; see Did. on X 475). 698. ΖΩΓΡΑΦ: ζώος P (γρ. ζώγραφ) and γρ. Ρ. 700. ουδέ ποτε Η: προτρέποντο .. επί Αρ. Ω: προτρέποντο .. επί συν. Did. 701. ουδέ ποτ' Η: ἀντιφέροντο G: μάχης Π (U3 supr.). 703. ἙΚΡΑΛΙΣΑΝ Αρ. ΑΓΜΟ1 Λίπα: ἙΚΡΑΛΙΣΑΝ Ω. 705. τεῦρεον' U.

690. For the construction of ΑΙΜΠΗΣ see note on Α 465.

693. φιλεί: this can hardly be the same as the oak which formed a landmark close to the Skáian gate (Ζ 237, Ι 354, Α 170, Φ 549), as there is no hint that the fighting is near the walls. Any oak was equally sacred to Zeus. Cf. on Η 22, 60.

694. θόρραξ simply = οὐ, as ΠΙ 408, ε 410, φ 422, etc. It can hardly be meant that the spear is thrust through like the arrow in 112.

697. ΑΙΜΠΗΣ, came to; so mid. ΑΙΜΠΗΣ, see Α 359, E436, X 475, ε 468, ω 349, in all cases after a faint. But the act. forms ἀντιμείνει, ἀντιμένεια, ἀντιμεῖν means to recover breath, of a panting warrior, Α 327 and often (see esp. note on Χ 222). Αρ. observed the distinction, and emphasized it by writing ἑμνυθεῖσθαι, ἑμνυντο in mid. and pass. (= έμνυνος ἑγέρνο). But, so far as we can tell, without any ms. support for the θ (as for the ν ms. testimony is unimportant; see the variants in forms like ἐκλίνεις, ἀνεγέλαι, ἐκείνης), ἠμεῖς, etc. passim. In this case there is no justification for either ν or θ, which are inserted evidently from the analogy of ἑμπίθηκος, etc.). Schulze (Q. Ε. 322–4) is probably right, therefore, in separating ἑμνύειν and ἑμνύνθη from πνεύω, and referring them to a root πν, meaning originally to be vigorous (a) in body, (b) in mind. Hence ὑπό- πνεύειν to hiable, πνεύσει (of Teiresias τοι τῆς φύσεως ἐμπεδοῖ ἐκάστη, Ε 405), πνευμάτων (of the youthful Telemachos however vigorous than sage) and πνεύμα, πνεύμα, ἀνυπνύεσθαι (of a faint, Ο 10) from πνεύμα (μυθορ, εἴρων) Heusch.

698. ΖΩΓΡΑΦ, perhaps here from τιμή and ἀγιεῖν (or ἀγιεῖν) and thus a different verb from the commoner τιμᾶν (to take prisoner; τιμᾶν-ἀγγεῖν). ΤΙΜΩΝ is object of κεκαφηθά, as is clear from ε 468 μή με . . . διαμάθη κεκαφήθα θυμόν. Compare X 467 ἀπό ψυχήν ἐκπώσε. The verb means having breathed out; cf. Heusch. κέκηψε· τίθηκε, and κεκαφηθά· ἐκπέμμενον.
ΙΛΙΑΔΟΣ Ε (v)

Τρηθών τ’ αἰγμητὴν Αἰτώλιον Οἰνόμαον τε,
Οἰνοπίθην θ’ "Ελευν καὶ Ὀρέσβιον αἰολομίτρην,
δ’ ῥ’ ἐν Ἄλεια νάλεσκε μέγα πλοῦτοι μεμφλώς,
λίμνη κεκλιμένος Κηφισίδι—πάρ δὲ οἱ ἄλλοι
ναὸν Βοιωτοί, μᾶλα πλοὺς δὴμον ἐχοντες.

tοὺς δ’ ὡς ὶν ἐνόησε θεὰ λευκώλενος Ἡρη
Ἀργείων ἄλεκοντας ἐν κραταρητὶ ύσμυνή,
αὐτίκ’ Ἀθηναὶ ἐπεα πτερόειτα προσηῦδα·
"ὅ τὸ πότοι, αἰγμόχοι Δίος τέκος, ἀτρυμών,
ἡ γέ ἄλον τὸν μύθου ὑπέκτημεν Μενελάωι,
"Ἰλιοῦ ἐκέτασαν” ἐντείχευν ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομαι οὕλου Ἀρη.
ἀλλ’ ἄγε δὴ καὶ νῦι μεδόμεθα θοῦρίδος ἀλκῆς.”
ὡς ἐφ’, οὕτ’ ἀπίδησε θεὰ γλαυκόπην Ἀθηνῆ.
ἡ μὲν ἐποχμομένη χρυσάμπυκας ἐγείρει ἵππους”
"Ἡρη πρέσβα θεά, θυγάτηρ μεγάλου Κρόνου.

707. ὑπέρβιον (γρ. ὑπέβιον) ἸΟ: ὑπέρβιον U1 supr.
711. τοῦς: τὸν M. 718. οὕτ: δὲ M. || κηδόμεσα P.
717. ἙΠΚΛΜΝΟΡΣ: ἙΠΚΑΝΕ Ρ. 721. θαμ Ν.

706. Αἰτωλῶν Fov. Bentley; but see note on B 750.
708. "Τῶν with ὅ also H 221, but ὅ in B 500; Zenod. "Τῶν, but the name of the Boeotian town was certainly Hyle; a Lydian "Τῶν is mentioned in T 385. μεμυομένος with gen. only here and N 297, 469. The use may be classed with those mentioned in H. G. § 151 c, d. So Aisch. Ἑρ. 178 μέλεσθ' ὧ τέρων δημων. But the application of the verb to the person who feels the care, not to the thing which causes it, is rare; hence Nauk μεμυω (=μεμυω).
709. κεκλιμένος, on the shore of, cf. O 740 πᾶντων κεκλιμένος, Π 68 προμαθος χαλάσσης κεκλιμένος. The word seems properly to be used of land sloping to the water's edge, δ 608, ν 235 ἀτῆ κεῖδ’ ἀλλ’ κεκλιμένος. The Kephian lake seems to be the Kopais as in Pind. P. xii. 27; see Pausan. ix. 38. 5.
710. Ἑρων here evidently has the purely local sense territory; for which see on B 547.
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, 783–7 = 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 = Ί 17–18, 713 = Δ 69, 714 = B 157, 716 = B 113, 738 cf. B 45, 743 = Δ 41, 769 = Θ 46, 775–6 cf. 389–9, 782–8 = Ί 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 ὑποστηθαί see B 386, c 483; and see H. G. § 138 (3). τὸν is here demonstrative, that. We do not hear elsewhere of any such promise made by the goddesses to Menelaus. It is probably from the story of the Judgment of Paris.
"Ἡθ ἡ ἀμφὶ ὀξέοσι τῶν βάλε καμπύλα κύκλα, χάλκεα ὀξύκνημα, σιδηρέωι ἄξονι ἀμφὶς. τῶν ἡ τοι χρυσῆ ἡταν αὖθισ, αὐτὰρ ἔπερθε χάλκει ἐπίσπυτα προσαρπότα, θάυμα ἰδέονιας. πλήμαν Ill ἀργύρου εἰάλ περὶδρομοι ἀμφότεροι. δύνατος δὲ χρυσόσι καὶ ἀργυρωσι ἵμασιν ἐντετάη, δομὴ δὲ περὶδρομοι ἀντυφές εἰσὶ. τού δὲ εἰ ἀργυροῖς ῥυμὸς πέλεν, αὐτὰρ ἐπὶ ἁκροὶ δὴσε χρύσεων καλῶν ἱππόν, ἐν δὲ λεπάδια

732. ὀξέοσι C; ὀξέοφι Vr. a.: ὀξέοφι Ω. 723 om. Ρ. || ὀξύκνημα Ι.Ο. D. 732. ὀξύκνημα P1, γρ. Har. a, and ἐν τωι Did. 727. χρυσάθι καὶ ἀργυρώσεις D. 738. κρατός ἡ ἀμφὶς (γρ. εἰς) N. 729. ῥυμὸς γρ. ζυγός Ι. || ἁκροὶ: αὐτῶ 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 ὑπὲρ θροτοῦ τίθει, κατὰ λίτα πετάται. Hence the first thing to be done in making it ready was to put on the wheels, as is done here. For ὀξέοσι most MSS. read ὀξέοφι, a false form for ὀξέοφι.

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 monumrnts, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Kliaomenai 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 had all the parts made of metal which in the human car were of wood, even traps of gold and silver instead of leather. For ὀξύκνημα Cobet reads ὀξύκνημα, but ἄρτα is the commoner form from Hesiod (Opp. 425 onwards).

725. ἐπίσπυτα, ὀξέοφι, from σώρων, another name for the feloe, according to Pollux; cf. ἐπίσπυτα Ω 578. But here as elsewhere there is a well-attested variant ὀξύκνημα, which would point to a der. from ὀξύω.

726. περὶδρομος 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'; V 812 gives yet a third meaning. Hesych. περὶδρομος: περιφέρεις, στρογγύλως, no doubt applies to 726, but does not give a good a sense. ἀμφότεροι, on both sides of the car.

727. ᾠρος, 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 ἄρματος, K 475. ἄρμα, 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 ἄρματος which has puzzled commentators (cf. also Κ 263, τ 577, ψ 201 ἐν δὲ ἄρματο ἱμασιν ἀντιφές, to form a springy bed). See Wilkinson Ancient Egyptians i. p. 297, J. H. S. v. 192.

728. ᾳκροι, apparently because the ἄρωμα 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. καθι: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. καθι. 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. καθι is not simply ἄρωμα, but means 'stuck out.'

730. ἐδοκος: for the details of the
...process by which the yoke was attached to the pole see Ω 265-80. 734. ιποτικόν, πικαινι, as elsewhere when it is used as an adj. with α: it is not to be confused with the substantive ιπωτικόν (Γ 385, etc.) garment, and should perhaps be written ἵππως, as it may be derived from ἵππος, in the sense of 'yielding,' (See Buttmann Lexil. s.v.) 736. Αθηναία dresses entirely in man's attire, and lays aside the long woolen 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 Athenia is constantly represented in art as wearing it with armour. He concludes that she must here be conceived as wearing a praes-Dorian dress such as the flounced Mykenaean skirt. But this inference does not seem justifiable.) Zem. rejected 734-6 here as borrowed from Θ 385-7; Αρ. maintained the converse. 738. For the αεγίς 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 Α 1-46; note particularly the recurrence of the vague phrase Δίος τῆς in Α 4. It is impossible to suppose that the author had any clear idea of what he was describing. ἐκθέτωμεν, if we are guided by Α 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 Δ. 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 ἀμφιλοχός: if this is meant, the change from περὶ to εἰ 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 Furtwangler'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: φοβος δ' Αραστέλας, ἵππος μὴτον εἰ τῇ Αραστῆ αὐτὴν εἰχε τὴν κεφαλὴν τῆς Γοργώνος. Ωστερ οὐδὲ τὴν ἔρμην οὖδὲ τὴν κρυφεταν Ιακώβ, ἀλλὰ τὸ ἐκ τῆς Γοργώνος γεγομένῳ τοῖς ἐπορώσι πάθος καταληκτικόν, 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 ἐνερότον or charm to avert the evil eye and other dangers.
ἐν δὲ τε Γοργείη κεφαλῆ ἰδεινό πελάρουν δεινή τε σμερδυνὴ τε, Δίως τέρας αἰγύχοιο.
κρατὶ δὲ ἐπὶ ἀμφίφαλον κυνῆν θέτο τετραφάληρον χρυσείν, ἐκατὸν πολίων πρυλεσσό ἀραμώναι.
ἐς δὲ ἰχνα φλάγγα ποιεὶ βήσετο, λάβετο δὲ ἔχχος βραθὺ μέγα στιβαρῶν, τῶι δάμησιι στίχας ἀνδρῶν ἤρων, τοίσιν τε κοτέσσεται ὁδρυστάρη.
"Ἡρὴ δὲ μάστιγι θῶς ἐπεμαλεῖ ἃρ τὴν ποιοῦνται αὐτῶμαται δὲ πυλαὶ μύκον οὐρανὸν, ὡς ἔχον Ὡμηρι, τότε ἐπιτέρπαται μέγας οὐρανὸς Οὐλυμπὸς τε, ἦμεν ἀνακλῖναι τυκικῶν νέφος ἵν’ ἐπιτείναι.

744. πολίων Δ (supr. ε) ΟΥ: πολίων Ω. 745. δίκατο Ο. 746. ἰδαμνικα
Ar. ΔΗΤ. 747. οἰκ(ν) τε Ar. (Σχολ. Τ) ΡΩ: τοια(ν) δὲ JHΩ. II ἱδαμνικατηριν CJQ. 748. αὐτῶματοι Q Par. c e g, Est.: αὐτῶμαι Par. d. 750. τοις Π.: τις κ’ Η.

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. ἄραμων 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 =fitted 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 Athena Parthenos. But that was a Gigantomachia in which Athena took a prominent part; nothing of the sort is indicated here, nor does ἄραμων seem a likely word to express the metallic adornment of the Homeric age, which consisted of inlaid work. With the ἰχνη ἐκατὸν θυσάτων ἄραμων Ξ 181, the πῶς πύργος ἄραμων Ο 737, and the ἰχνη ἰερεῖς ἄραμων τε 70, the case is evidently different, though they show that ἄραμων can mean ‘provided with.’ Here we can only conceive the figures as riveted on. πρυλεσσ is itself a word of doubtful origin and meaning; it recurs Ἀ 49, Μ 77, Ο 517, Φ 90, and may mean either footmen, as opposed to ἵππες, or champions. It is possibly connected with πρῶτος, the Cretan word for the wardance, and may therefore have once meant champions who danced in front of the army to provoke the enemy.
745. φλάγγα: this adj. recurs only in the parallel Θ 389; it probably means sparking like fire with the bright metal. Homeric gods do not go, like the Semitic, with flames of fire about them.
746. Ar. read δάμησι: 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 whomsoever she is worth.’
747. Observe the freedom of the imagery by which the gate, though said to be a cloud in 751, is made to creak.
750. ἐπιτέρπαται: so Μ 888; ἐπιτερησάται Bergk, from Atheneaus (iv. 134, which is only a parody, not a quotation): but the singular is quite defensible, as οὐρανὸς and Οὐλυμπός if not identical are at least closely connected. For the construction of the following infin. see H. G. § 234 (1).
τὴν δ’ αὐτῶν κεντρητικάς ἔχον ἵππους. εὔρον δὲ Κρονίων θεῶν ἄτερ ἦμενον ἄλλοιν ἀκροτάτης κορυφῆς πολυβεράδος Οὐλύμπου· εὖθ᾽ ἵππους στήθοσα τελεῖ λευκόλενος "Ηρη Ζήν᾽ ὑπατων Κρονίων ἕξειρετο καὶ προσέπτετε· "Ζεῦ πάτερ, οὐ νεμεσίζη Ἀρη νά ἄρτε καρτέρα ἔργα; ὀσσάτον τε καὶ ὅλον ἀπόλεσε λαῶν Ἀχαίων μᾶς, ἀταρ οὐ κατὰ κόσµον, ἔμοι δ’ ἄγος, οἱ δὲ ἐκῆλοι τέρπονται Κύτρης τε καὶ ἄργυρότοξος Ἀπόλλων ἀφρόνο τούτον ἄνετες, δς οὐ τινα οἶδε θέμοστα. Ζεῦ πάτερ, ἢ ρα τι μοι κεχωλόσαε, αἱ κεν "Ἀρη νυγρῶς πεπληγνια μάχης δὲ ἀποδίαιμαι;· τὴν δ’ ἀπαλείμ βομενος προσέφη νεφεληγερέτα Ζεύς, "ἀγρει μάι οἱ ἔπορον Ἀθηναίην ἀγελειν, ἥ ε’ μαλατ’ ἐλαβε καθῆς ὀδύνησι πελάξε’ν. ὃς ἐδρατ’, οὐ’δ’ ἀπίθηςα τελεῖ λευκόλενος Ἡρη, μάστιξεν δ’ ἵππους τοῦ δ’ οὐκ ἄκοντε πετέσθην

753. δὲ κροκίων: δ’ εὖρονα N. 755. ἑπεράτω CNPTU. || μετέπεια(n)

752. κεντρητικός only here (= Θ 396), apparently enduring the good. But in all similar compounds (διπερήσ, ποδερήσ, δουρερήσ) the -ερής conveys the idea of reaching. This can hardly be introduced here without violence (within in range of the good). For the κεντρόν see note on Ψ 358.
753-4 = A 498-9. It seems clear that the poest 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, 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 ἄκοπται to mean 'on a very high peak,' not 'on the topmost summit'; but this is surely a cruel kindness.
754. πολυερίδος (also A 499, Θ 3), according to Schulze (Q. E. 95) rocky, from δερᾶς, rock, not conn. with δερῆ, neck. So also Pind. O. viii. 52. In Attic δερᾶς is familiar, and neve takes the form δερᾶ as it would if related to δερη (see Jebb on Soph. Phid. 491).
757. For the acc. ἄρης after νεμεσίζη, i.e. νεμεσίζητας, see H. G. § 136. 3. Both Ἄρης and Ἀρηι are late forms for the older Ἀρης (Ἀρηι); the latter is found again only at 278, the former at 431 (1).
758. ἀκοπέτων, only here; the later Epic has τοσαῖστον. Cf. μεσαῖος in Kallimachos, and ὄστατος by ὄστατος.
759. See B 214. ἐμοὶ δ’ ἄγος, either an accus. expressing the result, or, perhaps more simply, a nom. to which we may supply ἔστιν. ἔκπλοι, ironical.
761. ἀνέκτησ, falling on like a dog at the quarry.
765. ἄρης: see on A 526. For the interjectional use we may compare Fr. ιένες. The plur. occurs in ν 149. No form of the verb except the imper. occurs in H.
μεσαντίς γαίς τε καὶ οὐρανοῦ ἀστέρευτος.
όσον δὲ ἡρωεδῆς ἀνήρ ἦδεν ὀφθαλμώσω
ημενος ἐν σκοτίῃ λεύσσων ἐπὶ οὐντα πόντον,
τόσον ἐπιθρόακοιν θέου οὐκήχες ἵπποι.

ἀλλ' ὅπε δὴ Ἱρώνῃ ἤων ποταμό τε ῥέοντε,
ἄχι ρὸδε Σιμώεις συμβαλλέτων ἢ δὲ Σκάμανδρος,
ἐνθ' ἵππον εὐτασε θεά λευκόλεονος "Ἡρη,
λύτας' εὖ ὀχέων, περὶ δ' ἡρα πολύν ἐχενεν:
τοίσι δ' ἀμβροσίην Σιμώεις ἀνέτειλε νεμέσαι.
αἱ δὲ βάτην τρήρωσι πελεάσιν ἵθαθ' ὅμοιαι,

770. ἡρωεδής: an adj. almost confined to the ὠ., especially as an epithet of the sea; sometimes of ἄντρον or σκότος, and once of πέτρη, μ 223, 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. ὑψηλήσεως is generally taken to mean 'round-neighing.' Virgil's *fertit alta.* But this is very doubtful; the sense *high* is not the same as *loud* (ὑψηλός and ύψηλεμέτρης are obviously different), and ἵππα had a F. It is highly probable that the quotation in Longinus preserves the original, υψηλῆς, though the mistake must be very old. Evidently in some prototype the *v* was accidentally omitted, and the variants υψηλῆς, υψηλῆς record further steps in the corruption. Schol. B and Ep. Mag. both give υψηλῆς as one explanation of υψηλῆς. Cf. ἱρακλῆς and ψαρθεὶν ἐκάθισε Ξ 509. The word recurs only in Ψ 27, q.v.

774. Simoeis is mentioned again in Δ 474–6, Ψ 56 by itself, and is distinguished from Skamandros in Ζ 4, Ψ 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 Ἀλκμανίδοκι,* by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristonikos remarks τούτων τῶν θεῶν πε- πελεάσαι καὶ Ἀλκμάνει διὸ καὶ καλεῖται 'Ἀλκμανιδοκι, οὖς στὶ στί πρῶτον ἔχονται ἀλλ' ὅτι των τοιούτων θεών πεπελεάσαν ἐν. He quotes other instances from Τ 138, κ 513, κ 216. There is, however, no instance of it in the extant fragments of Alkman. See also Pindar P. iv. 179 with the commentators.

776. πολλὰν is of course a feminine, as in K 27 πολὺν ἐφ᾽ ἠγηρ (q.v.); so μ 369 ἄδος, and ἄδοις generally. ἄδορ is never masculine in Η. Η. G. § 116. 4.

777. ἀμβροσίαν see note on B 19.

778. All mss. give ἀλλ', but τω δὲ is found quoted three times by scholiasts (Soph. Λ. 977, Ο. C. 1876, Eur. Αλκ. 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
ἀνθράκιν Ἀργεῖοισιν ἀλεξέμεναι μεμανεῖ.

άλλ’ ὅτε δὴ ἕκανον δὲ πλείστοι καὶ ἀριστοὶ
ἐστασαν, ἀμφὶ βίνην Διομήδεος ἵπποδαμίῳ
eλέοντοι, λείυσαν ἑικότες ἀμφίφαγοιν
η ὑπὲρ κάπρωσιν, τῶν τε σθένος οὐκ ἀλατπαῦν,
ἐνθα στάζ᾽ ἦσσε θεὰ λευκόλευν Ἡρη,
Στέντορι εἰσαμένῃ μεγαλύτορι χαλκεόφωνῳ,
δὲ τόσον αὐθήσασα ὅσον ἄλλου πεντήκοντα·
"αἰδώς, Ἀργεῖοι, κὰκ ἐλέγχεια, ἐλίδος ἀγητοί·
δόρα μὲν ἐς πόλεμον παλασκετο διο Ἀχιλλεύς,
οὗδε ποτὲ Τρόις πρὸ πυλῶν Δαρδανίαν

785. Ἐσομένη HS Βρ. b: Ἐσομένη L.
786. ἐν ταῖν οὐκ ἦν ὁ στίχος Schol.
Α (see below). || δὲ: Ρ. S.
787. Ἐλεγχεῖσι Α. P. || ἄρτιοι: ἄρτιοι L Λιπ.,
Αγ. ἄχων. 788. ἐκ Ω. 789. Ἀρδανικάκων M Λιπ.: Ἀρδανικάκων [Plut.]
Vit. Hom. 103. 33.

feminine duals identical in form with masculine; and also Hes. Opp. 198-9. The word 'ἰμάντα does not seem to recur (before Kallimachos) except in Ημν. Αρ. 114 βάσι δὲ (Iris and Eileithyia) ποιεῖν τρήρων τελείαν ἰθαν' ὀμίαν, which is the passage quoted by Aristophanes Αγ. 575 ἵππον δὲ γ᾽ ὁμοφορεῖν' ἀκόλουθον εἶναι τρήρων πελείας. 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 ἰμάντα, a verbal stem, from root ι, go, is vague enough to enable those who think this undignified to translate the flight of doves; cf. schol. τὴν ὀμίαν καὶ τὴν πτηνήν.

782. The εἰ in ἅλωσαν is wrong. Hence Brandreth conj. Λεσσάν ("Μεσσάν"), and so afterwards Nauck. λίς and λίω are found (A 229, 480 etc.), and Λεσσάν is quoted by Εκ. Mag. from Kallimachos.

783. 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 τινός αὐτοῦ ὄραμα φασάν, "Εἰπώ δὲ περὶ μελαφάσιῶν ἱππόστα ἀμφίρεθι"; αὐτῶν δὲ τύρνων καὶ τὴν διὰ κλάκου γραφήν (sic: Schol. Β μαγαρίαν, the device of the speaking-trumpet; this is the rationalizing explanation). τινός δὲ Ἀρ-κάδα φασάν εἶναι τὸν Στέντορα, καὶ εἰ
tωι καταλάξων πλάτωσαν περὶ αὐτοῦ στίχος· ἐν ταῖν δὲ οὐκ ἦν ὁ στίχος (sc. 786) διὰ τὴν ὑπερβολὴν. χαλκεόφωνος is not elsewhere found; but compare B 490, Σ 222 ἄπα χάλεκων. 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 Ἐλεγχεῖσι see note on Δ 242, and cf. also B 235, Α 314. οἶδος is a nominative used interjectionally, apparently as a sort of imperative, αἰδώς ἦτοι ὑμῖν, and equivalent to αἰδῶ θέω· ἐν ὑμίν, Ο 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 αἰτοχος or αἰτοχών, either in Homer or later Greek. The phrase recurs in Ο 228, Ν 95, Ο 502, Π 422; and in a slightly varying form P 336 αἰτοΰ μὲν τὴν τίδε γ᾽... Τινὸς οἰνοπηγέραν, 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. οἴδος ἄρτιοι, like Γ 99 ἔδει̊ ἄρτον (there is a variant ἀρτον here).

789. Aristarchos held that the Dar- 
danian gate was the same as the Skaián. Of course the question is insoluble; but see note on Β 809. The name recurs again in Χ 194.
οιχνεσκον' κεινον γαρ εδειδωσιν δημημον έχονς:
νυν δε έκας τόλως κοιλησ ἐπὶ νυμοι μάχουται.'

δος ευτυχον' οφηκρε μένως και θυμον έκάστων.

Τυδειδη δ' ἐπόρουσε θεα γλαυκόπτης 'Αθηνή:
εὖρε δὲ τόν γε ἀνακτα παρ' ἱππουαιν καὶ ὅρσεφιν
ἀλκος ἀναψυχοντα, τό μαν βάλε Πάνδαρος ιῶι.

Τυδειδη δ' ἐκάς Γαρ μεν ἐτειρεν ἕπο τι κλαμάμοινον ἀσπίδοις εὐκύκλου τῶι τειρετο, κάμων δὲ χειρα,
ἀν δ' ἱππου θελαμοντα κελαυφεφίς αμι ἀπομφορίαν.

Η ἱππου δὲ θεα γυνον ἤματο φωνησεν τε:
"η δηλον οι παιδα εὐκότα γενινυ τυδειδη.'

Τυδειδης του μικρος μὲν ἔτη δέμας, ἀλλά μακχήτη:
καὶ ρ' οτε πέρ μεν ἐγα ρολεμείζεν υοκ ελακνο

790. Αἰγυπτικόn Cant. || διαμήκον CLG. 791. δὲ ἐκάς Zen. Aph. Ω : δ' ἐκάς DQ Lips. || έκαςw Ar. GHR. || κοιλας G. 792. εῦμον H'. 793. τυδειδη NS. 794. τόν τε : τόντε JO : τόν τε H. 795. εὐκύκλου γαρ τιμοιοτές East. || τειρετο Ar. Ω : τειρετο (A supr.) CDGHMT Vr. βν, Mosc. 1 2, Par. b e g2 h k. || χειρα : χερδ D. 796. έκας τε Vr. α. || ἁκον Vr. c, Mosc. 3. || ἀπαμφότος DHMRST. 797. πυρος σαλ RT. 801. μικρος : γαρ. μικρος J. 802. πολεμισαμει H.

791. Νῦν δὲ ἐκάς is of course right, as ἐκας had F. But from a scholion by Didymos on N 107 it appears that Zen. and Aph. read νῦν δὲ ἐκάς, Ar. νὺν δ' ἐκανεν; a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression κοιλησ ἐπί νυμα 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. ἄπορους, sprung to his side, cf. ψ 343 ὄρων εκ., and P 481 ἄρων ἐκ- ὄρωσαι. Elsewhere it always indicates a hostile onslaught.

795. It might have been supposed that Athenes 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 ἔδειλα cf. 381, Θ 405, Ω 421.

796. There is evidently no θάρηκος γόαλον 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. τωι naturally refers to ἱππως, not to τειρετον, the phrase being a restatement of ἱππως μεν ἐτειρεν.

801. μικρος recurs in H. only γ 296, σμικρος P 757, the Epic word being τυθος.

802. There is considerable doubt as to the punctuation of this passage. Fasi takes 805 as a parenthesis, the apodosis beginning with αὐταρ, 806. Similarly Monro regards it as exopgetic of the preceding. Ameis less probably takes καὶ ὅτε ιππως ἀπαμφότος as a general protasis, which is superseded and forgotten in favour of the special case introduced by the second protasis, ὅτε τε ... Καλβομενως, 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 ὅτε ιππως has supplanted an original ἄλλος γαρ, wrongly taken to represent ἄλλο γαρ, where ἄλλα ... γαρ would obviously need correction. For ἄλλος = once upon a time see Δ 590, T 90, 187.
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οὐδ' ἐκπαιδεσθεὶς, ὅτε τ' ἠλθε νόσφιν Ἀχαίοιν ἄγγελος ἔσεθας πολέας μετὰ Καδμεώνας· δαινοῦσι μν ἀνωγον ἐνι μεγάρουσι ἐκπλευν. 805 αὐτάρ ὁ θυμὸν ἔχων δι καρτέρον, ὡς τὸ πάρος περ, κόρους Καδμεών προκαλῆσε, τάντα δ' ἐνίκα ῥηδῶς· τοίν' οἱ ἐγὼν ἐπίταρροσ ζη. σοι δ' ἦτοι μὲν ἐγὼ παρὰ θ' ἰσταμαί ἡδ' φυλάσσω, καὶ σε προφρονεῖον κέλομαι Τρώεσαι μάχεσθαι. 810 ἀλλά σεν ἡ κάματος πολναίξ γυνὰ δέδυκεν, ἢ ν' ἐπὶ τοῦ δέοι ἱσχει ἁκρίνων· οὐ σὺ γ' ἐπείτα Τυδέος ἐκγονος ἐσσὶ δαῖφρονοι Οἰνείδαιο." 815

τὴν δ' ἀπαμείβομενος προσέφη κρατερὸς Διομήδης: "γινώσκω σε, θεά θυγατέρ Βίδος αὐγιόχου· τῶν προφρονέων ἔρεω ἐπούς οὐδ' ἐπικεύσω. οὔτε τι με δέοι ισχει ἁκρίνων οὔτε τίς δεκόν, ἄλλ' ἐτι σών μέμνησαι ἐφετέρως, δει ἐπτέλας· οὐ μ' εἰςα μακάρεσί σεος ἀντικρψ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ εἰ κε Δίος θυγάτηρ Ἀρριαδήτη ἔλθησι' εσὶ πόλεμον, τὴν γ' οὔταμεν ὑζεῖ χαλκῶι. τούνεια νῦν αὐτός τ' ἀναχάξοιμαι ἢδ' καὶ ἄλλοις Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας: γινώσκω γ' ἁρά Ἀρρα μάχην ἀνὰ κοιράνουτα." 820

808. Said to have been added by Zen. (Ζηνίδων ὑποδόσιν Αν.,) and not to have been found at all in the edd. of Ar. (Did.). || cf om. Q.: τοι CT Vr. c, Mosc. 3 : ἄν G. || ἐκ DOPS. 809. σ': ἀ' H. 810. ce: γρ. cot Harl. a. 811. ἀλλά ce G. || ἄδωκεν: ἄδωκεν P (γρ. U') : ἄδωκεν R (Λ ἐν ταῖς, ἀ παρ.). 813. ἐγνος Κῦ (ττ ἐν ταῖς). Vr. b (γρ. Κῦνος). 814. ἐνοι τὴν δ' αὐτὸ προσέατε An. 815. γινώσκω ΛΝ. 817. οὔτε τίς: οὔτε της ΗQ. 818. οὖν: ἅκον Ar. 819. ἀντικρέω: ἀντα T. 820. αὐτόρ PR. 821. ἔλαβε MOP Vr. b. || εκ O. || ἀρ' om. P ; cf. 132. 824. γινώσκω ΛΝυ.

808. ἐκπαιδεσθεὶς, make display; see B 450. κόσμον Ἀχαϊκόν is the same as μανίδος ἔσω in Δ 386.

808. According to Aristonikos this line was inserted here by Zen, but omitted by Ar. on the just ground that Athenes 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.). ἐπίταρροσ: a word which has never been explained. The ancients took it to be ἐπίταρρος, "πλευρασματι του ταρπ," and it is obvious that in sense it is identical. Lykophrôn's τάρροσ is doubtless a learned figure. Outside Homer and the Orphic Hymns ἐπίταρροσ is found only in an oracle in Herod. i. 86, in the sense conqueror.

818. To avoid the synizesis or contraction οὖν (σώην) . . . ἐφετέρως εἰς Λ. reads σὴν . . . ἐφετέρως ὃ, remarking that μεμνηματι takes the acc. in Ζ 222, 1 527. (La R. attributes this reading to 'Schol. Z 129,' apparently in error.)

814. ἀντικρέω: see on 180.

824. μάχην in local sense, the battle-field. πόλεμοι is never used in this way. ἄνα should be ἄνα, as it immediately
τὸν δ’ ἥμειστε ἐπειτα θεά γλανκέως Ἀθήνη.

"Τυδείδη Δίωμιδης, ἔμω ἱεραρχεῖμεν θυμοῦ,
μὴτε σύ γ’ Ἀρη πό γε δειδίδι μὴτε τι’ ἄλλον
ἀθανάτων τοῦ τοῦ ἐγώ ἐπίταρροθοῦ εἶμ.

ἀλλ’ ἄγ’ ἐπ’ Ἀρη πρῶτα ἔχε μένων χαί ἤππους,
τόφον δὲ σχεδιάὶ μὴ’ ἄξεω θοῦρον Ἀρη
τοῦτον μανεύουν, τυκτὸν κακῶν, ἀλλοπρόσαλλον,
ὅς πρῶιτο μὲν ἔμω τε καὶ Ἡρη στεῦτ’ ἀγορεύων
Τρωσι μαχήσεσθαι, ἀπάρ Ἀργελοισον ἁρήζειν,

δ’ ἐκ πολλ’ ἐρύσασθ’’ ο’ δ’ ἄρ’ ἐμμπεῖον ἀπόροουσιν.

ἡ δ’ ἐκ δύον ἐξαινε παρά Διομήδεα διὸ
ἐμμεμναία θεά’ μέγα δ’ ἐβραχεί φήγυνοσ ἄξων

βρισοῦν’’ δεινὴν γὰρ ἄγενθε θεόν ἄνδρα δ’ ἄριστον.

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 ἅνα and the imperative ἅνα = ἀρίστε. In δ’ 230 he wrote δ’ not δ’ διὰ, 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 subject of helpless groping after principles among the Alexander grammarians. See H. G. § 180.

830. σχεδιά: it is natural to supply πληγή, cf. M 192 αὐτοσχεδία. This, however, does not cover forms like ἄρτης, ἀμφαδής, ἀρνᾶτης, and many in -ἀτης, 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 οἶκεις Ἀχαιῶς καλ·

832. προσκότεις: cf. Be 303. εὐτάξιο ἀντιτίθεθαι; cf. on Σ 191.

833. τῶν δ’ may be masc., sc. Ἀχαιῶν: but perhaps it is rather more Homeric to take it as neuter, ‘those promises.’

838–9. ἀδερπότατη στίχο δύο, δι’ οὐκ ἀναγχαίοι καὶ γελοῖοι, καὶ τί εὐπροσ χεῖρος.

τί γὰρ, εἰ χειρακος ἄργων τὰς νυκταίς,

εὐτάξιο δ’ καὶ οὐσιοδοξί: i.e. the fact that Diomedes and the goddesses were ἄρσια 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, 880. We may compare Αἰν. vi. 418 γεμίστοι κυθὶ πονδερε
Λάξετο δὲ μάστυγα καὶ ἡμα Παλλάς 'Αθήνη·
αὐτίκα ἐπ' Αρηὶ πρῶτω ἤχε μῶνυγας ὑππονὶ.
η τοῦ ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἀριστων, 'Οχησίου ἀγλαὸν νύων·
τὸν μὲν 'Αρης ἐνάριζε μαυρόν· αὐτάρ 'Αθήνη
dὸν 'Αιδός κυνέν, μὴ μιὰν ἄβρρομος 'Αρης.
ως δὲ ἰδε βροτολογος 'Αρης Διομήδεα δίων,
η τοῦ ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἐσε
ekεῖσαι, ὁδ' πρῶτον κεῖνων ἐξαιντόν ϑυμὸν,
αὐτάρ ὁ βη' ἢ ἀδι μιὸν ἴππονδάμου.
οἱ δ' ὅτε δὴ σχεδὸν ἤκουν ἐπ' ἀλληλοισιν ἱώντες,
pρόσων 'Αρης ὄρεζαθ ἐπέρ ξυγόν ἡμια θ' ἔππον
ἐγχει χαλκεῖω, μεμάδω ἀπὸ ϑυμὸν ἐλέσθαι·
cαλ τὸ γε χερὶ λαβόσαι θεὰ γλαυκόπτων 'Αθήνη
ὅσεν ἐπέρ διφυρο ἐτόσιον αἰχθὴναι.

cymba Sutilis (of Charon's boat). Virgil
imitates 835-40 in Aen. xii. 469 ff.;
cf. also Geo. iii. 172 valido nītens sub
ponderes fagineus axis Instrept. The
variant θῆκαιν for φίληκαι is explained
to mean made of a wood called θῆκαι (see
Lex.).
842. This is the only case in H. where
a god in person descends actually
to slay and despoil a human foe.
845. "Αἴος κουνᾶς, the 'Tarksappi'
or 'Nebelkappe' of northern mythology,
not elsewhere mentioned in H. It is
alluded to, however, in the Scutum Her.
227, and in Aristoph. Acli. 390, Plato
Rep. x. 612 a. It appears too in the
legend of Perges in Pherekydes, and is
a piece of the very oldest folklore.
References will be found in Frazer Paus.
iii. p. 346. The name 'Aips here
evidently preserves something of its
original sense, the Invisible ("Afip;)
It is of course not necessary to suppose
that the poet conceives Athens as litera-
ally 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 ἐξαριστῶν in 842,
and thought that an infinitive was re-
quired after ἡτοε. This idea led to
other unmistakable interpolations, see
T 812, Ω 563, (O 473).
851. ζυρόν, of Diomedes' chariot; Ares
is clearly on foot (he has lent his chariot
to Anchide, 863).
852. ᾿Αἴδης: vulg. ἀλάσσα, but this
by Homeric usage could only mean to
lose his own life.
854. ᾿Αἴδης: vulg. ἀν' ἐκ, which appears
to be accepted by almost all edd., though
no approximately satisfactory explana-
tion 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 Athené actually put
her arm under the chariot, for Schol.
δεύτερος αὖθι ὁμώτατο βοην ἁγαθὸς Διομήδης ἐγχεῖς χαλκεῖοι· ἐπέτρεψε δὲ Παλλὰς 'Αθηναίων νεάτον ἐς κενώνα, δὴν ἣσυχασκετο ἑάμην· τῇ μὰ μιὰ ὀντα τυχὼν, διὰ δὲ χρῶς καλὸν ἔδαφεν, ἐκ δὲ δόγμα σπάσεν αὐτῖς. ὁ δὲ ἐβρακε χάλκεος Ἀρης, ὅσον τὸ ἐννέαχοι ἐπάχων ἢ δεκάχοι ἄνεφες ἐν πολέμωι, ἡ ἔμφραγοντες Ἀρηος· τοὺς δὲ ἀρ' ὑπὸ τρόμοις εἶλεν Ἀχαίοις τε Τρεώας τε δεισάντας· τόσον ἐβρακ' Ἀρης ἄτος πολέμωι.

οὖν δὲ ἐκ νεφέων ἐρεβενεν φαίνεται ἀπὸ καβατώς ἐς ἀνέμου δυσκαλο ὀρυμένου, τοῖς Τυδείδης Διομήδει χάλκεος Ἀρης φαίνεθι· ὡμοὶ νεφέσσων ἰδὼν εἰς οὐρανοὶ εὐρίν. καρπαλίμως δὲ ἱκανὸς θεῶν ἔδωκεν αὐτόν Ὀλυμποτο, πάρ δὲ Διὸ Κρονίων καθίζετο θυμὸν αἰχμῆν, δείξεν δὲ ἀμβροτον αἰμα καταρρέεις ἐς ὠτελῆς, καὶ ρ' ὀδοφυρόνευς ἐπει πτερόντα προσπύπα· "Ζεῦ πάτερ, ὦ νεμεσίζης ὀρῶν τάδε καρπερὰ ἐργα;"


B on 851 says of ὑπὲρ there των ἔρι τῆς ὑπὲρ ἦν τρόπον αὐτῶν ἁλαβῶν. Ares' 'underhand' stroke is met by Athene in a similar way. With the reading of A there is no difficulty whatever. 857. δοι κατὰ τὰ κολλα μέρη ἐξώνυμο τὴν μίτραν· καὶ ἄστι ἄδακταλως ὁ τότος (i.e. 'this is the locus classicus'). For the nature of the μίτρη see App. B. For μίτρην of mas. Ar. read μίτρην; both cases appear to be equally Homeric; see Κ 77, Σ 181.

860. This hyperbolical distich recurs in Σ 149-9. The reading -χεῖλος apparently attributed to Ar. by Schol. T on Σ 148 is not of course from χεῖλος as absurdly explained; χεῖλος is the old Attic and Ionic form on inscriptions, so the diphthong may be right here. For the last half of 861 compare Β 381, Σ 448, Τ 275. The metaphorical use of the word 'Ἀρηος (861) in this particular context is curious.

863 is suspected by Nauck; the suspicion is confirmed by the omission in Q, though there is no serious ground of objection against the line in itself. 865. καβατωτος Εκ, after hot weather; so scholia. Cf. Herod. i. 87 δὲ ἀλήθησα τε καὶ νυφιμα συνδραμὼν ἐκβάλει ἐνόφερα. It is hardly possible to get any good sense if we join Εκ with ἀμβλύνης. It is not easy to say what the phenomenon meant 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 clouds.' Or it may simply mean 'a black darkness (murky air) coming from (i.e. caused by) clouds' of a thunder-storm.

867. ἄκομο: best taken with ὡμοι, with clouds about him, cf. O 118 ὡμοι νεκρέω (and so δ 723, c 365). Brandreth ἀμα, cf. ἀμα πτερώς ἄνεμον.

871. β': F Brandreth, rightly no doubt. Cf. κ 265.

872. See 757. 873-4 seem to be
ιλιάδος ε (v)

αἰεὶ τοι ῥήματα θεοὶ τετληπότες εἰμὲν ἄλληλων ἱότητι, χάριν δ' ἀνδρεσί φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρωνα κούρην, ὀυλομένην, ἦ τ' αἰεὶν ἄσπυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, δοσὶ θεοὶ εἰσ' ἐν Ὀλύμπωι,
σοὶ τ' ἐπιπείδουται καὶ δεδημέσθα ἐκαστος·
ταύτην δ' οὖν ἐπεὶ προτεμέλαλει οὔτε τί ἐργώ, ἄλλα ἀνίψῃς, ἐπεὶ αὐτὸ τις ἐγείναι παῖς ἀδῆλην·
ἡ νῦν Τυθέου νῦν ὑπερφίλαν Διομήδεα
μαργαίειν ἀνέθηκεν ἐπ' ἄθανάτωι τεοίς.
Κύπριδα μὲν πρῶτον σχεδὸν οὐτάσε χειρ' ἐπὶ καρπῶι,
αὐτὰρ ἐπεὶ αὐτῶι μοι ἐπέσευστο δαίμον ίσος·
ἄλλα μ' ὑπνοικάν ταχέες πόδες· ἢ τ' ἐκ δηρῶν
αὐτοῦ πόματ' ἐπαχνὼν ἐν αἰνίσιοι νεκάδεσσιν,

873. τοῖ: τι ΗΡ. || τετληκότες N. || ἔλευν Vr. b.
874. χάριν δ' Αρ. Ω:
χάριν ἸΗΝΟΤτ. Μοσ. 2τ., Cant. Par. ε'κ.
875. οὐλομένην, ἦ τ' αἰεὶν ἄσπυλα ἔργα μέμηλεν.
876. χάριν δ' Αρ. Ω:
877. κύπριδα μὲν πρῶτον σχεδὸν οὐτάσε χειρ' ἐπὶ καρπῶι,
αὐτὰρ ἐπεὶ αὐτῶι μοι ἐπέσευστο δαίμον ίσος·
ἄλλα μ' ὑπνοικάν ταχέες πόδες· ἢ τ' ἐκ δηρῶν
αὐτοῦ πόματ' ἐπαχνὼν ἐν αἰνίσιοι νεκάδεσσιν,
Greek text:

"ἡ κε ἃδικος ἀμετρητός ἐστι χαλκοῦ τυπῆσαι."

τὸν δ' ἄρ' ὑπόδρα ἱδὼν προσέφη νεφεληγερέτα Ζεὺς·

"μὴ τι μοι, ἀλλοπράσσαλ, παρεξόμενος μινύριε.

ἐχθρίστος δὲ μοι ἔσσι βρέων οἱ Ὀλυμπιῖν ἐχωνιῶν

αιὲν γὰρ τοῦ ἔρις τε φιλή πόλεμοι τε μάχαι τε.

μητρὸς τοι μένος ἑστὶν ἀδόξχετον, οὐκ ἐπιεικτὸν,

"Ἡρῆς· τὴν μὲν ἐγὼ σπουδὴ δάμνηρη ἐπέσοις·

tοῦ σ' ὅπως κείμεν τάδε πάσχειν ἐνεσθησίνω.

ἀλλ' οὐ μᾶν σ' ἐτι δηρόν ανέξομαι ἀληγε' ἐχοντα·

ἐκ γὰρ ἔμειν γένος ἔσσι, ἐμοὶ δὲ σε γείνατο μήτηρ.

εἰ δὲ τεν εὖ ἀλλού γε θεῶν γένειν ὁδ' ἀδήπλος,

καὶ κεν δὴ πάλαι ἥθα ἐνέρτερος Ὀμανώνων."

Notes:

887. ζ: ζ (H supr.) NOR: ζ Κ Q (τὸ δ' περὶ γράφεται διὰ τοῦ ι παρὰ τοῦ ἀκραβεστέρος Eust.). || ἕξωνις Q. Μορ. Vr. b. || χαλκοτυπατία G (with hyphen).


Greek text analysis:

- ἃδικος is a highly suspicious word recurring only in the acc. ἃδικος Π 445; cf. the equally faulty ὁ σοι for ὁ σοι (ὁ σοι) X 332. ζωος is a highly suspicious form only here in II.; it occurs several times in Od. in the phrase νεκρων ἀμετρα κάρφων, and once (v 562) of dreams. It appears to be conn. with μεσος, but the formation is not clear. ζ: see on Δ 321.

911. See note on Α 177.

922. ἀδαχατος: the formation of this word, which recurs only in Ω 708, is hardly explicable. According to Becker it is for ἀδαχατός, through the stage ἀ-ἀ(π)-χατος, the second of the stage being lost before the ε, and the first then having to follow suit, that the word might not be confused with ἀδαχατός in the opposite sense. If so, it is probably a late and wrong reading, for which ἀδαχατος 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 diætasis' for ἀδαχατος, cf. Π 549 ἀδαχατος, οὐκ ἐπιεικτων. This is likely enough in a passage of late origin, and perhaps contemporaneous with the formation on false analogy of ὀρθας for ὀρθας through the stage ὀρθας, etc. οὐκ ἐπικατιναυ, unyielding, indomitable, as Θ 32, etc.

983. ἐπικατιναυ, as B 99, etc.

984. ἐνεκτιναυ, a purely metrical form for ἐνεκτιναυ, which could not otherwise be used. The word (from ἐν-τιναυ) is ἐν. λεγ. in Η. but occurs in Hes. Theog. 494 and Hymn. Circ. 30, and is much affected by Ap. Rhod.

985. The variant ἄθανα is probably a mere fiction to avoid hiatus, formed on the analogy of the common term -ας of the 2nd sing. (H. O. § 5). The two last words of the line apparently mean 'lower than the sons of Uranos,' i.e. the Titans imprisoned in Tartarus, as in Ω 225 of τοι ἐνέρτεροι αἰνει θεόν, Κρόνων ἀνθρωπες tòres. This, however, is quite unlike the Homeric use of the word ὀφθαλμος, 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 ὀφθαλμος in its usual sense, we must either translate lower than the heavenly gods, or accept Zen.'s reading ἐνέρτας, 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 Titans Θ 479,
δις φάτο, καὶ Παῖην· ἀνώγειν ἤσσασθαί.

900
tώι δ' ἐπὶ Παίην ὀδυνήφατα φάρμακα πάσσεν.

[ἡκέσατ' οὐ μὲν γὰρ τι καταθυμήσῃ γ' ἐτέντυκο.]

905
ὁς δ' ὁτ' ὅπος γάλα λευκὸν ἔπειγόμενος συνέπηξεν ἵργον ἐνω, μάλα δ' ὁκα περιστρέφεται κυκώντη,

ὅς ἀρα καρπαλίμως ἦσσατο θόουρον "Αρη.

τῶν δ' Ἡθη λούσεν, χαρίεστα δὲ εἰμαι ἔσσε·

πάρ δὲ Διὸ Κρονίωι καθέξετο κύδει γαῖων.

αἱ δ' αὐτὶς πρὸς δώμα Διὸς μεγάλου νέντο,

 Hv ῆ τ' Ἀργείη καὶ Ἀλακκομενηῖς Ἀθήνη,

παύσασαι βροτολογῶν "Αρη· ἀνδροκτασίαν.


Σ 279, Hesiod Theog. 720. The form ἐνέπτρεσα, the later νέπτρεσα (cf. ἐνεβή, ἐνεβή) occurs only here and O 225, and in Aisch. Cho. 286.

901 is evidently interpolated here from 402; several of the ms. which contain it nevertheless read ἰδεσεν in 909 with a quite intolerable asyndeton.

902. οὖς, fig-juice used to curdle milk for cheese, the lacinifenum of the Romans (Heyne quotes Columella R. K. viii. 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 (φινέα, τάμυς). ἐπιάςμονος 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. ζ 388 ἐνεγομένη ἄϕανεν, 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 μᾶλ' ὁκα in the next line is excusable.

903. περιστρέφεται, curdles, ms. περιστρέφεται, which is obviously inferior, cf. ζ 477 σκέεσοι περιστρέφοι κρύσταλλος, where also several mss. give περιστρέφετο, though it is meaningless. So: 246 ἡμών μὲν βρέφας λευκοῦ γαλακτος. The idea evidently is that Paeion miraculously turned the flowing blood to sound and solid flesh.

905. On this line Ar. remarked ἤτο παρέχων τὸ λούσιν (it is always the maidens who give the bath)- ὥσε δὲν ἄρα υφ' Ἡσαλλουν αὐτὴν γεγαμέλην, ὡς ἐν τοῖς ὑδατίκοις ἐν Ὀδυσσείας (viz. λ 608); 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 γαῖον is out of place on an occasion where Ares has so little to be proud of.

909. The vulg. 'Ἀρη 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 Διώμηθεον δρίστεια as used by Herodotus only extended as far as 311, where the repeated ὅσι 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 Ἰλιάδ; it is an entirely independent episode, which can be omitted without leaving a perceptible gap. We have, in fact, a remarkable scholion of Aristonikos, (ἡ διπλῆ) ὅτι μετατίθεσι τινες ἄλλαχος ταῦτα 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 Ἰλιάδ, 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 heroæ. 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 Xios δινηρ. 

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 I. 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 τὸνδε 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.
Τρώων δ' οίωθε καὶ Ἀχαϊῶν φόλοπος αἰνή;
τολλὰ δ' ἄρ' ἔθα καὶ ἐνθ' ἔνυε μάχη πεδίου,
ἀλληλον ιδιονυμένων χαλκήρα δόνα,
μεσσηγός Σιμόδετος ἰδ' Σιάνθου ροϊών.

2. δ' ἄρ': γὰρ H. ἢ Ἑσσια Γ. DJMNOΣ.
3. Ίσιοκόστων Σ. 4. Μεσσηγός
πολταμίο Σκαμάνδρου καὶ στομαλήμνης Λ. (see note infra).

1. οἰώθη, was left to itself by the departure of the gods, after the events of the last book. Cf. Δ 401.
2. Note the suspicious trochaic caesura in the 4th foot. ποδιαξονα, along the plain, is usual; not a participle gen. after ενθα. οἵωθεν is the regular word for ‘charging,’ 
Δ 507, Α 552, etc., the parallel form ιδίωθεν being used for the transitive. The mid. ενθασθαν recurs only ε 270, χ 8. 
ιδιονυμένων is gen. abs., the subject being easily supplied from the first line; 
ἄλλακτα is doubtless the gen. usual after verbs of aiming (Π.Θ. § 151 c), and is 
not in agreement with the participle. Cf. N 498.
4. The reading of this line is one of the most puzzling problems in Homeric textual criticism. The μασ., as will be 
seem, are unanimous for μεσσηγὸς 
Σιμόδετος ὡδ' 
Σιάνθου ροϊών. But 
Aristonikos says (ἡ διτλή) δι' ἐν τοῖς ἄρχοις ἐγέρασι μεσσηγὸς πολταμίο 
Σκαμάνδρου καὶ στομαλήμνης· δι' ἐν 
τοῖς ἐσφαλμάσις 
φέρεται. θαυμα 
δὲ 
περισσοῦ ἐγραφεῖ (sc. ὁ Ἀρισταρχος) 
μεσσηγὸς Σιμόδετος ὡδ' 
Σιάνθου ροϊών, 
τοῖς γὰρ πρὸ τοῦ ποιητάδου 
τότοις ἣ 
γραφῆ 
συμφέρει, πρὸ ὧν 
μά 
χεται (sc. hi versus illa lectione retenta' Lehrs). Further, Schol. ἢ says 
πρὸ 
θαυμα 
με 
περισσοῦ 
με 
τοῖς 
γὰρ, πρὸ 
τοῦ 
ποιη 
τά 
δ 
τ 
το 
τ 
συμ 
μ 
χ 
τ 
ε 
τ 
α 
γ 
μ 
δ 
τ 
ό 
ι 
ν 
τ 
ω 
ρ 
ο 
γ 
ν 
ε 
τ 
ο 
 wary of using a new word 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 πολταμίος' were in fact the 
vulgate, and that Ἀρ. by his own authority succeeded in introducing a
Λιαδος ζ (vi)

Αλας δὲ πρῶτος Τελαμώνιος, ἰρκος Ἀχαίων,
Τρώων βῆξε φάλαγγα, φῶς δ′ ἔταρσων ἔθηκεν,
ἀνδρα βαλὼν δε ἀριστος ἐνθ Θηρίκεσσι τέτυκτο,
υὰν Ἐνσαύων Ἀδάμαντ ἦν τε μέγαν τε.
τὸν δ′ ἔβαλε πρῶτος κόρυθος φάλων ἱπποδαισις,
ἐν δὲ μεταπώ πῆξε, πέρσας δ′ ἀρ’ ὀστέων εἰσώ
αἰχμη χαλκεία τὸν δὲ σκότος ὀσέ καλυψεν.
"Αὖλον δ′ ἀρ′ ἐπέφυ θην ἁγαθος Διομήδης
Τευθρανίδην, δε ἱάνειν ἐκτιμήν τε ἐν Ἀρισβη
ἀφειωδος βιτότοιο, φίλος δ′ ἦν ἀνθρώποις
πάντας γαρ φιλέσεκεν ὁδὸι ἐπι οἰκλα ναίνοι.
ἀλλα οι οὐ τις τῶν γε τότ′ ἠρκεσε λυγρὸν ἁλεθρον
πρόσεθεν ὑπαντίας, ἀλλ′ ἄμφω θυμὸν ἀπῆρα
ἀυτὸν καὶ θεράπωτα Καλὴσσων, δε ῥα τόθ′ ὑπων
ἐθεκε φιλίσυκος τι δ′ ἄμφω γαῖαν ἐδύτην.

6. φος P.
7. Βαλὼν: λαβὼν H.
9. ἔδει G.
12. Αὐλον

Vr. 1 (a).
15. 16. τῶν γε: τῶν γε Ἀ.
17. ἀσώτερος G c corr.
19. ὑμνήμονος [GH²ΝOS]T: ὑφ' ἀνδρός Ὁ. || τοῦ δ':

new reading into the vulgate after this
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 ἄρχαλοι:
e.g. ἐν τοῖς Ἀρατάρχειος Λευρο, ἐν τῇ
προτετορά τῶν Ἀρατάρχειον Σεντουσκου.
But a much less drastic change will do
all that is needed. I have little doubt
that the correct reading is ἐν τοῖς
ἄρχαλοι, sc. ἐκδίκεσιν. The ‘early
editions’ are in fact mentioned in this
way by Did. on 1 657, σπείρας τε ἐν
τῇ ἑράχῃ τῶν Ἀρατάρχου λείψαντες,
καὶ ἐν πολλοῖς τῶν ἄρχαλοι. Whether
or no these editions included those of
Zeus. and Aph. we naturally cannot say;
but it is clear that there was an advantage
in favour of the variant, which Ais-
archos so highly regarded that for a
time he preferred the variant to the
vulgate, just as he did in 1 657. 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
στρατάξως. This ‘estuary’ is not again
mentioned, but modern evidence shows
that such an estuary must have existed
at the mouth of the Dumbrek Su
(Schliemann Illos p. 84); it is extremely
unlikely to have been invented, but the
unfamiliar word ran every risk of being
supplanted by the more familiar Sinoces,
though we have had reason to suppose
that this river was not recognized in the
oldest form of the Trojan tradition (see
on Ε 774). The word στρατάξως is used
by Strabo (xiii. 595) of this particular
estuary, and more generally of the delta
of the Rhone. Theokritos has the form
στρατάμων. But the regular late Epic
form (Ap. Rhod., Nonnus, Coluthus) is
στρομάζων: see Platt in J. P. xix. 38.
6. φος, help, as Θ 232, Α 797, Π 95.
7. For this Akamas see B 844.
9. φαλόν: see App. B.
12. Βαλὼν: cf. Ε 544.
15. ϕιλέσεκεν, used to entertain; cf. Γ
207, and ο Τηρὶ ξότον παρῆτε φιλεῖν.
17. πρόκειται ὑπαντίας, standing be-
fore him to meet his enemy.
19. ὑμνήμονος, a word not found else-
where, is sufficiently defended by the
analogy of Ἑ 386 ὑτοπίως, ι 330 ὑτοπη-
ςτίρ; and it avoids the awkwardness of
the detached ὑτος in the vulg. ὑφ' ὑμνή-
σιος, for which Σ 519 λαοι ι' ὑτος ὑπό-
τεσες βαίν is but a partial support. τοῖς ἐδύτην,
the realm of the dead being under ground.
Cf. 411, ο 106. Schol. B explains it
Δρήσων ο' Ευρύμαχος καὶ 'Οφέλιον έξενάρισε· βῇ δὲ μετ' Άλξηνον καὶ Πήδασον, οὐς ποτὲ νῦμφη νῦν ἀναβαραθέν τέκ' ἀμύμων Βουκολίων. Βουκολίων ὦ νῦν ἄγαν αὐτὸν Δαμέδοντος πρεσβύτατος γενείς, σκότον δὲ ἐ γεινατο μήτηρ· ποιμαίνων δ' ἐπὶ δεσοι μήγε φιλότητι καὶ εὐνη, δ' ὑποκυσμένη διδυμόνε γεινατο παίδε. καὶ μὲν τῶν ἤπελυε μένοι καὶ φαίδιμα γνώ Μηκιοστιάδης καὶ ἀπ' ὀμών τεῦχε' ἐσύλα. Ἀστύλαον δ' ἅρ' ἐπεφυε μενεπτόλεμος Πολυποτής· Πιδύτην δ' Ὀδυσεὺς Περκὼσιον ἐξενάριζεν ἐγχεῖ χαλκείων, Τεῦκρος δ' Ἀρέτανα δίων. Ἀντίλοχος δ' Ἀβδήρου ὑπόπτο δουρὶ φαενοῦ Νεστορίδης, Ἐλατον δ' ἄναξ ἀνδρῶν Ἀγαμέμνων· υαίς δ' Σταυνέοντος ἐπρεῖται παρ' ὅχθος Πήδασον αἰτευνή. Φυλακοῦ δ' ἤλε Δήτος ἤρως 35 φεύγοντ'· Εὐρύμαχος δὲ Μελάνθιον ἐξενάριζεν.

Αδρηστον δ' ἀρ' ἔπειτα βοήν ἀγάθος Μενέλαος ξοῦν Ἐλ'. Ἰππὼ γὰρ οἱ ἀτυχόμενοι πεδίοιο, ζωὸν ἔνι βλαφθέντε μυρικίνοι, ἀγκύλον ἄρμα ἀξαίνη ἐν πρῶτῳ ρυμῷ αὐτῷ μὲν ἐβήτην πρὸς πόλιν, ὡς περ οἱ δ' ἄλλοι ἀτυχόμενοι φοβεύοντο, αὐτὸς δ' ἐκ δίφρου παρὰ τροχῶν ἐξεκυλισθη 
πρῆνης ἐν κοινήσαι ἐπὶ στόμα. πάρ δὲ οἱ ἔστη 'Ἀτρέδης Μενέλαος ἦχων δολικόσκιον ἐγχος'

'Αδρηστος δ' ἀρ' ἔπειτα λαβῶν ἐλλασσετο γούσων
c' ἱγρεί, 'Ἀτρέος νιέ, σὺ δ' ἀξία δέξαι ἀποινα. 
πολλά δ' ἐν ἀφενὸ πατρὸς κεφήλια κείται, 
χαλκὸς τὸ χρυσὸ το πολύκμητος τε φίδρος
tῶν κέν τοι χαράσατο πατὴρ ἀπερέλιπτ' ἀποινα, 
εἰ κεν ἐμὲ ξωὸν πεπύθουν' ἐπὶ νησὶν 'Ἀχαιῶν."

δο ψάτο, τοί δ' ἀρα θυμὸν ἐνι στήθασιν ἐπειδε. 
καὶ δὴ μίν τὰχ' ἐμέλλει θοὰ ἐπὶ νῆσα 'Ἀχαῖων 
δώσειν οὐ θεράπουτα καταξέμεν' ἀλλ' Ἀγαμέμνων
ἀντίος ἠθεὶ θέον, καὶ ὀμοκλήσας ἐτος ἦδα'


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 ΠΝάκε near Halikarnassos.

38. ἄτρομμαμανος πέδιον as Σ 7.
39. ἡφαίστει, entangled, cf. H 271, Π 331, Ψ 571. ἄτκυλον, like καμάκλον E 231, is only once used of the chariot. It doubtless indicates the curved form of the front.

40. ἐν πρώτω ρυμῷ probably means the end of the pole where the yoke was fastened, also called ἀροες E 729; cf. Π 371, Ω 272.

45. θ' δρ'; θέ F' conj. Brandeth. ξυκνόμεν with Λαβών, as Δ 407.


46. σώφρη, 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. σώφρη ρ.' The form σώφρη is doubtful; σώφρη(α) van L.

47. ἐν πατρός, sc. δεματί E 378, Ω 309, 482, etc. The rather awkward ἐστὶν πατρός indicates that the passage is borrowed from Α 132 and not vice versa: 'Ἀτρεάκες Δύος there is natural.

48. πολύπλοκων, 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. ἐνέπαι, endeavoured to persuade (observe the different sense of the aor. in 61). The variant δρεν 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 ἐρος (B 142, Г 395, Δ 208, Δ 804, Ν 468, ρ 150).

See, however, Ξ 78.

53. κατατέκτημι is of course aor., not fut.; see Π 129.

54. ἄτρικος: so Ar.; Zen. ἄττικος. In other passages Ar. seems to have pre-
"ὡς πέπου, ὡς Μενελας, τῇ ἔδὲ σὺ κǒδεὶα ὀὔτως ἀνδρών; ἡ σοι ἀριστα πεποίηται κατὰ οἶκον πρὸς Τρόων; τῶν μὴ τις ὑπεκφύγων αὐτῶν ὀλεθρον χειρᾶς θ' ἡμετέρας, μηδὲ ὄν τια γαστέρι μὴν κοῦρον ἐντα ἄρο, μηδ' ὃς φίγωι, ἀλλ' ἀμα πάντες Ἰλνου ἐξαπολοιατ' ἀκτήσου καὶ ἀφαντοί." Οἱ εἰπὼν ἐστερεῖν αὐδῆ οἰκον ἱπερος, ἀλόμη νπέριπτων ο δ' ἀπὸ ἔθεν ὄσατο χειρὶ ἱπο" Ἀδριηγον. τῶν δὲ κρειον Ἀγαμμένων ὀὕτα κατὰ λατρήνη ὁ δ' ἀνετράπτετ', Ἀτρηίδηι ἐδὲ λαξ ἐν στήξει βας ἐξέστησε μειλόνν ἤχος.

Νέστωρ δ' Ἀργελοῦν ἐκέκλετο μακρὸν ἀνόςας; "ὡς φίλοι ἱπρας Δαναοι, θεράποντες Ἄρρη, μὴ της νυν ἐναρων ἐπιβαλλόμενος μετοπίσθε μμιετα, ὡς κε πλέοσα τέφων ἐπὶ νηας ἱκαται, ἀλλ' ἄνδρασ κτελυμαν' ἐπειτα δ' καὶ τὰ ἐκηλον νεκρος ἀμπιλόνν συλήσετε τεθυνώτας."

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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 Τρόων is shown to be Aristarchean by the remark of Herodian that the ἡ is διατοποτικα, 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: Ξ 265, O 245, ρ 342, ρ 376 (Hentze). ἐβίται is not an adv. but subject to πεποίηται, for the impersonal πών ὑπακο̂ι των κακων is not Homeric.

59. φροο: opt. by attraction, as usual in sentences expressing a wish. The use of κολορος to signify habe is quite unique; it elsewhere connotes rather a man in the prime of life. Did. 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. ἄδομα: 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 κακη φροο μηδετε ἐργα of the human sacrifice in Ψ 176. ἄδομα does not in fact imply an absolute moral standard (cf. on 162), beyond what is implied in due retribution (cf. on ἀθα Α 418) for misdeeds.

68. ἐπιβαλλόμενος, throwing himself upon the spoil, half in a physical, half in a metaphorical sense. For the gen. Ameis compares χ 310 Οὐρνος ὑποτύλουμα, the word occurs in later Greek, e.g. Aristot. Pol. i. 9. 16 τοῦ ἐν ἐρώτει, with the purely mental sense 'desire eagerly'; like Α 173 ἐτῶσονα. Cf. the use of ἐφίλεμα, desire.

71. καλότεστα, a potential or rather permissive (Μ. and T. § 69) fut. with double acc. (τα, sc. τραπε).
ΙΛΙΑΔΟΣ Ζ (VI)

διε εἰπόν ὄτρων μένος καὶ θυμὸν ἐκάστος. ἐνθὰ κεν αὐτὲ Ἰδώς ἀρηθίσθαν ὑπ’ Ἀχαιῶν Ἰλον εἰςανθησαν ἀνάλειψηι διαμένετε, εἰ μὴ ἄρ’ Ἁλίειαι τε καὶ "Εκτορι ἑπί τπαραστᾶς Πραμιδῆς "Ελευς, οἰονοπόλων ὑ’ ἀριστος. "Αλίεια τε καὶ "Εκτορ, ἐπεὶ πόνοι ὑμμ µάλστα Ἰδώς καὶ Δηλων ἐγκέλαται, οὔνεκ’ ἀριστοῖ πᾶσαν ἐπ’ ἠδ’ ἐστε μάχεσθαι τε φρονέει τε, στῆ’ αὐτοῦ, καὶ λαὸν ἐρυκαίκετε πρὸ τινάλων πάντης ἐποιχόμενοι, πρώ αὐτ’ ἐν χεροὶ γυμνακῶν χεύγωντας πεπέθει τίς θὰ γενέσθαι. αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύπητον ἀπάσας, Ἰείς μὲν Δαναοῖς μαχησῶμεθ’ ἀδή μένοντες, καὶ μάλα τερόμενοι περ’ ἀναγκαῖα γὰρ ἐπέγει. "Εκτορ, ἀτὰρ σὺ πόλυνε μετέρχεσθ’, εἰπ’ δὲ ἐπείτα μπέρει σὐ καὶ ἐμβ’ ἢ δὲ ξυνόγουσα γεραιάς νῦν Ἀθηνάις γῆλαύκωπιδος ἐν πόλει ἀκρῆ, οἰκάσα κληθεί θύρας ἱεροῦ δόμοι, τέπλου δ’ οἰ δοκεί χρισεστάτος ὑδὲ μέγιστος

73. ὅτρων TU Lips. 1 Βι. α. 74. ἀναλίης ΑΙΟQR. 1 διαμάντες R1. 76. Ἀμμώνιος ἃς Ἀρηστερείου θροφερτα καὶ ταύτα τῆς γραφῆς λαβής τ’ οἰκωνομολογεῖ τε. ἑργόν δὲ τὸ σάφει εἰπέν’ διδ δίχώς (ἰ.e. it must be recorded as a variant) Did. 82. ἄνθος τε DQ. 84. "μακεσάμενος" (sic) et hic nonnulli" Heyne. 86. αὐτὰρ JTU. 1 μετέρχεσθ’ U: μετέρχεσθ’ Βι. α. Eust. 87. δὲ: δὲ Mor. Bar. 1 συκάφους G Mor. Bar. 1 μεταρράξ P. τινὲς μεταρράξ Schol. T (μεταρράξ Schol. B). 89. κληθεί Q surpr. 1 ἱεροῦ: στεφαροῦ Mosc. 2.

73. The situation seems to change rather suddenly here; the words of Helenos in 98-101 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. ὅπος, as 1 61. Schol. B for once shows a touch of humour: λάια αἶδε τῇ τής εἰμαρθηνεί ὅ πατης.

79. 2ος: cf. § 434 2οι μάλστα περιθεί πᾶσαν ἐπ’ ἠδ’, for every enterprise, lit. ‘going.’

82. πεοειμ: 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. καὶ with aor. subj. = fut. exactus, as Α 191, Ψ 10, σ 150.

88. ἀτρό με: for the order cf. 429, π 130.

88. κεῖνον, sc. to the temple. Cf. Κ 195 δεῖν κεῖσθαι βούλῃ; Ε.Θ. §140. 4. Schol. T remarks περμασοὶ οἱ δύο (88-9), and Brandreth and van L. would reject 89, on the ground that the contracted οἰκάρα for δέλτ, is not Homeric, that κληθεί in H. means bolt, 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. ὅτι all mss. and Herodian; most edd. write δ after Bentley on account of the Φ of Φ., and there can be little doubt that this is right. δ must of
course be taken as the masc. of the rel. article; see note on E 388.
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 Pausan. ii. p. 574.) It was particularly
appropriate to the goddesses 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 ἑθανάοις δὲ κατὰ ἄτοι αἱ γυναῖκες
τῶν Ἀπόλλων χιτώνα τῶν ἐν Ἀμφίλαις,
and v. 15. 2 διὰ πεπτών δὲ φαναμένων
ἔτους τὴν Ἑρω τέσσαραν αἱ ἐκκαθέκα
γυναῖκες (in Olympia).
The appeal to Athens 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 valor be
abated. The title of ἔρωπιστος (305)
is general. In virtue of her warlike
nature she is the guardian of citadels,
where her temple stands.
92. The words ἐνί γούνασι seem to
imply a seated image; that is, a rude
wooden ἔθανον 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 Palladias
were always standing, not sitting, figures,
Schol. B after explaining ἐνί as = πάρε, which is obviously wrong, quotes the
authority of Strabo—who says (xiii.
601) that ancient sitting images of
Athene were found in Phokasia, Massalia,
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 θεός ἔνι
γούνασι κεῖσα. στένω: the only instance
in H. of the infin. for imper. in the 3rd
person with its subject in the nom. (§
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 ἔνι
he was thinking of continuing with
στένω. Cf. on Γ 235, H 79.
94. Φάεν according to the old expl.
from ἑνός (ἐναυτός), '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 ἄξιος, which recurs only 275,
309, and is commonly explained un-
touched by the god, as if ἄ-κιντα
(κείσα). But there is no excuse of
necessity for the lengthening of the ἄ,
nor sufficient parallel for the change to
τέ. (see App. D).
ον πέρ φασθείς εξεμμεναι· ἀλλ' ὤδε λίνη μαίνεται, οὐδὲ τις οἱ δύναται μένος ἴσοφαρίζειν."

ἀυτικὰ δ' ἐξ οὐκεύων σὺν τεῦχεσιν ἄλτο χαμάξε, πάλλων δ' ὄξεα δούρα κατὰ στρατον ὄγχοτο πάντη ὄτρυφων μαχέτασθαι, ἔγειρε δὲ φύλαταν αὐτήν.

οἵ δ' ὕπελεήθησαν καὶ ἐναντίοι ἐσταν Ἀχαίων· Ἀργείου δ' ὑπερήφαναν, λήβαν δὲ φύνοι, φαν δὲ τιν' ἀδανάτων ἐξ οὐρανοῦ ἀστερόεντος Τρασιν ἀλεξάντονα κατελθέμενος, ὡς ἑλέμυνθεν.

"Εκτωρ δὲ Τράουσσιν ἐκέκλετο μακρὸν ἀώσας·" "Τράδες ὑπέρθυμοι τηλελειτοί τ' ἐπίκουροι, ἀνέρες ἐστε, φίλοι, μνήσασθε δὲ θεότητος ἀλήτης, ὁφρά κ' ἐγὼ βείω προτι Ἰλιῶν ἤδη γέρουσιν εἰπω βουλευτήσαι καὶ ἡμετέρης ἀλόγους δαίμονας ἀρέσσασθαι, ὑποσχέσαθαι δ' ἐκτόμϐας."

ὁ δ' ἀρα φωνήσας ἀπίθη κυροθαλας "Εκτωρ· ἀμφὶ δὲ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινὼν, ἄντιξ τ' ἡ πυμάτη θέαν ἀπσίδος ὑμφαλοέσσῃς."

102. ὡς φάτο. 104. πάλλων: πολλάκιν Q. 105. μαχέσσεσωι Par. g h: μαχέσσεσι Ειστ. 106. ἕκκαστοι ΗΗΡ. 107. ὑπογράφεσιν S. 109. ἐλακτέα τοῦ ΤΡ. 111. τηλελειτοί Τύνος (ἐπιρ. τι) Lips. Βρ. c. Μοι. 1 3. ἐπὶ τράδες καὶ λύκου καὶ δαρδανοὶ ἀγχώρηται ΗΠ. 112. μοικεσσες Βρ. α. ἀνέρες ἐς τοι θοι καὶ ἀμίωτον ἐς τὰ ἱώθη Ζεν. 113. ἑρφά κ' καὶ ἑρφαίν Αἰ. ἰάξων: ἑρφαὶ Βρ. α.: ἑρφαίν Ω. ιον ποτ ΠQS.

101. For οὐδὲ τις οἱ, and ἴσοφαρίζειν most edd. now read τις οἱ and ἴσοφαρίζειν (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 (οὐδὲ τις ἄρ Βrandreh). 104. See note on E 495. 109. ὡς ἔλαξεν ἀντι τῶν οἴσων ἔλαξεν Νικοναρ; 'ὡς δὲ οἶσως' as it is usually expressed. The construction is the same in ΠΠΗΠ. (Η. 6. ρ. 289). έλαξεν and ἔλαξεν above should, as elsewhere, be ἔλαξ: see on A 530. 112. Ζεν. read this line ἀνέρες ἐς τοι καὶ ἀμιωτον ἐς τὰ ἱώθη. Certainly seems more probable that this should have been altered into the regular formula than νοθα. Of course for ἀμιωτον we must read ἀμιωτε. 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 ὡς used in this way cf. II 422. 114. The word βούλευτικς does not recur in Homer, but the βούλη was an integral part of the heroic polity. The members of it are usually called γέρωντες (see on B 53, Δ 259), and in the case of the Trojans γερομέρους, Υ 149, cf. Χ 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 ἄμυκτος, Hector walks with his shield hanging—probably at his back—by the ἁραύων. ἀμφι, on both sides, i.e. above and below (rather than 'both angles'; see, however, H. G. § 181). πυματικ does not imply,
as some have thought, that there was more than one ἄρτις, any more than πρῶτος ἤματος (40) implies more than one pole.

120. ἀμφοτέρων, the two armies. But the variant ἀμφοτέρον is perhaps better.

128. For the inconsistency between this line and E see Introd.

129. For the question, see the words of the primitive 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 sq.), but that in this more spiritual form it was essentially foreign there can be little doubt (see Rohde Psyche 229 ff., and passim). Other forms of the legend occur in Thebes (Pentheus), Patrae (Paus. vii. 16. 3), Orchomenos (Minyades), Argos (Proitidae). Of the forms Lykoergos and Lykoergos, the latter is defended by van L. on the ground that it is derived from the verb ἔφερεν (arcere) not from ἔφερεν. But cf. ἐλέερος. The ordinary 'Epik diecstasia' would account for -οι but not for -ος. In the oracle in Herod. i. 65 the balance of authority seems to be for -ος.

131. θεῖον = ὕπατος E 407; for the use of εἰμι with adverbs see A 416.

132. ποιησας: 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 ἐπὶ τίνα σεμνὰ τιθηροῖνται τῖλα τραγωδίας. The maenads typified the nymphs who nursed Dionysos at his birth, Ἡμιν. Hom. xxvi. The word μανάς occurs once in H., in a simile—X 490.
133. Νυσσής: 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 Caria and the Caucasus, and an island in the Nile (so Hymn. Hom. i. 8); it evidently went wherever the Bacchic cult was established.

134. ἄσιλα is another word whose exact meaning can hardly be ascertained. It would naturally mean the thymi, but the scholia explain it of various other objects of mystical significance: οἱ μὲν τῶν κλάδων, οἱ δὲ ἀμφελοὺς, οἱ δὲ τῶν θύρων, τούτοι τέσσερις δράκας, ἢ ἐστι Διονυσίας μοστήρα. Εἰ δὲ τάντα κοινόν τὰ πρὸς τὴν τελευτήν. (This sense of δράκας is not mentioned by L. and S.) The same may be said of θόουλα, which does not again occur in Homer, and is explained either as θόους or ποτάμιος in which sense later writers use it. It may possibly have some mystical connexion with ταῖρος as a name of Dionysos. Note how mess. drop into the familiar contraction Δικούργου when possible.

135. This line recalls the similar adventure of Hephaisstos in Ζ 398, and is probably copied thence; here Thetis is of no significance.

136. οὐδέ μη ἢ γεωργία, an Odyssean phrase; δ 805, c 122. τυφλός is a word of later Greek; ἀδάκη is the Homeric word. Cf. Hymn. Apoll. 172.

143. πέιρατα, a doubtful expression; either the utmost bounds, like τέλος θανάτου or the bonds, lit. ropes (cf. μ 51, 162). See on H 102. For the assonance ἀποκαλομενος... ἀποκαλος of E 440 φράγκω... χάφτω.

146. This famous comparison has been as much imitated and quoted as any in H. Of imitations the earliest is in Π 464, the most famous perhaps that of Ar. Αἰσχ. 885. For the first quotation, that of Simonides, see Bergk Π. L. 3 p. 1146; the passage is preserved in Stobaeus. Clemens Alex. (Strom. vi. 738) says that Homer plagiarized it from 'Mussias,' quoting as the original of that mythical poet οἱ δὲ αὐτοῖς καὶ φύλλα φόις. ἄλλα μὲν ἐν μελισσῶν ἀποφθείη, ἄλλα δὲ φόι.
148. As the text stands ἕρως δ' is added paracontextually, when the season of spring succeeds. But Aph' s reading ὁρμῇ is at least equally good, and they succeed one another in the season of spring, cf. B 468 σωρείς ταὶ φῶλα καὶ ἄνδρα γίνεται ὁρμῇ.

149. φῶς seems to be intrasen., 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 φωτοὶ as intrasen., 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. φώτοι, cf. i 109 τὰ γὰρ ἀνθρώπων πάντα φῶτα.

150. Nikanor would punctuate after ἐφώνου, making ἐφώνου an imper. But it is much better to take the words together; if an apodeisis is required, it is given by ἔστε in 152. For a similar ambiguity cf. Φ 487, o 80. ταῦτα as usual = 'what you speak of.' 150-1 = T 213-4.

151. This line was rejected by Bentley, rightly no doubt, as intended to supply an object to ἐφώνει, 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 Ficinus.

152. Ἐφώρη 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 Ἐφώρη to his characters. But it is probable that the identification is merely due to the localization of the Bellerophon myth at Corinth, which is firmly established for Pindar (O. xiii.). Certainly the description μυχὰς Αργος hardly suits that town; it should properly mean a city 'in a nook of Argo,' among the hills surrounding an Argive plain; and so it is used in γ 268 of Mykenai with complete accuracy. It can be applied to Corinth only by taking Ἀργος in the widest sense, 'in a corner of Peloponnesos'; cf. B 287, Γ 75, etc., and Pind. N. vi. 27 μυχὰς Ἐλλάδος ἀνάβας (where, however, see Fennell). But then this will hardly suit 224 Ἀργεῖ μέσαν, 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 Ephory among the hills of "Argos," and was only later transferred to Corinth. Furthermore, it is open to question whether this Argo was not the Thessalian Argo, rather than the Peloponnesian. It is noteworthy in this connexion that according to Strabo (ix. 442) the Εφωρος of Ν 361 were the ancient inhabitants of the Thessalian Kranion, which sufficiently suits the description, being on the edge of the plain of Larissa (the "Pelasgian Argo") and near the Enipeus (see note on 154 below). The Ephory of B 659 and the Od. lay in W. Greece—Thespzia or Elia—and is not in question here; see on Λ 740.

153. κάρδιτος, κάρδιτες, cf. ν 291 κερ-

154. Αἰολῆς, 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 Πλάνκος ἐτικτεν ἀμύμονα Βελλεροφόντην.  155
tοῖς δὲ θεόι κάλλος τε καὶ ἱνορθήν ἔρατειν ἡν ὅπασαν· αὐτὰρ οἱ Προῖτος κἀκε ἐμακατο θυμῶ, ὃς ἐκ δήμῳ ἔλασεν, ἅπει πολὺ φέρτερος ἢν, 'Ἀργεῖων. Ζεῦς γὰρ οἱ ὑπὸ σκῆπτρων ἔδαμασσε.  160
tοῖς γὰρ Προῖτον ἐπεμύνατο, δὲ 'Ἀντεία, κρυπταδίδη φιλότητι μνήμεναι· ἀλλὰ τὸν οὗ τι θεῖ' ἀγαθὰ φρονίμοια, διαφρονα Βελλεροφόντην. ἡ δὲ ψευσάμενὴ Προῖτον βασιλῆα προσήνδα·

155. αὐτὰρ: αὐτὰρ εἰ DQU. || τίκτεν Δ. U. || Βελλεροφόντην LS: ἄλλερο-
φόντης, φασίν, εν τοῖς Ζηνοδότου Ευστ.  156. κακὰ λάσσατο Δ.  156. φέρτερος
A m.  159. οἱ: ιἱς Α (γρ. ι) JN'O (γρ. ι) P Vr. a, Mosc. 1, and γρ. C
m.  rec. || ἀδάμασσε: τε άδαμασσε Vr. a.  160. διάντεα τικτε Schol. T; so H.
161. μνήματε G.  162. Βελλεροφόντην JLS.

Carries us to the SW. portion of the Thessalian plain, called Αλώνα after the invasion of the Thessalians (Herod. vii. 176). In the Hesiodian ἦ οἰκα (frag. 27) Simphos has already lost the son of the eponymous of the Αλώνα, and this agrees with the Alolic origin of the Corinthians (Kopelov. . . . οἰκα Αλώνα Thuk. iv. 42). But the fragments of tradition about the Alolic 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.

156. It will be observed that the acc. and mid. of τίκτεν are applied indiscriminately to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the scholiast, Bellerophon, who was originally called Τταύενος, got his name from slaying one Βελλερός, a prince in Corinth. Being excluded from guiltiessness 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 Τταύενος, 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, δέ (160) being virtually οὐδὲ. δέ: 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 δῆμος 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.

'Αργεῖων: best taken in apposition with δῆμος, 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 σκῆπτρος, which implies rather the normal sway of a king over his subjects than accidental authority over an exile from a foreign country.

160. "Ἀντεία, called Σιθηνία in the later legend. Σίθην is used also of Klytaimnestra, in a purely formal sense implying no moral approval, γ 266; cf. Γ 352. So Aigisthos is ἀκών, α 29. ἔπειταν, had mad desire for; At. Verg. 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. ἄρα: φιλότητι, for he was noble-hearted. The phrase recalls the use of ἄνωθεν 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.'
'τεθναλης, δ’ Προιτ’, ἢ κάκταιε Βελλεροφόντην,
ὅς μ’ ἐθέλεν φιλότητι μυρίθενα οὐκ ἔθελονημι.'  

ὅς φατο, τοῦ δὲ ἀνακτα χύλος λάβεν οἶον ἀκουστε-
κειναι μέν ἐ’ ἀλεειν, σεβάσατο γὰρ τὸ γε θυμάς,
πέμπτε δὲ μν Λυκίνθε, τόρεν δ’ ὃ γε σήματα λυγρά,
γράφας ἐν πινακί πτυκτοῖς θυμοθόρα τολλά,
δειξαι δ’ ἥνωγε οἱ πενθεροί, ὥρ’ ἀπόλουμο.

αὐτάρ ὁ βῆ Λυκίνθε θεόν ὑπ’ ἀμύωνον τομπή.
ἀλ’ ὅτε δὴ Λυκίνθῃ ζῆ ξεάνθων τε ῥέοντα,
προφορέω μν τίνεν ἀναξ Λυκίνθη εὐφειγής:
ἐνέμπαξ ξείνιοσε καὶ ἐννέα βοῦς ἱερέςων.

164. ΚΑΚΤΑΙΝΕ: κάτωκεν Βν. Α. ἢ Βελλεροφόντης Τ.Α. 165. Α’: μοὺ Β
(and A supr.). ἢ ἐσθ’ ὑν MNS Βν. Α. 166. ἅλεειν Βν. Α. ἢ τὸ γε: τόδε Ρ. ἢ
μόοιο Υ (ὑρ. σωμάδι). 168. Λυκίνθῃ Ρ. 169. πτυκτῷ(η) CH (supr. πτυ.) ΜΝΟ
26. 170. ἰσαυρίζων (ο) Α΄ (but with dots over μ, T.W.A.): ἰςαῦρην Ρ. 171.
UNITY: μετ’ Ἰσιών. 172. ἰςια G. 174. ἲν(η)ξαμάρ μὲν JNPRUTU. ἢ ἰςιας Υ
(Ar. ἰςιας and ἰςιασ διγώ).
so that the inquiry itself would be a mark of suspicion. So at the court of Alkinos Odyssey 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 (9 285).

176. ἵσμα is slightly different from the σήμα of 168, and signifies the tessera hospitalis as a whole, apart from the marks which determined its significance. ἱσμον: 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. Δαμακτής is one of the many obscure epitaphs of Homer; cf. Π 328. It is used again of the mast of a ship in a storm, εσ 311. The old interpretation was Δαμάχος. It is perhaps a reduplicated form from μακρός, 'very tall.' (Monro).

180. εικόν γένος, according to the legend in Hesiod the offspring of Typhon and Echidna. Cf. note on I 538 διον 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 Pegasos, which is an integral portion of the legend in Pindar (Ol. xiii.), unless a reference to him be found in θεύς τέρατον, which may mean anything (cf. Δ 398). But the mixed type is to be traced back to the primitive 'Mykenesaon' 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. Δημός, adv. terribly, as δ 406 νεκρῶν ἀποτελοῦσα ἄλος πολυβεβλήθη δήμω. Consistently with this line it is always the goat's head which spits fire in graphic representations.

184. Σόλυεις: 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 Hierosolyma nomen e suo fecisse.
πό τρίτων αὐτοὶ κατέπεφνεν Ἀμαξώνας ἀντιανελπρας.
τω  δ' ἄρ' ἀνερχομένων πυκνῶν δόλων ἄλλων ὅφαινε
cρίνας ἐκ Λυκίης εὐρείης φῶτας ἀριστῶν
eἰσε λόχων· τοι δ' οὗ τι πάλιν ὀλκόνδε νεόντο
pάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.

190 ἀλλ' ὅτε δὴ γίνοσκε θεοῦ γόνον ἦν ἀόντα,
αὐτοὶ μιν κατέρυκε, δίδου δ' δ' γε θυγατέρα ἦν,
δῶκε δὲ οἱ τιμήσαν Βασιλιάδος ἦμαν πάσης·
καὶ μὲν οἱ Λὺκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλῶν, φυταλῆς καὶ ἀρούρης, δορὰ νέμοτο.

195 ἡ δ' ἔτεκε τρία τέκνα δαίφρον Βελλεροφόντης,
'Ἰσανδρῶν τε καὶ 'Ἰππόλοχου καὶ Λαδάμειαν.
Δαλαμεῖν μὲν παρελέξατο μητῆτα Ζεῦς,
ἡ δ' ἔτεκε' ἀντίθεον Σαρπτδόνα χαλκοκορυστῆ.

200 ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπῆχθετο πᾶσι' θεοῖσιν,
"Τοι δ' ο κατ' επειδήν το 'Αλήτων οίος άπατο
dv θυμόν κατέδων, πάτων άνθρώπων ἀλαείων,
"Ισανδρον δέ οι νυών 'Αρης ἄτος πολέμιον
μαρνάμενοι Σολόμοις κατέκτανε κυνάλμοις,
τήν δέ χολωσάμενη χρυσήνος 'Αρτέμις ἐκτα.
205
'Ἰππόλοχος δ' ἐμ' ἐπιστε, καὶ ἐκ τούτο φήμα γενέσθαι
tέμπετε δὲ μ' ἐσΤροίν, καὶ μοι μάλα πόλλα ἐπέτελλεν
αἰεν ἀριστέευν καὶ υπείροκον ἐμεναι ἄλλων,
μηδὲ γένος πατέρων αἰχυνόμεν, οἱ μὲν γ' ἄριστον
ἐν τ' 'Εφύρην ἐγένοντο καὶ ἐν Λυκίην εὐφρείη.
210
tαύτης τοι γενείς τε καὶ αἰματος εὔχομαι εἶναι."

"ὅς δέ, γῆσθεν δὲ βοήν ἁγάδος Διομήδης.
ἐγγος μὲν κατέπηζεν ἐπὶ χοβὶ πολυβοτείρη,
αὐτὰρ ὁ μειλχίους προσηύδα ποιμένα λαὸν."

203. Ἰσανδρόν: πάσανδρον Strabo xii. 673, xiii. 631. 204. κατέκτα T Lips.
εὐγοίαμα αἰματος Lips. Msc. 3. 213. ἡράκλεας N (corr. man. rec.).
213. πολυβοταύρι(η) DQn. 214. ποιμέν 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 δὲ in
205 is too far separated from its ante-
cedent in 198. If 200–2 followed 205
there would be no further difficulty.
201. 'Ἀλήτων: cf. Herod. vi. 95 οἱ
πράγματι . . . ἀνακάτω τῆς Κυλλίας ἐστὶ τὸ
Ἀλήτων πεθαίν. The poet evidently aims
to hint an etymology in the word Ἀλήτων.
The use of the article is not like Homer;
Bentley conj. την.'
202. ἐν θυάμα κατέδων: cf. i 75
θυμὸν ἔστατες, and Ω 129 οὖν ἔθελεν κραδιήν, where Schol. A says Πτεράγιας
παραμειτι περιεῖ καρδίας μὴ ἐσθίην. There
was evidently some legend of the madness
of Bellerophon, but we know nothing of it
from other sources, cf. Pind. Ο. xiii.
91 διασώσαμαι οἱ μὲν έγώ. Madness
has always been considered a direct
infliction of heaven; so in i 411, when
the Κυκλοπες think that Polypemos is
mad, they say γυναῖκα γ' οὖ των ἔτει Δίας
μεγάλου ἄλασαν. πάτων ἀνακόρων:
cf. Τ 406 δεῖον ἄρθευτε κελεύθην. Cicero
translates the couplet (Τυκ. iii. xxvi.
63) qui miser in campis macerat errabat
Aleis, ipsa suum cor edens, hominum
vestigia vilans.
205. χρυσήνος 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.
χανδρος used of Apollo and κλων-
ωλος of Hades (Ε 509, 654) are similar
problems. For Artemis as the bringer
of sudden death to women cf. 428, Τ 59,
λ 172, 199, etc. The Lykian system of
descent was through the mother (Herod.
ι. 173); hence Sarpedon as son of the
daughter inherits the kingdom, not
Glaukos.
208. This famous line recurs in Α
784.
211 = Τ 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 δή Bekker conj. etι, cf. Α
378; but the words may mean only that
he grounded his spear; cf. on K 153,
Ψ 876.
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 841, and in connexion with the story of Molæger I 585.

219. On staining with purple (crimson) cf. Δ 141. The material of the belt is of course leather.

220. αμφικύπτελλον, Α 584.

221. μιν, neut., cf. κ 212, (p 268). The line naturally means 'I still preserve it as an heirloom.'

222. Τυδᾶα: this use of the acc. with μείζοναι is very unusual in H.; cf. I 527 τὸδε ἔργον, ω 122 τάδε πάστα, and perhaps ψ 361 (Ar. ὑδρόμοι, Μss. ὑδρόμοι), where the analogy is far from complete. Heyne suggests that there may be a pause after Τυδᾶα, 'as for T.' Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατρώιον. Schol. T remarks trenchantly, but not without cause, ἀτονα ὅ ὁδο στίχους. 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 Λ 461, o 228 ἀλλων ἔρως. Note the variant τῶν.

226. It seems that Ar. read ἔργακε δ' ἀλλόκοτον, explaining ἀλλόκοτε 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' ἀλλόκοτον, in the through as well as on an occasion like the present ἐν προμαχώσαι.

228. σεδο: Bekker reads τε. But the two ideas are not to be divided; the thought really is, 'whom god permits me to catch.' The τε emphasizes the touch of modesty, which is consistent with 129.

229. For the forms δύναμιν and δυνάσκω see H. O. § 81, and van L. Ench. p. 303, where the former is doubted; while for the latter Brandreth and van L. emend γυγόω δ' ἐξέφθει.
teithea δ' ἀλλήλοις ἐπαμειψμεν, ὄφρα καὶ οἴδε γνῶσιν ὦτι ἔξων πατρώιον εὐχόμεθα εἶναι."

ός ἄρα φωνήσαντε καθ' ἱππῶν ἄξιαντε

χειράς τ' ἀλλήλων λαβέτην καὶ πιστῶσαντῳ.

ἐνθ' αὐτὲ Πλαῦκιον Κρονίδας φρένας ἐξέλετο Ζεὺς,

δ' πρός Τυδείδην Διομήδεα τείχε' ἀμείβε

χρύσα παλαίων, ἐκατομβοὶ ἔννεαδοι.

"Εκτὸς δ' ὡς Σκαῖας τε πολλαὶ καὶ φηγοῦν ἱκανεῖ,

ἀμφ' ἄρα μην Τρόων άλοχοι θεὸν ἢ δὲ θυγατρεῖ

εἰρύμεναι παῖδας τε κασυνήγητοι τε ἔτας τε

καὶ πόσας. ἦ δ' ἐπειτα θεοὶ εὐχερεῖαι ἀνώγει

πάσας ἐξείης πολλήμι δὲ κιδέ ἐφήπτο.

230. Ἀλλήλων Schol. B (Porph.) on Z 324. ἀπαμειψμοί S. 232. φωνη-

σάκτες ... ἄξιαντε ὄ. 233. τ' ὀπτ. QR. ἀπαλήθιν O (ἀπαλήθιν) P. 1

καπνότωσιν M. καὶ ἐπικτούσιν Vr. a. 237. φῆγων: πούρων AJOSU Lips.

Vr. b A, Mosc. 1 2 (γρ. φήγων AJ 6 Lips.), and γρ. Harl. a, Mor. 241. πάσας:

ἐν τις: πάς μᾶλ' Ἀν. ἀφῆμα Q.

234. For the oak-tree at the Skaean gate cf. I 354, A 170, and note on E 693.

The two former passages do not exhibit the variant τάγων for φηγών which is

found here; it is therefore best to acquiesce in the text, though the 'wall'

(τάγων) certainly seems a more natural adjunct to the gate than the tree.

239. αἰφώμεναι παῖδας, sc. 'asking

about their sons,' the so-called schema

Homericum; so K 416, Ω 390. What

the exact meaning of ἔται 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 ἔται κατὰ πάρα

diaxéthesa, and in the well-known Elean

inscr., Collitz 1140. ἄτε ἕται ἂτε

τέθεντα <—> ἄτε δέδομο, 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-townsman: Ἡ 295 ἔται

καὶ ἔταιρου, I 464 ἔται καὶ ἐξεισόη,

Π 456 (=674) κατηγοροῦ τε ἔται τε (and so o

723), δὲ θερέτοι ηδὲ ἔται, and see δ 3

with M. and R.'s note. Etymologically

the word is evidently akin to ἔταιρος.

241. For κιδέ ἐφήπτο see B 15. ἐξ-

εικὸς does not seem very appropriate;

hence the old variant, πᾶσι μᾶλ' for

πάσας, mentioned by Aristonikos. Düntz-

er on this ground rejects the line. The

athetesis might, with Paley, be extended

to 240; the couplet was possibly added.
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 έως αυτών, in the house itself, are contrasted with those of the sons-in-law which are έν τήν αύλην, but outside the body of the house, on the opposite side (τοιαύτα). It is remarkable that the accommodation of the great palace at Tiryns appears to have been extended by the addition of chambers ἐν τῇ ἀλώι, along the eastern αὐλή (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 ἄδων.

245. It will be seen that here and in 249 mss. are divided between πλωσιών and τρόφων, as in many passages between (ἐν)τρόφῳ and -ιοι. It is impossible to choose between them; the doubt goes back to Alexandrian times. The same is the case with παρ' αὐλήν and παρ' ἀμυντίας in 246 and 250.

246. τέρσος is explained by the scholiasts as ὑπέρωκος, as though built on the roof. But this is hardly likely in the case of chambers ἐν τῇ τρόφῳ, 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 Herculanearum papyri, which does not explain much—τὸν δ' οὖν ἄρ τοῖς τε τέροις ἄδων αὐτοῖς ἢρνυσθεν ἡτοι. We can only conclude that the word must express something particularly splendid.


252. Λαοδίκη διάγοιξε can only mean bringing in Laodice with her; but there is no significance in such a description, and the pointless mention of a κωδων πρόσωπον has naturally given great offence to commentators. Moreover without this line it would be more
ἐν τῷ ἀρα οἱ φύ χειρί, ἔτος τῇ ἐφατ' ἐκ τῷ ὀνόματί.

“τέκνων, τῖττε λιπών πόλεμον θρασύν εἰλήφοισας; ἤ μάλα δὴ τελευσοι δυσώνυμοι ὑπὲρ Ἀχαιῶν ἐμπορέναιν περὶ ἀστν, σὲ δὲ ἐνδάδε θυμὸς ἀνήκεν ἔλθων' ἐξ ἀκρής πόλος Διὸ χειρας ἀνασχεῖν.

ἀλλὰ μὲν, ἄφρα κέ τοι μελημέα οἶνον ἐνεκό, ἄφες σπείροις Διὰ πατρὶ καὶ ἀλλοις ἀδοκαίτοις πρωτόν, ἐπείτα δὲ κατός ὀνήσεαι, αἰ ἐπὶ πήνισθα.

ἀνδρὶ δὲ κεκμηθηνείς μένος μέγα οἶνος ἀείθε, ὡς τῦν θέμπηκας αἵμων σώσιν ἐπημη.”


natural to suppose that his mother came out of the house to meet him. Hence Ar. wrote ἀγώνα, and explained πρὸς Ἀδαμίπην παρεμένει, comparing Η 312 ἐς Ἀγαμέμνονος for ἐς used with a person. But for the intras. use of ἄγων he seems to have brought no authority, nor is any to be found in Homer, except the very doubtful ἐγεγικτοὶ in H 336. The line looks like an adaptation of Π 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 ἦν μᾶλλον is never used in this way, and it expresses a strong asseveration. δυσώνυμοι: cf. τ 260 Peneleope’s καθήλων οὐκ ἄνωματη, and Μ 116 μᾶλλον δυσώνυμον.

256. Van Herderen’s conj. μαρτυροῦν ἐμπορίας 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 ἀλλοτρίῳ goes with τρίβουι, and ἐκ δέκρως πόλος with ἀνάλογος. For the temples on the citadel see E 446; the existence of one to Zeus there perhaps follows from Χ 172. The prayer is actually made to Athene, for the reason given in the note to 90, and explained by Hector in 277.

258. ὂρθοὶ κε . . ἐνεκόνω, a fut. ex-actus, ‘till I have brought.’ H. G. § 287.

260. The ms. evidence gives us our choice between δὲ κατός, δὲ κ’(α)ὶ ἄριστος, and δὲ κ’(ε)ὶ ἄριστος. Le Roche discusses the question of crisis in Homer H. U. pp. 283–7, and decides in favour of the first. Crisis in Homer is established, as far as the Alexandrian text is concerned, by ὀφόμ μιθ 380, ὀφόμην Ε 396, ὀφόμην τἀλα ὀφόμην τὸν, etc.; and though κε in the present passage is possible, yet καὶ gives a better sense. In N 734, γ 255, § 282, καὶ alone seems to be admissible. Cf. also Β 238 χ’ ἡμεῖς. It is not improbable that in all these cases, however, the κε is really elided, as not unfrequently in verbal forms; so we find κ’ and μ’ for καὶ and μιθ (A 170). The instances of crisis are then reduced to a very small number; for ὀφόμην the metre always allows δ ὀφόμην, for ὀφόμην we may read ἄριστος or ἄριστος, for ὀφόμην ἄριστος, or better, with Brandreth, ἄριστος. See H. G. § 377, and note on E 393–400.

261. μάρα is probably an adverb= μεγάλως, rather than a proleptic use of the adj. = μάρα μέγα εἶναι. Cf. p 489 μέγα κένθος βέ.ε. 

262. ‘Spurius!’ Nauck after van Herderen. The line is certainly rather flat in this place; and τῶν elsewhere is always the first word in the line. This emphatic form of τόν occurs in the Iliad only (6 times). The grammarians call τόνη and τόνη Doric forms. It is curious that mod. Greek has recurred to very similar emphatic forms, ἠλένα, ἠλένα, for με, σε.
ΪΛΙΑΔΟΣ Ζ (v)

τὴν δ' ἡμείσθε' ἐπείτα μέγας κορυθαίολος "Εκτωρ·

μή μοι ὅλων ἄειρε μελίφρονα, πότνια μήτερ,

μή μ' ἄπογυνώσης μένεος, ἀληθῆς τε λάθωμαι·

χεραὶ δ' ἀνίπτωσιν Διὸ λείβειν αἴθστα ὅλων

ἀξομα. οὐδὲ πη ἐστὶ κελαυνεῖ Κρονίων

ἀλιατι καὶ λύβρωι πεπαλαγμένον εὐχετάσσαται.

αλλὰ σὺ μὲν πρὸς νῦν 'Αθηναῖς ἄγελεΐς

ἐρχεο σὺν θύεσσαν, ἀδλλάσσασα γεραιάς·

πέπλον δ', ὡς τὸς τοι ἱεριστάτος ἥδε μέγιστος

ἐστὶν εἰλ μεγάρωι καὶ τοῦ πολύ φιλτατοι αὐτῆς,

τὸν θέσ 'Αθηναίς ἐπὶ γούνας ἑνκύμοιο,

καὶ οἱ υπογεχέσθαι δυνατέσθη βοῶς εἰλ νῦν

ἁμς ἤκεστας ἱερουσέμεν, αἰ' κ' ἀλεξησι

ἀστὸ τε καὶ Τρώων ἀλχοὺς καὶ νήψια τέκνα,

αἰ' κεν Τυδεός υἱὸν ἀπόσχημι Πλάον ἆρης,

ἀγρίοιν ἀλμηνοῦς, κρατερῶν ἁμπταρα θάβοιο.

αλλὰ σὺ μὲν πρὸς νῦν 'Αθηναίς ἄγελεΐς

ἐρχεν, ἤγο δ' Πάριν μετέλυσκομαι, ὄφρα καλέσσω,

αἰ' κ' ἔθελη τ' εἰπόντος ἄκουεμεν· ὅς κ' οἱ ἀδιθν

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 δε with Bekker. A similar question arises on ο 545, where εδε apparently expresses a wish, but Lange shews that it is really a conditional pro-tasis, E1 pp. 192-4 (particularly note 16), and H. G. § 300. For ᰁαίδον χάσω cf. A 182. ἂν, on the spot, E 296, etc.

284. Ἀγός εἰσο, sc. δόμων: for εἰσο in the ἄλλα always takes the acc. after it; and Ἀγός is a person, not a place, cf. A 3, 71. But see note on Θ 387.

285. There are three readings of this line: (1) that of the text after Zen.; (2) φρέν' ἀτρετδων, Α and Ar.; (3) the vulgate φρέν' ἀτρετδων. Of these (3) construes, but the form ἀτρετδων is barbarous. Haynes has remarked that it is not found in the Lexica of Appoll. and Heagly. The Homeric form is ἀτρητδως.

(2) was explained by Aristarchos as follows: — δήδομεν δν ἐκελεὐηθαι τδι κακοπαθεῖα και χωρίς αὐτῆς γεγονέναι ἐχοι δὲ ἀγοτραπεῖτε γράφουν ἀτρετδων, ἢ. ἃ should seem that (being) apart (πού!) 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: φρέν' τερι δον or δηταν Bentley, φρέν' ἀφραγ ρακ. Nauck, ἀτρετδων Naber, ἀτρητδ' Platt (which does not suit the use of ἀτρητδων 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 ἀτρετδων.

288. καταβίκαιτο 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; καρα 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 283-95 cf. ο 99-108 where several lines are nearly identical (288 = ο 99, 289 = ο 105, 283-5 = ο 106-8). From ο 104 comes the variant Ῥ ισκτανοι παροτατο φωραμοινω which does not suit here, as Hekabe is already in the οικε (286). Καταβίκαιτο: Γ 382.

289. ένει έκαν οι (so Ar. accented against the rule, to shew that οι is not the article) offends against the F and normal position of Φοι (H. G. p. 337); van Gent's ένει F(οι) έκαν is doubtless right. In ο 105 one ms. actually reads ένει οι έκαν. Bentley's conj. πατρικελα saves the F of Φερη, and has the support of one ms.; but the adj. goes better with πελυς, cf. η 98-7 ενει πελυς λευτο
290. οίκος: ἄνθισεν Ἀλέξανδρος θεοειδής.
291. ἑγαγε Σιδονίης, ἐπιτιθεὺς εὐφέρα πάντων,
292. τὴν ὁδὸν ἦν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν.
293. τῶν ἐν' ἀειραμένη Ἐκάβη φέρε δόρον Ἀθηνᾶς,
294. δὲ κάλλιστον ἦν ποικίλμασιν ηδὲ μέγασιον,
295. ἀστήρ δ' ἔσσε ἀπελάμβανεν· ἐκείνοι δὲ νεῖσατο ἄλλων.
296. βῆ δ' ἵππων, πολλαὶ δὲ μετεσσεύοντο γεραίαι·
297. αἱ δ' ἄτε νησίων Ἀθηνᾶς ἐν πόλει ἄκρης,
298. τῆς θύρας ἤδη Θεανῷ καλλιπάρνης,
299. Κυισχῆς, ἄλλος ὁ Ἀντίφορος ἱπποδάμιοι·
300. τὴν γὰρ Τροίας ἔθηκαν Ἀθηναίος ἱέρειαν.
301. αἱ δ' ὀλυποιηθεὶς πᾶσα Ἀθηνᾶς χεῖρας ἀνέχον,
302. ἡ δ' ἀρα πέπλων ἑλώσα Θεανῷ καλλιπάρνης
303. θηκεν Ἀθηναίης ἐπὶ ἴσωναν ἴνκυμοι,
304. εὐχομένη δ' ἣρατο Δίος κούρης μεγάλοιο·
305. "πότιν Ἀθηναίη, ἐρωτόπολε, δία θεάων,
306. ἄξον δ' ἔχος Διομήδεος, ἡδὲ καὶ αὐτὸν.

290. τὰς: ὡς Q Ambr. Strabo i. 41.
291. άραμένη: ἡθόπτως Ρ.
292. πολλαὶ τε Ἡ.: ἄλλα γρ. Lips. || ἐκείνοι δὲ: ἐκείνοι DPRT. || οἰκονομός

290. μακράς: ὃς 165; Ἡ. G. § 136.
1. ἀναθάνασι, properly took away to sea, cf. I 48, and κατελθεῖν, to return home. For the anomalous κοπτέρατας we should doubtless read ἴνα κατέπεσῆ, see note on Ἡ.
295. νεκτός ἀλλων: for this idiomatic use of the superl. see Α 505 ἄνθηκτας ἀλλων: and for νεκτός, Ρ 539.
296. For this Thaneo cf. Η 70, Λ 224.
297. The later legend made her the sister of Hekabe, see note on Η 718. From 300 it would appear that her post was as much a civic as a religious appointment.
303 = 92, 308—10 = 98—5.
305. No doubt the remark of the scholia as to the superior merits of the form ρωστόλα δέ is right. The vulg. is evidently due to the analogy of ἐρωτήματα Ο 384, Π 370; but that is from ἐρωτῶν to draw, a distinct verb from ἐρωτάμασιν to protect (see on Λ 216), which has ρωστόλα in the sigmatic forms with but few exceptions. ρωστόλα occurs in Aisch. Septem 1. 308—7 are imitated by Virgil Aen. xi. 483 ff.
306. P. Knight read ἕχος ὧδε Λάρων, to avoid ὧδε kept long before a vowel.
A better argument for the change would be that in no other place has γέχος the first syll. in thesis (van L.). 311. ἀδέστεια θι πρὸς οἴδαν τὸ ἔπι-
φώνημα (concluding remark) καὶ οὐκ ἐλευθέρων · καὶ μὲν γὰρ τὸ ἐναχύς ὁ Ζεüs ἔστι ἐπιφύλαξα καταιγίδων (i.e. apparently it contradicts the promise of Zeüs in A). καὶ ἐξῆ ὀ ἐπιλευχομένων δια μέν τι εὔχομεν τὸ σέληνος τοῦ στήλου γελάναι διὰ καὶ ἡ ἀναμνήσεις Ἀρνός Schol. Α (Aristonotai I). It is hard to believe that such remarks come from Ar., who can hardly have forgotten the fact that ἁμαρτεῖον 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 δίνα σοι φωτο Ὀμυσσίων ανέμων λενεβάλ). 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 ὄς 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 Διομήδους Ἀρείας, and 312 as the first line of a new rhapsody; cf. X 515, Ψ 1. With 311 compare II 250, and still more B 412, Γ 392, which show that the ἐπι-
φώνημα is not unusual as the schol. says.
321. οικαλλης: μεγαρος Η. || έποντα: έποντα Καμ. Εριμ. 435. 4. 322. 
φωτικα Π. || των των φωστρα Σχολ. Τ.; οι δ1. 324. έπερι έκλεισεις ΛΜΝ: 
ἐπερι ἐπετελέεις Κ. 325. τῶν δ᾽ Ν. 326. μὴν: μὴν Κ. 327. πόλιν GS 
Lips. 328. πολεμὸς ΓΜΟΠΟΥ.

321. έποντα, handling. The simple ἔσω 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 ἐπιστρέφων μάρασμα, ἔσω, 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 μυρίζειν περίεστε 
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 περί κάλλους περικαλλῆς. Curiously enough, the next line is the only place where the simple ἔσω is found, though the compound ἄμφων ἐσω is common in Homer, and ἐπερί ἐσω 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 τῶν ἐπίκων τῶν ἀμφων 
στρεφέσθων; in 7 586 τῶν ἄμφων τοίοις ἀμφώαις τε ἐστρεφόμενοι ἐδώ καὶ νέμον σ, the intention of using it.

322. The comma after ἐσώρπικα is approved by Nikanor, and is undoubtedly right; the two participes need a conjunction, as they are obviously co-or-

dinate, Φ 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious variant τῶν φωστρα 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 θωράξ : the passage reads better without it.

324. The constr. κελεύων τῶι τι is elsewhere found in H. only where the accus. is a neuter pronoun, e.g. ρ 193 
τά γε δὴ κολύειν κελεύει. The simple dat. of the person is, however, common enough, and the addition of the acc. to the content of the verb is quite in keeping with the use of that case. Cf. note on Γ 259.

328. εὐο... καλά: see H. C. § 136 and compare Θ 400 εὐ καλά οὐκοδομία πετάλια 
πετάλια. The mention of the χώλος 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 χώλον 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 νέμον is commonly used of the indignation shewn by others; e.g. β 136 νέμον μοι ἐξ ἀντρώπων ἄστατοι, χ 40 ἄντρωπων 
νέμους, cf. Ν 122 ἐν φρετὶ πάθει ἐσάστα τὸ καὶ νέμον. On the other hand, it leaves τόξο 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 com-
posed for a form of the story in which Η 345-79 or some similar scene preceded instead of following it (see Introd.).
ΛΙΑΔΟΣ Ζ (v) 283

... ō ἀρμιδέην· σοῦ δ' ἀν μαχασία καὶ ἀλλοι, εἰ τινὰ που μεθιέντα ἰδοὺς στυγεροῦ πολέμου. 330 ἄλλ' ἄνα, μη τάχα ἀστυ πυρὸς δήλοιο θέρπηται."

... τοῦ δ' αὐτε προσείπετε Ἀλέξανδρος ἰθεοζήνης. ""Εκτορ, ἐπεὶ με κατ' ἀλασν ἐεικεσας οὔτ' ὑπὲρ ἀλασν- τούνεκα τοῖς ἐρέοι, σοῦ δὲ σύνθεο καὶ μεν ἄκουσον. 335 ὦ τοι ἐγὼ Τρώων τόσσον χόλων οὐδὲ νεμέσα 

... ἐπὶ πόλεμον, δοκεῖ εὶ δο μὲν ἄδει καὶ αὐτῷ λώιον ἐσσεθαι, γίγη δ' ἐπαμείβεται ἁνδρας. 

... ἀντ'' ἄγε νῦν ἐπίμεινον, ἀρήμα τευχεα δῦν᾽ 

... ἢ θ' ἐγὼ δὲ μέτειμι, κικήσεθαι δὲ σ' δῶ." 340 ὡς φάτο, τοῦ δ' οὗ τι προσεφέρ κορυθαίλος Ἐκτορ. 

... τοῦ Ἐλένη μύθοις προσγύδα μελλήχοισι. ""δάμει ἐμείῳ κινοῦ κακομυχάνων ἀκροβέσας, 

... ὡς μ' ἀφελ' ἡματι τοι ὅτε μὲ πρῶτον τέκε μήτηρ 345 οἴχεσθαι προφέρουσα κακή ἀνέμοιο θύελλα.

329. μαχασία, fall out with, as Ε 775, Ι 32, etc. 331. πυρὸς ἀρμιδέης, as Λ 667, and in a different sense 23. For the use of the gen. cf. Η. Μ. § 161 c. 333 = Ι 59. The colon at the end of the line is recommended by Lehmann. (Ar. 3 p. 58 n.). ἀναί is often thus used without a regular apodosis, see Ι 59, N 68, γ 103, Ι 187, 8 236 (compare the exactly similar use of γαρ to introduce a sentence), and the use of τοίνυν to mark an apodosis is extremely doubtful; see note on Ι 400. Hence there is good ground for van L.'s suggestion that 334 is an addition made up from Α 76, q.v.

335. προσπάθειαν, 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 482, but the application is not very exact.

339. ἰπαμείβεται ἁνδρας, shift's over warriors, i.e. goes first to one, then to another. For this use of ἰπαμείβεται cf. O 564 ἄρκοσων ἀλλοτ' εἰ' ἄλλον ἰπα- 

... δεῖται, Α 75 ἄμιθαινοι κατὰ ἄκουσ. For the sentiment cf. Ι 440, Σ 309. Here again we might suspect interpolation of an introducing line with the intention of introducing a reference to Ι. There is, however, no case in Η. of ἰπαμείβεται without an infin., in the sense to seem good.

344. For κακομυχάνων ἀκροβέσας Payne Knight rightly restored κακο- 

... μυχάνων κρούοσος. ἀκροβέσας is a τοι νικηλις recurring only in Ι 64, which admits of the same correction. The form was no doubt suggested by the totally unrelated ἀκροβός, jagged. For κρούοσιν in this metaphorical sense cf. Ε 740, Ι 2, and we may perhaps compare T 325 

... βογεδή 'Ελένη. 346. Compare 1 61-82, where the ἄρτων, the personified storm-winds, carry off the daughters of Pandareos. So also a 241, Ι 371.
εἰς δρος ἡ εἰς κῦμα πολυφωλοσθοῦ χαλάσσης,
ἐνθά με κῦμι ἀπόερεαι πάρος τάδε ἔργα γενέσθαι.
αὐτάρ ἐπεὶ τάδε γ' ἄδει θεοι κακά τεκμήριατο,
ἀνδρός ἐπειτ' ὄφελλον ἀμείνονο εἰναι ἄκοιτοι,
δι' ἴδιῃ νέμεσιν τε καὶ αἰθέω πόλλ' ἀνθρώπων.
τούτω δ' οὖν ἅρ νῦν φρένες ἐμπεδοὶ οὔτ' ἅρ ὅπισσον ἐσσονται: τῶ καὶ μιν ἐπαυρησεσθαι ὄλω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξε τώι ἐπὶ διάφοροι,
δαέρ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιμεθηκένεν
ἐνεκ' ἐμείον κυνὸς καὶ Ἀλέξανδρου ἐνεκ' ἄρχης,
οὗτον ἐπὶ Ζεὺς θήκε κακὸν μόρον, ὡς καὶ ὅπισσον ἀνθρώποις πελάμβηθ' ἀοίδημοι ἐσσομένοις."  

τήν δ' ἡμείςβεν ἐπείτα μέγας κορυφαῖολος "Εκτώρ.
"μὴ με κάθις, 'Ελεής, ψιλόνποτ' οὐδέ με πείσεις: 360
ἡδη γάρ μοι θυμός ἑπέστηνται ὄψ' ἐπαμώνιον
Τρῶσσο, οὐ μέγ' ἐμείο ρωθήν ἀπεντός ἐχοῦσων.
ἀλλ' εὖ γ' ὄρνηθ τούτων, ἐπενεύσθω δέ καὶ αὐτός,
ἂν κεν ἐμ' ἐντοσθεν πόλιος καταμάρης ἕννα."  


348. ἀπόθεσο, sweep away; so also Φ 283, 329. See note on Α 356 ἀποφας.
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 ὄρελε, see Η. O. § 325, where it is well explained. The other instances in Η. are 351 below, a 218, b 180.
349. τεκμήριατο, to ordain as a final decision; see note on Η 30.
350. Here as elsewhere in Η. the mas. give ὄφελω in the sense ἀδερ (ὄφελω) as well as auxere. The practice is so regular as to suggest that the orthography is more respectable than a mere error in transcription, and preserves a genuine Attic form. The natural tendency of error would be towards conformity with the Attic ὄφελω. But Λ 686, 698 are the only places where this has actually prevailed.
351. ἀνθί: indic. as 348. Cf. note on Ε 326. νέμασε here evidently means 'the righteous indignation felt by men.' For αἰθεω = reproaches see 524, Γ 242.
353. ἐπαυρήσεως, reap the fruits; see Α 410. For τῶν van Herwerden would read τῶ, cf. Ν 738, O 16.
355. For the metaphorical use of ἀμφιβάθεικος; cf. θ 541 ἄχος φρένας ἀμφίβ., and in a different sense Α 37.
356. ἄρχης; see note on Γ 100, and cf. Ω 28.
358. δοῦμαι; cf. θ 580 ἐνα θα με καὶ ἐσομένων ὁδῆ καὶ ὧν 200, of Κλυται-
μεστα, συνεργῆ τ' ἀδῆ νοσοτ' ἐπ' ᾽αν-
θρώπως: Θεοκτ. xii. 11 ἐπεσομένων δὲ γενομένα πᾶσαν ἄνδρι. The phrase ἐσο-
μένων ὁδῆ occurs also Theognis 251, in a good sense, in which signification the adj., ἄνδρι λεγόμενον in Η., is found often in later Greek, e.g. Υμν. Απ. 299 δοῦλω τίμωμεν ἀεί.
361. For this use of ἐφήρα where we should rather have expected the infin. (as I 42, 398) cf. Α 183, Δ 465, Ε 690. It is hardly likely that ἔστησα is used without the object expressed (in Α 173 φέρεν is to be supplied), in which case ἐφήρα might indicate a purpose.
καὶ γὰρ ἐγὼν οἶκον ἔλευσομαι, ὅφρα ἵδωμαι οἰκώνης ἄλοχόν τε φίλην καὶ νήπιον υἱόν· οὐ γὰρ τῷ ὄντι εἰ ἐπὶ σφῶν ὑπότροπον ἠχομαῖ αὐτοῖς, ἢ ἂν μὴ ὑπὸ χεραν θεοὶ δάμωσιν 'Αχαιῶν."  
ὡς ἄρα φωνῆσας ἀπέβη κορυφάλωσον." Ἐκτωρ. αὔγα δ' ἐπεθ' ἵκανε δόμους ἐν ναετάοντας, οὐδ' εὖρ' Ἀνδρομάχην λευκόλεον ἐν μεγάρωσιν, ἀλλ' ἡ γε ζών παιδι καὶ ἀμφίπολαι ἑντεύετε πύργων ἐφεστήκης γοῶσα σὲ μυρομένη τε. Ἐκτωρ δ' ὡς οὖν ἐνδον ἀμώμων τέτμεν ἄκοιν, ἐστὶ ἐπὶ οἴου ἰῶν, μετὰ δὲ δυμαίσσων ἐπίτευκν. "ἐἰ δ' ἀγε μοι, δῷ τινί μυθήσασθε; πῆλ' ἔφε β' Ἀνδρομάχη λευκόλεον ἐκ μεγάροι χ θεῖ τι ἐς γαλόων ἢ εἰνατέρων ἑντεύετων, ἢ ἐς 'Αθηναίης ἐξοίχετα, ἐνδὰ περ ἄλαι Τρωιοι ἐνυπόλκαι δεινὴν θεοί ἰλάσκονται."  
τὸν δ' αὐτ' ὑπερείς ταμίη πρὸς μίθον ἐπίτευκν. "Ἐκτωρ, ἐπεῖ μᾶλ' ἄνωγας ἀλήθεα μυθήσασθαι, οὔτε πῆλ' ἐς γαλόων οὔτ' εἰνατέρων ἑντεύετων οὔτ' ἐς 'Αθηναίης ἐξοίχετα, ἐνδὰ περ ἄλαι Τρωιοι ἐνυπόλκαι δεινὴν θεοί ἰλάσκονται, ἀλλ' ἐπὶ πύργων ἔβη μέγαν Ἰλίου, οὖνεκ' ἄκοισε τελεσάθαι Τρώας, μέγα δὲ κράτος εἶναι 'Αχαιῶν.

386. οἴκον ἐλεύσομαι O: οἶκον δ' ἐλεύσομαι G (s.pr. ε over ά) JM1 (not Harl. a) NQRT Vr. b: οἶκον δ' ἐλεύσομαι O. || δὲρ' ἰδί M Par. a s. || δεσμικὸς Et. GuD: ἰδιὸς H (Harl. a s.pr.). 386. οἴκον δ' T Vr. b. 387. ἀγε T': ἰδιὸς Υ' (En) HPU Mosc. 3. || έκταία Q. || αἰσθικός CQ. 388. μᾶλ': δ' O. 372. ἦ Γ: ἐπί Τ G (e. στεγ.). || κυνι ΚDHU. 383. ἐφικτικής Αγ. GU: ἐφικτικῇ Ο. 383. μᾶλ': μ' N. 383. Ζ εἰνατέρων S.
ἡ μὲν δὴ πρὸς τείχος ἐπεγυμνήθη ἀφικναί
μανωμένη εἰκών· φέρει δὲ ἁμα τιθήνη.

ἡ ρα γυνὴ ταμίπ, ὁ δὲ ἀπέσυντο δόματος Ἐκσωρ
την αὐτὴν ὄδον αὐτῆς ἐνυπαίρετα κατ’ ἀγναί.
εὔντε πύλαι ίκανε διερχόμενοι μέγα ἄστυ,
Σκιαία, γῆι ἀρ’ ἔμελλε διεξελέγειε πεδίονδε,
ἐνθ’ ἀλοχος πολύδωρος ἔναντι ἤπεωθεθα
Ἀδρομάχη, θυγάτηρ μεγαλήτορος ἤτεἰνος,
'Ἡτιόν, δὲ ἐνεωει ἢν πλακοι ὕλησθεν,
Θῆβην ὑποπλακίνη, Κιλίκεσσα’ ἀνδρεσσαν ἀνάσσων
τοῦ πει δή θυγάτηρ ἐχεθ’ Ἐκσωρ χαλκοκορυμφη,
ἡ ὁι ἐπειτ’ ἤμπυ,” ἀμα δ’ ἀμφίπολος κίεν αὐτῆ

391. αὐθές C. 392. αὕτη τε Μ: αὕτη δὲ Ν. 393. τηι: τη ο’ S Vr. Α. ||
ἐπεικεία ἌΝ: ἐπεικείας CT: ἐπεικείας DH (R') || πετοςκο D. 394. πολύδωρος: πολύδωρος Μορ. || ἐκκατόριοι R. 397. ὑπὸ πλακοὶ D e corr. || ἐκκα-
βαςθεί C M G Mor.

388. ἀφικναί, apparently in perf. sense; cf. Σ 43, ε 159, ν 328.
389. μακροβίων: cf. Χ 460, also of Andromache, μακρύς δις.
390. ὁ δὲ with the subject expressed as here is rare; the only other cases are
γ 397, Χ 292, Χ 77. In the second clause after ὁ δὲ καί, however, the subject
is commonly named, e.g. A 528.
392. αὕτη 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. τὴν δὲ: the printed vulg. τηγα γὰρ
seems to be a conj. of Chalkondylas.
394. πολύδωρος recurs only in this phrase, Χ 88, ω 294. Hezych. πολλά
λαβοῦσα δῶρα, πολύφερος, πολύδωρος, and Schol. Α πολλά θένα παρὰ τοῦ ἄνδρος
λαβοῦσα. The θένα were originally (see on Ι 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. Σ 598 διαφεσίδωσα. 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 θένα 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

ἡμπίδωρος (251 above) in the sense of
‘generous,’ ‘open-handed,’ which is
perhaps preferable.
395. Ἐκσωρ seems to be attracted to the case of the following relative; see
H. G. § 271, where Κ 412, Ζ 75, 371, are quoted; Bekker, H. Β. ε. 314, adds
others, e.g. Θ 74, λ 122. Thus Bentley’s
'Ἡτίωνος ὁ δὲ ναι is not necessary. A
similar epanalepsis in a different case is
to be found in Ε 50–1—

νῆσον ἐν ἀμφίτρυτο, δοῦται δ’ ἀμφαλός ἐστι
ῥαλάς, νῆσον δοθησθείς, δεδ’ ἐν δόματα ναῖς.
For 'Ἡτίων cf. also A 366, Χ 479, ν 827.
396. The site of Thebe is fixed by
the later name Ἐχες πεδίον, given
to the plain of Adramytteion, Herod.
υι 42, etc. See notes on A 37, 366.
No mountain called Plakes 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 Killia. They
are named only here and 415. Compare the
Ἀυκλίς of Pandaroes, Ε 105.
398. Ἐχες: "Ἐκσωρ: 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
δαιμόνια, etc. (cf. Γ 301). For Ἐχες =
have to wife cf. Γ 123.
παίδε ἐπὶ κόλπων ἔχουσιν ἀταλάφρων, νήπιων αὐτώς, 400

"Εκτορίδην ἁγαθὸν, ἀλλιγιον ἀστέρι καλῶν,
tὸν Ῥ ὡς "Εκτόρ καλέσακε Σκαμάνδρων, αὐτὰρ οἱ ἄλλοι
Αστάνακται" ὃς γὰρ ἔφυτο "Πλευρ Ἑκτόρ.

ἡ τοι ὁ μὲν μείδωσεν ἵδιον ἐς παίδα σωπήγι·

Ἀνδραμική δὲ οἱ ἄγχις παριστάτο δάκρυς κέονςα,

ἐν τῷ ἄρα οἱ φύ χειρί ἐπούς τῷ ἐφαρ' ἐκ τῷ ὁνομαζέ·

"δαμάνει, βθίεις σε τὸ σὺν μένος, οὐδὲ ἕλεαιρεις

παίδα τῇ νηπιάξῳ καὶ ἐμῖ ἄμμορον, ἢ τάχα χήρῃ

σεῦ ἐπιστὺ σέ ταχα γὰρ σε κατακτάνεσών Αχαιοι

πάντες ἐφομμεθήντες ἐμοὶ δὲ κε κόρδιον εἶν

σεῦ ἑκάσφαρτοῦτον χήρων δύμηναι οὐ γὰρ ἐτ᾿ ἄλη

400. ἐπὶ: ὁι GJP. || κόλπων CHNQST, γρ. Harl. a. 402. Ῥ' om. DGU. ||

ἀστέρικ Η. || καλάμαδρων C (p. ταυτ. H (p. ταυτ. LM. 403. olo: aúto de Schol.

BT on Σ 424 (cf. Ω 499). || ἑρωτόκυρον Βρ. c. || Ἑκτόρ: ἧτο Bar. 406. ἄρα:

ἣ' Lips. 407. φασις Α. 408. καὶ ι' Par. c. || ἦ' ἄμμορον: τινὲς γρ.

καὶ ἑων μόρον Απ. 411. ἀμπαρόττει GP Lips.

400. κόλπων αὐτὼς, no more than an

infant; cf. I 220, H 100, Φ 474, X 484, irregular. The form ἀταλάφρων for ἀταλάφρων

is regular, and seems to have been

affected by the phrase ἀταλά εὐρέων Σ 567 (H. G. § 124 f).

402-3. These lines look like an inter-

polation intended to bring in the name of

Astanax, so well known from the

Cyclic poems (cf. Pausan. x. 25. 9), but

probably not Homerio. 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 either

ὅτι "Ομορο τὸ παιδίον τὸ Ἐκτόρος ὑπὲρ

tῶν ὀρῶν ήρα καλείσθαι Ἀστάνακτα,

Σκαμάνδρων δὲ ἐνδόλα ἤτα ἰωτὶ τῶν γυναῖκων:

and 392 A ὅ γὰρ ἄμα καὶ ὁ ἔκτωρ, σχέδων

tῶν παιδίων σχηματεῖ, οὐ γὰρ ἐν τὶς ἄμα Ἰ,

καὶ ἐκτὸς ὅτι τῶν τοῦτων. The idea

evidently is that Astanax is called by a name,

which by way of compliment, refers to the father, as Eurytak 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,
Perses' daughter Gorgophone from her father's exploit (Paus. li. 21. 7).

It follows that Fara, which is explained by ἔφυτο, conveyed less the

idea of kingly sway, which Hector
did not possess, than of the protection

which chieftains bestowed on their realm

(I 396 ἀριστηθεὶς οὐ τὰ πολιτεία δόσται,

II 542 Άρην ἐφότο δίκαια τα καὶ δίκαια

ὁ. Cf. also Ε 472-3, Ω 499, 729-30). Thus

the ἀμεῖ ἀνδρῶν is much the same as

the σομεῖ λαῶν. This sense of Fara
has also been defended by Angermann

on etymological grounds (so T. D.

Seymour in C. R. iii. 339).

407. ἄμμορος: for the meaning of this word, which is here really untranslatable,

see on Α 561.

408. ἄμμορος: cf. X 485 δυσδαμός:

here and Ω 773 τινες γραφῶν ἔμοι μόρος, οὐκ εὖ (Ariston.). In ν 76 we have

the curious phrase μοράν τῷ ἄμμορον τῆς καταθητής ἀνδρών, which apparently

means "that which fare does and does

not bestow," i.e. both good and ill

fortune. Thus ἄμμορος means 'deprived of

μόρα,' the just due of mankind, and

hence ill-fated, opposed to μορφίζων ι'

182 (q.v.). In Σ 489 = Σ 275 it simply

means 'not partaking of.'

409. κατακτήσεων: Cobet, M. C. p.

330, denounces this form (which recurs

Χ 481, Ω 309) as a barbarism, due to

a false analogy with forms like κατές,

κατάτατον, κατέκαθεν: he is probably

right in restoring κατακτάνεων.

411. ἀμπαρόττει, losing, as Χ 505.

χειρὰ ὄληνει like 19 γαῖαν ἀθήνην.
ἐσται θαλππαρί, ἐπεὶ ἄν σὺ γε πότινον ἐπίστης,
ἄλλο ἄχε· οὔδε μοι ἐστὶ πατήρ καὶ πότινα μητήρ.
ἡ τοι γὰρ πατέρ' ἀμών ἀπέκτανε δίος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεων Κιλίκων ἐν ναιετάουσαν,
Θήβαιν ἃφστυλον· κατὰ δὲ ἐκτανεῖ Ἡτέμανα,
οὔδὲ μην ἔξεναρξε, σεβάσατο γὰρ τὸ γε θυμώ·
ἄλλα ἀρα μιν κατέκτη σὺν ἑντεὶ δαιδαλέωσιν
ὑὸ' ἐπὶ σήμα ἔχεν· περὶ δὲ πτελέας ἐθύτευσαν
νῦμφαι ὄρειτιδές, κούραι Δίως αἰνύχωσι.
οἱ δὲ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οι μὲν πάντες ἰοί κιόν ἓματι 'Αἰδος εἰσώ,
πάντας γὰρ κατέπεφυε ποδάρκης δίοις Ἀχιλλεύς
βουλὼν ἐπ' εἰλπώτεσσαι καὶ ἀργενήνις δίεσεν.
μητέρα δ', ἡ βασιλευειν ὑπὸ Πλάκων ὑλήσεσθι, τὴν ἐπεὶ ἄρ δἐδρ' ἡγαγ' ἂμι' ἀλλοισι κτεάτεσσιν, ἄψ γ' ἦ τὴν ἀπέλυσε λαβῶν ἄπερεισι' ἀπονικά, πατρὸς δ' ἐν μεγάροις βάλ', Ἀρτεμίσιος ἱσχέαρα.  "Εκτωρ, ἀτάρ σὺ μοι ἐσσι πατηρ καὶ πότινα μήτηρ ἴδε κασίννητος, σὺ δὲ μοι βαλερὸς παρακοῦτης': ἀλλ' ἄγε νῦν ἐλέαρε καὶ αὐτοῦ μῖμ' ἐπὶ τύργωι, μὴ παίδ' ὀρφανικὸν ἰδέαν χήρην τε γναίκα.  

λαὸν δὲ σῶθσον παρ' ἐρινεόν, ἐνθά μάλιστα ἀμβατός εστὶ πόλεις καὶ ἐπίδρομον ἐπέλετο τεῖχος': τρίς γὰρ τῇ γ' ἔλθόντες ἐπειρήσανθ' οἱ ἄριστοι ἀμφ' Ἀιαντε δύο καὶ ἄγακλητον Ἰδομηνῆ' ἡ' ἀμφ' Ἀτριδας καὶ Τυδέας ἀλκιμων ϊών', ἡ ποὺ τίς σφιν ἐνιστε θεσπρωτῶν ἐν εἰδώς, ἡ νῦ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."  

η' δ' αὐτὴ προσέπειτε μέγας κορυθαίόλος "Εκτωρ'.

426.  ἐν ἄρ' ἐνεὶ Μοσκ. 1.  ||  κτεάτοις(n) DRU.  428  οὐν. Q.  ||  βάλ':  βάλεῖ'  

432.  αὐτὸρ O.  439.  παράκοπας GMP (προηθ. ν) U.  433.  ἑδὲς  

CGJLMSN Lips.: οἰ(μ)ὶ(ς) Ar. O.  433-9  ἑδ. Ar.  434.  ἀμβατόν Callistratos.  

435.  τῇ τῇ: τῇ(ι) δ' HPT Harl. b d, Par. b e h k: γρ. καὶ διὰ τοῦ δ' καὶ διὰ τοῦ γ'  

Ἀμ. ||  ἐπισεβάστωκτον' αἱρετοὶ Μοσκ. 1.  437.  ἐπιράπατα Ἀρ. soc. to Ixion αρ. Did.  

438.  τις: τὸ AMQT Vr. c. ||  οἰσπρόπιας CG, γρ. Harl. a: οἰσπρόπιας DJFQU  

Lips. (Harl. a!): οἰσπρόπια R.  439.  ἐν ἐνοις ξ η ν καὶ αὐτοῦς Schol. A.  

426. 'Non exemplum memini, dici reginam βασιλείας' Heyne. But in λ 285 Chloris, Nestor's mother, Πελον βασιλείαν, and the common βασιλεία implies the verb.  

428.  πατρός, her father's.  βάλ': "Αρ-  

τεμας: cf. 205.  

429-32. For imitations of these famous lines, see (besides Soph. Aj. 514, already referred to) Eur. Ἀδ. 278, Ἡθ. 280, Ἡρακλ. 229; Ovid Her. iii. 51; Prop. i. 11. 28; 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  

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"η καὶ ἐμὸ τάδε πάντα μέλει, γινώσ. ἀλλὰ μάλ’ αἰνωσ αἰδεύομαι Τρώας καὶ Τρωάδας ἀκέστηπλους, αἰ σκας ὅσ νόστον ἀλυσκάζω πολέμοιο. οὐδέ με θυμό σελανεν, ἀπει μάδν ἐμεναι ἐσθλος αἰεὶ καὶ πρῶτοι μετά Τρώαστι μάχεσθαι, ἀρνυμενος πατρός τε μέγα κλέος ἤδ’ ἐμὸν αὐτοῦ. εὗ γαρ ἐγὼ τάδε οὐδα κατὰ φρένα καὶ κατὰ θυμον. ἔστεται ἦμαρ ὁτ’ ἄν ποτ’ ἄλατον Ἰλευσ ἤρι καὶ Πριάμος καὶ λαὸς ξύμμελιο Πριάμοισι. ἀλλ’ οὗ μοι Τρώων τόσον μέλει ἄλγος ὡπίσσω, οὐτ’ αὐτῆς Ἐκάβης οὕτε Πριάμοιο ἀνακτοσ οὕτε καισισρατῶν, οἷ κεν πολέετε τε καὶ ἐσθλοὶ ἐν κοίνοισ πέσοιν ὑπ’ ἀνδραὶς δυσμενεσσων, ὡσον οἰ, ὁτ’ κεν τις Ἀχαιῶν χαλεσχτόνων δακρυόεσσαν ἄγητα, ἐλεύθερον ἦμαρ ἄποιρας. καὶ κεν ἐν Ἀργεῖ εὖσα πρὸς ἄλλης ιστόν υφαίνης, καὶ κεν ἄδωρ φορέης Μεσηνίδος ἢ ’Τρεπείς.


441. δι’ ἐν τὴν λέγουσαν "ἀλλ’ ἂν γὺν ἐθαλάσσας καὶ μὴ παῖδ σιρικῶν θείων" ὡσείως αἵματισιν· ὡ δὲ διακεκλαμησθεὶς ἐπάνθητη Ἀν.; 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. (διακεκλαμῆθην in the scholia = interpolate, Lehrs Ar. 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. ἀκεστὴπλους: for the form of the compound see H. G. § 124 e, 128 e. 444. οὐδέ··· ἐκαρτοῦ, i.e. ὡκεν δὲ, ‘forbida’.

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. πεισκοῦσθαι throws into the background the fate of all but Andromache, which by the subj. ἐκάβη is emphasized as a fact vividly foreseen. υφάσεις and φορέες which must add. 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 ἐγκαίνια. Bekker first adopted it in his text. On this point ms. authority counts for nothing.

455. H. uses ἄλλωσερ only in this phrase (Π 831, Τ 193) and κρητηρίᾳ ἐλεύθερον, inf. 528. Cf. δακρύων ἦμαρ 463, and many phrases in which ἦμαρ is used to express a state.

456. πρὸς ἄλλης, at the bidding of another woman. For this use cf. Δ 239 (H. G. § 305).

457. There was no uniform tradition in later Greece as to the position of these fountains. Messes was variously assigned to Messenia, to the Laconian Therapne (Paus. iii. 20, 1), and to ‘Argos.’ The context clearly shows that both fountains are in Argos; the
πόλλα ἀκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη · καὶ ποτὲ τις εἰπήσων ἵδιον κατὰ δάκρυ χέωσαν "Εκτόρος ἢ ἐν γυν, ὥς ἀριστείρεστη μάχεσθαι
Τρώων ἵπποδάμων, ὅτε Ἰλιὼν ἄμφεμαχοτο.·
ὅς ποτὲ τις ἔρεε, σοι δ' αὖ νέον ἔσσεται ἄλγος
χρυσέως τοιοῦτ' ἀνδρός, ἀμίνειν δούλων ἰμαρ.
Ἀλλὰ μὲ τεθυνότα χεῖτ' κατὰ γαία καλύπτοι, πρὶν γέ τι σής τε βοής σοι θ' ἔλκυμοιο πυθέσθαι."

δ' εἰπόν τι παιδὸς ὀρέξατο φαίδιμος "Εκτώρ·
ἀψι δ' ὁ πάϊς πρὸς κόλπον ἐκζώνου τιθήνης
ἐκλάθη ἱάχων, πατρὸς φίλου δυν' ἄτυχεσι, ταρβῆσας χαλκόν τε ἰδ' ἱόφων ἵπποχαίτην,
δεινον ἀπ' ἀκροτάτης κόρυφος νεύοντα νόησας.
ἐκ δ' ἐγέλασε πατήρ τε φίλος καὶ πότινα μέρη.
αὐτὶ' ἀπὸ κράτος κόρυθ' εἰλετο φαίδιμος "Εκτώρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χοβιν παμφάνωσαν,
αὐτάρ δ' ἢ δι' φίλου νέοιν ἐπεὶ κύατε πήλε τέ χερσίν,
ἐπεὶ ἐπεξανέμον χιλ' ἀλλοις τε θεοῖς.


probability seems to be that the
Theban Argos is meant, for the
be best tradition, that of Pindar, places
Hypereia near Phere (P. iv. 125 ἐγγὺς ἐνοῦ θέρης κράταν ἑκατέρδα λιστῶν). So
also Strabo ix. 499; but in 432 he
says that both fountains, Hypereis and
Messeses, were shown near Pharsalia.
In the Catalogue (B 734, q.v.) Τύρεια is
near Ormenion. However, the disjunctive
η makes it just possible to take
Ἀργος in the widest sense, of Greece
generally, and to locate Messes in the
Peloponnesus. Ar. remarks that in
obedience to this line of νεότεροι (tragedians, etc.) regularly introduce the
captive Andromache as bearing water.
This is done by Eur. Ανδρ. 166 ἐκ
χρυσάκτων τευχέων χεῖρ στείρωσαν
Ἀχιλλος δρόμον.
459. The subj. here is a future tinged
with emotion; hence its use in threats
(H. G. § 275) to which a gloomy pro-
phhecy such as this is closely akin. Cf.
also M. and T. 284.
463. ἐλκυμοῖς is added exegetically,
'such a husband for saving thee from
slavery,' cf. β 60 ἠμείς δ' ὀδ νῦ τι τοῖν ἀμφεσιν. See also O 254.
465. γ' έτε, though it has been de-
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 ἄγγελίαν, to hear news, which
occurs P 641, 685, Σ 19. For ἐλκυμωτός Nauk. conj. τε κλαυθμοῖο,
which, however, is not an improvement;
βοής and ἐλκυμοῖο go together by hen-
diadys. ἐλκυμόν is regularly used of
captive women, with at least a sugges-
tion of ravishment; cf. X 62, 65, λ 580.
"Zeū ἀλλοι τε θεοί, δότε δή καὶ τώδε γενέσθαι
tαι' ἐμόν, ως καὶ ἐγώ περ, ἄριστετα Τρόεσσιν,
οδε βήν τ' ἁγαθὸν καὶ Ἴλιου ἱπο ἀνάσειν
cαι ποτε τις εἴποι 'πατρός γ' δδε πολλὸν ἀμείνων'
ἐκ πολέμου ἀνώτατα· φέρει δ' ἐναρα βροτόειν
κτείναι δηδὸν ἄνδρα, χαρεῖ δὲ φρένα μήτηρ."  

ἀς εἴπων ἁλόχοι φίλης ἐν χερείν ἐθηκε
tαι' εὖν· ἡ δ' ἀρα μιν κρνεί κέβατο κόλπο
δικρυόν εγελάσασα· πόσιος δ' ἐλέγησε νοήσας,
χερὶ τέ μιν κατέρεξεν, ἐποτι τ' ἐφατ' ἐκ τ' ὄνομαζε;
"δαμινή, μη μοι τέ λίπν ἀκαχίζει θυμώ."  

477. ἄριστετα: A has ἐν supr. above ἄρι (T.W.A.).  478. Βίννοι: Both
D. || τ' om. RU. || τ' ἁγαθοι: ἁγαθοι τε DGHMNQT al., γρ. A.: τ' ἁγαθοι
τε C.  479. εἴποι (A supr. but dots over ϑ, T.W.A.) JP Ven. B, γρ. Mosec. 2:
εἴπων L: εἴποι Ω. || γ' δδὲ Ar. J [S 1]: δε Par. e: δ' δὲ Ω. || δδὲ πολλὰ
ἀρεάκι Theistm. Rhet. Gr. iii. 154.  480. νυκτινοῦ δ' Η'. || φέρει HP (or
φέρει)).  483. ἐν χερείν διακικε: χερείν εἴπεως Q.  484. ἐλέγησε DMQRU
Lips. Mosec. 1.  485. κατέρεξεν G.  486. μοι τε G. || ἄρω ΝΡ.

478. For 'Ιλιον Bentley conj. λαοο, Brandreth Fates, in order to give a F
to Ισα. But it is remarkable that ἐφι, unlike the other forms from the stem fr,
ever absolutely requires the F, and in five other passages does not admit it
(B 720, ∆ 287, Ε 606, Μ 367, λ 284; see note on G 375). It is thereforeest to leave the text. Perhaps the line may be interpolated, as Heyne
suggests, in allusion to the name Ἀστυναξ. It is added asynodically,
so that τε ... καὶ belong together, co-
ordinating βήν ἁγαθὸν to ἄνδρεις, as
though for ἄνδρις, a rather harsh
anacoluthon. The discrepancy in the
ms. as to the position of τε suggests
that it would be better to omit the
particle altogether.

479. εἴποι, not εἴπης, is doubtless the
right reading, as Dawes pointed out, for
several reasons. (1) Schol. A (Nikanor)
on the line runs το ἐξής, 'καὶ ποτὲ τις εἴποι
ἐκ πολέμου ἀνώτατα': 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 χαρεῖ occurs
in H. the a 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 reminis-
cence of 459. r' δδὲ, the reading of Ar.,
is also clearly superior to δ' ἄγε.
où γάρ τις μ’ ύπερ αἰσθανόμενον ἀνήρ "Αἰθίππη προιάγει·
μονάδον δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρών,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἑπὶ τὰ πρωτά τέληται.
ἀλλ’ εἰς οἰκον ίδουα τὰ σ’ αἰτήσθ’ ἐργα κόμιζε,
ιστόν τ’ ἥλακάτην τε, καὶ ἀμφιτόλοισι κέλευε
ἐργον ἐποίησαςαί· πόλεμοι δ’ ἀνδρεσι μελήσει
πάντων, ἐμοὶ δ’ μάλιστα, τοι Ἰλίωι ἐγγεγαίασιν."
δ’ ἂρα φωνήσας κόρυθε εἴλετο φαίδιμος "Εὔκτωρ
ὑππονυμίν ἀλογος δ’ ἑρίζολῃ βεβήκει
ἐντοπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.
αἰσθή τ’ ἐπειθ’ ἵκανε δόμοις εὐ ναετάοντας
"Εὐκτώρος ἀνδρόφυνοι, κιγήσατο δ’ ἐνδοθ’ πολλάς
ἀμφιτόλοις, τήσιν δ’ γόνων πάσησιν ἐνώρεν.
αἱ μὲν ἔτι ἵκων γόνω "Εὐκτώροι δ’ ἐνὶ οἰκώι,
οὐ γάρ μν ἔτ’ ἐφαντο ὑποτροπον ἐκ πολέμου
ἐξεθαλ προφυγόντα μένου καὶ χείρας Ἀχαιών.
οὐδὲ Πάρις δῆθυνεν ἐν υψηλοίᾳ δόμοισιν,
ἀλλ’ ὁ γ’ ἐπεὶ κατέδν κλαίτα τεύχεα ποικίλα χαλκοί,
σείει' ἐπεὶ' ἀνὰ ἄστυ, ποσὶ κρατηνοὶς πεποιθός. 505 ὁς δὲ δὲ τις στατὸς ὴππος, ἀκοστήσας ἐπὶ φάτνη, δεσμὸν ἀπορρῆξας θείης πεδίοιο κραών, εἰσεῖθι λυώντας ἐννείρεις ποταμοῖς, κυδώνων. ὑψὸν δὲ κάρη ἠχεῖ, ἀμφὶ δὲ ἄκαται ὀμοίς ἁλασσονταί. ὁ δὲ ἀναγέφησθι πεποιθός,

510 ῥυμφάς ἔ ὄγυνα φέρει μετὰ τ' ἡδεα καὶ νυμὸν ὴππον. ὄς ὑδὸς Πριάμου Πάρις κατὰ Περιάμον ἄκρης, τεῦχεις παμφαῖναν ὅς τ' ἡλέκτωρ, ἐβεβηκεί.


509. 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.

508. ἐκόλουθος, soaked, cf. the word στα-κυκλώματα. ἀκοστήσας: Hesych. ἀκοστήσας ἀκρᾶς παρὰ Κυπρίας. Schol. Α κυρίως δὲ πάντα αἱ τροφαὶ ἀκοστᾶ ταλαντά παρὰ Θεσαλίαν. The variant ἀκοστήσας was explained to mean 'befouled,' from an imaginary ἀκοστήν = βρον. The former explanation must be accepted, though the word ἀκοστήν is not known elsewhere.

506. ἐκόλουθος, soaked, cf. the word στα-κυκλώματα. ἀκοστήσας: Hesych. ἀκοστήσας ἀκρᾶς παρὰ Κυπρίας. Schol. Α κυρίως δὲ πάντα αἱ τροφαὶ ἀκοστᾶ ταλαντά παρὰ Θεσαλίαν. The variant ἀκοστήσας was explained to mean 'befouled,' from an imaginary ἀκοστήν = βρον. The former explanation must be accepted, though the word ἀκοστήν is not known elsewhere.

507. Cf. X 23 ἄριστος τιμαύματος πεδίον. On the form θείω cf. Schulze Q. E. 277, where it is referred to a root θυγ = Skt. dhin, a longer form of δθ, so that we should write θηγ(θ)μεν here. Others write theo for θηθω in Homer, as a proto-Epic form, on the analogy of the Aeolic πεον, and the fut. θεέωνθαι. But F passes into ν only before a consonant. See van L. Ench. p. 414. For the form recurs only in the infinit. θείω, for which we can always write θηθων.

509. ἀκοστήσας 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 κυδώνωθι), 510 (with πέραθε), 508, thus getting rid of the excessively harsh anacoluthon in 511, δὲ : . . (the nearest analogues, Β 353, Β 135, α 275, are not satisfactory), and making εἰσεῖθι λυώντας explain πέραθε, 'conscious of his beauty, because he is wont to bathe.'

The simile thus becomes smoother, but the interpretation is not adequately explained.

511. δηκα, haunts; so the word is used in ξ 411 of the styes in which the swine sleep, and frequently for 'dwellings-places' by Herodotus (v. 15, etc.).

510. ποσαρίσκος, pasture. Virgil takes θείων as fem., in pastu armentaque tendit equorum, 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 sonitus quattuor ungulae campan. The effect depends not only on the rhythm, but partly on the nasal consonants and the ɒ. 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 show 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 θηθων. 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.

512. ἔλεκτρων, a name of the sun, cf. Τ 388, Κυκλ. Αρ. 369 ἔλεκτρων Ἴεραν. The word is evidently cognate with πέπλος (σ) and possibly πέπλος. Hohn pp. 285, 491, but in what sense it would be rash to say. Ἐμπεδόκλευσ uses
καγχαλόνων, ταχέες δὲ πόδες φέρον. αἷψα δὲ ἐπειτα
"Εκτόρα διόν ἐπέμενεν ἀδελφοὶ, εὔτ' ἄρ' ἐμέλλε
στρέψεσθ' ἐκ χώρης ὅτι ὶ ὀλλίξε γυναικι.
τὸν πρότερον προσεῖτεν Ἀλέξανδρος θεωρήσῃ.
"ἡδεί, ἢ μάλα δὴ σε καὶ ἑσσύμενον κατερκῦν
ηθύνων, οὐδ' ἤλθον ἑναίστιμον, ὄς ἐκέλευν.

τὸν ἅ' ἀπαμειβόμενος προσέφη κοροβαλῶλος "Εκτόρ.
"δαιμόνι, οὐκ ἂν τίς τοῦ αὐτή, ὄς ἑναίστιμος εἰς,
ἔργου ἀτιμήσεις μάχης, ἐπεὶ ἀλκιμός ἔστιν.
ἀλλὰ ἔκοι μεθής τε καὶ οὐκ ἐθέλεις: τὸ δ' ἐμὸν κῆρ
ἀγνωτά ἐν θυμῶν, ὦθ' ἑπέρ σέδεν αἰσχε' ἀκούσ
πρὸς Τρόιων, οἱ ἔχοντες πολὺν πόνον εἰνεκα σεῖο.
ἀλλ' ἐμοιν' τὰ δ' ὑπαθεῖν ἀρεσομεθ', αἱ κ' ποθε Ζεὺς
dωμ' ἐποραίνοις θεοῖς αἰειγενετήσι
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάρωσι,
ἐκ Τροίς ἐλάσαστας ἐυκήμεδας Ἀχαίοις."
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 Διὸς, 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 Aristarchus, ὑμῖν δὲ ἐν γὰρ. It hardly needs pointing out that the δὲ is required only if 69–72 stand in the text, while if they be cut out the speech runs on quite naturally with μὲν γὰρ 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 diaskeuast 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 shows (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, 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 Teichoscope (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 Ἡμιδ—an older form in which the camp was fortified, 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 Η. 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.
"Εκτορός καὶ Ἀλέαντος ἔμοιωμα. Νεκρῶν ἄναρησις.

ὅς εἶπὼν πυλών ἔξεστο τοιοῦτο φαΐδιμος "Εκτορ,
τῷ δ' ἀμ' Ἀλέαντος κ' ἀδελφοῦς· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ὡς μάχεσθαι.

ὅς δὲ θέσει ναύτησιν ἔξεστον ἔδωκεν
ὑπὸν ἄρα καὶ τῷ Ἐκτορῷ ἔκτασιν
πάντων ἐπιμένει, καμάτωι δ' ὑπὸ γυναὶ λεύνοι,

ἐνδ' ἔλεγεν δ' ἐπὶ γυναὶ Ἀρηθόου ἄνακτος,
"Ἀρηθόους καὶ Πλαύκτους δ' ἄρα τῷ Τρῶσιν ἔδωκε

"Εκτορ δ' 'Ηλιόν βαλ' ἐγνῄει ἐξυπνῆτι
αἰχέν' ὑπὸ στεφάνης ἐνυξάλκου, λύσε δὲ γυναὶ.

Πλαύκτου δ' Ἰππολόχου ταῖς, Λυκίων ἄγος ἄνδρων,
Ἰλίαδος Η (vii) 15

'Ἰφύνου βάλε δωρὶ κατὰ κρατερὴν ύσιμίνην
Δεξιάδην, ἵππων ἐπιδεμονὸν ὁκειάων,
ὁμον· ὃ δ' ἐξ ἱππῶν χαμάδις πέει, λύντο δὲ γυνα.
τούς δ' ὡς οὖν ἐνόσει θεὰ γιλακώπης Ἀθήνη
Ἀργελούς ὁλέκοντας εἰς κρατερὴν ύσιμίνην,
βὴ ἵνα κατ' Ὀλύμποιο καρήνων ἀξῆσα
'Ἰλιὼν εἰς ἑρήν. τῷ δ' ἀντίος ὁρυντ' Ἀπόλλων
Περγάμου ἐκκατιδὼν, Τρώησα δ' ἑβουλείτο νίκην.
ἀλλήλων δὲ τῷ γε συναντέσθην παρὰ φηγέω
τὴν πρότερον προσέειπεν ἀνὰξ Δίως νιός Ἀπόλλων.
"τίπτε σὺ δ' αὖ μεμαινά, Δίως θύγατερ μεγάλουο,
ἡθες ἀπ' Ὀλύμπου, μέγας δὲ σε θυμός ἀνήκεν;
ἡ δὲ Δαναοῦι μάχης ἔτεραλκεά νίκην
dῶος, ἐπεὶ οὐ τι Τρώας ἀπολλυμένους ἔλεαρεῖς;

17. τοὺς: τὸν ΛP (supr. ooc). 18. ὁλέκοντα L (p. ταὐ.). || ἀνὰ κρατερῆν
δῶος υἷος: ἐκάρπος U. 24. ευγάτηρ CQ. 25. οὐλύμποιο: οὐλύμπω
27. οὗ τι: οὕτωτι R.

15. ἐπιδεμονὸν: compare E 46; the aor. part. here is a reason against regard-
ing ἐτρηπόθηκαν 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 ἀρωτεια 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. Δ 508.
21. ἐκκατιδῶν: P. Knight ἐκκατιδῶν.
22. φυτῶν, the oak-tree near the Skaian gate, see on E 698, Z 287, and 1. 60 below.
24. 'S: probably for δῆ; see A 340, 540.
25. οὐδὲ ἄρκετος: this phrase, which is peculiar to the Ἰτιαδ, occurs only here and Φ 395 without an infinitive ex-
pressing the aim. The passage in Φ seems to be a reminiscence of the present
lines.
26. The epithet ἔτεραλκης occurs only with ἦλεν, except in O 738, where
we have ἔτεραλκεά δῆμων. The idea in all cases seems to be 'a victory giving
might to the other side,' i.e. turning the tide of battle, ἔτος οἱ μικρότερες μικρῶτερα, ἡ ἐτος οἱ πρῶτοι μικρότερες μικρῶσας 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 ἔτεραλκη in later Greek (Herod.) in the sense of ances pugna,
a battle where the tide keeps turning. This, however, cannot be deduced from
either of the alternatives which have
been proposed — (1) decisio 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 ἔτερος in composition Aisch. Supp. 403
Zeus ἐτρηπόθηκας; ἔτρηψαν = 'ambigu-
ous, uneven,' and the only other com-
pound of ἔτροσ in Homer (in a late passage however) λ 303 ἔτρηψας, 'changing
from day to day.' Compare also Aisch.
Pers. 950.
27. It is practically a matter of in-
difference whether a note of interrogation is put at the end of the line, or after ἄρκετος, or not at all. For ἄρκετος, ἄρκετος Brandreth reads ἄρκετος, and so van L. But see on A 129, H. G. § 81.
ἀλλ’ εἰ μοι τι πίθου, τὸ κεν πολὺ κέρδιον εἰη· νῦν μὲν πάσαςμεν πόλεμον καὶ διοιστῆτα σήμερον ὑστερον αὕτε μαχῆσοντα, εἰς δ’ κε τέκμωρ

Ἰλιὸν εὕροσιν, ἔπει δὲ φίλον ἐπέλετο θυμῷ ἤμιν ἀδανάτησι, διαπραβεῖν τόδε ἄστιν.’

τόν δ’ αὕτη προσέστει θεά ἡλακτωπις Ἀθηνὴ·

‘ὁδ’ ἔστα, ἐκάργε: τὰ γὰρ φρονέουσα καὶ αὐτῇ Ἥλθον ἄπ’ Ὄλυμπου μετὰ Τρώας καὶ Ἀχαίοις.

ἀλλ’ ἀγε, πῶς μέμονας πόλεμον καταπαντῆμεν ἀνδρῶν;’

τὴν δ’ αὕτη προσέσεντεν ἀναξ Διὸς νῦὸς Ἀπόλλων·

‘Ἐκτός δρασαμεν κρατερὸν μένων ἰπποδάμαυ, ἢν τινά πον Δαναῶν προκαλέσεται οἴόθεν οἶος

30. τέκμωρ, 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 τεκμάρτα, I. 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 (ε 563, λ 112), ‘appoints, destines’ it to mortals; to a god the two are identical. In N 20 Poseidon ἔκτεκμωρ, Ἀλκας, i.e. ‘the goal which he had set for his journey’; II 472 τὸδ’ ἔσπερο τέκμωρ, ‘attained the end at which he aimed.’ The only question which can arise on the present passage is whether τέκμωρ 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 ἔσπερο in the middle, which makes some difference (v. however δ 374), while here it is in the active; and the similarity of I. 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, Ξ 89, Ο 105, Ψ 482, α 522, ω 395; with μελεάων Φ 176, ἐφομάσθαι φ 399. The constr. seems to depend on the idea of hope conveyed by the verb. In several cases, however, the sor. or pres. infin., the more usual constr., occurs as a variant, and van L. would restore it everywhere. Here it is easy to write καταπανέμεμ. 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 sor. subj. For the frequent confusion of pres. sor., and fut. infin. see note on Γ 28, H. G. § 228.

39. For the non-Homeric ὅς Heyne and Brandreth read ὧ. But κε or ἄν seem to be never omitted in this common constr. ὅς is probably only a mark of the late origin of this transitional passage. Cf. also X 419. οἴόθεν oio, which recurs I. 226, is, with αἰθέναι αἰὼν, 97, a phrase peculiar to this book, and hard to explain. Of αἰθέναι αἰών we can only say that it is a case of emphasis produced by the familiar resource of reduplication, as in μέγας μεγαλωτώ, βυθὼν βυθίλεκτων: no one has succeeded in explaining why the local suffix -θεν, with its very definite signification, should be used for the purpose. In ὅθεν οἱ the meaning seems to be ‘man to man,’ and the repetition will then have a ground beyond mere emphasis. Bentley suggested οῖος, Döderlein οἰω (with μαχάσαθαι), and either of these would make the phrase a little more intelligible. The closest analogy is perhaps to be found in αἰῶν ἐφ’ αἰῶν, αἰῶν καθ’ αἰῶν. Phrases
αντίθεων μαχέσασθαι ἐν αἰνήι δηνοτὴτι.  
of de k' ἀγασσάμενοι χαλκοκιήμιδες ᾿Αχαιοῖ  
on οἱ ἑπορεσίαι πολομίζειν "Εκτορι δει."  

do εἴρατο; οὐδ' ἀπίθησε θεὰ γλαυκώπης ῾Αθηνή.  
tῶν δ' ῾Ελευς, Πρίαμου φίλος παῖς, σύνθετο θυμῷ  
βουλῆν, ἢ μᾶθειν ἑφύσειν μητᾶς.  

στῇ δὲ παρ' "Εκτορ' ἱῶν καὶ μιν πρὸς μᾶθον ἐξεπεπ.  
"Εκτορι νε Πρίαμοι, Δίι μῆιν ἄταλαντε,  
ἡ μᾶ μοι τι πίθοιο; κασόγρηστος δὲ τοί εἰμι.  
ἀλλοις μὲν κάθισον Τρῶς καὶ πάντας ᾿Αχαίοις,  
αὐτὸς δὲ προκάλεσσαὶ ᾿Αχαιῶν ὃς τις ἄριστος  
αντίθεων μαχέσασθαι ἐν αἰνήι δηνοτήτι:  
οὐ γὰρ πώ τοι μοῖρα θανεῖν καὶ πότιν μὲν ἑπειπ.  
ὁς γὰρ ἔγων ὅτι ἀκοῦσα θεῶι αἰειγενεῦταν."  

do εἴρατο', "Εκτορι δ' αἰτ' ἐχάρη μέγα μᾶθον ἄκουσας,  
καὶ ὅς μὲς οὐν οἴνον Τρώων ἀνέερε ταῦτα φάλλαγμα,  
μέσου δουρὸς ἐλώνοι οἱ δ' ἱδρύνθησαν ἄπαντες.  
καὶ δ' ᾿Αγαμέμνονοι εἰσεν ἐκκυμίδες ᾿Αχαιοῖς.  

41. ἀγακοκολομάοι Αρ.  53 ὀδ. Αρ.  54. δ' ὁμ. Π.  55. μέσον  
Harl. a: μέσον G.  56. δ' ὁμ. P.  58. μέσον  

like B 75 ἀλλοθ' ἀλλοι have only a  
superficial resemblance, as in them each  
word has its distinct and particular  
meaning.  
41. ἀγακοκολομάον, either admiring his  
chivalry, or jealous of their honour (cf.  
Ψ 639 ἀγασσάμενων τῆν ηὐρή—a doubtful  
line, however), grudging him the ad-  
vantage. Observe the change of mood  
in ἀγακοκολομάον, these two lines being  
added independently, and expressing  
the remotest result.  
χαλκοκίημιδες is  
ἀπ. λέγ. for the regular ἐκκυμίδες. The  
old Epic groves were probably not of  
metal at all (App. B). Schulze points  
out that the early Epic poets always  
thus change ἐν into καλλι- or the like  
when they want a long syll., rather  
than write σκι-, which is strictly reserved  
for compounds which could not otherwise  
be used at all. Compare εὐπλοκᾶμος,  
ἐὐπλάκας, ἐὐπράξας beside καλλιπλοκᾶς,  
καλλιπλάκας, καλλιπράξας, but ἤκπλοκας,  
ἡγοκρᾶς. So also ἡγοκρᾶς, which we  
should read with L. Meyer in Z 292 for  
the false form εὐπράξεια: cf. ὅ δ' ἐπι-  
τείνεσα φίλος ἔλος τε παρείρεος in a fragment  
of Menander.) Thus the change of ἐν-  
into χαλκο- sacrifices archaeology to  
methrical purism.  
44. ῖνεκα, 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. A  
93.  
53. This line was athetised by Ar.,  
on the ground that Helenos had understood  
the counsel of the gods only δα τῆς  
ματησίας. This is a frivolous objection:  
prophets have always been accustomed  
to themselves to describe the divine  
adoptions 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=1 76-8. The joy of Hector is  
rather less appropriate here than in Π.
καὶ δ’ ἂρ’ Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων ἔξασθην δρυσίν ἑοκότες αὐγυπτοῖ αἱ φηγοῦ ἐφ’ ὑψηλῆς πατρὸς Δίως αἰγύπτωο, 60 ἀνδράσι τερπόμενοι. τῶν δὲ στίχες εἰσάτο πυκναί, ἀπιστι καὶ κορύθεσι καὶ ἐκχεσι πεφρυκνίαι.

οἷς δὲ Ζεφύριοι ἐχεῖατο πόντον ἐπὶ φρίξ ὀρνυμίνου νέον, μελάνει δέ τε πόντος ὑπ’ αὐτῆς, τοιαὶ ἄρα στίχες εἶατ’ Ἀχαίοι τε Τρόων τε ἐν πεδίῳ. “Ἔκτωρ δὲ μετ’ ἁμφοτέρους ἔσετε: "κέκλυτε μεν, Τρόων καὶ ὕκτεμίδες Ἀχαίοι, δφρ’ εἴπο τὰ με θυμὸς ἐνι στήθεσι κελευε. ὁρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσεν, ἀλλὰ κακὰ φρονέων τεκμαίρεται ἁμφοτέρου, εἰς ὁ κεν ἢ ὑμεῖς Τροῖν ἐπύργυον ἐλητε,

60. ἀφ’ ἐν Βαρ. Μορ. 61. Πυκναί: πάνθη Πατ. c (γρ. πυκναί).
62. πεφρυκνίαι: γρ. βεβρυκνεῖα Α (cf. Δ 282).
64. μελάνη S surp.: μελάναι
GQ. II. πόντον Α. C G Lips. Vr. c, Par. h (and surp. T Harel. a, Par. a). || οὐτὰ(ι)
(καὶ ἀλλοι ap. Did.). 71. ἔλητε H.

59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood ἔοικότες 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 Athenē into a swallow takes place in Χ 240, and cf. also Ξ 289 where Sleep sits in a tree ὁριζει λυγρῆν ἐναλλήγκιον κτλ. Other similar passages are ρι 319, γ 371, ε 51, 337, Ο 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. 

60. airumós is a poetical name which seems to include both eagles and vultures, for the αἰγυρίδες eat live birds (P 460, Χ 302) as well as carrion. The name is commonly to be for αἰγυρίδος, goat-culture, cf. Lämmergerier. But Thompson (Glossary, s.v.) suggests that the αἱ-, which is very common in bird-names, contains an element akin to αἰ-ς, Skt. nis (cf. δετής), and that γή is a shortened or derived form.

62. φρίς (of course referring to πεφρυκνία above), lit. ‘shudder,’ the ripple before a rising wind. Cf. δ 402, Φ 128 φρίς μελαίναι, and for the gen. Ζεφύριοι, Ψ 692 υπ’ φρίδας Βορών. 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’ αὐτῆς. The former is supported by the analogy of μ 406 ἠκλοντα δὲ πόντος ὑπ’ αὐτῆς. Ar. preferred the latter probably because verbs in -ἀνω and -ἀνω are almost always trans. in H. But in T Σ 23 κυδάνη is intrans. (in Σ 73 trans.), and ἰδανω always, except in Ψ 258. But the formation of μελάνω direct from μελαίνω is in any case very unusual, and quite distinct from that of other verbs in -ανω. The regular Homeric form is of course μελαίνω. The Alexandrines (Ap. Rhod., Kallim., Aratos) use the form μελάνων, which is, however, no better than μελάνως. We can only suppose that the word is a coinage based on the false analogy of κυδάνων beside κυδάνων.

69-72. These lines are a patent interpolation designed to introduce a reference to Γ (see Intro. to this book). For τεκμαίρεται see note on 30.
The text is a page from a book in Greek, discussing Homer and his works, and includes a reference to a speaker adorning himself with a laudatory epithet. The passage is excerpted from a larger text, possibly an academic commentary or a historical work. The text is not a natural reading but rather a transcription of the original Greek, possibly for academic or scholarly purposes. The paragraph discusses Homer's style and how it differs from other ancient poets, particularly Virgil. The text is dense with references to literary theory and the evolution of poetic style.
the usual practice when Agamemnon the Spartan king died in Egypt. Compare the use of ἀρχηγός in Herod. ix. 120 ὁ Πρωτευόντως . . καὶ τῆθησαι καὶ τάρχεσα εἰών (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 ποτὲ τρὶς ἐγνέκα τοῖς ἑρείπες followed by ὁ ὀφθ. τίς ἐρείπες cf. Z 459. For the difference between subj. and future, which is hardly perceptible, see note on Α 268. It is well known that there are many ancient grave-mounds on the shore of the Hellespont (see Schliemann Rhois); these no doubt suggested the speech of Hector.

94. ὁφθ. ἢ ὁ ὁ is the regular complement of the formal line 92 in books Η-Ι, where the two go together six times; and so twice in the Odyssey (η 165, ν 321), but not elsewhere in Homer. Indeed the word ὁφθ. occurs eighteen times in these three books and the Odyssey, against three times in the rest of the Iliad (once each in Δ, Ρ, Φ).

95. The variant veikê, attributed to the ‘notes’ of Αρ., may stand, not for veikê, but for veikêς or veikêa: but there can be little doubt that the latter is what Αρ. meant. He took the word as acc. after ὀνειδίζων in the sense of revilings, cf. Ψ 483 veikês ἄρας, and I 448 φεύγων veikêa πατρός. So also Τ 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 Α 211.

96. See Β 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 ὀμοῦσα 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 Οpp. 61, when Zeus creates Pandora, he commands Hephaistos
γαϊν ὃτι φόρειν: and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read
tάντες γάρ γαϊν ὑπὲρ κάθατος εἰκονομοσβα' ἐκ γαϊν γάρ τάντα, καὶ ἐΐς γὰρ τάντα
tελευταί.

100. ἄχρισις, ἐπείρισε (from κήρ, heart); in Ἐ 812, 817, N 224 an epithet of δέος, in Λ 392, Φ 466, lifeless. In Od. ἄχρισις is a
different word, harmless. ἀκλαία: neuter used adverbially. Some write ἀκλαίας, as nom. plur. for ἀκλαίας by
'hyperphrasis'; but there is no good authority for such a form in H., though it is not uncommon in Findar.

101. τῶθεα seems to be used like the dat. after μακεσσαθα, etc. But this is certainly harsh. Brandreth conj. τὸν δ' ἐν' ἐγῶν.

102. The principal passages bearing on the difficult question of the sense of πείρας are (1) Μ 51, 162, 179, Ἑμν. Αρ.
192, where the word undoubtedly means 
ropes (or knots: so Schulze Q. E. 109 ff.); cf. πείραιν χ 175, 192, to fasten, knot a
rope; (2) a group of phrases which must be considered together, though the words 
used differ: Λ 336 κατά ὅποι αἱ μάχης ἑταίρους Κρονίων, M 436, O 413 ὡς μὲν τῶν ἐπὶ ἤκα
μάχῃ τέτατο πτελέμος τε, N 358-60 τὸ δ' ἐρῶς κατερητῆσαι καὶ διόλου πολέμου
| πείρας ἐπαλλαξάντες ἐν' ἀμφίτειρον τάνυσαν | ἀρρητον τ' ἄλωτον τε, Σ 389
ainstáthén ἔρωτο τοῦτον τάνυσαν, Π 682 ἔρως κατερητῆσαι Κρονίων, Τ 101 εἰ δὲ θέση περ | ἰων τεύκους πολέμων
τέλοι: (3) numerous passages in which the word πείρας is clearly used in an
abstract sense, end, limit. Under this
head we should naturally include Z 143, Τ 429 ὄλεθρον πείραθ' ἐραν, though the
similar ὀλθρόν πείρατ' ἐφείται Η 402,
M 79, χ 41 would naturally come under
(2). Some (e.g. Döderlein and Schulze)
hold that the word in (1) is completely
different 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 πείρας 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 Τ 101
and of the simple μάχη, ἔραδα in Α 336,
Ε 399, Π 662. In favour of the latter is
the use of the verb ταινίσωσι, the
adjectives ἄρρητος, ἄλωτον in N 380, and
the similar use of ἄρρητα, 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
πείρας it seems necessary to admit
the concrete metaphor by which the tide
of battle is pulled backwards and for-
wards, 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.
1. 26), and Polykrates dedicating
Rheneia to Apollo by binding it to Delos
with a chain. The conclusion seems to
be that the use of πείρας in N 359 does
convey, by an extension of the metaphor
in ταινίσωσι, a distinct allusion to the
meaning rope's end or knot; but that in
every other case, including the present.
the purely abstract sense ἔτεκνα, con-
summation, 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 dis-
cussion of the question will be found in
M. and R.'s note on μ 51.
ἐνθά κέ τι, Μενέλαε, φάνη βιότοιο τελευτή
"Εκτόρος ἐν παλάμησιν, ἐπεὶ πολὺ φέρτερος ἦν,
εἰ μὴ ἀναίζαντες ἔλον βασιλῆς Ἀχαίων·
αὐτὸς τ' Ἀτρέδης εὐρί κρείων Ἀγαμέμνονον
dεξιτερῆς ἔλε χειρός, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν·
"ἀφαίνεις, Μενέλαε διοτρεφές, οὐδὲ τί σε χρή
tαύτης ἀφρόσινης· ἀνά δὲ σχέο κριόμενος περ,
μηδ' ἔθελ' ἐξ ἐρίδος σεῦ ἀμείωνον φωτι πάχεσθαι,
"Εκτόρι Πριαμίδη, τὸν τε στυγέουσι καὶ ἄλλοι.
καὶ δ' Ἀχιλεὺς τοῦτοι γε μάχητ' ἐν κυδιανείρη
ἐρρυ' ἀντιβολήσαι, δ' περ σεῦ πολλὸν ἀμείωνον.
ἀλλὰ σὺ μὲν ἔξεν ἰὼν μετὰ ἔθνος ἑταῖρων,
tοῦτοι δὲ πρόμον ἄλλων ἀναστήσουσιν Ἀχαιοῖ.
εἰ δὲ ἀδειής τ' ἐστὶ καὶ εἰ μόνον ἐστ' ἀκόρητος,
ϕησι μὲν ἀσπασίας γόνω κάμψειν, α' κε φύγησι
δητὸν ἐκ πολέμου καὶ αὐλῆς δηιστήτος·
"δός εἰπὼν παρέτεινεν ἀδελφεῖον φρένας ἦρως,
ἀξίσμα παρεπίπων ὁ δ' ἐπειδέθο. τοῦ μὲν ἐπείτα
γυρθόσων μεθαπάτωτες ἀπ' ὀμῶν τεύχε' ἔκοντο·

104. Βιότοιο : γρ. όικάτων ΑΤ. 107. αὐτὸς δ' ΗSU. 109. διοτροφές
GH. || χρεώς Η Harl. a. 110. δὲ σχέο Ar. (v. Ludwich) ADTU Par. b: δ'
ἄχεος GPR Par. (f supr.) b: δ' ἄχεος Q: δ' ἄχεος Ο. 113. τοῦτοι γε:
τοῦτον τε Mess. 1 (and γρ. Α). 114. ἀντιβολῆς: γρ. ἀντιμελῆς A. ||
δειτερ QU. || ἄμισος Zen. 117. τ' ὀμ. DQT Par. c g, Harl. b, Vr. b e: τ' H
Par. k, Mess. 1, and γρ. A. 119. πολέμου D.

104. The variant ἄπαντοι τελευτή must be the origin of Virgil's Hic tibi mortis erat ante maeas (Aen. xii. 546).
108. For δειτερής . . χέρος Bentley would read δειτερὴν χεῖρα, on account of Φέτος: cf. Ζ 137, Ω 671, ο 121, σ 258.
109. This use of χεῖρ with the gen. is elsewhere confined to the Odyssey. The form regularly used in this construction in the Iliad is χεώς.
111. ἐκ ἐρίδως, virtually to fight a match, lit. to fight a battle arising from mere rivalry; cf. δ' 343 ἐκ ἐρίδος Φλομηληθῇ ἡτάλευσεν ἀνάστρα. But A 8 ἐρίδο εὐδείης μάγεσθαι 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 ἀμείωνον:
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: ἂ ν μεῖν τούτου, 'Ελληνεὶς, ἐξῆκεν θυμὸν ἀπὸ μελέτων δύνα τὸν Ἀδεΐδο εἶσον. Εἰ γάρ, Ζεύτε τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλόν, ἤθελομ' ὡς ὅτε ἐν ἀκούσαι Κελάδοντι μάχοντο.

125. 


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: 'When you remain, Greeks, I have a mind from melées to understand the Ađeidō. For if, Zeus, father and Athens and Apollo, I wished when he heard to understand Keledōnti a battle.'
it is clear that nothing short of the excision of 135 as copied from γ 292 with a reminiscence of ε 297 (von Christ), or a general assertion of an interpolator’s incapacity, extended to the whole of Nestor’s speech (Kochily), 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. ἐγχευώμορος: 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 σταυρωτός δόξαι evidently implies a pass so narrow as not to allow the κορυφήν room to swing his club. For the form Λυκόργος see on Z 130.
145. δόξαι ἐφικτόν: 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 (158) 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 ἰω in l. 9 refers to ‘King Areithoos’ of the line above, so that ‘Areithoos the Maccman’ had a son, ‘King Areithoos,’ who, we must suppose, migrated from Arkadia to Boeotia; and that Menestheos 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
ιλιάδος ἦ (vii)

tοῦ δ' γε τεῦχε' ἐξων προκαλιζετο πάντας ἀρίστουν·
οι δὲ μᾶλ' ἐπρόμενοι καὶ ἐδείξαν οὖδ' τις ἐπιθ.
ἀλλ' ἐμ' θυμὸς ἀνήκε πολυτλήμων πολεμίζεων
θάρει δ', γενεῆ δ' νεώτατος ἐξων ἀπάντων.
καὶ μαχόμεν οἱ ἔγον, δῶκεν δ' μοι εὐχος Ἀθηνη.
τὸν δ' μήκιστον καὶ κάρτιστον κτάνον ἀνδρά.
πολλὰς γὰρ τὶς ἐκείτο παρηγορος ἐνθα καὶ ἐνθα.
εἰτ' ὧς ἡμώοιμαι, βίη δ' μοι ἐμπέδων εἰπ.
τὸ κε τάχ' ἀντίσειε μάχης κορυφαίοιο "Εκτωρ.
ὑμέον δ' οἱ περ ἔσων ἀριστήν Παναγαίων,
οὐδ' οἱ προφοροῦνος μέμαθ "Εκτωρος ἀντίον ἐλθεῖν."

ὡς νέκεσσο' ο γέρων, οἱ δ' ἐνεά τάντες ἀνέσταν.
ὁρτο πολλοί πρώτος μὲν ἄναξ ἀνδρῶν 'Αγαμέμνων,
τῶν δ' ἐπὶ Τυδείδης ὁρτο κρατερὸς Διομήδης,
τοίς δ' ἐπ' Αἰαντες θοῦρν ἐπειμενοὶ ἄλκην,
τοίς δ' ἐπ' Ἰδομενέως καὶ ὀπανὸν Ἰδομενής
Μηριάνης, ἀτάλαντος 'Ενυαλλον ἀνδρεφόντης,
τοίς δ' ἐπ' Εὐρυτυλός, 'Ενυαλλον ἀγάλας νίος,
ἀν δὲ Θῆκα Ἀνδραμονίδης καὶ δῖος 'Οδυσσέας.

151. μάλ': μάρ' Η. || After this line add ἀντίθεων μαχέσσα καὶ αἰνὼν δυνατότητι (= 40, 51, Γ 20) GJsu3 Vr. b, Harl. d, King's Par. b om j. 153. οἰ: ἐμών Zen. ! (see below). 154. ὀφθήνη: ὀπόλαλων Η. 155. πρῶτων Σ Līp. 1 156. ομἐν ομ. Ρ. 156. διόροι Q: οὐδὲν J. 157. ἄνθρωπος DGHLU Līp. 1. ἄνθρωπος J. 168. ἐμ: 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. ὃς, i.e. in my own hardihood; see App. A. This is obviously better than the two ways in which δι 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 μεγαλείηρων with θυμος. Zonod. is said to have read θάρει εὑρω, but to judge from his usual practice this is probably a mistake, and means that he explained θάρει δι to mean θάρησε εὑρω. Compare the similar ζ 126 πολ' προβεβήκας ἀπάντων | ὑπ' θάρει.
πάντες ἂρ' οἱ γ' ἐθέλον πολεμίζειν "Εκτορὶ δίῳ. 

τοῖς δ' αὐτὶς μετέειπε Γερήνιος ἑπιτότα Νέστωρ. 

"κλήρων νῦν πεπάλαξθα διὰμπερές, δ' θε κλήρων. 

οὕτως γὰρ δὴ ὀνήσει ἐκκυμήδας 'Αχαιών, 

καὶ δ' αὐτὸς δὲ θυμὸν ὄνησται, αἱ' κε φύγησι 

dὴν οἴκος πολέμου καὶ αἰνής δηπότης." 

ὁς ἔφα', οἱ δὲ κλήρων ἐστιν οὐκ έκάστως, 

ἐν δ' ἐβαλον κυνέη 'Αγαμέμνονος Ἀτρείδαο. 

λαοὶ δ' ἡρήσαντο, θεοί δὲ χειρας ἀνέχουν. 

καὶ αὐτὸν δὲ κακόλαβα μικρώματον Μυκῆνης." 

ὁς ἂρ' ἔφαν, πάλλεν δὲ Γερήνιος ἑπιτότα Νέστωρ, 

ἐκ δ' ἐθέρε κλήρος κυνέης, δ' ἡθέλον αὐτός, 

Ἀλαμν. κηρύξε δ' φέρων ἀν' διμουλον ἀπάντητι 

dεῖξε δ' ἐνδείξε πάσην ᾿Αχαίων ἀυτού. 

οἱ δ' οὐ γινώσκοντες ἀπηνήματο ἐκάστος. 

Ἀλλ' ὅτε δὴ τὸν ἴκανον φέρων ἀν' διμουλον ἀπάντητι,

192. ὀκτώ, to think, with infinit., seems to occur only here in Homer; but so 382 shows the transitional stage, 'to seem to one's self.' ὧν in the next line is of course an aristarch.

195. ὑπερήφανον, sc T 255 επι' αὐτόφων εἵνεκ' ἀγαθί. 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 ὡ-η-ν-η-ς 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 atithized 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 (ἀδυνατείς ἐαυτῷ) 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 ἢκὼν Α. read ἠλώς: but ἢκὼν and ἢκὼν are sometimes joined more from a desire of emphasizing the second than in strict logic; the phrase indeed may fairly be compared to αὐτῶν ἀπεισοῦθαι and ἀπεισοῦθαι. The collocation recurs in a somewhat different sense, Δ 43 : cf. ε 155 ἂν ἐθέλω σοι ἐθέλον, and γ 272, Aisch. P. V. 19, etc., for somewhat similar reduplications. For the subj. ὡθον cf. the instances in H. G. § 276 a.

198. There is not much to choose between the text and the vulg. ἠδρείποις, which would of course mean by any ignorance of mine. αὐτῶν, though poorly supported, is more Homeric (in the sense a mere doit) than ὠθοκος.

199. τροφεύομαι: intran., see B 661. This is the only place in H., except the
δὸς ἔφαθ', οἱ δ' εὐχόντο Διὸ Κρονίων ἀνάκτην
δὲ δέ τις εἰπεσκεύ ἰδὼν εἰς ύπολόγειν εὐρύχ.
"Ζεῦ πάτερ, Ἦδηθεν μεδέων, κύδιστε μέγιστε,
δὸς νῦν ἄλαντι καὶ ἄγλαον εὐχός ἀρέσθαι,
εἰ δὲ καὶ "Εκτορά περὶ φιλέεις καὶ κύθεις αὐτοῦ,
ἰσιν ἀμφοτέροις βίην καὶ κύδος ὑπασσον."

δὸς ἄρ' ἔφαν, Αἰας δὲ κορύσετο νῦροπλ καλακών.
αὐτάρ ἐπεὶ δὴ πάντα περὶ θροτ ἐσσατο τεύχην,
σενατ' ἐπειθ' οἶδος τε πελώριος ἔρχεται Ἀρης,
δὸς τ' ἐσαν πολεμώνδε μετ' ἀνέρας, οὐς τε Κρονίων
θυμοβάροι ἔριδος μὲνει ἐφνέκε μάχεσθαι.
τοῖος ἄρ' Αἰας ὥρτο πελώριος, ἔρκοσ Ἀχαίων,
μειδίων βλοοροῦτι προσομπαί, νέρθε ὑδε ποσιὼν
ἡμε μακρα βιβάς, κραδάων δολιχόσκιον εὐχος.
τὸν δὲ καὶ "Ἀργείου μέν' ἐγήθεον ἐσώροντες,
Τρώας δὲ τρόμος αἰνὸς ὑπήλυθε γυνα ἐκαστον,
"Εκτορί τ' αὐτῷ θυμὸς ἐνι στήθεσσι πάτασον;

ἀλλ' οὖ πως ἐτὶ εἰχεν ὑποτρέψει οὐν ἀναδύω
ἀτρ λαῶν ἐς δμιλν, ἐπεὶ προκαλέσσατο χάρμην.

207. τεύχην A supr. 208. τε ὑπ. DRU. 212. προσώποις L: προσό-


208. For the comparison cf. N 298–

Αιας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε τύργον, χάλκεον ἐπταβόειν, δ' οἱ Τυχίοι κάμε τείχων, σκυτότων δ' ἁ' ἄριστος. "Τλη ἐνι οἰκία ναίων· δ' οἱ ἐποίησιν σάκος αἰόλον ἐπταβόειν ταύρων ζατρέφεων, ἑπὶ δ' ὤγουν ἡλασε χαλκόν. τὸ πρόσβε στέρνου φέρων Τελαμώνιος Αιας στῇ ῥα μάλ' "Εκτόρος ἐγγύς, ἀπειλήσας δὲ προσηύδα· "Εκτόρ, νῦν μέν δὴ σάφα εἰσει τοίδεν οἶας, οἷοι καὶ Δαναοίσιν ἁριστής μετέχει, καὶ μετ' Ἀχιλλῆα βρήκερα θυμὸλεοντα. ἀλλ' ὡς μέν ἐν νῆσσοι κορωνίσι ποιντώροις κεῖν' ἀπομηνίσας Ἀγαμέμνονι πομένι λαών' ἡμεῖς δ' εἰμὲν τοῖοι οὐ ἀν σέθειν αντίσαμαμεν, καὶ πολεὶς. ἀλλ' ἄρχε μάχης ὡς πτολέμοιο." τῶν δ' αὐτὲ προσέεπε μέγας κορυφαῖολος "Εκτώρ· "Αἰαν διογενὲς Τελαμώνιε, κοίρανε λαών, μὴ τί μεν ἡτέ ταῖος ἄφαυροι πειρήτιξ· 223 220. τεύχων: τέχνων Cant. 221. ὁλιγ.: τινὲς ὦδοι Strabo ix. 408. 222. γλάκων: ἐπιβάλοις αὐτῷ λ. 223. οἰκέσιν, οἰοκ, man to man (as 39), by experience in single combat; an ironical repetition of Hector's own words. 224. ὁδείς, διον, giving his wrath full vent; see on Β 772. 225. τοῖος: διον, of the light upon the metal surface. This is the only tenable meaning of the word; Butt-
IΛΙΑΔΟΣ Η (vii)


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.' runpetza, i.e. try if you can frighten me; cf. Τ 200.

233. The form δω is unique. It has been supposed to be a contraction for βωδή, but this is quite incredible, and is not supported by the analogy of βωσώμης in Μ 387. It is the accusative of βεός, which is twice used to mean 'an ox-hide,' in the sense of a shield simply (Μ 105 τυπήματι βεόσαι, Μ 137 βεός αἰας, and cf. ταύρους above, 223). The exact form of the word is, however, doubtful. There was a variant βότ for βοα, but as the Homerian form must have been βότα this does not deserve much consideration. Aristophanes read βοῦν. We have some (very slight) testimony indicating that βοῦς was a form in actual use, in Hesych., βοῦς ἄριστα, 'Ἀργεία, and P百姓ian vi. 69 et Αειός et Κόρις βοῦς dicavit pro βοῦς: cf. Λατ. bov, and ὅν beside the Attic obv. Hinrichs (Herm. El. p. 93) thinks that βοῦς may represent βοῦς-μ, but J. Schmidt has pointed out that it may be a very ancient form answering exactly to the Skt. भूम, acc. of gaua (see H. G. § 97). But it may be simply a mistake in transliterating the primitive ΡΟΝ (= βοῦς) by those who thought that βοῦς might be a contraction of βοίνη. Keichel remarks that only two evolutions were possible with the ponderous Mykenaean 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,' δεξία μεν τὸ φεογεν, ἀριστερά δὲ διώκειν.

239. The sense of ταλαύρης 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 Aristarchus) is that τό is the relative agreeing in sense with βώς, as though δᾶκος had been used instead, just as we have τό following αἴχω in Α 288; cf. also Φ 167, μ. 75. Then ταλαύριον will mean 'of tough hide,' from ταλάντα enduring, and the translation will be which is a sturdy weapon for me to fight with. The title of Αήρ, ταλαύριον πελεμονής (Ε 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 πελεμονί. 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 ταλαύριον 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-ριός, 'shield-bearing'; 'that is what I call being a ταλαύριον πελεμονή, a warrior who can bear the shield.' Hector in fact claims the title of Αήρ. This best suits the form of ταλαύριον, cf. ταλαργός, ταλασθῆ, φίλαστρος (Aisch.), ταλαύριον is then best taken as an acc. masc., not an adverbial neuter.

240. ἔπαιξα, to charge, as Σ 159 ἔπαιξακε καλά μόδο, Ψ 64 'Εκτόρ ἔπαιξαν. Fighting in the chariot is here opposed to στάθη, battle on foot.
οίδα δ' ἐνι σταδίη δημού μέλπεσθαι· "Ἀρηί.
ἀλλ' οὐ γὰρ σ' ἐθέλω βαλέειν τοιοῦτον ἐνώντα
ἀλθηὶ ὑπνεύσας, ἀλλ' ἀμφαδόν, αἰ στὸ τύχωμι."

ἡ μ' καὶ ἀμπεπαλῶν προτεῖ διολχόσκιον ἐγχος,
καὶ βάλει Αἰαντος δεῦνοι σάκος ἑπταβδοεῖν
ἀκρότατον κατὰ χαλκόν, δε οὐδέος ἦν ἐπ' αὐτῶ.
ἐξ δὲ διὰ πτιχάς ἤλθε δαίζων χαλκός ἀτερής,
ἐν τῇ δ' ἐβδομάτῃ μινώι σχέτο. δευτερος αὐτὲ
Ἀλας διογενῆς προτεῖ διολχόσκιον ἐγχος,
καὶ βάλει Πριαμίδα κατ' ἁσπίδα πάντων' ἐτην.

διὰ μὲν ἁσπίδος ἤλθε φαεινῆς δεμρύον ἐγχος,
καὶ διὰ τὸ ὑφάκτιν τολυμαίνου ἑρήμουτα
ἀντίκρυ δὲ παρὰ λαπάρην διάμην χιτώνα
ἐγχος· ὅ δ' ἐκλίθη καὶ ἀλευτο κῆρα μέλαιναν.
τό δ' ἐκοσμοσαμένον δολιχ' ἐγχεα χερσίν ἀμ' ἀμφώ
σὺν ρ' ἐπεσον λεοντιν ἐνώκτες ὠμοφάγοιν
ἡ συν κάπρωσιν, τῶν τε σθένος οὐκ ἀλαπαδῶν.
Πριαμίδης μὲν ἑπείτα μὲν σάκος οὐταμε δουρί,
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφηθε δὲ οἱ αἰχμη.
Ἀλας δ' ἁσπίδα νύξεν ἐπάλμενος, ἡ δ' διαπρό

241. στάδεων(1) Q8 (supr. n). || Δηλων Λ. 242. τοιοούτων: τοιοον Π: τοιοον
περ Λ. 243. ὀπιφυκασ ΑCDTU: ὀπιφυκασ Ω. || τύχωμι AHT Mor.:
tύχωμαι J: γρ. τύχωμ B: τύχωμ Ω. 244. δευτερον J. 251. έμβρωμόν
258. οδη P. 259. χαλκός Λ: ST (U supr.) Harl. b: χαλκόν Ω. || ἀνεγκάψον
G: ἀνεγκάψων Lips. 260. ἡ δὲ: ἢδ Π: οδή Q.

241. μάλασσοι "Ἀρηί," to dance the
war-dance to Ares. So when Meriones
'dodges' to avoid a spear, Aineias calls
him an ἄφρεκτης, Π 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 τυρφία.

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 γὰρ ... τύχωμι is
really a parenthesis between ἄλαδ 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 = Ι
355, 250-4 = Γ 356-60, 256-7 = Ε 782-3,
259 = Γ 348, 260-1 cf. Μ 404-5, 264-5
= Φ 408-4.

247. ἒσθα, 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. ἐκτοσαζώσανοι, i.e. out of
the shields in which they were fixed. Some
of the old critics seem to have held that
ἐξαρα must here mean ἔξαι, 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. Ἀδεουμ: Brandreth (F)MSS, see on Ε 782.
ξυλιθέο έγκειη, στυφέλωξε δέ μιν μεμαϊτα, τμήναν δ' αιχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκειν αἰμα.  

ἀλλ' οὐ δ' ὁς ἀπέληγε μάχης κορυφαίοιος "Εκτώρ, ἀλλ' ἀναχασάμενος άθικον εἰλετο χειρὶ παχείη 
κελμενον ἐν πεδίωι, μέλανα, τρηχὲν τε μέγαν τε 
των βαλεν Αιαντος δεινον σάκοις ἐππαβδεῖν 
μέσον ἐπομφάλιον, περιήχησεν δ' ἀρα χαλκός. 

dεύτερος αὖτ' Αἰας πολύ μεῖζονα λιαν ἀείρα 

η' ἐπιδινήσας, ἐπέρεισε δὲ ἐν ἀπέλεθρον, 
edον δ' ἀπτίδ' ἐβαζε βαλῶν μυλοειδὺ πέτρων, 

βιάσε δὲ οἱ φίλα γούναθ'· ὁ δ' ὑπτίος ἑξέτασθ' ἀποιδ' ἐνχομφάσεις· τὸν δ' αἰλῆ ὁρθώσεν Ἀπόλλων. 
καὶ νῦ κε δὴ ξιφέσσα αὐτοσχεδὸν οὐτάζοντο, 
εἰ μὴ κηρυκες, Δίος ἁγγελοι ἤδη καὶ ἄνδρων, 

θηνων, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχτώνων, 

Ταλθύβιος τε καὶ Ἰδαίος, πεπυμνέως ἄμφω. 

μέσων δ' ἀμοφέρων σκῆπτρα σχέθων, εἰπέ τε μῦθον 
κηρυξ' Ἰδαίος, πεπυμνέα μῆδα εἰδώς· 

"μηκετε, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθων· 

ἀμοφέρω γὰρ ὁφείς φιλεί νεφεληγερέτα Ζεύς, 

ἄμφω δ' αἰχμητά· το γέ καὶ ήδην ἀπαντες. 


νυς δ' ἥδη τελέθειν· ἁγαθὸν καὶ νυκτὶ πιθέσθαι." 

τὸν δ' ἀπαμείβονος προσέφη Τελαμώνιος Αἰας· 

"Ἰδαί, "Εκτορα ταῦτα κελεύετε μυθήσασθαι· "


269. έπιστρεφεν AR1.  271. έπαναστάθη.  272. ἀπτείδ' ἐπιχρωμφαίς Ar. Mor.: 

ἀπτείδ' ἐπιχρωμφαίς Par. d: ἀπτείδ' ἐγκρίμφασις Ο. || αἰιθ' Ἀρ. Ω: others ψ. 

277. μάκσον Χαλ. a.  || ἀμοφέρων Μοσ. L.  279. μιδέ: μιτε U.  || μάχεσθε 

Bar. Mor.: μάχεσια L.  290. σφών Ἰξίον ΗJ.  291. σμικταί G.  293. 


267. ἐπιμφάλιον, ἔτι τῶι ὁμφαλάι. See note on E 19 μεταμάζων. 

269. ἐν ἀπέκλεσον: see A 354. ἀπέκλεσο: E 856. Here it seems to mean 'pressed into the spear immeasurable 

strength.' 

270. μυλοειδέτερον, like the stone of the ancient quern or handmill, such as is 

turned by the maids in ηι 104, etc. So Μ 161 μυλόκεστε. 

272. ἀπτείδ' ἐπιχρωμφαίς 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. οὐσάζωντο: the imperf. means 'they would have been for wounding 

each other.' 

275. Observe the 'chiastic' arrangement, Τρώων — Αχαιῶν, Ταλθύβιος — 

Ἰδαίος. 

277. κήδως: Bentley κεδηθ', on account of the F of Φήδα. So also von Christ. But 

then we must write κέκτητον also, and it would be more natural for both heralds 

to act alike. θηνων δ' κηρυξ Brandreth. 

282. μικτὰς ποιότερα half personifies 

Night, as a great power controlling men; 

whence she is called λεπί, see on A 366.
αὐτὸς γὰρ χάρμη προκάλεσαι πάντας ἀρίστου,
ἄρχετον· αὐτὰρ ἐγὼ μᾶλα πείσομαι, ἣν τε
καὶ πινυτήν, περὶ δ' ἐγχεῖ 'Αχαιῶν φήρτατος ἐσσι,
νῦν μὲν παυσώμεσθα μάχης καὶ δητίττος
σήμερον· ὑπερον αὐτὲ μαχησόμεθ', εἰς δ' ἐκ ἰδίων
ἀμίμε διακρίνω, δώῃ δ' ἐτέρωσι νείκην,
νῦξ δ' ἡ τελέθει· ἀγαθόν καὶ νυκτὶ πιθέσαι
ὡς σὺ τ' ἐνυφρήμην πάντας παρὰ ἤσεω ᾧ Αχαιῶν,
σοὶ τὲ μάλιστα ἔτας καὶ ἔταρον, οἴ τε ἐσαιν
αὐτάρ ἐγὼ κατὰ ἄστυ μέγα Πριάμου ἀνάκτος
Τρόας ἐνυφάνεν καὶ Τροιάδας ἐξκεκυπτέων,
αἱ τέ μοι εὐχόμεναι θείον δύσονται ἄγωνα.

286. αὐτός: οὖς Ρ King's Par. a d e g, Β' h, τ' d' Α. || γὰρ: δὲ G:
δὲ G.2. || χάρμη: κε μάχην Β'.
286. εἴπερ GHPRS. 286. φήρτατος DJ.
290. παυσώμεσθα πόλεων καὶ ἰδιότητα G (πολέων) JT Harl. a (γρ. as text), Par.
ρ. Α. || παυσώμεσθα P Par. e f g.
290. δ' αὐτέ D. 290. τε ὅτι J.
293 δ'. Ar. 294. εὐφράμης GJ(Q+). || ἀγωνὸν GU (R1+). 293 δ'. Ar. || οἴ
cοι G: οἴ τε Q: οἴ τ' D. 297. τρόας τ' C. || τροφασὶ PR.
298. δύσονται: θείον ὅλονται (δύσονταί Heyne) Schol. B; τ' τοίς δύσονται T.

286. ἢ περ ὅλος, sc. ἄρξη. Brandreth conj. (αυτ.) τε περ, and so van L.
286. The combat has been ἐράδος only, a mere trial of skill. Thus Hector
means, 'Since you have proved your-
self a match for me, we need go no
further.' This chivalrous acknowledg-
ment 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 παυσώμεσθα
(Mulvany C. R. x. 27).
291-2 are no doubt interpolated here
from 377-8 where they are quite in
place. ἑτέρωσι 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 athenized by Ari-
tarchos, as a weak repetition from 292.
The speech runs quite smoothly when
the three lines are omitted.
294. ὅς κό τε, as though a second
clause with καὶ ἐγὼ subordinate to ὅς
were to be added; instead of which we
have in 296 an independent sentence
with the fint. in place of the subj.

295. Athetized by Ar. on the ground
that by the special reference to ἄτιον (cf.
Z 239) and ἄτιοι it unduly limits the
more general πάντας 'Ἀχαῖοις and that
the repetition is tautological. Neither
ground is cogent.

298. μοι seems to be a datīvus etlicus
belonging to the whole sentence, on
my account. εὐχόμεναι, with thank-
givings; so ν 357 εὐχώλω. εὐχῶν
ἄγωνα, the assembly of the gods (exactly
as Σ 376 θεῶν ἄναλαξ' ἄγώνα), who are
supposed to meet together to receive their
worshippers, the ἄγωνα θεόν of Aisch.
Ag. 515 (cf. θεοὶ παράγησε Sept. 225).
For this sense of ἄγων see note on O 428.
This is clearly better than the possible
divine assembly, i.e. assembly of wor-
shippers of the gods, for ἄγων 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 alter-
native, '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, θέοι ζὸς τίτορ δήμων, cf.
ἸΛΙΑΔΟϹ Η (vii)

δώρα δ᾿ ἄν φανήσασθαι περικλήτῳ δῶμεν ἄμφω, ὁφρά τις ὁδὴ εἴπησιν Ἀχαιῶν τε Τρῶων τε·

‘ἡμεῖς ἐμαρνάσθην ἔριδος πέρι θυμοβόροι, ἢν αὐτῷ ἠν χιλιδίητι διέτμαγεν ἀρβηθήσαντε.’

ἂν ἂρα φανήσας δώκε ξίφος ἀργυρότηλον

σὺν κολεοὶ τε φέρον καὶ ἐνυμητοὶ τελαμῶν.

Αἰας δὲ ζυστήρα δίδων φοίνικες φαενῶν.

τὸ δὲ διακρίνετε ὁ μὲν μετὰ λαῶν Ἀχαιῶν

ἡ, ὁ δὲ Τρῶων δραμον κίε. τοι δὲ ἐγκράτησαν,

ὡς εἶδον ἤλθον τε καὶ ἄρτεμεα προσώπαν, Ἀλαντος προφυγόντα μένος καὶ χείρας ἀπότους,

καὶ ἰ᾿ ἄνοικτα ἄστι, ἄλεπτοντες σών εἶναι.

Ἀλαντ’ ἀδεὶ ἐτέρωθεν ἐυκημήδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δίδων ἄγον, θεσμοῦτα νίκη.

οἱ δὲ οὖν ἂρη κλαίσηςιν ἐν Ἀτρέδαο γένοντι,


τρόφων τε: γαλακτόνων (γρ. τε τρόφων τε) DU. 302. ἰδι᾿ ἄρτον ἄρν: τῷ

αὐτῷ ἂν: τῷ ἂν Ebt. Ἀγ. || καὶ καὶ καὶ καὶ Ἀλ. Mag. || ἄρτιμως Mosc. 1. || ἄρτιμως Littus Du Vr. b:

ἄρπαμακτε P Lipts.: ἄρπαμακτε G: γρ. ἄρπαμακτέ J. 304. εὐδύνων G Par. b:

ἐὐδύνων Ἀγ. 308. εὐδύνως ἘΓΗΡΤ Lipts.: εὐδύνως Q. 307.

δ᾿ ἄρ: ἄρ V ἀρ. H. || τοῖ: τὸν Ἐρ. 309. αἰαντος ἢ π. 310. αἰαντος

Ὑπ. ἡσθ.: ἄλλεντες G and ap. Eust.: ἄλλεντες Mosc. 1. 312. ἐκ

ἐκ Ἄρ. par. b, Mosc. 1. || ἄλλεντες Ἐγ. 482. 7 (ἀλλοι πρεσβιῳτα).[313.

Ἀτρέδαοι ἄλτοντο Q.

also 231 σαῦ γάρ εὔγα γε εὔχομαι ὑπὶ τε

θεῶν, Χ 394 δὲ Τρώως κατὰ ἄυτον θεῶν ὑπὸ

εἰκέφαλως Ης. θε. ἡ 91 (of the just

κρατοῦν) ἐκαὶ ναυαῖα δοὺς ἄν

δοξασάμενα: but the absence of the

ὡς makes all the difference—the expression

unqualified would be intolerably impious.

Ἄ 761 καὶ ὑπὸ εἰκέφαλως θεῶν Δι

Νέοστορ τ᾿ ἀνδρῶν is closer, but here against

ἀνδρῶν is an essential qualification.

The importance of worshippers actually

among the gods, though primitive, was

less familiar to later Greeks, and doubtless

gave rise to the presumably con-

jectural θοῦτα (θοῦτα) for δοξωτα

mentioned by Schol. B. But the δοξωτα

τῃ σε αἰσθήτον τοι ἧθελτος to sacrifice to the gods is not a possible

constr.

301. ἄριαναν πᾶρα, like ἡ 111 (111),

virtually for a match.

302. ἐρωμάκατε: the verb is found

here only (Ap. Rhod. i. 1344 ἐρωμένητε). But

ἀρδομος occurs in π 427, and ἄρδους,

friendship, Ἡμν. Mscr. 524, Aisch.

P. V. 191.

304. χαίρων is pleonastic, as ἰχώρ,

λαβών, ἄγαν (L 458 etc.), and often in

Trag. Instances are given in Kühner

ii. p. 646.

305. ἄρομο, by the side of ἄρομο, marks

the second gift as simultaneous with the

first; see ἦτ. G. § 71. 1. According to

the later legends, both these gifts proved

ill-o mened to the recipients, Hector be-

ing dragged behind the chariot of Achilles

by the belt of Ajax, who in turn slew himself

with the sword of Hector; for

ἐβίων ἄνω τό omega ἀνήσυμα, Soph.

Ἀ. 665, referring to this passage (cf.

ibid. 1029).

310. ἄλεπτοντες represents an im-

perf. because they were in despair of

his safety, not daring to believe that he

was yet alive. ἄλεπτος occurs in π 408,


219, so perhaps we should prefer the

variant ἄλεπτοντες. The synecesis is

suspicious. Herod. imitates the phrase

(vii. 168) ἄλεπτοντες τόι ἐξερχαμαι ὑπερ-

βαλλεθαίναι.

313. The following passage is made

up, with slight adaptations, of lines
τοίσι δὲ βοῦν ιέρευσεν ἀναξ ἁνδρῶν Ἀγαμέμνων ἄροναν πεινατέτρων ὑπερμενεί Κρονίων.

τὸν δὲρον ἁμφὶ θ’ ἔπον, καί μιν διέχευαν ἀπαντά, μιστυλλῶν τ’ ἄρ’ ἐπισταμένως πειράν τ’ ὀβελούσιν, ὀπτηράν τ’ ἐπιμφαδέως ἐρύσαντο τ’ πάντα.

αὐτάρ ἐπεὶ παύσαντο πόνον τετύκοντο τε δάιτα, δαῖμον’ οὐδὲ τὴν μῆνος ἐδέξατο δαιτὸς ἑδοσ.

νοτοισιν δ’ Ἀλαντὰ διηντεκέσσασι γέραμεν ἠρως Ἀτρείδης, εὑρ’ κρειόν Ἀγαμέμνων.

αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητῶς ἐξ ἔρον ἐντο, τοῖς δ’ ἑρών τάμπρωτος ὑφαίνειν ἠρχετο μὴτιν Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλῆ.

ὁ σφίν εὐ φρονέων ἀγορίσατο καὶ μετέευτεν’

"Ἀτρείδῃ τε καὶ ἄλλοι ἀριστήτες Παναχαῖων, πολλοὶ γὰρ τεθνάσαι κάρη κομώντεστε Ἀχαιοῖ, τῶν νῦν ἀλμα κελαινόν ἐφροον ἁμφὶ Σκάμανδρον ἐκέκθασ’ ἠγ’ Ἀρης, ψυχαὶ δ’ Ἀιδώσε δε κατῆλον

τῶ σε χρῆ πόλεμον μὲν ἀρ’ ἤοι παῦσαι Ἀχαίον, αὐτοὶ δ’ ἀγόρῳνοι κυκλήσουμεν ἐνθάδε ἕκρους βοῦοι καὶ ἡμῖνονιν’ αὐτὰρ κατακείμεθα αὐτοῖν


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 609, 314 - 5 = B 402-5, 316 = τ 421, 317 - 320 = A 465-8, 321 = ε 437, 322 = A 102, 323 = A 469, 323 - 6 = 1 92-5, 326 = A 73. 316. διόμη ξόνω, handled, 'treated’ it (see on Ζ 321), i.e. cut of the superfluous parts, in order to make it ready for roasting. διέχευον, divided into joints; μίκτυλλον, cut into slices. 321. So Herodotus enumerates among the privileges of the Spartan kings (vi. 56) τῶν θυμιλέων τάστων τά δήματα τε καὶ τά νύτα λαμβάνειν σφέας. Cf. Virg. Aen. viii. 183 vesctur Aeneas . . perpetui tertio bovis. Similarly the chime (ῥώτα) is the portion of honour in I 207, δ 65, ᾿δ 475, ε 437. 328. ἀρ, virtually = seeing that; H. G. 348 (2). 332. κυκλάσομεν on the analogy of κατακχομαι must be sor. subj.; let us wheel hither, i.e. bring on a wagon. The use of oxen to draw wagons occurs in Homer only here and in Ω 782. They are yoked to the plough, K 352, Ν 703, ρ 82. 333. αὐτοῦ in the weak anaphoric sense is very suspicious, the more so as it recurs several times in the next few lines.
334-5 αἱ. Ἀρ. 336. τοῦμὸν τ' Ἀρ. Q Mosc. 1. || ἄμφι πυρὴν : γρ. καὶ ἄμφι-
βολον Schol. T. 337. ἐν ποδῶν Ἀρ. and ap. Eust. || ποτί : προτὶ Π : 
περὶ (Ἀφ. 1 cf. 436) Q. 339. εὖ : τινὲς γρ. ἐπὶ Α.

334-5 were attested by Ἀρ. 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. Ἀγ. 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. τοῦμῳος: a difficult expression. Ἀρ. explained it 'marching out,' a sense in which the word occurs in Xen. and later Greek; for the Homeric use he compared ἁγαγὼς (II 252), explained to mean 'entering in,' but this is not satisfactory. εἰςἀγεν has been used by Thuc. in the sense of 'extending' the circuit of a circumvallation (i. 33 ὁ περίβολος ἠξύθησαν), 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 456.)

337. ἐξρήτων, 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 ποδῶν. Here again the explanation bringing the corpse indiscriminately would be most natural; if the object of ἐξαγαγότες 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 Α 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. τοῦτο does not necessarily mean more than one gate, in which sense Ἀρ. took it. But it is probable that the poet regarded the wall as having several gates; see note on M 175.

340. ἔιν is G. Herrmann's reading, mss. (whose testimony on the point is perfectly indifferent) having εῖν. This form of the subj. is found in Ψ 47 μετείνω, and is possibly to be introduced in I 245, Σ 88, ο 448 (for ἐλθὼν), ρ 586. Of course ἐπι-η, the original form, could never give ἔιν: that can only be a late formation from a stem ἔ-, abstracted from ἔν, on the analogy εἰς: ἔσων: βάλω: ἐβάλω (Mulvany in C. R. x. 25), or a purely metrical lengthening due to the sixth asis (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 ο ἔδοκα after an imperative expresses a wish, and here the opt. is in place. In Α 344 the reading is wrong. In ρ 250 we may read ἐδραμ. In no other case do we find the pure opt. in final sentences after principal tenses, and the opt. with αὐ and σὺ, though not uncommon, is entirely confined to the Odysse. (See Weber Entwicklungsgesch. der Abdrucksätze 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 εῖν was turned into a subj. in the process
ἐκτοσθεν δὲ βαθείαν ὀρυκόμεν ἐγυθί τάφρων, ἢ χ’ ἱππον καὶ λαὸν ἐρυκάκοι ἀμφὶς εὑόσα, μῆ ποτ’ ἐπιβράζῃ πόλεμος Τρώων ἀγερώχων."

δός ἐφαθ’, οἴ δ’ ἀρα πάντες ἐπήνυσαν βασιλῆς. Τρώων αὐτ’ ἀγορὴ γένετ’ Ἡλιόν ἐν πόλει ἀκρη, δεύνη τετρηχυία, παρὰ Πριάμοιο θύρησι.

τοῖς δ’ Ἀιτήνωρ πεπνυμένος ἦρχ’ ἀγορεύειν: "κέκλυτε μεν, Τρώες καὶ Δάρδανοι ὁδ’ ἐπίκουροι, ὄφ’ εἶτι τά με θυρὸς ἐνι στῆθος κελεύει. δεύτ’ ἄγετ’, Ἀργείην Ἐλεύθην καὶ κτήμαθ’ ἄμ’ αὐτῆι δῶμον Ἀτρεβὴν ἄγεων νῦν δ’ ὀρκία πιστὰ φευσάμενοι μαχόμεσθα: τῷ οὖ νῦ τι κέρδιον ἕμι ἐπλασμα ἐκτελέσθαι, ἵνα μὴ ῥέξομεν ὁδε.”

by the simple device of a false archaisms. It is curious that there is another question between -γακ and -γακ in this same line. ἐρυκάκοι as written must be an adj. = ἐρυκλῶν (δ’ 607), but we should expect ἐρυκλασία as a subst. (cf. Λ 672 βολάσια), and this reading is mentioned in the scholia breviora.

342. ἡ κα... ἐρυκάκοι: here, in the relative sentence with κα, the (potential) opt. is quite in order; see the numerous instances in Η. G. §§ 304-6. Ἰππον 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 Ἰππος, 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 ἐκοιταὶ appears to mean surrounding the camp; but this sense of surrounding completely properly belongs only to ἐπὶ: ἀμφὶς 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 δεσομί ἀμφὶς ἔγωρης in Θ 340 seem, however, to show that ἀμφὶς came ultimately to be identical with ἐπὶ, though perhaps only at a late date. In Η 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 ἐγγοθί shows at all events that they were not to be in immediate contact, like the modern mound with a rampart. On this question see note on Θ 213. The variant ἀμφὶς ἔγωρης 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 Παιδ. 346. τετρηχυία: see on B 95; and for the assembly at the gates of Priam’s palace, B 788.

352. ψευδάκοι is not elsewhere found in Η. With an accusative. But the addition of δρακα has numerous analogies in the very free Homeric use of that case; e.g. Η 115, O 33, etc.

353. This line was evidently added in
ἡ τοι δ' ἡ δ' δ' εἰπὼν κατ' ἄρ' ἔξετο, τοῦτι δ' ἄνέστη διὸς Ἀλέξανδρος, Ἐλένης τῶν ἥν κύκομοι, δ' μν' ἀμειβόμενος ἔπεα περὶ ὅπετα προσηγύδα.

"Ἀντήνυρ, σὺ μεν οὐκέτ' ἤμοι φίλα ταῦτ' ἀγορεύεις. οὐσά καὶ ἄλλων μόνου ἀμειβόμενοι τοῦτο νοῆται.

εἰ δ' ἔτευν δὴ τούτον ἀπὸ σπουδῆς ἀγορεύεις, εἰ ἄρα δὴ τοῦ ἐπειτα θεοὶ φρένα ὥσεον αὐτοὶ.

αὐτὰρ ἐγὼ Ἐπώεσα χεθ' ἵπποδάμοις ἀγορεύσω.

ἀντικρύ δ' ἀπόφημι, γυναίκα μὲν οὐκ ἀποδόσων. κτήματα δ', ἀσσ' ἀγόμην εἰς Ἀργείους ἡμέτερον δῶ, πάντ' ἐθέλω δομεναι καὶ οὖθεν οἶκοθεν ἀλλ' ἐπιθείναι.

ἡ τοι δ' ἡ δ' δ' εἰπὼν κατ' ἄρ' ἔξετο, τοῦτι δ' ἄνέστη 

Δαρδανίδης Πράμος, θεόφι κυνηγαρὸς ἀτάλαντος, δ' σφυὴ εἰ ὑπρέτων ἀγορήσαντο καὶ μετέειπεν: "κέκλυτε μεν, Τρῶες καὶ Δάρδανοι θ' ἐπίκουροι, δφρ' εἰπ' τά με θυμος εὐλ στήθεσαι κελεύει. νῦν μὲν δόρτου ἔλευθε κατὰ πτόλεμον, ὡς τὸ πάρος περ, καὶ γυνῆς μνήσασα καὶ ἐγκήρυρθε ἐκαστός. ἤθεν δ' Ἰδαιος ἵτι κοῦλας ἐπὶ νῆας εἰπέμεν Ἀρτέμιδος Ἀγαμέμνονι καὶ Μενελάωι μύθων Ἀλέξανδρου, τοῦ εἰνεκα νείκοις ὀραρε. καὶ δὲ τοῦ εἰπέμεναι πυκνον ἔτος, αἰ' κ' ἐθέλασι 

357. ἀντίκαρο DJ. || τάδ' Ἡ (supr. ταύτ'). 358. ἀμώμονα P; ἀμώμονα T. 359. τ' ἡ Ἁρ. Ο: ἄλλα de Did. || ἀπορεύμας G. 361. ἀπορεύμα Lipp. 364. ἐπιδοῦμα Eust. on Ο 1. 365. λιθτωρ: λυτίμ U supr. 367. δ: δε GP. 368-9 om. Α'Η (ἐν ἄλλω καὶ εντάθει αὕτως οἱ στίχοι κείμενα Δ'). 370. πτόλεμον: πτόλεμον U Mor. Vr. b: στρατεύον ΗΖ (γρ. πτόλεμον) ST, γρ. Δ. 372. μάσ: μασ 374. ἀλέξανδρον G. order to supply a verb to the phrase 6ν τ' θ' κέρδους ἵμα, which does not need one. The clause ἰβα μη βέροιον οδός 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) or do not thus.

But for such a sense the Greek language affords no support. Αρ., while obelisizing the line, read ἰβ' ἰν for ἰβα, which does not help matters. ἐκτελεσθ' el κεν is the only satisfactory variant. 357. φίλα, pleasing (not friendly). 362. ἀπόφημι, declare outright; cf. I 422, B 772. 363. "Ἀρεος, here in the general sense of the Peloponnesos; Helen of course had been brought from Sparta. οἴκος, from my own store. The F is neglected as in Ἰλιου above (345) and εἴρω (349); these are all signs of lateness. Of course it is easy to omit εἴρω. 371. There is no reason for this advice here; the line is probably interpolated, owing to the similarity of the preceding line, from Σ 299, where it is appropriate, as the Trojans are camping in the plain near the Greek camp. ἐπίμαχοι: see on K 67. 375. καὶ δι τοῦ: καὶ τὸ δε Branderth. ἐπονο, 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 αἴ κε.
παύσασθαι πολέμου δυσηχέος, εἰς ὃ κε νεκροὺς κελομέν· ὑστερον αὐτῷ μαχησόμεθ', εἰς ὃ κε δαίμων ἀώμε διακρίνη, δώσι δ' ἐπέροισι γινίκην ὃς ἐφαθ', οἱ δ' ἔρα τοῦ μάλα μὲν κλῖνον ἢ' ἐπίθοντο. [δόρπον ἐπείθ' ἐξολον κατὰ στρατὸν ἐν τελέσσων.] ὡθεθεν δ' Ἰδαίος ἐβη κολας ἐπὶ νήσ. τοὺς δ' εὔρ' εἰν ἀγορῇ Δαναοῖς, θεράποντας Ἀρης, νητ' πάρα προνογ' Ἀγαμέμνονος' αὐτάρ ὁ τοίοι στάς ἐν μέσοισιν μετεφώνειν ἕπιτα κήρυξ· "Ἀτρείδη τε καὶ ἄλλοι ἀρίστης Παναγαίων, ἣνώγε Πρίαμος τε καὶ ἄλλοι Τρῶες ἀγαλλεῖτε, αἰ κέ περ ὑμίν χῖλον καὶ ὑδ' γένωτο, μύθον Ἀλέξανδροι, τοῦ εὐνεκα νεῖκος ὀφραν κτήματα μὲν δο' Ἀλέξανδρος κοίλης ἐν νητων ἀγάλπε Τροικὴν— ὡς πρὶν ὀφελ' ἀπολέσαι— πάντ' ἐθελε δόμεναι καὶ ἕτε ὦκοθεν ἄλλ' ἐπιθεῖναι· κοιρίθην δ' ἀλχοχον Μενελαίο κυδαλίμω οὐ φησίν δώσεις· ἡ μὴν Τρῶες γε κέλονται. καὶ δ' τὸ τοῦ ἠνώγεων εἰπεῖν ἑπόσ, αἰ κέ θελήτε. 380 385 390 395


376. ἰσχύος: see on B 686. 380. Wrongly interpolated from Σ 298; here the phrase κατὰ στρ. ἐν τελέσσων is quite inappropriate; cf. 371. 381. ἀνωθεν, 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 Λ 806 it was the ship of Odysseus, not of Agamemnon, which marked the place of assembly. This is the μέσον στρατηγόν of Soph. Αη. 721. 387. α' ΚΕ...ῥόμοι is not part of the message, but apparently a courteous introduction by Idaios himself; Monro compares 'an it please you.' 393. A μήν, virtually 'although'; this clause shews how such a conjunctural 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 edd. read ἱδώγει(ε). In form it must be the imperfect of a secondary present ἱδώγεω (like γεγοσκέω by the side of γεγοσκόω), of which, however, there is no further evidence, ἱδώγει (386,
παύσασθαι πολέμου δυσχέος, εἰς ὁ κε νεκροῦς
κεῖμεν: ὥστεν αὑτὸ μαχησόμεθ’, εἰς ὁ κε δαίμον
ἀμμε διακρινῆ, δῶη δ’ ἐτέροις γε νῖκην.”

ὡς ἐφαθ’, οἱ δ’ ἄρα πάντες ἀκήν ἐγένετο σιωπῆ.
ὅψ’ δὲ ὂδη μετέειπε βοὴν ἀγαθος Διωμήδης:
“μὴ’ ἄρ τις νῦν κτήματ’ Ἀλεξάνδρου δεξέσθαι
μῦθ’ Ἑλέουν’ γνωτόν δὲ, καὶ δὲ μᾶλα νήπιος ἑστὶν,
ὡς ἦδον Τρόέσσων διάθρον πειράτ’ ἐφηνίται.”

ὥς ἐφαθ’, οἱ δ’ ἄρα πάντες ἐπίσιχον ύπος Ἀχαιῶν,
μῦθον ἁγασάμενοι Διωμήδος ἱπποδάμου.
καὶ τότ’ ἄρ’ Ἰδαίων προσέφη κρείον Ἀχιλέων
“Ἰδαῖ, ἥ τοι μῦθον Ἀχιλέων αὐτὸς ἄκοινες,
ὡς τοι ὑποκρίνονται’ ἐμὸι δ’ ἐπιανδάνει οὕτως.
ἀμφὶ δὲ νεκροῖσιν κατακαίεμεν οὐ τι μεγάλω ὁ
γὰρ τις φειδω νεκρῶν κατατεθημάτων γινετ’, ἐπεὶ κε θάναις, πυρὸς μειλουσέμεν ὅκα.
ἐρίκη δὲ Ζεὺς ἵστω, ἐργίγοντος τόσις “Ἡρης.”

ὡς εἰπὼν τὸ σκηντρον ἀνέσχεθε πάσι θεοῖσιν,
413. φροορω δ' Ἰδαῖος ἔβη προτὶ Ἰλιον ἑρήν. 414. οἱ δ' ἄν τ' εἰν ἄγορῃ Τρώες καὶ Δαρδανῶνες πάντες ὦμηγερεῖς, ποτιδέγεμουν ὀππότ' ἄρ' ἐλθο. 415. Ἰδαῖος· ὁ δ' ἀρ' ἡλιός καὶ ἄγορα ἀνέειπεο στὰς ἐν μέσοις. τοῖς δ' ὀπλίζοντο μαλ' ὤκα, ἀμφότερον, νέκυας τ' ἁγέμεν, ἔτεροι δὲ μεθ' ὦλην. Αργείων δ' ἔτερωθεν ὑσυκέλμαν ἀπὸ νηὸν ὅτρυστον νέκυα τ' ἁγέμεν, ἔτεροι δὲ μεθ' ὦλην.

416. οὗτος μὲν ἔπειτα νέον προσέβαλλεν ἀροῦρας, εὖ ἀκαλαρδεῖταο βασιλῆς Τρής αἰανοῖο ὀὐράνων εἰςανών. οἱ δ' ἤντους ἀλλὰπλιούν. ἐνὰ διαγνώναι χαλεπῶς ἤν ἄνδρα ἐκαστον. ἀλλ' ὑδατι νίξωντες ἀπὸ βρῶν αἰματέντα, δάκρυα θερμα χέοντες, ἀμαξᾶν ἐπάειραν. οὐδ' εἰα κλαεῖν Πρίαμος μέγας· οὗ δὲ σωπῆ.

417.· ἦτοι Κ. 418. δικυρμεῖνος L. || προδέραμενος D'U. || ὄπισθ' ἐν J (γρ' ὄπισθ' ὅρ' ὦ) ὦπισταν G. || ἔλεν R (S suppl.). 419. ἄμφιτερον L (supr. on) Vs. c' (U supr.); ἄμφιτερων Ὀμ. 3. 420-20 om. Q'T King's. 420. ἐκτρύσαντο πολλαγεῖν P (supr. ἄπειρων ἀπὸ μικρόν), γρ. L. 421. ὅτρυστον Ar. Par. a' b: ὅτρυστον Ἐρ. b, Par. a' c': ὅτρυστον DGJU Par. j; ὅτρυστον Ω. || Μέκυκ Αρ. Ἰα. b, Par. a' b: Μέκυκ Ω. 422. χαλεπῶς CIQS (supr. Ω) Vs. b. 423.· οὐκ B. || ὅπως Q, || οἴ δὲ: ἄλλα King's Par. s f k, ἐν ἄλλοι Δ.

428. ἐπισκέψεως, if correct, could be a reduplicated intensive of ἐπει, ἐπει. Payne Knight, however, conj. ἐπισκέψεως, which is doubtless right; cf. Ψ 139, 163, Ο 276. The same correction is required in α 147, π 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 ἀμφιλόκχος 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. Δ.8. τωσίαν, doubt, from the hovering between two opinions,’ Skeat Dict. a.v. This sense is common in later Greek compounds, ἀμφιλογός, ἀμφυγνωσί, etc., but there is no other instance in Homer. λόγις 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. ἔγρηγος, was awaked (ἔγρηγος), is an obvious blunder of transcription from ἔγρηγος = ἔγρηγος, gathered (ἀγρηγος). The same mistake has been made in Ω 789, the converse apparently in ν 123; cf. also Ψ 287.

435-40: see 386-41.

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 387. (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 Μ 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)=Ε 420-1, 449-50=Μ 5-6, 454=Δ 517, 455=Θ 201, ν 140, 460=B 140, 462=M 31, 464=E 274, etc.; or nearly half.
θηνύτο μέγα ἐργον Ἀχαίων χαλκοτιτων. τούται δὲ μῶθων ἧρχε Ποσειδάων ἕνοσίκχων.

"Ζεῦ πάτερ, ἢ τὰς ἔστι βροτῶν ἐπὶ ἀπείρονα γαῖαν ὃς τις ἔτ' ἄθανάτωι νόον καὶ μήτιν ἐνίψει; οὐχ ὃρασις, ὅτι δ' αὐτῇ κάρη κομώντες Ἀχαιόι τείχοις ἐτείχισαντο νεὼν ὑπὲρ, ἀμφὶ δὲ τάφρον ἦλασαν, οὔδὲ θεοὶ δόσαν κλείς ἐκατόμβας;

tού δ' ἡ τοῦ κλέος ἔσται, ὅσον τ' ἑπικίνδυναι ἥσος·
tού δ' ἑπιλησονται, ὁ τ' ἐγὼ καὶ Φοίβος Ἀπόλλων ἡρω Λαομέδουτι πολίσσαμεν ἀθῆναντεν."

τὸν δὲ μεγ' ὁχήσας προσέφη νεφελιγγερέτα Ζεὺς:

"ὡ ρῶται, ἐννοοῦντα ἑώρασενε, οὐν ἔεπε

Ἀλλ' ἔν τοις τοῦτο θεῶν διέσειε νύμα,

δς σεό πολλῶν ἀφανοτέρους χείρας τε μένους τε·

σον δ' ἡ τοῦ κλέος ἔσται, ὅσον τ' ἑπικίνδυναι ἥσος.

ἀγρεῖ μάν, ὅτ' ἄν αὐτὲ κάρη κομώντες Ἀχαιοὶ

ὁχοῦται σὺν νυμφὶ φίλην ἢ πατρίδα γαῖαν,

τείχοις ἀνάρρησας τὸ μὲν εἰς ἀλὰ πάν τα καταχεύαν,


ἐτείχισαντο : ἐτείχισαντο Hesych. 451. δοσιν τ' Ἀρ. A (supr. o) Ambr. || τ'

om. JPRm. 452. ο τ' : τὸ Ἀρ. Q Par. j.; (τὸ δ' Ἀρ. "καὶ ἐνα τῶν ὑγρωμάτων"

Ἀν.) ; τὸ τ' APm Ambr. Par. c g. 453. δαλίσκαντε GHPQRm Vr. b. 455.


dosin τ' Ἀρ. A (supr. o) Ambr. || τ' om. PRm. 459. μᾶν : μᾶν Mosc. 3. 460.

οἰγοται GHPJRQmT Vr. A. || κοι : κοι PRm. 461. κατάκεφα P : κατάκεφα

H : κατασκέος G : κατασκέος JQ Mor. Lips.

445. Poseidon is not generally found in Olympus unless specially summoned, cf. Τ 13-14.

447. ἐνίψω, will declare his intentions to the gods in order to ask their approbation. The word must be meant for the fut. of ἐνίψω, not of ἐνίςεως (more usually ἐνίσεως) to blame; so also β 137, λ 148. Findar in fact uses ἐνίςεως in the sense of ἐνίψως. There seems to be a confusion of the two words, as ἐνίψω cannot regularly come from ἐνίςεως. Αρ. Rhod. uses ἐνίψω freely but not ἐνίσεως: but ἐνίσεως, as some MSS. read in ii. 1165, may have been a variant here also.

451. δοσιν τ' ἑπικίνδυναι : cf. Γ 12, Ο 358. With δοσιν, Αρ.'s reading, we must of course supply γῆ.

452. ο τ' better suits Homeric usage than τὸ (with a rather harsh hiatus) or τὸ τ': see Η. G. § 262. 2.

453. ἡρω for ἡρωὶ and ἀδαλίσκαντε for ἀδαλ. are signs of late origin. The former recurs in θ 483. For the latter cf. Ι 124, Λ 699, Ο 30, Ω 734, Τ 160, 164. Platt (J. P. xviii. 130) would read ἡρωὶ on the analogy of words like αἰδῶς: cf. ἡρωὶ as a dactyl in Π 303 and ἡρωὶ Ανθ. Παλ. App. 376. Here, of course, ma. evidence counts for nothing. But we should have expected some other traces of the quantity in Greek literature, if it was original. πολεοκτισμι must mean built; in Τ 217 πολεοκτιστὸν = 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. Λαομέδωντι Φάνατι πολεοκτιστὴν ἀθελεσάματο, Αγαρ Λαομέδων ἡρω ἑπελάδασαμεν: 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 Ζ 438.
αὕτη δ' ἡ ὁνα μεγάλην ψαμάθωσι καλύπται, ὡς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαϊῶν."

ὡς οἱ μὲν τοιάτα πρὸς ἀλλήλους ἀγάρευον. δύστετο δ' ἡμίος, τετέλεστο δὲ ἔργον Ἀχαϊῶν, βουφόνεον δὲ κατὰ κλησίας καὶ δόρτον ἔλιντο, νῆς δ' ἐκ Λήμνου παρέστασαν ὁνὸν ἄγουσαν πολλαί, τὰς προείκεν Ἰησονίδης Ἐώνης,

τόν ρ' ἑτερ. Τ' ἀμπύλη Ῥπ Ἰήσου ποιμένι λαών. χωρίς δ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάωι διόκειν Ἰησονίδης ἀγέμενον μέθυ, κυλέα μέτρα. ἐνθὲν ἄρ' οἰνίζοντο κάρῃ κομόντες Ἀχαιοί, ἀλλοὶ μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρωι, ἄλλοι δὲ ρινοῖ, ἄλλοι δ' αὐτόμιοι βαδεσσίν, ἄλλοι δ' ἀνερπασίζοντες τίθεντο δὲ δαιτὰ θάλειαν, παννύχιοι μὲν ἐπερτὰ κάρῃ κομόντες Ἀχαῖολ

465. δύστετο δ' ἡμίος. 466. βουφόνεον, a curious expression, murdered oxen; for the idea of murder is always conveyed by φόνος and its compounds. The curious ritual of the βουφώνα 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 βουφώνε applied to Hermes, Hymn. Herc. 436, clearly expresses in jest the same sense. In Aisch. Prom. 531 βουφώνας θωμαὶ 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 λεπίνωι simply = kill, Z 174, etc. The verb appears to be δ. λεγ. in Greek.

467. παρέστας, the reading of P, was long ago conjectured by Bentley in place of παρέστασις, on account of the Π of Φοινος. 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 a 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. ἀνέρριπτοι indicates some recognised quantity, as in Ψ 268, Β 355.

472. Here again a conj. of Bentley's, ἐν' χαλκῷ, has since found ms. support. οἰνίζοντο, as Θ 566; cf. ὀρέιυθαι.

474. ἀνέρριπτοι, whole or live, as opposed to the hides.

475. Rejected by Zen., Aph., and Ar., on the ground that ἀνέρριπτος is a later word, unknown to Homer (cf. also note on Γ 499 δεδικν). ;The heteroclite dat. ἀνέρριπτος does not recur in Greek; it seems to suggest the derivation from ἄνερρίπτος, which is, however, very
δαίνυντο, Τρώες δὲ κατὰ πτόλεμον ἦδ' ἐπίκουροι
παννύχιος δὲ σφιν κακὰ μηδέτεα Ζεὺς
σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἦμετε,
οἶνον δὲ ἐκ δεπάων χαμάδις χέον, οὐδὲ τις ἔτλη
πρὶν πιέειν, πρὶν λείψαι ὑπερμενεῖ Κρονίων.
κομήσαντ' ἄρ' ἑπειτα καὶ ὑπνοῦ δὼρον ἔλυτο.

481. πανεμαν (πανεμακ Cobet) πρὶν λείψαι Δρ. 482 om. Zen. (with Θ 1).

doubtful. Ar. also objected to the (fifth)
repetition of ἄλλω.

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, τ 427. δὼρον seems
to mean 'the gift (of the gods) con-
sisting in sleep'; cf. τῆλος θαράτου.
Ovid Fasti iii. 186 translates by carpe-
bat 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 Α. 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 Α and the beginning of the battle in Λ is equally possible; and of Α and Θ it is clear that Α alone can be regarded as the original successor to Α.

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 δρωτεία 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.\footnote{Cf. Schol. B τεύχη τὴν ἁπατείαν καλομεῖχην καλοῦσι. οὐστέων γέρ τὴν διήγειται, συν-
αχθέναιν τοις Ἀχαιοῖς.}

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 Ι into the scheme of the Ηιαδ. 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 Α; 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 Αιας till the Μυρμιδόνες and Αχιλλες reappear. His capture of the horses of Αινείας in Ε is distinctly referred to in 105 ff. (=Ε 221 ff.). The curious opening scene, too, is only intelligible after the active interference of the gods in Ε. In the Μενις itself, as has been pointed out in the Προηγομενα, 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 Ι; 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.
'Ηδος μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἰαι, Ζεὺς δὲ θεών ἄγορήν ποιήσατο τερπικέραννος ἀκροτάτης κορυφή Πολυδειμάδος Οὐλύμπου. αὐτὸς δὲ σφ’ ἄγορευε, θεώ δ’ ὑπὸ πάντες ἄκονν: “κέκλυτε μεν, πάντες τε θεοὶ πᾶσαὶ τε θέαναι, [δόρο εἴπω τά με θυμός ἐνι στήσεσί κελεύει.] μήτε τις οὖν θύλεα θεῶς τὸ ἡ μιᾷ τις ἄρσην περάτω διακέρασαι ἐμὸν ἔπος, ἀλλ’ ἄμα πάντες αἰνεῖτ, ὥρα τάχιστα τελευτήσω τάδε ἔργα. δι ν’ ἄν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω


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 395; 3 = А 409; 5-6 = Τ 101–2; 10 cf. А 549, Β 391, Ο 348; 11=Ν 9; 28=Γ 95; 28-9 = Ι 693–4; 30-1 = α 44–5; (33–7 recur 461–8); 38–40 = Χ 182–4 (with Δ 356); 41-4=N 23-6; 45 =Ε 368; 46=Ε 769; 47=Ξ 233 (Hymn. Βου. 68); 48 cf. Θ 363; 50-1 cf. Ε 775–6; 51-2 cf. Α 81–2. Cf. also notes on 12 and 39 for other echoes.

3. The ‘topmost peak’ of Olympos is a suitable outlook for Zeus in Α 499, but hardly convenient for an assembly. The line is thoughtlessly copied; in Τ 10 the assembly properly takes place in the palace of Zeus.

4. ὁπό, simply thereat. It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. σέιμον, a form which recurs, only in this particular phrase, in Θ 20, Θ 341. It seems to have a half comic effect; compare ἀσέαμα.

7. τὸ γα anticipates διακέρασαι, ‘this, namely to thwart.’ For the verb cf. Ο 467 μάχησθε εἰπι μῆδα κελευ δαίμων, and Θ 408 ἐπικλάν.

10. The conjunction of the two participles ἀπάνευθε and ἀπάνευθε is excessively awkward, and only explicable by the fact that 10 is adapted from Β 391 (cf.
δέθοντι ἡ Τρώησιν ἀργήγεμεν ἡ Δαναοὶς, πληγεῖς οὖ κατὰ κόσμον ἐξεύρεσται Οὐλυμπώνε.· ἡ μὲν Ἑλών ἤδιος ἐς Τάρταρον ἥρεσται, τῇ δὲ μάλ.; ἥχι βάθιστον ὑπὸ χθόνος ἐστι βέβηρόν, ἐνθά σιδήρεια τε πῦλαι καὶ χάλκεος οὐδός, τῶσον ἐνερθ’ Ἀἴδων δόςν οὐφανός ἐστ’ ἀπὸ γαιῆς. γράνστ’ ἐπειδ’ οὐσι εἰμὶ θεῶν κάρτιστος ἀπάντων. εἰ δ’ ἀγε πειρήσασθε, θεολ, ἵνα εἰδῆτε πάντες, σειρῆν χρυσίν εξ οὐρανοῦ κρεμάσαντες: πάντες δ’ ἐξάπττεσθε θεοὶ πᾶσαι τῇ θεάναι· ἀλλ’ οὐκ ἀν ἐρύσατ’ εξ οὐρανοῦ πέλλονε Ζηρ’ ὑπατον μῆθωρ, οὐδ’ εἰ μάλα πολλὰ κάμοςτε. ἀλλ’ ὅτε δὴ καὶ ἕνω πρόφορον ἐθέλομι ἐρύσαι,

A 549, Ο 348), and 11 borrowed without change from N 9. ἀφήγησι μεν must depend on ἐθέλομα.

12. πληγεῖς, sc. with lightning, as 455, Ο 17. οὐ κατὰ κόσμον, as Β 214 (cf. 284). Compare Ἱμυρ. Μερκ. 255 ff. τὰχα νῦν διουσόμεθ’ οὐ κατὰ κόσμον. βίως γὰρ σε λαβὼν ἐς Τάρταρον ἥρεστα, εἰς ἱδίον αἰθέρον 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: ὧδ. 720 Τάρταρος ἥρεσις ἀνθώσον ἐνερθ’ ὑπὸ γῆς δόςν οὐφανός ἐστ’ ἀπὸ γαιῆς: 728 τὸν περὶ χάλκεος ἔρους ἐλθαίται: 732 πῦλα δ’ ἐπέθεκε Ποσειδέων χαλκεῖα: 811 θάλα δ’ ἐμαύρας τε πῦλαι καὶ χάλκεος οὐδός.

14. The Ἐθέλομον reminds us of the famous Ἐθάραμος 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 περιστερε; ‘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, ἄλα- στινδα, should have been made the basis of all sorts of mystical interpretations and esoteric myths from the earliest times. Thus in Plato we find, Theaet. 153 C, τὴν χρυσὰν σειρὰν ὑπὸ δότην ἅλλος τῶν ἡλίου Ὄμυροι λέγει: Εὐρ. Ορ. 982 τῶν οὐρανοῦ μέσον χθόνος τε τεταμένων αἰωρήμασι πέτρας ἀδέσποτος χρυσᾶν. A collection of similar far-fetched allegories will be found in Esthathios ad loc. The neo-Platonists took it up the idea, and from them it was handed on to the alchemists of the Middle Ages, in whose mystical cosmogony the aurea coelestis Homerī 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 ἐκ shows that ἅτε 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 imaginative; see note on A 549. πρόκροφα, in good earnest.
αὐτῆι κεν γαῖῃ ἐρύσαμι· αὐτῆι τε θαλάσσῃ·
σειρήν μὲν κεν ἔπειτα περὶ ὅλον Ὀὐλύμπιον
δησαθής, τὰ δὲ κ᾿ αὐτὲ μετήρα πάντα γένοιτο.
τόσσον ἐγὼ περὶ τ᾿ εἰμὶ θεῶν περὶ τ᾿ εἰμὶ ἀνθρώπων. 25
ὅς ἐφοῦ, οἱ δ᾿ ἄρα πάντες ἁρὰ ἐγνώντο σιωπῆ
μόνον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγάρευσεν.
ὄψε δὲ δὴ μετένωσε θεὰ θυλακώπις Ἀθηνή.
“ἀ δάπερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
εῦ νυ καὶ ἡμὺις ἵδαν ὦ τοι σθένος οὐκ ἐπιτεικτόν.
ἀλλ᾿ ἐμπης Δαναῶν ὀλοφυρόμεθα αἰχμητάων,
οἱ κεν δὴ κακῶν οἴτων ἀναπλήσαντες διώνται.
ἀλλ᾿ ἴ τοι πολέμου μὲν ἀφεξόμεθα, ὡς σὺ κελεύεις,
βουλὴν ὡς ἥ Ἀργείωσ υποθηκόμεθα, ὡς τις ἀνήσεἰ,
ὡς μὴ πάντες διώνται ὄντασμανενοί τεοῦ.”
τὴν δ᾿ ἐπιμεθήςας προσέφη νεφεληγερέτα Ζεὺς:
“θάρσει, τριτογένεια, φίλον τέκος· ὃς νῦ τι θυμῶν
πρόφρον μυθέσαι, ἐθέλω δὲ τοι ἕπιος εἶναι.”
40
ἀς εἰπὼν ὑπ᾿ ἄρεσφι τιτύσκετο χαλκόσωδ ἢππον

24. τε· κεν DT. 25–6 ᾠ. Ζεν. 28–40 ᾠ. Ἁτ. 28. ἀρα· ἃτ S.
29. ἀγασσάμενοι· γρ. καὶ φρασσάμενο AT. || ἀγάρευς(μ) ΔJPOQRU (ὑπ. ὑπ. c).
30. δ᾿ τοι· δι GQR (ὑπ. ὑπ. c). 31. ὡς· γρ. εἰς C man. rec. 35. ὠς Ἀτ. ἌΡΟQ Β. b (Παρ. c ὑπ.). 32. βουλὶν τ᾿ Q. || διδοῖς·
γρ. δρήτην Par. e. 37 ᾠ. Ἁτ. (cf. 28), om. Ζεν. || Ἀλκταὶ L. || ἄγασσάμενοι
L Β. b Δ. 39. μῦ τοι· τοι G: μῦ τοι ἹΡ.

24. For the use of the ‘comitative’
dative with αὐτὸς see H. G. § 144. The
object of ἄρεσφι is ‘you.’
25–6 were attested by Ζεν. on the
obvious ground that the earth could not
be suspended as a peak of Olympos,
which is it clear that
the poet of these lines has entirely lost
the real Epic conception of Olympos as
a mountain in Thesaly, and follows the
later mythology which removed it from
earth to heaven.
28. The following passage, down to
40, was attested by Aristarchus, 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 Ζεν. Few will be disposed
to doubt the validity of these reasons
for condemnation. In the sequel Ζεν.
unmistakably shows 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 Αθηνή and Ήρα, e.g.
218, K 507, A 499, O 568, P 552,
etc.
32. ἀγασσάμενοι· cf. E 892, and for ὠς
ἀγασσάμενο Α 170.
37. τεοῦ is a quite impossible form,
recurring only in the equally spurious
line 468. Heyne proposed τεοῦ for σῖον,
which may be defended on the analogy
of τεῦς (τεῦς) for σῖον. So Ἀπ. Rhod. has
τεῦ (iv. 782), cf. ὡς read for ὡς by Ζεν.
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. πρόφρον
συμβ., in full earnest. ἐθέλω . . . εἶναι
recurs in Hymn. Mers. 466. It will be
seen that this couplet is evidently
borrowed from X 184–5, where it is
quite in place, as Ζεν. there makes a
proposition which he has no intention of
carrying out. Here he merely stultifies
himself.


42. ΚΟΜΟΣΣΟΤΑΣ Λ (συγρ. ε) Ρ: ΚΟΜΟΣΣΟΤΑ Ν. 44. ΕΠΙΘΙΚΟΤΟ Η: ΕΠΙΘΙΚΟΤΟ (Α συγρ.) Γ.Ρ. 45. ΜΑΣΤΟΚΑΣ Τ. 46. ΑΝΕΚ ΤΕ Κ. 48. ΛΟΪΤΟ Σ' Η. ΡΕΠΕΙ: ΚΑΤΑ ΑΚΤ. ΓΡ. ΗΑΛΙ. Α. ΠΟΛΙΟΥ Δ' ΘΩΓΚΟΥ: ΠΟΛΙΟΥ Ρ: ΠΟΛΙΟΥ Α. 50. ΛΟΪΤΟ Σ' Η. ΡΕΠΕΙ: ΚΑΤΑ ΑΚΤ. ΓΡ. ΗΑΛΙ. Α. ΠΟΛΙΟΥ Δ' ΘΩΓΚΟΥ: ΠΟΛΙΟΥ Ρ: ΠΟΛΙΟΥ Α. 51. ΚΛΙΔΙΚΟ ΚΑΝΤ. || ΑΠΟ Σ' ΑΥΤΟΥ: ΤΕΙΤΕ ΤΟ Δ' ΑΥΤΟΥ. 52. ΑΟ Γ. || ΠΟΛΙΟΥ ΚΟΥ. || ΑΠΛΗΚΟΝΤΟ ΑΡ. ΗΑΛΙ. Β. ΜΟΣΤ. 1Μ: ΑΠΛΗΚΟΝΤΟ Κ. 53. ΩΣΙΚΩΝ(Ι) ΔΕΚΑΛΤΥ: ΩΣΙΚΩΝ Ρ. 54. ΧΡΩΣΘ(Ι) ΚΑΤΑ (συγρ.) ΜΟΡ. ΒΡ. Β. 55. Ε' ΟΜ. ΚΑΝΤ.: Δ' Ι. || ΔΡΟΜΑΙΔΩΣ Α' ΓΕΙΓΛΙΠ, ΓΡ. Τ. 43. ΧΡΩΣΘ: ΤΟ ΠΑΝΟΠΛΗ, ΛΙΚΟΙ ΤΟΥ ΕΠΙΣΜΟΝ, ΤΟΥ ΕΠΙΣΜΟΝ. 44. ΤΟ ΠΑΝΟΠΛΗ, ΛΙΚΟΙ ΤΟΥ ΕΠΙΣΜΟΝ, ΤΟΥ ΕΠΙΣΜΟΝ.
So the use of δίπλα to mean armour occurs only in K 254, 272, Σ 614, Τ 211.

66. Ιερόν ἱμαρ: so κρίνειν ιερόν Λ 194, etc. See notes on Λ 366, Η 282.

67. ἱππεῖον, kept reaching the mark.

68. διάβθερα, 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 Ζ 355.

69. ἐκτόπιον, drew out at full length, so as to leave the scale-pans clear; ἔσκε (72), lifted off the ground. For the metaphor of the scales cf. Π 658, Τ 223, (perhaps Λ 509), Aisch. Pers. 346 δαλμὼν τις κατέβρευε στρατος, τάλαντα βρίσας οὐκ ἵπποι τέχνη. 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 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 fate 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 κήρες see note on B 302. The schol. of An. here is an interesting proof that the consciousness of their ghostly origin long survived: δ ΐλ-σχύλος ἰσχύει λέγεται (sc. κήρε) τάς ψυχάς ἐκποίησε τὴν Ψυχοστασίαν, ἐν δὲ ἔστιν ὁ Ζεὺς ἵστατ ἐν τοῖς ἐγγὺς τῆς τοῦ Μιλώνου καὶ Ἀχιλλος ψυχήν. See further on X 210. ταναλισκός 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, παραταχθὲν ἐκχοτος τὴν ἀνγέλθα, Hesych., bringing long woe, from τανάκις and ἄγων. So also δωσιλέγης, Τ 154, Χ 325. See M. and R. on β 100.
73–4 δέ. Ar. 78. πολυβοτέρον DJQT («μ») U. 74. εξέσωθη: εὖ εἰτὸς
Εξέσω Α Mosc. 1. 77. ἐπεξεργάζομαι: ὑπὸ Ρ, ὑπὸ Ἀδων A; cf. H 479. 78. ὅσσον
ἄγαλμ. R. 79. οὕτω: οὐδὲ DR. οὐδὲ (om. οὐ) Mor. ἢ ἀπαντά P (p. τα.
Mor. ) Vr. A: οὕτω ἀπαντά δῶ οὖν C. 80. νέκταρ δ' ΒΙΙΣ. 81. ἄτοπήτερον: ὅ
τι τῶν ἐπιστημότητος ἔπ' ἑαυτὸν Did., and so γρ. T. 82. δεί: ἦν Aristot. de
Gen. An. v. 5. || τε om. C'. 87. παρορείας GJP: παρορείας L. || ἀπότελεσι
DGHYST Lips. Vr. b c A, Mosc. 3: ἀποτέλεσι J: ἀποτέλεσι Α (ἐ in ras. with a
supr., T.W.A.).

73–4. This couplet was athetized by
Ar., and seems quite indefensible. The
dual εξέσωθη 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 ἐσεύθη mentioned by
Schol. A. The lines seem to be a gloss
on 72. The sinking of the Achaian's
fates (or souls?) is evidently symbolical
of descent to Hades, X 213.
75. A free use of thunder and light-
ning 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.
Λ 840, Ο 370, etc.; 82 = Τ 329; 93
passim in Οδ. and six times again in
Ⅱ.; 95 cf. X 283; 99 cf. Ε 134; 105–7
=Ε 221–3; 112 = Λ 616; 122 = Ο 452;
123 =Ε 296; 124 cf. Ρ 88 (121–5 are
repeated in 313–7); 130 = Α 310; 141
cf. Φ 570; 146 = Λ 288; 147 = Ο 208,
etc.; 150 cf. Δ 182; 152 cf. Δ 370;
158–9 = Ο 589–90; 161 cf. Δ 257; 162 =
Μ 311; 169 cf. Ε 671; 172 = Ε 110;
173–4 = Δ 288–7 (and elsewhere); 182
cf. Ε 47; 183 cf. Ι 243.
81. Aristarchos, 'in some of the
commentaries,' read ἔθιματο, which
seems rather more appropriate to
the effect of an immediately fatal
wound. 83. πρόβατον, i.e. the beginning of
the mane.
84. κατόρθων: see Δ 185.
85. ἀνέπαυσι: a doubtful form; it
may be divided either ἄν-ἐπαυ-σιον or
ἄν-ἐπαυ-σιον (πάλλομαι). The former
is best, as it is not clear that πάλλομαι
can have any sense but that of quiesce.
See note on O 645. The passage is
twice imitated by Virgil, Aen. x. 890 ff., xi
637 ff.
86. περὶ χαλκός, a bold phrase.
writhing about the point of the arrow.
Similar expressions occur in Ν 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. παραφόρος, the traces of the
παραφόρος or extra trace-horse, which is
mentioned by Homer only here and in II 152, cf. δ 590 προς ἵππους καὶ δίδρον. 98. ἴππον is here used in the general sense of rider in the chariot, not as distinguishing the driver from the παραβάτης: so in Τ 401 ἵππος 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 ἐφακός 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 νότα βαλῶν, generally rendered turning thy back, a strange use. It is perhaps allowable to understand the shield as the direct object of βαλῶν, throwing thy shield behind thy back, as we know was actually done in retreat, e.g. by Ajax in Ά 545 ὑπάνω δὲ σάκοι βαλὼν ἐπάθησιν. The taunt in 95 thus gains in sarcastic bitterness, 'take very good care of your back.' Plutt, however (J. P. ut supr.), aptly quotes Thouc. iv. 34 ὅτι δὲ τῆς μεῖως βοή τῶν πολέμων τὰ ἐν αὐτῶν παραγγελθέντα ποτέ ἐσκούσοιτο, which shows 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 Β 253, Ν 729, Ω 499. The phrase προμάχουσιν κυμάτων 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 προμάχους at all, as all have fled. The phrase is merely copied from Β 134.
καὶ μῦν φωνήσας ἔπεα πτερόειντα προσηύδα·
"ὁ γέρων, ἡ μάλα δῆ σε νεός τείρουσι μαχηταί,
σῆ δὲ βίη λέλυται, χαλεπον δὲ σε γῆρας ὁπάξει·
ἥπεσανός δὲ νῦ τοι θεράτων, βραδεῖς δὲ τοι ὑποτο·
ἀλλ' ἂν ἔμοι ὄχεων ἐπιβήσεο, ὄφρα ἵθει
οἱ Τρώιοι ὑποτο, ἔπιστάμενοι πεδίου κραυτὰ μᾶλ· ἐνθα καὶ ἐνθα διώκειν ὤδε φέβεσαν,
οὺς τὸν ᾗ Αἰνείαν ἐλάμψη, μῆσταρε φόβου.
τoutil ἐνε ἑράτωντε κοιμείτων, τώδε δὲ νῦι
Τροιῇ ἐφ' ἵπποδάμῳ ἴδιόμενην, ὄφρα καὶ "Ἑκτωρ
eἰστείν εἰ καὶ ἔμοι δόρου μαίνεται ἐν παλάμαινων."
δὲ ἐφατ', οὖδ᾽ ἀπίθησε Γερήνως ὑπότα νέστωρ.
Νεστόρεας μὲν ἐπειθ' ὑποτο ἑράτωντε κοιμείτην,
ἴθυμος Θένελος τε καὶ Εὐρυμέδων ἀγαπήνωρ·
τῷ δ᾽ εἰς ἀμφοτέρω Διομήδει ἀρματα βῆτην.

105. οὐ τε Η. || ὑπάται Αρ. Ω: ἀκάθαρτος Ιξίον: ἰκάθαρτος HST Vr. b, Msc. 1, 108 ὑπ. Αρ. || ἐκθέσσαν υ, χρ. Ρ: ἐκθέσσαν D (ο μικρ. 2). || μίστοφαρις Αρ. Ω: μίστοφαρις JPS Harl. a King's (supr. e), Par. (ο supr. e) χ (supr. e) g h j, Plato Lach. 191 b, τῆς ap. Schol. T: οὐ δὲ γραφείτε μίστοφαρικα φόβου τὰν σφάλματο τοῦ ὄρθων Εὐστ. See on Ε 272. 109. κοιμητής Zep. (A supr.) C (supr. e) (DHU Vr. b, Msc. 1, 1, Par. d e (ρ. τῦτος) g k: κοιμητής Par. δ. || τοῦτο Par. δ. || ἑκάτην GL. 110. ὑποδάμωνος(α) DGPQRSU. || ἑκατονευτον G: ἑκατονευτον P: ἑκατονευτον U: ἕκατον Ω. 111. εἶ Α (supr. e) (B) T. 113. κοιμητής J: κοιμητής CG. 114. Ιερευδός ADJR (1: χρ. Ιερευδός) Ε: Ιερευδός Ω.

103. γῆρας ὑπάτας: see Δ 498. Here as elsewhere the tradition varies between ὑπάτει, ἠτέρειγεν and ἰκάθαρτος. 104. For the horses of Nestor, which seem to have been as famous for their swiftness as those of Diomedes for their speed, see P 309. ἰκάθαρτος recurs also in Θ 311, Ὕμνον. Ap. 316. The scholiasts are probably right in taking it to be for ἀ-κτιτονος, the opposite of ἀκτιτονος, lit. not firm on the feet (κτιτ- weak form of κοτο-). But see Scholze Q. E. p. 148. 105-7. See E 221-3; and for the phrase μίστοφαρις or μίστοφαρικα φόβοιο, E 272. Here, as there, ma. evidence is in favour of the latter reading, though the consensus is not so general. 108 was atheorized by Aristarchos, according to Aristonikos, on the following grounds—ὅτι ἄστος προστίθαινα τῆν ἑστο-πλαν τῷ εἴδοι καὶ ὁ καρπὸς σετοποια-καὶ ὅτι τῷ πατῷ χρονικα ἐχει ἔμφασιν (i.e. implies a considerable interval of time), τῇ ἄφαιρεσις γεγονενά τῇ πρὸ ταιτσ ἄμρα. These arguments hardly seem sufficient. 109. As usual τοῦτο refers to the person addressed (i.e.), τῶδε to the speaker. ὑπαρώτατε: Euryomedon (Δ 620) and Θήνελος. κοιμητήτων: 3rd dual imper., an isolated form in Greek; for Δ 338 ήταν is probably a plural. See Curtius Verb. ii. 2, 67, van L. Exch. 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 ma. authority, most editors read ά. But this use of ά to introduce a single dependent interrogation is not well supported. See H. G. § 338, 3. ἑκατονευτερα, rages, by a bold personification, as Π 74-5 Διομηδέως ἐν παλάμαι ἐναι ἐμφαται ἐγχει. 114. Ιερευδός Κενελός, as Π 511. Δαγνίκωρ: see on N 756.
Νέστορ δ’ ἐν χείρεσιν λαβὼν ἤνια σιγαλόεστα, μάς τεξένεν δ’ ἵππους· τάχα δ’ Ἠκτόρος ἐπαχθεὶ γένομεν. τοῦ δ’ ἴδος μεμάωτος ἀκόντισε Τυδέος νύσι· καὶ τοῦ μὲν ἀ’ ἀφάρματε, ὃ δ’ ἤνιοχον θεράποντα, νῦν ὑπερθύμου Θηβαίου Ἱμιοτῆς, ἵππων ἤνι’ ἔχοντα βάλε στήθος παρὰ μαζίν. ἤριπτε δ’ εἶ ὀχέων, ὑπερώθησαν δὲ οἱ ἤπποι ἀκόντισε· τοῦ δ’ ἀδεὴ λύθη φυγῇ τε μένος τε]. Ἔκτορα δ’ αἰνῶν ἁχος πὐκασε φρέναις ἤνιοχοι· τοῦ μὲν ἐπετ’ εἰςα, καὶ ἄχυμενος περ ἔταρκομεν, κεῖσαθαι, δ’ ἤνιοχον μέθετε θρασύν. σοῦ’ ἀρ’ ἐτι δὴν ἦππω δεινόθησαν σημάντοροι· ἀγα γὰρ εὗρεν Ἰφιτίδην Ἀρχεπτόλεμον θρασύν, δὲν ῥὰ τὸν ἤππων ὄκυπτών ἔπεβησε, δίδου δὲ οἱ ἤνια χερανίν. ἐνθὰ κε λουγὸς ἐνι καὶ ἀμήχανα ἔργα γένοντο, καὶ νῦ κε σήκασθεν κατὰ Ἰλιὸν ἕτερα ἄριστα, εἰ μὴ ἅρ’ ἀξὺ νόσησε πατὴρ ἄνδροι τε θεῶν τε. βροντήθησα δ’ ἄρα δεινον ἀφήνῃς ἀργῆτα κερανίν, καὶ δὲ πρὸςθ’ ἤππων Διομήδεος ήκε χαῖματε. δεινὴ δὲ φλόξ ὑπὸ νηθείου καὶ ομένοιο, 135


116. For the variant φωικόθεντα (with doubtful synizesis) compare the staining of harness in Δ 141, and of leather in γ 201.

122. ὑπερώθησαν, ovved aside thereat, on missing the guiding hand, as Ψ 433 (ἵπποι) ἤριπταν ὄχλον. For the verb ἐρασιμάρτριτε see on B 179.

124. τόκος, overed up, veiled his mind; in this metaphorical sense only in the present phrase, which recurs also in 316 and P 83. Cf. P 442, etc. ἐρος φρένας ἀμφικλέον.

126. καινέσε, drove in quest of; the construction is the same as in E 329 (where see note) Tυδέος μέθετε κρατερών μυσσας ἵππους, the direct object ἵππουs being omitted here, as continually with ἐπετ’ when meaning ‘to drive.’ ἐφέτευν 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 μέχριαν to evade them.

135. For the smell of sulphur accompanying a lightning flash see Ζ 415.
τὸν δ’ ἵππον δείχαντες καταπτήτην ὑπ’ ὤχεσφί.

Νέστορα δ’ ἐκ χειρῶν φύγον ἡμιά σιγαλόεστα.

δεῖσε δ’ ὅ ἐν θυμῷ, Διομήδεα δὲ προσέειπε:

“Τυδείδη, ἄγε δ’ αὐτῇ φόβους ἔχει μώμυχα ὕππους.

ἡ ὁ γεωνόσκεις ὃ τοι ἐκ Δίως ὑπ’ ἐπε’ ἀλλῃ;

νῦν μὲν γὰρ τούτω Κροίνῆδης Ζεὺς κύδως ὀπάζει,

σήμερον. ὅστερον αὐτῇ καὶ θύμων, αὐτ’ ἑθέλησε, δοῦσειν ἀνὴρ δὲ κεν οὐ τι Δίως νόμον εἰρύσαστοι, οὐδὲ μᾶλ’ ἵφθιμος, ἐπεί ἡ πολύν φέρετος ἐστὶ.”

τὸν δ’ ἠμείβετ’ ἐπείτα βοήν ἀγαθὸς Διομήδης:

“ναὶ δὴ ταῦτα γε πάντα, γέρον, κατὰ μοῦ ἐλευθερεύετ’ ἀλλὰ τὸς αὐνὸν ἄχος κραδίνην καὶ θυμὸν ἰκάνειν.

’Εκτωρ γὰρ ποτὲ φήσει ἔν’ Ἑρωδος’ ἀγορευόμενον τυδείδης ὑπ’ ἐμείον φοβεύομενον ἱκτεον νῆσας.

ός ποτ’ ἀπεθυλήσετ’ τότε μοι καὶ χάνωι εὐρέα χθῶν.”

τὸν δ’ ἠμείβετ’ ἐπείτα Γερῆνος ἵπποτά ἁπτότα Νέστωρ:

“ὁ μὲν, Τυδείδης τε διαθρόους, οἷον ἐλεύθερον.

εἰ περ γὰρ σ’ Ἕκτωρ γὲ κακὸν καὶ ἀνάλκηδα φῆσιν.
ἀλλ' οὐ πείσονται Τρώες καὶ Δαρδανίνων καὶ Τρώων ἄλοχοι μεγαθύμων ἀστιστάων,
τάων ἐν κοινίσι βάλεις θαλερὸς παρακοίτας.'

ὡς ἀρα φωνήσας φύγαδ' ἔτραπε μόνιμας ὑπονείς
ἀδικας ἄν ῥήχων· ἐπὶ δὲ Τρώες τε καὶ "Εκτὼρ
ήχηθε θεσπισμή βέλεα στοιβάντα χέντον.

τῶν δ' ἐπὶ μακρὸν ἄνως μέγας κορυφαίος "Εκτὼρ·
"Τυθέσθη, περὶ μὲν σε τίνος Δαναοὶ ταχύπωλοι
ἔδρη τε κρέασιν τε ἢ δει πλείοις δεπάσσιν·
νῦν δὲ σ' ἀτιμήσουσί γυναικὸς ἂρ' ἀντὶ τέτυξο.
ἐρρε, κακὴ γυνὴν, ἐπεὶ οὐκ ἐξαντός ἐμεῖο
πύργων ἡμετέρων ἐπιβήσεα, οὐδὲ γυναίκας
ἀδείς ἐν νήσαι· πάρος τοῦ δαίμονα δᾶσω."  

ὡς φάστο, Τυθήσθης δὲ διανύσθη μερμήρηζον,
ὑπονεῖ τε στρέψαι καὶ ἐναντίβοιο προσάσχαι,
τρις μὲν μερμήρηζε κατα φένα καὶ κατὰ θυμόν,

187. φύγαδε τράπε Αρ. G: γύγαδ' ἔτραπε PQ Par. a e f. 155. αὐθής CQ.
159. τεκτόνα E. 169. τ' ἄρα G: τ' ἄρα QT. 163. ἄρα G: ἄρα G. 151
τέτυξον Αρ.: ἄρα τέτυξον DH: οὕτως τέτυξο J Mosc. 1: ἄρα' τέτυξεν or ἄρτητετυτε
164. ἐκτόρος Κ. 165. ἐμοῦ P. 164-6 ἄρα. Ar. Aph. 166. τοι G. 159. δαίμονα δόξα: πότιμον ἐφίκο Zen. 167. μερμήρεα(ν) LS Mor.
168. τρέφει D. 169. ἀντίβοιο H. 169. γυναίκας (Αν.). 169. μερμήρεσε S.

view of Hector's action as right, though Hector will indeed say.

157. φύγαδε' ἔτραπε, like φόβον' 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 pages.

163. ἄρα with τέτυξο, 'you are after all,' as often. ἄντι, 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, 116, 75, 546; it merely indicates equality.

164. ἐχθρός, παιδί, doll, puppet. The word recurs in Ζ 494, 1 390, in the sense of eye-ball or pupil (so also Soph. Ο. 1. 1277); and the cognate γλησσα is found in Ω 192, meaning trinkets (compare γράληνος Ζ 188, 298, with three drops, of earrings; Hailig, 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 γυνή by a process the inverse of that by which ἥψη comes to mean the pupil of the eye. But it implies no more than 'you pretty toy,' οὐκ of course goes with δαίμονα, not with ἐκτόρος.

166. δαίμονα δόξα, I will deal thee false, a strange expression, not elsewhere found. Cf. 1 571 ὅπλων ἐκτόρος, and the phrase δαίμονος αὐτά. Zen. read πῶτιμον ἐφήσω, a more likely phrase, but to all appearance a mere conj.; cf. Δ 398 πῶτιμον ἐφήσε. Ar. and Aph. attested 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. δαίμονα μερμήρεσεν, 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 Α 189, where the same phrase is found.
τρίς δ' ἀρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς σήμα τιθεὶς Τρόασσι, μάχης ἑτεραλλέκα νίκην.

"Εκτὸς δὲ Τρόασσι πέντε κέκλετο μακρὸν ἀύσας:

"Τρόας καὶ Λύκιοι καὶ Δάρδανοι ἀγχαμηταῖ, ἀνέρες ἔστε, φιλοι, μυῆσασθε δὲ θούρδος ἄλκης, γιγνώσκω δ' ἵτι μοι πρόφορον κατένευσε Κρονίων νίκης καὶ μέγα κόδος, ἀτὰρ Δαναοῖς γε πτήμα, νηπίοι, οἱ ἄρα δὴ τάδε τείχεα μηχανώντο ἀθλήρ' οὐδενόσοφρα. τὰ δ' οὐ μένος ἁμόν ἑρύει. ἦπποι δὲ ρέα τάφρων ὑπερθροένται ὑρυκτην.

ἄλλ' ὅτε κεῖ δὴ νησίων ἑτὶ γαλαφρύθης γένωμαι, μημοσύνη τις ἑπετα πυρὸς ἤδησον ἑσμένωθο, ὡς πυρὶ νήσα ἐνπρήσω, κείνει δὲ καὶ αὐτοῖς ['Ἀργείους παρὰ νησίων, ἀτυχόμενον ὑπὸ καπνοῦ]."

ὅς εἴτε ὅποιοι ἐκέκλετο φωνήσις τε.

170. δρ' om. QRT. || ἄπι': γρ. ἄπι A. 174. άνδρες P. || δὲ om. P. 175. οἰκώσκω L. 177. ο' Dion. Sid. || τάδε: τάδε Bar. || μικαλαφώται Σ'DFL (supr. o) RT (supr. o). 178. ἀδιστηρ' γ: ἀδιστήρ' J: ἀδιστήρ' P. || σοῦσα οὐδέορα P. || σοῦδ οὐδέορα G. || ἰδίον JQQR (in rac.) || άρών Λ: ἀρών Harl. (glossed ἀρωβωταί: γρ. ἀρώβωτα). 180. γένωμαι A. 182. κτάνω CANT. 183 om. ACNHPR'T Harl. a, King's, Par. a c f' g' j k Lips. || καταθέωι S Harl. b m, Par. b c m f m, Mor. Β r a c A, Mosc. 1 3 (peri καταθέωι ἑπὶ καπνοῦ Εὔστ. Εκτὸς ἀργείουσι παρὰ ἱππῶν ἀτυχωσάνους τα Par. b. 184. ὑποκοι κέκλετο P. φωνήσις τε: γρ. μακρὸν ἀύσας Β r A.

171. For the phrase μᾶχες ἑτεραλλέκα νίκην see H 26. According to Nikanor, the comma must be put after Τρόασσι, as is always printed, ἡν γαρ συνώτωμεν, σολοικοφανῆς γίνεται. I.e. he objects to taking σήμα as adverbial accusative, 'by way of a sign,' and joining τιθεὶς τί. νίκην Τρόασσι, '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 φαινών, or the like. There is no difficulty in taking both νίκην and σήμα with τιθεῖν with a slight zeugma.

177. For of Dion. Sidon. (and Bentley) read α’, which is pleasing in itself, and agrees with the habit of making a decided pause after νήσιοι used interjectionally, instead of connecting it closely with what follows. We have, however, νήσιοι of in O 104 and a 8, so that the question is doubtful. μηχανό-νάσθαι is elsewhere always followed by an adj. in the neuter plural, not by a substantive.

178. ἀδιστήρ’: E 337. οὐδέορα, not worth a thought; ἀτάξ λεγόμενοι in Greek till Opian. Dodd. takes it to mean recking of nothing, impious, which may be right. Hez. explains οὐδέορα φυλακτικα, guarding nothing; hence Brandreth con. οὐδέορα. οὐδέορα (οὐδός = guard). For the almost unique composition of the word see H. G. §§ 124 f. The form in any case is not early, for οὐδέος is practically unknown to Homer, except in the form οὐδέ (the only exceptions are X 459, λ 516; H. G. § 386).

181. ἑξαγωγικὴ γενεάς, a sort of periphrastic passive to μημῆμαι: cf. H 409 φιάζω γίνεται.

183 is omitted by all the best mss.: it is merely intended to introduce Ἀργείους as a gloss on αὐτοῖς.

184. The following passage down to 212 has given rise to many well-founded suspicions. For 185 see below. 186-90
"Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Δάμπτε τε διε, νῦν μοι τὴν κομίδην ἀποτίνητον, ἢ μάλα πολλὴν Ἀνδρομάχη, θυγάτηρ μεγαλήτερος Ἡπείρους, ὑμῖν τὰρ προτέρωμε μελίφρονα πυρὸν ἔθηκεν οἶνον τ’ ἐγκεράσσασα πιεῖν, ὥστε θυμὸς ἀνόγοι, ἢ ἐμοί, οὐ πέρ οἱ θαλερός τόσοι εὐχόμαι εἶναι.

190 ἀλλ’ ἐφομαρτητῶν καὶ σπεύδητων, ὅφρα λάβωμεν ἀπόπιδα Νεκτορέν, τῆς νῦν κλέος οὐρανὸν ἰκεῖ πάσαν χρυσεῖν ἐμεναι, κανόνας τε καὶ αὐτῆν, αὐτὰρ ἀπ’ ἄμων Διομήδεος ἰπποδαμίῳ δαιδάλευν θώρηκα, τὸν Ἡφαιστος κάμε τεῦχων.

185 ἀδ. Αρ. || καὶ λάμπε τῇ J. || 186. ἀποτίνητα G. || 189 ἀδ. Αρ. Ἀφ. || ἀκεράσσασα J. || ὡς J. || ἀνάγων ADJQT: ἀνάγων Cant.1: ἀνάγων Ω. || δικτίο C. || 190. δίκτιο Ar. G: αἴ κε HT Harl. b, Par. b h k, and ἀλλα (Did.). || λάβωμεν Q. || 192. νεκτορέν GPR. || δικτίο GL (supr. i) Vr. A, Mosc. 3. || 190. δικτίο P.

are confused and absurd, even if we cut out 189; 192-7 are exaggerated, and do not agree with the rest of the Ἰλιάς. 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 443; 187=Ζ 395; 210-11 cf. Σ 134-5; 212 passim. The passage is therefore substantially original.

185 was attested by Ἀρ. on the ground that Η. knows nothing of four-horse chariots, and that the four names conflict with the dual ἀνοίκτερον. It appears that some tried to evade the difficulty by taking δάμπτε and πώδεσθαι 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 Α 689, and in a simile ν 81. The names of the horses are all copied from other places; see Π 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 Ζεν.; 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 ἔχθωκεν alone were to follow, but the idea is expanded so that μυρὼν has to come in a rather awkward apposition with κομίδην.

189. This line was attested by Ἀρ. and Ἀρ. 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 Ηεκτὴρ’s being made to eat grain, as is the case if we omit it. μυρὼν 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 shown to the horses is paralleled in Ψ 281-2.

192. A famous shield of Νεκτορ is as little known elsewhere to the Ἰλιάς as a divine breastplate of Οἰδημεδ. As the story now stands, the latter must have belonged to Ολικος, with whom Οἰδημεδes had exchanged armour, and could not have failed to obtain mention in Ζ 238; while there is no allusion to the former in the passage which refers to the arms which Νεκτορ may be presumed to have taken from Ερεθισθόν, Η 146-55. Besides, the effect anticipated from the capture of these two pieces of armour seems quite disproportionate. κομίδην in 192 is a mere metrical makeshift; for the phrase see θ 74. For the κανόμες of the shield see App. B, i. 1.
ι ο τούτω κε λάβοιμεν, ἐξέποιμην κεν 'Αχαϊος 
αὐτονῦχι νηπὸν ἐπιβησέμεν ὅκειάων.'

δ' ἐσφατ ἐγὼμενος, νεμέσησι δὲ πότινα 'Ἡρη, 
σείσατο δ' εἰνὶ θρόνωι, ἐξέλιξε δὲ μακρὸν 'Ολυμπον, 
καὶ ρὰ Ποσειδῶνα μέγαν θεον ἀντὶν νῦδα-

"δ' πότοι, ἐννοούμας εἰρυσθενε, οὐδὲ νῦ σοι περ ὀλυμπενων Δαίαων ὀδόφρεται ἐν φρεαθ θυμός. 
οὶ δὲ τοι εἰς 'Ελῆκην τε καὶ Ἀιγὰς δώρ ανάγουσι 
πολλά τε καὶ χαρέντα: σοὶ δὲ σφωτι θεὸν νίκην. 
εἰ πέρ γερ κ' ἐθέλοιμον, ὅσοι Δαίαοισιν ἄρωγοι, 
Τρόδας ἀπόσασθαι καὶ ἐρνήμενοι εὐρύσατα Ζῆρ, 
αὐτοῦ κ' ἐνθ ἀκάχωτο καθήμενοι οἶον ἐν 'ἴδιῃ." 

τὴν δὲ μέγ. ὀχθήσας προσεύθη κρειαν ἐννοίχθων. 

"'Ἡρη ἀπτοσεῖς, ποίον τὸν μύθον ἔευτε;" 

197. αὐτονῦχι CDJQS and ap. Eust. 199. ἐμίλια J. 201. αἰνοδραί G: 
καιιοδραί P: καιιοδραί Q. || καὶ τὸ H (supr. per). 202. ἐν φρεαθ: ἐνδοε Q. 
Ζῆρ P: Ζῆρ' G (supr. α) LQR: Ζῆρ ΗS: ΖΑ with ν' at the beginning of next 
line, Ar. ACDJT (γρ. Ζεισ). 207. ἔσω κάσωτε' ἀκακίμωνος Zen. 209. 
κακίμωσις GΗS.

196. See note on E 273. Except in 
this place Hector, far from hoping to 
see the Greeks embark, desires to pre 
vent them by burning the ships; see 
182, 217.

199. This line seems like a poor 
imitation of the famous A 530. ἐμὶ for 
ἐμὶ is found only in this phrase (also 
O 150) and ἐμὶ θρόμα (θ 325(?), i 417, 
κ 310, μ 256). It is a purely metrical 
form, excused in the case of ἐμὶ θρόμα 
by absolute necessity; ἐμὶ θρόμα, however, 
is not impossible, so that Schulze regards 
ἐμὶ here as a later imitation of ἐμὶ 
θρόμα (Q. E. 221).

200. ἀντὶον μὴ δα 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 Achais, both chief seats of the worship 
of Poseidon; B 575, N 21, T 404.

204. Βοῦλεο is generally taken as an 
imperative, but it may equally well be 
an imperfect, 'you used to wish them 
the victory.' βοῦλεοῖα as usual indi 
cates preference of one of two things; 
while ἐκλοκμοῖς in the next line = 
'make up our minds,' B 125.

206. Ζῆρ: a somewhat doubtful form. Ar. wrote Ζῆρ', assuming a synapheia with 
the following line. There are some other 
traces of this in Homer, but they are all 
very doubtful, and the short form Ζῆρ is 
defensible on analogy, though there is 
no direct evidence for it. It apparently 
represents the Skt. जिव, as below repre 
sents गम, see H 238. Herodanios 
attests also a nom. Ζήρ, which might 
have an accusative Ζῆρ 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 Ζῆρ occurs, 
the following word, at the beginning of the 
next line, should commence with a 
vowel (Ζ 265, Ο 331). See H. G. § 106 
(2). Van L. Ench. p. 11 compares δά 
for δώμα at the end of a line (but see on 
A 426), and the cases of elision at the 
end of the Virgilian hexameter, Georg. l. 
295, Aen. vii. 160, and others.

207. This is quite inconsistent with 
the introduction to the book. κακίμωνος 
is virtually the principal verb, 'he would 
sit alone, to his vexation.'

209. ἀκακίμωσι used to be explained 
either as αὐτὰριός (undoubted) τοι ἐκσώ, 
or κακάτωμεν ὁ τοι ἐκσω, neither of 
which will do. As the word stands it is 

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οὐκ ἀν ἐγὼ ἢ ἐθέλομη Διὸ Κρόνιοις μάχεσθαι
ἡμέας τοὺς ἄλλους, ἐπεὶ ἢ πολὺ φέρτερὸς ἐστίν.
ὅς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγόρευον·
τῶν δ', δοὺς ἐκ νησίων ἀπὸ τύργου τάφρος ἐσφένε.

210. ἔρω Γ': ἔτων G. 211. ὑμέας J. || φήματός DJPQS. 213. ἀνδρ: καὶ Ζεν. (see Ludwig ad loc.). || ἐν ταῖς γρ. ἀνδρὸν τύργου πύργος ἐσφέγαν Δ. || διός ἄνδρας καὶ ἔρεμα καὶ ἑρυκε Διδ.

better derived from root Ἰρο of Ἰάρτω, Ἱκῖο, in the sense of 'burling words about,' reckless in speech (so Monro). But there is much plausibility in Wackernagel's suggestion δευτερεὶς (or perhaps rather δαυτερεὶς), 'unmanageable, uncontrollable, in language.' Cf. the forms B 212 ἄμεστος, Ν 324 ἄμεστος; and for δαύτω or δαυτες see on A 567. Tradition varies between ἄντι and ἄντρ.

215-25. The repeated lines here are 216 = Α 300, T 204; 220 = N 167, 208; 221 cf. Θ 84; 222-6 = Δ 5-9; 227 = Α 375 etc.; 228 = Ε 757; 229 cf. Β 491; 235 cf. Ο 507, X 374; 242 cf. Α 455; 244 = Ο 376; 245 = Ε 648; 246 cf. A 117; 247 = Ω 315; 252 = Ε 441; 258-9 = Α 447-8; 260 = Ε 294; 262-5 = Η 164-7.

218. 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 ἄντρ, 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 ὀριστὸς from, and does not connote distance, ἄντρ distinctly implies ἀπὸ ἐκ away from, e.g. I 353 ἄντρ ἱεροῦ, far from the wall; so that whether we take ἄντρ πύργῳ with ἐργαζ or attributively with τύργος, emphasis is laid upon the separation of wall and trench. The same sense comes from Zen.'s καὶ for ἄντρ, 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 στῆ δ' ἐκ τάφρον ἱοῦ ἄντρ ἱεροῦ. 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 Μ to Ο. 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 clumsier way of expressing the same thing, and ἐκ ἤνω seems entirely otiose. We cannot take ἐκ ἤνω as outside the ships, i.e. in a space separated from them, for ἐκ, unlike ἄντρ, implies connexion ἐκ ἤνων in Ε 130 is the nearest analogy; but that means 'in a space measured from the (range of) dart'. This would involve reading ἐκ τύργου ἄντρ ἤνω. (b) Take ἄντρ with the verb, and join τύργον τάφρος, all that the most 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 τύργον 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 ἐκ τύργου for ἐκ τύργου, the trench at the wall, i.e. 'the wall with the trench.' This gives the required sense; but still better would be ἐκ τύργου, 'all the space that the trench enclosed, from ships to wallas.' ἐκ with acc. is the regular word for expressing extension, as far as a limit, e.g. 224 γεγονεν ἐκ τοῦ κλίτους: and τύργοι is rather commoner than
πλήθειν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάνων
eilei δὲ θοώι ἀτάλαντος Ἀρηί
"Εκτωρ Πρωμίδης, ὅτε οἱ Ζεῦσ κύδος ἔδωκε.
καὶ νῦ κ᾽ ἐνέπτυχεν πυρὶ κηλέως νήσας ἔτοιας,
ei μὴ ἐπὶ φρεσὶ θηκ᾽ Ἀγαμέμνονοι πότνων "Ἡρη
αὐτῶι ποινύσατι θώοι ὄτρυνα 'Ἀχαίοις.
βῆ δ᾽ ἔναι παρὰ τε κλήσας καὶ νήσας 'Αχαιῶν
τορφύρειν μέγα φάροι ἔχων ἐν χειρὶ παχεῖι,
στῇ δ᾽ ἐπ᾽ 'Οδυσσής μεγακάθει νητὶ μελανη, ἡ
ρ᾽ ἐν μεσοτάιῳ ἔσκε γεγωνόμεν ἀμφοτέρουσε,
[ἡμὲν ἐπ᾽ Αλαντος κλήσας Τελαμωνιάδαι
ἡδ᾽ ἐπ᾽ 'Αχιλλῆς, τοι ῥ᾽ ἐσχατα νήσας ἔτοιας
ἔρυσαν, ἡνορεί πλοῦσι και κάρτει χειρῶν]
ἣνεν δὲ διαπρύσιον Δαναοῖς γεγονός::
"αἰδῶς, Ἀργείου, κακὴ ἑλέγχεα, εἶδος ἀγητόι·
πη ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἀρίστοι,
imperfect, as there is a verb wanting either after δορ or διστ as according as we punctuate. If we put a comma after Λήμνως, we must assume an ellipse of ἣς, as in our idiomatic 'you boasted when in Lemnos.' We may compare δορ τ' ἔτη following by one verb only in Ω 42 (where see note), and δορ δοτε 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 δορ' ἐν τῷ θυμιᾷ βρωσὶς τε πώςις τε: but here the omission is harsh, because the subject of the verb is not expressed. Hence some join δοτε with ἀγοράσε, and hold that there is an anacolouthon, the verb governing δος being forgotten after the interpolated relative clause. Bentley conjoins, δοτα πολ', van L. δοτα' en'. Von Christ thinks that the confused construction indicates interpolation from the Kypria, which may have been taken 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. 

232. κενελεγες, only here and in late imitators. The verb αὐχεω does not reappear in H.

231. was attested by Aristarchos on the ground that beef does not tend to make man boastful.

232. For ἀντιεργασε see A. 470.

233. κτισσεζην is taken by Porphyrios to mean weigh (ἀπὸ τῶν ἐν τοῖς ἔγγοις ἱματισμῶν εἶρηται... δοσκεῖν ἐκατον ἀπὸ τῶν ἄλλων ἀντιστάσεων εἶναι ἐκατον καὶ δικαστήριον). In this case we must read ἀπο (ἀπο) in 233, cf. 163. This gives excellent sense and suits also the literal sense of ἀπο: but ἀπο = weigh (trans.) is very rare in H., if found at all (T. 247, X. 360, 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 ἀπο (= ἀπε) with Herodians and accept the obvious would stand up to face. 235. Attested 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. ὦττιν αὐτος Αρισταρχος ὑδειστικον εἶναι εἰτερ ὄντως ἐγέρχετο Ἐκτόρος, δι δή κόδους Ὀλυμπίων αὐτοις ὄραξε, i.e. Ar. objected to some critic, who had proposed this emendation, that it weakened the force of Ag.'s objurgation to admit that Hector's success was due to Zeus. 237. This throwing of the blame upon the ἄγνη of Zeus is a favourite resource of Agamemnon; see T. 91, etc. Δασας, like all other forms of the verb except the isolated δαςας T. 91, 129, is best referred to ἄνδρα, sor. δασας having an augmented form with αδ- and an unaugmented with αδ- and, like other verbs of this class, a by-form δαςας κ. 68, δαςαςτα I. 537, though mss. and edd. mostly write the s single. Of course in a book like the present there can be no great objection to the late contracted δαςας (cf. T. 95, λ. 61).
νητι πολυκληιδι παρεθέμεν ενθάδε ἔρρων, 
ἀλλʼ ἐπὶ πάσι βοῶν δημον καὶ μηρε ἔκνα, 
ἰέμενος Τροίην ἑντείχεχον ἐξαλατάξαι. 
ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήφνων ἐέλδωρον 
αὐτοῦς δὴ περ ἐσον ἵπτεκυνεῖν καὶ ἀλάξαι, 
μηὶ οὐτω Τρώσσειν εά δάμνασθαι Ἀχαιοῖς.

ὡς φάτο, τὸν δὲ πατὴρ ὁλοφύρατο δάκρυ χέοντα, 
νεῦσε δὲ οἱ λαὸι σῶν ἐμμενει οὐδ᾿ ἀπολέσθαι. 
αὐτίκα δὲ αἰετὸν ἤκε, τελείωτατον πετενον, 
νεβρόν ἔχουν ὀνύχεσι, τέκος ἐλάφου ταχείς: 
ταρ δὲ Δίος βωμί περικαλλεί κάββαλη νεβρόν, 
ἐνθὰ πανομφαῖοι Ζεὺς ἐβέσκον Ὁχαιοῖς. 

οἱ δὲ ὡς οὐν εἶδον ο οἳ ἀρ ἐκ Δίος ἤγαθεν ὄρις, 
μᾶλλον ἐπὶ Τρώσσεσι θῶρο, μνήσαντο δὲ χάρμης.

ἐνθῦ τις τῶν πρῶτον Δαναῶν πολλῶν περ ἕωτων 
εὐξάτο Τυδείδαι πάρος σχέμεν ὡκέας ἱππον.

240. Εἴκοσι Q Ambr.: Εἴκοσι A (supr. a) Η (e corr.) P: Εἴκοσι U. 241. οἴκουνος R (鲙潢 Rm.). 243. δὲ G. || In G Mor. Bar. the line stands after 244. 244 om. Ambr. 245. ὅ: ὅ δὲ GJ Vr. a. || ὁλοφύρφος A (supr. a) CH/PRS Vr. b2 A. 246. ἀπολείποντας Λγ. 247. πετενον GL/QBT: πετενον J. 249. κάββαλε CGQST: ἐν ἄλλω οἴκατο Δ. 250. πανομφαῖος P. 251. εἴδον GR: ἐδονει U, γρ. Lips.: ἐδονει Ambr. || εἴδον θνοτερας [ἀπογογουθ] Παρ. P. 252. εὕμεροι C: τυδείδαι U. || εὔμεροι D/ΠΩ. 239. The derivation and original sense of ἔρρων 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, Υ 421. The sense 'on my ill-omened journey hither' is obviously suitable here. 243. αὐτούς, i.e. even if we fail of our purpose let us at least save our lives. 246. ἀπολείποντας μᾶλλο, ἀπολείποντας Δγ., which is adopted by Nabae; ἀπολείποντας von Chrest. Similarly Cobet conj. ἀπολέας for ἀπολέας in I 496. But the aer. is quite in place (cf. I 230); he vouchsafed safety and not destruction, the idea of futurity being subordinated. See on Γ 28. 247. τελεστάτων, διὶ οὐ τῶν σῶματι τέλεον, ἀλλὰ τῶν ἐπικελεστικότατον (An. on Ω 315), most sure of fulfillment. The word, like τέλος itself, evidently had a technical religious sense; cf. Aisch. Ag. 973 Ζεῦ Ζεύ τέλεια, τὸ ἔμασ εὐχάρ τέλεια. On the other hand, in Ω 66, Ω 34 it is more naturally taken to mean unblemished; cf. A 315 τελεσθα ζηκαρμάς (and the τέλεων σύμβολον of Hymn. Merc. 526) but see Allen. 250. πανομφαῖος, i.e. to whom belong all omens by sound's or voices, such as Odysseus asks from Zeus in Ω 10 φίλον τις μοι φαθων. The epithet only occurs here in Ἡ, and is certainly not very appropriate to the particular omens. For ἄθλη cf. B 41. 254. εὐκοτος ἐκλ. could boast that he had driven his horses in front of Tyldeides. This is the only case in Homer of παρος with the genitive. It takes τον προτέρος in the preceding line. Le R. however, prefers to connect Tudeio with πρεσίτως. and παρος with σχείμαν, to drive right onwards, a use for which there seems to be no analogy whatever. σχείμαν, a final infin. after σχείμα: in Attic ιο would require δετεμε. ἀμαλκασομε, aor.
 interstate "έξελασα" καί έναντίβιον μαχέσασθαι, 
άλλα πολύ πρώτος Τρώων ἔλεγε άνδρα κορυστή, 
Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ ἔτραπεν ἱπποὺς· 
tῶν δὲ μεταστρεφθῆναι μεταφρέωνεν δόρυ πήξεν 
όμον μεσσηγός, διὰ δὲ στήθεσθαι ἐλάσσεν. 
ἡμεῖς δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχει ἐπ' αὐτῶι. 
τόν δὲ μετ' "Ατρείδαις 'Αγαμέμνον καὶ Μενέλαος, 
tοῖς δ' ἐπ' Ἀλαντες θοῦριν ἐπιειμένοι ἄλκτν, 
tοῖς δ' ἐπ' Ἰδομενεὺς καὶ ὅπαων Ἰδομενῆς 
Μηνιόμης, ἀπάλαντος Ἐνναλὼι ἀνδρεψόντη, 
tοῖς δ' ἐπ' Ἑυρώπυλος Ἐναίμωνος ἀγάλαοι νῖος. 
Τεῦκρος δ' εἰνατος ἡθε παλλότονα τόξα τυταῖνων, 
στή δ' ἄρη ὁποῖο πάντας, ἐπεὶ ἄρ τιν' ὀιστεύσας ἐν ὁμίλωι 
βεβλικίοι, ὁ μὲν αὐθί πεων ἀπὸ θυμὸν ἐλεεσθεν.
αὐτὰρ ὁ αὐτὸς ἰῶν, ταῖς ὑπὸ μητέρα, δύσκεν εἰς Ἀλανθ'. ὁ δὲ μιν σάκει κρύπτασκε φαινών.

ἐνθὰ τίνα πρῶτον Τρώων ξε Τεῦκρος ἀμύμων; Ὁρσίλοχοι μὲν πρῶτα καὶ Ἰομενοῦ ὢδ' Ὁφελέστην Δαίτορα τε Χρομίων τε καὶ ἀντίθεουν Ἁλκιφόντην καὶ Πολυαμονίδην Ἀμοπάνα καὶ Μελανίππον.

[πάντας ἐπασχότας πέλασε χθονι πούλμβοτερῆ.]

τὸν δὲ ἰδὼν γήθησαν ἀναξ ἀνδρῶν Ἀγαμέμνων τόξο ἀπὸ κρατεροῦ Τρώων ὀλέκυντα φάλαγγας; στῇ δὲ παρ' αὐτῶν ἰῶν καὶ μιν πρὸς μύθον ἔστη:

"Τεῦκρε, φῆλη κεφαλή, Τελαμώνε, κοιλανε λαών, βάλλ' οὖτως, αἳ κέν τι φῶς Δαναόες γένησαι πατρὶ τε σῶι Τελαμών, ὁ σ' ἔτρεφε τυττθόν ἐόντα, καὶ σε νόόν περ ἐόντα κομίσατο δι' ἐνὶ οἴκου τὸν καὶ τηλόθ' ἐόντα ἐνελείης ἐπίβησον.

σοι δ' ἐγώ ἐξερέω ὡς καὶ τετελεσμένον ἐσται.

αἳ κέν μοι δούς Ζεὺς τ' αἰγίοχοι καὶ Ἀθηνή Ιλίου ἐξαλαμάζαι ἐνελείμενον πτολέθρον, πρῶτω τοι μετ' ἔμε προσβήσοις ἐν χερὶ θήσω,


272. κρύπτασκε is evidently a false form for κρύφασκε or κρύπτασκε. Cf. note on O 28 προτασκος.

277 is interpolated from M 194, Π 418.

279. ἡπιό, as Ω 605 τέφεν απ' ἀργυρίου βιόσι.


282. φῶς, which generally means safety, succour, here, by a slight zeugma, includes the idea of glory to the father.

284. Atlhētized 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. καωσεκτ, took up, is a slight hysteron proteron with ἔτρεφε. According to the common tradition, 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 Ο 439 Aias speaks to Teukros as a whole brother (ὅνα φίλοι τινών ἔτρεφεν), and Teukros is repeatedly called the καστήρος of Aias (see M 371 κατι κατάτατο), a word which is commonly used of brothers uterine (see Α 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 Polydorus is the καστήρος of Hector (Τ 419), though by a different mother (Φ 91). The mother of Aias was Eiriboia.

285. ΕΙΔΗΣΙΟΝ : cf. B 234, ψ 73, 52, 421. So also Pind. I. i. 39 ἄρχαια ἐπίθεσα πάνω συγκεκριμένα ἐξαιρέσεις. Soph. O. C. 189 ἐνεβάλεις ἐπίθεσισ. The metaphor seems to be that of 'entering into the pale' of.

289. προσβήσιον : here only in the


η τρίπτοδ’ ἦ δύω ἦππους αὐτοῖς ὀχεσφιν

ἡ γνωαϊχ’, η κέν τοι ὁμόν λέχος εἰςαναβαίνοι.”

τὸν δ’ ἀπαμειβόμενον προσεφώνεε Τεύκρος ἄμύων·

’Ἀτρεθδ κύδισε, τί με σπεύδουτα καλ αὐτὸν

ὀτρνεῖες; οὐ μὲν τοι, ὧσ δύναμις γε πάρσετι,

παύομαι, ἄλλ’ εξ οὐ προτὶ Ἰλιον ὁσάμεθ’ αὐτούς,

ἐκ τοῦ δὴ τόξωι δεδεγμένος ἄνδρας ἐναρχα.

ἀκτῶ δ’ προέχα κανυλώχιας οἰστοῦς,

πάντες δ’ ἐν χρότι πήχεων ἄρχηδον αἰζην

τοῦτον δ’ οὐ δύναμι βαλέει κύνα λυσστήρα.”

ἡ μα καὶ ἄλλον διστόν ἀπὸ νευρῆφιν ιαλλεν

“Εκτορος αὐτικρό, βαλέει δὲ ἐνετο θυμός;

καὶ τοῦ μὲν ρ’ ἀφάμαρβ’, ὁ δ’ ἄμυωνα Γοργυθίωνα,

ωνὸν ἐνν Πράμου, κατὰ στῆδος βάλεν ἰοί

τῶν ρ’ εξ Αἰσιφενδὲ ὄπτουμεν τέκε μῆτηρ

καλῆ Καστανίερα, δέμας ἐκείνα θεβίσι.

μήκων δ’ ὡς ἐτέρωσε κάρφ βάλεν, ἦ τ’ ἐνί κῆπωι,

sense of ‘prize to the first man’ (see note on Δ 59 πρεβεβητήρα); compare Ψ 788 ασκτήθοιν, and the later πρωτείον, δευτερείον, etc.

291. αἰσαναβαίνοι: for the op. after the future cf. Η 342.

297. ταποδόγυνας, with long bars, here only. For γλαχίν see Ω 274, and cf. τριγλόχιν Ε 398, Δ 507, χαλκογλόχιν Χ 225, and note on Δ 151.

299. Hector is several times compared to a mad dog: Ι 239, 305, N 53. So λύσσα is used of Achilles Ψ 642.

304. ἡ Αἰκίμων (or Αἰκύμηθην, as Zen., Aph., and Ar. wrote) of course goes with ὄπουμεν, taken as a wife from Ἳφα.

The town is not elsewhere named, so we cannot say which form is right. Steph. Byz. identifies it with Oysyme, a Greek colony on the Thracoan coast opposite Thasos.

305. Athenaios (xiv. 632 r) quotes as an instance of στίχοι μελοψω (i.e. having a short syllable in place of a long one in either of the last two feet), καλῆ Καστανίερα θεός δέμας ἐκείνα. 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. Η τ’ ἐνί κῆπωι, sc. ἐνὶ. This is the simple explanation; though Lehrs considers it weak, and prefers to supply κάρφ βάλει from the preceding clause, comparing Π 406, where ἐλεξεi has to be supplied after ὡς ὅτι τες φώς. This famous simile is imitated by Virgil, Aen. ix. 436 lassove papavera collo Demi- sere caput, plurio cum forte gravantur. Van Leenens 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 καρπωκ has avoided this difficulty. Νοτίω as a subst. = ενί occurs only here, until Aristotle. Cf. Ψ 785 εν νοτιω = ειν ὑγρω.
καρπῶι βρισκομένη νοτίησε τε εἰαρινῆσιν·
δ’ ἐτέρωσ’ ἦμος κάρη πτήληκε βαρυνθεν.

Τεύκρος δ’ ἁλλον διστόν ἀπ’ νευρὴψιν ταλλεν
Εκτόρος ἀντικρύ, βαλεέει δὲ ἐ Ἰετο θυμός.

ἀλλ’ δ’ γε καὶ τὸθ ἀμαρτε· παρέσφηλεν γὰρ Ἀπ’ Ἀλλ. ἀλλ’ Ἀρχεπτολεμον, θρασὺν “Εκτόρος ἡμικύρη,
ἰεμενον πολεμονδε βάλε στήθος παρὰ μαζον’
ἐρπε δ’ ἐξ ὀχέων, ὑπερῶσαν δὲ οἱ ἵπποι
ἀκόποδεσ· τοῦ δ’ αὐθὶ λύθη ψυχή τε μένος τε.
Εκτορά δ’ αἰνὸν ἄχοσ τύκασα φρένας ἡμιχώριο-
tον μὲν ἐπειτ’ ἐλασε καὶ ἀχρυμένος περ ἐταῖρον,
Κεβρίνην δ’ ἐκείνεναι αδελφείων ἐγγὺς ἐντα
ἵπτων ἦν ἔλευς· ὁ δ’ ἀρ’ οὐκ ἀπῆθησαν ἀκοῦσα.

αὐτὸς δ’ ἐκ δίφροιο χαμάλ ἑρέ παμφανώσωτο

σμερδαλέα ίάχων· ὁ δὲ χερμάδιον λάβε χειρί,
βὴ δ’ ἰδὼν Τεύκρου, βαλέειν δὲ ἐ θυμὸς ἀνώγε

η τοι ὁ μὲν φαρετρῆς ἐξειλετο πικρὸν διστόν,

θήκα δ’ ἐπὶ νευρή τον δ’ αἰ κορυθάιας “Εκτορ
αὐεργοντα παρ’ ὅμοιν, ὃθ’ κλής ἀποχερε

αὐχένα τε στήθος τε, μάλιστα δὲ καίριον ἔστι,

τῇ δ’ ἐπὶ οἱ μεμαῦτα βάλεν λίθων ἀκριώτεντι,

ῥήξε δ’ οἱ νευρήν· νάρκησε δὲ χειρ ἐπὶ καρπῶι,

307. Εἰαρινῆσιν ἸΡ. 309. Νευρίσειν G. 311. Καὶ τῶς and τοῦ μὲν
Λτ. διχοῖ. 313. Μιχαῦλον (ἱ. Ιελλον) DR. 315 om. U. || δ’: e2 Uw.
319. Φελιν: Ἰχαμ R (and P1). 322. Ἔθε: στὶ J. || τεκσοῦν DQRT. || Βαλέειν
T. || Ἀθανασ JRI; Ἀθανας D. 325. Ἀμφόπτομα A (with byphen). || Ἀμ-
φόπτομα Ω; see A 459. || Ἀμφόπτομα Δ. Ω: Ἀμφόπτομα others (see Schol. T).
327. Ἀκρωτερίωτον GJR (supr. i) S. 328. χειρ Ptol. Ask. Ω: χειρ’ GΗΡΟΤ’ U1, and

τις Did.

312. For Archeptolemos see 128, and
for 313–7 see 121–5.

318. ἀδελφός, sc. of Hector, as
Kebrones was a natural son of Priam,
II 738.

321. ὁ θε, as often, introduces a fresh
act of the subject of the preceding clause;
e.g. 302 above.

323. φαρέτρως: the shortening of the
second syllable is Attic, not Homeric.
Schulze conj. φαρέτρος on the analogy of
φρετρό. ἕξαλέτο: in sense a pluperfect.
325. οὐπόντος: see A 459. The word
recurs in a similar sense M 261. παρ’
ἀφών naturally goes with it in the sense
‘drawing the bow back to the shoulder,’
but the following clause shows that
it has to be taken also with βάλεν.

Διπλωτος: cf. X 324 ἦν κληρε δ’ ἀμοι
ἀχέων’ ἐχων, λαυκαινη, ἦν τε ψυχή

ἀκιστος δλεθρο. 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 καρπῶι see A 185. The
phrase seems out of place when the
word which follows is not fatal.

328. νευρίν, according to the use of
the word in Homer, must mean bow-
stringing (cf. O 499), but the breaking
of this seems such a subordinate matter.
ἸΛΙΑΔΟΣ Θ (VIII)

στὶ δὲ γυνὲς ἐρπῶν, τόξον δὲ οἱ ἐκπεσε χειρός. Αἰας δὲ οὐκ ἀμέλησε κασυνήτου πεσόντος, ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκαλύψε. τὸν μὲν ἐπείδθ ὑποδύντε δύο ἐρήμες ἑταῖροι, Μηκιστεύς 'Εχλίοι παῖς καὶ διὸς 'Αλάστωρ, νῖθα ἦτο γλαυφᾶς φερέτιν βαρέα στενάχουτα. ἄψι δὲ αὐτὸς Τρῶσεσιν Ὀλύμπιος ἐν μένος ἄρσεν· οἱ δὲ ίδιοι τάφροι βαδείης ὅσαν 'Αχαίοις, Ἐκτωρ δὲ ἐν πρώτους κεῖ σθένει βιβλεμαίνων. ὡς δὲ τίς τε κύων σω ἄρηριν ἢ λέντος ἀπητῇ κατόπισθε, ποιν ταχέεσσι πεποιθῶς, ἱσχία τε γιοντούς τε, ἐλευσόμενον τε δοκεύει, ὡς Ἐκτωρ ὀπαξε ἱκρή κομόμωντας 'Αχαίοις, αἰεν ἀποκείνων τοὺς ὄπιστατον· οἱ δὲ φέβουντο. αὐτὰρ ἐπεὶ διὰ τα σκόλοπας καὶ τάφρον ἐβησαν φεῦγουντες, πολλοὶ δὲ δάκμεν Τρῶων ὑπὸ χερσίν, οἱ μὲν δὲ παρὰ νησίων ἐρητύντο μένοντες, ἀλλήλους τε κεκλήμενοι καὶ πᾶσι θεοῖς χειρὰς ἀνάχουντες μεγάλ' εὐχετόνων ἔκαστος.

335. Ἐγ.: αἰ̄ U. || δ' om. R. || κλεισ C. || ἐμάεων (or ἐμαέον) DJR. 337. δὲ ἐκ. Δ. 338. ἀγρίου δίκου Par. a (γρ. σύνδει ἄρηριν). 339. πεποιθώς: ἡθόκως A (γρ. πεποιθώς) T. 340. ἀπεικόμενῷς (C1) CR Par. h, Vr. c A. || τε: δὲ P Harl. a. 344. Δάμων G.

that we might rather have expected πέριον, the sinew of the arm. However, the breaking of the string puts an end to Teukros' prowess in Ι.; 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 στενάχουτα (334) is copied, though obviously inapplicable to the corpse of Hyppenor. This is a strong ground for regarding this ἀφιετελα of Teukros as older than the rest of the book.

335-80. The repeated lines in this section are: 342 = Α 178; 343 = О 1; 344-5 cf. О 2-3; 345-7 = Ο 367-9; 351 = T 341; 352 cf. Б 157; (354 = 34); 355 cf. E 175; 372 = Ο 77; 376 cf. E 787; 379 cf. N 831; 380 = N 882.

337. ἅλεωσώνων: a word of unknown significance recurring only in the same phrase (М 42, etc.) and corruptly in Ba M.


340. ἱσχία: accus. of the part affected, as though ὀκὺν or the like preceded; for ἄκτους does not take a direct accusative in Homer. ὑποκεῖσθαι: this change from subjunctive to indicative is very rare after the simple τε, though common after δὲ τε: hence Thiersch is perhaps right in reading ὑποκεῖσθαι. In such a matter the tradition is of little importance. The verb means 'watches for him as he keeps turning round.'

341. ὑπάτα, pressed hard upon, cf. γήρας ὑπάτει, and see Е 384. The use of the cognate ὑπέστη (Α 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 ἀνεκτόων the more regular construction after τε καὶ would be a
"Εκτωρ δ’ ἀμφιπεριστρώφα καλλίτριχας ἵππους Γοργώς δοματ᾽ ἔχων ἥ τροπολογοῦ "Ἀργος.
τοῦς δὲ ἰδοὺς' ἔλεψε θεὰ λευκώλευνος "Ἡρῆ, αἶψα δ’ Ἀθηναῖη ἐπεα πτερῴαντα προσηύδα: "ὁ τόποι, αἰγόχοι Δῶς τέκος, οὐκετὲ νῦι ὀλυμπέων Δαναῶν κεκαδησόμεθ’ ὑστάτιων περ; οὐ γεν δὴ κακὸν οἴτων ἀναπλήσσαντες διώμετα ἀνδρός ἐνός ἐγκατ’ ὑδημένος ἐκτῶς Ἀκτεύο ντι Πριμίδης, καὶ δὴ κακὰ τονὰ ἔργει;" τὴν δ’ αὐτῇ προσέπετε θεὰ γλαυκώπτης Ἀθῆνη, "καὶ λίθρο οὐτὸς γε μένους θυμὸν τ’ ὀλέσσε, χειρὶν ἄν" Ἀργείων φθίμενος ἐν πατρίδι γαίης ἀλλὰ πατὴρ οὐκός φρεσὶ μαίνεται οὐκ Ἀγάθῆ, σχέλτας, αἰὲν ἀλτρός, ἐμὸς μενὲν ἀπερωεσιν οὐδὲ τὶ τῶν μέμνητα δ’ οἱ μάλα πολλὰκις ὑδὸν τειρόμενον σώσκον ὑπ’ Εὐρυμῆθος ἀλῆθων.
Το Μέν Κλαίεσθ' Πρός Οὐρανόν, Αὐτάρ ἑμεῖς Ζεὺς Τῶν Ἐπαλέξθουσαν ἀπ' Οὐρανόθεν πρόσλαλεν.

εἶ γὰρ ἐγὼ τάδε ἡδέ ἐνὶ φρεσὶν πευκαλήμησιν, εὔτε μὲν εἰς Ἀιδὼν πυλάρταπο προύπεμψεν εὖ ἐρέμους ἄξοιτα κύνα στυγεροῦ Ἀιδών, ὅπως ἄλλος ἔλεγε Στυγός ὑδατος αὐτὰ ῥέθρα.

νῦν δ' ἔμε μὲν στυγεῖε, Θέτιδος δ' ἔξηνυσε βουλαί, ὡς ὁ γοῦν τ' ἐκύσασα καὶ ἄλλαβε χειρὶ γενείου, λυσσομενής τιμήσα τ' Ἀχιλλήῳ πτολόμωρον.

ἐσταὶ μὲν ὁτ' ἄν αὐτὸ φίλην γλαυκώτιδα εὑτη.

ἀλλὰ σὺ μὲν νῦν νῦϊν ἐπέντυνε μῶνυχας ἱπποὺς, δὴ' ἀν ἐγὼ καταδύσα Διὸς δόμον αἰγιόχοι τεῦχοισι εἰς πόλεμον θωρῆξομαι, ὠφρ' ἐδώμαι εἰ νῦι Πρίαμοι παῖς κορυφαῖος ἢ ἐκτωρ ἴηθησει προφανέτευ ἀνὰ πτολόμωον γεφύρας,

again in O 639, T 133; cf. also the late passage λ 621. There is no reason to suppose that the ἄθηδα, which are left indeterminately 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 πεντικοσκόιφαλος, in Hesiod Theog. 311. πολύρτωο, 'warder of the gate' of the prison-house of the dead. ἐκεί on the gen. see an interesting discussion by Meister Gr. Dial. ii. 298–301. He objects to the usual explanation by the ellipse of ὅμα that it does not account for δ 551 εἰς Ἀγώντων διάκτους πατωμοί στῆνες, or δ 55 εἰς ἡμίτοιο, p 584, Hymn. Mec. 370, and suggests that the gen. is that of the point aimed at (H. O. § 151). With this εἰς could originally be used just as well as ἐκεί. 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 Ἀιδών was felt as εἰς Ἀιδών δόμω, and hence gave rise to other phrases such as εἰς Ἀιδών. προφανέστευ, sc. Eurytheus.

369. αἰῶν, headlong, perhaps in allusion to the catacomb 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 attested by Zen. and Ar. as superfluous here. See A 512.

373. Εὐτεί ὁτ' ἂν, the day shall come when he will again call me his darling. See Δ 164, Z 468.

378. The array of variants on this line (nowhere equally in the Ἰλιάδ) is
ἡ τις καὶ Τρώων κορεεί κύνας ἦδ’ οἰονοῦν
δημῶν καὶ σάρκεσσι, πεσὼν ἔπι νυμφών Ἀχαίων.

δός ἐφατ’, οὐδ’ ἀπίθησα θεᾶ λευκόλεως "Ἡρη.

η μὲν ἐποιχομένη χρυσάμμυκας ἔτηνεν ἵππους.
"Ἡρη πρέσβα θεᾶ, θυγάτηρ μεγάλου Κρόνου.
αὐτάρ Ἀθηνά, κούρη Δίως άιγοχώμου,
πέπλον μὲν κατέχευεν ἔανὸν πατρὸς ἐπ’ οὔδει,
πούκλων, δι’ αὐτη πούσατο καὶ κάμες χερσίν,
ἡ δ’ χιτῶν’ ἐνδύσα Δίως νεφεληγερέται
τεύχεσιν εὐ ψελμον θαρσήσετο δακρυσάντα.

ἐς δ’ ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ’ ἠγχος
βριθὺ μέγα στειβαρὸν, τῶι δάμησαν στίγμας ἀνδρῶν ἡρῶν,
τούσιν τε κοτέσσεται ἀδριμοπάτρη.

"Ἡρη δὲ μάστιγι βοῶς ἐπεμαιλεί ἢ ἵππους,
αὐτόματα δὲ τύλαι μίκοιν οὐρανοῦ, ἢ’ ἔχουν Ὥραι,
τής ἐπιτετραπταί μέγας οὐρανοὶ Ὀὐλυμπος τε,
ἡμὲν ἀνακλάναι πυκνῶν νέφος ἦδ’ ἐπιθείνα.

τῆι ρα’ δ’ αὐτῶιν κεντρυκεκέας ἔχουν ἵππους.

Ζεὺς δὲ πατὴρ Ἡθον έπει ἰδεῖ, χόσατ’ ἢ’ αἶωνος,

379. Ἐ: δε LU (P supr.) || κορείς GJQRT Harl. a. 381. οὐδ’ γλαυκόμεν

Δήμιν H. 382. Ἀρτους Vr. c. 383 om. DT (added by Rhodos in margin).


βριομοπάτρη CG Vr. b. 392. αὐτὸς Mor. || ἐπεμαιλεῖ U. 394. ταῦτα G. 397. χόσατ’ J Lips.

less formidable than it looks. The favourite προφανεῖασ is naturally out of
court, the short—as being unknown in
Epic, though regular in Doric. Several
mss. seem to aim at νώιν . . . προφανεῖασ,
but this is evidently a conjecture. Thus
we are reduced to the choice between
προφανέστει and προφανεῖασ. 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
παρενεῖν in 455; cf. Hes. Ουορ. 199 πολυ-
τών ἀνθρώπων αἰοί καὶ νῆσιοι (for Attic
see Soph. O. C. 1676 with Jubb’s note in
Appendix). There remains the un-
doubtedly harsh constr. of the acc. after
ταῦτα: we have ἣ ταῦτα γράφ-σεις; but N 359 ἠχέτο γὰρ ἢ ταῦτων
dαμασμένοις is perhaps more to the point.
There are several cases of similar constr.
in Trag.: Soph. Aj. 136 at μὲν ἐκ
πράσαντ’ ἐπιχαίρω, Phil. 1314. O. C. 936.

Eur. Hipp. 1389 τοῦ γὰρ εἰσεβεῖσθαι
περνήσατο αὐτάρ σελεύρων. See H. G. § 245.
Zen. ιδιώτικαν οὐκ οὕτως λεγόντως would (with
προφανεῖασ) make things smoother, but
this again has all the look of a con-
jecture. For πολέμου γεφυρας see
A 371.

381—3 = E 719—21; 384—8 = E 733—7:
389—96 = E 745—52; where see notes.
385—7 were attested 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—
488: Α 135; 401—Α 212; (402—8 cf. 416-
22); 409 = Α 77; 410 = Ο 79; 425 = Α
210 etc.; 426—7 cf. B 156—7; 434 cf. δ
40; 435 = δ 42; 445—6 = Α 332—3; 454
ΙΑΙΔΟΣ (viii)

'Ιριν δ' ὁτρυνε χαροπτέρου ἀγγελεύονταν·
"Βάσκ' ἵθι, 'Ἰρι ταχεία, πᾶλιν τρέπε μηδ' ἐὰν ἄντυν ἔρχοσθ'· οὐ γὰρ καλὰ συνοισομέθα πτόλεμόνδε. οἴδε γὰρ ἐξέρεω, τὸ δὲ καὶ τετελεσμένον ἐσται· γυμνὸσ μὲν σφωίν ὕφ' ἄρμασιν ὁκέας ἵππους, αὐτὰς δ' ἐκ δῇρον βαλέω κατὰ θ' ἄρματα ἄξω· οἴδε κεν ἐς δεκάτους περιτελλομένους ἔναυτοις ἐξε' ἀπαλθήσεσθον ἄ κεν μάρττησι κερανόν· ἀφ' εἰδίπ γαλακτίσιν ὤτ' ἄν ὁ δι' πατρί μάχηται. "Ἡρη δ' οὐ τὶ τὸ σοῦν νεμέοισθοι οἴδε χολούμαι· αἰεὶ γὰρ μοι ἐσθεν ἐνεκλάν ὅτι κεν εἶστω." ὁς ἐφατ', ὁρτώ δὲ 'Ἰρις ἀελλότοις ἀγγελεύονα, [βῆ δὲ κατ' Ἰδαίων ὁρέων ἐς μακρὸν 'Ολυμπόν].


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 L 185, Ἰμμα. Cer. 314 (also of Iris).

400. οὖ καλὰ κυνοκάλεσα, it will not be well for us to fight; cf. Ἰ 326 οὐ μὲν καλὰ χόλον τὸν ἐνθεῦ θυμόι.

402. Observe ὀφεῖν here in the third person, ὀφεῖν in the second in 416; see A 5.

404. ἄνδεκατος ἐναυτοῦ seems to be a confusion between ἄνδεκα ἐναυτοῦ and ἄνδεκα ἐναινοῦ. Compare Aisch. ἄρτ. 125, where πολίας ἐβδομαία seems to stand for ἐναυτοῦ ἄρχαι. The ken with fut. indic. indicates that this sentence is a consequence of the former, then or so shall they not, etc.

405. ἀλκάναι is no doubt here the accusative, shall they be healed of the wounds. If we take ἀλκάναι 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 ἀπαλθήσεσθον, which Did. prefers. So also Hippocrates, who uses so many Epic expressions, says ἔτην τὸ ἔλκος ἀλθαίνει. But the use of the accusative is quite Greek and simple, and is the same as that in the next phrase, κεν μάρττησι, with which compare E 795 ἔλκος τὸ μὲν βαλὲ Πάνδαρος ὡς. The sense is 'the wounds which the thunderbolt shall make by fastening upon them.' There is no other similar use of μάρττω in Homer. For ἀλθαίνει = be healed see E 417.

406. ἀδιόν ἢτ' ἐν μάρτται, 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 ἐβδομαί to find the meaning of a thing, cf. A 185, H 226. ἄφρα ὑπήν Βentley, which comes to much the same.

407. Compare Z 335. ἀλκάναι, literally to break off, i.e. thwart, like ἄλκας in l. 8.

410. For ἄκρι τ' Aristarchos read ἀτ' ἐξ, and for ἐκ ἐνιπ, on the ground that the prepositions κατ' and ἐτ' are only appropriate when used of a journey from Olympos to the lower earth, not of a passage from one mountain-top to another, ἀτ' οὐν ἐκ' οὐν. But the
πρωτησιν δὲ πολλης πολυπτυχου Ουλυμπου 
αιανεθεν κατερυκε, Διως δε σφ' ένεπτε μοθον·
"πη μεματον; τη σφωιν ενι φρεσι μαινεται ήτορ;
ουκ εαωα Κρονίδης επαμνεμεν Αργελοιν.
δωδε γαρ ἁπελησε Κρονου παισ, ή τελειε περ,
γυνωσεων μεν σφωιν υφ' αρμαισιν ωκεας ΰππους,
αυτας δ' ἐκ διηφου βαλεεν κατα θ' ἀρματα ἀξειν·
ουδε κεν εσ δεκατους περιτελλομενους έιναντους
έλκε ἄπαλθθεσθεν α κεν μάρπητοι κερανδος,
δφρ' ειδης, γλανωκτι, οτι δαν σωι πατρι μαχηαι.
"Ηρη δ' ου τι τοσον νυμεσεται ουδε χολουται
αιε γαρ οι εισδεν ενικλαιν οττι κεν ειμη.
παλα συ γ' αινοτατη, κινω αδδες, ει έτεν γε
τομησεις Διως αντα πελαριουν ἐγχος άειαι.
'η μεν αρ' οις ειπουσ' απεβη ποδας ωκεα ιρις,
αυταρ 'Αθηναιν "Ηρη προς μοθον έεκεν·
"δω ποτεοι, αιγυπτιοι Διως τεκοι, ουκετ' έγω γε
νους εω Διος αντα βροτων ένεκα ποτελειεων.

411. άλωμπου Ο. 412. σφ': σφην Τ. 413. σφωι G. 415. ίτι (or ἤ)
Αρ. = ει Ω. || ουδε γαρ έπερεεν τα δε κα τετελειεσθεν έεται Τ (in place of 415, which γα. in margin; the same words added after 415 by GR). 416. ρυσφωειν P Par. c. g. ρυσειεν U (w in Hac.). 417. διηφον ΠΤ. 419. απαλθθεσθεν S: 
άπαλθθεσθεν U (supr. k over second ο). || μάρινα Ω: μάριμα R. 420-4
άε. Αρ. 420. δφρ' άν ειδης Ρ. || γλανωκτις Μορ. Βr. a, Μοσς. 3. || θει: θει(1)
422. ΚΕΝ έπηνιοι Αρ. ΛQ: Νοικα ΚΩρυ Βr. b: Νοικα Ω.
423. σο γ' Άρ. Ω: σω U: σω ιρ. Κ (γραμ. Ρ) BS: σω Βr. b. || αδδες
Νικιας Ω: αδδες Αρ. QΤ: αναδεικτες U: έτειν τα U. 424. τολμωειν Τ.
425. αναθεικτει Q. 437. τεξος άπεμεθον Τ. 428. Μοι Αρ. Ω: Μοι 
ΟΧΙΟΣΤ (διρως του το το ΝΟΥ Τυν): Νοι ή ί ΡU: Νοι D. || 
τολμωεικαν DΠQOQUS.

whole line is interpolated here from 0 79, as is shown by the mss. which omit it.
411. πρωτησι, 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 Ο 80-3, is literally 'as quick as thought.'
415. The ά of MSS cannot be made to give a really satisfactory sense. A writes (twice over) 'Αρ. δια του η, ή τελειε περ, and again Α' Αρσατρουν δια του η, ή τελειε περ. This probably means, as is commonly understood, that he wrote η. But he may have meant η, which was explained as = αιω in the phrase έθειος έεινι, see Herod. in Schol. A on Β 73. This is defensible as an instrumental, cf. φε, λαθη, πατη, πη, etc. (Brugmann ΟΤ. ii. p. 629).
419. Observe the return to the oratio reta; the construction of ΚΕΝ with an infin. in oratio obliqua is found only once in Homer, see on Ι 684.
424-4 were attested 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 unmannery redness of the gods in the Theomachy in Φ, and in sharp contrast with the courteous tone of Iris in Ο 200-4, where again she speaks on her own account.
423. αινοτατη, sc. εισι. This was the reading of Ar., but the variant ισι (sc. νεθεισιεαλ) for σι γ' would make the constr. simpler.
428. Μοι τι, i.e. νοι τιω.
430. τὰ δὲ, contemptuously, 'those plans of his.' Cf. M 280. The combination of the possessive δὲ with the article is not common, occurring only eight times in the Iliad and six in the Odyssey. Here P. Knight reads ἐφα. Cf. notes on A 185, Z 490. δικασεῖτο, 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 ἱπποκότα, 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 'Pelasgian' horse-god. But Poseidon stands to his elder brother in the honourable position of ἄρχασιν or squire for the moment; though it is strange that he should be upon Olympus without warning, see H 445.

434. The αὐλόδοσις κάπαι reappear in Pind. O. xiii. 92 as the φάσησιν ἄρχασιν to which Poseidon is welcomed.

435. ἐκοίμη: a much disputed word, recurring only in N 261, δ ἄρτῳ, 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 εἰσώρω), and its use in all places. Here and δ 42 it means the inner face of the wall of the αἰθή: in N and χ it is used of the walls of the μέγαρον itself. παυμανάωντα, because covered with polished stucco, like the walls at Tiryns, or perhaps with polished wood, cf. Ξ 169 θήρας φαείαν.

439. δικαρή, drove; cf. τῆς μηδέπερ δίκαια δικαιωμένη, Πτολ. ix. 4 ἄρμα δικαρή. δικαροῖς, 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, ἄντερθη (or πελέρας) in Ω 190, τ 70. βυόμη 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 ἀμβλοβοία, ἀμβλέψεις both seem to have been taken to mean 'on the steps’
αὐτὸς δὲ χρύσειον ἐπὶ θρόνων εὐρύποτα Ζεὺς ἔζητο, τῷ δ᾽ ἅπερ ποοτὶ μέγας πελεμίζετ "Ολυμπός. αἱ δ᾽ οἱ Δίδος ἀμφὶς Ἀθηναὶ τε καὶ "Ἡρη ἡσθήν, οὐδὲ τί μνὴ προσεφώνεον οὖδ᾽ ἐρέαντο· αὐταρ ὁ ἐγὼν ἡσθὰν ἐὰν φρεσκοὶ φωνησέν τε· "τίφθ᾽ οὖτον τετησθοῦ, Ἀθηναία τε καὶ "Ἡρη; οὐ μὲν θὴν κάμετον γε μᾶχθῃ ἐνι κυδιανείρη οὐλούσι Τρῶας, τοῖςιν κότον αὑτὸν ἔθεσθε.

πάντως, οἴοιν ἡμῶν γε μένος καὶ χεῖρες ἀπαττοί, οὐκ ἂν με τρέφειαν δοσοὶ θεοὶ εἰσὶ ἐν "Ολυμποῦσιν· σφόν δὲ πρὶν περ τρόμος ἐλαβῃ φαῦδιμα γυῖα, πρὶν πόλεμον τ᾽ ἑδειν πολέμοι τε μέρμερα ἔργα. ὅδε γὰρ ἐξερέω, τὸ δὲ κεν τετελεμένον ἵνα· οὐκ ἂν ἐφ᾽ ὑμετέρων ὁχεῖν, πληγέντε κεραυνῷ, ἄγε ἐσ Ἰκεσθὸν, ἵνα ἀδανάτως ἔδος ἐστίν." ὃς ἐφαθ᾽. αἱ δ᾽ ἐπιμέλειαν Ἀθηναία τε καὶ "Ἡρη, πλησιαί αἰ γ᾽ ἡσθήν, κακὰ δὲ ἤπεσεν μεδέσθην. ἦ τοι Ἀθηναία ἀκέων ἦν οἴδε τι ἐπεξ.


(of ἀράβαρα) 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 άρι, which is found besides only in the dative λέος, is a masculine singular or neuter plural.

444. άμφίς. apart from; as § 352. π. 287. Ar., however, less appropriately, took it to mean on either side of Zeus, as sitting in the two places of honour. This leaves οἶον without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For καμένος Zenodotus here read the Attic καμένων. On these dual forms see H. G. § 5. It is to be presumed that he also read ἤκεσθε for ἢκεσθοῦν in 456, where Elmsley conj. ἢκεσθοῦν.

449. The reading of Ar., τοῖς for τοῖς, as Didymos remarks, ἤκεσθε τοῖς ἐμφασί, though we should rather have expected οἶον.

451. Naber's ἐμὲ for me is a decided improvement.

452. οἵδε; 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. οἶον ἐν, i.e. 'otherwise.' The ἤρ in the preceding clause, in which this one is anticipated by the word ἤποι, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of γὰρ. For the use of πλησιαίος of females see 378 above.
σκυβομένη Δι' πατρί, χόλος δέ μιν ἄγριος ἤρει·
"Ἡρη δ' οὖν ἔχασε στήθος χόλον, ἄλλα προσηύδα·
"αἰνότατε Κρονίδη, ποιοί τὸν μύθον ἑιτες·
εὖ νυ καὶ ἡμεῖς ἓμεν δ' τοι σθένος οὖν ἀλαπανύν· ἄλλ' ἐμπής Δαναῶν ὁδοφυρόμεθ' αἰχμητάων,
οἱ κεν δὴ κακὸν οὐτὸν ἀναπλησάντες ὄλωνται. 465
[ἄλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ δ' κελεύεις,
βούλην δ' 'Αργείους ὑποθησόμεθ', ἢ τις ὀνήσει,
ὅς μὲν πάντες ὀλωνται ὀδυσσαμένοι τεοίο.]

τὴν δ' ἀπαμεμβόμενον προσέφη νεφεληγέρετα Ζεὺς.
"حمام δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα
δύσει, αἰ' κ' ἐθελησόθα, ὁμυτίς πότνια ''Ἡρη,
ἀλλιώτ' 'Αργεάου πολυν στρατὸν αἰχμιτάων·
οὐ γὰρ πρὶν πολέμου ἀποταινεῖται δρβίων "Εκτωρ,
πρὶν ὄρθαν παρὰ ναῦφι ποδώκεα Πηλεώνα,
ἡματι τοῦ ὅτ' ἃν οἱ μὲν ἐπὶ πρώμυσι μάχωνται,
στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλουι βαινότος.
ὡς γὰρ βαθοφατὸν ἐστι· σέθεν δ' ἐγὼ οὖκ ἀληγίῳ
χωμένης, οὔτ' εἴ κε τὰ νεῖατα πεῖραθ' ἵκησ
γαλής καὶ τόντω, ἣν Ἰάπετος τε Κρόνος τε


470. For θαύσ Ζεν. read ἄσ, which was rejected by Ar. as not Homeric; it has, however, all the appearance of a genuine word of the old Achaean or proto-Epic dialect, representing ἄσας: cf. Αἰολ. ἄσας or αἰως. Hesych. says it is Boiotian for ἄσοι. 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 θοι for ἄσοι. But the second a has no exact analogy in Greek, though it appears to correspond to the Skt. uśa-, "early." Brandreth reads ὅθεθεν καλ.

471. For the phrase ὅθεθα, αἰ' κ' ἐθελ- 

475-6 were attested by Aristarchos, on the grounds that ἱστατι τὸν 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 ἵνα πρώμυσι, but at the trench besides 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. ἱστατι τὸν 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
ιμενοι ου' αυτής 'Τερείωνος 'Ηλέσιοι
tέρποντ' ου' ἀνέμοια, βαθὺς δὲ τε Τάρταρος ἀμφίς.
οὐδ' ἂν ἐκθ' ἄφικην ἀλωμένη, οὐ σεν ἐγὼ τῇ
σκυρόμενης ἄλγῳ, ἐπεὶ οὐ σέῳ κύπερτον ἄλλο.’
δ’ φάτο, τὸν δ’ οὗ τι προσέμεθυ λευκάλενος "Ἡρη.
ἐν δ’ ἔπεσ’ 'Ωκεανῶι λαμπρὸν φάος ἡλίωτο
ἐλκὼν νῦκτα μελαίναν ἐπὶ ξειδώρων ἄρωμαν.
Τρωσιν μὲν ρ’ ἀέκουσιν ἐδυ φάος, αὐτὰρ 'Ἀχαιῶι
ἀσπασίθη τριλλιόστος ἐπίλυθε νῦς ἐρεβενητί.
Τρώων αὐτ’ ἀγορῆν ποιήσατο φαίδημος "Εκτος,
νόσφι νεόν ἁγαγῶν, ποταμῶν ἐπὶ δινητί,
ἐν καβαρωί, ὅθε δὴ νεκρῶν διεσφαίνει χώρος.


passages, Ξ 203, 274, Ο 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 prob-
ably 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
παλαιάνω points rather to the former.

480. ‘Τερείων is a common name of
the sun in Od., but recurs only in T
398 in Λ. It is patronymic in form,
but there is no legend to explain this;
it may be simply ‘son of high heaven,’
cf. φανωνες, and see H. G. p. 112, note.
H. knows nothing of the legend (in Hes.
and Hymn. xxxi.), which makes Helios
son of Hyperion; but it is evidently only
a deduction from the form 'Τερειωνής
(μ 178), a patronymic with double
termination (see on B 566). The line
of Xenophon, ἥλιος θ’ ὑπερέμενος γαίας
τ’ ἐπιδάκων, is an early etymology.
488. κύπερτον (σο Κ 503 κύπταων), a
curious form, recurring three times in
Od. ; cf. βασαλλατας, etc., H. G. § 122.
For the application cf. 527, A 159.
485. The narrative is now taken up
from 349.
486. Ἠλίων: a bold but vivid meta-
phor, darkness being regarded as a
mantle or cloth which is dragged over
the earth by the departing sun.
488. τριλλιόστος: the only other case
in Homer of this intensive use of τριπ-
composition in τρισακάκες e 306, § 154.
Cf. in later Greek τρίδουλος, τριφλιόστος
Theokr. xv. 86, and numerous com-
 pounds with τριμ. We have πολυλίοστος
in the same sense, e 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
= Ι 65; (506-7 cf. 545-7); 516 = T 318;
530-1 = Σ 308-4; 539 cf. ε 136; 540-1
= Ν 827-8; 542 = Σ 310; 543 = δ 39;
[518 cf. A 315]; [552 = Δ 47]; 557-8 =
II 299-300.
491. ἐν κασαρω, in a vacant space, as
Ξ 61. Cf. e 476 ἐν περιφαινέοντι.
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 δι' ὁκετε ἤγομεν περιφαίνειν ἀνα-
ποιείσα.
ξέ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκονον,
tῶν ἰ' Ἑκτόρον ἀγόρευε διήφως· ἐν δ' ἄρα χειρὶ
ἐγχος ἵ' ἐνδεκάπτηχι· πάροιθε δὲ λάμπτει δουρὸς
ἀλήμη χαλκεῖν, περὶ δὲ χρύσους θεὶς πόρησι·
τοῦ δ' ἥ ἐφεσίμοιν ἐτεα Ῥώσους μετηῶδα·
"κέκλυτε μεν, Ῥώσους καὶ Δάρδανοι ἡδ' ἐπικουροῦν·
νῦν ἐφάμην νῆας τ' ὀλέας καὶ πάντας Ἀχαιοὺς
ἀν ἀποστήσεις προτὶ Ἰλιον ἠμεόοεσσαν·
ἀλλὰ πρὶν κνήφας ἤπα, τὸ νῦν ἐςαώσει μάλιστα
Ἀργείως καὶ νῆας ἐπὶ ῥηγμαῖν ταλάσσης.
ἀλλ' ἢ τοὺς νῦν πειθώμεθα νυκτι μελανής
δὸρπά τ' ἐςφολισομέεσθα· ἀτὰρ καλλάτριχας ῥπους
νῦναθ' ὑπὲξ ὄχεον, παρὰ δὲ σφείς βάλλει ἐδωδήν·
ἐκ πόλομος δ' ἄξεσθε βᾶς καὶ ἱφία μῆλα
καρπαλῶμοι, οὐνοῦ δὲ μελίφροιν οἰνίζεσθε
σύτοι τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
ὅς κεν πανιύχιοι μέσφο' ἡνοῦ ἠργειεὶς
cαλωμένοι πυρά πολλά, σέλαις δ' εἰς οὐρανὸν ἰκνι-
μῆ πως καὶ διὰ νύκτα κάρη κομώσετε Ἀχαιοὶ
φεύγων ὀρμήσωνται ἐπ' εὔρεα νῦτα ταλάσσης·

493—6 om. Zen. 493. τόν δ'· τὸν δ' J; τὸν G. 496. δ' g'· δ' θ' U. ||
τρόξεως μετηῶδα ACG: πετρόστα προσώπα HPTU: πετρόστα ἄγόρευε DJQRS
Vr. b A, and γρ. A. 499. ποτί GJS. 500. νέφας J. 501. ἐπὶ κτλ.: ἐπεὶ
ἐςφολισομέεσθαι Z; ἐςφολισισθεῖν GJS: ἐςφολισισθεῖνς GJU: ἐςφολισισθεῖνς T: ἐςφολισισθεῖνς PQ: ἐςφολισισθεῖνς Vr. c. || αὐτὰρ GHJPRQ. 504. ᾿Αξικαὶ
tαι J (supr. om) S Mor.: ὀρμύσομαι Η.

501. For ἐπὶ Ρημίνθα χαλάσει Zen. read ἐπὶ Δῶρ ἐτράπετο φρίκι, as in K 45. The objection of Δ., οὐκ, κατά Δῶρον ἐτράπετο νὸς γέγονε, 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.

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JRT. || οὖν: εἰ PR. 505. πολλῶς GJ || ἀξικαὶ Ω. 507. κῶστον θ' DJQT: κotty U (om. τ'). 508. μέσφο: μέσφο U. 509. οἰς om. P: οἰς J. || Χαῖ Λips.: Χαῖς C (supr. om.). 511. ὀρμήσων-
tαι J (supr. om) S Mor.: ὀρμύσομαι Η.
μὴ μὰν ἀσποῦντι γε νεὼν ἐπιβαίεν ἕκηλοι, ἀλλ' ὃς τις τούτων γε βέλος καὶ οὐκοθε πέσση, βλήμενος ἢ ίοί ἢ ἐρείχει ἐδυνατίνη ὑής ἐπιβρώσκων, ἢν τις συνηγήσας καὶ ἀλλος Ἰφισὶν ἐφ' ἵπποδάμωσι φέρειν πολύδακρον Ἄρα. κήρυκες δ’ ἀνὰ ἄστον διίφλοι αὐγγελλούντων παῖδας προφήτων πολικοροτάφους τε γέροιτας λέξαται περὶ ἄστω θηλύτεραι δὲ γυναῖκες ἐνι μεγάρους ἐκάστη πῦρ μέγα καίντων φυλακὴ δὲ τὶς ἔμπεδος ἐστώ, μὴ λόχος εἰσέδοθησι πόλιν λαών ἀπέωντων. ὡδ' ἐστώ, Ἰρρόες μεγάλητορες, ὡς ἀγγελώνῳ μόθος δ', ὃς μὲν νῦν ἤκης, εἰρήμενος ἐστώ,

512. Ἀποσεθοῦν ΣΩΠΟΣΤΥ Άμβρ. 513. Οὐκ: ἤQT. 514. τοῦτον: κεχώρων

512. Ἀποσεθοῦν: Bentley ἐπιβισών, to conform to the preceding μὴ ἄρνησονται and the following πέσηι of Μ. 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 πέσηι with Αρ.; οὐκ expresses a purpose, see that many a one bound over the weapon that wounded him. For πέσεις cf. Ο 617, 639 κήδα πέσειν, and B 237 γῆς πεσέων. Αρ. took Βάλκο to mean wound, comparing Σ 439 Βάλκο β' ἐνθα εὐθώ εἴκασα, where this sense is clearly not necessary. So Λ 269 ὃ δικοῦσαν ἕχει Βάλκο ἐξ γυναῖκα, where the metaphor is rather more violent, but Βάλκο clearly does not mean wound.

518. προσενικεῖος must surely be right, though προφήταις 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.


520. διάκρισις γυναίκες: a phrase which occurs several times in the Οδύςσεϊ, but not again in the Τιτάν.
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. &c. 530 κέννων ὀνόματι, that which is profitable for the moment, for to-day, while τὸν ἥνοικον 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 ὅσιον with the verb, 'another announcement I will make to-morrow.'

526. Ἐγκαίνιον ἡμέρας: so Zen.; ἀρημένων, which violates the digamma of Ἑλληναίος. This, however, is not of much importance in a doubtful passage; and, as Hoffmann proposed, we might read ἑκεῖνον Ἑλληναίον. Still it is better to adhere to that tradition which on the face of it is the more archaic.

527. κατασφεροῦσα, or as some read κατερετοῦσα φορέτος (cf. ἀρξόμενος, διεξάγομεν, 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 ἄλλοερήν, of οὕτως πάντως ἀποθανόν. Other more or less similar instances will be found in E 63, 403, A 475, M 295, N 482, O 528, Π 143, P 5, a 299, β 65, γ 197.

529. καίνασις αὐτοῦ, our position (Monro), but the phrase is a curious one. For ἐν καίνασι cf. N 234, etc.

530. ὑποκοινω, at break of day, recurs δ 656, p 25, and in the repetitions of this line, Σ 277, 303.

535. For this line see Η. Λ. § 294. διακόσιαν has two objects, both ἁρπαγμός 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 λόχον, ἔνα μᾶλτον ἀρμηνικαὶ ἀνδρῶν. There the compound has its full force, dia- implying distinctness between different men; here it is otiosus.
κείσται οὐτηθείς, πολλές δ' ἁμφ' αὐτῶν ἑταῖροι, ἢλλ' ἀνώντος ἐς αὖριον. αἱ γὰρ ἐγὼν ὃς εἶναι ἄθανατος καὶ ἀγήρας ἢματα πάντα, τιμῶμην δ' ὡς τίτε' Ἀθηναΐς καὶ Ἀπόλλων, ὡς νυν ἡμέρῃ ἢδε κακον φέρει Ἀργείοισιν." δι' "Εκτωρ ἅγονε," ἐπὶ δὲ Τρώως κελάδησαν. οἱ δ' ἰπτοὺς μὲν λύσαν ὑπὸ ξυγοῦ ἱδρώντας, δήσαν δ' ἰμίντεςα παρ' ἀρμασὶν οἴτιν ἐκαστος· ἐκ πάλιος δ' ἄξαντο βόας καὶ ἱφα μῆλα καρπάλμως, οἴον ἐκ μελίφναυν οἰνίζοντο σίτιν τ' ἐκ μεγάρων, ἐπὶ δὲ ἐξάλα πολλα λέγοντο· κυνηγεῖ δ' ἐκ πεδίου ἀνέμου φέρον οὐρανον εἴσω. οἱ δὲ μέγα φρονεντες ἐπὶ πτολέμοιο γεφύρας.

552. άνα Σχολ. T on I 88. || γεφύρης CJSTU, and γρ. AR.: γεφύρης Eust.

553. ιατρ. άνα Σχολ. T on I 88. || γεφύρης CJSTU, and γρ. AR.: γεφύρης Eust.

545. ἔρδον δ' ἀθανάτοις τελθέσας ἐκατέμας·

546. καθεὶς· τὰς δ' ἀδελφὰς μάκαρας δαυδώτας,

550. ὡς' ἐφεξῆς· μᾶλα γὰρ σφῶν ἀπίστητο Ἡλίας ἤρη καὶ Πρίμως καὶ λαὸς ἐνεμελο Ἐράμων [Plato] Alcib. II 149 d. Hence Barnes inserted in the text

551. ὡς' ἀφάντατος τελθέσας ἐκατέμας·

552. καὶ Πρίμως καὶ λαὸς ἐνεμελο Ἐράμων. Πρ. h.: γεφύρης ή γεφύρας Eust.

545. άξαντο: 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 366, suggested probably by the resemblance of 549 to A 317; a hasty bivouac on the plain is no time for a solemn sacrifice; and though πατέω 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. δαυδώτας with gen., apparently meaning taste, has no analogy in Homeric or later Greek, except in a few mss. of Herod. ii. 37, 66, where πατέωται 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 άνα πτολέμων
-picker (or γέροψι) 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 ἐν is also unique in this connexion; elsewhere it is always ἐν, which Bekker and von Christ read here, from the schol. on I 38.

555. The obvious difficulty that stars are not visible 'about the bright moon' led to the extraordinary reading φανερόν ὑπὸ re-coded 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 διαστήματα in A 6 meant 'about a woman.'

557-8 wereathetized 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 ἀλήθη is awkward, and the strong phrase ὑπεράνωμα 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 sorist ἐφανερών 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 Π 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. ὑπεράνωμα, from ὑπό-(not ὑπερ-)-φύσινα. The sense seems to be 'the ἀλήθη (or serene sky above the clouds) is burst open from heaven.' The ὑπεράνωμα is the firmament in which the stars are; the rent takes place in the veil of clouds under the ἀλήθη, so as to shew right through the ἀλήθη 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 ἐν ὑπεράνωμα 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 τοὺς there was a variant ὅς ὁδός, 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. Ἡλιόσκοι πρό: see on G 3.
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 εἰ μοι κρείων Ἀγαμέμνων ἦνα εἰδέη, 85–8 ὥς ἄν . . . οἱ περικαλλαία κούρην ἀψ ἀπονάσσωσιν, ποτὶ 8' ἀγαθὰ δῶρα πόρωσιν, and hardly less with such words as Π 60–1 ἀλλὰ τὰ μὲν προτετύχθαι έάσομεν, οὐδ’ ἄρα πῶς ἣν ἄσπερχες κεκολώθαι εἶνος φρεῖν. Compare again Λ 609–10 νῦν ὅτι περὶ γούνατ’ ἐμὰ στήστονται Ἀχιλλοὶς λασσόμενος, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaiahs 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 Κ, Ψ, and Ω. For the language, Mr. Monro has pointed out the following instances in which I agrees with Κ, 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 -ω (τεθαρόηκασι); ἐκι with acc. of extension over; ἐνι 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; ἄν with the first person of the opt., 417; ὃς τε with infin., 42; δεῖ for χρῆ, 337; ἄν 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 εἰσφημήσας (171) as the accomplishment 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 δυσορή 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 Melcgros, 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 Μάυρα 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 Λ and Π, introduced by the incorporation, as of small importance—as indeed, from the artistic point of view, they are, though their scientific interest is high.
οὶ οὐ μὲν Τρῶες φυλακᾶς ἔχον· αὐτὰρ Ἀχαιοῖς
θεσπεσθ’ ἔχε φῦξα, φῦξοι κρυόντος ἑταῖρη,
πευτεὶ δ’ ἀτληταὶ βεβολήσατο πάντες ἀριστοὶ.
ὡς δ’ ἀνεμοί δύο πόντον ὄρινθον ἱγιανέντα,
Βορῆς καὶ Ἴζφυρος, τῷ τε Ὄρηκηθεν ἄντι,
ἐλθόντ’ ἐχαίνης· ἀμύδις δὲ τε κύρια κελαίνου
κορήνεσεν, πολλὰν δὲ παρῆς ἀλα φύκος ἔχενεν·
ὡς ἐδαίκτεο θυμὸς ἐνὶ στήθεσιν Ἀχαιῶν.

3. βεβολήσατο Δεν. : βεβουλήσατο Ι. 4. ἀνέμεος Ἀρπ. 5. ἄνθεισ C
Boppâe Rhet. Gr. iii. 211. 4. || τε: τε Q: τε ἐκ Cram. Etim. 47. 3. || ἐφικεων G.
7. ἔχενεν(ν) ΑΤ Αμβρ. Par. α e f (supr. an) g: ἔχεναι Ω: διχῶν Ar.

2. φῦξα, Panic, the hand-maid of Rout. φῦξα (φυγ-ja) and φῦξοι 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
dελιαὶ φοῦγα) which in φῦξοι ultimately
became dominant. Cf. Φ 6 περιμίτες.
κρυόντος, lit. numbing, freezing; see Z
344.

3. βεβολήσατο and βεβολημένος (Ι. 9
and κ 247) are, according to Ar., the
forms always used of mental wounds,
βεβολημένος being confined to the physical
sense. Zen., however, read βεβλικά. In all
cases, and it is doubtful if the distinction
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 seasweed up along the shore. The
idea seems to be that of a sudden
‘chapping’ squall, which the poet
regards as two winds blowing at the
same time, and compares with the con-
flicting doubts which agitate the Achaiai.

Βορῆς: spondees as in Ψ 195 only; there
are over twenty passages with the regular
scansion. Curtius, G. Meyer, and others
think that the e was pronounced as
a semi-vocalic j, Boppâe: cf. στερφᾶς from
στερφᾶς, through "στερ-φάς. Or we may
regard the first syll. as lengthened by
the first ares (see App. D), and -φάς as
one syllable by synizesis. Most edd.
read Boppâe, on the analogy of the purely
Attic Boppâs, 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. κελαίνων, proleptic, ‘so as to be-
come dark.’

7. κορήνεσεν, rises into crests, cf.
Ἀρτέδης δ’ ἄχει μεγάλων βεβολημένος ἦτορ φοίτα κηρύσσει λυγυφθύγγοισι κελεύων  
κληδῆν εἴς ἄγορην κκιλήσκειν ἄνδρα ἐκαστόν,  
μηδὲ βοῶν· αὐτὸς δὲ μετὰ πρώτοις ποιεῖτο.  
Ἰξον δ’ εἰς ἄγορην τετυπητές· ἄν δ’ Ἀγαμέμνον  
ἐστατό δάκρυ χέων ὡς τε κρήνη μελανύδρος,  
η τε κατ’ αἰγάλητος πέτρης δυνοφερὸν χείρι ὄδωρ·  
ὡς ὃ βαρύ στενάχων ἐπε’ Ἀργείοις μετῆδα.  
“ὡ φίλοι, Ἀργείοις ἡγητορεῖς ἡδὲ μέδοτες,  
Ζεύς με μέγας Κρονίδης άτην ἐνέδησε βαρεῖτι  
σχέτλιον, δι’ πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
Ἱλιών ἐκπέρσαντι ἐνετέχθην ἀπονέσθαι,  
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κέλευε  
δυσκόλα Ἀργος ἱκέσθαι, ἔπελ τοὺς ὁλεθρεῖ λαὸν.  
οὕτω ποι Ἀιλ. μέλλει ὑπερμενεῖ φίλον εἶναι,  
ὡς δὴ πολλάκις πολλῶν κατέλυσε κάρπνα  
ἡδ’ ἐτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 

Q: ὅσ ὅτε G. || ὅσ ετλ.: μετὰ δ’ ἄρταϊον ἔστειλ Zone, omitting 15–16.  
15. πέτος G. 16. τωτ’ ὅσ δὲ βακρηγέων Δν. || προκόσια Q. 18. μάγας  
Ar. S Par. j; μάτα Zen. Ω (cf. B 111); μετάλα Ῥ (om. Δα). || ἐκδύσει PR Mor. Bar.  
23–5 ὁ Ar. Aph. 23–31 om. Zone., reading  
τοῖο δ’ ὅσ εἰπών κατ’ ἄρ’ ἐκέτο ὁμών ἄχειων.  
τοῖο δ’ ἀνεκτάλισε προσέχει κατερδ πτειεδίκως. 

Α 424 κορφάτα, Δ 426 κορφοφώτα.  
κροφάτος is used in a similar sense in  
Hes. Theog. 853. Cf. κόρφα a heap,  
Theokr. x. 46. πάροι ἄλα, casts out  
along the shore. The use of this  
compound with the acc. is curious, but  
well attested; cf. K 391 etc. παρεκ νῶν.  
τις and δις take only the gen., as we  
should expect. See H. G. § 227.  
11. κλαίνων: cf. X 415 ἔωνομακλήδην,  
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  
assemble; we shall find further evidence  
as we proceed to show that this was  
the original conception.  
12. ποιεῖτο, ac. κελεύω, 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.  
μελανύδρος is commonly explained of  
the dark colour of deep water. But a  
depth 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 Π 3–4.  
15. οὖτιος: a word of unknown der.  
The old explanation was ‘so steep as  
to be deserted even by the goats.’ It  
recurs only in Ν 63, ΙΙ 4.  
17=B 79. The form of address is  
suitable only for a council, not for an  
assemble of the whole army (cf. B 110).  
It looks as though διαρρή and διαρρή  
in 11 and 13 had been substituted for  
βουλή and βουλή.  
18–25=B 111–18, 26–8=B 139–41, 29  
=Γ 95, 31=Η 399, etc.
30. ἄγεθ', ὥσ ἀν ἐγὼ ἐπίστευομεθα πάντες·

φεύγωμεν σὺν νυκτὶ φίλην ἐς πατρίδα γαίαν·

οὐ γὰρ ἐτὶ Τροίην αἰρέσαμεν εὐφόρων·

ὡς ἔραθ'· οἱ δ' ἀρα πάντες ἀκριβ ἐγένοντο σιωπῆ. 30

δὴ δ' ἀνεώ ἦσαν τετυπότες υἱὲς 'Αχαίων·

ὄψε δ' ἔθη μετέειπε βοήν ἀγαθός Διόμηδις·

"Ἄτρειδ', σοι πρῶτα μαχήσομαι ἀφραδέντι,

ἡ θέμις ἐστὶν, ἄναξ, ἄγορης· σοὶ δὲ μὴ τὶ χολωθής.

ἄλκιν μὲν μοι πρῶτον ὀνείδισας ἐν Δαναοῦν,

φας ἔμεν ἄπτολεμον καὶ ἀνάλκια· ταύτα δὲ πάντα Ἰαον,

Ἀγρείων ἣμὲν νεόν ἢδ' ἑρέσατο·

σοὶ δὲ διάδηχα δῶκε Κρόνου πάϊς ἀγκυλομήτεο,

σκέπτρω μὲν τοι δῶκε τετιμήσας περὶ πάντων,

ἀλκῆν δ' ὦ τοῦ δῶκεν, ὕ τε κράτος ἐστὶ μέγιστον.

Δαμιόν', οὗτος ποὺ μᾶλα ἐλπεῖαι υἱὰς 'Αχαίου. 35

36. ἄτεων JQR. 30. τετυπότες G. 32. μαχήσομαι Q: μαχήσομαι R.

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ἀποτελέμους τ’ ἔμεναι καὶ ἀνάλειδας ὡς ἀγορεύεις; εἰ δὲ τοι ἄνωθεν ἐπέστην ὡς τε νέεσθαι, ἔρχεσθαι πάρ τοι ὁδὸς, νῆς δὲ τοι ἀγχὶ θαλάσσης ἐστάσα, αὐτοὶ τοῦ Ἀμπροντήθηκεν μᾶλα πολλαὶ. ἄλλ’ ἄλλοι μενεόνσι κάρη κομόωντες Ἀχαιοὶ, εἰς δὲ κέ περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ φευγόντων σὺν ἴμμελμῖ φιληὲ ἐς πατρίδα γαίαν νῦν δ’, ἔγω Ξένενειδος τε, μαχητὴμθε, εἰς δ’ κε τέκμωρ Ἰλων εὑρομεν. σὺν γὰρ θεῶ εἰπληλουθμεν.” ὡς ἔφαθ’, οἱ δ’ ἀρὰ πάντες ἐπιάσας ὑλεὶς Ἀχαιῶν, μῆθον ἀγασιάμενοι Διομήδειος ἰπποδάμῳ. τοῖς δὲ ἀναστάμενοι μετεφώνεεν ἱππότα Νέστωρ’ “Τυδείδη, πέρι μὲν πολέμωι ἐν ἄρτερος έσσε, καὶ βουλή μετὰ πάντας ὄρμηλικας ἔπλευν ἄριστος, οὗ τίς τοῦ τῶν μῆθον ὄνυσεται, ὡςοι Ἀχαιοὶ, οὐδὲ πάλιν ἐρέει· ἄταρ οὖ τέλος ίκεο μῆθον.

41. τ’ ομ. Ι. 42. τοι: τι Λ (supr. o) ΡΤ (supr. o). 43. ἀγχὶ θαλάσσης: τῶν διαφθορασκει Λ. 44. άθο. Αρ., ομ. Τ’ (added in margin by man. 1). 45. ἄλλ’ ἄλλοι: ἄλλα μοι Κ: ἄλλ’ ἄλλοι μὲν Τ. 46. δια-πέρσομεν: εἴρησαν ἑλλασθαν Κ. 47. αὐτοὶ: ἀντι Q. 48. γὰρ: δὲ J. 49. τοῖς δὲ καὶ μετεφώνεις θαλάσσης Λ. 50. μετεφώνεις Par. b. 51. τοι: των μῆθον οὐσεταί, ὡςοι Ἀχαιοί, οὐδὲ πάλιν ἐρέει· ἄταρ οὖ τέλος ίκε οἶ. 52. αὐτάρ J. 53. μέθοιν Τ (supr. o).

57. Μάθων καὶ: cf. Β 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 ἀστρον ὡς...μόνον as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 sqq.). εὐτυχος, potential opt., as far as years go, you might be my son, my youngest born.

58. For βάτανω with double acc., meaning ’to speak words to a person,’ cf. ἔτειν τε µων ἄριστον γόνα: 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 ἀστρον τεπτυµένα βάτεις and ἔτειν κατὰ µόνον εὐτυχος.

61. ἐκραυγάω is used as simply equivalent to a future. Cf. A 262, X 418. εὐτυχος implies fully, as opposed to ὦ τέλος ἔκτισε, cf. ἀπειςευξής 309.

62-4. The couplet means banished from tribe and land 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 heath, and community of βιομέτερος 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 not 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 ἑτι 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. ἐκραυγάω is a rare form for κραυγᾶω, recurring only A 658 in ἐκείνω (all other places permit the immediate restoration of κραυγᾶω even where ms. give έκραυγάω), but more frequent in Od.; see van L. Ench. p. 267, La R. H. T. p. 247; τῇ ἐκραυγᾶω οὐ χρηται ὁ ποιητὴς, εἰ µὴ ἀναγκασθη ἰππὸ µέτρου τοῖς Ἀρακτηραχος Schol. a 177.

64. ἐκραυγάω, the κραυγᾶω of 1. 2; but here, as in Z 344 (q.v.), we ought to read ἐπικραυγᾶω κραυγᾶω. ἐπικραυγᾶω is, of course, the emphatic word.

65. See 11 232.

66. ἐκτιστοί, severally, each at his own post. Ar. read φυλακτιστοί, when λεξικον will = λέξικον (chief) choice (λέξη). The text must mean let them lie down, bivouac (λέξη). τεῦχος ἐκτιστοί implies that the mast is at some distance from the wall. See on 3 213.
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λεξάσθων παρὰ τάφρων ὄρυκτην τείχεος ἐκτός. 70
κούροισιν μὲν ταύτ’ ἐπιτέλλομαι· αὐτὰρ ἐπειτα, 75
Ἀτρέιδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατος ἐσσι.
δαίν ὁ δαίνα γέρουσιν· ἔοικε τοι, οὐ τοι ἄεκες.
πλέοι τοι ὠνομ κλίσαι, τὸν νῆς Ἀχαίων ἡμάτιαν Ὄρμηκτην ἐπ’ εὐρέα πόντον ἀγονυι· 80
πᾶσα τοι ἔσσ’ ὑποδέξη, πολέεσσι δ’ ἀνάσσεσ.”

πολλῶν δ’ ἀγρομένων τοῖς πείσεαι ὃς κεν ἀρίστην
βουλὴν βουλεύσῃ· μάλα δὲ χρεώ πάντας Ἀχαίως
ἐσθλῆς καὶ πυκνῆς, ὅτι δηλοὶ ἐγγύθη νηών
καλοῦσιν πυρὰ πολλά· τίς ἄν τάδε γηθήσει; 75
νυὲ δ’ ἥδ’ ἥ διαρράσσει στρατὸν ἥ σαώσει.”

δ’ ἄρεβθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλών ἦδ’ ἐπίθοντο· 80
ἐκ δὲ φυλακτήρις σὺν τεύχεσιν ἑσσεύσων
ἄμφι τε Νεστορίδην Ἐρμομήδεα ποιμένα λαῶν
ἡ’ ἄμφι Ἀσκάλαφοι καὶ Ἡλάμμενον ἔβας Ἀρησ,
ἄμφι τε Μιρίναν Ἀφαράῇ τε Δηπτύρῳ τε,
ἡ’ ἄμφι Κρείνοτος υἱῶν Ἀικομήδεα διὸν.

67 om. Τ (added in margin by man. 1). || ἐκτός: ἐκτός Mor. 68. μὲν: μὲν οὖν J. 69. ἄρχε GU. 70. οὐ τοι: οὐτ CGJP Mosc. 3. 73. ὑποδέξην Λ (and ap. Herod.). || πολέεσσι δ’: πόλεσσι γάρ Ar. 75. βουλεύεσσ S Mor. Vr. b: βουλεύοι L. || χρεῶν PR² (in ras.). 76. ὅτε (S supr.) Harl. d (and ap. Dil.). 78. δ’ om. JPRTU. || Ἐφαιάσεις Ar. || ἑδὲ σαώς Q.

68. κοῦροι, the young men opposed to γρόσων, 70. See note on Α 114.
69. οὐ μὲν ἄρχε, take thou the lead (the ‘initiative’ in modern phrase) for thou art the royal of us. Cf. 1. 392. A dinner was the usual means of consultation between the chiefs; e.g. in Od., η 189, ν 8, etc.; and compare γεροσίων οὖν, Δ 259, 343.
72. ἀκάπτα, 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 i in ὑποδέξης cf. App. D. A with Herodian (“ὁ ἂρχεις”) gives ὑποδέξις, which is perhaps right, though there is probably no other instance of this suffix, unless in ἕξης, which is no doubt a genitive. See Schulze Κ. Ε. p. 293, who derives both from adjectival forms in -χοιος, from ὑπόδεξις, ἔξης.
74. I.e. ‘in the multitude of counsellors there is safety.’
75. χρεῶ with acc. and gen., as Κ 43, Α 606. We may supply γίνεται, as δ 634, or ἐστίν, as Φ 323; but the original construction of the acc. is shown by ε 189 δε με χρείω τοίς Ικωι. See also Eurip. Hec. 976 τίς χρέα σ’ ἐμοὶ; The form χρείω with synizesis for χρείω may be right in a late passage; it recurs twice each in I, Κ, Α, 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 μὴ μοι τάδε χόρο. 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. Χ. 25. 6.
ἐπτ᾽ ἔσαν ἡγεμόνες φιλάκων, ἐκατόν δὲ ἐκάστῳ κούροι αὑρ᾽ ἔστειλον δολίχ᾽ ἢρδεα χερσίν ἐχοντες· καὶ δὲ μέσον τάφρου καὶ τείχους ἵπποι ἴωντες· ἐνδά δὲ τὺρ κειάντο, τίθεντο δὲ δόρπα ἐκατοι. 'Ατρείδης δὲ γέρων τας ἀναλέας ἤγεν 'Αχαϊῶν ἐς κλῆσιν, παρὰ δὲ σφί πίθει μενοεικά δαίται· οἱ δ᾽ ἐπὶ ὀνείαθ᾽ ἐτοίμα προκείμενα χείρας ἴαλλον. αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος εξ ἐρον ἐντό, τοῖς ὁ γέρων πάμπρωτος υφαίνειν ἥρχετο μὴν Ἕντορ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλή· ὃ σφιν εὐς φρονέων ἀνορῆσατο καὶ μετέειπεν· "'Ατρείδη κύδιστε, ἀναξ ἀνδρῶν 'Αγάμεμνον, ἐν σοὶ μὲν λήξω, σόι δὲ ἀρξόμαι, οὐνεκα πολλῶν λαῶν ἐσοὶ ἀναξ καὶ τοι Ζεὺς ἑγγύαλιξε σκῆπτρον τῇ ἱδὲ θέμωτα, ἵνα σφιοι βουλεύσιμα. τῷ γὰρ πέρι μὲν φᾶσθαι ἔπος ἴδ᾽ ἐπακούσαι.
κρήναι δὲ καὶ ἄλλωι, ὅτ' ἂν τινα θυμός ἀνώγῃ εἰπεῖν εἰς ἀγαθὸν. σέο δ' ἔχεται ὑπὶ κεν ἄρχην. αὐτὰρ ἔγιν᾽ ἔρων ὡς μοι δοκεῖ εἶναι ἁρίστα. οὔ γὰρ τὰς νόον ἄλλοις ἀμείνοιν τοῦδε νοεῖσθαι, οἷον ἔγιν᾽ νοεῖν, ἡμὲν πάλαι ἥδ' ἔτι καὶ νῦν, εἷ ἐτι τοῦ ὅτε, διογενείς, Βρισείδα κούρην χαμόμενον Ἀχιλλῆσος ἔβης κλισθήθην ἀποιρᾶς οὐ τι καθ' ἴμετερον γε νόον. μάλα γὰρ τοῖς ἐγὼ γε πάλι' ἀπεμβηθέμην. σὺ δὲ σώ εὐγενοθείροι θυμοί εἴχας ἀνδρὰ σεριασθεῖν, δὴ ἀδάνται περ ἐπισαν, ἡτίμησαι. ἑλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν φροζόμεσθ' ὃς κἐν μὴν ἀρεσκάμενοι πεπιθομεν διόροιν τ' ἁγανίναις ἐπεσαί τ' ἔμελθενοι." τὸν δ' αὐτὲ προσέειπεν ἁναξ ἀνδρῶν Ἀγαμέμνων· "ὡ γέρον, οὐ τὶ ψεύδοις ἔμας ἄτας κατελέξας. ἀσάμην, οὐδ' αὐτὸς ἀναλομαι. ἀντὶ νυ πολλῶν λαὼν ἐστίν ἁνή δ' θ' τ' Ζεὺς κηρὶ φιλήσῃ, ὥς νῦν τοῦτον ἐτισε, δάμασε σὲ λαῶν Ἀχαιῶν. ἀλλ' ἔτει ἀσάμην φρεσί λεγαλέσθαι πιθήκασ.

εὐκάθεν καὶ οὐ δεδακτός δλίνης; lit. 'lamentable,' λυγρός, λυγρός.

120. διπατρο retrace my steps; cf. πάλαν ἔρει 56. ἄφέων, to conciliate, satisfy him, as 112.

122. ἀπορος was explained (1) not meant for use, but only for ornament, ἀνάθεμα as opposed to ἐρμηνείμην, Ψ 702; (2) new, not yet discoloured by being put upon the fire. See Ψ 267 and 270, where the ἐφω (λευκόν ἐφ' ασθών) seems decisive in favour of the second explanation. For the value of the talent of gold of Ψ 262–9, where two are worth less than a λέσβη, and note on Σ 507.

124. πρωύς, strong, lit. compact, so e 388 κόματι πηγών, and Γ 197 προεστο-μαλλος, ἄλοφορος: see on H 453.

125. Not without bootl would that man be, and not unpossessed of precious gold, that owned as much as my strong-footed horses have won me in prizes; i.e. the more prizes I have won in races would form a large fortune for any man. Ridgeway has shown (J.H.S. vi. 328) that ἄλοφος comes from λυφτ, and has nothing to do with λύην, which means 'crop' or standing corn, not corn-land; several property in land is contained in the ἠμιαδ to the τέμνεις βασιλικῶν, while there are indications that the 'common-field' system still prevailed (see on M 421). ἄλοφος and ἄλοφος, like τοικτήμων τοιλιθύς in E 613, are evidently to be explained from λυφτοῖο μὲν γὰρ τε βόθει... κἀτοι ἐστι μᾶλιν ἐκ τιτανος in I 408; 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 δεσπα is awkward; Bentley and P. Knight rejected the line on this ground. Brandreth adds that the final -ο of -οκι is nowhere else found in arsi (τ). 128. ἔριδους: more correctly ἔργα ἄλινας, but there is nothing to show 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, αν 131, μῦ 142).

130. ἐκλάδων, chose as my γέρας εξερετῶν. In this book the chief seems to as Soon as the general, whereas in A it is the gift of the army; see 330–3 compared with A 162, 299, and II 56. The imperfect ἐκλάδων refers back to the time of the choice.

131. μετά, 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 ἄρι.
μή ποτε τής εὐνής ἐπιβήμεναι ἢ δὲ μωγήναι, ἢ θέμις ἀνδρώτων τέλει, ἀνδρῶν ἢδὲ γυναικῶν. 

135 ταῦτα μὲν αὐτίκα πάντα παρέστησα· εἰ δὲ κεν αὖτε ἀστυ μέγα Πράμων θεο δῶσο πάλαις, ἐνα ἄλις χρυσοῦ καὶ χαλκοῦ νησίασθω ἐκεῖθεν ὑδὴν ἱδὼν καλλίστη ἔσων, αἰὲ κε μετ'. Ἀργείην Ἐλένην κάλλισται ἕσων.

140 εἰ δὲ κεν Ἀργος ἰκοίμηθ' Ἀχαίκων, οὔθερα ἀροῦρης, γαμβρὸς κέν μοι ἐς τίς ὑπὸ μὴν ἰσόν Ὀρέστης, αὐτὸς με νηλυγκεῖτοι τρέφεται ἤλθην ἐν πολλῆς.

145 τρεῖς δὲ μοι εἰσὶν θύγατρες ἕνε μεγάρων ἑυτῆκτωι, Χρυσόθεμος καὶ Λαοδίκη καὶ Ἰφιάνασσα.

136. δόσ' Βαρ. — ἐκλαμπάκα G Bar. Vr. b. 137. χαλκοῦ καὶ χρυσοῦ C Harl. a, Vr. c, Μοσ. 3. 138. Χαίνων Η. 140. κε: τις Β. ἐνιαὶ υπόστροφαι τίνων γὰρ ἀπ' αὐτὼν ἐτῶς θάνατοι μενελάων Αν. 141. Χαίνων CGJPQRS.

142. κόν: μέν Cant. — Ει(ι) R Vr. b, Est. = Ει J = Eι Ω. 144. οὐκατερές CP Lips. — ἐκλαμπάκα(ι) ΩS.


134. This line is divided by the comma after εὔνης into two equal parts; a rhythm for which there is no complete parallel in IIiad, for in A 154 the elision perhaps helps to bridge the gap. Here the fact that αὐτῶν and αὐτός are in apposition may be an excuse, as the comma really divides conventionally an indistinguishable phrase. So λ 260 τήν ὑπ' αὐτός Ἀντώνου Ἰδων, Αὐστοῦ βασιλέα, 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 I. 276.

135. αὐτίκα, at the moment; αὖτε, hereafter. παρέστησα, as A 213.

137. άλις, adverbial; it does not take a gen. after it in Η.; see Φ 319. χρυσοῦ is gen. after Μηνωδόκως, which has the construction of verbs of ‘filling with’ anything, regarded as taking from a source.

138. εἰκέλεως, 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 κεν with opt. expressing the remotest possibility, ‘if as a further step’ (H. O. § 813); cf. A 60, etc. οὖθερα ἄρούρης, under of the soil, τὸ τρόφιμον τῆς γῆς (Sch. B), a bold metaphor recurring only in 285 and Ηymn. C. 450 (and Aristoph. fr. 162 λιπαρὸν ἄδειον, οὔθερος ἀργυροὺς χειμῶν). It is imitated by Virgil, ube gravi, ubere glebae, Ene. i. 531, iii. 164 (μαστὸς = hiltick in Pindar Π. iv. 8 is of course essentially different).

142. ζῶν for the vulg. ζῶν is in dispensable here, where the tone of confident promise is required. It follows the prot. with opt. as Λ 386, etc. (so fut. indic. K 222 f.). Cf. 388 below.

143. τιλύτετος: Γ 175. This is the only mention of Orestes in Η.

145. Iphianassa seems here to be identical with Iphigeneia, whose death at Aulis is ignored in Η. But according to the Κύριος Agamemnon had four daughters, Iphigeneia and Iphianassa being distinct. This legend is followed by Soph. Ε. 157 οὖν Χρυσόθεμου ζώει καὶ Ἰφιάνασσα (see Jebb ad loc.). Laodike was identified with Elektra by Stesichoros and his predecessor Xanthos (Jebb Electra p. xix.).
146. άναέδινον: no doubt a wrong form for ἀναέδειν (Bentley), prob. by confusion with *ἀναέοις, from the simple ἐναά. In N 366 there is some slight ms. authority for ἀναέδειν. — There is no doubt that the original and dominant meaning of the word ἐναά αὐτὸν ἐναά 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, τὰ γυναικεῖα εὐνοῦσαν παρ’ ἀλλήλοις (Pol. ii. 5). (See Α 243, Ν 366, 381, Π 178, Σ 593, Χ 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 (Germ. 18), in which the ἐναά are given to the bride by the husband, and may be increased by gifts from her parents: δοκεῖν ἵνα μηνα ἵνα ἵνα, τὸν ἵνα καρπὸν ἐναά, αἰγὺς in vico ipse armorum alicud vico aedificatum. It seems that this is the stage indicated in the present passage (cf. also ζ 159). Agamemnon may of course mean 'instead of selling my daughter to him I will pay him to take her': but the use of μήλα looks as though it were a technical term implying presents regularly given by the bride's father, as by Attes when marrying Laodice 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 (ἀναέδειν), 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 ἐναά are a dowry given by her parents to the bride, has been reached. (See an excellent discussion of the whole question in Caner Grundfr. 187-97, and for a narrower view Cobet M. C. 239 ff.) The word μήλα does not recur before Ap. Rhod. and Kallimachos, who use it in the general sense of presents. Ar. read ἑπμήλα on the analogy of ἐντέφερα, but ἐναά in 148 is decisively in favour of taking ἐναά togetheit, 'I will give in with her.'

150. None of these towns are mentioned in the Catalogue. Kardamyile (see Frazer Paus. iii. p. 401) still retains its name; for Pherai see on E 548. The others were identified by Strabo and Pausanias with various towns in Messenia, but with no pretense 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 Menelaus, or, as the mention of Pylos—here evidently the Messenian—would lead us to suppose, to Nestor.

153. κάτα, the lowest, i.e. extreme, outermost towns of Pylos. So Α 712, and see note on E 639. Ar. strangely took the word as a verb = κατάναι, as though from a non-existent κατά, which involves the necessity of joining ἀλὸς Πηλοῦ, 'the sea of Pylos,' which is not a Homeric phrase. Of course the same objection applies to the variant κατα.
οἴ κέ εἰ διώτηναι θεοῦ ἄς τιμήσουσι
καὶ οἴ υπὸ σκηνήπρων λειτοσά τελέουσι θέμιστοσ.
ταῦτα κέ οἱ τελέσαι μεταλήξαντι χόλου.
διηθήτω—Ἀΐδης τοι ἀμείλχος ἤδ' ἀδάμαστος;
τούνεκα καὶ τε βροτοῦσι θεοῦ ἔχιστος ἀπάντων—
καὶ μοι ὑποστήτω, ὄσον βασιλεύτερος εἶμι
ἡ̂ς' ὄσον γενεῖ τρογενέστερος εὐχομαι εἰναι.

τὸν δ' ἡμεῖς ἐπειτὰ Γερῆνος ἑπιτῶτα Νέστωρ;
"Ἀτρεδὴ κύδιατε, ἀνάξ ἄνδρι σὺς Ἀγάμεμνον,
δώρα μὲν οὐκέτ' ὄνοστα δίδοις Ἀχιλής ἄνακτι·
ἀλλ' ἀγετε, κλητοὺς ὀτρύνομεν, οὐ' κε τάχιστα
ἐξειν' ἐς κλησίνην Πηληπάδεω Ἀχιλῆς·
ei δ' ἀγε, τοὺς ἄν ἐγώ ἐπιόψομαι, οἱ δ' πυθέσθων.

155. δωτήραι, free gifts (perhaps not unlike the 'benevolences' of English history). η' goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.
156. λαπαράς τελέουσι εὕμερας, will fulfill his pleasant ordinances. For this use of λαπάρος cf. γῆρας λαπαρὸς in Od., a happy old age, λ 156, δ 210, etc. Perhaps laparous should be taken predicatively, will bring his ordinances to prosperous fulfillment, in' αὐτοῖ̀ δεισιφόρων οἰκογένειαν δισυνώτα, Schol. A. Others explain will pay rich dues, λαπαροῦσ φόρον τελέουσι: but it seems impossible to reconcile this with the very definite Homeric use of θεμιστος.
157. διοίκηται, let him be overcome. Hades I see yields neither to prayer nor violence (μοῦς θεῶν γὰρ χάνεισιν οὐ διώρου ἐπι), Aisch. fr. Νιδοε, for which very cause he is most hateful to men of all gods. The τε in 159 is gnomic or generalizing.
160. See Λ, 279. ὑποστήτω, submit himself, a unique use. The verb elsewhere always means undertake, promise.
161. ἐγεῖθιν, in age; = γενεῖθιν, 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 shows which way his thoughts are running. ἄδοικι, rather ἄδους: cf. on E 580; but ἄδους 519, δ 237, ἀ 350, διαδέως T 270.
167. ἐπισφομαι (fut. or perhaps rather aor. subj., see on E 212), whomever I choose, let them be persuaded to go.
The step by which ἐφορῶ gets the meaning of selection is that of passing in review, inspecting, a number of things; see β 294 τάσι (τρόπον ἐπισφομαι διὰ τῆς ἀφίστης, so we say 'to look out' a thing.
τοὺς ἄν = ἄν ἄν, with ἄν in apoph. 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. μὴν for ἄν, Brandreth ἄν. Notice also the hiatus in ἐπισφομαι. Brandreth writes ἐπισφομα, referring the word to Φόβ, Φόσφομαι, cws sace ego
Φοίνιξ μὲν πρῶτιστα διόφιλος ἦγησάσθω, 
αὐτὰρ ἔπειτ' Ἀιας τε μέγας καὶ διὸς 'Οδυσσεύς:
κηρύκον δ' Ὅδιος τε καὶ Εὐρυβάτης ἄμ᾽ ἐπέσθων. 
φέρτε δὲ χεῖραν ὕδωρ, ἐνυφημίασαί τε κέλεσθε, 
ὄφρα Διό Κρονίδῃ ἀργομέβε, αὐ' κ' ἐλεήση."

διός φάτο, τούτι δὲ πάσων ἑαὐτὰ μόνον ἐειπεν. 
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεας, 
κοῦροι δὲ κρητήρας ἐπεστέφαντο πτοσία,
νόμησαν δ' ἄρα πάσων ἐπαρξέμενοι δεσδάσων. 
αὐτὰρ ἐπεὶ στεισάν τε πίων θ' ὅσον ἤθελε θυμός,
ἀρµῦντ' ἐκ κλαῖσις Ἀγαµέµνονος Ἀτρέδαο.
τούτι δὲ πόλλ' ἐπέτελλε Γερήμος ἤπποτα Νέστωρ,

τε: δὲ CDPR: τε G. ἢ κέλεςκε U. 172. κρονίδων (D supr.) J. ἢ ἄρεσσάλως'
ἐπὶ: ὅπως U. 177. σπεικάν τε πίων Q: σπεικάντε πίων PT: σπεικάν τ' ἐπικο
Ἀ. 178. ἄφωμεν Q.

addicam. This, however, does not suit the Homeric δοσομαι nor explain πρωτόβο-
σομα with similar hiatus. ἐγών ἐπι-
φωμαι 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 452 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 (ἐκτίθαι 169). The former is 
naturally untenable (see on A 567, B 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 Aiias and Odysseus were the only 
envoys, by some probably slight alter-
ations 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. ἄφωμεν, whether it means 
keep silence (feste longe tunicis) or speak words 
of good omen, involves a ritual sense else-
where unknown in H. ἄφωμεν ἤπων in 
A 22, 376 is quite different (assent).
173. ἔδώτα recurs as an adj. agreeable 
in σ 422 (the same line). There is no 
other instance of the perf. of ἔδώσα 
in H. Cf. however Fεδάραστα = placita 
in a Lokrian inscr. (Collitz 1478. 39). 
Ap. Rhod. is naturally fond of using 
εἶδος.
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 char-
acter.
δευτέρας ἐς ἐκαστόν, ὶδυσσάμι δὲ μάλιστα,
πειράν ὡς πεπιθείεν ἀμύμονα Πηλέωνα.

τῶ δὲ βατὰν πάρα θυν πολυφλούδοιο θαλάσσης,
pollà μάλ’ εὐχομένω γαιόχοιν ἐννοσιγαίων
ῥύθδιος πεπιθεῖν μεγάλας φρένας Αἰακίδαιο.

Μυρμήδωνς δ’ ἐπὶ τε κλισίας καὶ νῆς ἰκέσθην,
τῶν δ’ εὔρον φρένα τερπόμενον φόρμυγιν λυγείτι,
καλῆ δαιδαλέη, ἐπὶ δ’ ἄργυρουν ζυγοῦν ἦν,
τὴν ἀρτ’ εξ ἑνάρων, πόλιν Ὑπνίωνος ὀλέσσας.

τῇ δ’ ἄρα σῦμον ἔστερπην, ἀείδε δ’ ἄρα κλᾶ ἀνδρῶν.
Πάτρους δὲ οἱ ὄλοι ἐγκυνίος ἢτο σωτῆρι,
ἀδελφόν Αἰακίδην, ὥποτε ληξειν ἀείδον.


192. προτέρον, forerun; an adverb, comp. of πρῶτος, not a dual. It is particularly used of persons entering a house, cf. note on Σ 387.

194. The κῶς is generally omitted in this constr. of ἀφτός in the (comitative) dative; but cf. M 112, Σ 498, v 118; H. G. § 144.

196. σαϊκάλωνος: 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 (ὅ τι μᾶλλα χρεόω). 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 (σκυτσαλωνος ὅπ) for his unpatriotic satisfaction at 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 Achaians even in my anguish. It is possible, however, to take ὅ τι μᾶλλα χρεόω as meaning 'I had sore need of such a visit from my dearest friends.' The variant ἀφτότερον (or ἀπλετον δὲ) gives a smoother sense, but for that very reason is probably only an ancient conjecture.

202. κασίτα, set up in the room (hardly 'on the table'); the Homeric tables were probably too small to take the general mixing-bowl. Cf. Ζ 523 κρήτημα στρεφάσαι ἐν μεγάρωσι.

203. ζωρότερον: an old crux; the earliest commentary on it is that of Aristotle (Poet. xxv.) ob to ἀπρατωτον ὡς αὐθήλον ἄλλα τὰ ἄλλα. Apparently he took it to mean 'more lively fashion.' But he has all Greek usage against him; ἃροσ is used of strong unmixed wine from Empedokles downwards (ὑμάρα τε προῦ κερύττοι quoted by Aristotle ibid.; see Hom. vi. 84 ἣς ἀπρότερον βούλοντα πῦλη, "ἐκσυγκάθεος" λέγονται, and numerous other cases in Lexx.; cf. also the discussions in Plut. Qu. Conv. v. 4, and Athen. x. 6, p. 423). The question is whether the word is connected with ὑμ (ὑμῶ), lively, or ἄρσ, fervent (i.e. ὑμόρας). Both etymologies are tenable (see G. Meyer Gr. § 36, Schulze Q. E. p. 25, cf. Hesych.)
The page contains a text in Greek, followed by a translation and commentary in English. The Greek text is interspersed with footnotes containing additional information and references. The page number at the top right corner indicates it is page 387 from a work titled ΙΑΙΔΟΣ (IX). The text is discussing a historical or literary context, likely from ancient Greek literature, and includes discussions on names, places, and historical events. The English commentary provides interpretations and expansions on the Greek text, explaining the meanings and implications of the terms used. The page is rich in detail and references, indicative of a thorough analysis of the original text.
autár ētei `r' ópttase kal eín ðleoiws ðxeus,
Pátrroklos mēn stīnon ðlōn ëtēneimē trappētē 
kaloiês ên kaneiow, ētār kree néimen 'Achilleiws. 
aútōs δ' ántiws ëxên 'Odyssepios theeio 
toîxo toû ëtēroû, ðeeios ëd ðuyīa anòysi 
Pátrroklos ðn ëtaíron' ó δ' ên pivī bállle ðnphlās. 
ōi δ' ép' òwelath' ëtoïma prokēismenē ðeîra ëllalou. 
aútār épel tòsiws kai èdēntous ëx' ërōn ënto, 
neē' 'Alas Òoînikē' nôsē de ðiôs 'Odysseis, 
pληsâmenvos δ' óôuîo détas déîdekê 'Achilēâ. 
'câîp', 'Achilē' ðaîtōs mēn ëtí̄sís oûk ëpitēnēvēi

215. Æleðia Bar. Mor. || ëxeus : ëxēus En. Mag. : ἡσκε(ν) JPQR Par. c. e f 
g k, and in Ælwi A : Δt. ðôxîns. 216. ëpitēmos G. 217. aútâr GJ. 218. 
ántios PQ. 220. pâmtrroklos J. 221. om. D. 222. ëx èrōn ëtēto : rōís 
infrm. 224. ëgvmatas Ì. || After this line add. kai ìws (tônde ë) ðφnixis ðxeu 
πrēposéta prōsîdâ HJS. 225. ëpitēnes Δ (γp. ëtc) : 'Aðratarpis ðcρris 
toû ë (ëpitēnēs or ëpitēstā) ? Did.

removes it from the fire, salts it, and 
puts it on again. That is curious too. 
For the gen. with ëfâerâs compare H 426 ðmâsîw ëtâwreis. 
215. Æleðiăs, ÷harges of wood to 
serve as dishes, see ë 432. 
219. òtoîxo toû ëtēroû, by the oppo- 
site wall of the but, 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 ðdîwos, 
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. ðwîlâs: cf. Soph. En. 1423 where 
the word has the general sense of sacrifi- 
cêce, and so Aristoph. Awes 1520. 
Here it is generally explained, after Ar., 
to mean the ðpârâçai, the portion of meat 
given to the gods. Another interpretation 
is inesse, but see note on Ζ 270. 
222. This line can hardly be more 
than formal after the supper with 
Agamemnon. Hence ëmînon ëfēc en, 
ψîw ò 'Aðratarpis, <ei> ëgfrîntîo " ïψ 'ëtâsanto" ìn 'hôn χarîsasthûo, toû Ðcîll- 
îis gàisasthîi môron kai ùî ës ëkroû ëstînên kai 
πînên ëlgmînâ. ãllì ûmîs ùnîo 
perûdeî ðw mâsîw oûîn metâthêsêc, õn 
ðvllâis ðtôs ðfîwos ðfrîmîn ðn phrâfûn 
(Did.). This remarkable scholion would 
not in itself give us a high opinion of 
Ar.'s tact or caution; but his 
credit reputation fortunately rests on safer 
grounds.
δικές (I. 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 sq.). Perhaps the simplest alternative of all is to read έπιφανεία with Ar., but to take it as an impersonal verb, the Epic form of the Attic δέ, so that the phrase is simply δει για τινά δείκνυαι. So far as the scholia go this may have been Ar.'s own explanation.

227. οὔκ δικαίος, even as. I.e. it is not for food we have come. πάρα = πάροικο, there is abundance, to our heart's desire, to feast on (δαιμόνια, exepex. infin.).

228. έπιφανεία: Bentley's έπιφανεία is doubtless right, cf. E 429 λευδένεια μετέχει έργα γάμαν. For ὅλλα Αἴων Brandreth reads λίμνες, as the i. is regularly long (see on Z 486). πάρα = πάροικο. Unless after etop., δεικνύω being added without an object.

230. εἰ δεῦροι, we are in doubt whether we shall save our ships, or whether they are lost. For the constr. compare K 173, O 502, εἰς σάλον, a mixed aor., not a fut. The words mean the saving of the ships or their loss, πάρα being first object, then subject. Compare B 226 for a similar change. As Monro well remarks (H. G. § 231), the use of the infinit. 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. οδας (rather οδας) εμυς, founded on Λ 117, Θ 246. οὖν, here only, from δύο 'tw'o for δύο 'tw'o: cf. ἀδείας, Zwei- fel, etc.

231. δύσεις ἄλκις, don thy might; cf. H 164 etc. ἀπειθέω δέλιν. 232. ἄλκις, bivouac. recurs in X 470 ἄλκις ἐπεμηνα, go to rest, of birds. So Hymn. Merc. 71. Hence the later αἰθίασον, the regular military term for bivouac (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, Λ 311, M 126, are strongly in favour of the first interpretation; while here the absence of any mention of any subject (such as ἄρας or Ἰανναῖος) seems to require the second. So clearly also N 742; compare the use of πεσόν εν = assault in Λ 325, Ο 624, Π 81, while the other sense, that of tumultuous rout, is found in Λ 82. The form of στρέχων will suit a passive or mid. sense equally well; the former is found in I 655, N 630, the latter in οψιχείαν, E 104, 285.

236. Cf. B 355 ἀπεριτῶν εἰδεῖς' εναλαμμά σήματα φαίνων. 236 and 237 rime, an accident of which the Greeks do not seem to have been particularly conscious.


241. ἄποκοψειν: κόψεις Π. || ἄγροκόρμωβα U. 242. αὐτὸς ἀ' Q. || ἡμι-
πρέσσα T: ἐμπλέκον Αρ. || μαλερὸν πυλῆς S supr. 243. ἀντυσαμένοις Q Κινίς
Par. a f h, and ap. Eust. || κακωμὸν Q Eust. 244. δὴ δὴ αἰκίας: δ' ἀκια-
μον Q. 245. φεοίκες DGTU: φεοίκες H. || φεοίκες ἐν τρόιμ P: φεοίκες ἐν τ. J. || Ἐποβάτων H. 246. υπὸ· ὑπὸ ἐκ Vr. b². || ὀμπυμαῖον C'GHJPR.
249. μικρὰς Schol. Pind. Ol. ii. 16. 250. κακοῦ ἕστι: τε κακοῦ S: κακοῦ
οὗτ Schol. Pind. ibid. 251. ἀλεξώθις(ι)ς AG (L supr.) QRSU: ἀλεξώθις H. 252. πέποι: νόποι Vr. A.

241. στειθεῖ, has set himself, see Σ 191. κόρμωβα, apparently the same as
the ἀφλαστον (ἀφιστρε), O 717, the
tall ornamental projection in which the
stem 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, ἀφλαστον παρθένων
ἄκρα κόρμωβα (Ap. Rhod. ii. 601), extremis
tamen increpavere corymbis (Val. Flacc.
iv. 691).

242. πυρὸς: see B 415. μαλεροῦ
recurs in H. only T 316−Φ 375. The
der. is doubtful.

244. φεοίκες, stirred up like
wasps when their nest is smoked.

245. ταῦτα refers to the following
(μή οἱ . . . ἱπποβότα). 245. ἐκ, the opt. of the remoter con-
sequence, as frequently. But Bekk.
writes εἴτῃ, perhaps rightly; for this
form see on H 340.

248. ἄγροκόρμωβα may here be taken to
mean either draw away or save (see on
A 216). The latter would be the more
natural, but ἐκ 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 ἐκείνα.

249. Nor is there any device (μυχάρι,
means) to find the remedy, whence once
the harm is done. It is indifferent whether
we take ἔκεχος, κακοῦ as gen.
absolute or as governed by ἔκκος. There
is perhaps a play on words in ἔκ σὺς, ἔστι,
which makes more prominent the especial
reference to the irretrievable character of
the disaster if once the Greek camp is
stormed.

252. τοῖς πέποι, gentle sir ('hypo-
coristian'); see note on B 235.

253. Odysseus went with Nestor to beg
the assistance of Achilles; see Λ 765 sqq.,
where Nestor quotes a different charge
of Peleus to his son, ἀλὸς ἀρσενοῦντι ἔνθε
Ἱκέτων ἡμεῖς ἄλλοι. The legend of
the sojourn in Skyros is evidently not
Homeric.
'τέκνον ἔμων, κάρτος μὲν Ἀθηναίη τε καὶ Ἰηρῆ
dόπους, αὐτ' ἔθελος, σὺ δὲ μεγαλής ὑμὸν
ἰσχεῖν ἐν στήθεσι: φιλοφροσύνη γὰρ ἀμείλυν.
ληγόμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
tίμω 'Ἀργείασ ἦμεν νέοι ἦδε γέροντες,
ὡς ἐπέτελλ' ὁ γέρων, σὺ δὲ λῆθεα. ἀλλ' ἐτι καὶ νῦν
παύε, εὰ δὲ χόλον υπαλλείᾳ: σοι δ' Ἀγαμέμνο
ἀξία δώρα δίδωσί μεταλήξαντι χόλοιο.
εἰ δὲ σὺ μὲν μεν ἄκουσθεν, ἐγὼ δὲ κέ τοι καταλέξω
ὁσσά τοι ἐν κλασίσισιν ὑπέσχετο δόρ' Ἀγαμέμνον.
ἐπὶ ἠπύρους τρίτοδας, δέκα δὲ χρυσοῦ τάλαντα,
ἀίθωνας δὲ λέβητας ἔεικοσι, δώδεκα δ' ἱπποὺς
πηγοὺς ἀνθοφόρους, οἱ δὲ ἄθλια ποσιν ἄροντο.
οὐ δέν ἄλλος εἰς ἄνήρ ὦ τόσα γένοιτο,
οὐδὲ κεν ἀκτήμων ἐρτήμων χρυσοί,
ὁσ' Ἀγαμέμνονος ἱπποί ἄθλια ποσιν ἄροντο.
δώσει δ' ἐπτὰ γυναίκας ἀμύμωνα εργ' εἰδίναι,
Λεβίδας, ὡς, ὅτε Δέσβον ἑυκτιμεῖν ἔλευς αὐτός,
ἐξελθέω, αἱ τότε κάλλει εὐνίκων φυλα γυναικών.
ταῦτα μὲν τοῖς δώσει, μετὰ δὲ ἐσσεται ἢν τότ' ἀπηρά,
κούρην Βρισήν: καὶ ἐπὶ μέγαν ὅρκον ὁμεῖται
μὴ ποτε τῆς εὕρης ἐπίβιονται ἐδὲ μμηνία,
ἡ θέμις ἐστίν, ἂναξ, ἡ τ' ἄνδρων ἡ τε γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσεται: εἰ δὲ κατε
ἀστυ μέγα Πριάμου θεοί δόσω ἀλαπάξαι,
υῆ ἄλις χρυσοῦ καὶ χαλκοῦ νησταθαι

255. διόνοσ' ἴη (supr. ou). || ἐὰ: δὲ σῶν Ὑ. 256. ἱσχεῖν ἐν: ἱσχε ἐνι
Ven. B. || στάσεσσιν P. 256a. πάσος (A supr.) DGQRU: πάσα IEPT Lips. (supr. ou). 256a. μεταλάβασιν ΑΧΓΗ. 263. ὑπέσχετο C. 266. ἀπελο-
Mosch. 3. 274. κούρη Αρ. P. || καὶ ἐρι: ἐρι δὲ Αρ. Q. 276. ἀνορώσσου
πέλα J. || τ' om. PT: καὶ G. 278. χρυσοῦ ἄλις P. || ἀνώμολον ἴη (supr. αι).

257. ἀνέρχεσθαι, 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 Peneus
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. ἐρικ, equivalent to the insult.
262. εἰ δὲ with imperative, come now,
see on l. 48.
264-99 =122-57 mutatis mutandis. Compare
especially 276 with 134 for the
improvement in the rhythm.
εἰς εὐέλθον, ὅτε κεν δατεώμεθα ληθῇ Ἦχος Ἀχαιοι,
Τρωίδας δὲ γυναῖκας ἐέκοσιν αὐτὸς ἔλεος·
αἱ κε μετʼ Ἀργείων Ἔλενη κάλλιστα ἔσωσιν.
εἰ δὲ κεν Ἀργος ἰκολωθέν Ἀχαικῶν, οὐθαρ ἄρούρης,
γαμμίρος κεν οἱ ἔνιης· τάτε δὲ σε Ἰσων Ὀρέστη,
ὅς οἱ τηλύγετος τρέφεται θαλῆς ἐνι πολλῇ·
τρεῖς δὲ οἱ εἰς θυγατρίας εἰς μεγάρων ἐνυπήκωτοι,
utherford καὶ Λαοδίκη καὶ Ἰφιάνασσα·
tάταν ἢν κε ἐθέλησαν ἴδεν ἀνάειδον ἔσχησαν
πρὸς οἶκον Πηλῆς· ὃς αὐτ’ ἐπὶ μείλια δώσει
πολλὰ μάλη, ὡς’ οὗ πῶς τις ἐγ’ ἐπέθωκε θυγατρί.
ἐπτά δὲ τοί δώσει ἐν ναιόμενα πτολείθρα,
Καρδάμυλην Ἑμότην τε καὶ Ἰρην ποίησαν,
Φηρᾶς τις ζαθέας ὃς’ Ἀνθειαν βαθύλειον,
καλὴς τ’ Ἀλτειαν καὶ Πήδασον ἀμπελόεσσαν.
πᾶσαι δ’ ἐγγὺς ἀλὸς,
ἐν τῶν ἄνδρες ναύους πολύρρηνες πολύβοσται,
οἳ κε σε δωτίνησι θεόν διά τιμήουσι
καὶ τοι ὑπὸ σκῆπτροι λατραὶ τελέουσι θέμοισαν,
ταῦτα κε τοι τελέσειες μεταλήγαντες χόλῳ.
εἰ δὲ τοι Ἀτρείδης μὲν ἀπήξετο κηρόθι μάλλων,
αὐτὸς καὶ τοῖς δώρα, σὺ δ’ ἄλλους περὶ Πανακαίους
τειρομένους ἠλειαρε κατὰ στρατόν, οἳ σε θεόν διὰ
τίσουσ’· ἥ γὰρ κε σφι μᾶλα μεγά κυδὸς ἀροῦ.
νῦν γὰρ χ’ Ἐκτορ’ ἔλοις, ἐπεὶ ἀν μάλα τοι σχέδουν ἔλθοι

300. Μάλλων, more than can be balanced by his apology. The μάλιν in protasis is answered by the δὲ in apod., but the latter is, as so often, appended not to the ἄλλος which it really contrasts with Agamemnon, but to the personal pronoun, though no change of person is really implied. Cf. δ ἄθιν in A 191.

303. εἰς, 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 δὲ μάλα (van L. ἐπεὶ μᾶλα οὐ ἔλοι ἐπεὶ ἢ μᾶλα) τοι σχέδον ἠλθε. This, however,
λύσταν ἕχων ὀλοήν, ἐπεὶ οὗ τινά φησιν ὤμοιον
οἷ ἐμεναὶ Δαναῶν, οὐδὲ ἐνθάδε νῆες ἐνεικαν,
τὸν δὲ ἀπαμειβόμενος προσέφη πόδας ὁκὺς Ἀχιλλεύς·
“διογενές Δαετρίαδι, πολυμήχαν” Ὀδυσσέως,
χρῆ μὲν δὴ τὸν μύθον ἀπηλεγέως ἀποειπεῖν,
ὁς μὴ μοι τρύζητε παρῆμενοι ἄλλοθεν ἄλλος.
ἐχθρὸς γάρ μοι κεύνος ὁμός ‘Αἰδαο πύλησιν,
ὅς χ’ ἔτερον μὲν κεύθην ἐνὶ φρεισίν, ἄλλο δὲ εἰπην.
αὐτὰρ ἔγων ἐρέω ὅς μοι δοκεῖ εἶναι ἁρίστα·
οὐτ’ ἐμὲ γ’ Ἀτρείδην Ἀγαμέμνονα πεισέμεν οὐν
οὐτ’ ἄλλους Δαναούς, ἐπεὶ οὐκ ἁρα τις χάρις ἥν
μαρτυρεῖ δήμοις ἐπ’ ἀνδραῖς νομεῖς αἰεὶ.
ἰς μοίρα μένοντι, καὶ εἰ μᾶλα τις πολεμίζοι·
ἐν δὲ ἧν τιμή ἤμεν κακὸς ἢδ’ καὶ ἐσθλὸς.

305. ἔγοντ’ ΗΡ. 306. οἱ ἔμεναι: ἔμεναι Τ. 310. κρανέω: φροκώ
Ar. GHJ (P supr.) Q (R supr.) Lipa. Par. j k, and γρ. C. || ἔστερ δὴ κρανέω τε
καὶ ὃς τελέσσεαι ὥστε Plato Hipp. Min. 365 Α. || ἔστι: ἔστι D. 311. παράκ
λεμονικός Λ (γρ. παράκλεμον).
312. ἐκείνος G. 313. κεῦσαι GJ (P) Q8 VR. b
Α, Mosc. 3. || αἰτής: Βάσει Eust.: Βάσει Schol. Soph. Phil. 94.
314. οἷς καὶ
τελεσθένων ἔστιν CGJPQ VR. b, Harl. s, Lipa. Plato l. l., γρ. Α Par. a.
316. Δαναοῦς: ἄγος T. 317. ἔμενοιν ἐπ’ Αr. OGJPO: ἔμενοι μετ’ Ω.
318. πολεμίζει DJLRQU: πολεμίζει(ι) Α (supr. 0) P.

does not really give so good a sense; Odysseus urges that Hector has lost his
head (λύσταν ἕχων) 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. ἀπελευθαίος: the old derivation from ἀλέως seems right, without respect
of persons (or regard for consequence).
ἀποκείμεθα, speak outright, cf. B 772 ἀποκ
μιᾶσαι. It generally means renounce or forbid.
311. That ye may not sit and conm
me from this side and that. τρύζεὶτε
seems to be used properly of the 'cooking'
of doves (τρυγόνω).
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. ἔτορον is answered by ἄλλο, cf. l. 472
318. The line is of course not aimed
at Odysseus, but is rather an excuse for
the freedom with which Achilles means
to speak; κεῦσαι is opposed to the
emphatic ἔγον (314).
316. Δαναοῦς, sc. ἤμεν πεισέμεν (ἦμε
being the object in both clauses). The
phrase is ambiguous, but this clearly
gives the most appropriate sense. ἐνεώ
. . ἄρα, etc., since it seems there are to
be no thanks for battling against the
foemen ever without respite. ἐνεῖ with
dat. = against, as Ε 124, 244, Λ 442, Τ 26.
318. A man hath the like share whether
he stay behind or fight his hardest.
λέμοντι (= εἰ μένων) alludes to Agamem
non (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 Α 163–71.
319. Ἡν, the same; see on Ε 603, Ζ 422.
The hiatus is indefensible, but it is
strange that mss. should shew it
without variation. Either Heyne’s μέν
or Brandreth’s δὲ τ’ ἢκε supplies an easy
correction. The latter is preferable, cf.
Α 174. The same question recurs in Φ
569.
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 κάτοικαν 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. περίκεπται, lit. nothing is laid up in excess (of others).

322. paraβαλλόμενος, like παράθεμενος, is not stated in the text. 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 μάστικα, 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 Λπ. Lex. and others take it as a dat. μάστικα(ι) here, in her bill. So too Plut. de Prof. in Virt. 8 (ii. 80 Α) δια τοιο στόχατος (cf. de Am. Proelis ii. 494); and this is perhaps best. An object to προσφέρειν is easily supplied; it is in fact represented by the clause ἐπέλ κε λάβησον, which virtually = whatever she catches. κεκόκτονος . . άπιστα is the favourite touch added to a simile as a sort of parenthesis, and hence in a different constr. (indic. for subj.) ; δε τε are the particles regularly used for this purpose, and are therefore to be preferred to the δε άπιστα of Ar.

325. Των 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 ἄνδροικας as meaning the Trojans, fighting the enemy for their women. ἄνδροικας must refer to Helen, but Achilles rhetorically generalises, saying 'this war is all about women,' while σφετεράρων contemptuously ignores the fact that Helen belongs to the Greeks. The other alternative, to take ἄνδροικας as a dat. comm., and refer it to the Ateidai, fighting for the benefit of husbands for their wives, is impossible in face of the constant use of the dat. with μάραθαι etc. meaning 'to fight against.' Both of these interpretations ignore the use of σφετεράρων, a reflexive, not an anaphoric pronoun, their own. There can be little question that the right reading is μαραθέμενοι, battling against men (the Trojans) who are fighting for their wives; the Trojans are fighting to keep their wives just as much as the Ateidai; why should I be on one side rather than the other?
πεζός δ’ ἑνδεκά φημι κατὰ Τροίμον ἐρίβωλον·
tαόν ἐκ ταχέων κεφήλια πολλὰ καὶ ἐσθλὰ
ἐξέλθησεν, καὶ πάντα φέρων Ἀγαμέμνονι δόσκων
’Ατρείδης· ὁ δ’ ὅπισθε μένων παρὰ νυστὶθῆσθω
δεξάμενος διὰ παῦρα δασάκετο, πολλὰ δ’ ἐχεσκεν·
Ἤλλα δ’ ἀριστήσατε διδοὺ γέρα καὶ βασιλεύουν·
tούτι μὲν ἐμπέθα κεῖται, ἐμεῦ δ’ ἀπὸ μοῦνον Ἀχαίον
ἐιλέτε. ἔχει δ’ ἄλοχον θυμαρέα, τῆς παράιαν
τερπάθω. τι δὲ δεί πολεμιζέμειν Τρῶσσιν
Ἀργείους; τι δὲ λαὸν ἀνήγαγεν ἐνθάδ’ ἄγερας
’Ατρείδης; ἦν Φίλινθος ἔνεκ’ ἵκυμοιο;
ἦ μοῦνοι φιλέουσ’ ἄλοχους μερότων ἀνθρώπων
’Ατρείδας; ἐπεί δ’ τις ἀνήρ ἄγαθος καὶ ἐχέφρων,
τὴν αὐτὸν φιλέει καὶ κῆδεται, ὡς καὶ ἐγὼ τὴν

sequent editions founded on the Aldine. Heyne was the first to point out its superiorit.
329. φιλέω: supply ἀλλ’ ἑκατέρος (the parenthetical use is not Homeric but is found in Ἱμυ. Μερκ. 549, Πιν. Ρ. ις. 75). Six cities are named as having been taken by Achilles: Thebe (A 366), Lymnesos (Β 691, Τ 296), Pedasos (Τ 92), Tenedos (Α 625), Lelbos (I 129), Skyros (I 668). See note on A 125.
330. ἀλλ’ ἑκατέρῳ:供给 ἐκεῖνοι (the mention of which comes afterwards (334)).
331. τὸ πάπιον δὲ, the smaller part he divided, but the greater he kept.
334. For ἄλλα Bekk. conj. ἀσφαλεῖα, ingeniously, and certainly to the advantage of 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 παρὼς 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 ἑκατέρος and ἱσχύσας.
336. The punctuation of the text is that of Turnebus, Barnes, Clarke, Ernesti, P. Knight, and Brandreth, and has been recently supported by Cauer. The sense is unimpeachable: ‘why should he take my share (Briseis) if he has a wife of his own, let him be content with her.’ The usual punctuation places a comma after ἐλετε, 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. Σ 202 γρηγοροὶ δὲ ἄλοχος; opposed to δηλαί 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 p 199, ψ 232; the a seems to be a relic of the old Epic, and has been supplanted by the regular Ionic η in κ 362 θυμαρέα κεράσασα.
337. δει for χρῆ, only here in Η. The contraction is late as well as the word. Bentley’s τι δ’ ἐδει is very likely right.
339. οὔ, 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. τὸν αὐτόν, sc. ἄλοχον. A very rare use of the article in Η. Cf. ψ 348, 376, χ 221. τὸν has doubtless supplanted an earlier η (App. Α). αὐτόν would be
ἐκ θυμοῦ φίλευν, διωμικτήτην περ ἐσώσαι.
νῦν δ', ἔτει ἐκ χειρῶν γέρας ἐλετο καὶ μ' ἀπάτησε,
μὴ μεν πειράτω ἢν εἰδότος οὐδὲ με πείσει.

ἀλλ', Ὑδεισε, σὺν σοι τε καὶ ἄλλους διδωλεύσα
φραξέσθω νῆσοιν ἀλεξέμεναι δήμων τῷ.

η μὲν δὴ μᾶλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
καὶ δὴ τείχους ἐδείκτε μὴ ἠλάσα τάφρον ἐπ' αὐτοῖ
εὑρεῖαν μεγάλην, ἐν δὲ σκόλοτας κατέπηξεν·

ἀλλ' οὐδ' ὃς δύναται σθένος ἐκ τοῦ ἀνδροφόνου
ἰσχεὶν. ὁφρα δ' ἐγὼ μετ' Ἀχαιοίσιν πολέμιζον,
οὐκ ἐθέλεσκε μάχην ἀπὸ τείχους ὅρυμεν "Εκτερο,
ἀλλ' ὅσον ἐς Σκαμάς τε πῦλας καὶ φηγοὺς ἑκανεν·
ἐν' ποτ' οἶνον ἐμιμονε, μόγις δὲ μεν ἐκφυγὼν ὄρμην.

νῦν δ', ἔτει οὐκ ἐθέλοι πολεμίζομεν "Εκτρι πεῖω,
ἀφυρόν ἢ σύμπεζε καὶ πάσι θεοῖς,

νῆσας ἐν νῆσας, ἐπὶν ἀλαδε προερύσοι,
ὅγεα, αἱ κ' ἐθήκησα καὶ αἱ κεν τοι τὰ μεμήλη,

ὁμιφθεὶς 'Ελλησποντον ἐπὶ ἱξυόνετα πλεοῦσας
νῆσας ἐμας, ἐν δ' ἀνδρας ἐρεσφέμεναι μεμάθηται.


ἀντὶ in later Greek, and so Ptolemy of Askalon read here; but the compound reflexive pronouns are not known to H. διωμικτήτην is evidently used to contrast Brises with the ἄλωτα of the Atreidai.

434. ἐν διοδότος, I know him too well.

439. Ar.'s variant Μελεκεν τάφραν 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 σκόλοτα see M 55, where they are ἐρεσφέρονen. Hence no doubt the variant περι. But ἐω is elsewhere used in this connexion, Η 441 and even M 43.

434. φρότιo: see E 693. διεω, as much as (and no more than); cf. the use of τόλων Δ 130, Ψ 454.

435. οὐκ is explained by the schol. ἄρα, once only. Homeric usage leads us rather to take it as me along,  ἄραν in single combat. We know nothing of any such meeting; the Κυρηνια may have mentioned it.

438. Κυρηναία πλακο (an evident play on sound): see 137. The nom. is left without any constr. διαφανεῖς is also. 

439. for Εκτρι ἐκ, lead van L. to the ingenious con. ἐν Κ' ἐκτρι for πολεί ἐκτρι, with a full stop at the end of the line, 359 then beginning asynodetically as in Δ 353. It is curious that the next line shows an αἱ Κ' almost supplanted by ἦν in the ms. tradition. This suggests that it is enough to change διεω to διεω 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.

438. The Hellespont seems here to include the neighbouring portion of the Aegaean.
363. So in γ 180 the voyage from Tenos to Argos takes four days. Paley quotes Theokr. xiii. 29, where three days are spent in going from Phthia to the Hellepont. The distance is little over 200 English miles in a straight line, and Lemnos and Peraethos lie conveniently for shelter at night; so that five miles an hour for fourteen hours a day would cover the distance. Even Homeric ships would probably manage this with a fair wind.

364. ἀρρορ, μετὰ φθορᾶς παραγινόμενος Schol. A; see Θ 239.

365. ἀλλον, sc. other than what I have at home. The word ἀρροριον might seem to show that ἀλλός (which elsewhere is either ἀλθὺς ἢ ἄλος or κόρος) is copper, not bronze. But Homeric colour-words are too vague for any such conclusions. We know from Schlemm's discoveries (see Schuch. p. 269) that the pure metal and the alloy were both familiar in the Mykenaeon age; but ἀλλός, like ἄες, 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 ἄλλος. (Brass and bronze have only been distinguished in English since about 1735; see New English Dict.)

366. πολιός: 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 ῥε with the γῆς he received as commander. ἰκερ οἰκεῖον: see on 331.

369. Observe the bitter emphasis with which Achilles repeatedly forces the name Ἀτρεδῆς 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. ἐπικύκλωσται, found 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. κύνες περὶ ἐδών: cf. Α 225, Θ 483.

374. οὐδὲ μόνον: οὐδὲ ἦν Bentley, οὐδὲ ἦν Heyne. With the second clause we must supply some such verb as συμπρῆξ succeeding by a slight slurring.

375. ἀτομον, sinned against me; me belongs to both verbs, as ἀτομον regularly takes an accus. in Η.; T 265, Η 570, Θ 378, ε 108, etc.
εξαπάθως' ἐπέσεσιν· ἅλις δὲ οἱ. ἀλλὰ ἐκπόλος ἐφρέτω· ἐκ γάρ οἱ φρένας εἰλετο μητίστα Ζεύς. ἔχθαρδε δὲ μοι τὸ δώρα, τίω δὲ μῖν ἐν καρός αἰσθή. οὐδ' εἶ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοῖν δόξα τέ οἱ νῦν ἐστι, καὶ εἰ ποθὲν ἄλλα γένοιτο, οὐδ' ὅσ' ἐς Ὀρχομένων ποτινύσσεται, οὐδ' ὅσα Θῆβαις Ἀἰγυπτίας, δὴ πλείστα δόμοις ἐν κτήματα κεῖται, αἳ θ' ἐκατόμπτυλοι εἰσί, διηκόσιοι δ' ἀνεκάστας ἀνέρες ἐξοιχεύοι τὸν ἰπποοι καὶ ἄρχοιν.
385. The Homeric use of κεφ with fut. indic. being conceded, πέρα, or otherwise the practically identical πέρα, with its positive affirmation, seems better suited to Achilles' mood than the opt. πέρας(e). Moreover the elision of -ε is very rare; compare note on T 101. On the other hand, ὄμω κεφ ὄν ἔλεγμα in the obviously imitated passage χ 65 is too strong evidence for the opt. to be overlooked.

387. ἀποδώσαμεν λόγιον, a condensed expression for 'pays me the price of the insult' (in humiliation, not presents).

388. See 148. ραμός, future. It is indifferent whether we put a colon or a comma after ἀτείθα: in the former case we have an effective echo of the introductory ὄμως' εἰ of 379.


393. σωσι: see on 424. εἰ γὰρ δὲ με σωσί Brundeth, αἱ γὰρ κεν σωσι van L.

394. Whether Ar.'s τε μάσστατι for γαμέσσεται is founded on ms. authority, or is a 'palmary conjecture,' we are not in a position to say. Its rightness is shown by the rhythm, for it removes the forbidden trochaic caesura in the fourth foot. τε gives the emphasis of contempt, 'as for a wife,' a tone which is already present in the ironical όμω. μάσστατι is fut. of μάλωμι (later μάλωμ), will seek, cf. A 190 τυμάσσεται. The simple verb recurs in ν 307, εἰ 356 in rather different senses. γαμέσσε- σθαι 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. ἐλλάδα in the restricted sense, a district near Phthia, see on 447.

396. ἰσωται, protect, as τοιχαὶ λαοῦ. Cf. note on Z 403. We should perhaps read πτολεμέρι ἰσωται, but the το (also K 259) may be due to the influence of the parallel form ἐφ, see on A 216.

397. ἐκλογής: cf. A 549.

398. ἐπέκεκυς, was set upon before sailing.

399. Γίγαντα is preferable to the vulg. γάμαντα, because it goes closely with the infin. 'to marry and enjoy';
κτήμασι τέρπεσθαι τὰ γέρων ἐκτῆσατο Πηλεύς.
οὐ γὰρ ἐμόι ψυχῆς ἀντάξιον οὐδ' ὅσα φασίν
'Ἰλνὸν ἐκτῆσατο, εἶ ναϊμένου πτωλεῖβρον,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἱὰς 'Ἄχαιῶν,
οὐδ' ὅσα λαίνοι οὖδος ἀφίτορος έντος ἔργειν,
Φοῖβον Ἀπόλλωνος, Πυθοὶ ἐνε πεπράσσεσθη.

ληστὸς μὲν γὰρ τὰ βόες καὶ ιφιὰ μῆλα,
κτητὸς δὲ τρίποδες τε καὶ ἱππῶν ἐξανα κάρηνα,
ἀνδρὸς δὲ ψυχῆ πάλιν ἐλθεῖν οὗτε λειτή
οὐθ' ἔλετη, ἐπεὶ ἂρ κεν ἀμείψεται ἔρκος οἴκητων.
μῆτηρ γὰρ τὸ μὲ φησὶ, θεὰ Θεῖτα ἀργυρότεσσα,
διεβαδίας κῆρας φερέμεν ταναίτοι τέλοδε,
εἰ μὲν κ' ἀδικί μένων Τρῶων πάλιν ἀμφιμάχομαι,

401. ἐκεῖνοι βωμοτάτους ἐδιορθώνει Πειρατής Πηλεύς: ἄνα, ἔκεινας.
402. διώκεσθε ἰδίως ἴδοιν, ὅπως ἐλάχιστον, ὑποτάσσεσθε ταῖς ἡπείροις.
403. ὑποστηρίζεται, ἐποδήμους, ἐποικίας, ὑποχρεώμενος.
404. ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.
405. αὐτοῖς, ὑποτάσσεσθε, ἐποδήμους, ἐκεῖνοι.
406. ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.
407. γίνεται, ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.
408. γίνεται, ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.
409. ὑποτάσσεται, ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.
410. γίνεται, ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.
411. γίνεται, ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.
412. γίνεται, ἐκείνοι, τῶν ἀρχοντῶν, ἐκεῖνοι.

'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. ἄντέξασθαι is used like a substantive, an equivalent, representing the
whole of the next two clauses.
402. ἀνεξάκι (Attic kxt.), perf. infin.
here used to represent the plp.; the
direct constr. would be ὁδός ἐπτηματο,
'used to possess.' For the wealth of
Troy see ξ 228, Ω 543. The cautious
guarding line 403 = X 156; it has proba-
bly been inserted here by the same
hand to which we owe 382-4.
404. ἄριστος, the archer, ἐκδικος.
Pytho, the later Delphi, is named B
519, λ 581, and the oracle of Apollo
there θ 80 (λαίόνοι οὐδέν). 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. ἀνεξάκι, to be gained by forays
in war; κτήμασι, 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. Α 309, Ψ 260
βοῶν ἐκφυσὴ κάρηνα.
408. θεάθαι, σε ἐγκάταστε ὑπό θεά.
λειτοτί, a curious by-form of λητη, cf.
Attic λειτα, Hom. νέοι by νήση, Heyne
and others would read λητή with ἔ
shortened by the following vowel. See
van L. Ench. § 17, and cf. note on
δίοις l. 674.
409. ἑλεῦ, a general word, of acquir-
ing by any means; here answering to
κτήματα above. ἐκδικοτα in sense pass
over recurs in H. only in the same
phrase κ 328. So Het. Theog. 749,
Aisch. Cho. 965, etc. Ερεῖκος ὠδότων
recurs only in the formal phrase ποίως
ἐκ ἔως φόβου τ ὑπάτου; (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 (μετ',
412) short and glorious, the other (ὅ
414) long and unhonoured. We do not
elsewhere find that Achilles has such a
choice in his power; in A 392 he claims
that since his life must be short it ought
to be glorious as well.
412. ἀνεξάκι, with accus. in local
sense, as ξ 461, Π 73, Σ 208; also with
gen. O 919, Π 496, Σ 20; and dat. Π
526, 565.
όλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
ei δὲ κεν οἰκαίδ' ἱωμὶ φίλην ἐς πατρίδα γαῖαν,
όλετο μοι κλέος ἐσθλὼν, ἐπὶ δηρῶν δὲ μοι αἰών
ἐσσεται, οὐδὲ κε μ' ὥκα τέλος θανάτου κινήσῃ.
καὶ δ' ἄν τοῖς ἄλλοισιν ἐγὼ παραμυθησάμην
οἰκαίδ' ἀποπλείην, ἐπεὶ οὐκέτι δῆτε τέκμωρ
ὁ λιον ἀιτενής: μᾶλλα γὰρ έθεν εὐρύτατα Ζεὺς
χείρα ἐν ὑπερέσχε, τεθαρσηκαὶ δὲ λαιὸ.

ἀλλ’ ὑμεῖς μὲν οἴντες ἀριστήσεσιν Ἀχαϊον
ἀγγελῆν ἀπόπασθε, τὸ γὰρ γέρας ἐστὶ γεράντων,
ὄφρ’ ἀλλ’ ἱράν φράξωνται ἐνὶ φρεσκὶ μήτιν ἀμέλεια,
ἡ δὲ κεν νήσα τε σῶτη καὶ λαϊν Ἀχαϊον


413. ἀλέγω, sçr., perhaps as referring to the moment of choice: see, however, H.G. § 78. 1.

414. ἃσμι is Nauck's conj. for ἅκουμαι, which is found in all ms., and does not even receive a passing comment in the scholia. The line is occasionally quoted by the grammarians to prove that final -ας 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' ἀκουμ held the field for a long time, but it is a mere νοικία: the act. ἅκου is unknown to Greek, unless the very doubtful ἅκουμ (or ἅκουμ?) of Pind. P. ii. 36 be regarded as another case of it. The same objection applies to ἅκουμ introduced by Wolf and supported by a wrong report of the reading of Α, now corrected by Allen. Others have corrected φλάμων into ἐμφή (Bentley), ἱῶ (Heyne), ἥμ (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 φλάμων but into ἐμφή. There is no reason why ἐμφή or ἱῶ should have been corrupted at all, unless it be by a reminiscence of the frequent repetition of the phrase φλάμων ἐς πατρίδα γαῖαν (fifteen times in Παιδ and thirteen in Οἰκ.). On the whole Nauck's conj. ἁκομ best fulfils the conditions; it is near to the ms., and the unfamiliar ending -ῶμ has almost invariably led to corruption (see on Α 549). We should, indeed, have expected ἁκομ. But an intermediate ἁκομ is quite possible; cf. the error of Α εἰθλομαι for εἰθλοῦμα 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. δίκτυ: a future with present form, see Χ 431 βελομαι, Ye will never find (as H 31 τέκμωρ ὁ λιον εὔρων).


421. Declare openly my answer, so to do is the privilege of counsellors, so to speak openly. ἀπόφασος, like ἀποκέβαλον 309.

424. For τε σύμπ Nauck reads σάομι, Brandreth τε σάω. This verb has got into great confusion in the ms., owing to wrong 'dictasias' of contractions. But with the exception of ε 490 σάω, an altogether later form (unless we read σάων there), all can be reduced to σάεω (with perhaps a non-thematic form σάομι). σάεω (c 430), σάοκεν (Ο 363) will be for σάεων, σάεοκεν under the influence of σάευν. Similarly we can always read σάως for σώς (except Χ 332).

The original form σάος is attested by the name Σαφοκλῆς in a Cyprian inscr. The question is not certain, however; it is quite possible that there may really
have been, as Schulze thinks (Q. E. pp. 397 f.), two stems συ(ς) and σα(ς), giving rise between them to a third, σο(ς). He regards σώοι as 393 and σαμ here as belonging to the aor. σαμον. But in 392, σώοι (i.e. σώοι as Απία read) may equally be referred to a non-thematic σώοι following the analogy of σώοι, etc., and Brandreth's σαμ here might be defended as an analogical singular. See H. G. § 81, and cf. note on 681.

426. έτοιμω (possibly conn. with έτιμω, έτιμων, in sense 'really existing,' i.e. present, at hand) seems here to mean 'brought to reality,' i.e. successful, as we say 'realized.' Cf. Ε 58, Ἔ 96, 6 384, the only other instances in H. except the often recurring ένεειαθέντομεν. 428. I.e. the plan of sending this embassy to me. ένανιώμενοιτομένος: for the force of άρ- see on B 772. 431. άπανσαι here may mean either spoke out as 309, or refused their offers as generally.

435. άπαντρικάς, making his tears well up; see note on Α 481. So also Β 81.

436. μετάφοραν, art pondering: over (cf. Α 229), to be distinguished from μετάφοραν δέξισαν, to lay to heart, e.g. Α 297.

437. έφθανον, 'making invisible,' destroying. See on Β 318.

438. άνωτέρω in passive sense, as often. άνδειο, far from thee.

439. ένεκάτω άνθρωποι, made mythy companion, 'escort.' But the word is very awkward, especially as it is used in a different sense in the next line. ένέκατω 6 400 conj. Düntzer, σιν έδύει Ιακωβά.

440. άνωσαν, levelling; see note on Α 315. The correct form of course either ένωσαν or ένωσαν, to either of which the variant έπολεμοντο may point.

441. The τε is gnomic. Compare Α 490 άγοραν κυβάνον. To avoid the synizesis van Λ. conj. άγοραν for άγοραν.
ΙΛΙΑΔΟΣ I (IX)

ὅς ἄν ἐπειτ' ἀπὸ σείο φίλον τέκος, οὐκ ἑθέλομι λέπεσθ' ὁδόν ἔδω καὶ μοι ὑποσταίη/θέου αὐτὸς

γάρ τις ἀπόξιας θήσεις νέον ἡ βάπτιστά, οἴον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα

φεύγων νείκεα πατρὸς Ἀμώντωρ Ὀρμενίδαι, δό μοι παλαικίδας περισχώστα-καλλικόμοι,

τήν αὐτὸς φιλέσεκεν, ἀτιμᾶσεσκε δ' ἀκοίτων, μυθέρ' ἐμῆν ἡ δ' αἰέν ἐμὲ λισσόετεκτο γούνων...

παλαικίδι προμνηήμα, ἵν' ἐχθρείε γένον, τῇ πτιθόμην καὶ ἔρεξα (πατήρ δ' ἐμῶς ἀντίκ' ἀνθίθεις)


444. Repeated from 437, ὅν going with the verb, as there, and not with ὅς, which virtually = wherefore (lit. in which way, or rather, in that way), like the next ὅς.

446. ἄροι: ἀπόξιας, 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. ἄροι 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 256 we have an 'Ἀμώντωρ Ὀρμενίδας' in Eolos, and in B 500 we find Eoleon in Boiotia; but here Amyntor's kingdom is Ἑλλάδα. 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 ἄραμπτια 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 eponymous in Northern Thessaly, where we find 'Ὀρμένων' (B 734); of this Ormenos Eurypylus, 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 Eurytus and Ochalia into Peloponnesos (B 592). The location in Phthia will then be an intermediate stage. (See also Bury in J. H. S. xv. 224–5.) Demetrius of Skepeis wanted to read here 'Ὀρμένων πολύμηλος, according to Strabo (ix. 438–9), instead of Ἑλλάδα καλλιγύναικα.

449. παλαικίδος, on account of his concubine; this causal genitive is common after χώρισα and similar verbs, and is here particularly natural in connexion with πάσι.

451. ἅλων is frequently thus used with verbs of praying; it is a pregnant construction, and we must supply ἅλων or the like from λαβέων. See note on A 500.

452. προσωρίζων: the force of the preposition is not quite certain. Perhaps it means 'in reference to,' 'taking the advantage of' my father.

453. The 'bowdlerizing' of this passage by the insertion of of I (see above) is amusing; compare N 658. The patron of the emendation, Aristodemos 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 Φωινίκι). ἱσθαλίκη, suspecting, A 561.
455. Οινέων: τηγθ. γρ. εμοίονι Αγρ. || ἰφείστειας Λαρ. α Ν. || ἱφειστείας Κα. Ν. Ο. Χρ. Ρ. Κ. 456. ἦτο: εἰ δέ γρ. ἦτο: αὐτήν Σχολ. Τ. || Περσεφόνης Α-προφ., καὶ σὺ ἐποιήσει τῶν παλαιῶν ἀντιγράφων Κρήτ. καὶ μὴν διὰ τὴν ταλαιπωρίαν κατάρατοι ἤπει τοῦ πατρὸς γενέμου τὸν ἄλλον ἄλλο (φράσ.).

457. ἄλλα τις ἐκατάκλεις παυσάων γύλων, δέ ρόλικαν (ἀπόθεμα) σὰρκων Οἰνέων ρὸί καὶ ἁμαζεύει πολλ' ἀνέρωκον,

δέ μή παραφύονος μετ' Ἀγαθιάς καλοεὔνη.

460. παυσάων γύλων: τρίποιν φιλᾶν, Ἰδεμ. Κορι. 32. 461. is quoted also by Plut. de Adul. et Amico 38.

464. 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 Ἐρινος is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the other gods, so that Zeus and Persephone would be themselves the "Erinyes 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 419 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 T 278.

465. ἰφείστειας, from ἱφείστ-, from ἱφειστείας, transitive, as 448, that he would say, and save her, and save him any ill he has done, or is about to do, so be; he prayed that I might be for ever children. We should rather expect ἵφειστεια, which is indeed a variant. αἰτιον cannot here be = ἱφείστεια, as Homer himself is not the subject of the sentence.

465. Zeus ἰφείστειας is a familiar title in H., but we have here ἱφειστείας in Hesiod Opp. 485, 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 ζητεῖ δ' ἄλλοις, ἤτοι μετάκοιματος Ζηρα in the κεφαλήν, quoted from Aischylus. Zeus χειρός is a favourite name in the Orphic poems and Nomos. 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. ἰφειστείας occurs only as an epithet of Persephone, and only in this book and λ and α in Od. (also Hep. Theog. 765. 774). It is apparently = αἰτιός, hortologically, though some explained it as ἱφειστείας, depreised, a hypocoristic epithet like ἄσφαλς and ἄγραφος 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 Α. 'took them out' can only be true in the sense that they very likely have been found in some of the editions current in the book-tradition, such as the early papyri recently discovered, which were displaced under Aristarchean criticism by corrected copies made at the time vaticana. The lines are not integral, but essential to our text, and must come in their present form. They are by no means Homeric in thought or expression. The reference to the sea-wind suggests reminiscence of Ι. 5-6, and the verse structure of Ι. 394 f. 461. see also αἰσχροτερία of the πρῶτον.
line, 'the thought how I might not be called a parricide' (so Hentze).

464. δὴ μέν is the later καίτω, lit. 'true, that they kept me.'

465. κατὰ τὸν, there where I was; with κατέρρησαν.

466. ἐλικακός must mean soventes 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. 

ἐλικάκες as an epithet of oxen thus forms a graphic contrast to the word δεσποινάδες applied to horses' (M. and R. on a 92).

ἐλικάκες was generally taken by the ancients to mean 'black.' (see A 98). Ameis would refer it to root ελκ-, '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—δοὺς . . . κέρασθον ἐλικάκες, i.e. with 'crumpled,' twisted horns. This best suits the sense of the root Feeλικα, but the omission of any explicit mention of horns is as strange as if we should speak of a 'crumpled cow.'

468 = Ψ 33. We were stretched to sing in the flame of Hephaistos. 

470. ἡ αὐτος, like soldiers on watch; see on 325. 

For the explanation of these lines see App. C on the Homeric House.
ρεία, λαθῶν φυλακάς τ’ ἄνδρας δεμοιάς τε γυναίκας
φεύγων ἔπειτ’ ἀπόνευθε (δι’ Ἑλλάδος εὐρυχόρων,
Φθηνὴ δ’ εξικομῆν ἐρμώλακα, μητέρα μῆλων,
ἐς Πηλῆα ἀναγθ’. ὁ δὲ με πρόφρον ὑπέδεκτο,
καὶ μὲ φίλην’ ὡς εἶ τε πατὴρ δι’ παιδά φιλήσι
μοῦνον τηλύγχοιον (πολλοίον ἐπὶ κτεᾶτοι,
καὶ μ’ ἀφνεῖον θηκή, πολλὰς δὲ μοι ὠπάσα λαῶν
ναίον δ’ ἐσχάτην Φθης. Δολότετος ἀνάσων,
καὶ σε τοσοῦτον θηκα, θεῶς ἐπικελ’ Ἀχιλλεῦ
ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἑθέλεσκες ἄμφ’ ἄλλων
οὐτ’ ἐς δαίτ’ ἑναὶ οὐτ’ ἐν μεγαροῦσι πάσασθαι,
πρὶν η’ ἴτε ὅτι σ’ ἐσ’ ἐμοίων ἐγὼ γουσέσω καθίσας
ὁνοῦ ἀσαίμ προταμοῦν (καὶ οἰνον ἐπισκοξῶν)
πολλάκι καὶ κατέδεσας (ἐπὶ στῆθεσι) χιτῶνα
οἶνον ἀποβλήξαν (ἐν δυτικῇ ἀλεύνῃ)
ὅς ἐπὶ σοι (μάλα πόλλ’ ἐπάθον) καὶ πόλλ’ ἐμόγησα

477. τ’ οὕτως. DU Schol. a 1. || ἀνδρόν Schol. a 1. 479. οὐράνιος Harl. 1 (τῆς
great (as thou now art), i.e. reared thee to
manhood. This is inconsistent with the
legend of Achilles’ education by
Cheiron (A 581), and is another
indication that the Phoinix-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, Diester
con, ἐθέλεσκεν for — es 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 ἰσοῦ τ’
ὅτε δαίτ, κτλ., as substituted for the
ἐμόλ which would naturally follow ἄλλοι.
489. The printed texts have ὄφον ῖν, but it is doubtful if ῖν has any
authority. The absence of it may point
to a primitive ὕφον. Cf. B 198, προταμοῦν,
cutting thee the first morsel. ἔμχασα.
Χ 53, 494, holding to thy lips. Compare
the very similar passage, Θ 442-4.
491. ἐλερειάτω, troublesome, irksome helplessness
Τα φρονέω, ὅ μοι οὖ τι θεόν γόνον ἐξετελεων εἴς ἔμεω. ἀλλὰ σὲ παιδὰ, (θεοὶ ἐπιεικέις) Ὀχιλέων ποιεύμην, ἵνα μοι ποτ' αἰείξα τὸν ζώνιον ἁμύνης. ἀλλ', Ὀχιλέων, δάμασον θυμόν μέγαν ὡπό τι σε χρή
νῦνες ἢτορ ἔχειν στρέπτοι δὲ τε καὶ θεοὶ αὐτοί,
τῶν περ καὶ μείζων ἀρετὴ τιμή τε βίθ τε
καὶ μὲν τοὺς (θεότεροι καὶ εὐχαρίστης ἄγαντις
λαβότει τε κινήσει το παραπτωμόν ἀνθρώποι
λισόμενοι) ὅτε κὲν τὰς ύπερβιβή καὶ ἀμάρτη.
καὶ γὰρ τε ἱπταῖ εἰς Διὸς-κυρίως μεγάλοιο,

Τ 91-4 is the most similar; see note there. Some would prefer to look on the λατρει 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 Ἀτη, who is personified in T 91, 126, and elsewhere; and even with ἡλιακὴ πάρκενη, 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 508 seem to be susceptible of no other explanation. Compare the oracle in Herod. vi. 86 ὅρκῳ νὰὶ ἐστὶν ἀνώνυμος, οὐδ' ἐτί χεῖρι | ὅτι ἐκάτοικον δὲ μετέχεται, εἰς δ' κε πάσαν | συμμάχια ὀλέγημεν γενέτερ καὶ ὀσιὸν ἄγαντα. The passage falls into two parts. 502-7 give the position of the offender; he is surprised by the sudden coming of Ἀτη, who makes him sin; sin is followed by the λατρεί, 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 blest him that gives'; if he denies roughly, the prayers refused become a curse to him. 502. The te is gnomic, as so often. Ἀδή σκόρα, 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).
The epithets are transferred from the attitude of the penitent to his prayers. χαλαί, because of his reluctance to go to ask pardon (pede Poena claudio, generally quoted here, is quite different); ρουσά, from his face wrinkled with the mental struggle; ποροδλώσας ωφελώμενως, because he dares not look in the face him whom he has wronged.

και belongs to the whole clause, and gives an additional touch to the picture. ἀλήτους is best taken closely with κοσμον, 'make it their business to go after Ate.' The construction is thus analogous to that of φόνεων, etc., with the participle (so Nägelsbach on B 398).

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.

οὐκεπροέει, lit. runs forward out among them all. For φονε in with long a, from φόνος, see K 346, H. G. § 47.

ἀδέσποτα, subjunctive. d'ακομ κοσμον, when offered by the repentant offender.

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. εὐφημιοῦν sees best to give the sense whenever he prays. The vulg. eὐφημίου is, however, more usual, cf. A 381, 453, Π 236, 551, Φ 211. eὐφημίου generally means boaste-
conj. at τ'...ἐκτενέων gives a simpler sense.

515. ἔρω implies 'you may do so without disgrace.' 'For if Ateides was not offering thee gifts and promising thee more hereafter' (i.e. in 135 sq.)... '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. ἐπιζηφαλων is referred to Ameis, Dintzer, etc., to root φελ- to swell, of ἀ-φελ-λω, etc.; the ἐπι- being intensive, see 525 ἐπιζηφελος χόλος =very swelling anger. The word occurs elsewhere only 330, ἐπιζηφαλος μεθαίνειν.

517. The strong expression ἀπορριφθαι recurs in the same sense in II 282.

519. ἄδοι, offers, like ἄδοι l. 164.

520. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ἀληθεια, dishonour, bring to shame; so φ 424, and the subst. ἀληθος =disgrace Α 314 (where see note). After Homer this sense recurs only in the compound κατελέχθης (Pind. O. viii. 19, P. viii. 38, Ι. iii. 14).

523. πόδας, i.e. their journey hither. This, however, seems much rather a Tragic than an Epic use; e.g. Eur. Hipp. 561. ἀλλ' πάτων κόλος ποδι. 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 ἄτα 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 Althais; and then 523-8, 597-9 have been added to give a plausible connexion with the argument.

524. τῶν προκεῖν is in apposition with ἄνδρων ἡρωί. Note the Attic use of the article. For κλέα cf. 189 and B 486. οὖν, 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 εἰκα.

526. They were to be won by gifts and
persuasion. ἔφορος is ἐπ. leg. in H.; παραφόρος recurs only N 726, in the sense of persuasive.

527. μίαν χιλιάδα with accus., as Z 222. It is hard to see why Phoinix should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althais, 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 ἄρτωλος 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 Althais, their sister. It will be seen that the story as given in the text is 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. Καλυδώνος (a sort of 'causal' gen.) after ἄμωνθα, 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 Ἀκαρνανία. They do not appear in the Catalogue. For the name cf. T 193. It may, however, be distinct from the substantive κουρήτης, and be related to the Ionic Curetes, 'spearmen,' as Paley suggests. ἄρτωλος for ἀράτωλη, only here, 577, and η 18 in H.

533. ὁ νόσος, sc. the Aitolians. The story suddenly goes back to the ὄμων, and καὶ ἐδοκεῖ = for ἑπεί πάντα. It must be known, ἐδοκεῖ = had raised up.

534. ἐκλάσκε, the harvest feast when the first fruits were offered to the gods in gratitude for the abundance (ἥλιος) of nature. It has been remarked that this is the only mention of a public festival in the H. (see, however, B 550). ὄμων ἀλλος (see Σ 57), on the fat of the garden-land. γονύς is generally considered to be for γουό-ος, a derived form of γόνος, '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 Heesch explains γονύμων τόμος, as if from γεν- to produce, and this seems more reasonable.

536. ἄδει κοῦρος of Artemis, T 151; elsewhere, when used by itself, it almost always means Athena. 537. οὐκ ἐνώμενον can hardly be distinguished from ἐνώμενον (τοῦ μὲν Ὄλυμπος, ἐκείνου παρέμεινεν, τοῦ δὲ οὐκ ἐνώμενον, οὐδὲ τῷ ἄρχων κατὰ οὐντες ἐχερεῖ of the schol. is purely artificial). Zen's reading is apparently an attempt to evade this difficulty. Probably Brandret and Platt (J. P. xix. 39) are right in omitting the οὖν altogether, so that the sense is
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whether he forgot, or knew what he was doing, i.e. neglected Artemis deliberately. The οὗ may have been inserted from motives of piety, see note on 453; in any case the synizesis is very suspicious. Perhaps we have here another legend of the struggle between the Dionysiacs (Οἰνες = Wine-man: Apollod. i. 8. 1 Οἰνες δὲ βασιλεύσαν Καλυδόνος παρά Διονύσιον φεύναν ἄμελην περίῳ ἡλικῇ) and older religions, here represented by the savage Artemis Laphria of Kalydon (see Paus. viii. 18. 8 and note on Z 130). δόξα: see note on Θ 237.

538. διόν γενός seems to mean child of Zeus, Δίαν, as Eust. explains it, and so = δόξα κοίμης 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 διόν are against this. Dünzter would read διόν γένος, which is applied to the Chimaera in Z 180. 539. χολομ α: a word of unknown meaning, explained by the ancients as entire (not castrated) or couching in grass (χολομ—αιτήσθαι). Aristotle’s quotation (see above) seems to be made up from a reminiscence of i. 191; οὔδε ἐνώκεν ἀνδρὶ γε στοφάγων ἀλλὰ βίων ἡλικτικῶν. 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. κακὸς: ἐρεθίσκον (with F neglected) is copied in Hymn. Ap. 303, 355. ζόων, εὖο (euxis) more, like Π 260 ἐραδίκαων ἑωτέρες. 541. προσελίσκω, by the roots, lit. ‘from the foundations onwards,’ like πρόβροσι. So K 15; and cf. τετραθάλλων, of a shield, with four layers of hide as foundation. In N 180, q.v., it seems to mean τοῦ ἐπὶ τοῦ, a sense which is possible here also. 542. ἄνεσα μηλέων, either fruit-blossom, or blooming fruits; a periphrasis like i. 449 ἀνδρα σάρη (so Amel). 543. ἐπίθερος, brought to the pyre, just as we say ‘brought to the grave.’ So Δ 99 πῦρ ἐπιβίωσα, and cf. B 234. 547. She brought to pass great noise and battle-cry over his body (αὐτοῦ, 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 582. 551. κακὸς ἰμ: cf. Η 424 χαλεκώς ἦν.
It is a question if οὖδ' ἔθελεν, the reading of Aph., is not original, and όδη δύσεντο a gloss (so Bentley and Heune); the scholia always explain in such cases that ἔθελεν = δύσασθαι, 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. ἐς χόλος (Τ 16, Χ 94), on account of his mother's curse, as is explained later on, 566.

554. οἰδών, makes to swell. Cf. 646 (and μελάνει Ὠ 64). For the second half of the line cf. Ζ 217.

555. ἦ τοι, then, begins the apodosis. 556. κεῖτο, began to lie idle at home. 557. From here to 566 we have a digression which grievously interferes with the narrative and savours strongly of the genealogical poetry of the Hesiodean age.

Idas the son of Aphaereus had carried off. Marpessa from her father Eunoes (Εὐνόης 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. ὤ. 18. 2). The whole legend, which is nowhere completely told, is pieced together from the scholia and Appollodorus (i. 7. 8) by Erhardt (p. 148).

561. κατὰ ἔραμα perhaps means 'when their troubles and wanderings were over.' 562. They called her (so. Kleopatra) Alcyone because her mother (Marpessa) herself sooth and the plaintive voice of the Halycon (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. αὐτή 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 Ζ 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 ἀλκυώνος πολυπενθέος οίκτων ἔχουσα κλαίει, ὁ μιν ἐκάργυρος ἀνήρτασε Φοῖβος 'Απόλλων. 

τῆς ὑπὲρ παρκατέλεκτο χόλου θυμαλγέα πέσον, ἐξ ἀρείων μητρὸς κεχολομένος, ἢ ρα θεοῦ πολλ' ἄχεουσ' ἠράτῳ κασυγνήτου φώνοι, πολλὰ δὲ καὶ γαίαι πολυφόρβην χερεῖν ἄλοιπον κεκλήσκουσα 'Αἰδην καὶ ἑπαινεῖν Περσεφόνειαν, πρόχυν καθεσμένη, δεόντο δὲ δάκρυ σύ κόλποι, παιδὶ δόμεν βαθαντῷ· τῆς δ' ἑρεφοῦτις Ἑρμῆσι ἔκλευεν ἂν Ἐρέσσοφιν, ἀμείλχον ἢτορ ἔχουσα. 

τῶν δὲ τὰς ἐμφή πύλας ομάδος καὶ δύντος ὀρᾶτε.

563. Οἶκτων Ἡ: οἴτων Ω. 564. Κλαίει, ὁ μιν Δ: ἱππ. (κλάιε): κλαί' ὅτε 

565. On the authority again of one ms. only have adopted the reading οἰκτών, originally conjectured by Heyne. The sense plaintive wail is not found in Ἡ., but is common in Trag. (see Lexx.). It is clearly what is wanted here (cf. Eur. I. T. 1090 ἄλωτον, ἑγεῖν οἰκτών αἰδεῖν). The vulg. οἴτων, having the fate of the ἀλγεύω, is very feable. 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—aid 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 Phoinix had omitted. πέσοον, digesting, brooding over. Cf. A 81.

566. πολλά goes with ἵππας, φώνας as 'causal' gen. with ἄρρητα. For κασυγνήτου others read κασυγνήτοι, as ad 'fraternal slaughter'; for acc. to the common legend Althaia had several brothers killed by Meleagros. As nothing has been said above of this essentially matter, we cannot tell what is meant.

568. ἀλκωσα, she beat the ground with her hands, to call the attention of the gods below. So Hera appealing to Παία and the Τετύης, χειρι κατακρυμεῖ θάσσιν θέλων, and Ἰαμος θέλει χειρι παρελλει, Ηυμν. Απολλ. 333, 340.

569. See on 457. It will be seen that 'Ἀθήνας has taken the place of Ζεὺς κατακρύμενος, possibly a sign of different authorship.

570. πρόξυμυ 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 ἐκλέων of 572), but that the 'Ἠηᾶς καὶ Μινώας ascribed the death to Apollo. He adds that the familiar story of the firebrand was first adopted by Phrynichos in his Παλμωνία.

571. ἄλωτος ἀκοντιμ, a phrase only paralleled by the doubtful δαιμονία δωμον of Θ 166. The infn. depends on the sense of prayer in 567-8, 570 being parenthetical. ἑρεφοῦτις, walking in darkness, here and T 87 only.

573. τῶν ὤν, the Aitolians or Kuretes, according as we connect the gen. with


578. 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. τουργομενος is here of course only metaphorical, beseeching, the literal act of clapping the knees being excluded by the circumstances, as in A 130, § 149.

584. The variant και σιγημουσιος is supported in the schol. by a reference to B 641, where it appears that Melaeagros had brothers besides Tydeus. The legend, however, knows also of his sisters, one of whom was Deianeira.

586. κυδωνιτες seems here to be equivalent to κυδωνι (which P reads), nearest; cf. κυδωνι. See k 225 δι μεν κυδωνι τηρων ην κυδωνιτα τη.

588. ηπι ραπει δι οτε δι, until at last, as 488, Μ 437, and several times in Od.
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 (528); Meleagros cannot be called ὑπερτομή. This is only one more of the awkwardnesses in this curious narrative.

601. ἐνταῦθε, in that way of thine; like all forms of ὅτι it regularly refers to the person addressed. The word does not recur in H. (ἐνταῦθος Φ 122, σ 105, ν 262, ἐνταῦθεν τ 568).

602. It seems that Phoinix does not take Achilles' threat to return seriously; he is justified in 650. εἰπάρακτος seems to be a sort of temporal use, in the time of gifts, i.e. while they may still be had; cf. Ε 707 εἰπαρακτός. This comes to nearly the same as Ar.'s interpretation of εἰπάρακτος as μετά (cf. α 278 διὰ τοῦκε φιλήσεις εἰπαρακτοὶ παραθεῖναι). It gives a better connexion with the story of Meleagros than the vulg. εἰπάρακτος, 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 -οι for -οι, and of course it is possible that δύνατος was altered to δύναμις when the story of Meleagros was added.

603. For ἐνταῦθε see note on Η 298.
605. ἰδίκη for ἵδικες, a late (Attic) form, supported by Σ 475 τιμῆτα, ἓ 110 τεκτάσεω (M 283 λατούντα). Ar. read τιμῆς, but the gen. can only be explained by great violence as dependent on ὅμως (as a sort of 'improper preposition,' at the same point of price) or as a strict gen. of price; cf. Ψ 649 τιμῆς ἰδίκη ἰδίκη τεκτάσεω. 606. ἤττα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our 'dadda.' It is found in this identical form in Latin, Skt. (add 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, etc., quarter, quasi nam nominem appellemus,' Paul. Epit. 12. So P 561 and several times in Od., where it is always used by Talmachos to Eumaios. 608. For ἓτω with gen. and acc. see on 75. ἵτω, by the just measure, of 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 αἰεὶ δὲ ἄνων is probably borrowed from K 89-90. ἵτω apparently =will guard me, cf. E 473 πάλιν ἵτως. The analogy, however, is not very close, nor is that of the common phrases ὁμοίας, ὁμοίας, ἕχω, κ.τ.λ., ἵτω, τιμᾶ. Others, perhaps better, make φρονέω...ἀπρωβε ταπεινό, and τιμᾶ the antecedent to ἤ, comparing T 143 κλέος ἵτω (so Schol. T etc.). In any case the expression is very awkward. 612. κύρια, confound, our colloquial 'do not upset me.' Achilles acknowledges it. The effect which Phoinix's speech has had upon him. 613. ἵτως ἵτως, out of complaisance to A. So E 211, 874; and cf. A 572 ἰδίκη. 616. This verse is expunged as meaningless by almost all recent editors (Heyne, Bekker, Död., Amel, Düntzer, Fisi, von Christ and van Louwen). But it is possible to explain it as a hyperbolical 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. ἑτορμὶ does not occur again; but it would be a legitimate present of ἑτορμ., for μετρ. for μετρ. see Hes. Theog. 801, Opp. 578 has ἑτέρον μὲν. Ἐλεούθερον must be taken as neut. acc. used adverbially, 'share my honour to the half.'
ΙΛΙΑΔΟΣ I (ιχ)

οὐτοὶ δ' ἀγγελέουσι, σὺ δ' αὐτὰθι λέξεω μέμνων εἰνή ἕνι μαλακηίᾳ. ἀμα δ' ἦνοι φαινομένη θρασσόμεθα ή κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν."

ὁ καὶ Πατρόκλωι δ' ἔτ' ὁφοινεῖ νεώςε σιωπῆ

Φοινίκις στορέσαι πυκνῶν λέχος, ὄφρα τάχιστα ἐκ κλασίης νόστιοι μεδόλατο. τούτοι δ' ἀρ' Ἁθων τεθέος Τελαμονιάδης μετά μύθου ἔστειπεν. "διαγενεῖς Δαερτιάδη, πολυμήχαν Ὅδυσσεῦ, ἵμεν. οὐ γὰρ μοι δοκεῖν μῦθοι τελευτή
tῆς γ' ὁδιῶ κρανεσσαθαί. ἀπαγγέλατε δὲ τάχιστα χρή μύθου Δαναοῦ, καὶ οὐκ ἁγαθὸν περ ἑντα, οἶ πον νῦν ἔσαι ποτιδέγμενοι. αὐτάρ Ἀχιλλεῦς ἄγριον ἐν στίθεσι βέθο μεγαλύτορα θυμῶν, σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταῖρων τῆς ἦ μιν παρὰ νυνίν ἐτίμουμ ἔχοιν ἄνθρων, νηλίς: καὶ μὲν τὶς τε κασογνίτῳ φοινὸς ποιήνῃ ή οὐ παιδὸς ἐδέξατο τεθνητὸς: καὶ μὲν ἐν δήμω μένει αὐτοῦ, πόλλ' ἀπότισας, τοῦ δὲ τ' ἐρημυτᾶτο κραδίη καὶ θυμὸς ἄγνωρ ποιήνῃ δεξαμένων. σοι δ' ἀλληληκτὸν τε κακὸν τε

625. ἃ εἰς: οἰ GT Cant.: ἃ γὰρ Δ (supr. κ.). 626. εἰς: ἢ Q. || οὐχίων Lika.: 625. τελευτῶν S. 626. ἐν: ἀ' G. 627. After this add. εἰμένων ἀπερείδηθι ἀγαλμάτων καὶ μαχαλάδων (=Η 373) GJQSΤM (Rhodoc) Vr. Α' (ἀπερείδηθ GΤM). 631. θῦν: θῦν T': θὺν ПT'. 632. τοῖς: τοῖς Ar. Harl. b, Par. d g. || φοινίκος Α (supr. κ.) T: φόνος Q. 633. θεσσαμένος Ω τοῖς: τοῖς Ar. PQ Vr. b: θεσσαμένος Α supr.: θεσσαμένος Q. 636. δεκαεικόνιοι ΑΔ1 ΔΗΤΩ: δεκαεικόνιοι Q. 617. ἄκος, i.e. λέκες-εσοφ, from the 'mixed' aor. λέκες of λέκεω, like ἑφόσωμων. The imper. of the non-thematic aor. (.Metro) is λέγεω (λέκσο) Q 650, like δέχετο T 10. So we have both ὅρεος and ὅρος. 620. ἄμα . . . μεθος ἀρρώσα, he nodded (with) his head to Π. in silence . . . for Phoinix. Observe the four consecutive datives: instrumental, jussive, modal, and 'commid.' ἄμα . . . μεθος, because he wishes to give a silent hint for departure to the envos. 625. μεθος τελευτ, the fulfilment of our extant. μθος is 'a charge imposed,' as A 25. 629. ἀρρώ, predicate with ἑτα, has turned his heart savage. This use is common in the act. but there is no exact parallel in mid. The alternative which makes ἄρρον an epithet correlative to μεθος, has taken a savage high heart into his breast, is often adopted, but is obviously awkward; it, however, is the usual sense of ἐν στίθεσι βέθος, cf. 637, 639. 632. τοῖς, a man in general. Compare Ω 46 if. φοινίκος, 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 παιδὸς as dependent directly on παυν, for his son. The vulg. φόνοις is of course defensible. The schol. suggest that κασογνίτικος 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. δεκαεικόνιοι: the change of case is rather harsh, but may be paralleled by

Γ 300–1, K 187, T 413, p 555, ψ 205, and other instances in H. G. § 243. 3 d.
637. άσθον, here anger. κόρυς ωμος, just one single girl. Aias’ numerical argument is well suited to the not over-subtle quality of his intellect.
639. άλογον, placeable. ένεθος is explained by 629, and έθησαν 637. It is a question if we should not adopt the reading έθος of J; έθσας has δ in A 583, Ημημ. Cer. 204, and this quantity is implied in the Ionic έως. But δ recurs in T 178.
640. κάδηκτον, i.e. the obligation of hospitality incurred by our reception under your roof.
641. πλάσιεφος: έκ Δλρ., we are selected from the host of the Danans, and therefore claim respect as representatives of the whole body of the army.
642. έκισοι άκηθίων (supply έκισοι) goes closely with άκηθίων, dearest of all Achaian that there are. So 1. 55.
645. Thou seemest to speak every word almost after mine own soul. Achilles refers to the latter part of Aias’ speech. The τι modifies the sentence like our colloquial ‘much as I could wish.’ Cf. 11 τούτο τι μου κάλλιστον ένι άφεσιν εδεσται είναι, 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 έκείνο is demanded alike by the rhythm and by Homeric use.
647. άνωθεναίας: π. subj. δέντροφες: 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 σφόδρος, for which see note on ζ 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 δέντροφοι should correspond with the Arabic superlative asafāl, most vile, from the same root. (For υ as a connecting vowel in an Oriental word cf. the form Τύμωλος by Τυμωλο.) But it is more orthodox to refer the word to σφᾶδος and explain it foolish.
648 = Π 59. άκτιστος, 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, ἀφένθηκε τίνις. Hence in most European languages the name of outcast has become a general word of contempt. So with the μετακόμοι at Athens; our own wretch means no more than ‘exile,’ Germ. Elenz = foreigner, and so in other cases (see Schröder Handelsgesch. p. 7).
651. r' ιδέα : δροσα U : δροσα ιδέα B (with dots under δροσα). 652. μυριωδόνον δ' QER. 653. οίκεια : φλέκας Plato Hipp. Min. 371 c, and γρ. Α : οδέ (ς. Ἀριστάρχος) καὶ τῷ φλέκας ἁροφήν Did. §§ ἄραδους τε - κατακυκλώσεαι (ς. γραφής) τε ὑπερ τους αἰώνας. 654. τοι : λοιμ Plato Hipp. Min. 371 c. §§ ΑΣΑI (ς. ἈΣΑI) D. 655. μάχη L (P r. ταυ'). §§ συγκεκομένη G. 656. σπειραματες : εν την ἔκτη των Ἀρχαίων θέραντες, και εν πολλαὶ των ἄρχαίων Did. 657. ἄδε δι' ΗΣΑΟ. §§ κέλευες T. 658-60 om. G. 659 hab. Gw, with ΔΤΣ εκέλευσε with τοις ἀκροκτηται. 660. ΔΤΣ εκέλευσε T Far. b k : ἀποκομίσαι Zen. 661. For ΔΤΣ εκέλευσε Zen. read ἐγκατάστασαι, a word specially used in this connexion. See Ω 648, η 340, ψ 291. 662. Fleecees and sheet and fine flotc of linen. Cf. Ω 644 ff. η λωτος is explained by Buttm. Lexil. as meaning 'flocceas,' the flocculent krap on woven cloths. The original use was probably of wool only, οἵδος δωτος. 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 βατροιc itself seems to have been a sheet of linen, to judge from the βηγας στεφανα commonly mentioned in Od. (τ. 38, λ 189, etc.). πωρόφηρε in Ω 645, δ 298, 3 357 points in the same direction, for purple was the one dye used for linen. If so we ought apparently to take βηγας τε λινον τε δωτον together by hediasia; and so ρ 73 στρεφεσι βηγας τε λινον τε (see also ρ 118). The three constituents of the Homeric bed, άνιμαι, βηγας, and χάλαια (λ 189, etc.), then resolve themselves into mattress, sheets, and blankets.
In this place the verses seem to serve almost like narratives and present us with such a scene and in a such a

way. Cæsarius is said by the scholiast to write a sort of Antiphon of these occasions in such a sort the scene of that case we would see if read. This is an a case of <a>case</a> is usually men all occasion of the business of the soldiers and such. Notice also is said to be in such and such. In such a way. For such a purpose see 2 Tim. 4:6. Cæsarius and other moderns seem to have in his own way.

The passage seems to be unique in Greek, for σιαρανα. This is, however, no obvious correction, as it is probably original. (σιαρακας

conj. Dindorf.)
ι. Αργείων άνων
οππός κεν νήσα τε σώος καὶ λαόν "Αχαίων"
αὐτός δ’ ἥπειλησεν ἄμ’ ἥνοι ταυματεύθησιν
νίκα ἐνεσθέμεν ἀβαδ’ ἐξεμένεν ἀμφιελάσας.
καὶ δ’ ἄν τοῖς ἄλλοισιν ἐφ’ παραμυθήσασθαι
οὐκ ἀποτελεῖτε, ἐπεὶ οὐκέτι δῆτε τέκμαρ
Ἰλίου αἰτηνής. 
μάλα γὰρ ἐθεν εὐρύστα Ζεὺς
χείρα ἐκν ἑπερώσε, τεβαρόπηκα δὲ λαοὶ.
ὅς ἔφατ’ εἰσὶ καὶ οἶδε τάδ’ εἰπέμεν, οἱ μοι ἐποντο,
Ἀιας καὶ κήρυκε δύω, τετπυμένω ἀμφώ.
Φοίνιξ δ’ αὐθ’ ὁ γέρων κατελέξατο. ὡς γὰρ ἀνώγει,
οφρά οἱ εἰν νήσσι φίλην ἐς πατρίδ’ ἔπητα
ἀβρον, ἢν ἐθέλημαι, ἀνάγκη δ’ οἳ τί μην ἀξεῖ.
ὅς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκήν ἐγένοντο σκυεὶς
μόνον ἐγκατάμενοι. 
μάλα γὰρ κρατερῶς ἀγορέομε.
δὴν δ’ ἄνεως ἡ σετηντήτες νεῖς "Ἀχαίων"
ἀφ’ δ’ ἔδει μετέτισι βοσιν ἄγαθος Διόμηδης:
"Ἀτρείδη κύδιστε, ἄναξ ἀμφρόν Ἀγάμεμνον,
μη ὅφελες θάνασθαι ἁμύνων Πηλείων,

681. σώακ: σώακ Par. j., τρ. c., Mosc. 3: σώες Par. g: σώακ(c) DRU Par. d: σώες Par. c. (σώακ Par. c?): σώακ(c) GJ Par. e: σώακ and σώες Ar. δικέα
ds 3 τετ’ ὁβελῶσαι Schol. T. 683. ἀπελέμην P: ἀπελέμην Ω. 684. παρα-
68. καὶ: δὲ Lips. ἢ καὶ JR. 689. κήρυκε HT. ἀποτελέσαμεν P. 690.
φρασάλεμοι: γρ. φρασαλεμοῖο L. ἀπαραλεμενῖον CT (supr. c)
695. τετικότες J. 698.
ι: μηθ’ Ar. CGJ Harl. a dB.

681. σώακ: see note on 424. It will
be noticed that Ar. hesitated between
σώες and the more correct σώακ.
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. ἀπελέμην is clearly preferable
to ἀπελύμεν of vulg. Cf. on Κ 40.
684. is 417 turned into oratio obliqua,
thus giving the only instance in Η. of
ἀν ἣς X 110 is the only instance of κε
with infin. καὶ δὲ κε Brandreth.
685. καὶ καὶ οἴδε τὰδ’ ἀπελύμεν κτλ.,
my companions are here to confirm this.
This use of the infin. is exactly like
that in Τ 140 (q. v.) δῶρα δ’ ἐγὼν δόει
πάναν παραστῆμεν.
691. ἐπιτα: subj. after a historical
tense, of an event that is still future; Α 158, 559.
Aristarchos obelized 688-92 as unusu-
(περιπέτειας) in sentiment and prosy in
composition; adding that Odysseus
should not call witnesses as though he
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 mas. read ἀπεπε-
περίερ γερα also, though it gives no sense.
695-6 = 50-1. See note there.
698. μηθ’ (Ar. μηθ’; but for the his
cf. P 686, Σ 19, Χ 481) goes closely w
ἀπαραλεμεν both in sense and construct;
not with δῆλον. This inversion of
order of the words is perhaps natural.
because the negative form of the sentence,
because the negative form of the sentence,
the ‘ought not,’ is uppermost in the

μυρία δώρα διδοῦσι· ου δὲ ἀγήνωρ ἐστὶ καὶ ἄλλως·

700 νῦν αὖ μν πολὺ μᾶλλον ἀγνορίσαυς ἐνήκας.

ἀλλ’ ἦ τοι κέινον μὲν ἐάσομεν, ἢ κεν ἂσιν

ἡ κε μένη· τότε δ’ αὐτὲ μαχησεται, ὀπτότε κέν μιν

θυμὸς ἐνι στῆθεσιν ἀνώθη καὶ θεῷ ὀρθῇ.

ἀλλ’ ἀγεθ’, ὦς ἰδν ἔγω ἐπνα, πενθώμεθα πάντες·

νῦν μὲν κοιμήσασθε τεταρτόμενοι φίλον ἢτορ

705 σῖτον καὶ ὀμνόιν· τὸ γὰρ μένος ἐστὶ καὶ ἄλκη·

αυτὰρ ἐπεί κε φανῇ καλὴ ῥοδοδάκτυλος Ἡώς,

καρπαλίμως πρὸ νεῶν ἐξέμενα λαὸν τε καὶ ἱπποὺς

ὁρύνων, καὶ δ’ αὐτὸς ἐνι πρῶτοις μάχεσθαι.”

ὡς ἐφαθ’, οἱ δ’ ἄρα πάντες ἐπηνύθησαν βασιλῆς,

710 μύδον ἀγασάμενοι Διομήδες ἱπποδάμῳ.

καὶ τότε δὴ σπείραντες ἔβαν κλεισθνὲ ἐκαστος,

ἐνθα δὲ κοιμήσατο καὶ ὄνυν δόρον ἔλαυνο.

699. Ἀλλως: ἀλλοι Par. k : γρ. αὐτος Δ : γρ. αὐτός Lips. 700. ἁπάσκειν

Ἀγ. (ἐν τοῖς τῶν ὑπομημάτων) P. 701. κακίσχων B. || ν κ’ ἀνίματι U. 702.

μένει J. 703. ἀκύρω (R’ !) T King’s Vul. c, Mosc. 3 : αἀκύρω P Harl. b, Par.

d : (στέκοντα) κελεύοι L : δρῖνα Q : δρῖνα East. || δροςοι P. 704. ἄρων (Δ)Q.

710. ἀπολθεὶς DGHJPQRST. 711. ἁγασάμενοι: γρ. φρασάμενοι T.

712. κλείσαν U : κλείσθεν C (γρ. κλείσθεν).
INTRODUCTION

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 Ι, the agora, the council, the embassy, the report of the envoys to the council, and several feasts.

The words of Agamemnon in 106-7 εἰ κεν Ἀχιλλεὺς ἐκ χόλου ἀργαλέωσι μεταστρέψῃ φίλον ἔτορ 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 Ι. Here, as in Ι, 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 Ι nor Κ can ever have existed independently of the Μην. 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 Ι; 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 the amount of the armament of the two spies, Odysseus is made to stand out in the light but a shield. By this and similar devices the prologue is 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, πολέμων στόμα in 8, ὀμίλοι in the sense of “assembly,” αὐτός in 47, ἐπιβιβάζομεθα or ἐπιδιώκομεθα 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, βεβηκεν, παρώχωκεν, ἀδύκτες: the aor. θήκατο (for θέτει); the 3rd sing. pres. μεθεί (121); the 2nd fut. pass. μεγήσθαι (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—ἔγγυθασι 419, κράτοσφι (156), σφῶν = ὑμίν (398), (παραβάσσηι 346 ἡ). 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 Ι' 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* (§ 240 ff., § 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, δαίμον, ἀωτίω, τοινδεσσι, πολλὰν ἐφ' ὑγρὸν, ἀδημότης, ἀσάμινθος, 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, 354 (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

Δολόωσι.

ἀλλοι μὲν παρὰ νησίων ἀριστῆς Παναχαίων εὖδον πανύχιοι, μαλακῶι δεδημένοι ύπνωι· ἀλλ’ οὐκ Ἀτρείδην Ἀγαμέμνονα ποιμένα λαόν ύπνοις ἔχε γιλκερός, πολλὰ φρεσιν ὡρμαίνοντα. ὡς δ’ ὅτ’ ἀν ἀστράπτηι τόσις Ἡρῆς ἱ νύκμοιο, τεῦχον ἢ πολὺν δμβρόν ἀδέσφατον ἢ χάλαζαν ἢ νυφητῖν, ὅτε πέρ τε χιών ἐπάλυνεν ἀροῦρας, ἢ ποθὶ πτολέμοιο μέγα στῦμα πευκεδανοῦ,

1. ἄλλοι: ἄλλοι Ζεύς. || ἄλλοι μὲν ρὰ ῥεῖ τε καὶ ἀνέρες εὖδον παννύχιοι Aristot. Poet. 25 followed by l. 11 (confusion with B 1).

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. Παναχάιων: 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 ἀστράπτης as implying thunder, so that Agamemnon is made to groan like a thunderstorm; but this is turgid and tasteless. ἱ νύκμος is nowhere else applied to Hera.

7. ἐπάλυνεν is of course aor. It would seem that we must understand πολλὰς and ἀδέσφατον to apply also to νυφητῖν, 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 νέρ 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
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 ἁλόμοοι στῶμα compare T 313,
Τ 359. The origin of the metaphor is
perhaps a comparison of the two lines of
battle to the jaws 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.) στῶμα means
the 'fighting line' of the army—a sense
evidently unsuitable here.

For τρομέοντο Zen. read φοβέοντο, which
was disapproved by Ar. on the ground
that φοβέοντο in Homer means fear, not
horror.

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. 'Πλείον πρὸ : see on Γ 3.
25. ἄυτος is sufficiently in place here, as the emphatic pronoun gives the contrast; but the variant ἄν τόι is possible. 26. μάζ is to be taken with ἧς τρόμως, οὔτε... ἐφίξανε being parenthetical.

27. Πουλίν ς ἀρ γρίν recurs ἰ 709. For Πουλίν as fem. see ἰ 776, and for ἀρ γρίν as subst. ᾳ 308, Ω 341. Schulze (Q. E. 445 f.) points out that the simple Πουλίν occurs only nine times in ἡ., and in five of these is feminine. He concludes that where it is masc. we should read a form of Πολίς, and suggests that the original fem. form is Πουλία from ἵ τοιlässig, cf. προβιβασα from προβιβάσις. The form Πουλίν was accepted from the analogy of the compounds Πολυδάμας, πολυβίτειρα, where it is due to metrical necessity alone.

30. τεταρτη: see Η 12.

31. ἱκατό, the only form of the mid. aor. in -κα- which is found in ἢ.; it recurs ἰ 187.

32. ἱδέα, as Λ 78. For the next line cf. ἵ 298.

34. τιθέμενον, here only; but cf. ἴ 83, 247 τίθέμενον. The lengthening is due to metrical necessity; the forms in ἷ (τίθημι, etc.) naturally gave the preference to τιθήμενον over τιθέμενον,
42. ἱματία P. || καταφόρος GH. 43. κερδαλίς J. || ΚΕΝ : μὴν J. 44. φρένα ἐκ�αν τοι ἂν τις τῶν ῥυθμημάτων. 45. ἐπὶ : ἐν Ar. GJSTU Lips. Vr. Α, Mosc. 3, Par. c d g h j. 46. φίλος ὑπὸς GJU. 61-2 ἄθ. Ar. Aph. 82 om. U, add. U. 47. κακά om. U. || μητίσκατ' P. 48. αἴτητας Ar. i (Γ1 !) Eust. (ὁ μὲν Δίδυμος τὴν Ἀρατάρχειον γραφῆν ἱέγει Αἴτητα δικός, ὁ δὲ Τήλεως ἱέγει κακῶς ἐρημεύετο τὸν Δίδυμον, Schol. A).
49. This is the only case of μὴ oū after a verb of fearing in H.; no other instance is found till Euripides (Μ. and T. §§ 264, 385). Cf. note on A 26.
50. The pres. infin. after verbs of promising is exceptionally rare (cf. however on Θ 246). In 1688, Τ 55 the fut. should be read. But here the construction is made easier by the fact that the infin. is exepgetic of ἐργον, so that ὑποχεῖται = undertake rather than promise, though in 1666 we have ὑπέχειτο δὲ μέγα ἐργον . . . ἐπεκείμενον.
51. ἐρυχτείναι, fut. (as Τ 311); see on A 216. Others, however, take it as sor. subj. In that case σαώσθη should be written for σαώσθηται, or the change of constr. will be harsh. We have fut. ἐρύχωσσαμεν in Σ 276; and all other future forms belong to ἐργόν, ἀγων; ἔρωσσθηνι φ 176. φ 125, ἐρυχθείναι Σ 422. κερδαλέως, cuning. cf. Z 158.
52. Did. mentions a variant which seems to have been recognized by Ar., φέρες εἰς'. This must mean the same as the text, paid attention to. Neither ἐπέχειν nor ἐπιτιθέμαι φιέρα recurs in Homer.
53. ἀοδίκαστος, by word of mouth; whereas by the usual Homeric practice it should mean, 'I never heard anyonespeaking,' see II 78, γ 397, 5 505, 4 497. In the Tragedians, however, ἀοδίκαστος means 'to be noise abroad' (e.g. Soph. O. Τ. 731), which is correlative to the present use.
54. ἐπὶ θεσμοί, in a day's space, as Τ 229, β 284 ἐπὶ θεσμοί πάντας ἔλεγα, μ 105, ε 105, and Θ 529 ἐπὶ νυκτὶ. Ar. ἐπὶ θεσμοί, followed by a few ms. There is much to be said for the conj. of Schrevelius, ἐς' ( = ἐς), as we should expect the idea one to be expressed. There is no antithesis between μητίσκατα and ἐπέχει: this would require an οὐδὲ in the former sentence, and practically in Homeric language μητίσκατα implies μήδεια, like μήδατο in 52.
55. αὐτος, 'just as he is,' without extraneous aid.
56. 51-2. Athetized as tautological, not without some reason.
57. Whether or no Ar. read Αἴτητα we
cannot say. In any case only the greater Aias is actually summoned. He and Idomenes were stationed at the extremity of the camp; see 112.

56. λεπών, in virtue of the dignity of so important an office; see note on A 366, and compare Ω 681 λεπών πολιορκοῦ, ω 81 'Αργείων λεπώ στρατός. Frazer suggests (Enyc. Brit. s.v. 'Taboo') that the word indicates something of the nature of a 'war-taboo' imposed for the protection of such important persons. τέλειος: cf. 470 θρησκεύων 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 Λ 730, etc. κατὰ στρατόν ἐν τελέσσον. 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 λεπών. It is not clear why or what orders are to be given to the sentinels, who have been appointed only a few hours, 1 80; nor as a matter of fact are any given in the sequel.

57. κείμενοι: so all the best Mss.; a few give κείων, which (like the variant ποθότατο, here meaningless) is evidently a change to the more familiar construction. So in a 414 the right reading is probably ἄγγελις (not -ης) πεδομάτι. The constr. with gen. is sufficiently attested in Herod. (i. 126, v. 29, 33, v1. 12), Thuk. vii. 73, Eur. Ι. A. 726. It is doubtless analogous to the gen. with αὐτοῖς.

60. τέρ (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. μέσον is not elsewhere found with εἰπέτελεσθαι and seems superfluous.

62. αὐτοὶ, sc. at the outposts, as appears from Agamemnon’s answer and the sequel. The words would more naturally mean ‘at the huts of whom I wake.’ μετὰ τοῖς, sc. the sentinels. δεδημένοις: cf. Α 107, Θ 296; generally δεδημένοις ὡς τοῖς. This perfect always means ως τοῖς.

65. ἀμπροτάξωμεν stands to ἀμπροτεῖν much as ἀβρότης to ἀμφροσίος (see note
on B 19, 651), the nasal having disappeared after generating the θ. The suffix -αξω, however, is very peculiar, and should imply a noun-stem ἄδρον = ἀμαρία. Possibly this may point to an old interpretation of νῦτα ἄδρον as ‘the bewildering night,’ which would suit the passage where the phrase occurs (Ξ 78). Cf., however, ἑνεντεύξα by νεών, ἄλωκακά by ἄλωκα.

67. ἐπικόρεω: the ‘Aeolic’ accent is traditional, and vouched for by Herculean. The word is evidently a perf. mid., with the 2nd plur. ἐπικόρεοι Ἡ 371, Σ 229; but ἐπιγραφεῖς Κ 419 must then be a false archaism founded on misunderstanding of these forms.

68. πατρὸσικ ἀ πάντως 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. κυδικόν seems to mean ‘the full complimentary title,’ such as διογένης, μεγά κύδων Ἀχαῖων, etc. ἐντράξα, 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 ἐπικοινωνία rather than γενικώνων. The former is the so-called participles γενικώνων, with the lengthening by metrical licence without which it could not be used at all in hexameters. The soor is evidently the proper tense to express ‘at the moment of birth.’ The form is found again in ms. in the same sense in Τ 128, Ψ 79, Ω 210, δ 208, η 198, and γενικώμαθ(τ)α for the equally impossible γενικόμεθα in Χ 477. See Schulze Q. E. 182–90 (where he would in this place write γενικώμαθα). But the distinction he draws between γενικώμενος = passens and γε(τ)όμενος = natum is erroneous. The real meaning of γε(τ)όμενος, becoming, is shown in δ 417, the only place where it is found in H.). The soor γενικώμαθα (bear, beget) is of course quite different.

74. παρὰ: it would seem that Nestor, like Odysseus, l. 151, is sleeping outside his hut, perhaps ιν’ αἴθοψη, as Ω 644, where the construction of a ‘soft bed’ is described.

76. τρωφάλεα: Γ 372.

77. ἔστι τος: App. B. The omission of the θώρης 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. 381 μόνον ἄγα δηλικταί καὶ θυμῶν ἐπέτρεπε, Plato Legg. 802 b, and for the mild, Ζ 336 προσπαθέα.
The variant ισθαί 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 6 ἄλων ὁ ὑπερ τού οἶδα, τ. 103 ἡμὲν τὸν ὑπερ ἡμέραν καὶ οἶδαν ἡκάστην; B 409 οἶδε; ; ἄλω faults ὡς ἐπισκέψεως is of course different), and γνώσαι is the regular word for recognition; A 199 etc.

84. οἴδας, see I 700.

83. περίδιδομι must be read in one word, or the casuara disappears; but Herodians preferred τ δίδα here, and in P 240 takes the same view, ἀναστρέφετος τὴν πρόθεσιν. Compare note on A 97. In N 52 the preposition must go with the verb.

94. ἀναλυτικά: ἀναξ λέγωνερ, from *ἀναλυτής, standing to ἀναξ in the same relation as ἀναλυτής to ἀλων. We have ἀναλυτικά in Herod., αἰσθὼν in X 70.

96. δραίως: again ἀν. λέγ., from
ΙΛΙΑΔΟΣ Κ (Χ)

δεύρ' ἐς τοὺς φύλακας καταβηκόμεν, ὄφρα Ἰδωμεν·
μὴ τοῖς μεν καμάτων ἄδηκότες ἦδε καὶ ὑπνοι
κομψόνται, ἀτὰρ φυλακές ἐπὶ πάγχῳ λάθονται·
δυσμενεῖς δ' ἀνδρεῖς σχεδὺν ἔισται, οὐδὲ τι ἰδωμεν·
μὴ τοῖς καὶ διὰ νύκτα μενούνοντι μάχοσθαι·

τὸν δ' Ἡμείθετ' ἐπέτητα Γερήνος ἰππότα Νέστωρ·
"Ἀτρέδη κύδιστε, ἀναξ' ἀνδρῶν Ἀγαμέμνων,
οὔ θην Ἕκτορι πάντα νοήματα μητέτα Ζεὺς
ἐκέλεε, ὅσα ποῦ νυν ἐελπιτεται· ἀλλὰ μιν οἶω
κήδεσθαι μοχθήσειν καὶ πλείονα, εἰ κεν Ἀχιλλεὺς
ἐκ χόλου ἄργαλεον μεταστρέψῃ φίλον ἤτορ.

σοι δ' μᾶλ' ἐψωμ' ἑγὼ· ποτί δ' αὖ καὶ ἐγείρομεν ἄλλον,
ἡμὲν Τυδείδην δουρικλύτων ἥδ' Ὀδυσσά,
ἡδ' Αἰαυτα ταχύν καὶ Φυλέως ἀλκίμον νίν.

ἀλλ' εἰς τοὺς δὲ μετοιχόμενον καλείεσθε,

97. εἰκ ADGH. || μεταβιόμενον T. || δόρα' εἴδομεν DJ. 98. ἄδηκότες (P
supr.) S. || ἦδε καὶ: ἦδε Zen. 99. κομψόνται J (supr. ο) SU Mosc. 3. ||
λάθονται U. 100. Ἰδωμεν P. 105. ἐκέλεες DJRS. || νυν om. PQ. || Ἡμείθ
GH1 Cant. Harl. a, Mosc. 3, Par. k: ἐλπιτεται Δ (supr. δ over n). 106. εἰπέρ Q.

proti CP. || ἁγιορραϊον JT. 111. μετοιχόμενοι: ἐποικόμενοι JQ.

δρῶν, here apparently in a desiderative
sense.
98. ἄδηκότες recurs outside this book
(312, 399, 471) only in μ ῶ 281 (always in the
same connexion), with a 134 δή
sēsēs. In the last case the word means
feel disgusted, and we should not probably
read ἄδηκον with Wackernagel (cf.
H. G. p. 25). But this does not explain
the present phrase. Nor is any satis-
factory sense to be got from ἄδων or
ἄδων. E 208, where the α is equally
puzzling. Schulze (Q. R. p. 454), com-
paring ἐν 2 θενω καὶ καµάων ἄρµενος,
would read ἄρµεν, tēτυτων, beside
tēτυτων, βεβαίων, κεκορων. 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 un-
known. ὄφρων, drounisin, cf. Horace's
ludo fatigatiumque somno, Juvenal's
somnus fameque urgentur (vi. 424), and
Aisch. Eum. 127 ὑπνοι πάνω τε κύρω
νυσμότα. The variant of Ζεύς, which
brings ὑπνοι into connexion with κοµ-
ψόνται, looks like a conjecture.

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100. The punctuation of this line is
doubtful. The colon is generally put at
Ἑλαται, and the comma at θενω, but
the real connexion of μὴ is not with ἰδωμεν,
but with the whole thought of the pre-
ceding three lines; it is really correla-
tive with μὴ in 98, and neither depends upon
ἵδωμεν. Rather both are almost in-
dependent 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 μετοιχόμενοι must be
'lest a desire come upon them.'

105. For the enclitic νυν = νῦν, now,
cf. Ψ485, the only other instance in H.
It is of course possible to read νῦν
Ἑλαται with slight ms. support, but the
text gives the better rhythm.

110. Φυλέως ὑλόν: 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.

116. ὡς ὡς ὡς ὡς (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!" (κἂν ἐκεῖ ἄναγκες τὸ "ὡς εἶδει" ἐν θαυμασμῷ: ἢ τῶν ἀνω συναπτῶν). 120. For ce Nauck conj. ε; but we can easily supply αὐτόν after ἀρκοῦσαν. 121. μακάρι: see Ε 880. 124. ἀνέκτυ for ἀνείο occurs only here in H. It is, however, a genuine form occurring in Ionic prose, and is a transitional stage towards ἔμει, corresponding to the genitive in -οι, corresponding to the genitive in -οι, and -οι. μᾶλα must be taken with πρέπον, ἀνέκτυ, came to me.

127. ἔνα γέρῳ, 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' ἄρ (ὅπως γ' ἄρ) M 344, Ψ 9, a 286, ω 190; H. G. § 348. 3. But in the case of δ' the pronoun may be demonstrative, and the use of τε immediately after a rel. is very rare (only η 214, ιερα νεον τε, τ 511 ἄριστω τε). Hence various conjectures: Bentley τ' ἄρ (and ἄρ has probably in many cases supplanted τ', see on 61: but ἦν τε is used only in general sentences, I 441 etc.). Πέρ G. Hermann: φιλείον, ἄρα σφαι Barnes. Peppmüller's τ' ἄρ is as likely as any, cf. ιερα τε τ' ἄρ έρεο, but there is no obvious cause for the corruption. ἀγροῦσεις is the regular Homeric form —ἡγείησαι of μισ. is not found elsewhere.
"δω είτων ένδυνε περί στήθεσα χιτώνα, τοσσ' δ' ἐπὶ λιπαροῖς εὐθύστατο καλὰ πέδιλα, ἀμφί δ' ἄρα χλαίναν περονήσατο φοινικόσσαν, διπλήν ἐκτάδινη, οὐλή δ' ἐπενήρθε λάχυρα.

εἰλετο δ' ἄλκιμον έγγος, ἀκακιμένον ὧξει χαλκώι, βη δ' ἴναι κατὰ νῆας 'Αχαιῶν χαλκοχιτῶνων. πρῶτον ἔπειτ' Ὀδυσσὴ Διὸ μήτιν ἀτάλατον ἐξ ὑπον ἀνέγειρε Γερήνος ἰππότα Νέστωρ φθεγξάμενος· τὸν δ' αἶφα περὶ φρένας ἤλυθ' ἱππ., ἐκ δ' ἤλθε κλοίοις καὶ σφεας πρὸς μῦθον ἔστη· "τίθ' οὖτω κατὰ νῆας ἄνω στρατον οἷοι ἀλάσθε νῦκτα δ' ἀμβροσίν; ὦτι δ' χρείω τῶσον ἐκείφε; "

τὸν δ' ἥμερητ' ἐπείτα Γερήνος ἰππότα Νέστωρ· "διογενεῖς Δαιρείδα, πολυμήχαν' Ὀδυσσεύ, μη νεμέα· τοῦν γάρ ἄχος βεβίηκεν 'Αχαιῶν." 145

133. ποιμάκος, two spondae (-οις-) , a late form, cf. Θ 116, whose Nauck conjectured σχαλακοῦς here; Brandreth better φοινικόσσαν, cf. M 202. For the buckle of a cloak cf. τ 225, Helbig Η. Ε. 2 274 Ff., Studniczka p. 75.

134. οὐδὲν: so τ 226, elsewhere οὐλάκα (Γ 126 q.v.) or οὑλτούς (v 224). οὐλάκα, 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. οὐλα = woollen (as Π 224, Ω 646, and several times in Od.) by etymology as well as sense (for φοινικόσσαν, Goths. valda, Lat. tellus, etc.). οὐλακοῦς: 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. Β 41 θεὶ δὲ μὲν ἄμφως ἄμφως, τὸ μὲν 444 (τ 6) τῶν...περὶ κτύτων...νὰς τοῦτον, and περὶ τὸν δὲ θρήσκον θυσίαν ὑπὲρ τοῦτον φάρσαν. For the φάρσαν as the organ in which sleep is situated cf. Ζ 164 τοῦ δ' έστων...χεῖρας ἐκείπηλάρασιν ἢδε φρειλ (Fulda). κοιν.: see Δ 276.

142. It is doubtful whether there should be a note of interrogation, or only a comma, after ἀμβροσία. In the former case we must understand 'is it because so great need has come?' or else we must read σ 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. Α τι τοῦ "τι δ' χρεῖω τῶσον ἐκεί," comparing a 171 ὁποία γέτ' ἔτι νησί δή φάρσα, where, however, κατάλεξος has preceded at an interval of only one line. If we put a comma after ἀμβροσία we may assume a curious inversion of expression, 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 σ 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 τι...τῶσον κατὰ βέτοναν, σ τ' ἄμφως μεναλεὶς; Our choice seems to lie between the first and the last of these alternatives. For ἀμβροσία as an epithet of night see B 19.
ἀλλ’ ἐπε’, ὃφρα καὶ ἀλλὸν ἐγείρομεν, ὅτι τ’ ἐπέοικε βούλας βουλεύειν, ἡ φευγήμεν ἡ μάχεσθαι.”

δις φάβ’, ὁ δὲ κλισίνυδε κιῶν πολύντης Ὀδυσσεὺς ποικίλον ἀμφ’ ὁμοίως σάκος θέτω, βῆ δὲ μετ’ αὐτοῦς.

βαν δ’ ἐπὶ Τυδείδην Διομήδεια· τὸν δ’ ἐκίγκαν ἐκτός ἀπὸ κλισίς τὴν τεῦχειν· ἀμφὶ δ’ ἐταῖροι εὐδοὺν, ὡποῦ κραῖν δ’ ἔχων ἀσπίδας· ἔγχεα δὲ σφιν ὁρᾶ’ ἐπὶ σαυρωτήρος ἐλλατο, τῆλε δὲ χαλκὸς λάμβος ὅς τε στεροτή πατρὸς Διὸς· αὐτὰρ δ’ ὑ’ ἔριν εὖ, ὑπὸ δ’ ἐστρωτό μινὸν βοῦς ἀγαθάλλοι, αὐτὰρ ὑπὸ κράτεσφι τάπης τετανύνστο φαενώς. τὸν παρότας ἀνέγειρε Γερνήνιος ἱππότα· Νέστωρ, λάξη ποῦ κινήσας, ὡπρεῖ τε νεκεσῆ τ’ ἀκαφῆ· ὁρεσο, Τυδέος νιε· τ’ πάννυχον ὑπον ἀώτεις; οὐκ ἄλεις ὡς Τράδες ἐπὶ θροσμοῦ πεδίου εἰσάιαι ἀγχὶ νεόν, ὁλύγος δὲ τ’ χώρος ἑρύκει;”

δις φάβ’, ὁ δ’ ἐξ ὑπονού μᾶλα κρατινῶν ἀνόρουσε,

146. ἐπε’ Ἀρ. Τ (superp. ἄνευ τοῦ ν ἕπε’): ἐπευ Ο. || ἐπέεικε Κ. 147 οἰχ. Ρ.
148. ἐφα’ GRU. || κλισίν γε D. 149. οἶχο τάκος Q. 153. σαυρωτήρις. Αρρ. 154. ἐστ’ ἀστεροπυ στ’: ὥς ἀστεροπυ P. 155. ἐδεῖν ὑπ’ ο’ (supep. α” over ο”). || μινὸς PR. 156. τεταυσύτιο JP. 157. παραστάς DPQ. 158. ὀρεσο PQT. 159. ὀροε ADGHJU Harl. a. Vr. b: ὀροε Ω. Ἀρ. δίχως. || The line μὲ τὶς σοι εὐδοτὶ μεταφράσζον ἐν ὄρῳ πάσῃ in Diog. Laerc. vi. 2.16, quoted as though following this line by Eust., is apparently only a parody of Θ 95. 161. δέ τ’ Ἀρ. PT Vr. b, Par. b: δέ τ’ Q Harl. a, Par. g: δέ τ’ Vr. c, Mosc. 3: δ’ ἐπι δὲ τ’ Ω. || γρ. ὁλίγος δ’ ἀπὸ χώρος ἑφρέει Did. || ἐφρέει Harl. a. 162. ἐφα’ GRU. || ὑπον ΡΤ. || κρατινῶς: οἰδρόσ C. ἀνόρου Η.

147. This line, as Heyne remarked, is almost undoubtedly spurious, interpolated from 327, with the intention of supplying an infin. to ἐπέσκευε, 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., Ρ, omits the line.

151. ἐκτὰς ἀπὸ σε γω σε πικα τούτ’ ‘outside’ The modern Greek idiom happens to be precisely the same, ἐκτὰς ἀπὸ τό στις ‘outside the house.’

153. σαυρωτήρις, the spike at the butt-end of the spear—not elsewhere named: οἰδραδασῖοι seems to mean butt only (N 449 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.

156. ὑπεράστρωτο μινόν, like περικεφαλαία, εἶφας, etc., in Herod., are ἐπεμεινῶν ἀλέην.

158. κράτεροι, a form which can only be explained as an artificial coinage on the false analogy of στῆθεροι and the like; there is no stem κρατερ-. (κρατήρ σφι). κράσιν in 152, though it does not recur in Homer, is sufficiently defended by the common κρατ. 158. λαε ποὺ κακεμάς: cf. o 45. There the phrase seems less suitably used of one sleeper arousing another.

160. For ἐρωτεύμον πεδίον see Λ 56.
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καὶ μὲν φανήσας ἔπεα ὑπερέωτα προσφύγα·
"σχέτλιος ἐστὶν, γεραιὲ· σὺ μὲν πόνον οὐ ποτὲ λίγεις.
οὐ νῦ καὶ ἄλλοι ἐστὶν νεώτεροι υἱὲς Ἀχαίων,
οὐ κεῖν ἐπείτα ἐκατον ἐγείρειαν βασιλῆων
tάντη ἐποιχόμενοι· σὺ δὲ ἀμύχανος ἔστιν, γεραιὲ·"

τὸν δὲ αὐτὸ προσέπιπτε Γερήνιος ἱππότα Νέστωρ·
"ναὶ δὴ ταύτα γε πάντα, φίλοις, κατὰ μοῖραν ἔξειες.
εἰςίν μὲν μοι παῖδες ἁμίμωνες, εἰσὶ δὲ λαοὶ
cαὶ πολεῖς, τῶν κέν τις ἐποιχόμενοι καλέσειεν·
ἀλλὰ μᾶλα μεγάλη χρειῶ βεβίηκεν Ἀχαίων·
νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἠστατᾶ ἅκμης,
ἡ μᾶλα λυγρὸς ἄλθρος Ἀχαίων ἥ βιώναι·
ἀλλὰ ἵδι νῦν, Αἰαντα ταχὺν καὶ Ψυλέως νῦν
ἀντετσου, σὺ γὰρ ἐστὶν νεώτερος, εἰ μὲ ἐλείρεις·"

δὲς φῶ', δὲς ἀμφ' ὄμοιοιν ἐέσασται δέρμα λέωντο
ἀθωνὸς μεγάλου ποιήμεκε, ἐλεῖτο δ' ἔχονς.

βὴ δ' ἵέναι, τοὺς δ' ἐνθὲν ἀνασθήσας ἄγεν ἕρως.
oi δ' ὅτε δὴ φυλάκεσσιν ἐν ἄγρομένοις ἔμιχθεν,

168. ἀυτὴν προσέπιπτε: ἀμεθήμενοι ἐπιάσας Par. b j, ἐν ἄλλω Α. 169. φιλος (Ἀφ. f) Ο: τέκους Αγ. f (see Lucæv.): τέρων Βαρ. ἐν δίπως CG. 171. ἐποιχόμενος: ὑποχώμασις Αμβρ. 172. χρεῶς Q, ἐν ὑποχώμασι Θ. 173. αἰαντα U. 176. ἐκτικθωμ Λ. Φ (others δεκτικθωμ). 177. ἑισθα GRU. 180. ἔμιχθος δέντοντο CG Lips. (ἀπ. έμιχθεν), ἐν ἄλλω Α.
Trojans were called, whereas in the case of the sentinels there is nothing of the sort. The "in is superfluous, see E 134 etc. Hence Bentley conj. συναγρο-
μένων. σοδέ: an unusual form of the common δι in apodosis.

. 182. ἀγριγορτί: a strange form, cf. ἄγρι Ἡθος 552, Soph. Ant. 413. These adverbs in -τι are generally negative (ἀναιτί, ἀδοκί, etc., see H. G. § 110, and Jebb on Soph. O. C. 1251).

183. δοξορίσκοντα: so mss.; almost all edd., however, give δοξορήσωτε, from Apollo, Lex., on the ground that the form in -σωταί cannot stand in a simile, being a future. It would of course be easy to emend -σωταί, 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. δοξορήσωταί 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 -σωταί in mss. for -σωταί, but generally in so small a minority as to show that the variation is accidental, 99 above, Θ 511, N 745, etc. See, however, M 168. The verb itself seems to come from ὅρα, and to mean 'keep painful watch.' The use of the middle may be supported by forms like εὐλαβεῖ
σθαι, εὐθείασθαι, εὐχείασθαι, etc., though the act. is certainly more usual.

188. φυλακομάκονται: for the change of case after τῶν see H. G. § 243 (3 d); it is perhaps made easier by σφαίρα in 186. 189. ὄννοτε: not 'whenever,' for the Trojans are not attacking; but like B 97 et var., § 522 ὄρε, against the time when they should hear, i.e. expecting to hear, this idea being implied in the preceding words. The full phrase δένειν τῷ ὄννοτε occurs B 794, etc., cf. A 334. ἄνι may go either with ὁδεῖ or λόγῳ, but better with the last; ἐνδο
does not occur in Homer.

194. The sentinels are in the space between wall and mast, I 87. The chieftains now go out into the open plain.

195. Βουλία: acc. of the terminus ad quem, only here with καλῷ, and rarely with any verbs except those which
τοὺς δ᾽ ἄμα Μηριώνης καὶ Νέστορος ἄγλαος νῦς ἦσαν: αὐτὸι γὰρ κάλεσιν συμμυτιάσασθαι.

tάφρον δ᾽ ἐκδιαβάστης ὅρκην ἐδριότοντο ἐν καθαρία, ὥστε δὲ νεκῶν διεφαίνετο χώρος

πυττόντων, οὗτοι αὐτίς ἀπετράπετ' ὁβρίμος Ἔκτωρ

όλλος Ἀργείων, ὅτε δὲ περὶ νῦς ἐκάλυψεν

ἐνθα καθεξόμενοι ἐπεὶ ἀλλήλους πίθουσκον.

tοῖς δὲ μύθων ᾗρχε Γερηνίος ἐπότα Νέστωρ:

“ὁ φίλοι, οὐκ ἄν δὴ τις ἄνηρ πεπίθουι ἐδώ αὐτῶν
θυμῶ τοις τοις τοις καὶ μετά τοις ἔρημοις

μεγαθύμοις ἐλθεῖν, εἰ τινὰ που δήμων ἐλεοὶ ἐσχατῶντα,

τινὰ που καὶ φήμων ἐνὶ Τρώοισι πῦθοιτο,

ἀσά θεοτάσιοι καὶ σφήνων, ή μεμάσσων

αὐθῆ μενειν παρὰ νησίων ἀντύποθεν, ἣ πῦλε

197. Γάρ κάλεσιν: δ' ἐκάλεσ Q. || χωματίσασιν P. 198. ἐκδιαβάστης:


200. αὐτῶν CHJ (supr. τις). || ἀπετράπετ' C. || Εἰμί CHG

202. πέφασκον GJQR: πέφασκον H: ἀλλήλων ἐπιφασκον P.

203. μύθων ἔρχε: ἐν ἄλλω καὶ μετά τε A. 204. πέφασκον G. || αὐτῶν P.

206. θυμῆ: γρ. τοῦ J. || ἐγκατάστατα R (supr. οὖς). 207. εἰ τινὰ JRT Cant.


Harl. a. || φίλων CHGΡQU Harl. a (supr. i) Vr. b c, γρ. τ. 209. ἀποσπάζοι P.
 Amidst the succeeding, it is a question if we should not read ἀπέρροι with Π, 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 και, and means 'both.'

212. ὑπορρέων, i.e. over all the earth, virtually identical with πάντας ἐν 'ἀνθρώπων.'

214. The phrase μηκεῖον ἐπικρήτουσιν is unusual; the line is borrowed from a 245 (= τ. τ. 122, τ. 130), ἡρώουν being changed into ὤρωσιν.

215. πάντως, as we should say 'without exception'; but the phrase is a rather awkward one, and so is έκαστος immediately followed by the plural. The omission of the F of έκαστος too is very rare. In 216 τῆς... ἔλεον 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 Hied 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,' ἀνθρώπων ἄλλως ἐν πολλοῖς ἄνθρωποιν, 217. ἔδωκα δὲ καὶ ἐνίκηται στρατόν...
Τρώων· ἄλλα εἰ τίς μοι ἀνήρ ἂμ· ἐποίητο καὶ ἄλλος· μάλλον θαλπωρή καὶ θαρσαλέωτερον ἔσται.

σὺν τε δὲ ἐρχομένῳ, καὶ τε πρὸ ὣ τοῦ ἐνόησεν, ὅππος κέρδος ἐπί· μούνος δὲ εἰ πέρ τε νοήση, ἄλλα τε ὣι βράσων τε νόσος λεπτή δὲ τε μύτης."

ὅς ἐφαθ', οἱ δ' ἐθελον Διομιδῆι πολλοί ἐπεσθαί· ἠθελέτην Αἰαντε δύω, θεράποντες 'Ἀρνης, ἠθέλε Μηρόνης, μᾶλα δ' ἠθέλε Νέστορος νῦς, ἠθέλε δ' Ἀτριδῆς δουρικλείτος Μενέλαος, ἠθέλε δ' ὁ τίλημον 'Οδυσσεῦς καταδύνα ὀμιλὼν Τρώων· αἰεὶ γὰρ οἱ ἐνὶ φρεσκὶ θυμὸς ἑτόλα. τοῖς δὲ καὶ μετέειπεν ἀναζ ἄνδρων Ἀγαμέμνων· "Τυδηθι Διώμητε, ἐμῶι κεχαρισμένει θυμῶι,

223. ἐφαρσαλέωτερος Ρ. || ἀετί Ρ Μορ. Βρ. α1 (and A supr., T.W.A.).

224. ἐρχομένῳ Ἀρ. Ω: ἐρχομένων (G supr.) Υ: ἐρχομένων Τ. || καὶ τοι Ρ. || καὶ ο' ἐτροκ πρὸ τοῦ J (γρ. καὶ τε πρὸ δ', τοῦ ἐνόησεν) (In Plato Symp. 174 D, where the passage is quoted, the best MSS. give ὤδοι for ὰ τοῦ, but not in Protag. 348 B).

225. κέρδον G. || εἰν DGPRU. || τοι  Αρ. Ω: τι GPQU Par. c d g. || νοεῖεν CQ: νοεῖεν L. 226. τε οἴ: τε οἶ Ι supr. 228. θεράποντες GL. 230 om. S Μορ. 3. || διηρωξύτως (A supr.) CD (-ρυκα-) GQRTU. 231. καθότεινι R: δύναι S. 232. ἀεί 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 ... ἐπεσθαί is a wish or a regular conditional protasis.

224-5. 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 use the clause as a conjunction distinctly speaking has been developed. Thus εἰ περ, the condition, is correlative to the apodosis which is stated parenthetically by ἄλλα, 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 = τοιά) 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. ἐρχομένων, a nom. pendens, like Γ 211 ἀμφω δ' ἐξοφλών, γεγραμένως ἦν Ὀδυσσεῖ: or we might perhaps more properly call it a sort of 'distributive apposition' not completely expressed; compare Μ 400. The old vulgar ἐρχομένων, evidently a correction, is found only in one or two inferior MSS. πρὸ δ' τοῦ: for this order of words cf. E 219 ἐκ τοῦ τωιά ἀνδρ. The meaning is of course that sometimes one, sometimes the other, is quickest to mark. Brandreth conj. πρὸς for πρὸ.

226. ἐράσσομαι: the comp. of βραδός, for βραχός, 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 βραδός, which gives a better sense, as quickness of perception is the point in 224; but βραδιοῦ could only make βραθίων. It was probably the knowledge of this which led Aristarchos to the strange idea that βράσων is a participle meaning 'confused,' 'perturbed,' 'ταρασσόμενος. λεπτὴ: only here and Ψ 590 (the same phrase) in a metaphorical sense. I means thin, narrow, cf. τ 264 λεπτή εἰσελθή, 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. τάλαμον: cf. 498, Ε 670 (see note), Ψ 430, the only instances in Homer, all in the sense of 'enduring.' The use of the article ό is post-Homeric.
τὸν μὲν δὴ ἔταρον γ' αἰρήσει, ὅν κ' ἐθέλησα, 235
φαινομένων τὸν ἄριστον, ἐτέλ μεμάσα γε πολλαί.
μηδὲ σύ γ' αἰθόμενος σήμις φρεσὶ τὸν μὲν ἄρεον
καλλεῖπεν, σὺ δ' χείρον ὀπάστει αἰδοί έκών,
εἰς γενεῖν ὀρόσων, μηδ' εἰ βασιλεύτερος εἰς." 240
ὡς ἔφατ', ἔδεισεν δὲ περὶ ξανθοὶ Μενελαοῦ.
τοῖς δ' αὐτίς μετέευπτε βοήν ἄγαθος Διομήδης:
"εἰ μὲν δὴ ἔταρον γε κελευτέ μ' αὐτὸν ἐλέσθαι,
πῶς ἂν ἔπειτ' Ὀδυσσῆος ἐγὼ θείον λαβομήν,
οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ
ἐν πάντεσθι πόνοις, φιλεῖ δὲ ὁ Παλλᾶς Ἀθηνᾶ.
τούτον γε στόμενοι καὶ ἐκ πυρὸς αἰθομένοι
ἀμφω νοστήσαμεν, ἐτέλ περίοδε νοῆσαι." 245
τὸν δ' αὐτὴ προσεύκετε πολύτλας δίος Ὀδυσσεύς:
"Τυδείδη, μήτ' ἄρ με μᾶλ', αἰνεὶ μήτε τι νείκει;
εἰδότι γάρ τοι ταῦτα μετ' Ἀργείους ἀγορεύεις.

235. τὸν: τὸν HQS Harl. a, Vr. A (Lips. supr.), γρ. C (man. rec.).
236. πολλοὶ: πάντες H. 238. ὀπάζει H (supr. c over x).
241. αἴσχος C. || προσεύκετε
a: τ' ἑκολοκτῶν Ω. 247. περίειδε G. 249. τί: τί G. 250. τοι ταῦτα:
τοιότατα H. || ἀγορεύος H.

235. καρόκεια, 'you shall choose,' which may be taken either as a permission or as a modified imperative. Cf. Z 71.
236. φαίνομαι, a curious use which must mean 'as they present themselves.' Dörderlein conj. φαίνομεν, to which Paech has added τοι for τόν. But the later use of the article is common in this book.
237. αἴδομεν, from a feeling of respect; as § 329 αἴδοο γὰρ ἡ πατρο-
κασίγνωσιν.
238. καὶ δὲ, 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 σο' γε precedes. ὀνδέσυμα: aor. subj., as regularly after μή; some have taken it as a 'jussive' future, but this does not seem in place here.
239. ἂν seems demanded by the context for the vulg. ἂτομ, 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=α 65. The ὀντα is more suitable in this passage than in a.
246. στόμενοι: see note on E 423. As between γε στ- and γ' ἐστ-, ἔστι authority is nil.
247. ηλιθέλεμον without ἔγ, see H. G. § 299 (f), M. and T. § 240, and note on E 303. The sense is clearly potential.
249. μᾶτι τ' ἡμείς 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.
252. προβέβηκε: cf. μ 312 τρίχα νυκτὸς ἔρη, μετὰ δ’ ἀστρα βεβιχθεί. Of the alternative forms of the verb παρόμοικηκαί has almost unanimous ms. authority. The Ionic form is ούχως (Herod. ix. 98). In Attic (Aisch. Pers. 13, Soph. Αἰαξ 396) editors generally read άντικα, but against the ms. which have ούχως. It is likely that Ar. read παρομοίκηκαί here; the scholia are contradictory, and ms. cannot be depended on to distinguish between ω and ο. άντικα is not found again till late prose (Polybios); but it is noteworthy that the ms. of Aristotle, who quotes the line in Ποτ. xxv., have παρόμοικηκαί without variant. It is probably a genuine form, compare the fut. ούχομαι. The principal ms. of Aristotle has πλω, the others πλῶν. Aristotle ends his quotation with νῦς, citing the phrase as an instance of ambiguity in the word πλῶν. 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 unelligible, by the Alexandrian trio. The long commentary of Porphyrios in Schol. B gives a collection of ‘solutions,’ only two of which deserve serious consideration. None of those which adopt the reading πλῶν are satisfactory. The best explanation 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 λέγεται 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 Chrisippus 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 ἡμός δὲ τρίχα νυκτὸς ἔρη, μετά δ’ ἀστρα βεβιθήκε. The scholiast compares the threefold division of the day Φ 111 ἑστατά ή ἡμός δὲ δελθ. μέλον ἡμερ. δῦο is inadmissible in Homer, but the only other instances of its use, except in nom. or acc., are κ 515 (gen.), Ν 407 (dat.).

254. δῆλα = armour only occurs four times in H.; see note on θ 55.

255. ταυρόμιν with κενῆν seems to be a contradiction in terms, if κενῆν means ‘a helmet of dogskin’ (cf. 335), though such a phrase can easily be justified (v. Α 598). See, however, App. Β viii.; and for δῆλα, Δίλλος, ibid. καταίσχις: a word of unknown origin and meaning, except for what we are told here.
καὶ ξίφος, ἀμφὶ δὲ οἱ κυνῆν κεφαλὴν ἐθηκε ῥινοῦ ποιητὴν: πολέσιν δ᾽ ἐντοσθεν ἴμασιν ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκὸ ὄδυντες ἀργυρίδουτος ὡς ταμεῖς ἔχον ἐνθα καὶ ἐνθα εὐ καὶ ἐπισταμένος, μέσησι δ᾽ εὖ πιλος ἀρής. τὴν ρά ποτ᾽ ἔξε Ἕλεωνος Ἀμύντορος Ὀρμενίδαιον ἐξελεί Αὐτάλκον πυκνῶν δόμων ἀντιτορχας, Σκάνδειαν δ᾽ ἁρα δῶκε Κυθηρίων Ἀμφιδάμαντι Ἀμφιδάμας δὲ Μόλω δῶκε ξεινῶν εἶναι, αὐτάρ ὁ Ἡμπώνη δῶκεν όι παιδὶ φορήναι. δὴ τότ᾽ Ὀδυσσός πυκνασεν κάρη ἀμφίτειθα. τῷ δ᾽ ἐπεὶ οὖν ὀπλοσιν ἐνι δεινωσίν ἐδύτην, βάν ῥ᾽ ιέναι, λυπέτην δὲ κατ᾽ αὐτὸθ πάντας ἄριστους.


283. ἐντέτατο should mean was stretched tight, cf. E 728. In this case the thong could not have been 'inside' the hollow, i.e. next the head. Possibly it is meant that there was a leather cap (μνοι 269) padded with felt (πιλος) 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 ιματεῖα are then ιματεῖα 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, clasped, surrounded; X 322 ἔχε χρώα χάλκεα τείχη, ἱ 301 φθένθε ἦσαρ ἔχουν. There is no need for either Bentley's τρέχον or Nauck's θέν.

285. πιλος, felt, one of the most rudimentary and primitive clothing products. The word is 'prothetic,' Schrader Sprache. 401. Felt was used in Greece for both shoes and caps in Hesiod's time (Op. 542. πέλα, πίλος ἐν ἀσκρεν, 548 κεφαλή, πίλος ἔχεν ἀσκρεν). in Thuk. iv. 34 for cuirasses, Herod. iv. 23, 73, 75 for Scythian tents and rugs. The felt cap, πιλος or πιλος, came from this passage to be the conventional mark of Odysseus in later (but not in archaic) Greek art; acc. to Pliny xxxv. 36 it was first introduced by the painter Nikomachos, acc. to Eust. by Απολλόδωρος.

266. Ηελών (or Ηελών) in Boiotia, B 500. For the migration southwards of the legend of Amynthus—doubtless in consequence of the displacement of the Boiotians through the Thessalian invasion—see I 447. Ptolemy of Askalon held that this Elen was a Thessalian town, distinct from the Boiotian; but this is a mere figment to explain the obvious discrepancy. Αμύντορος: gen. with δῶμοι.

267. Autolykos was the maternal grandfather of Odysseus, see λ 85, τ 395; he was an arch-thief, ἀνθρώπους ἐκκατο κλεττούνή θ᾽ ὅρκι χθ. Hence in the later legends he was made the son of Hermes. ἀντιτορχας, so ΗΗηηη. Μερκ. 178 μέγαν δῶμον ἀντιτορχας. The force of the preposition is not clear, and Doderlein (Gloss. § 672) is perhaps right in reading ἀντιτορχας, from the reduplicated aor. ἀντιτορχας. The real form will then have been forgotten at the time of the composition of the hymn; see note on E 337.

268. Σκάνδειας: acc. of the termίνος ad quem, cf. 195 κεκλήστο ἄσιλον. Αγ. read Σκάνδειας, as Η 79 σομα δὲ σοχαὶ ἔμοι δόμεινται πιλος, o 367 Σάμηρε δόσαν. Skandia was the port of Kythera; Paus. iii 23. 1, with Frizer's note.

273. For Molos, the brother of Ido- meus, cf. N 249.

273. It is doubtful if we should read κατ᾽ αὐτοὺς as one word or as two. The preposition in tmesis rarely stands after
its verb (see, however, B 699), and here the rhythm throws it forward. In the word follows, it seems most natural to take it with κατά. The same question arises with κατ' αὐτά, N 663, P 535, Ω 470; for παραπόθι or παρ' αὐτόφα see on M 302.

274. The Ερεβωδός is perhaps the night heron, Ardea Nycticorax Lin., which is abundant in the Troad (Thompson Gloss. s.v.). The common heron is abundant in the Troad (Thompson Gloss. s.v.). The common heron is abundant in the Troad (Thompson Gloss. s.v.). The common heron is abundant in the Troad (Thompson Gloss. s.v.). The common heron is abundant in the Troad (Thompson Gloss. s.v.).

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278. Cf. E 115–7 and ν 300–1. Κινδύνεσθαι, 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. κόσμος, for σκότος, according to Schulze (Q. E. 404) a case of lengthening due to the first ares (see App. D); no satisfactory explanation on any other ground has ever been given. There is no reason to doubt that both it and έποιει (or έποιει, 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. πας for πρό, Bentley ῥόδο (and so one ms.). Iēs recur N 247, θ 290 only. It is probably a mere mistake for the regular διά (= διά), as it always comes at the end of the line.

289. ημέρας ἔργα, the slaying of the ambush, Δ 396. Κείσα, expressing the emphatic present contrast, 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.
σῶν σοί, δία θεά, οτέ οἱ πρόφρασσα παρέστη. 290
όσ νῦν μοι έθέλουσα παρίστασο καί με φύλασσε:
σοί δ' άυ πώ ρέξο βούν ἦνω εὑριμέτωτον,
ἀδύσην, ἥν ού πώ ὕπο ζυγόν ἱππαγεν ἀνάφ
τήν τοι ἐγώ ρέξω χρυσὸν κέρασαν περίχειας.”
ς ἔφαν εὐχόμενοι, τῶν δ' ἐκλύε Παλλάς Ἀθηνα. 295
οί δ' ἐπεί ἤρταντο Δίες κούρης μεγάλοι,
βάν ὅ ἦμεν όσ τε λέοντε δύο διά νύκτα μέλαναν,
ἀμ φόνον, ἄν νέκους, διά τ' ἐνεα καὶ μέλαν αἷμα.
οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶασεν "Εκτωρ
eὐδεί, ἀλλ' ἁμέσως κυκληκτέτο πάντας ἀρίστους,
ὅσοι ἐσάν Ἰτρῶν ἡγήτορες ἦδε μέδοντες;
τοὺς δ' γε συγκαλέσας πυκνῶν ἠρτίνετο βούλην.
“τίς κέν μοι τόδε ἔργον ὅποιομενος τελέσει
δωρώ ἐπι μεγάλοι; μαθός δ' οἱ ἄρκιοι ἐσταί:
δῶσω γὰρ διήθον τε δύο τ' ἑρίαυχενας ἱπποὺς,
οι κέν ἀρίστωι ἐσί τοῖς ἐπὶ ήπνοιν Ἀχαιοίν,

290. παρίστασο Αρ. Ζεν. καὶ αι πλείους. || με φύλασσε : πόρε κύδος Ζεν.: με
Οροάνδε. 293. άδυσην Π. || Ἁκί : θείν PQST. || οὐ πο : οὔποτε J : οὔποσ' R :
οὔποι' U ("the second o covering an ω"). 294. τοῖ : τοι Q. || περίχειας
GHJQΤU Cant. (Harl. a supr.). 296. ἐπεὶ οὖν PR. 298. ἂν (ἂν) φόνον GPQ.
299. ἐλασεν Ω (incl. Α, Τ. Ζ.).: ἐλα' D Ἴρ b. 300. ἀμάθος T. 301. ἐκαθομ :
καί DRU : Καθομ P. 305. γὰρ : γάρ of P. 306. ἄριστοι ἐκοι Αρ. ΖΕΓ Par.
κ. άριστοι Καθος PR : ἄριστεως Ω (U has c supr. over ϑ), γρ. JR. || αὐτοὺς
(καλούς Αρμ.) ο' φόρεαν διάλωμα Πίθηκων Ζεν. Αρμ. (cf. 329).

290. πρόφρασσα, also F 500 and three
times in OJ., a fem. of πρόφρασσα: for the
formation see H. G. § 114* (5).
291. For παρίστασα, the reading of Ζεν.
and Ar., compare the imperatives 64775
μάρασ, 6 σάρα, κ 337 τίνος. The usual
rule is that the τί 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 sacrifices
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 τ 232. For Κείν see
on Ζ 94. The usual accentuation ήν
must be wrong, as the word could not
stand here unless the last vowel were
long by nature. Sitzler would read
ήδε here and ήδες in Z; but cf.
H. G. § 116. 3, and note on Δ 36.
299. ἐλασεν : a clear false quantity;
but the rhythm is equally impossible if
we read έλασ. P. Knight's έλασ is no
doubt right. Heyne's έλασ ἀγήνορας
"Εκτωρ has the forbidden cæsura in the
4th foot. We may, however, admit the
possibility that έλασ is original, as a
false archaism based on the co-existence
of ήμασεν and ήμασα (see on Α 11),
and έ άρος besides κ 68 δάσω (see
note on Θ 237).
304. ἐκαθομ, certain, see note on B
398, and cf. O 502, α 398. But it must be
admitted that in this place the sense
sufficient, ample (ἀρκεῖν) is more natural;
so also Hes. OPP. 370 μαθός δ' αὖ:
φιλοι ελπιδούς δρακόντων ἔριος έτοί, and 351, 504,
imitative poets seem to have taken it in
the same way.
ὅς τὸς κε τλαίη, οἱ τ' αὐτῷ κύδος ἄροιτο, νηνὼν ὁκυπόρων σχεδον ἑλθέμεν ἐκ τε πυθέσθαι, ὃς φυλάσσονται νήσες θολῶς ὑπὸ τὸ πάρος περ, ἤ ἤδη χείρεσσιν ὑφ' ἠμετέρησι διαμένετ

φύξιν βουλεύουσι μετὰ σφίσιν, οὐδὲ ἐθέλουσι νῦκτα φυλασσέμεναι, καμάτωι ἀδηκότας αἰνώνι." 310

ὁς ἔφαθ', οἱ δ' ἀρα πάντες ἄκην ἐγένουτο σιωπή. 311

ἡ δὲ τὶς εἰς Ἐκτορὶ Δόλων Ἐμμήνεος νῦὸς κύρικος θείων, πολύχρυσος πολύχαλκος.

ὅς δὴ τοι εἴδος μὲν ἐνι κακός, ἀλλὰ ποδώκης· αὐτὰρ ὁ μοῦνος ἐν μετὰ πείνετε κασινήτημιν. 315

ὁς ρὰ τὸτὲ Ἐκτορὶ τε καὶ Ἐκτορὶ μῦθον ἔειπεν. "Ἐκτόρ, ἔμ' ὀτρυνεί κραδίλι καὶ θυμὸς ἄγνινορ

νηνὼν ὁκυπόρων σχεδον ἑλθέμεν ἐκ τε πυθέσθαι. 320

ἀλλ' ἀγε μοι τὸ σκῆπτρον ἄνάσχεο, καὶ μοι ἄμφωνον ἢ μὲν τοὺς ἱπποὺς τε καὶ ἄρματα ποικίλα χαλκών

dωσέμεν, οἱ φορέασιν ἀμύμωνα Πηλείωνα.

σοὶ δ' ἐγὼ οὖξ ἄλοις σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης· τόφρα γὰρ ἔστατον εἶμι διαμιπτέρες, ὃφρ' ἄν ἱκώμαι 325

ἡ' Ἀγαμεμνόνεν, ὃθ' ὅ πολλοὺσιν ἄριστοι

βουλᾶς βουλεύειν, ἢ φευγόμεν ἢ μάχεσθαί." 328

ὁς φάθ', ὃ δ' ἐν χεράν σκῆπτρον λάβη καὶ οἱ ἄμοσοι.

"Ιστω νῦν Ζεὺς αὐτὸς, ἐργίδουςτο τόσις "Ηρης,


311. φώναι, a word peculiar to this book; see 398, 447.

312. Πύθων as a temporal accus. only occurs in Πυθα (188, 399) and in the Odyssey. ἀθικότες: cf. 98.


316. οἱ τοῖς, Thomas (J. P. xxiii. 98) would read δ’ ἤτοι, on the ground that δὴ in Ἡρ. always has the temporal sense, now.

317. λόγος, an only son. Zen. read κασινήτημιν, 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 this means this, not than. 322. ἄλοις σκοπὸς, the phrase ἄλοις σκοποὶν ἔχειν (see 515) suggests that ἄλοις may be the right reading here. ἄπο δέςκοιν, far from what you expect. The phrase recurs only in λ 344. Cf. ἄπο γνώμης, θυμοῦ (A 562), etc.
ΙΛΙΑΔΟΣ Κ (x)

μὴ μὲν τοῖς ἵππουσιν ἀνὴρ ἐποχήσεται ἄλλος
Τρώων, ἀλλὰ σὲ φημὶ διαμπερές ἀγαλαίεισθαι.

ως φάτο καὶ ὅ ἐπὶρκον ἐπώμωσε, τὸν δ' ὄρθυνεν.
αὐτίκα δ' ἀμφ' ὤμουσιν ἐβάλλετο καμπύλα τόξα,
ἐάσσατο δ' ἐκτοσθεν Ῥῆνον πολυίοι λύκων,
κρατὶ δ' ἐπὶ κτίδευν κυνεῖν, ἔλε δ' ὄξυν ἄκωντα,
βὴ δ' ἤνεαν ποτὶ νῆας ἀπὸ στρατοῦ· ὦδ' ἀρ' ἐμέλλεν
ἐλθὼν ἐκ νηῶν ἀπ' Ἐκτορι μύθου ἀποίσειν.

ἀλλ' ὅτε δὴ ὅ ἵππον τε καὶ ἀνδρῶν καλλίφ' ὄμιλον,
βὴ δ' ἀν' ὄδων μεμαώς· τὸν δὲ φράσατο προσιόντα
διογενῆς 'Οδυσσέου, Διμομῆδα δὲ προσεήτευσ'?

"αὐτὸς τοι. Διόμης, ἀπὸ στρατοῦ ἔρχεται ἄνηρ,
οὐκ οἶδ', ἢ νήσισιν ἐπάκοκες ἡμετέρησιν,
ἢ τινὰ συλήσων νεκών κατατεθηκότων.

ἀλλ' ἐόμεν μὲν πρότα παρεξελθεῖν πεδίῳ
τυθοῦν· ἐπειτὰ δὲ κ' αὐτὸν ἐπαίξαντες ἔλοιμεν.

332. ἐπὶ δρκόν ΠΤ. || ἐπώμωσε Αρ. ΑΩ¹ Μοσ. 3 (and suppl. Η Παρ. k), γρ.
επ. Ω. 333. ὁμοίων Ρ. 334. ἔκτοικη Ρ. || πολυζων αρ.
Cram. Εριμ. 334, Ελ. Μαγ. 680.
386. προτὶ ῬΤΤ"; ἐν Ατ (Τ.Β.Α.) ΗΠ
386. προτὶ ΤΕΤ"; || ἐν ΑΤ (Τ.Β.Α.) ΗΠ
340. τοὶ τοι. (ὁμωλίων και ι απλειον Did.).
342. Α': εἰ Α
343. κατατεθηκότων Αρ. (J suppl.) Λ Λίπ sophomore Β:
345. άλοιμεν Α suppl.

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 αἷς
with the indicative, in an oath cf. O Λέων ὁ ἤν
... καὶ δ' ἐμέθροτητα Ποταμίων ἐφοιτουσιν
τται Θρώων. So Ἡμν. Ρες. 275-6
ὁμᾶς, μή μην ἔγον... ἐπισχομαί, μή
toν ἄλον ὅπως, Theognis 658 ὁμᾶς
di κατώτατο προηγετή τοῦ ἡθεῖαι, Αρ. Αἰνε
194-5 μᾶ γάρ κτλ., μή γάρ νόμη κομ-
ψιτερῶν ἴχνου τούτω, Λυγ. 917, Εκλ.
1000; and a few other examples in
Μ. and Τ. § 668. See also H. G. § 358.
332. ἐπώμωσε, apparently swore to his
bidding, or added an oath to the original
promise (cf. the frequent ἐπι δὲ μέγαν
δρκόν ωμοίαι). It may be questioned if
the ἐπώμωσε of most mss. is not right;
the oath he has just sworn is negative,
and is therefore properly expressed by
ὦμοίων. The positive promise is only
an asseveration, φημ. In o 437, how-
ever, ἐτῶμον is clearly needed, though

άτωμον is a well-supported variant.

332. ἐπώμωσε does not imply a false oath as

335. ἐπώμωσε does; though here the perjury

336. ἐπώμωσε is not intentional.

351. ἐπικόφως: many divided εἰ

355. ἐπικόφως: but, as Ar. remarks, the question is

356. ἐπικόφως: settled by 458. The only form of the

360. ἐπικόφως: however, is εἰκος: εἰκο is seems

362. ἐπικόφως: never to occur. The animal meant

363. ἐπικόφως: is one of the weasel tribe, a polecat or

368. ἐπικόφως: refers to the "battle-throng," the sense of 'assembly'

376. ἐπικόφως: being peculiar to the Odyssey.

344. περατέλεσθεν πεδίοι: to pass by us

384. περατέλεσθεν πεδίοι: out upon the plain.

388. Aristarchus noted that elsewhere in the

391. Παρασκελεσθεν πεδίοι: to be carried by us

393. Παρασκελεσθεν πεδίοι: out upon the plain.

397. ἔτοιμον from E 226.
346. παραφθήμα: with long a in these, as Ι 508, 6 262, probably from φάντω, H. G. § 47. The vulgar. παραφθαίνει·, 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 -σε added on the analogy of the epic subj. -σει by the commoner -σε. But this is quite unnecessary.

349. φωνικάντα is curious, as Odys. sens only has spoken. Didymos compares the similar instance Φ 298 ἐστιντε 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 δασών τε ἐν κείμενον ὁδόν ἔστειλε ἡμᾶς, τότειον ὑπεκρημένον κτλ. An ingenious explanation is given by Rigdenway 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 (γύρον), as the German Morgen and Gallic journaul de note the patches in the common fields, and a 'day's work,' or 'daymath' (see New English Dict.) was a local name in England 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 (πλέον) is expressed by the distance between the oδος or side limits (whilst τελωνειον=end-limit, 'headland'); and the oδος of mules will form an absolute standard of distance, as we see that it does in θ 124. We may also compare Ψ 431 δισκον oδος, 523 δισκουρα. oδος is generally considered a heteroclitic plur. of oδος=δρος, but so far as the Homeric evidence goes the old form of the singular may have been oδος, as Ridgeway remarks. οὐσι on goes with δοσιν: the accent, according to the rule, is not thrown back, because ἐν intervenes. Cf. Β 616 and note. For the use of mules in ploughing cf. Soph. Ant. 341.

353. καμία: gen. of movement within a space; like πεδίων, etc. πεζόν (also N 703, r 32), acc. to Hesiod, Opp. 433, means the plough made of several parts, opposed to the αὐτόνων 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. ἐμπληκτο 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. ἐμπληκτο is often simply 'to expect,' 'fancy,' even of things which are dreaded; e.g. Π 281, Ρ 404.


356. But for the rhythm it would be more natural to put the comma after πάλιν with Ar. (τὸ πάλιν συναπτῶν τῶν ἄποστρέφοντας Αν.). But the division of the line into two equal halves is hardly tolerable. Nikanor punctuates after Τρόώων, but then 355 cannot be construed.

357. δουρήκαις, as we talk of a spear 'carrying' a certain distance (ὁμ. λεγ.). Cf. O 355 and note on E 752 κεντρήκεσ.

351. ἄπεισιτω would seem from the following προθέματι 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-tematic tenses. There is of course the alternative possibility that the author of K regarded προθέματι 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 δ' τε.

362. ὦ τε σύνδεσμος οὐκ ἔρ τοι 'Αρατάρχου, Did. We must either read ἐν τοῖς Ἀρ., the editions of Αr., or understand τα Ἀρ. to mean the ὑποσχήματα, which were regarded as of inferior authority. In one or other Ar. must have read ὄληστα, ὦ δ', which is probably the best reading, the hiatus as often causing the change. Paech's conjecture (approved by Curtius) ὄληστα. δ τε, though it would fully explain the subjunctive, is not quite like Homer; N 82, 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 ὦ is not Homeric; but cf. B 278. It is easy enough to read ἢδ' for ἢδε, but it is doubtful if, in this book, the change should be made.

364. ἄλησθαι: 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. μιτίκοσι: 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 953.

366. For δευτέρος = too late, cf. X 207.
ΙΛΙΑΔΟΣ Κ (χ) 451

δουρί δ' ἐπαίλασσων προσέφη κρατερὸς Διομήδης·
"νέ μέν· ἥ σε δουρί κικήσομαι, οὐδέ σε φημι
δηρόν ἐμῆς ἀπὸ χειρὸς ἀλύσεων αὐτῶν ἄδεθρον."
η ρα καὶ ἔγχος ἀφήκεν· ἐκὼν δ' ἡμάρτανε φωτός.
δεξιοτέρον δ' ὕπερ ὰμον ἐύξου δουρὸς ἀκοκη
ἐν γαίη ἐπάγη· ὁ δ' ἀρ' ἐστὶ τάρβησεν τε
βαμβαίνων· ἀραβὸς δ' ἐδι στόμα γίνετ' ὀδόντων,
χλωρὸς ἦτο δειοὺς· τῷ δ' ἀσθμαίνοντε κικήτην,
χειρὸς δ' ἀνάσθην τί δε δακρύσας ἔποι ἢδα·
"ξωρεῖτ', αὐτάρ ἐγών ἐμὲ λύσομαι· ἐστι γὰρ ἐνδο
χαλκὸς τε χρυσὸς τε πολύκμητος τε σίδηρος·
tὸν' κ' ὑμῖν χαρίσαιτο πατήρ ἀπερείστ' ἀποιμα·
ei kev eme zovn peiuvn eti nvan "Αχαιών."
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς·
"θάρσει· μηδὲ τὶ τοῦ βάνατος καταδύμος ἐστω·
ἀλλ' ἄγε μου τὸδε εἰπεὶ καὶ ἀτρεκέως κατάλεξον·
πῃ δ' οὖτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεσαι οἷος

369. α': ε' J. 370. Ρ. μένε G. 371. ὑπὸ A supr. || ἀλύσαι B. 372. ἔφηκεν Α supr. || δτι θλαστεῖς γάμμα πουειν μεταγράφουτι τὸ ἡμυτίτικων οὖτοι·
kai δαλεί ποίον ὀφάμαρτεν, ἐκὼν δ' ἡμάρτασι φωτὸς An. 373. ἐύξου

373. ἐύξου comes apparently from a nom. ἐφες: cf. δορύζις for δορύζοσ Αρ. Pax 447.
375. βαμβαίνων, either staggering
from βα- (βαίνω), like παμφαίων from
παν: or stammering, uttering inarticulate
sounds, an onomatopoetic word like
βάρβαρος, barbus. 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 Ιδ. 4. 9
βαμβαίνει μὲν γλῶσσα. ΄αραθος .

378.81. See Z 48-50. ἐμε for ἐμ' αὐτών is unusual; but other instances
occur, see H 195, Θ 289, Ω 773, π 385,
and cf. N 269.
383. κατασκέυας, present to thy spirit,
as P 201; cf. Ω 152 μηδὲ τι οἷς βάνατος
μελέτω φρεάλ.
384. This is an Odyssean line (thirteen
times), recurring once again in this
book, and twice in Ω, but not elsewhere
in the Πιαδ.
385. δ' here seems to stand for δή,
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᾽ ἡμείσθε ἐπείτα Δόλων, ὅπο δ᾽ ἐτρεμέε γυνιά: "πολλῆσιν μοναδίᾳ, ὃς ὑπὸ τὸν ἄκτωρ, διὰ μέντοις ἀγαθὸν ἄνδρον ἔχοντες, ἐδειγμόνως, καὶ ἀράματα ποικίλα χαλκὼν, ἠνάγοντο ἀνέκδον σχέδου ἐδείχμεν ἐκ τοῦ πυθόνος, ἢ γραφούσι τε μὴν θεολ ὡς τὸ πάροι περ. ἡ καὶ χείρεσσιν ὑψις ἢ μετήρησι διπλῆται φύλαξ βουλεύοντες μετὰ σφίςιν, οὐδὲ ἔθελοντες καὶ νῦκτα φυλασσόμεναι, καμάτως ἀδύκητοι αἰώνιοι."
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. ὅτα ἀρ.; others δ', 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. ὅτα is also unknown to H. except in the two equally late passages, a 225 (5), a 299. The latter instance is very similar to the present, as ὅτα there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Dümter would read δ' αδ', which is certainly more natural.

409-11 were atehitzed 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. ἄσσα also makes a very awkward change from the direct to the dependent question. For this, however, we may compare a 170-1 τίς πόθεν εἰς ἄνδρας; πόθεν τοι πόλις ἡδὲ τοκῆς; ἄ-ριστα τ' ἐκεί ἐνδική ἄφιξε. See on 142.

415. For Ilos see T 232, and for his tomb Α 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 (μέσον καὶ πεδίον). 416. φαλάκας: 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. ἐγχέιρια: elsewhere an Odyssean word. It is in H. a synonym of ἔστια, and seems here to mean 'heartths'in the sense of 'families'; the whole clause ὅτα... ἐγχέιρια is thus precisely identical with the phrase ἐφ' ἔστιοι ὅτα... 

— inseribatur in loco 

ΙΛΙΑΔΟΣ Κ (x)

191. of δ' ἡ ἣγερ μεν

193. ἤγερ γὰρ ἤπιατόσιον ὄμφασι σχεδὸν ἕλπίζοιε τὸν ἐπίκουρον ἐκλενοῖς τοῖς ἐπίκουροις

194. ἤγερ γὰρ ἤπιατόσιον ὄμφασι σχεδὸν ἕλπίζοιε τὸν ἐπίκουρον ἐκλενοῖς τοῖς ἐπίκουροις

195. ἤγερ γὰρ ἤπιατόσιον ὄμφασι σχεδὸν ἕλπίζοιε τὸν ἐπίκουρον ἐκλενοῖς τοῖς ἐπίκουροις

196. ἤγερ γὰρ ἤπιατόσιον ὄμφασι σχεδὸν ἕλπίζοιε τὸν ἐπίκουρον ἐκλενοῖς τοῖς ἐπίκουροις
İLΙΑΔΟΣ K (x) 455

ἀρμα δὲ οἱ χρυσῶι τε καὶ ἄργυροι εὐ ἧσκηται
tεύχεσε δὲ χρύσεα πελαὼρια, θάμα ἱδέσθαι,
ἡλθ' ἔχων· τὰ μὲν οὖ τι καταθητοῖν ένοικεν
ἀνδρεσιν φορεῖν, ἄλλ' ἀδανάτουι θεοίσιν,
ἀλλ' ἐμὲ μὲν νυσί πελάσσωτον ὀκτυρομίσι
ἡ μὲ δήσαντες λίπετ' αὐτόθι νηλεί δεσμοί,
ὀφρ' κεν ἔλθηνοι καὶ πειρήθηνοι ἔμειο,
ἡ же κατ' αἴσαιν εύσυν ἐν ὑμῖν ἴ δ καὶ οὐκι.'

tον δ' ἄρ' ὑπόθρα ιδών προσέφη κρατερὸς Διομήδης:

"μή δ' ημι φύξιν γε, Δόλων, ἐμβάλλειν θυμώι,
εὐθλὰ περ ἀγγειά, ἐτεὶ ἵκεα χείρας ἐς ἁμῶς.
ei μὲν γὰρ κε σε νῦν ἀπολύσουμεν ἴ μεθάμεν,
ἡ τε καὶ υστερὸν εἴσβα γοδ ἐπὶ νῆας Ἀχαϊο̣ν
ἡ διοπτήσουσιν ἴ ἑναντίβουν πολεμίζουν·
ei δὲ κ' ἐμῆς ὑπὸ χερᾶς δαμεῖς ἀπὸ θυμῶν ἀλέσσησι,
οὔκετ' ἐπέτεια ὑπό τῆι ποτ' ἐστεῖει Ἀργειούσιν.'

"καὶ ὦ μέν μιν ἐμελεῖ γενείου χερὶ παρεῖπη
ἀγάμενος λίσσεσαι, ἴ δ' αὐχένα μέσουν ἐλάσσε.

438. ἀρμα δὲ οἱ: ἀρματα δὲ H P Lips. 439. δὲ: οἱ R. 441. φρονέων
πελάσσωτον Mosc. 3. 443. χαλκὸι U (supr. decima). 444. παρασιτών
HJR. || ἐμοίοι PS. 445. ἠ κατ' Ar. JPR Par. f: η (η) ἡ κατ' Ω. || οὕτη G.
448. ἀναγκαίας P || ἐς om. PQ Par. a2. || ἀμάς: ἀμας GHPQ Par. a2 f h k: ||
καὶ T (first letter and breathing nearly erased; probably κ): χείρας ἀμας ap.
Eust. 449. ΝΥΝ: τα μὲν P || ἀπολύσωμι ἡ μεςωμαι G. 450. Ἰάνου
H: Ἡμεῖς Q: Ἡμεῖς U, yr. H. 451. διοπτήσουσιν (S supr.) Vr. b1. || ἄντιβουν
Eust. || πολεμίζουσιν DST || πολεμίζων QRU: πολεμίζων H: πολεμίζων P:
πολεμίζων S supr. 452. ἐμελέτης: τιμεῖς (A supr.) RTU Par. b j (yr. διαμα),
yr. Vr. b. || διάςοικι Ar.: διάςοικι U: διάςοικι H (supr. w).

439. πελάρια, prodigious; the epithet is applied even to heroes who are not in
the first rank (e.g. E 542), and implies
only the belief in the greater stature of
the heroic age as compared with οἷον νῦν
spirai eisw.
442. πελασσωτον may be a future used
as a sort of imperative, 'you shall bring'
; Dolon assumes that his captors
we undertook to spare him. Others
and it as an imper. of the mixed
, with Curt. Vb. ii. 283; Nauck
πέλασσωτε (one ms. giving -σατον)
ch would probably be altered in
ler to avoid the hiatus.
447. Quite needless difficulties have
been raised about the knowledge of
Dolon's name which Diomedes and
Odyssaeus possess here and in 478. An
Epic poet is not a realist, like a modern
novelist.
448. ἀμάς, mine! or ours? Cf. Z
414.
453. Monro (H, G, pp. 338-9) notes
that the position of the enclitic ποτ' is
irregular and divides the line into equal
parts.
454. ἐμελέτης, was about to, should by
Homeric usage take the fut. infin.
We may doubt whether διασο̣ικεῖα is
here meant for a fut., or the author of K
followed the later use, which obliterated
the distinction of tenses after μελαω (see
Platt in J. P. xxii. 40, and cf. note on II
46).
455. For this treatment of a would-
be suppliant cf. Agamemnon's conduct
to Adrestos, Z 37-65, and the sons of
οἱ δὲ ἐγρηγόρθωσι φιλασσόμενοι τέ κέλουται ἄλληλοι: ἀτὰρ αὐτὲ πολύκλητοι ἐπίκουροι εὐδοσίας· Τρωσίν γὰρ ἐπιτραπέζωσι φιλάσσεσιν ὦ γὰρ σφίν παῖδες σχεδόν εἶται οὐδὲ γυναῖκες."

τὸν δὲ ἀπαμείβομενον προσέφη πολύμητος Ὀδυσσεύς· "πῶς τὰρ νῦν, Τρώους μεμυγμένου ἱπποδάμους εὐσκόρ, ἦ ἀπάνευθε; διείπτε μοι, ὦφρα δαίων."

τὸν δὲ ἡμείσθε ἐπείτα Δόλων Ἑυμήδεως νῦς· "τοὺς γάρ ἑγὼ καὶ ταῦτα μᾶλθ' ἀτρέκεως καταλέξω.

πρὸς μὲν ἄλος Κάρες καὶ Παιονεὶς ἀγκυλότοξοι καὶ Λελεγες καὶ Καυκωνες θάλης τε Πελασγοί, πρὸς Ὀμβρης δὲ Ἐλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχου καὶ Φρύγες ἑπτάμαχοι καὶ Μήλους ἑπτακορυσταί.

ἀλλὰ τί ἴδῃ ἐμε ταῦτα διεξερεύομαι ἐκαστά; εἴ γὰρ δὲ μέματον Τρώων καταδύώ μημελοὺς, Ὀρήκεις οἴοι ἀπάνευθε νεῆλυδες, ἐσχάτων ἄλλων, εὖ δὲ σφίν Ῥίησος βασιλεύς, πάθης Ἰνωνος τοῦ δὲ καλλίστους ἑπταυς ἠδὼν ἴδῃ μεγαλοχ. λευκότεροι χιόνος, θεῖοι δὲ ἀνέμωσιν ὦμοιο.

419. οἱ δ' ὁ γ' Ὁ: οἱ τ' ΤΡΚΤΥ Βρ. β. 420. πολύκλητοι τ' ἈΓΗΡΧΤΥ
Harl. a, γρ. J.: πολύκλητοι τ' J. 421. ἐπερεψώμενοι Υ. 422. ταρ (τ' δρ)

in B 125. The use of ἐγχάρα does not encourage us to understand it of watchfires. 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 an ἐγχάρα would be equivalent to ἱράρ; and thus be κατα σύνεσιν the antecedent to οἷον. For the strange form ἐγντόρειαν see note on 57.

423. 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. Τ' 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, Rhosos 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 Ἰνωνος is the Strymon, which is not elsewhere mentioned in H. This identification is ancient, and the name looks like a river-name (δήμ). There was, moreover, a town 'Ηϊον on the Strymon.

437. λευκότεροι, probably a nominative of exclamation as in 547; Η. G. § 163.
ΙΛΙΑΔΟΣ Κ (x)

ἀρμα δὲ οἱ χρυσῷ τε καὶ ἀργύρων εὐ ἠκηταῖ·
τευχεὰ δὲ χρύσεια πελώρια, θαῦμα ἰδεῖσθαι,
ηλυθὲ ἔχων· τὰ μὲν οὐ τι καταθητοῦσιν ἔοικεν
ἀνδρέσιν φορέειν, ἀλλ' ἀθανάτοις θεοῖσιν.
ἀλλ' ἔμε μὲν νῦν νησὶ πελάσσετον ὄκυπτόρωσιν,
ἡ μὲ δῆσαντες λίπτετ' αὐτόθι νηλεὶ δεσμῶτ,
δύμα κεν ἑλθητόν καὶ πειρηθήτων ἐμεῖο,
ἡ κατ' αἴσαν ἐειπον ἐν ὑμῖν ἦ καὶ οὐκὶ.

445

τὸν δ' ἄρ' ἴτόδρα ἱδὼν προσέφη κρατερὸς Διομήδης·
"μη δὴ μοι φύξιν γε, Δόλων, ἐμβάλλει θυμῷ,
ἐσθάλα περ ἀγγείλας, ἐπεὶ ἱκεὶ χείρας ἐς ἀμάς.
εἰ μὲν γάρ κε σε νῦν ἀπολύσομεν ἢ μεθάμεν,
ἡ τε ὑπερευν εἶθαβ θοᾶς ἐπὶ νῆας Ἀχαιῶν
ἡ διοπτεύοιν ἡ ἐναντίβιον πολεμίξεων·
ei δὲ κ' ἐμὺ ὑπὸ χεροὶ δαμεῖς ἀπὸ θυμὸν δλέσησι,
οὐκὲν ἐπείτα συ̣ πῆμα ποτ' ἐσσεαι Ἀργείουσιν."

450

ἡ, καὶ ο̣ μὲν μιν ἔμελλε γενείον χείρι παχεῖτι
ἀψάμενος λισσεῖσθαι, ὁ δ' αὐχένα μέσον ἐλάσσε

455

438. ἄρμα δὲ οἶ: ἐρματικὴ δὲ ἩΡ Lips. 439. ἄρε: ἄρ R. 441. φροσέαι
R1. 442. μὲν om. TU Mosc. 3. || ㎖υν om. Cant. Lips. Vr. Α. || ㎖υν P. ||
πελάσσετον Mosc. 3. 443. χαλκῶν U (supr. ἐκεῖνον). 444. περασηθὼν
ΗJR. || ἐκεῖο PS. 445. ἡ κατ' Αρ. JPR Par. = ἡ (ἢ) πα κατ' Ω. || οὔχ G.
446. ἄναπτεύεις P. || ἐκ om. PQ Par. a. || ㎖υνας: ἄνας GHPQ Par. a h k:
= ㎖υνας T (first letter and breathing nearly erased; probably ἄ): χείρας ἂμειον ap.
Eust. 449. 袤ν: τὰ 袤ν P. || ἄπολυσαμεν ἢ μεθώμεν G. 450. ἄκοι
ἩΡ: ἱκεα Q: ἱκεα U, γρ. H. 451. διοπτεύοιν (S supr.) Vr. b. || ἀντιβίον
Eust. || πολείτειον DST: πολείτειον QRU: πολείτειον H: πολείτειον P:
πολείτειον S supr. 452. ἄλλας: τυπας (A supr.) RΤU Par. b j (γρ. δαμας),
Vr. Β. || ἄλλεςις Αρ.: ἄλλεςις U: ἄλλεςις H (supr. η).

439. πελώρια, proliiguos; the epithet is applied even to heroes who are not in the first rank (e.g. E 842), and implies only the belief in the greater stature of the heroic age as compared with οἱ νῦν βροτῶν άναρ.

442. πελάσσετον may be a future used as a sort of imperative, 'you shall bring me'; Dolon assumes that his captors have undertaken to spare him. Others regard it as an imper. of the mixed aorist, with Curt. Ph. ii. 283; Nauck conj. πελάσσετο (one ms. giving -σατον) which would probably be altered in order to avoid the hiatus.

447. Quite needless difficulties have been raised about the knowledge of Dolon's name which Diomedes and Odysseus possess here and in 478. An Epic poet is not a realist, like a modern novelist.


453. Monro (H. G. pp. 338–9) notes that the position of the enclitic nor is irregular and divides the line into equal parts.

454. ἔμελλε, was about to, should by Homeric usage take the fut. infin. We may doubt whether ἀνακοινοῦσι is here meant for a fut., or the author of K followed the later use, which obliterated the distinction of tenses after μελλω (see Platt in J. P. xxii. 40, and cf. note on Π 46).

455. For this treatment of a would-be suppliant cf. Agamemnon's conduct to Adrestos, Z 37–65, and the sons of
Antimachos, Α 130-47. The τέμοντε are evidently the two strong bands of muscle which run up the back of the neck, the διόν of Ε 73. See also Δ 521. 457. Λέγουσι γάρ τινα (e. c. that a head can continue to speak while being cut off) ἐπαγόμενον καὶ τῶν Ὄμορπ, ὥστε διὰ τούτο τυφλῶντο "φθεγγυμένη δ' ἀρα τού γε κάρη," ἀλλ' οὕτω φθεγγυμένον, Aristotel 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. Αἰττ. τῶν κάρων). The later imitative poets frequently allow themselves the variation: Kallimachos, Moschos, and Qu. Smyrnaeus (cf. Χι. 58 κάρη δ' ἀπάτερον κυλιθόμενα περφόντο, φωνῆι ἐμένως, and ΧΙΙ. 241 ἀπέκαψε κάρη 'sic' . . 244 ἴ δὲ μέγα μύουσα κυλίσθεν πολλὸν ἐπ' αἶαν). Our MSS. (particularly G) frequently have κάρον as a variant for κάρη (acc.).; see App. Crit. on Α 443, Θ 306, Κ 259, 271, Λ 261. φθαρμένον 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 Η 508 φθοργή is used of a dying man's articulate words.

460. Ἀνήστροφος, only here; else ἄγιλεύς. 461. τοίχοι, an obscure form recurring only in Οδ. (5 times), and therefore presumably not early. Herod-
Iliadoc κ (x)

θήκεν ἀνά μυρίκην· δέσθον δ' ἐπὶ σήμα τ' ἐθηκε, συμμάρφας δόνακας μυρίκης τ' ἐριθηλέας ὄξους, μὴ λάθοι αὐτὸς ιόντε θυὴν διὰ νῦκτα μέλαιναν. τῶ δ' βατὴν προτέρω διά τ' ἐνεα καὶ μέλαν αἴμα, αἶσα δ' ἐπὶ Θηρικῶν ἀνδρῶν τέλος ἱξον ιόντε. οἱ δ' εὐδον καμάτων ἄνθικτες, ἐνεα δὲ σφι καλὰ παρ’ αὐτοῖς χθοὺς κέκλιτο, εὖ κατὰ κόσμον, τριστοιχή· παρὰ δ' σφιν ἐκάστω ἀγίνυες ἱπποι. Ρήσοι δ' ἐν μέσω ευδε, παρ’ αὐτοῖς δ' ὠκεές ἱπποι ἐξ ἐπεδιφριάδος πυμάτης ἰμάσι δέδεντο. τὸν δ' Ὀδυσέου προπάροιθεν ἴδων Διομήδει δείξειν· "οὖν τοι, Δίομηδε, ἀνύρ, οὐδόι δέ τοι ἱπποί.

466. A very obscure line. δέσθον does not occur again in Greek, except in the gloss of Hesych. δέλων· δεσμός, ἱμα. The word looks like an older uncontracted form of δῆλος (which recurs only v 333, and E 2 ἐκθέλοι) for δήλος, cf. β 167 εὐδείλος. But if it is an adj. agreeing with σήμα, the position of τε is hardly to be explained. Von Christ and others join δε τε, but for this there is no sufficient analogy. Heyne, after Bentley, conj. δέσθον δε τε σήμα ἐπεθηκεν, but there is no reason why this should have been corrupted. We cannot omit the τε, 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 οῦ, ω 209 and 430, and both easily corrected. In ο 135 read ἰδεί τ' ἔφασον.) 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, ἀνα μυρίκην δέ ἵλων ἐπὶ σήματ' ἐθηκεν, look and set marks on the tamarisk. This at least involves a minimum of change in the letters (ο for ο, Lips. omits δ'), ἀνα μυρίκην must then be supplied to the first clause from the second. ἵλων is virtually superfluous like φέρων Η 304.

470. τέλος, post, see note on 56.

475. The ἐπεθηκαί 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 ἑγόμενον (see on Ω 286 f.). μυμάτης may then mean the bottom, the portion of the post to which horses would most naturally be tethered. Possibly, however, the ἐπεθηκαί may mean no more than the breastwork of the ἄροι, the reins being tied as usual to the ἄροι which formed part of it. For ἵλως there is an old and absurd variant ἵλ. λίδα, probably reins, as Ψ 324; some take it to mean special straps for the purpose.

476. (ὁ διδαγατί) δει καὶ ἐν Ἰλιάδι νῦν τὸ προπάροισσον ἐπὶ χρόνον τέταχεν, πρέσβειν ἦδει τῶν Διομήδης, σὺν ὡς ὃι κρύττοτες ἐν Ὀδυσσείᾳ μένων, ἐν Ἰλιάδι δὲ τοτικὸς Δ. This is one of the most interesting of the few recorded arguments of the Choronzetes which we possess. As a matter of fact there are other passages in the Iliad in which προπάροισσο is apparently used in a temporal, not a local sense: Λ 734, X 197, while λ 483 seems to be the only case in Od.
οὕς μάϊν πίφαυσκε Δόλων, δυν ἐπέφευμον ἡμεῖς.

478. πίφαυσκε: the long i occurs only here in thisi. (Brandreth, Lect.) It is, however, often long in æ, e.g. 502. The variation is unexplained. Aischylos, the only non-Epic author who uses the word, always has ἤ. It will be noticed that wherever the verb occurs there is always a variant πφάσκειν, often, as here, more generally supported than πφάσκειν. Hayne rejects the line as weak and superfluous.

479. πρὸφέρε, put forth; cf. Γ 7 ἐρῴα προφέρονται, and § 92.

480. μέλεον, idle, useless, Π 336. These two lines are closely paraphrased in the Rhesos 622—

Διδυμῆς, ἡ ἐν κτείν Θρῆκνιοι λέον, ἡ μοὶ πάρει γε, οι δὲ χρὴ πῶλων μέλεον.

483-4. Compare Φ 20—1, χ 308, ο 184. ἐπιτροποφόρον, turning to every side.

485. ἀκυκλομοίκοι, unguarnded; compare σιμάντωρ = shepherd, Ο 325, and Α 289.

487. ἐπώχεστο, attacked, used especially of a god, cf. Α 50, 383, Ω 759, etc., as we use ‘to visit,’ with almost the same connotation; cf. E 330, Ω 279, where, as here, heroic 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 coupel cf. B 188—9. Note the variant πλήσκει.
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 αὐτών in the weak sense, 'them,' is late; Hoogvliet ingeniously conj. άθροίσιν γάρ ἄρνησθ', but in this book there is no need of a change. Schol. A on E 231 quotes the phrase with αὑτῶν (sc. 'Οδυσσεία) for αὐτών; 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 κακὸς δεκατός 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 atheorized by Ar. and omitted by Zen. and Aph., with justice. The acc. τῶν θυτῶν 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.). Oiλωζός is Tydeus, E 813.

499. ἐπηρεατεῖ: cf. Ο. 680 πίταρα συναδρεπεῖς ἑισιάσει (see note), and the forms συνάρχοις θ 99, τετράδροι ν 81, παράρχοις, ἴσισης, etc., which prove the existence of ἴσιση = bind, harness, though it is probably distinct from ἴσιση, 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, Ajax (if he is indeed a Salaminian), never fights from a chariot, and hence, perhaps, forgets the whip.

502. δοίκεσθαι: cf. i 315 πόλυν ἔδωκεν, and II 361. πιπάκτος, as a signal.

504. τὸν: The (indirect) question is only double, not treble; the second ή being subordinate to the first, i.e. ἐξερήσοις and ἐκθίζοις are only two variations of the main alternative given by διήφοι ἱλῶν. 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. τὸν is an 'article of contrast, more Thracians instead,' Monroe, cf. H. G. § 260.
510. **ΠΕΡΟΘΩΜΛΕΝΟΣ**, in full flight, in accordance with the usual Homeric use of the word. The second **μή** (511) implies fear, and is not so closely connected with **νόστου μπήσαν** as the first **μή**, which is virtually final. Cf. Ά 26-8, Η. Ο. 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. η πεμ (cf. Ar.'s reading in τ 83) is inadmissible.

513. It is not impossible to take **ΤΤΝΝΟΜ** here in the usual Homeric sense, chariot; to assume, that is, that Diomedes, has, on the intervention of Athenē, 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 **ΤΤΝΝΟΜ ἐμψιλητότα** 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 Ο 679, ε 371). Otherwise we must suppose that after Athenē’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 κόντα τόμως clearly means that the whip, which is in the chariot (501), has not been brought. Moreover the author of the Ῥηεός (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 **ΔΛΟΟΚΟΣΚΩΙΝΟΙ ΙΧΩΝ** to keep blind-man’s-watch, recurs in Ν 10, Σ 135, ε 285, Υεα. Τογ. 466; compare also 324 above. There is not much to choose between the text and Zen.'s ΔΑΛΜΙΝΟΙΣΙΝ, but ΔΑΛΜΙΝΟΙΣΙΝ, 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 Σcol. the words οτί Ζαμθόδορος γράφει ΔΑΛΜΝΟΙΣΙΝ (Ἀρ.); are followed by παραμακών οδ ἐστιν, οὐ δὲ ἥλθος ἐστιν. This has no apparent reference to Ar.; I see in it nothing more reconducible than There is a proverbial saying, ‘A blind man won’t do for a look-out.’ See La R. Η. Τ. p. 184.) The accent of ΔΛΟΟΚΟΣΚΩΙΝΟΙ is irregular, but the composition of the word is irreproachable; though its application to Apollo’s tardy intervention here is almost comic.

516. **ΜΑΣΗΝΟΚΟΟΙΝ, directing, lit. keeping in hand,** managing; a sense derived immediately from that of handling, which seems to be the original signification of *ἐκεῖ* in Greek (see on Z 321). The active never means ‘accompany.’
ἐσ ἰδε χώρου ἐρήμου οθ' ἐστασαν ὁκεές ἱπποι, ἀνδραίς τ' ἀσταίροντας ἐν ἀργαλέησι φονήσων, ὀμωξέν τ' ἀρ' ἐπειτα φίλον τ' ὀνύμην ἐταίρον. Τρώον δὲ κλαγήν τε καὶ ἀσπέτος ὁρτο κυδομοῖς θυνώντων ἀμῦδες. θηνυτό δὲ μέρεμα ἔργα, ὅσα' ἀνδρεῖς ἡεξαίτε ἐβαὶ κοῖλας ἐπὶ νήμας.

οἱ δ' ὁτὲ δὴ ρ' ἰκανον ὅτι σκοτον "Εκτόρος ἐκταν, ἔνθ' Ὀδυσσεὺς μὲν ἐρύξε διήφιλος ὦκεάς ἱπποι, Τυκείδος δὲ χιμάξε θυρών ἐναρ βροτόντα ἐν χείρισσ' Ὀδυσσὴ τίθει, ἐπιβῆσετο δ' ἱππων. μάστιεν δ' ἱπποις, τὸ δ' οὐκ ἀκοντε πτετέσθην [νήμα ἐπὶ γλαφυράς' τῇ γὰρ φίλον ἐπλετο θυμώθων].

Νέστορ δὲ πρῶτος κτύπων δὲ ἠφυμηνεν τε' "ὁ φίλοι, Ἀργείων ἵγίτορες ἤδ' μεδοντες, ἱεύσομαι ἢ ἔτομον ἐρέων; κέλεται δὲ με θυμός. ἱππων μ' ἀκυποδῶν ἀμφὶ κτύποις ὁπάτα βάλλει: αἰ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατέρος Διομήδης ὁδ' ἀφρά ἐκ Τρώων ἠλασάετο μόνονα ἦσαν ἱπποι.


528. It 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 οὔκαῖ, 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 = 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 εἰσέκιν, '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 returned on capturing 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 ψευδήμουν implies no more than error, and so T 107 ψευτήσωμα, where the whole emphasis lies in the fact that Zeus believes himself to have spoken truth; I 115 ψεύδει (see note) refers only to the contents and not to the intention of Nestor's words. The case is the same with ἐπιλοχον in 532 above, where Hector intends to fulfill his oath. There is thus no place for the needlessly subtle and difficult alternative explanation proposed by M. and R. on δ' 140.

537. ἀδικεῖν, über, a sense which ἀρ. denied in H., but which is required here, M 346, and Σ 392. ἐλασάετο, the mid. is regularly used of driving home spoil (A 674, 682, δ 637, ν 51, the only other places where the mid. occurs in H.). It thus adds a distinct idea to that which would be given by ἔλασαν.
ἀλλ’ αὐνὸς δείδουκα κατὰ φρένα μη τι πάθωσον Ἀργείων οἱ ἀρίστοι ὑπὸ Τρώων ὄρμαλγοι."  
οὐ πω πάν ἐξήρτο ἔπος, ὅτ’ ἀρ’ ἠλπυθον αὐτοὶ.  
καὶ ρ’ οἱ μεν κατέβησαν ἐπὶ χθόνα, τοι δὲ χαρέντες 
δεξίην ἰσπάζοντο ἐπεσάι τε μελικύχωσι.  
πρῶτος δ’ ἐξερέεινε Γερήνιος ἱππότα Νέστωρ.  
“εἰπ’ ἄγε μ’, ὡ πολύκειν Ὅδυσσε, μέγα κύδος Ἀχαίων, 
ὅππως τοῦτο ἱππότοι λάβετον καταδότες ὄμηλον 
Τρώων; ἢ τίς σφαιρείς πόρεν θεὸς ἀντιμυαλῆσας; 
αὐνὸς ακτίνεσσι ζώοκτοτε ἥζλιο.  
αἰεὶ μὲν Τρώεσσ’ ἐπιμίσγομαι, οὐδὲ τῇ φημὶ 
μμμάξειν παρά νησί, ηρέων περ ἐὼν πολεμιστὴς. 
ἀλλ’ οὐ τω τοῖν ἵππως ἱδον οὐδὲ νόσον. 
ἀλλὰ τῷ ὕμν’ ὃν δόμεναι θεὸν ἀντιμυαλῆσαν 
ἀμφιτείρῳ γὰρ σφαῖρας φιλεῖ νεφελογερέτα Ζεὺς 
κούρη τ’ αἰγιόχοιο Διός, ὥγακωτε ‘Ἀθήνη.”  
τὸν δ’ ἀπαμείβομενος προσεβεί πολύμητρα Ὅδυσσεα.  
“ὦ Νέστωρ Νηληνιάδη, μέγα κύδος Ἀχαίων, 
ῥεῖα θεὸς γ’ ἐθέλων καὶ ἀκείμενας ἃ περ οὐδὲ 
ἵππως διαρῆσατ’, ἔτει ἢ πολύ φέρτεροι εἰσώ. 
ἵππως δ’ οὐδέ, γεραι, νεφελῶδες, οὖν ἐρεύνεις, 
Ὀρνίκιοι: τὸν δὲ σφῶν ἀνακτ’ ἀγαθὸς Διομήδης 
ἐκτάνε, πάρ δ’ ἔταρος δυναίδεκα πάντας ἀρίστους.  

533. μετὰ φρέει Ἀρ. Τ (γρ. καὶ κατὰ φρέεσα) Par. a f. || πάσεως Ρ.  

539. οἱ ἀρίστοι: ἀριστοι Ἀρ. || ὄρμαλγοι CGHJPRU.  

540. Ἀρ’ om. Τ.  

542. δεκαίις S Vr. b A, Mosc. 3.  


546. τίς: τὶ CH.  

561. ἔσχω Z. || ἐσχός: ἐσχὼ U Harl. b, Par. a.  

547. δοκίτας S (suppr. ec) Vr. b A.  

548. ἄνωμικοι Dem. Ixion.  

550. τοῦκτος G: τοικύτους Ρ.  

551. ἐσχῶn Pq.  

552. σφαίρες (σφαίρες) DJPRSTU.  

557. δορδίκηστον H: διόρδικηστον P Ambr.: δορδίκηστα T. || πολυφέρτερος ἐστιν S.  

558. οἱ ἐς PR. || ἐρεύνεις: ἀγωγεσά RU.  


540. Compare the same phrase in π 11, 351.  

544. πολύκεις: I 673.  

545. λάβεται: Zen. λαβέται, see Θ 448.  

547. δοκίτας: an interjectional nom., see 437, A 231. It is, however, rather harsh here; van L. conj. δοκίτα as acc.  

556. Cf. γ 231 ῥεῖα θεὸς γ’ ἐθέλων καὶ τηλόδην ἄνδρα σωσάς, and for the opt. without κελ. H. G. § 299 f. ἀνέκέλ πολὺ φέρτεροι εἰσώ recurs in χ 289; in both places we must understand the comp. to mean ‘mightier than men.’ ἂν περ οἶκα, sc. εἰόμ, an unusual construction instead of τοῦκτος. Compare, however, Xεν. Ουρ. v. 2. 28 ἐνδίκ α’ ἀνδρὶ πολὺ διακατέτισεν ἢ εἶων νῦν. For the commoner assimilation of case see A 260 ἀδελαῖων ἐν περ ὠμί.  

558. αὐτοτράπετον ἡ περ ὠμίν.
561. τρικαιδέκατον: τυχό γρ. τετρακαιδέκατον Απ. 563. τε όμ. ΓΤ.
588. διευκολύνω, because Odysseus has no steeds; see on 501. 571. ἐφη, οὕτως. 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 λέων (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 Η 83 τεύχεα || κρεμάω προτε κνῆν πάλαινος. The proper sense of 'trophies' properly so called is post-Homeric. 572. Cf. Α 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 δαπανούσος. The lengthening of the ε of δαπανούσον 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 ον (νύσσα, νυφάς, etc.), which is not the case here. 576. Λόφος, the nape of the neck, oddly interposed between κνῆμι και μυρίς. 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 δακώνους does not reappear in the Παιδ, and hardly formed part of a camp-equipage; certainly not such a huge bath as that of which the remains were found at Tiryns (Schiemann Tiryns p. 140). This couplet is purely Odyssean, v. δ 48, ρ 87, ξ 96.
τὸ δὲ λοεσσαμένω καὶ ἀλειψαμένῳ λίπ᾽ ἔλαιων
· δείπνων ἐφιζανέτην, ἀπὸ δὲ κρητῖρος Ἀθήνην
πλείου ἀφυσόμενοι λείβον μελιηδέα οἶνον.

577. ἀλειψάμενω Τ. 578. κρητῖρος Ρ. 579. ἀπειροῦμενοι
Ar. Arn (Τθρ. suppl. 577. τὸ τῶν ἀφυσόμενοι) U Harl. α. ἀφυσόμενοι Ω.

577. λίπ᾽: the full form is never found in H.; it is probably an old instrum.,
λίπα for λίπος (cf. σάφα for σάφεα).
'An adverb related to λαμπρός, as κάρπα
to καρπέος, λγα to λγυρέος, etc., meaning
"richly," "thickly" (Monro).
The word is also used by Thuk. (λγα
ἀλεύςαδει i. 6, iv. 68) and Hippocrates
(ἐλαιω χρίων λίπα, etc.).

578. It has been remarked that this
is the third δείπνον 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. Π 285. Here, as there, Ar.
justly preferred the present participle
to the ἀφυσόμενο of the majority of
Mss.
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 *Mēvēs*. In no place essential to the fabric is there any allusion to what has happened since Β—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 Κ. If Α followed Β 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 Peloponnese (see note on 756). This ignorance is paralleled by that of the Odyssey, where (γ 493–7) Telemachus 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 Eurypylus, and the sending of Patroclus, with the subsequent scenes between Patroclus and Nestor and Patroclus and Eurypylus. The ground for the doubt lies in the fact that at the beginning of Π, when Patroclus returns to Achilles, he says nothing of the errand on which he was sent. That is undoubtedly the case: the words of Patroclus 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 Eurypylus (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 Patroclus’ time during the long τειχομαχία which now intervenes between Α and Π. 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 ff.—400, the wounding of Diomedes. That hero nowhere else plays any part in the Μήνυμα: it was only after the introduction of his ἄρρητα in E that an account of his disabling became necessary in this book. The passage certainly contains a good many expressions which show a strong affinity with the style of the Diomedeia. See notes on the passage.

But the book, however it was developed, has attained a splendid force and vigour, equal to that of Ε 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 Ηηαι— the gentle Patroclus, hitherto but the shadow of Achilles, but soon to be shown 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.
'Αγαμάτωνος ἀριστεία.

'Ἡώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθονόοι ὀρνυθ', ἵν' ἀδαινάτους φώος φέροι ἥδε βροτοῖς. Ζεύς δ' Ἐρίδα προβάλλε θοᾶς ἐπὶ νῆας 'Αχαιῶν ἀργαλένη, πολέμου τέρας μετὰ χερσίν ἐχουσαν. στῇ δ' ἐπ' Ὀδυσσῆος μεγακτεί νη' μελανίη, ἦ β' ἐν μεσσάτωι ἐσκέ γεγωνέμεν ἄμφοτέρωσε, ἦμεν ἐπ' Ἀιανος κλισίας Τελαμωνιάδασ ὦδ' ἐπ' Ἀχιλλῆος, τοῖς β' ἔσχατα νῆας ἔσας εἰρύσαν, ἦμορείν πλάνου καὶ κάρτει χειρῶν· ἐνθά στῶν' ἦσε θεὰ μέγα τε δεινὸν τε ὅρθιοι, 'Αχαιῶνιν δὲ μέγα σθένος ἐμβαλ' ἐκάστωι


1-55. The opening shows 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 = Τ 2; 5-9 = Θ 222-8 (but here the lines are at home in Λ); 11-14, see B 451-4, Ζ 151-2; 16, see B 578; 17-19 = Γ 330-2; 27, cf. Ε 522; 29, cf. Β 45; 36-7, cf. Ε 739; 37, cf. Γ 342, Ο 119; 41 = Ε 743; 42 = Γ 337; 43 = Χ 126, cf. Γ 12, 398; 46, cf. Η 180; 47-8 = Μ 84-6; 49 = Μ 77, cf. Θ 630; 55, cf. Α 3.

Tithonus is mentioned again in Τ 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 Ηυμν. Ψεν. 218-38. See Μ. and Ρ. on ε' 1.

4. What the πολέμου τέρας, which Eris holds in her hands, may be, we cannot say. The rainbow is called a τέρας in Ι. 28 and Ρ 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 Ε 742. A very similar and equally obscure phrase is Ε 593 Ἐνω... ἐχοντα κυδομῶν (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. δροινος, the ωητ-στος, comes in awkwardly after μέγα τε δεινὸν τε, and is hardly an Epic use. It is found in Ηυμν. Κερ. 20, and (in the singular) twice in Pindar; otherwise it seems to be almost confined to Attic. Observe
καρδία, ἀλληκτον πολεμίζειν ἐδὲ μάχεσθαι.
τοῖς δ' ἀφάρ πόλεμος ἡλικίων γένετ' ἐν νησί θάλασσας χίλην ἐς πατρίδα γαίαν.
'Αρτριδώς δ' ἔβρυσεν ἵδε ξώνυμοι ἀνώμεν
'Αργείους: ἐν δ' αὐτὸς ἐδύσατο νόροτα χαλκόν.
κυνόμαι μὲν πρῶτα περὶ κυνήματι θέθηκε
καλάς, ἀργυρέοις ἐπισφυρίων ἀραρυνάς;
δεύτερον αὖ θάρσην περὶ στήθεσιν ἔδυνε,
tὸν ποτὲ οἱ Κυνήρης δώκε ξεννήτων εἶναι.
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὐλεκ' Ἀχαῖοι
ἐς Τροίην νήσειν ἀναπλεύσεται ἐμελλων'
tοῦνεκά οἱ τὸν δώκε χαριζόμενος βασιλῆι.
tού δ' ἦ τοῦ δέκα οἴμοι ἔσαν μέλανοι κυάνοιο.

P (νέσθαι Pm). 15. αἰθήμα "Bar. || δῆκε GPT (in var.) Bar. 16. ἐδύσατο
Cant. : ἐνδύσατο S : ἐνεδύσατο S. || χαλκόδ. S supr. 17. πρῶτον GJP. : περὶ:

the F of Φεκάκτων neglected. Bentley
read ἄφρο for ἔβρωκα', 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 Tyrtaeo (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 κινναρ, 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 Κύρης (see on E 330) this is the
only mention of Cyprus in the Niad,
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 τηλῆς εἰκών. οὕνεκα, that, expressing
the content of the fame he heard.
This use is not found again in the
Niad, but cf. ε 216, η 300, and
several other passages in Od.
But we can
give it the usual meaning because (as 54,
Α 11, etc.), if with Brandreth and von
Christ we join it with δωκε in the pre-
ceding line, putting a comma after εἰκών
and taking τεῦθερο γλεός as a paren-
thesia. The following τοῦνεκα δωκε in
favour of this.
22. ἀναπλεύσεται: ἀνα- implies 'out
to sea,' as Z 292 ἀργαγεν.
24. This is the only detailed description
of a breastplate in H. (V 580 ἦ 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 Σ. The
body is presumably of bronze, in which are inlaid gold, tin, and kyanos in parallel stripes (οἶμος, lit. ραλίς; 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): $g_k t_k g_{k+1} t_{k+1} g_{k+2} t_{k+2}$, 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 πτερώτατα 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 Mykenesean art; they recall rather the later ‘geometric’ period; snakes are actually found on vases of the geometric style from Cyprus. The mention of κυάνος points to the same island. Lepsius has shown that this word would have been 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 (Schnuchh. p. 117), the very ἀργυρό κύανος of Σεραφείμ, kacáteros, 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 greases (Σ 613, Φ 592), on the breastplate of Asteropaios (Ψ 561), and in chariot decoration (Ψ 508). 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. 2 384-4, Reichel p. 92). Notice the irregular hiatus in δέκα οἶμοι: it is hardly to be corrected (δεκ’ έστω οἶμα Brandreth).

26. For the variant of Aph. (v. supra) compare Ar. Vesp. 1033 (= Pox 756) ἐκατον δὲ κόλπον κεφαλαίοι κόλποι οἰμωδοῖς ἐργυρωτοῖς περὶ τὴν κεφαλὴν θερικὸν, the neck-opening of the cuirass.

27. For Ψερεσιαν. Zeyn. had the remarkable variant ἐριδεσιαν. This is only explicable on the supposition of a complete confusion between ιρας and ἐρις; hence E. H. Meyer concludes that ιρας in ll. 3, 73, where she acts as messenger of Zeus, herself represents the original Iris. The comparison of snakes to rainbows in ᾿Αείν. v. 87-9 rests on the variegated colour.

28. See 4, P. 548. The genitive ἀνθρώπως is curious, as we should have expected a dative; but cf. Λ 84 ἀνθρώπων ταμίης πολέμου, and, by what is perhaps more than a coincidence, Φιδος βροτῶν in the lines quoted on 37. It seems to be in a sort of ablatival use, ‘from the side of men,’ i.e. in their eyes.

29. Ἀλας, nails by which the blade was fastened to the handle; see App. B, ix. Compare B 45 ἀργυρόθηλον.

30. ἄφτερος recurs only in Od., and
not again in classical Greek. In ρ 348 (=p 198, o 109) it means the shoulder-strap of a wallet; in λ 609 ἄμφει περὶ στήθεσιν δορήθη | χρότοις ἴπ τελαμόν it is apparently identical with the τελαμόν. 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. οὐδένις 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 ostias vii. 233. It is clear that the author of these lines is thinking, not of the Mykenaeian shield, but of the later round buckler; so that the epithet ἄμφιβρότης is purely conventional. The κύκλος are probably concentric rings of bronze; the leather backing of the Homeric shield is not mentioned, as with the shield of Achilles. Compare Τ 280, M 297.

34. The description of the decoration of the shield seems hopeless. The ἄμφιβρότης 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 ἄμφατοι—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, shows rims of dots, apparently knobs, running in a circle round the Mykenaeian shield. But how the central boss is to be reconciled with the Gorgon head and the figures of Δείας and Δίας we cannot say. We must either read ταῖ for ταῖ in 36, and suppose that the Gorgon head is on the central boss itself, or assume that the two couples, 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 λευκοῖς for λευκοῖ, which is attested, though not approved, by the scholiasts, 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 -ος, yet it is attested for Pindar, Simonides, Archilocho, 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 -ος remains long before a vowel (see, however, H. G. § 376 (1)). The elision of ἐπίσθιος, ἐπίσθησι 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. Είναι, there was one. But the omission of ἐς is strange, as nothing is left for the gen. Κῦδωνος to depend upon. Nauck conj. ής, a false form, however (see E 603).

36. ἑωσφορόμεν should rather be -ωτος,
Δεινόν δερκομένη, περί δὲ Δείμος τε Φόβος τε.
τής δὲ ἐξ ἀγρύφοις τελμαίων ἦν· αὐτὰρ ἐπὶ αὐτοῦ
κυάνεος ἔλευκτο δράκων, κεφαλαί δὲ οἱ ἦσαν
τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυμία.
κρατῇ δὲ ἑπὶ ἀμφιφαλον κυνένθ θέτο τετραφάληρον
ἀπτουριν. Δεινὸν δὲ λάφος καθύπερθεν ἔνειν.
ἐίλετο δὲ ἀλκίμα δούρε δύσι, κεκορυθμένα χαλκῷ,
δέξα· τῆλε δὲ χαλκὸς ἀπ’ αὐτόφιν ὑφανίν εἰςο
λάμπ’· ἐπὶ δὲ ἐγῇουπησαν Ἀθηναίη τε καὶ Ἡρη,
τιμώσαν βασιλέα πολυχρύσου Μυκήνης.

ἡμῖνχωι μὲν ἐπειτὰ ἐδὲ ἐπέτελεν ἐκατός
ἐπτοὺς εὐ κατὰ κόσμον ἐρυκέμεν αὐθ’ ἐπὶ τάφρον,
αὐτοὶ δὲ προεῖλεν σὺν τεχνείς τωρχᾷεντεσ


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. ἐγῆουπησαν: 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, shows 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 Kyprosos (v. 19. 4), shows us how the Greeks of that time conceived the personified Φόβος on this very shield; the scene represented is the fight of Agamenmon and Koön over Iphidamas (see below, 248–80). Φόβος δὲ ἐπὶ τοῦ 'Ἀγαμέμνων τῷ ἀστίδι ἐπείτα, ἦχον τὴν κεφαλὴν λέοντος. ἐπιγράμματα δὲ ὑπὸ τῶν Ἰῳδομαντίων νεκροῦς,

'Iράκδαμος οὔτος γε, Κώνων περικλάμαται αὐτῶι.
τοῦ 'Ἀγαμέμνων δὲ ἐπὶ τῇ ἀστίδι,
οὔτος μὲν Φόβος ἐπὶ βρωτάς, ὃ δ’ ἦχον
'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 Δείμος and the Gorgon. This may compete with the well-known Rhodian píxæ in the B. M. (see note on P 108) as being the oldest known illustration of a literary text.

39. ἐγῇουπησαν, i.e. ἐγῇουπησαν (see Α 530, etc.), twinned. A baldric of silver with a glass decoration is clearly derived from the imagination, not from daily life.

40. ἁμφιστρεφέες seems to mean that the two heads at the sides are twisted symmetrically about the third in the middle. The vulg. ἁμφιστρεφέες was explained from ἐστεφάνωσαν above, set as a crown on both sides (Did.), but is probably a mere blunder.

45. ἐγῇουπησαν, only here; cf. ἐγῇουπησαν. Apparently *γῇουπησαν (= δοῦρος) is related to κύων. The verb evidently means thundered, though elsewhere this is the prerogative of Zeus alone. The lines are in obvious contradiction to 75–6.

49. προεῖλεν: see E 744. The word here clearly means footsteps as opposed to ἱππησα.
ρώοντ'. ἀσβεστος δὲ βοη γένετ' ἡδοὶ πρό.
φθαν δὲ μεθ' ἵππην ἐπὶ τάφρων κοσμηθέντες,
ἵππης δ' ὀλγον μετεκιάδων. ἐν δὲ κυδομῶν
ἀρσε κακὸν Κρονίδης, κατὰ δ' ὕφοθεν ἤκεν ἑέρας
αιματι μυδαλέας ε' αἰϑέρος, οὔνεκ' ἐμελλε
πολλὰς ἱφθίμους κεφαλὰς 'Αἰδί προϊδέγεν.
Τρώες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμοῦ πεδίῳ,
"Εκτορά τ' ἀμφί μέγαν καὶ ἀμύμονα Πολυδάμαντα

51. μεσ' CGHJPQRT (U1) Harl. a: μετ' Αρ. Ω. || τάφρων Mosc. 3. 53.
δέρσα Lips. 55. πολλὰς δ' Τ. || κεφαλὰς: γρ. φυχάς U (and ap. Did. !).
57. εκτορά δ' J. || πολυδάμαντα DJPQU Lips.

50. ρώοντο, moved nimbly; so Σ 411
κνημίων ρώοντο ἄραι, and Δ 529, Ψ 387,
Ω 616, Scur. Her. 230. The ἀσβεστος
βοη is a marked departure from the
Homeric conception of the silent march
of the Greeks (Γ 8, Δ 429). ἀκός πρό,
before the face of the morning; cf. Π 3
οὗρανδόθ' 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 recen-
sion. With the reading of Ar., adopted
by most ed., μέγα and ὀλγων are
irreconcilable; the explanation of Schol.
A that μέγα is χρονικῶν and ὀλγων
τοπικῶν explains nothing. With μεσ'
for μετ' 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 fight-
ing 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 II. G. § 196. 1, notes on Ν 700 (Π 149),
Φ 458 (Ο 400), and cf. κ 320, ρ 140.
On the other hand φαίμεν with gen. (on
the analogy of the gen. of comparison,
cf. Ψ 444 φαίμεν ἂν) is quite un-
examined 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 open-
ing of the book is of a piece.

53. Compare the αἰματκόσταν ψιάδες
which bode the death of Sarpedon, Π
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 ἀρχομεθον πεδίῳ thus gains in
significance; it means the point where
the plain springs or rises to the hills;
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 ἀγχὶ πέδω,
the sense of the phrase was lost. Hence
the still later rhapsodists to whom we
owe K 160 and Τ 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
Batsea,' 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 πεδίῳ πειραη, that it meant
'the end of something in the plain.'
Τρώες, in the course of the long clause
following, is left without a verb; we
can supply κακομεθ', ὑπάλλωσα, or the
like, from the general sense of the preced-
ing passage. But in all probability this
line followed the description of the
arming of the Greeks in Β (perhaps B 483);
a transitional line such as δι' οὗ μεθ' τοῖς
κυδίῳ κορώνια θυρήσσοντο (Τ 1) may
probably have been supplanted by the new
opening 1-55.
Both Troœi and θύμωσις seem to be used in a locative sense, among the Trojans in their land. For the hyperbolical ἐδιοκῇ ὡς vide E 78, and note on 298.

Of ὁλικος, deadly, a by-form of ὁλος not recurring in Homer. We find, however, ολος ἐκρις twice in the Scut. Herc., and so Pindar (O. ix. 76, xiii. 23, P. xii. 8), and Soph. Aj. 928. The deadly star must be Seirios, see X 30 καλὸν δὲ τε σῶμα τέτυκτα, καὶ τε φόβες πολλὰ πυρετῶν δείκτης ὀρθοσυνών. 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, ἀφλος ὡς ἐκτελος, ἐκάστῳ δὲ αὐλιστεῖ τὰ ἤλωα. He quotes Kallimachos, αφλος δὲ δυσμένῃ εἰς μέτρον, and so Apoll. Rhod. iv. 1028 ἂν δὲ θύμωσις ἀφλος ἀφλος, δὲ την ἀκανθων διήροις ἀροτρίας. Cf. also ἐσπαρτίνοις ὡς ἐσπαρτίνοις ἀφλος. It has even been proposed to translate ολος as ολος in the sense 'hairy,' i.e. a comet; but this would require an epithet implying length of hair, whereas ολος signifies curliness.

67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. ἀλαύνων is used, as often, of carrying out long things in a line, as with τείχος, τάφρος, ἕρως, etc. Compare the picture of the reapers in Σ 550-60. Μάκαρος: a 217 ὠς δὲ ἔγω γ' ἔρεως μάκαρος νῦ τευ ἐμεμοῦσα νῦν ἀνέερως. 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 (Τ 182, Ο 377, § 158, Λ 483, § 306).

69. ἄραλιόν: the rule that the open form -αλω is written (with syzygiosis) 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 -αλω of the vernacular had begun to supplant the older -αλω in the poetical language. ἀραλίῳ: ἀραλίῳ of Hartel (Hom. Stud. i. 81), on account of the preceding short syll. comparing ἄραλίῳ by ἄραλίῳ. There is no other case where position before mute and liquid is neglected in this place in the line.
72. Ὀμίλιοι Αρ.: othws Ὀμίλων. || ἕχων Αρ. [AD]: ἕχων S (supr. om.): ἕχον Ω, ἐρ. Durd. 73. ἀρα χειρὸς CPQRU. || σφόνδυλας Μοσκ. 3. 74. ἑτύγχαν Q. 75. Οἴσιν GPQST, ἐρ. Λ.: σφόνιν Ω (οἴσιν U). 76. πτόχης: στίχος D. || ἀλληλοοι G. 78-83 ἀρ. Ἀρ. Ἀφ., om. Ζεν. 82. τε ομ. G. 83. τὸ ἀνεβαίνην P. || τ' ομ. T: καὶ P. || ἀλληλοοι . . ἀλλωμένων S supr. 86. ἄλλοι Q. || ἄνεμος Αρ.: ὅρντον Ζεν. GJ Par. c d g j, ἐρ. B. 87. άλλοι Βίλιμαν 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 Eríς in I, 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 ὀμίλων 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. ὀμίλων . . ἕχω is no better, as of δὲ without a change of subject is very awkward.

75. 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. othan, their own, see App. A. 78-83 ἀνεβαίνην δὲι ψεῦδος: 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 Olympos, whence the battle-field is invisible; he goes to Ida to look on only in I, 183.

84-5 Θ 66-7. ἄλοι goes with ἄττατο, hit amain. 86. περ must go with ἀμος. For ὅτινην Ζεν. read ὅτινος, which, as Ar. pointed out, meant the meal when the day’s work was over, whereas ἄττατος is the principal meal, commonly taken before a battle, B 381, Θ 53 (see note), T 171. So in I 311 the Kyklopes takes his ἄττατο 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. ἀμάλα 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.
The text in the image is a page from a Greek text, possibly a translation or commentary. It includes words like "ιδιάδος" and "κατακλυσμα βορίων," which are typical of ancient Greek literature. The page contains a mix of Greek script and some Latin words, indicating a translation or commentary. The text appears to be discussing a historical or mythological event, possibly related to ancient Greece, given the use of Greek language and names like "Ιδιάδος." The text is dense and likely requires a reader familiar with Greek literature to fully understand its context and implications. The page number "475" at the top suggests it is from a larger work, possibly a collection of essays or a commentary on Greek literature or history.
great doubt as to the first name in this line. Zen.'s βς Ισων is tempting, as the β is quite otiose; but a name consisting of a simple adj. Ψατος is unlikely; Φισων, however, even without the F, is equally unknown as a proper name. Ψατος, or even Ψατος (another unknown name), may be right.

108. δοντε is clearly preferable to the vulg. έντας. The hiatus is permissible in this place, and will account for the reading έντας, but would not be likely to be introduced if not original.

109. ας, here a conjunction, but, answering μεν: 145, P 478, etc. παραδεβεκε, was paraβαθης, the fighting man beside the charioteer. For ά Zen. read δι, so that he must also have read ἐ for σφε in 111, or taken the latter for a singular, as in Trag. and Findar.

105. ἄθικ, from ἄθιμο, a non-thematic form of διω, so ο διε τον. ἀθικος appears to be an adj. = young, afterwards specialized as a substantive, 'the young' of the cow = αλφ, or of plants = young shoot. But we might take it as a substantive in apposition with λυτως, 'with young shoots, even willow within'; cf. σις κάστρα, etc.


111. ἀπολογεω, 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 elæor for ἐλθων is not an old form. It is irresolvable in ἰδιω only T 292. (ἐλθω: Brandreth, ἐφως) van L, Fεθω Scholze Q. E. 378, with lengthening in the first assis; see App. D, p. 595.)

115. ἄτοπ, breath, see B 490. σφ' of course is σφε, accus. as 111.
στημένοις, ἱδρώσασα, κραταῖοι θηροὶ ὑφ' ὀρμής:
δ' ἁρα τοῖς οὐ τίς δύνατο χρασμηθᾶσαι δελθρὸν
Τρῶσων, ἅλλα καὶ αὐτοὶ ὑπ' Ἀργείωνις φέβοντο.

αὐτὰρ ὁ Πεισανδρὸς τε καὶ Ἡπτόλοχος μενεχάρμην,
νιέας Ἀντιμάχου δαφρόνος, ὃς ἐρα μάλιστα
χρυσὸν Ἀλέξανδροι δεδεμένος, ἁγιὰν δόρα,
οὐκ ἐλαχὸ Ἐλένην δόμεναι ξανθῆν Μενελάωι,
τοῦ ὑπὲρ δὴ δύο παιδὲ λάβῃ κρείων Ἀγαμέμνονος
ἐκ ἐνὶ δίφρῳ ἐόντε, ὁμοῦ δ' ἔχουν ὀκέας ἕππους,
ἐκ γάρ σφαζε χείρων φύγον ἡνία συγαλάντα,
τὸ δὲ κυκῆθηντ' ὃ δ' ἐναντίον ὁρτο λέον ὁς
'Ατρείδης: τῷ δ' αὐτ' ἐκ δίφρου γοναξέσθην.

"ζώγρει, 'Ατρέος ιεί, οὔ δ' άξια δεξαὶ ἀποναὶ
tοπλὰ δ' ἐν 'Ἀντιμάχου δόμοι κειμῆλα κείται,

119. Ἱδρώσασα Ῥ. || κραταῖοι CPQT.

123. δαφρόνος: κακάφρονος Zen.,
γρ. Lips. 126. λάβε παιδὲ δύο Lips.
127. δόντε (Apb. I) L supr. : δόντα
Ω. 128. ρόδων G Mosc. 3. || φύτων Αρ. Ω: φύτων Τι (I; supr. ὀ韧性 τοῦ ε' φύτων)
(Harl. a supr.) and ap. Did. 129. κυκῆθηντ Q. || ἐναντίον Αρ. Ω: others
Did. 131. ἑτέρωs GRU Harl. a. 132. άτρέων J supr. || ἀντι-
μάχου δόμος: ἄφεσιν πατρός DRU Mosc. 3, γρ. Eust.: ἀντιμάχου πατρός
Zen.

120. ἱδρώσασα has the construction of ἑρωτεύειν, 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 ὁς εἰς αὐτὲς,
chiefly dissuaded, 124 being a parenthesis.
The allusion (see 140) is to the
debate following the embassy of Mene-
laos and Odysseus mentioned in Π 205 ff.
For δαφρόνος see note on Ω 325.
124. ἑτερίως, according to the
Homerian use, must mean expecting,
not 'having received.' Cf. A 107, etc.
125. δόντε: see note on 103. δόμου
δ' ἔχ οὖν means 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
γάρ in 126. So Schol. A. ρόδων 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 δόμου ἔχον to mean 'they were
acquainted to drive both at once,' and
then γάρ 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. τῶν βα. the horses. Cf. Τ 489
κυκῆθησαν δὲ οἱ βα. πόλω.
130. ῬΟΝΝΑΣΖΟΒΩΝ 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
γοναξείμοις. With the ordinary reading
'Ατρείδης we have a purely spondaic
rhythm, cf. B 544, Ψ 221, σ 334, φ 15,
ν 175. The grammarians called such a
line δωδεκάστροβας (see App. Crit. on
Ε 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
'Ατρείδης but δαφρός. (See van L. Euch.
p. 4, and for the other side Ludwig Ar.
li. 314.)
131-5 = Ζ 46-50, q.v. The short form
δόμος is, however, suspicious, and we
ought perhaps to read 'Ἀντιμάχου πατρός
with Zen.
χαλκος τε χρυσος τε πολυκηντος τε σιδηρος
των κεν τοι χαρισατο πατηρ απερεια αποινα,
ei νοι ξωνοι πεπουυιητε επι υμαια 'Αχαιων.'
ος τω γε κλαιοντε προσαυδητη βασιλη
μελιχιοις επεεσσιν αμελικτον δ' οπι ακουουν
"ει μεν δη 'Αντιμαχου δαθρονοι νιες εστον,
ος πτων ειλ Τρωων άγορη Μενελαον άνογεν,
άγγελην ειλθυντα συν αντιδεω 'Οδυνη,
αυθι κατακτειναι μη δε ειεμεν αφι ες 'Αχαιων,
μεν μεν δη του πατρος αεικεα τισετε λαβην.'
η και Πεισανδρον μεν αφι ιππων δωε χαμαζε
δουρι βαλων προς στηθος δ' δε υπτιος υδας ερεευν.
'Ιππολοχος δ' απορουσε των αυ χαιαλ εξεναριε,
χειρας απο ειλευ τιμησας απο ρε αυχενα κοψας,
δλμον δ' δες εσσενε κυλινδεσετι δι ομιλου.

135. ζωοι Αφ. || πακσου' Ο. 136. προσωδητινιε Λ. 138. δαθρονοι :
144. ουδες έρευνιν Α. : ουδα έρειειν Ω. 145. αυ : αυ τυ R.
146. ημικαν : πληθας Αη και απ πληθων. || τα' : Αη Λυπρ. 147. κυλινδεσετι :
κυλινδιωμεν Τ (supr. n over c).

136. The form προσωδητινι is found again in the mss. in X 90. Otherwise this imperfect always has the augment.
137. Cf. Φ 98. The contrast of course is between δαμαλικος and μελιχιος, they speak him gently, but heard ungentle another odas.
138. The reading of Ζεν., κακοφρονοι, may be right here, in the mouth of Agamemnon, but not in 123 above. For δε with synizesis we should perhaps read δη (see on A 340), though the mss. here shew no trace of it.
140. ατελειην έλεπαια, when he came on an embassy. See note on Г 206, and compare Ω 235 έσειειν έλθων.
141. έζωοι (i.e. έζωοι 2 aor. infin. of έζωοι), to let him go.
142. του πατρος Αη ; but Zen. read ου πατρος, 'your father,' which is certainly right. See App. A. The other variant, φοο, 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. ουδες, pressed the earth, lay a dead weight upon it. Cf. N 131 = Π 215 αξων απ Απ έρειειν. It must be admitted that this is not a very
natural phrase, but it has the authority of Ar. and P ; the vulg. ουδε έρειειν is at first sight simpler, but does not really give a better sense; learnt on the ground is not a good phrase for a man flat on his back. Compare Ε 309 έρειειν χερι παχερη γαυσ, where the verb is properly used. This seems therefore to be a case for preference of the harder lection. In Η 145, however, ουδε έρειειν is the only recorded reading; the variation may have existed from the earliest days. See also M 192.
145. άπορους, leapt down, to escape. των αυ, but him, see 104. χαιαλ, opposed to the death of his brother on the chariot.
147. Compare N 204 ηκε δε μεν σφαιριδον ελεισμενοι, Ε 413 στρομβον δέ έσετα. άλμοι is explained by Schol. Α ας κοιλοι λιθος εις δε κιντωνυ φσαρι (pulse) και άλλα τω, i.e. a mortar. The word is used of a wooden mortar in Hes. Οπρ. 423 (cf. Herod. i. 200), and of a kneading trough Ar. Ψερ. 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. Αεν. x. 555 truncunque pepens

138. Μ (xi)
τούς μὲν ἵσον’, ὅ δ' θὰ πλεῖσται κλονέοντο φάλαγγες, τὴν ᾠ' ἐνόροσι, ἄμα δ' ἄλλοις ἐκενὴμεδε Ἀχαιοι. πεζοὶ μὲν πέζοις διεκομεν φεύγουσαν ἀνάγκην, ἵππεις δ' ἵππησιν, ὑπὸ δὲ σφισῶν ὅρτο κοινὴ ἐκ πεδίου, τὴν ἄρσαν ἐρήμοντο πόδες ἵππων, χαλκῶι δηψοντες. ἀτάρ κρεών Ἀγαμέμνων αἰέν ἀποκείμενον ἔτετ' Ἀργείους κελέεων.

ὡς δ' ὅτε πῦρ ἄδηλον ἐν ἄξολων ἐμπέση ὕλη· πάντης τ' εἰλιφών ἀνεμος φέρει, οἱ δὲ τὸ θάμνῳ πρόρριζοι πυττουσιν ἐπενεγμονει τυρής ὀρμής· ὅς ἄρ' ὅτι Ἀτρείδης Ἀγαμέμνων πῦπτε κάρηνα Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενε νήπτιοι κείν' ὁχεα κροτάλιον ἀνὴρ πτολέμου γεφύρας, ἡμίγονος ποθέοντες ἀμύμωνας· οἱ δ' ἐπὶ γαίης κείατο γύπεσην πολ' φίλτροι ή ἀλόχωσιν.

"Εκτὸς δ' ἓκ βελέων ὃπαγε Ζεὺς ἐκ τε κοινῆς ἐκ τ' ἀνδροκτασίης ἐκ θ' αἴματος ἐκ τε κυδοῖμοι."

165. Ἰννέθει: Ἰννέθε DU Harl. d, Par. c g. || Ἰννέθε: Ἰννέθε Par. g: Ἰννή•
'Ατρείδης δ’ ἔπετο σφεδανῶν Δαναοὺς κελεύων.
οἱ δὲ παρ’ Ἰλιὸν σήμα παλαιών Δαρδανίδων,
μέσον καὶ πεδίον, παρ’ ἑρυκέων ἑσσεύοντο
ιὴμενοί πόλουσ. ὃ δὲ κεκληρωός ἔπετ’ αἰεὶ
'Ατρείδης, λύθρωι δὲ παλάσσετο κείρας ἀάπτοισι.
ἀλλ’ ὅτε δὴ Σκαιάς τε πύλας καὶ φυγὸν ἴκοντο,
ἐνθ’ ἄρα δὴ ἱσταυτο καὶ ἀλλήλοις ἀνέμων.
οἱ δ’ εὗτοι καὶ μέσον πεδίον φοβέσαντο βοῦς ὡς,
ἂν τε λέων ἐφόβησε μολὼν ἐν νυκτὸς ἀμολγην
πάσας: τῇ δὲ τ’ ἵμαν ἀναφαίνεται αἰτίν’ ἀλέθρος.
τῆς δ’ εὗ τ’ αἰχέν’ ἀβεῖ λαβὼν κρατεροῖς ὀφείσιν
πρωτοῦ, ἐπειτὰ δὲ θ’ αἵμα καὶ ἐγκάτα πάντα λαφύσει.
ἂν τοὺς ’Ατρείδης ἔφεπτε κρείαν Ἀγαμέμνων
αιὲν ἀποκτείνων τὸν ὀπιστατοῦ, οἱ δὲ φέβοντο-
πολλοὶ δὲ πρυνεῖς καὶ ὑπηπού ἐκέφεον ὑπὰτον
’Ατρείδεω ἱπτὸ χεριῶν. περιπρὸ γὰρ ἐγκειθεὶς θεὺν.
ἀλλ’ ὅτε δὴ τάχ’ ἐμελεῖν ἐπὶ τὸ πόλιν ἀιτί τε ταῖχὸς
ξέσαθαι, τότε δὴ ὑπὸ πατηρ ἄνδρων τε θεῶν τε

165. σφεδανῶν Λ. (not σφεδανῶν! cf. Φ 542) Ω. 167. καππεδίου Π.
168. πόλιος R.: πόλης Ο.: πόλεως Ω. || ἅδι G. 170. τε ομ. G. || ίκοντο:
176. δὲ ο’: δὲ ἦν J. 179–80 δὲ Αρ., ομ. Ζεν.: 180 δὲ Αρχ. 180. ἀτρείδος
G. || σύμπαν Δ. 181. ξεμέλλον CGHPQT Lips. Harl. a, Βρ. a3.

only here in the sense δεί νῦν (ἐκ) βοῦλων.
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. σφεδανῶν: only here, Π 372, Φ 542 (q.v.). It appears to be cognate in origin and sense with σφόδρα.

166. οἱ δὲ, the Trojans. For the tomb of Ilos see K 415; for the fig-tree Ζ 403, X 145; for the oak-tree (170) Ε 693.

168. πέλεως (see Λ 199) with the gen. of verbs of 'desiring' and 'aiming'; ψ 371, 718, etc.; Ἑ. Ο. § 151 c.

169. ἀάπτοισι: see on Λ 567.
170. οἱ δὲ, others, i.e. stragglers, opposed to the main body.
171. ἀμολγην seems to mean 'in the depth of night.' (But see Χ 317.) The derivation is still doubtful, in spite of numerous conjectures.

174. τῇ θεί: cf. Π 173, Σ 272, ἡ μια, 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. Ἡ. Θ. § 280 c.

175–6 = Ρ 63–4. 178 = Θ 342.
179–80 are a very needless repetition of what has already been said several times. προμείκ is for προμείκ is a form which does not occur again. Αρ. atezithē the couplet δίκα καὶ τὴν Ἀρτρό-
κλος ἀπετείλα τὸ ἐξούσιον, τὸν δὲ ὦθ’ (Ἀλ.). 180 is in fact repeated in Π 699, but Αρ. does not appear elsewhere. Either Aristonikos or his epittomator must have made a mistake.
"Ιδης ἐν κορυφήσι καθέστο τιθέσσας, οὐρανόθεν καταβάς: ἔχε δὲ στερατή μετὰ χερσίν. Ἰριν δὲ ἀστρίευε χρυσόττερον ἀργελέουσαν. "Βάσικ ἦτ, Ἰρι ταχεία, τὸν "Εκτόρ μιθον ἐνίστη. οὐρ' ἄν μὲν κεν ὀραίο 'Αγαμέμνονα ποιμένα λαῶν τύνωτ' ἐν προμάχουσιν ἐναιροῦτα στίχας ἀνδρῶν, τόφρ' ἀνακοινεῖται, τὸν δὲ ἄλλον λαὸν ἀνώχθω μάρμασθαι δήσισι κατὰ κρατερήν ὑμῖν. αὐτῷ ἐπεί κ' ἣ δουρὶ τυπεῖς ἢ βλάχμενος ίδιος εἰς ἱπποὺς ἀλεται, τότε οἱ κράτος ἐγγυαλίζω κτείνειν, εἰς δὲ κενός ἐνυσέλμον αὐφίετα δύνῃ τ' ἥλιος καὶ ἐπὶ κνέϕας ἱερὸν ἔλθη." ὁς ἐφατ', οὔτ' ἀπίσθησα αὐτόν αὐτίμενος ὅκεα 'Ιρις, βῆ δὲ κατ' 'Ιδαιών ὀρέων εἰς 'Ιλιον ἱρην. εὐρ' νῦν Πριάμου δαίθρων, "Εκτόρα διόν, ἐσταότ' ἐν θ' ἱπποίσι καὶ ἄρμασι κολλητοῖσιν ἀγχοῦ δ' ἰσταμένη προσεφή τόδας ὅκεα 'Ιρις. "'Εκτόρ νεὶ Πριάμου, Διὸ μὴν ἄταλαντε, Ζεὺς μὲ πατήρ προέκει τεν τάδε μυθήσασθαι.


183. πιθέςκος: only here, = τολυτίδακος. It must come from *πιθή, of which πιθαί is a diminutive (cf. πιθάω in Aristotle). Van L. πιδάκολος, after Hesych. and Eur. Ἀνδρ. 116.

184. ὑφάσμεθαι, from the summit of Olympos (which, though H. does not identify it with ὑφασμός, still, as a mountain, reached into heaven). Here, as in other places, mss. vary between δε τεροπην and δ' ἀστεροπην. Ar. seems to have held that ἀστεροπην meant not the lightning flash but the 'thunderbolt' as the weapon of Zeus, ὑπερ τεσσάμονῃ τὴν ἀστεροπην ἀντελές (cf. ὑπερπετή). Both forms of the word are confirmed by the metre, for we have II 298 στερηγερη, Ν 242, Σ 388 ἀστεροπην.

186. τὸν, τῆς (which follows): a very unusual use of the demonstrative ὅτα.

187. There are (besides 202 below) five other instances in H. of ὅτα: καί ποδικ. together—Ν 127, Ω 437, ε 381, ζ 259, 334, λ 187 (and ε 318 ἀγ. . . κε). Three of these are in the phrase δορ' ἄν μὲν κε. The doubts raised by Brandreth, Fick, and van Leeuwen as to the right of ἄν to stand in the text of Homer are naturally intensified when the word is thus purely tautological, and stands out of its proper order (δορ' ἄν μὲν for δορά μὲν ἄν, H. G. §§ 362 ad fin., 365). Nauck writes ὅς (Brandreth ἔτορ) for δορά ἄν: in the other cases easier corrections are possible. See also Δρ. (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. ἐροί: 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 394-5, where they are more in place, for they are thereafter accomplished to the letter.

200. ὑέ: see A 459 for the scansion.

201. τετίν τοι, a form which occurs...
Δὴρ' ἀν μὲν κεν ἵνα 'Ἀγαμέμνωνα ποιμένα λαῶν θύνουν' ἐν προμάχωσιν ἐναίροντα στίχας ἀνδρών, τὸφ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαῶν ἄνωχθε μάρανθαι δήμοι κατὰ κρατερὴν ὤςμην·

αὐτὰρ ἔπει κ' ἡ δουρὶ τυπεῖς ἡ βλήμενος ἰῶ εἰς ἵππους ἠλεταῖ, τότε τοι κράτος ἐγγυαλῆξε κείειν, εἰς δ' ἴνα ἔνσεγεμνος ἀφίκησι δύθη τ' ἱέλιος καὶ ἐπὶ κνέφας ἰέρον ἔληψ.

ἣ μὲν ἀρ' ὡς εἰποῦσ' ἀπέβη τὸδας ὥκεα Ἰρις,

"Εκτωρ δ' εὖ δοχέον σὺν τεύχεσιν ἀλοχαμάξε, πάλλων δ' ὀξέα δοῦρα κατὰ στρατῶν ὄισετο πάντη ὀτρύνων μαχασταθαι, ἔγειρε δὲ φύλασπι αἰήνη.

ὅι δ' ἐκεῖ ὑπάρχοντα καὶ ἐναντίοι ἔσταν 'Αχιῶν,

'Ἄργειον δ' ἐτέρωθεν ἐκάρτυνατο φάλλαγγας,

ἀρτύνη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' 'Ἀγαμέμνωνος πρῶτος ὄρον', ἐθὲλεν δὲ πολὺ προμάχεσθαι ἀπάντων.

ἐστετε νῦν μοι, μοῦσαι 'Ολύμπια δώματ' ἐχοῦσαι,

ὅς τις δὴ πρῶτος 'Ἀγαμέμνωνος ἀντίος ἦλθεν

ἥ αὐτῶν Τρώων ἑκ κλείτων ἐπικυρών.


elsewhere only in Od. The form is 'Doric,' according to Schol. A, and the analogous Fv αὐτώ is found in the Gortynian inscr. But its occurrence in H. (and τν αὐτώ in Hes. frag. 31 Rzach) is a proof that it was not solely Doric; ἐν is in fact found in Boeotian. The termination is probably formed by analogy from the -ν of ἡμιν, ἐν (Brugm. Gr. 11. i. p. 821).


216. αὐτὸς 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 δ' ἄρ' Ἀγαμέμνων 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 ἀρωτεῖα to that beginning with 91-2. It would seem more reasonable, on Erhardt's theory of the addition of 183-215, or rather of 181-215 only (see on 183-4), to suppose that a few lines had been added here from existing material (compare 218-9 with Σ 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 Agamemnon, the disastrous rout of the Greeks, which prevails upon Achilles to relax his anger and send Patroklos to the rescue.
The name is introduced asyndetically, just as in A 91. 

The phrase in should be tróφευ in or tróφα τὴν, see on B 661. In in P may be a relic of the correct reading.

Kicsóc, though poorly attested here, is the form adopted by the later myth; Kicsi could only be a non-Homeric contracted form for Kiscsas, cf. *Bruci*.

Mitróptor: it will be seen that Iphidamas thus married his maternal aunt (as did Diomedes, B 412), the sister of his mother Theano, the priestess of Athene in Troy, and wife of Antenor (Z 298).

Erkukdós, either because it gives a youth the power of attaining martial glory, or more simply because it is the heyday of life. Cf. Minn. 5. 5 Ἡaticanéssas.

Aitou min katépuche, his grandfather tried (imperf.) to keep him at home (lit. there where he was), tisou, gave him in marriage (for a consideration; see 243–5); the imperfect indicates that tisou is subordinate, = *by giving* (see II. 3, § 71).

Ex kalámos, straight from the bridal chamber. Mati kléos *Aχι.,* 'after the fame of the Achaians,' 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 384.

Perkote, 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.

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.

Zónim, waist, as B 479. Ergókoc *Erphoe* 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 tophí 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.
νυξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρεῖτα χειρὶ πιθήκας·
οὐδ' ἐτορεῖ ξωτήρα παναιόλον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ αὐτομήν μόλισος ὤς ἐτράπετ' αἰχμῆ.
καὶ τὸ γε χειρὶ λαβῶν εὐρὸ κρέας 'Αγαμέμνων
ἐλκ' ἐπὶ οἱ μεμαύο οὐς τε λίς, ἐκ δ' ἀρα χειρὸς
σπάσσατο· τὸν δ' ἄροι πλῆξι αἰχένα, λύσε δὲ γυιά.
ὡς ὁ μὲν αὐθὲν πεσὼν κοιμήσατο χάλκεον ὑπὸν
οἰκτρός, ἀπὸ μυστήρι ἄλοχου, ἀστοιχῶν ἀρήγων,
κουριδῆς, ἢς οὐ τι χάριν ἴδε, πολλὰ δ' ἐδόκει·
πρῶθ' ἐκατὸν βοῦς δῶκεν, ἐπειτα δὲ χίλι' ὑπέστη,
αἰγας ὁμοί καὶ δίς, τα οἳ ἀσπετα ποιμανύντο.
δὴ τότε γ' 'Ατρείδης 'Αγαμέμνων ἐξενάριζε,
βῇ δὲ φέρων ἀν' ὀμιλον 'Αχαϊῶν τεύξεα καλά.
τὸν δ' ὡς οὖν ἐνύσε Κόων ἀριδείκτεως ἄνδρῶν,
πρεσβυγενῆς 'Αντινοπίδης, κρατερῶν πάρ εὔθος
ὅθελεν ἐκάλυψε κασυγνήτου πεσόντως.
στῇ δ' εὐφλέ σὺν δουρὶ λαβὼν 'Αγαμέμνωνα δίοιν,
νύξε δὲ μν κατὰ χείρα μέσην, ἀγκάκως ἐνερθεν, ἀντικρύ δὲ διέσχε φαινοῦ δουρὸς ἀκωκῆ. ῥύγησεν δ’ ἄρ’ ἑπετα ἀναξ ἄνδρων Ἄγαμέμνον. ἂλλ’ οὐδ’ ὁς ἀπέληγε μάχης ἦδε πτολέμου, ἂλλ’ ἐπάρουσε Κόους ἔχων ἀνεμοτρέφει ἑγός. ἦ τοι ὁ Ἰφιδάμαντα κατάγητον καὶ ὀπταρον ἐλκε ποδὸς μεμαῦς, καὶ ἀυτεὶ πάντας ἀριστοὺς. τὸν δ’ ἐλκον’ ἀν’ ὁμιλον ὑπ’ ἀσπίδος ὀμφάλοεσσι οὐτής ἑξωτοί χαλκήρει, λύσε δὲ γυνα· τοῖο δ’ ἔτη Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς. ἐνή’ Ἀντίπυρος υἱὲς ὑπ’ Ἀτρείδη ψαβηλη ἄρτοιμον ἀναπλησσάντες ἐδυν δόμον Ἀιδος εἰω. αὐτάρ ὁ τῶν ἄλλων ἐπετωλείτο στίχας ἄνδρῶν ἔγχει τ’ ἄρι τε μεγάλωσι τε χερμαδιοίσιν, ὄφρα οἱ αἱ μα’ ἐτι θερμὸν ἀνηθοθεν ἐξ αὐτῆς. αὐτάρ ἐπει τὸ μὲν ἐλκος ἐπέρετο, παῦσατο δ’ αἴμα, ὄξεια δ’ ὥναν δύναι μένος Ἀτρείδαο. ὃς δ’ ὅτ’ ἃν ὄδυνουσαν ἔχη βέλος ἄξο γναικα, δρομι, τὸ τε προϊέσει μογοτόκῳ Εὐλείδωναι, 270


eφίξ were a naval expression, on the ‘broadsides.’ For the form cf. τ’ 371 μουρά; the termination is perhaps an instrumental form conn. with -ατος of τωλάκης, etc.

252. χείρα, the forearm, as often.
253. διέσχε, passed right through; E 100, etc.
254. ἀνεμοτρέφεις, ‘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 wate in O 625.

255. διαπρον (also M 371), son of the same father. For the δ’ cf. note on B 765 ἄρρηξα εἶτεῖας. κατάγητον is a general term covering fraternity on either side, and is specialized by the addition of ὀπταρον.
256. τῶν, Koön: οὕτως, sc. Ἀγαμέμνων. 263. ἔθνοι, plur. like ἤθε, στὰν (l. 216), φθάν (51), etc.

264. ἔντερατο, ranged in hostile sense. It is also used of a general reviewing his army, Δ 231, etc.
266. So long as the hot blood still gushed from the wound, before painful inflammation had set in. ἀν-κνοο-εν, a redupl. form from ἀνθόν=ἀν-νότης, see on B 219 ἑνανθόντης. For the use of the word cf. επανεῖθεν, which is quite common in later Greek, from Herod. down, in the sense to appear on the surface, see Lex.
267. ἐτέρατο, began (imperf.) to dry.
268. δὲ marks the apodosis.
269. βέλος ἔμη, metaphorically, ‘fear took hold upon them and pain as of a woman in travail.’ Compare also Θ 513 βέλος ἐφέσιν, in the sense of wound, and Pind. Ν. 1. 48 ἐὰν δ’ ἀπ’ ἄλλων ἐλατον βέλος πλάξε γναίκας 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 πιθεὶ βεβολθητο (Ι 3) of mental anguish.
270. μογοτόκωι Εὐλείδωναι, both words
"Ἡρηθον θυνατέρες πυκνάς ὀδύνας ἑξούσαι, ὡς ὦτει ὀδύναι δύνων μένος Ἀτρείδαο. 
ἐσ δἰφρον ὁ ἀνόρουσε καὶ ἡμόξω διπέτελλε 
νυσιν ἐπὶ γλαφυρόσιν ἐλαυνόμενον· ἤχετο γὰρ κῆρ. 
ἡσεν δὲ διαπρύσιον Δαμαούςι γεγωνων·
"ográf, ἡμεροτο ὁ ἱμασεν καλλίτριχας ἱππον 
νήσα ἐπὶ γλαφυράς, τὸ δ' οὐκ ἀδέκοουτε πετέσθην 
ἀφρεον ὡς στάθεα, ραίνοντο δὲ νέρας κοινής, 
τειρόμενον βασιλκὰ μάγχης ἀπάνενθε φέροντες.
"Εκτερ δ' ὃς ἑνός Ἀγαμέμνονος νόσση κινύτα, 
Τροσ τε καὶ Δυτιόων ἐκεκλετου μακρὸν ἀῖσας.
"Τραγες καὶ Δύκινων καὶ Δάρδανοι ἄγαμα 
ἀνέρες ἐστε, φίλοι, νυεναοθε βοῦριδος ἄλεξα.


of doubtful origin. The first is generally derived from μύγος, 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 δικασ τῶν;
hence lit. pang-generating
(Brugm. Gr. i. 173). L. Meyer divides
μυγ-στά-σισ and explains pang-staying
(root stak, a secondary of sta !).
Εὐναστία (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 Ἑλευδώ, Ἐλλευδα, Ἐλλευθα. Fäsi explains it as a
personification of 'the woman's time
that is come,' comparing John xvi. 21
ὁληθη ὡς ἀρχα αἰτής. 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, that they make the
child come forth. Fick connects with
δείσερο the goddesses that liberate from
pangs.
271. "Ἡρηθε, because she presides over
marriage. ἑξούσαι, having in charge, or
perhaps, continuing the material con-
tepct of the preceding lines, holding
in their hands.
272. ἀδέκοουτε, j.e. ἀδόκεια, an elision which
nowhere else occurs. Bentley conj. ἀδεαὶ
ὁδόνα ὁδόνα, which does not suit 265. It
is a question whether this line should
not be omitted, a corinma being put at
the end of 268 and δῃ in 269 being
dropped. See Cobet M. C. p. 375.
277. Observe how Agamemnon, 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, Ζ 65-80. The
variant ὑπὲς for ὤμοι is more forcible,
and is very likely right.
282. The double synizesis here is
tolerable. Various conjectures have been
proposed: στράβα ὁ ἀράθλος (Nauck),
ἀφεσίν (von Christ), ἡμνύσει (van L.);
284. Hector recognizes the moment at
which Zeus has promised him victory
(191).
οἵχετ' ἀνήρ ὄριστος, ἐμοὶ δὲ μέγ' εὔχος ἐδωκε
Ζεὺς Κρονίδης· ἀλλ' ἵνα ἐλαύνετε μάνυχας ἱπποὺς
ἱθύμινα Δαναῶν, ἵνα ὑπέτερον εὐχὸς ἀρήσθην.
ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου.
ὡς δ' ὅτε ποῦ τις θηρητὴρ κύνας ἀργυροδοντας
σεῦπη ἐπὶ ἄγριοναν συν κατριῶι ἦ λέοντι,
ὡς ἐπ' Ἀχαιοῖσιν σεῦε θρώας μεγαθύμους.
"Εκτωρ Πριαμίδης, βροτολογοῦν ἵοις Ἀριη.
ἀυτὸς δ' ἐν πρώτοις μέγα φρονεών ἐβεβήκει,
ἐν δ' ἐπε' ἱσομίνῃ ὑπεραίη ἵοις ἀδέλη,
ὣς ἐκαλλαμένη οἰειδέα πόντον ὀρίει.
ἐνθ' ἡμι πρῶτον, τίνα δ' ὑστατον ἐξενάρξεν
"Εκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κύδων ἔδωκεν;
Ἀσάιοι μὲν πρώτα καὶ Αὐτόνοον καὶ Ὀπίτην
καὶ Δόλπη Κλαυτίδην καὶ Ὀφέλτων ἧδ' Ἀγέλαιον
Ἀλυμοντ' Ὕβρον τε καὶ Ἰπτύνον μενεχάριμνην.
τοὺς ἀρ' δ' γ' ἤγεμονας Δαναῶν ἔλεν, αὐτὰρ ἐπείτα
πληθύνω· ὡς δ' ὅποτε νέφαλα Ζέφυρος στυφελήσῃ
ἀργεστάο Νότου, βαβείη λαλάπι τύπτων,


290. ὑπέτερον forms part of the predicate, 'that ye may obtain your boast in victory,' or perhaps 'exalted above the boast of the Greeks.' Cf. Μ 437, Ο 491 κύδος ὑπέτερον = glory of victory. But Ar. read ὑπεραίη.
292. οὐ is nowhere else used in this way in a simile. ἀργυροδοντας is else-where used only of boars.
297. ὑπεραίη, blowing from on high, cf. ἡ 253 ὑπεραίη; an expression very natural to men who were accustomed to the sudden squalls which 'leap down' upon coating ships beneath the steep shores of Thrace and the Greek islands.
298. λοξός, blue (or rather perhaps dark), like violets. The word occurs elsewhere only in Od.
299. For the question cf. Η 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 ὅσιο枚, which now has ms. support, is decidedly preferable to the vulg. ὅσιο枚 with comma after πληθύνω— a far less Homeric way of introducing a long simile.
306. ὀφροσύνη: here and Φ 334 an epithet of Νότος, bringing white clouds, apparently. Cf. Horace's albus Notus, which generally brings clouds, though it often detexted 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 thegen. Νότος means 'brought by the S. wind,' like Β 397 κύματα ωμιδών ἀνέμων. In Hes. Theog. 379 Ἀργεστής is the name of an easterly
... in other later writers of a NW. wind (Seaton in C.R. iii. p. 220). ἐπικατά perhaps means lofty, reaching from earth to sky; cf. note on E. 142. But Nauck conj. ἐβαθείς.

307. τρόφει, big; lit. 'nourished to full size.' So τρόφευσα Ω 621, 19 290 (where Le R. would read τρόφευσο as if = τρέφοντο), and more explicitly ανεμοτρέφει Ω 625; hence Lat. altus from ad. πολλόν is predicative, in multitudes.

309. κάρφων is preferable to the vulg. καρφαίον, for κάρφα (only the plur. occurs in H.) is always used in the metaphorical sense: (1) ἰδιωτικῶν, I 407, Λ 158, 500, ἠς 260, and περικόπον ἀξιόνεον κάρφα in Od.; (2) summits of mountains, towers of cities (B 117 = I 24). On the other hand, κάρφος and all its cases is used only in the literal sense, except in T 5 κρατός ἐκτὸς Ὀλυμπου. The change from κάρφων to καρφαίον is very natural, on account both of the hiatus and of the Attic use of κάρα.

310. This line gives an expanded form of the idiomatic λόγα ἐργά Α 518, etc.

311. Cfr. I 285; the phrase πεσόμενως is here clearly used of the fugitives, not of the assailants.

313. τό πεσόμενος, '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. πέσομεν: B 225. ἐκπεριστασθείς, else only in plur. ἀλέγεα, which (except in φ 229, 233) 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 ἐλέγχωs (masc.) is given in the phrase I 592 μᾶθω 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 τi μοῦ τῶν ἑτῶν; ἔτει κτλ. So Λ 576, etc. ἔοδος occurs only in this phrase with ἐπίδου. The F is neglected; Bentley ἐστι, but with bad rhythm.

319. Βολεταί (a 234, π 387), a form occurring only here in Η. The root βόλ- is used to form the present stem without the usual strengthening. τῶν βολήματων occurs in an Arkadian inscr.
οι καὶ Θυμβραῖοι μὲν αὖ ἦππων ὡς χαμάξε
δούρι βαλῶν κατὰ μαχὸν ἀριστέρων, αὐτάρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολώνα τοῦ Ἀνακτος.
τοὺς μὲν ἔπειτα ἔλασαν, ἐπεὶ πολέμου ἀπέπανσαν·
tῶ δ' ἄν' ὁμιλον ἴόντε κυδοῖμεν, ὡς ὅτε κάτρω
ἐν κυληθρεῖσι μέγα φρονέοντε πέτητον·
dὸς ὅλεκον Τρῶας τάλων ὀρμέων· αὐτάρ Ἀχαιοι
ἀπασίας φεύγοντες ἀνέπτευεν "Εκτορα διὸν.
ἐνθα ἐλένταν διήφον τε καὶ ἀνέρε δήμον ἀρίστω,
υἱὸ δύω Μέρπτος Περκοσίου, δι τερ πάντων
ἡδει μαυτοζύνας, οὐδὲ οὐς παῖδας ἐσάκε
οτείχαν ἐς πόλεμον ἤποισφόρα· τῶ δ' ὃς οὐ τι
πειδάνθην· κυρίες γᾶρ ἄγον μέλανοι βανάτοι.
τοὺς μὲν Τυδεῖδας δουρκλείτος Διομήδης
θυμοῦ καὶ πυρῆς κεκαδόν κλύτα τεῦχε’ ἀπήμα,
’Ιππόδαμον δ’ Ὀδυσσεὺς καὶ ’Ιππεῖροχον ἔξεναριζαν.

332. εἴσεχον DHPU1 Lips. II ἀπέπαυεν DHU1. 325. ἐκρευτήρα Par. c; Αρ.
διχών (c M 41). II πέτωτον P. 330. ήδεικ.: οὖθεν H. II οὐδὲ οὖς Cant.: οὔκε
εἰς J: οὔδε οὖς Lips. Mor. Vr. b: οὔδ’ οὖς Ο. 331. έκ: έκ DRU. II
οὐ τι: οὖτοι U1. 332. μέλαινες G. 333. δουρκλείτος (δούρι κλύτος) A
(supr. a) CDQRU Vr. b. 335. ἔποδαμον D. II ἐκενάριζεν: ἀπέλεν RU.
337. τοὶ δ’: οὖ: GHJPQ; οὗ T: οὗ L5. 339. οὖδε οἱ H Par. k: οὐδὲ
ῥαπ. Par. c; ἐν ἄλλων οὐδὲ ῥαπ. A: οὐ ῥαπ. οἱ Ω.

Collitz 1222. 24. See H. G. § 30. Τρωίς
κράτος δοῦναι πολο βολεμα Brandreth.
The verb is followed by διὰ because it expresses
preference; see A 117, γ 232.
322. τοῖο ἀνακτός, so γ 388, φ 62,
of him, the lord. Compare τό θέρος
I 469, and H. G. § 261. 3 (α).
324. κυδιώκωμι, made havoc of it (the
throng); for the word is transitive in O136,
and does not recur elsewhere in Greek.
326. πάλης ὀρεμένος, rallying (in
flight). Gr. read παλιωμένων in one
word like παλιωμαγχυτας in A 59.
327. The order of the words is στο.
ἀνέτευξαν, φεύγε. "Εκτορα.
332. ἐλάσασθαι is applied to διήφον and
ἄπειρος διαίρει 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
alpeω in battle-scenes, the notion of
catching, capturing passing into that of
surpassing, and that again into slaying.
See Jebb on Soph. Tract. 352 Επωτόν
θ’ Διός, τὴν θ’ ὕψιστον Οἰχαλν. Δίκων
ἀρίστω, chiefs in their local community,
Ἀραισος, as we see from B 328–34 (δήμον
Ἀραισο) where their names, Adrestos and
Amphiros, are given, and 329–32 are
repeated.
334. κεκαδόν, depriving them; so
φ 158 κεκαδόν. The word may be
connected with κεδώμαι so far as the
sense goes (a causal sorrit, making them
give up, like λαλέων); if this is so, the
proper form would be κεκάδων. See note
on Δ 497 κεκάδοντο.
336. μάχην ἐπάνυκος: see note on
H 102.
339. The vulg. ω γάρ οἱ is evidently
ἐγγὺς ἦσαν προφυγεῖν, ἀλάστο ὑμᾶν ὑμῶν. τὸν μὲν γὰρ βεράτων ἀπάνευθ' ἔγχει, αὐτὰρ ὁ πεζὸς ἦν διὰ τοῦ προμάχων, εἰώς φίλοιν ἀλέες ὑμῖν. "Εκτωρ ὦ ὁ ἄρον νόσησα κατὰ στίχας, ὡμοὶ δ' ἐπ' αὐτοὺς κεκληγώς: ἀμα δὲ Τρόους εἰπόντο φάλαγγες. τὸν δὲ ἰδὼν βίγγησε βοῦν ἀγάθος Διομήδης, αἰλαρ' ὦ 'Οδυσσῆα προσεφώνει ἐγγύς ἐόντα. "νοῦ δ' ὑδ τόδε πῆμα κυλίνδεται, δῆμος "Εκτωρ: ἀλλ' ἀγε δὴ στέωμεν καὶ ἀλεξώμεθα μένουτες.

ἡ ρᾶ καὶ ἀμπεταλων προτεί συνόσκιον ἐγχος, καὶ βάλεν, οὐδ' ἀφάρματε, τιτυσκόμενοι κεφαλήμην, ἀκρήν κὰ κὸρυθα: πλάγχηθ δ' ἀπὸ χαλκοφε χαλκος, οὐδ' ἵκετο χρόα καλὸν'. ἐρύκακε γὰρ τρφαλεία τρόπτυχος αὐλώτευς, τὴν ὅι πόρε Φοῖβος 'Απόλλων. "Εκτωρ δ' ὅκ' ἀπέλεθρον ἀνέδραμε, μίκτω δ' ὁμίλω.


A conflation of two old variants, either of which might be accepted, of oδδὶ γὰρ: the intermediate step oδδὲ γὰρ of has left traces in MSS.

340. ἀδάστο here indicates only extreme folly, without connotation of moral offence; unless indeed it be implied that his joining the πρόμαχον was an act of culpable presumption. Cf. K 391 ἄπησι, and, for the form, Θ 237.

347. πῶς, this bane; so ψεῦσ is applied, by a sort of personification, to Hector, P 243. κυλίνδεται, like a wave, cf. 307, ε 296. The metaphorical sense occurs only with πῆμα, see P 99, 688, β 163, θ 81.

348. στέωμεν: a late Ionic form apparently for στάμωμεν, but the shortening of the α is irregular (cf., however, μεγάλωσι, ἀφε-γέν.). Perhaps we should read στῶμεν at once, as an original (not a contracted) form. See note on Α 129, and Mulvany in C. R. x. 26.

350. κεφαλάριφι here seems to be a locative, and to shew that the common gen. after verbs of aiming is also to be regarded as local. χαλκόφι 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 Arkydian ἄε and ἄτο with dat. The forms in -φ(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. αὐλόκες, τρυφαλεία, see App. B, vii. 2, 7.

354. ἀπέλεθρον, an unmeasured, i.e. very great, distance; as in E 245 θ' ἀνέλεθρον ἔχοντε, H 269. We are at liberty to divide the words ὅκα 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 οβρα, 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
στὴ δὲ γνὺξ ἐρπὸν καὶ ἐρείσατο χειρὶ παχείνα
γαίῆς. ἀμφὶ δὲ ὅσον κελαινὴ νὸς ἐκαλυπτένην.
οὐφρα δὲ Τυδείδης μετὰ δοῦρατος ὄψιν ἑρῴν
τίλη διὰ προμάχων, δὴ οἱ κατεισάτο γαίῆς,
τόφρ. Ἑκτόρω ἀμυντο, καὶ ἀν ἐς δίφρον ὀρὸςάς
ἐξέλας' ἐς πληθὺν καὶ ἀλεύνατο κῆρα μέλαναιν.

355

δουρὶ δ’ ἐπαέσεις προσέφη κρατερὸς Διομήδης.
"ἔξ αὖ νῦν ἐφυγες θάνατον, κύνον: ἡ τέ τοι ἄγχι
ἵλθε κακὸν: νῦν αὐτὲ σ’ ἐρύσατο Φοῖβος Ἀτόλλων,
ὅι μέλλεις εἰχέσβαι ἰὼν ἐς δοῦτον ἄκοντοιν.

360

ἡ θὴν σ’ ἔξανωσ γε καὶ ὑστερὸν ἀντιβολῆσαι,
εἰ ποῦ τις καὶ ἐμοὶ γε θεών ἐπιτάρροδος ἑστὶ.

365

νῦν αὖ τῶν ἄλλων ἐπεισόμαι, ἦν κε κυχέων."

370

ἲ καὶ Παινινίδην δοφυκλητον ἐξενάρικεν.
αὐτὰρ Ἀλέξανδρος, Ἐλεήμων πούς ἤκυκόμην,
Τυδείδη ἐπι τόξα τυταῖνετο, ποιμένι λαῶν,

375

στήλης κεκλαμένος ἀνδροκμήτω ἐπὶ τύμβοι
"Ἰλὼν Δαρδανίδα, παλαιοῦ δημογέροντος.

380

356 ἀρ. Ἀρ. Αρ. om. Ζεν. 357. δοῦρατος CP Lips. 358. ραϊν(ε) C King's
ἐστι: ἐλεοὶ Par. b (ἢ ἐλεοὶ U supr.): ἐν ἄλλων ἐςιν Α. 362. ἦ αὖ D. 363.
ἐξεπάργιζεν Αρ. ΑΤ: ἐξεπαργίζεζεν(ε) Ζεν. Ω. 364. κεκλαμένος: ἦ τετραμμένος
U supr. || ἔρισω C (γρ. τύμβοι man. rec.).


tελαθρον 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 τὴν' ἀντελεθρον 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 δοῦρατος ἐρκώθην, '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. ραϊνε, local, as in 356, spēd down upon the earth; cf. Ν 504 αἰκή: κατὰ γαῖαν ὄψιν. This is more Homeric than the alternative of making it a partitive gen. after ἐρείσατο. 359. διὰματο, came to from his faint; see on E 697.

360. μᾶλλον, ironical, 'to whom no doubt you pray.' See A 564.

361. ἐξεπάργιζεν, so Ar., 'continued the despoiling' of P., which task Hector had interrupted, 342; Zen. ἐξεπαργίζερ, but the aor. is obviously less suitable; his continued attention to the corpse explains how Paris got his opportunity. So αἴμυτο 374, 'was in the act of stripping off.'

371. For the tomb of Ilos see 166;
η τοι ο μὲ θάρση Αγαστρόφου ἰσθίμου αἰνεῖα ἀπ' στήθεσθη παναίολον ἀσπίδα τ' ὀμον καὶ κόρυθα βριαρήν' ο δὲ τόξον τῆχνον ἀνείλκε 375 καὶ βάλεν, οὐδ' ἀρα μὲν ἄλον βέλος ἔκφυγε χειρός, ταρσόν δεξιεροῦ ποδός· διὰ δ' ἀμπερὼν ἠτὶ ἐν γαϊτι κατέπετο. ο δὲ μάλα ἡδ' γελάσας ἐκ λόχου ἀμπηδητε καὶ εὐχόμενος ἔπος ἡ ηδα· "βῆθηι, οὐδ' ἄλον βέλος ἔκφυγεν· ώς ὑπελόν τοι 380 νεῖστον ἐς κενεόνια βαλόν ἐκ θυμόν ἐλέσθαι. οὖτω κεν ἔρος ἀνέπνευσαν κακότητος, ο' τέ σε πεφρίκασι λέοντ' ὡς μηκάδες αἰγες." τὸν δ' οὐ ταρβήτσας προσέφη κρατέρος Διομήδης· "νωκτά, λωβητήρ, κέραν ἀγγαλέ, παρθενόπιπα, 385

374. ὀλομ. P. 375. ἀνείλκε(ν) Ω (incl. A, T.W.A.): ἀνείλκε Par. d (ἀνείλκε
Ar.). 376. ξυπερ P (ξυφυρε Pm). 377. διὰ δ' ἀμπερές: διαμπερές
GHQP. 380. βῆθηι J supr.: βῆθηι H. || ὑπελόν P (R supr.). || τοι: τ' ευ Υ.
A. 381. ες: ος Bar. || ἀλεσιά: ἀλεσιά H Par. k, and ap. Eust.: ἀλεσιά Q.
382. καὶ om. GPT. 385. κέρ' (C supr.): καίρ' C. || παρθενόπιτα P: τυχὲς
παρθενόπιτα Schol. A.

Ἀνδροκλῆς, 'artificial,' distinguishes the barrow from any accidental mounds on the plain.

372. ὅμογέροντος, elder of the community, see Γ 149. Ilos is in the direct royal line (Τ 232) and is the eponym of Ilos. The name thus indicates the identity of royalty with the patriarchate of the village-community.

373. There is no question here that ἀθρόρκα means breastplate: Reischel would therefore expel 373-5 as added for the purpose of introducing this piece of armour, noting that had Ἄγαστροφος worn a breastplate we should have expected to hear of it when he was wounded κατ ιχεσι, 339.

375. πῆχυν: see φ 419 τῶν (διστῶν) β' ἐπὶ πῆχυν ὀλόν ὑπερνυμπάρχαι τε, from which it is clear that the word indicates the (metallic) handle by which the bow is held. See App. B, x.

376. οὔδ' ἄχρον: the are parenthetical, Βάλεν going with ταρσόν. For μὲν Bentley conj. for as Ζ 407, X 292; the gen. also occurs in E 18, II 480.

377. ταρσόν, apparently the flat of the foot (so only here and 385). In ι 219 ταρσόν are explained as hobbles or wickerwork shelves, so called from τέρσσει, because they are used for drying cheeses upon. Perhaps the foot was thought to have some resemblance to these.

380. βῆθηι: rather βῆθι', though we may possibly scan or write the η as ε': cf. note on Ι 408.

381. νεῖστον: cf. note on E 539 νεῖστον.

385. τοι: only here in H. (but υ 256 τοι; υ 257 τοι; υ 258 τοι; υ 259 τοι; υ 259 τοι; υ 260 τοι; υ 261 τοι; υ 262 τοι;) it is a word of contempt (see on Δ 242) as opposed to the hoplite who meets his foe ἀκιστήρ σίν τειχείσαι. Λωβητήρ: cf. B 275, Ω 339. It has been disputed from ancient times whether we should read κέραν or κέρα (κέρα! or κέρα, 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 κέρατον τρόσον ἀνείλκεστον αἱ ἀρχαῖαι. This interpretation, strange though it may seem, is completely established by Helbig Η. E. 2 p. 241. He gives a curious archaic illustration of the spirally curled locks which received this name. The old lexic is shew that this explanation was always generally received. Cf. schol. on ω 31, ὅ ἐνεύτερον κέρας τὴν συμπελάσα τῶν τρικάνθων ὑμέαν κέρας: τὸν κεραλατόν δείης Πλάτων, Ἀριστοτέλης, and ἄρσενερας.
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι περιθείη, οὔκ ἂν τοι χραίσημαι βίος καὶ ταρφέες ίοί.

νῦν δὲ μ’ ἐπιρράγας ταρσὸν ποδὸς εὖχεαι αὐτῶς. οὔκ ἄλεγω, ὡς εἰ μὲ γυνὴ βάλοι ἢ πάις άφρων,
κοφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος συτιδανοίο.

ἡ τ’ ἄλας ὑπ’ ἐμείο, καὶ εἰ κ’ ὀλίγον περ ἐπαύρη, ὅξ’ βέλος πέλεται, καὶ ἀκρίμιον ἀλφα τίθησιν.

τοῦ δὲ γυναικὸς μὲν τ’ ἀμφίδρυφοί εἰσὶ παρειαί, παῖδες τ’ ὀρφανοί. ὁ δὲ θ’ αἵματι γαίαν ἔρευθων πῦθεται, ὦσι καὶ δὲ περὶ πλεῖς ἢ γυναικεῖς.”

ὡς φάτο, τοῦ δ’ Ὁδυσεὺς δουρευτός ἐγρύθευε ἐλθὼν ἐστὶ πρόσθ’ ὁ δ’ ὀπίσθε καθεζόμενος βέλος ἀκόν ἐκ ποδὸς ἐδω,’ ὅθη περὶ δὲ διὰ χρόδος ἥξ’ ἁλειψεν.

ἐς δίφρον δ’ ἀνόροπου καὶ ἤνιοχοι ἐπέτελε νυσίν ἐπὶ γαλαφρηώμεν ἐλαύνημεν. ἥχετο γὰρ κηρ.


φιλάξ quoted by Pollux from Soph. and explained ὀρθρός. So Juvenal xiii. 165 mádio torquendum cornua cirro. ἄρασι thus receives its proper sense, fine, brilliant. At the same time the proximity of τοξώρα suggests that there may have been an intentional ambiguity. For Paris’ hair cf. Π’ 55 ἢ τε κόρα τὸ τε έθελοι. For παρασεινές, ogler of girls, cf. τ’ 67 ἐπίπτονες δε γυναικεῖς.

387. For the opt. in protasis followed by subj. see note on Π’ 54. For the subj. as an emphatic future with or without ἰν (ἐν) cf. 431–3, and H. G. § 276 b. Observe the singular χραίσημαι agreeing with the nearer only of two subjects, Α 255, Γ 327, etc.

389. οὐκ ἄλεγο, ὡς εἰ, I care as little (lit. I am heedless) as though a woman were to hit me.

390. κορφῶν has the primitive sense blînt, from κόστῳ, od-tusiis, lit. ‘beaten back.’ Cf. Soph. Ο. Τ. 290 κορφα καὶ παλαί ἐπι, Α. 911 ὀ πάντα κορφῶν.

391. ἄλας ... πέλεται, ‘in a very different way does my spear prove its edge.’ The use of ἄλας in the very similar Τ 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 Κ’ with subj. in a general sense=whenever, cf. Π’ 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 Α 166 (where see note), λ 159 the late form ἦν is wrong. There seems to be no other clear case of εἴ Κ’ except in reference to some particular expected event (Μ. and T. § 465, H. G. § 292 b).

392. With ὀκυ βάλος πέλεται cf. Τ 99 καί δ’ ἄλας τοῦ γ’ ἐδο δέβεο πέτετ,’ οὐθ’ ἀπολήγη. As οὐθ’ there must form part of the predicate, it is better to take δέκε here in the same way, though πέλεται is not merely ἔτοι. It is probably through a reminiscence of Τ that Eust. quotes in one place πέλεται: that verb obviously suits ἔδο but not ὀκυ. ἀκτίριον, lifeless, see on Η 100. αἰγή: so mss., Α. ἀγάδρα, which is much less forcible.

393. ἄμφιδρυφοι: see B 700.

394. ἐρεύσομαι: so Σ 329.

395. Compare 162 γύνευσιν πολύ φαλλόρω ή ἄλας; and, for the comparative πλέκες, B 129.

399–400 = 273–4.
οἰώθη δ᾿ Ὠδυσεύς δουρικλυτός, οὐδὲ τις αὐτοὶ
Ἀργείων παρέμενεν, ἐπεὶ φόβος ἔλαβε πάντας.
όχθησας δ᾿ ἁρα ἐπτε πρὸς δὴ μεγαλητορα ψυμὸν.
"ὁ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, αἰ ἑκεφώμαι
πληθὺν ταρβήσας, τὸ δὲ ῥύμων, αἰ κεν ἀλῶ
μοῦνος. τῶν δ᾿ ἄλλοις Δαμαυός ἐφόβησε Κρονών.
ἄλλα τι ἡ μοι ταῦτα φίλος διελέχτοι φυμό; ἄδια
γὰρ ὅταν κακὸν μὲν ἀποιχοῦντα πολέμοιο,
ὅςδέ κ᾿ ἀριστεύμην μάχην ἐπιν, τὸν δὲ μάλα χρέων
ἐστάμεναι κρατερῶς. ἦ δὲ ἐβλητι ἦ τ᾿ ἐβαλὶ ἄλλον."

"Εν τῷ ταῦτα ὄρμαιν κατὰ φρένα καὶ κατὰ υμόν,
τόφρα δ᾿ ἐπὶ Τροών στίχες ἠλθον ἀστιστῶν,
ἔλαον δ᾿ ἐν μέσοις, μετὰ σφίς τίμη τιθέντες.
ὡς δ᾿ ὅτε κάπριον ἄμφι κῶνς θαλεροῖ τ᾿ αἰχήνοι


408. This verse occurs seven times in II. and four times in Od. (all in ε). In the whole of Η. there are only nineteen other passages where the F of Φοι 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 (Feiere Feiw—rather Feixen Fes)—Bentley, δρʹ φή Heyne, Feiere δʹ ἄρ ἄρθρας, or ποιλ for πρὸς δν, van L., ποιλ 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, ὁς εἰκὼν ἄρθρῳ μένων καὶ θυμὸν ἐκκατορ. 404. τί πάθω, what is to become of me? So ε 485, but not elsewhere in Η. Cf. note on 313 τι παθώτε, 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 592, X 122). 408. ἈΠΕΧΟΝΤΩΝ seems to be a general expression: coxwards are off in a moment (this being given by the perf. sense of ὀξεοῦσαι), 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 say 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 et τ᾿ .. et τ᾿. 413. They penned him in their midst, bringing a bane (cf. 347) among themselves. For ΤΙΣΘΕΝΕΣ Zenod. read δὲ ΕΛΚΑΝ, 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 ἄμφι: prepositions of more prosodical value than two short syllables do not, according to the traditional rule, throw
σεύωνται· οί δὲ τ᾽ εἶσι βαθεῖς ἐκ ξυλόχυοι
θῆγος λευκὸν ὅδοντα μετὰ γαμμηττήμας γέννυσιν, ἀμφι δὲ τ᾽ ἀέσσονται, ὑπαί δὲ τὸ κόμπος ὅδοντων
γίνεται· οί δὲ μένουσιν ἄφαρ δεινὸν περ ἐντα·
ὁς ρὰ τὸν ἀμφὶ Ἐννομαί δυῖφελον ἐσεύσετο
Τρώες· οἳ δὲ πρότων μὲν ἀμίὸνον Δηνιστήν
οὐτας ὁμον ὑπερθεὶς ἐπάλληλος ὀξεὶ δουρὶ,
αὐτὰρ ἐπείτα Θόωνα καὶ "Ἐννομον ἐξανάρξε.
Χεριδάμαντα δ᾽ ἐπείτα, καθ᾽ Ἰππον ἀέσσουται,
δουρὶ κατὰ πρότυμα σὺν ἀστίδος ὁμφαλοφώςος,
νύξει· οἳ δὲ κανήσιστε πεσῶν ἔδει γαῖαν ἄγοστω.
τοὺς μὲν ἐαο, οἳ δ᾽ ἀρ᾽ Ἰππασίδην Χάρον οὐτας δουρὶ,
αὐτοκάταγεντον ἐνυγγενεῖον Σώκου.

415. σεύωνται CGH.
416. γναπετταί CHLQ Harl. a, Lips. (supr. Α)·
γνατταίς T: γνατταί PR Mor. Bar. 417. δἐ τ᾽ (D)RU: δἐ χαιρ᾽ Q: τ᾽ CST:
τε Ω. || ἄτεκνα Δ P (supr. an). || κάιμος: γρ. κτύπος Harl. a. 418. γιγνεται GL.
419. ὑδεύσατί G. 420. μὲν τ᾽ om. G || Ἐντοσίδην P. 421. ὑπερθεὶς(ν) μετάλ-
μεμον HEBST Harl. a, Par. a b d f h k, Vr. b, Mosc. 3, γρ. A. || ἐφάλληλος
J. || δουρὶ: γρ. χαλκόγ. Λ. 422. ἐκνωσιον: εἰκνωσιον R: ἐμφωνον C: δρ-
μεμον Lips. 423. κρέαλ. δάκαλα Α: πολυμιδάκα Q. || ἄτεκνα Λ (γρ. και
ἄτεκνα) D, γρ. Harl. a. 424. πρόσλωσιν Αγ. (see Ludw.) Ω: πρόσλωσι
supr. τ over c T, apparently all by man. 1: the variant alluded to in the corrupt
scholia was probably πρόσλωσιν rather than πρόβασιν or πρόσληπτι.

the accent back when they follow their
nouns.
415. σεύωνται (αor. subj., see on 549),
sc. μὲν, give chase to him. For the
variant σεύωνται see on K 183.
416. The ancient legend was that the
boar prepared for battle by whetting his
teeth upon smooth rocks.
417. ὑναι, threat, in the midst of all
this is heard the gnashing of his teeth.
Cf. θ 380 πολὺς ὑπὸ κόμπος ὀξεὶρει. δἐ
t᾽: δἐ F Brodrecht.
418. ἀφαρ, i.e. without hesitation.
Cf. N 814 ἀφαρ δὲ τε χείρες ἀμφίων εἰσί
καὶ ἁμία. But it is by no means easy to
bring all the Homeric uses of ἀφαρ
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. πρόσμωσις, apparently the cut
place (cf. A 285 τοὺς) 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 πρόβασιν·
ἀμφαλόν.
425. ἀγοστός, a word which occurs
only a few times, always in this line in
Homer (N 508, 520, Ε 452, P 315), and
occasionally in later poets (Theokr. xvii.
129; Ap. Rhod. iii. 120 μάργος Ἕρως
λαῖτι ὑποθάλαε χείρος ἄγοστον). Benfey
refers it to root α(ν)γεί, to squeeze, so
Rhodius seems to take it for the palm
of the hand.
427. ἐυγενεῖος, an obviously wrong
form, as the -γεῖ cannot be explained.
ἥγενεσ (P. Knight) is condemned by
the rule that ἥγει is found in compounds
only under the stress of absolute metrical
necessity. This allows the nom. ἥγεσις
(Hymn. Ven. 94) but not the gen., for
ἐγενέτος is a possible form. See note on
H 41. But no doubt the right form is
ἐγενέτος, wealthy, which was a variant
read by Rhianos and Aph. on Ψ 81,
where see note. This is regularly formed
from ἐγενέτω. The corruption is a very
early one, for we find ἐγενέτος in Hymn.
Ven. 229, where the sense is clearly noble.
τῶν δ' ἐπαλεξήγορον Σῶκος κίεθ, ἱσόθεος φῶς,

στῇ δὲ μᾶλ' ἐγγύς ἰῶν καὶ μιν πρὸς μῦθον ἔειπεν·

"ἀ' Ὄδυσσεύ πολύαινε, δόλων ἄτ' ἕδε πύνοι,

σήμερον ἡ δοιοίσει ἐπεύξει 'Ιππασίδησι,

τοιώδ' ἀνδρε κατακτείνας καὶ τευχ' ἀπούχας,

ἡ κεν ἐμώ' ὑπὸ δουρὶ τυπεῖς ἀπὸ τοὺ μῦθον ὀλέσσης."

ἀς εἰτῶν οὔτης κατ' ἀστίδα πάντως' ἐσθήνη·

διὰ μὲν ἀπίδος ἥλθε φαευνὸς ὀμμαίναν ἐγχος,

καὶ διὰ ἄδρηκος πολυδαιδάλου ἦρήσετο,

πάντα δ' ἀπὸ πλευρῶν χρόνα ἔργαθεν, οὔτε τ' ἐστε

Παλλᾶς Ἀθηναίη μιχθήμεναι ἐγκακία φοτός.

γνώδ' Ὅδυσσεύς δ' οἱ οὗ τι βέλος κατὰ καίρων ἥθεν,

ἀψ' δ' ἀναγερήσει Σῶκον πρὸς μύθον ἔειπεν·

"ἀ' δεῖλ', ἡ μάλα δὴ σε κεικάνεται αἰτῶν ἀλέσσορος.

ἡ τοι μὲν ἐμ' ἐπησας ἐπὶ Τρώασσιν μᾶχεσθαι,

430. ἄτ': οὔτ' Mosc. 3. 431. ἰππασίδησι: γρ. ἰππασίδην Λ. 432. ἀπι-

κύρας Ψ (m in var.). 433. δέλεσε DSU. 434. οὔτας P. 435. δαβρώσιω

CHP. 436. ἄρῃστο HT': ἄρῃστο PI. 437. χρὸνα Zen. Ω: χρόδος Λχ.

(ἀχών T): χρὸν' ἐκράνει Ρ. 438. δοκίν GPT. 439. οἱ: ἐν C. || βέλος


442. λεῖν: μὲν ρ' DJRU.

430. πολύαινε: see I 673. ἄτ', for δατε, insatiate (ἀ-σα-τος). Ar. used the

phrase as an argument against the chori-

zonites, as it is in the Odyssey that the

cunning of Odysseus is described. Sokos

speaks in admiration, not in blame.

432. Ar. noted that τευχ' 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 ἐμιλων

ἀπούρασι, which may have been altered

on account of ὑμῶν 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 χρόνα Ar., if the scholia are
to be believed, read χρόνοι, which can

at best only mean 'stripped everything

off the flesh of his ribs!' πλευρών

neuter, as Δ 468, not a contracted fem.

oὐδ' τ': oὐδέ F Brandreth and van L.

439. α' Ἀριστάρχου οὗτος τέλος, καὶ

σχέδον ἐποίησε: ἔγρα δι' ὑ' κατὰ καίρων

τέλος ἥθεν ἡ πτήγη, οὐκ εἰς καίρων τόπων

ἐτελεύτα. Ζηρόδοτος δὲ γράφει βέλος,

κακως· οὗ βεβληται γιάρ, ἀλλ' ἐκ χειρῶν

ἐπτόλυεν. (lexer δε τέλος τῆς ζωῆς.)

Our mss. agree with Zen., with the

exception of Α. There is no doubt that

βέλος gives the best sense, the dart

lighted not on a fatal spot (for this, the

regular use of καίρων, see note on Δ 185,

where the phrase is very similar, οὐκ ἐν

καίρων δέο πάγη βελο). It seems to be

that Ar. laid too much weight on his can-

non 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

καίρων, the spear 'came not to a fatal

end' of its journey, or κατάκαιρων, '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 θαβάτω. Both of these are perhaps

barely possible, but very strained, and

decidedly less Homeric in expression

than the vulgate.
σοι δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κηρὰ μέλαιναν ἡματί τοίῳ ἐσσεσθαι, ἐμοὶ δ' ὑπὸ δοῦρι δαμέντα εὐχος ἐμοὶ δώσειν, ψυχήν δ' "Αἰδι κλυτοπόλωλω." 445

ἡ, καὶ οὗ μέν φυγαδ' αὐτὴς ὑποστρέφεις ἐβεβήκεις,
τοῦ δὲ μεταστρῆθηνε μεταφρένων ἐν δόρῳ πῆξεν ὁμον μεσημῦς, διὰ δὲ στήσεθαμεν ἔλασε.

δούπτεσον δὲ πεσὼν; οὗ δ' ἐπεύξατο διὸς 'Ωδυσσεὺς.

"ὁ Σωκ', Ἰππάσου νε给 δαφρόνος ἱπποδάμωι,
φθη σε τέλος θανάτου κικήμενον, οὐδ' ἵππαλμας.

ἀ δεῖλ', οὐ μὲν σοι γε πατήρ καὶ πότινα μὴτηρ ὅσε καλαίρησους θανατί περ', ἀλλ' οἰωνι

ὁμησταὶ ἔρυσοι, περὶ πτερὰ πυκνὰ βαλόντες:

αὐτὰρ ἐπεὶ κε θάναι, κτερωῦνε μὲ δίοι 'Αχαιοί." 455

ὅσ εἰπών Σώκοιο δαφρόνος θρήμων ἐγχοσ

ἐξω τε χρόνος εἴλθη καὶ ἀσπίδοις ὀμφαλείσης:

ἀμα δὲ οἱ σπασθέντος ἀνέστυτο, κήδε δὲ θυμῶν.

Τρίος δὲ μεγάθυμοι ἐπεὶ ίδον αὐτ' Ὀδυσσεὶ,


445. See on E 654.

450. Ar. read ὰ ἵππον, "ἐκ πληρούν," evidently to avoid confusion with ὦ ἵππος, thus quickly, which is found in T, and is a possible, though prosy, arrangement of the letters.

451. τέλος θανάτοι, "the end of (consisting in) death has been too quick in catching you" (ε is governed by κικήμενον). Here also Zεn. read βῆλος, but he is not supported by our mss., and the phrase βῆλος θανάτου is not Homeric.

453. κακαρίσκους, draw down, close thin eyes. So λ 428, w 296.

454. ἀρόστοι, furtive. πυκνὰ, either a proleptic predicate, "so as to be thick," i.e. in dense flocks; or more simply, "thickly feathered," a mere epithet. ὑκρολογία, lit. raw-eating, from root ἐβ with the common lengthening in composition; cf. ἐβ' 170 δεῖν-στ-το-

455. For ἐστελεῖ Ar. read ἐστελ, cf, which has the advantage of giving the required antithesis between σοι γε and ἐμέ, but involves either the intolerable repetition of me, or Spitzner's conj. κτερωῦνε γε, where the γε is absolutely otiose. All that is required is to read κτερωῦνε εμέ, (or rather κτερωῦνε εμέ?) But cf. δεικτικώς, κομώς. ἐστελεῖ εκ is obviously more suitable than εκ εκ.

457. χρόνος, his own flesh, where Sokos' spear still remained, as the next line shows.

458. παράκατος, so. ἐγχος. But there is no other clear case in ὶ of a participle thus standing in the gen. abs. without a noun. In Σ 606 and in 19 the right reading is ἐξαφανίστητε, not τοσ, and τ 159 ἀγκάλαι δὲ πᾶς σωτος κατεκόστην is analogous to phrases like γήν χωμένονα. Hence Zεn. read of for of: as Heyne remarks, it should at least have been τοι. κιβεὶ δε σωμάτι, of purely physical pain like ἆχθετο κηρ, 274, 400, etc.

459. ἐστελεῖ is to be preferred to ἐστελ,
kekλόμενοι καθ' ὄμιλον ἐπὶ αὐτῶι πάντες ἔβησαν.
αὐτὰρ ὦ γ' ἐξοπισό ἀνεχάζετο, ἀλεθεία ἐς ἐταίρους.
τρις μὲν ἐπείτ' ἦσεν, δόσον κεφαλὴ ὕπατος, τρις δ' ἄλεον ἰάχοντος ἀρήφιλος Μενέκλους.
αἵρα δ' ἁρ' Λιαντα προσεφώνει ἐγγὺς ἐντα.
"Ἀλαν διογνών Τελαμώνι, κοίραν χαόν,
ἀμφι μ' Ὀδυσσής ταλασσίφρους ἱκετ' ἀντί,
του ἱκέλη ὡς εἰ ἐ βιώιατο μοῦνον ἐντα
Τρόες ἀποτίμηζαντε νεὶ κρατερή ὑπάκυπη.
ἀλλ' ἱομεν καθ' ὄμιλον. ἀλεξίμεναι γὰρ ἀμεινών.
δείδω μη τι πάθησαι νεὶ Τρόφεσι μονοθεῖς,
ἔσθλος ἐῶν, μεγάλη δὲ πολη Δαυαοίσι γένεται."

δος εἰπών ὃ μὲν ἤρχ', ὃ δ' ἀμ' ἐπετει ἱσόθεος φῶς.
ἐδρον ἐπειτ' Ὀδυσσῆ διάφιλον. ἀμφι δ' ἁρ' αὐτὸν
Τρόες ἐτύνθω ὡς εἰ τε δαφνουσθ φθειριν
ἀμφ' ἐλαφον κεραυ βεβηλημένον, ὃν τ' ἐβαλ' ἀνήρ
ἰοῖ ἀπ' νευρῆς τοῦ μὲν τ' ἠλυξε πόδεσι

462. ἥλιος τ'. 466. ἱκετ' ἄντι Ἀ. [HPR. Par. α γί: ἱκετόν σεων Ω
467. βιώιατον Θρ. ε β, Μοσκ. 3. 470. πάσης μετὰ θίγης (πάσης) Τ Harl. α, Μοσκ.
3, γρ. λ. 4. 472. ἁρχήν δ' ἀμ' ἑπέτο J. || ἠμ' ομ. Q. 473. εὐρήν ΗΤ. 
ἀυτῷ J (A supr.). J. 474. δαφνέοι G. 475. τ': β' G.

which is used as a temporal conj. only
in the phrase ἔτοι ἰδὼν (ἰδὲν), Μ 208,
γ 378, χ 22. The change may have
been made to avoid the apparent
hiatus.

461. αὖς, also Ν 477, Т 48, 51 (cf.
ἀὖς); elsewhere the stem is ἄ- (ᾳς,
ἀὖς, ἄτε, ἄττα, etc.). Bentley's ἀνεκατε' is
ἀὖς is of course condemned by
the forbidden caesura.

462. ὡς, lit. 'as loud as the man's
head could hold'; Fası compares the
French crier à pleine tète. See also Π
77 ἀδήσαντος ἑχθρὶς εκ κεφαλῆς. φοιτὸς
virtually means 'his,' as in 438.

467. τῶι (neuter) represents by antici-
pation the following clause with ὡς
ἐι. So Χ 410 τῶι δ' μάλιον ἐρ' ἐρν ἐναλλικον, ὡς εἰ, κτλ. βιώιατο, for
βιώιατο, which Fick reads, omitting ἐ.

470. μονοσις is isolated in form as
well as sense; for there is no other
instance in Η. of the Attic μόνος (Epic
μοῦνον always). The couplet may have
come into the text at a late date, for
469 forms a very effective conclusion.
ἐνι Τρόφεσιν ὠλουθεὶς van L. (cf. Ζ 1, Λ
401) with α shortened as in οὸς Ν 275,
Σ 105, and twice in Ωd.

471. ποιεῖ, regret, cf. Σ 368, Π 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 γὰρμα (Χ 193, etc.), but it is perhaps
better, as well as more obvious, to
translate there may be great regret.

474. έσωμε is the unanimous reading
of the Μ. and scholia, but it is
certainly wrong. ἐτων is absolutely
required by the sense; cf. 483 below,
where the influence of this line has
actually brought the impossible ἐτων
into several Μ. 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 com-
 pound ἀμφετεύειs means to beset by
surrounding, as ἐφέτευε to drive by
pursuit. So 483, and cf. γ 118 εἰτετε 
γαρ σεν κακά βάσταιμ ἀμφετεύειs, of
the siege of Troy (J. P. xiv. 239).
ἀμφετέευε occurs only once in Greek,
Qu. Sm. i. 47, in the correct sense
accompanied round about.
Φευγών, ὁφρ' αἴμα λιαρῶν καὶ γούνατ' ὀρώρη:
αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ἀκόντι ὠδίστος,
ἀμοφάγοι μὲν θάρες ἐν οὐρείς δαρδάπτουν
ἐν νέμει σκιερόν· ἐπὶ τε λίν ἡγαγε δαίμον
σίντην· θάρες μὲν τε διέτρεσαι, αὐτὰρ ὁ δάπτειν
ὅσα ἀπὸ τὸν Ἀμφ' Ὀδυσσά δαίφρονα ποικιλομήτην
Τρώες ἐπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἤρως
ἀῖτσον ὁι ἔγχει ἀμίνετο νηλεῖς ἤμαρ.
Αἰας δὲ ἐγγύθεν ἤλθεν θεραμάζειν σάκος ἠδύτε πύργου,
στῇ δὲ παρέξτης· Τρώες δὲ διέτρεσαι ἄλλως ἄλλος.
ἡ τοῦ τὸν Μενέλαος ἀρχίοις ἔμαχον ὀμίλον
χειρός ἔχουν, εἰώς θεράτων σχεδὸν ἦλασεν ὑποπον.
Αἰας δὲ Τρώεσων ἐπάλμενοι εἴλε Δόρυκλον
Πριμλήν, νόθον νίον, ἑπετεῖ ἀπὸ Πάνδοκον οὖτα,
οὖτα δὲ Λυσανδρόν καὶ Πύρασον ἣδη Πυλάρτην.
ὁς δ' ὀπότε πληθὺς ποταμὸς τεθίον δαίμον
κειμάρρους καὶ ὀρασφιν, ὑπαξόμενος Δίως ὀμβρων,
πολλὰς δὲ δρῦς ἀξαλέας, πολλὰς δὲ τε πείκας
ἐσφέρεται, πολλὰς δὲ τ' ἀφυνεγετὸν εἰς ἄλα βάλλει,
ὁς ἐφετε κλονέων τεθίον τὸτε φαίδμοι Αἰας.
δακην ἵππως τε καὶ ἀνέρας. οὖν διὰ τὸ "Εκτὸρ
πεῦθε", ἐπεὶ ρα μάρχης ἐπ' ἀριστερὰ μάρνατο πᾶσης,
ὀχθας πάρ ποταμοῖ Σκαμᾶνδρου, τῇ ρα μάλιστα
ἀνδρών πίπτε κάρνηα, βοή δ' ἀβεβεθος ὄρφει
Νέστορά τ' ἀμφι μέγαν καὶ ἀρήνιον Ἰδωμήνα.
"Εκτὸρ μὲν μετὰ τοιάν ὦμιλε μέρμερα ῥέῳν
ἔγχει θ' ἱπποσύνην τε, νέων δ' ἀλάπαξε χάλαγγας:
οὐδ' ἂν πο τίοντο κελεύθου δύο Ἀχαιοι,
εἰ μὴ Ἀλέξανδρος, Ἐλένης πόσις ἰηκόμοιο,
πάσσεν ἀρίστευσαν Μαχαών ποιμένα λαῶν,
ιδι τρυγλώχων βαλών κατά δεξιόν όμων.
τοί μα περίδεισαν μένεα πνεύμονες Ἀχαιοί,
μη πώς μιν πολέμου μετακληθήντος ἐλοεν.  
αὐτικα δ' Ἰδομενεύς προσφέεις Νέστορα δίον:  
“ο Νέστορ Νηληπίαδη, μέγα κύδος Ἀχαιοίν,
ἀγαλματην ὡς ἐπιθέσα, όπ' ἔδει Μαχάων
βανέτω, ἐσ νῆας ἐς τάχιστ' ἔχε μονύχας ἵππους;
ἱππός γὰρ ἀνήρ πολλοὺς ἀντίξοι ἄλλων
ἰοὺς τ' ἐκτάμενεν ἐπὶ τ' ἢπια φάρμακα πάσσεσν.”  
δος ἐφατ', οὖδ' ἀπίθησε Γερήνιος ἵπποτά Νέστορ.  
αὐτικα δ' ὅν ὡχεόν ἐπεβήσετο, όπ' ἔδει Μαχάων
βαίν', Ἀσκληπιοῦ νῖος ἀμίμονος ἱητήρος:  
μαστιξεν δ' ἵππους, τὸ δ' οὐκ ἄκοντε πετέσθην
νῆας ἐπὶ γιλαφώρας τῆς γὰρ φίλον ἐπλέτο θυμῶι.  

Κεβρίονης δὲ Τρώας ὄριομενος ἐνόθεν
“Εκτόρ, παρθέβασις, καὶ μν πρὸς μύθον ἐνεπεν:
“Εκτόρ, νοὶ μὲν ἐνδᾶδ' ὀμλίεομεν Δαναοῖς


construction of the middle with the participle (X 509, etc.), though the act. is not elsewhere used in this way.

509. μετακληθέντος, apparently a metaphor from a scale-beam. Cf. Ζ 510 ἔκλωσ νὰχριν, and the simple Τρώας δ' ἐκλωσ Δαναοί Ε 37. The addition line is completed by Menrad Τρώας ὅπερ-θυμοι καὶ ἄρ' ὄμων (ἀπὸ κλητὰ Robert) τεῦχος θλωτο. In 511 ζ is possibly a mere error for ζον.

514. Van L. suggests for the fragmentary lines the Papyrus <καὶ μν εἰς κλασάμαι τίθει, ἔφαναὶ δὲ φο> νοο. <辀τος γὰρ ἀνήρ πολλῶν ἀντίξους ἄλλων>: <ἐξε γὰρ ἐκταίμενοι πολλῶν ἐκάθεν καὶ ἄλλων, ἱοῦς τ' ἐκτάμενοι ἐτ' τ' ἢπια φάρμα καὶ πάσσας. This probably gives the general sense. But as αἰῶνοι is now read in the first line we must supply something like καὶ μν ἀντ' πολέμου δοῦς ἄνε τεκελανό. 515. ἀνατράγαν, δοὶ οὐκ ἀναγκαῖα ἦ ἐ- 

ariθμητικὴ: μείον γὰρ (it degrades the leech) εἰ μόνον λοίς ἐκτάμενοι καὶ φαρμακεῖοι ἄλλοι. καὶ Ἀσκληπιαῖς προῆθετα: ἐπαθόσιτο δὲ οὐδὲ ἐγκατεί. This objection, 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 δο ο μνό μάραστο δέμας πυρὸς αἰθομένοι is very probable.

522. παρθέβασις, standing beside as charioteer, and clearly not in the later sense of παρθέβασις, ‘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 Αίας is finally ascribed to Zeus. Hence it is not without reason that many critics reject the present passage (521-43). It contains many unusual expressions, and the following lines recurring elsewhere suggest borrowing: 531 = ε 380, 533 = P 438, 534-7 = T 489-502, 540-1 = 294-5.
ἐσχατη̖ν̄ πολέμου δυστχέος, οἱ δὲ δὴ ἄλλοι
Τρώες ὅρινοντα ἐπιμεῖ, ὤποι τε καὶ αὐτοὶ.
Αἱσ ὁ δὲ κλονέα Τελεμώνος· εὐδὲ μὲν ἐγγυν.
εὐρὺ γὰρ ἀμφὶ ἄμισον ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
κεῖτο ἱπποὺς τε καὶ ἅρμα ἱδύνομεν, ἔθα μάλιστα
ἱππητὶς τεξοὶ τα κακῶν ἑρίδα προβαλὸντες
ἀλλήλους ὅλεκοντι, βοὴς ὁ δὲ ἀσβεστος ὀραφεῖν.”

ὡς ἄρα φωνήας ἤμανεν καλλίτριχας ἵππους
μάστυν λυγρῆν· τοι δὲ πληγῆς ἀνατε
ρίμφῳ ἐφερον θοῦν ἄρμα μετὰ Τρώας καὶ Ἀχαίων,
πεπέμπετε νεκύας τα καὶ ἀστίδας· ἀματὲ δὲ ἄξων
νέρθην ἀπας πεπάλακτο καὶ ἄντυγες αἴ περὶ δίφρον,
ὡς ἄρ' ἀφι ἱππεῖοιν ὀπλέων ῥαδαμυργεῖς ἔβαλλον
αἱ τ' ἀπ' ἐπίσσωτρων. ὁ δὲ ἵετο δύνα ὁμιλον
ἀνδρόμενον ῥῆβαι τε μετάλμενοι· ἐν δὲ κυδοῦμ
ἡκακὸν Δαναοῦς, μινυνθα δὲ χάζετο δούφος.

αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖ ατίχας ἀνδρῶν

529 in Pap. § begins κουροπ. 530 om. Pap. §. || ἀνεποικο πρ. || ἀνορέα DH (supr. e) TU Lips. 533. περὶ περὰ Mor. 537. ὀπεκούστων T (see on E 725).
538. τε Αρ. Ω: δὲ ap. Did. (and A supr.). 539. δουρᾶ Ar. PQR.

529. προβαλόντες, a curious expression with ἔβαλον, but compare Γ 7 ἔβαλο προφήρωταί. 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 κοιφό τε ἱππητὶς τα κακῶν ἑρία προφήρωται. Writing ἐκ πλήρους instead of elicion is common enough.

532. ἀφοντες, according to Curtius (E2. no. 586), is here used in the primitive meaning of root ar, to perceive, feel, without limitation to the sense of hearing. But λαγραία, 'whistling,' may be more than a mere ἐπίθ. orname, and mean that the very sound of the descending lash is enough for the high-spirited horses.

535. αἴ περὶ δίφρον, αἰ ἔστε, see H. G. § 271; this is better than the usual reading αἴ, which implies a much later use of the article. So in 537 αἴ τε is 'those' which were thrown up by the tires.'

536. ὀπλέων with synizesis is a late form (ἀφι ὀπλέων ἕσταν is suggested by van L.).
537. ἄμαλον ἀνδρόμενον, the human thing, a curious phrase not found again; ἀνδρόμενος is elsewhere applied only to human flesh or blood.

539. ἀμφυπο χάζετο δούφος, 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 δουρφ without any apparent gain.

540-9 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
ἐγγετ' τ' ἀδρὶ τε μεγάλωσι τε χερμαδίοσιν,
'Αλαντος δ' ἀλεέινε μάχην Τελαμωνιάδαο.

542
Zeus δὲ πατὴρ Ἀλανθ' ὑψίζηνιος ἐν φόβουν ὄρσε,
στὶ δὲ ταφῶν, ὅπλιθεν δὲ σάκοι βάλεν ἐπαφθείουν,
τρέσε δὲ παττήνας ἐφ' ὑμίλων, θηρὶ ἑοικός,
ἐντροπαλιζομένους, ὑλίγγων γόνω γονίους ἁμείβον.
ὡς δ' ἀθίωνα λέοντα βοῶν ἀπὸ μεσσαύλου ἐσεῦσοντο κύκες τε καὶ ἀνέρες ἀγροιδίαι,

GQT. || 

546 ἀθάνομον om. P: εἴόνο L. 546. 
546. ἀλίμων Αρ. 
547. 
548-57 ἀθ. Ζεν.
549. 

541 om. R. 542. After this line editors since Wolf insert Zeus γὰρ ἐν μεσάνεος', δὲ ἀλεέινε μάχην Μάγχοντα

543 of which quite agree together. It is inconsistently 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. Αἰαντὴ', sc. Αἰαντῆ. φόβομ, against the canon of Ar., seems here clearly to mean fear, not flight, which begins only with τρέσε. 545. διηνοέωθεν, 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 ὂν μετ' ἄλων,' in the direction of the throng (of his friends). For this use of ἄρι ἐν τοιούτω, in the direction of the throng of his friends. For use of ἄρι with gen. see G 5, Ψ 374, H. G. § 200. 3. Aph. read ἀλίμου, through the throng of the enemy. ἄρρητοςιν indicatates a searching look to find the best course.

547. Slowly changing knees for knee; i.e. retreating slowly, pedentiment; cf. ἐνθροφεῖν ἐνθροφεῖν ἐνθροφεῖν in the same sense, Aristoph. Ar. 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 τετηρηθεὶς βημάτω.
οἱ τὲ μὲν οὐκ εἰώσι βοῶν ἐκ πίωρ ἔλεόσαι
πάννυχοι ἐγρήσοντες· ὁ δὲ κρείων ἐρατίζων
ιθνεί, ἂλλ. οὗ τι πρήσατο· θαμέες γὰρ ἀκόντες
ἀντίον ἀισσουεὶ θρασείων ἀπὸ χειρῶν,
καὶ ὀμεναὶ τὲ δεταὶ, τὰς τε πριὲ ἐσώμενοι περ·
ἡώθεν δ᾽ ἀπονύσφην ἔβη τετειότη θυμῶν·
ὡς Αἰας τὸτ᾽ ἀπὸ Τρώων τετηπνέον ἠτορ
ξέ, πόλλ᾽ ἄεκων· περὶ γὰρ ὄν ἄψυχον Ἡκαίων.
ὡς δ᾽ ὃτι δὸνος παρ᾽ ἄρουραν ἕων ἐβησάσατο παῖδας
νοθῆς, ᾧ δὴ πολλὰ περὶ ἰππαλαὶ ἀμφὶς ἐὰγν.

551. πάννυχοι Mor.: παν(μ)ύχοι PQR.
552. ἸωάνΝ E. || πρὸς ομ. G.
553. ἄντιον Ar. Ω: ἀντίοι AHS Harl. d.
555. τετηπνάτη J.: τετειότη Lipa.
557. ἄκων ἸΕ (ἀκών Rm).

εσευ она (15 times), σευν(ν), ἑσευ(ν) (10 times). But in Σ 575, X 146, the imperf. is required by the sense. Here we may compare κατεθέντοι used as imperfect in κ 107; see H. G. § 41. Note that in H. the σ of this verb is invariably doubled, except when initial. Hence Zen.᾽σεισύνη 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 ἑσευν(ν), e.g. Τ 148. σεντατα, which may be referred to either aor., is trans. in Γ 28 and probably intrans. in Α 415 (cf. 419).

550. πίωρ recurs again (besides Ρ 659) in Ί 135 μάλα πιάρ ὶν εἶδας, and also in Ημμ. Αρ. 60, Ημμ. Τεν. 30. It seems more natural in Ί 135 to take it as an adjective, than as a substantive with Buttman. The form πιάρ with fem. πιάρα will be analogous to μῦχαρ, μῦχαιρα. Heych. and Ἀρ. ἕξα πλ. ἐξαραν, and Solon, 30. 21, has πιάρ ἐξαρα 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 other hand on Ν 140 τρημα. On the other hand, the substantival use is possible in all cases, and simpler here (see L. and S. a.v.), the 'cream of the herd.'

552. ἱδων, charges; see Z 2.
554. σεραλ, bundles of twigs (δένω, to bind), σαγών; hence torch in Aristoph. Vesp. 1581. τρεφ, evidently a mistake for τρευ (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 ἂτων) 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, ἣμλος, 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 Elias; see Herod. iv. 30 and Paus. v. 2 with Frazer's note. Yet, oddly enough, it is precisely in Elias that we hear of mule-foals in δ 635. ἐτουκοκόν, is more than a match for.

559. μεσός, apparently from κυν- and ἔθημαι, indifferent. ἀρν.: the quantity of the has caused great difficulty, as elsewhere the aor. always has ἄ (7 times in H.). karáγελα, Aristoph. Ach. 944, and similar forms in Attic arise from contraction (καρα-γελα). ἄγαγε, λ 575, is the common lengthening in compounds. The analogy of ἄνω, ἄνω—see on E 487—adduced in H. G. § 67 (3) seems inadequate; ἄνωγγα has more to the point, but is itself unexplained. Hence numerous conjectures have been made, of which Bekker's ἄμφις ἅφαγγα (rather ἄμφις ἅφαγγα) has been generally accepted. But the perf., as Monro remarks (H. G. § 42), must mean are in a broken state (see Hes. Opp. 534 ὅτι τ᾽ ἐνε ἐκεῖ ἑγεῖ).
κείρει τ' εἰσελθὼν βαθὺ λήγων· οἱ δὲ τε παίδες τύπτουσιν ῥοπάλιοι· βίη δὲ τε νηπίη αὐτῶν· ἱπποδήμα τ' ἔξηλασαν, ἔπει τ' ἐκορέσατο φορβής· ὅσ τὸτ' ἐπείτ' Ἀλαντα μέγαν, Τελαμόνιον ὑίον,
Τρώει ὑπέρθυμοι τηλέκλειτοι τ' ἐπίκουροι νῦσουτες ἐξαποίτα μέσον σάκος αἰέν ἔποντο·
Ἀλάς δὲ ἄλλοτε μὲν μυστάκητο θουρίδος ἀλκής αὐτὶς ἵπποβρεθῆς, καὶ ἐρήμουσα χαλάγγας Τρώων ἤπεοδόμοι, ὅτε δὲ τρωπάκετο φεύγειν.
πάντας δὲ προέρχετο θῶς ἐπὶ νῆς ὁδείειν, αὐτὸς δὲ Τρώων καὶ Ἀχαῖων θὺνε μεσημβράν ἕστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν ἀλλὰ μὲν ἐν σκάκει μεγάλων πάγεν ὁμενα πρόσω, τολλὰ δὲ καὶ μεσημβρία, πάρος χρόα λευκὸν ἐπάυρείν, ἐν γαῖῃ ἴσταντο, ἠλαιόμενα χρῶς ἀσαί.

τὸν δ' ὦν ὡν ἐνόσις' Ἐναιμώνος ἄγαλας ὑίος

561. βράπαλοις PQR. 562. τ' ὃ' L. 563. τολβέλιτοι (C supr.) GP³RS
(T supr.): τολβελίτοι Π1: πολυπεργεῖς Ar. 564. κυστῖς μέσων PR. 565. κυστῖς μέσων
566. Ατλάντικ Κ. L. όποιοφαίνεις I. 567. τρωπάκετο RU. || φεύων (H supr.) J
(supr. εἰμ.) T. Par. k. 568. πρόσω R. 569. λευκών: καλών JPRQ Mosc. 3,
570. γρ. Ατλάντικ Eust. 571. φώκες CDHPRT. || εὐδαίμονος L. Ips.

while the sense required was were (have been) broken. Brandreth conj. ἄνθις ἑγυρσάς, which is rather violent. A simpler and equally efficient change would be ἄνθις ἑγυρσά, the correct form of the aor. subj., but one certain to be corrupted into ἑγυρσά, whence ἑγυρσά 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 iatus of the 6th foot (see App. D). ἄνθις(ες), on both his sides, i.e. across his back. The clause explains ἀπόβησι, he is indifferent because accustomed to severer treatment than the boys can administer. ἃλ, before now.

560. μνημή, 'child's play' as we say. αὐτὸν is very weak, and Hoogvliet's στράτον, merely, is tempting; cf. Z 400 ῥήσων αὐτώς.

562. σπουδάω, with all their efforts, hardly, as B 99. ὃ 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 τε τε.

564. Ar. is recorded to have read πολυπεργεῖς, "ἐκ πολλῶν ἄγερθεντες," here, but no variant is mentioned in the same line, Z 111, I 283. The word does not recur elsewhere, and seems to have no superiority to the ordinary τολβέλιτοι, 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 τολβέλιτοι.

565. μύκτοντες governs both Ἀλατα and τάκας by a sort of 'whole-and-part' figure. ξυνετό, hung on his heels, 'stuck to him,' as we say; it means more than is implied by our 'follow.'

566. τρωπάκετο, i.e. τρωπάκετο, see note on O 666.

567. προερχόμενος πδεεϊν, prevented from making their way. Both verbs are of the λεγ. in H. προ- implies 'before (i.e. from) himself.' Perhaps we should write it τρόω as an adverb, and take it with ἰδεῖμαι, as in the phrase τρόω διδοκο. Δ 382.

570. μεσωτό, half way. ἐπαιρέσων, reach; see 591, Ψ 840. 571. For the personification of the spear see Δ 128, Φ 70. ἤσομι is here, and in the repetitions of the phrase, O 317, Φ 168, intran., to have their fill. It is more commonly causal, to see.
Εὐρύπυλος πυκνοίς βιαζόμενον βελέσσας, στῇ ρά παρ' αὐτὸν ἰδίῳ καὶ ἀκόντισε δουρὸς φαινών, καὶ βάλε Φαυναίδην 'Απτισάνα τοιμάζει θαλῶν ἧπαρ ὑπὸ πρατῖδων, ἐθαρ ὑπὸ θούνατ' ἐλυσεν. 'Εὐρύπυλος δ' ἐπόρουσε καὶ αὐτὸν τειχὲ ἀπ᾽ ὁμοί. τὸν δ' ὡς οὖν ἐνόσεν 'Αλέξανδρος θεοειδῆς τειχὲ ἀπαυμένην 'Απτισάνον, αὐτήτα τόξον ἔκακτ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρόν ὀψίτω δεξίων· ἐκλάθη δὲ δῶνας, ἐβάρυνε δὲ μῦρον. ἄψ' ὑπὸ τάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείων, ἡσυχεὶ δὲ διαπρύσιον Δαναοῦς γεγονός· "ὁ φίλοι, Ἀργεῖων ἡγήτορες ἢδὲ μέδουτε, στῆτ᾽ ἐλελυθέντες καὶ ἀμύνετε νυφές ἴμαρ Αἰανθ', δι βελέσσας βιαζέθας, οὐδὲ δὲ φημὶ φεύξεσθ' ἐκ πολέμου δυσχέρει. ἀλλὰ μάλ' ἀντὶν ἴσταςθ' ἀμφὶ Αιάντα μεγάν. Τελαμώνων νίουν." ὡς ἐφατ' Εὐρύπυλος βεβλημένον· οἱ δὲ παρ' αὐτῶν πλησίου ἔσπεραν, σάκε ὀμοίς κλίμαντες, δούρατ' ἀνασχόμενοι. τῶν δ' ἄντισι ἕλυθεν Αἰας, στῇ μεταστρέφθεις, ἐτεὶ ἅκε τὸ ἔθνος ἤταρων. ὡς οἱ μὲν μάραντος δέμας πυρὸς αἰθομένοι·
Πέτροι θ' εκ πολέμου φέρου Νηλήνας ἔπποι ἰδρώσαι, ἤγον δὲ Μανήνα παμένα λαοῖν. τὸν δὲ ἴδων ἐνόπιο ποδάρης δίως 'Αχιλλεύς· εἰστίκη γὰρ ἐπὶ προμηθή μεγακήτει νητὶ εἰσορῶν πόνον αἰτγ' υιόκ' τε δικρύσεσαν. αἴθαι δ' ἐταίροι ἐν τῷ Πατροκλῇ προσέπετε φθεγξάμενοι παρὰ νητὸς ὁ δὲ κλασίθενε ἀκοῦσας ἐκμολεν ἱσος "Ἀρη, κακοῦ δ' ἀρα οἱ πέλεν ἀρχή. τὸν πρότερος προσέπειτε Μενοιτίου ἄλκιμος νύς· τίπτε με κληλήσκεις, 'Αχιλλε! τί δὲ σε χρεὼ έμείο! τὸν δ' ἀπαμείβαμεν προσέφη πόδας ώκς 'Αχιλλεύς· δίε Μενοιτίάδη, τῶι εμῶι κεχαρισμένε θυμώι, νῦν οὗτ περί γούνατ' ἐμὰ στήσεσθαι 'Αχιοὺς λισσαμένους· χρεὼ γὰρ ικάνεται οὐκέτ' ἀνεκτός. δηλῶσαι J. 610. Ἰκάνεστον T. 610. Ἰκάνεστος Αρ. Ω: Ἰκάνετι ΣΗ. 610. θαυμάσθη T (supr. ο; and η super. over o).


611. ἔρως: apparently for ἐρέω, from the longer stem ερέω, found in ἔρεως Θ 445, etc. It should then be ἐρείον (Curtius Ὁ. ii. 47). Fick would prefer ἐρευ (which occurs in Hesych., and is explained ἐρευνά), Schulze ἐρευω (cf. on Α 52), Brandreth ἐρεῶν. The simplest alternative is ἔρως of Ammonios (and one ms.): cf. ἔτος in 791 (H. G. § 299 b).

613. 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). Fäsi quotes similar conduct on the part of the heroes of the Nibelungen-Lied. For σύν(α) we should rather have expected the dat. σὺν' (for σὺν). 623. The variant ποτὶ in U seems to indicate the existence at one time of a reading ἐλθώτε.
χάλκειον κάνειν, ἐπὶ δὲ κρόμνῳ, ποτῶι ὀψων, 
ηδὲ μελή χλωρών, παρὰ δὲ ἀλβίτου ἱεροῦ ἀκτίνιν, 
παρ δὲ δέπας περικαλλές, δ ὀικοδεν ἵγ' ὁ γεραιος, 
χρυσειος ἱλοιαν τεπαρμένων οὐατα δ' αὐτοῦ 
τέσσαρ' ἔσσαν, δοιαὶ δὲ πελειάδες ἀμφὶ ἐκαστον 
χρύσειαν νεμέοντο, δύω δ' ὑπὸ πυθὲινες ἃσαν. 

630 ἀλλος μὲν μογεόν ἀποκωμήσασε τραπέζῃ 
πλειον ένων, Νέστωρ δ' ὁ γέρων ἀμογητί ἄερεν. 
ἐν τοί ηρ σφι κύκτη γυνῇ εἰκώνα θέμιον 
ὁ Πραμνεών, ἐπὶ δ' αἵγειον κυνη τυρνὸν 
κυνῆτι χαλκείη, ἐπὶ δ' ἁλφίτα λευκὰ πάλυνε,

631. Ιεροῦ : Ιερὸν Harl. a, γε Eust. 632. Ἀρ' : Ἀρα' Par. b : Ἀρα' Par. h : 
λευκὰ πάλυνε). || ἐπὶ . . . πάλυνε : παρὰ δὲ κρόμνων ποτῶι ὀψων Plato Ion 538 c (from 630).

630. ἅρτι, on it (the κάνεον, platter) an onion, as a relish for the drink.

631. ἄρτιον 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 ἄκ to be sharp, as though referring to the ears of corn; Hesiód actually uses it of standing crops, Opp. 466, [Strutt. Her. 290]. In the former place ἄρτιον supports the variant of Harl. a. For the scansion of Ιεροῦ see App. D (a 1).

632. Nestor's cup was a favourite subject of discussion among ancient commentators and archaeologists, from whose remarks Athenaeanus 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 (ὀφθαλμον) instead of four, and one dove to each instead of two. The πυσλάμενε 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 Mykenean cup looks something like a true bottom or stand. The ἄλοι were either rivets to fasten the parts together, as at the foot of the Mykenean 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 465–6. For Ἀλάοι μάρν 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 auster wine,' as though the name implied quality rather than place of origin (M. and R. on Ω 284). Hehn suggests that it may represent a Thracian word which also occurs in the form παραθί (Ath. 447 D) as the name of a drink made by the Paeonians. It is clear that the ancients themselves knew nothing about it. κηνη, the reading of Αρ., or rather κυνη (H. G. § 19), is required by the metre, though κηνη is defensible as a non-thematic form. κνῆτα: originally no doubt κυνῆτα, cf. Ψ 318 χαλκ., etc.
πινέμεναι δ' ἐκέλευσέν, ἐπεὶ ρ' ὀπλισσε κινεῖοι. 
τῷ δ' ἐπεὶ οὖν πίνοντι ἀφέτην πολυκανάκεα δίψαιν, 
μύθοιςιν τέρποντο πρὸς ἄλληλους ἐνεπόντες, 
Πάτροκλος δὲ θύρισεν ἐφιστάτα, ἰαόθεος φῶς. 
τὸν δὲ ἱδὼν ὁ γεραιὸς ἀπὸ θρύσου ἀρτο φαενοῦ, 
ἐς δ' ἅγε χειρὸς ἐλών, κατὰ δ' ἐδράσασθαι ἀνογε. 
Πάτροκλος δ' ἐτέρωθεν ἀναίνετο ἐπί τε μέθῳν. 
"οὐχ ἐδος ἐστι, γεραιέ διοτρεφές, οὐδὲ με πέλεσις. 
αἰδῶν νεμεσθὸς δ' με πρόεικε πυθέθαι 
ὅν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 
γυνάκω, ὀρῶν δὲ Μαχάνον ποιμένα λαῦν. 
νῦν δὲ ἔτος ἐρέων πάλιν ἄγγελος ἐμὶ 'Αχιλῆ. 
εὖ δὲ σὺ οἰνά, γεραιέ διοτρεφές, οἷος ἐκεῖνος· 
δεινὸς ἀνήρ· τάχα κεν καὶ ἀναίτων αἰτίωστο.
" 
τὸν δ' ἴμείβετ' ἐπεῖτα Γερήνιος ἱπτότα Νέατορ. 
"τιπτε τ' ἄρ' ὤδ' 'Αχιλέως ὀλοφύρεται υἱὰς 'Αχαίων, 
όσοι δὴ βέλεσιν βεβλημένοι· οὐδὲ τὶ οἴδε 
πένθεοι, ὁσοιν ὄρωρα κατὰ στρατόν· οἱ ἄρα ἀριστοὶ 
ἐν νησιν κέαται βεβλημένοι οὐτάμενοι τε. 

641. ἐκέλευσεν HQ Harl. b d, Par. c d g. 648. διοτρεφές G'H. || πιέσεις T. 
651. τυχώσκω L. 652. δὲ: δ' PR. || ἔπος ἐκείρων L. 653. διοτρεφές G'H. 
654. τάχα κεν ... αἰτίωστο: οὗτοι ... αἰπτσαίοι Plut. de Adul. 26. 657. 
δὲ: δὲ P. || βελέσεις JPST. 658. πένθεος DTU. 

642. πολυκανάκεα, parching, cf. ἔσα κάγακα Φ 364, σ 308; καγελανει, ἐπαινει, and καγκομένης ἐχραε τω φόβων, Hesych. 
643. ἐπιποντες, talking, only here and ψ 301; elsewhere it always has an acc. 
647. ἐπιποντες, from the opposite side of the tent to that where the chairs stood. 
648. οὖξ δ' οὗτος, there is no sitting for me, i.e. I have not time to sit down. So Ψ 205. Compare phrases like οἵ νέμεις (Γ 156), no wonder. 
649. μεμοιστός recurs only in the form νεμεομιστός, a thing worthy of νέμεσις, or indignation, of which (Γ 410, etc.). It seems to mean here 'capable of feeling indignation'; for the form compare ἐκπαινοῦμαι — yielding θ 32, ἐπαινεῖν ceasing, πλᾶτος enduring, etc. (see the remarks in H. G. § 249). The analogy of Γ 172 αἰδῶν δεινός τε would lead us to translate terrible; but this is not sufficiently supported by the use of νεμομεσίων in one passage (a 263) in the sense of 'fearing the gods,' which is itself suspicious, see Agar C. R. xiii. 194. Compare also note on Ο 211. Possibly the natural association of αἰδῶν καὶ νέμεις (N 122) may have brought the two adjectives together. 
653. ἕκαστος: a very rare form in H. for καθος, but here established by metre. See note on I 63. 
654. δαγκον ὀνερ, 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 αἰδὼν κατα, what a terrible man he is. 
657. οὖξ ... βεβλημένου are contrasted with στρατών, 'why does he show so much pity for the wounded and think nothing of the army at large?' 
658. περισσος: for the genitive after οὖξ compare Δ 357, Μ 229, H. G. § 151 d. It is not Homeric to regard περισσος as a partitive gen. after τι. 
659. βεβλημένου by missiles, οὖξ—
βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομίδης,
οὐτασταὶ δ’ Ὁδυνεὺς δουρικλυτός ἥδ’ Ἀγαμέμνων. 660
[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ἐστοῖν;] 665
tοῦτον δ’ ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμου ἱόν ἀπὸ νευρῆς βεβλημένου. αὐτὰρ Ἀχιλλεὺς ἐσθλὸς ἔῶν Δαναῶν οὐ κήδεται οὐδ’ ἐθεᾶται. 670
ἤ μὲν εἰς ὃ κε δὴ νῆες θολαὶ ἀγχίας βαλάσατος Ἀργεῖων ἀέκτι πυρὸς δὴτοι θέρανται, αὐτοί τε κενωμέθ’ ἐπισχέρω; οὗ γὰρ ἐμὴ ἡ ἔσθ’ οὔτε πάρος ἔσκεν ἐνι γναμπτοῖαι μέλεσιν. 675
eἴθ’ ὃς ἤβωσιν βία τέ μοι ἐμπεδοὶ εἰν, ὡς ὅποτ’ Ἡλέοιοι καὶ ἡμῖν νείκοις ἐτύχη ἀμφί βοηλασία, ὡτ’ ἐγὼ κτάνων Ἰτυμονία ἐσθλὸν Ἱππορχίδην, ὡς ἐν Ἡλίδω ναιετάσκε, ἤναμ’ ἐλαυνόμενος. ἡ ὡς ἁμόνοι οὐκ γίνονται ἔσπερ’ ἐν πρῶτοιοι ἔμης ἀπὸ χειρὸς ἄκουτοι, 680
κάδ’ ἐπέσεν, λαοὶ δὲ περίτρεσαν ἀγροῦται.
ληθὰ ὃς ἐκ πεδίου συνελάσασαν ἥλιθα πολλῆς,


갈이 by weapons held in the hand, as usual.
662. This line is om. by a majority of ms., and is evidently interpolated from II 27. Nestor knows nothing of the wounding of Eurylykos, which happened after he had left the field.
664. From αὐτόρ Αχιλλεὺς here to the same words in 762 is beyond a doubt a later passage. See Introd.
668. ἐπισχέρω, in order, one after the other. σχερ = (σ)χερ, so that, with the exception of the unexplained suffix -ρω, ἐπι-σχερ-ρω exactly εφ-ετ-ήν, by which the scholia translate it. According to another interpretation it meant on the shore (σχερος: δαν-, άλγας, Ἡσυχ., which happens to suit the other Homeric passages (Σ 68, υ 125) fairly well, but is sufficiently refuted by the analogous Pindaric en σχερώ, in order, Ν. 1. 69, etc. κν γὰρ implies the suppressed thought, 'I can do nothing to help it.'
668. πατάτασκε, flexible, lissome; else only in Od. and Ω 358, where see note. The sense bent with age is also admissible here, as in Ω, if we put commas before and after θεκήν.
671. Ἡλέοιοι, elsewhere in H. always called Ἐπειόλ (and so 688); cf. ν 275 "Ἡλίδα . . . θαρ κρατέων Ἐπειολ, and note on B 615.
674. Ἐπειολόμενος goes with κτάνω. ρώσα 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. Ἡλία, else a purely Odyssean word, always followed by τολλή. It is possibly conn. with ἄλια.
πεντήκοντα βοῶν ἄγελας, τόσα πώεα οἶδα, τόσα συνόν συβόσια, τότε αἰτώλια πλατέ· αὐγῶν, ἵππους δὲ ξανθὰς ἐκατόν καὶ πεντήκοντα, τάσας θηλείας, πολλήσι δὲ πῶλοι ὑπῆραν. καὶ τὰ μὲν ἡλιασμέσοβα Πύλου Νηλιάν εἶσω ἐνυγώμον προτὶ ἄντω γεγήθη δὲ φρένα Νηλείς, οὖν εκατεροχοίρα τις τῆς πολλὰ νέων πόλεμονδέ κιόντω. κήρυκες δὲ ἐλιγμαίνων ἀρ' ἥτις φαινομένη τους ἴμεν οὖς χρείας ὀφείλετ' ἐν Ὀλίμπο διέποι, ὅτι δὲ συναγρόμενοι Πύλων ἀγγέλῳσαν ἀνδρεῖς δαίτερον τοῖς νόμοις γὰρ Ὑπειον χρείας ὀφείλουν, ὡς ἴμεν παῦροι κεκακαμένοι ἐν Πύλω ἴμεν. ἔλθων γὰρ ἐκάκως βίη Ἡρακλείη τῶν πρὸτερῶν ἔτεων, κατὰ δὲ ἔκταδεν ὅσοι ἀριστοὶ.

678. οἶδα: μᾶλλον (γρ. οἶδα) L Vr. b (and so ξ 100 ap. Strabo p. 453).
688. δραπετής (Ar. 1 more probably χρέους ὀφείλοι ADHLT: ὀφείλεσ G: ὀφείλεσ Ω. 689. πολλὰ: γρ. πολλὰ Schol. D.
689. γὰρ: ὥσπερ ADJO Harl. a.
691. ἔκταδεν H (supr. o) PRT Vr. A, Par. a' d f g k: ἔκταδεν King's Par. b.

678. πολλὰ, probably πῶς' ὀφείλων, with lengthening in the sixth aorist; cf. ὀφείλειν in this place only (in ὀφείλειν it is a metrical necessity), but ὀφείλω in other parts of the line, and ὀφείλειν beside the contracted ὀφείλω 696, X 501, etc. (but see Platt in J. P. xix. 43). It is tempting to read μηλίον (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, PQG. The lengthening of the i in συβόσια (679) is sufficiently justified by metrical necessity. Schulze (Q. E. p. 256) remarks that συβόσια would have been more regular (cf. συβόσια), but the vowel i seems particularly susceptible to lengthening, and has thus asserted itself. The form συβόσια is wrong; γ of *συβόσια would become σ only before i (cf. ἱερεία beside ἱερεία). πλατέα, wide-ranging flocks of goats, as B 474.

680. The scholia note that here Nелеus survives the expedition of Heracles (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 Heracles. See the note on E 393.
681. τοίχων, much success had fallen to me. ἴμεν, as a 'young hand,' with κοίνων.
686. The Attic form ὀφείλω in place of the Epic ωφείλειν 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 cadence in the fourth foot; van L reads ωφείλεσ, omitting εν.
688. δαίτερον, proceeded to appendition. The verb is Odyssean (always of carving meat); it properly means 'to be δαίτερος or carver.'
689. ὀφείλειν with κοίνων, so few were we in Pylos through ill-treatment.
690. ἡλιασμένοι, a construction ad sensum. Θυμέν Ἡρακλείης being 'Ἡρακλῆς.' Cf. E 638, λ Ἑν ψυχή Τιερισσαίοι... σεφήντως έχοιν, X 87, etc., H. G. § 166. ὕφα (γὰρ ὅτι); γὰρ F (sc. 'Ἡλίκιο) van L; but this is needless.
691. τῶν πρὸτερῶν ἔχοιν: for the genitive see H. G. § 150.
δώδεκα γάρ Νελίτος ἀμύμονος οικεῖ ἴμεν· τῶν οἰσι λιπόμην, οί δ' ἄλλοι πάντες ὀλοτο. ταῦτ' ὑπερφανέντες Ἐπειοὶ χαλκοχώτονες, ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόντω. εἴκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πόν μέγ' οἰον εἴετο, κρυμάμενος τρυπκόλι' ἤδε νομίζα. καὶ γάρ τοῖς χρείοις μέγ' ὄφειλετ' ἐν 'Ηλιδι δίης, τέσσαρες ἀθλοφόροι ἦποι αὐτοῖς ὄχεσφιν, ἐλθόντες μετ' ἀεθλα; περὶ τρίτοδος γάρ ἔμελλον θεύσεται· τοὺς δ' αὐτὶ ἀναξ ἄνδρων Αἰγείας

692. ἀμύμονος ΗἸΡ, 694. ἀπικοι: ἐν τοις διχαιοι Ἀν. 695. ὑμέες GQ.

692. It appears that the χαρακτήτερες 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. ὑπερφανέντες, only here, in sense evidently =ὑπερφανώντες, lifted up with pride, though the der. is not clear.

695. ὑβρίζοντες: the verb recurs only in Od. (seven times). See on Λ 203.

696. οἶδα: see on 678; πῶν δέλαν Platt (J. P. xix. 43), the ν being of course incapable of elision.

697. κρυμάμενος, 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 γραφα εξαίρετον; here he is exacting payment for a debt. The lengthening of the first ι of τρυπκολι' in thesis is unique and unaccountable. In forms like ὑπερφανίσει it is explained by metrical necessity (see App. D), which does not exist here; cf. φ 18-19 μήλα γάρ ἐξ Ἰδαίη Μεσσηνίων ἄρθρα ἄειν ἢ τηνοι τουληθήν τρυπκόλι' ἦδε νομίζα; whence this line seems to have been carelessly copied. The short ο before κρυμάμενος shows that the author of the line was not particularly sensitive to position formed by ρ. We may suppose that, relying on forms like ὑπερφανίσαι, he thought that the 'doubtful' vowel υ 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 κρύνας μήλα τρυπκόλι', or with Brandreth κρυμαμενός τε τρυπκόλι' (comparing παρά τε κλησι καὶ νητ μελαινη). 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) shows 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 τω δ' ἐλατηρί ... ἀκαχμένω) it would seem that a four-horse chariot is meant; the π. χρεια being regularly used of a single charioteer. 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 δέσια in Elis naturally leads us to think of the Olympian 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 Iolas, after the death of Augeias, who is here still alive. The scholia remark, too, that the race is for a tripod (χρυματιτη), whereas the chariot race (first established in Ol. 25) was for a crown (ασφαριτη). 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 δεσιλοφοροι see note on Η 453 (ἵππου δεσιλοφοροι Brandreth).
κάσχεθε, τὸν δ' ἐλατηρ' ἀφείαν ἀκαχήμενον ἵππων.

705 τῶν οὖ γέρων ἐπέων κεγολομένος ἦδε καὶ ἔργων
ἐξέλει ἄσπετα πολλᾶ: τὰ δ' ἅλλ' ἐς δήμον ἔδωκε
δαυτρείεν, μή τίς οἱ ἀτεμβομένοις κίοι ἤησ.

706 ἥμεις μὲν τὰ ἑκαστὰ δειπνομεν, ἀμφι δὲ ἄστυ
ἔρομεν ἵπαρ θεοὶ: οἱ δὲ τρίτοι ἣματι πάντες
ἡλον ὁμός αὐτοῖ τε πολεῖς καὶ μῶνυξε ἵπποι,
παντυδύνη μετὰ δὲ σφι Μολώνο θαρήσκουτο
παἶδ' ἔτ' ἐντ', οὐ τω μάλα εἰδότε θοῦρδος ἄλκης.

710

705 δῆ Αρ., συν. Ζεν. || Τεχερ U. 706. ἄμφι δὲ Λ (γρ. ἄμφι τε) DU Ηαρ.
ν: ἄμφι τε Ω. 709. πακευδή Αρ. ν: πακευδή GJL Ηαρ. ν: πακευδή
Τ (six ! from οζ mit. over ην or οξ ψευται). || ἔβροκοςτε Q. 710. παῖδα τ' ἔτ' δον' PR.

703. τῶν goes with ἐπέοιν and ἐγρωμ, ‘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 ἐγρωμ without F: ἡδὲ τε Bentley.

704. ἔδελτο, chose for himself; in a different sense from I 331. Βαλων, apparently the common stock; see notes on A 231, B 547.

705. Interpolated from 42, according to Zen. and Άρ. But there is no serious objection to it here. ἄτερτείεν: see 688. Υσσ: better ἀλητῆ, fair share; see A 418, and ν 138 λαχῶν ἀπὸ λιθὶδος ἀλευ (Bentley). Fick reads ἀλητη, quoting Hesych. ἱσσοαθα κληρονόμη, λεόδεια. ὀπλυμπείναι is a verb recurring only in Ψ and Οδ.

706. ἔδειπονεν, impf. of δεῖπνο, were disposing.

707. οἱ δ' οἱ Νοειάν, 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 (671-6) was an incident. This leads to hopeless and needless confusion.

709. Μολών, the same as the Ἀκτριφῶν are Teatos 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 Ἀκτριφῶν and Μολῶν 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 Ακτριφ is their nominal father, as Herakles is called son of Amphitryon, and that Μολῶν is a metronymic from their mother Μολών or Μολη (so Pausan. v. 2. 2). This is unlikely; the form Μολών is against it (though we may perhaps compare Δεικαλής = son of Δεικαλων), and metronymics are almost unknown in Greece (Nessos, however, is Φυλωρίας from his mother in Hesiod and Pindar). Others have proposed to derive both Μολών and Μολων from a supposed Μολος, ancestor of the mother. For this there is no ground. The name Ακτριφ is itself derived from Ἀκτριφνω, 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, διωνίς, with two heads and four legs and arms, but only one body (so Schol. Α here and on Ψ 638, and apparently as early as Ηυκός; see fr. 16, Bergk, where they are called ἐνυγονα). Welcker ingeniously, but not very probably, explained them as a personification of the two mill-stones (μολις, μωλης), and hence sons of Ακτριφ the crusher. Others have seen in the name Μολων an appellative meaning ‘the warlike,’ ὁ μετα μωλων λως, and Hesych. explains the word as μαχητης. So also Enstatth. Others, including W. M. Her. 13, more wisely abandon etymological interpretations, and recognise another instance of the divine twin brethren worshipped elsewhere as Ἀσακες, ὁ μωλις καιρος, Tyndaridai, Apharetidai, etc.
110. Θρήνους ἡ πόλις, 'Sedge-town,' evidently the same as B 592 Ὁρώς Ἀλϕεῖον πόρον. For the complex geographical difficulties connected with these names see note on B 591.

112. οὐδὲν, last lit. 'lowest,' see I 158.

114. ἐπάνω μετεκίασον, a strange phrase, perhaps to be compared with 498 ἔφηκε κλωτὸς πεδίων, 'when they had charted 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 μετεκίασον, and the words are out of place and very weak after the mention of the beginning of the siege. Bentley ingeniously read ἄλο τε, with a comma after μεμαυτές and a colon after μετεκίασον.
δόρπον ἐπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέσσα, καὶ κατεκοιμήθημεν ἐν ἐνεσίω οἷςν ἔκαστος ἀμφὶ ῥοᾶς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἑπειοὶ ἀμφίσταντο δὴ ἂστυ διαρράθαι μεμαῖτες· ἀλλὰ σφὶ προπαράθηε φάνη μέγα ἔργον "Ἀρησ"· εὑτε γὰρ ἤλεος φαέθων ὑπερέχεθε γαῖῃς, συμφερόμεθα μάχηι Διί τ' εὐχόμενοι καὶ 'Αθηνη. ἀλλ' ὅτε δὴ Πυλίων καὶ Ἑπειῶν ἐπέλεη νεῖκος, πρῶτος ἐγὼν ἔλον ἀνδρα, κόμισα δὲ μῶνυχας ἵππους, Μοῦλουν αἰχμητὺς· γαμβρὸς δ' ἦν Ἀγυεία, πρεσβυτάτην δὲ θύγατρ' ἐθ' ἔτεκε ἐξαιθ' Ἀγαμῆν, ἢ τόσα φάρμακα ἥδη ὅσα τρέφει εὐρεία χῦνω. τῶν μὲν ἐγὼ προσιόντα βάλον χαλκῆρε δουρί, ἢπτε δ' ἐν κονίσισι· ἐγὼ δ' ἐς δίφφον ὀροῦσας στὴν δὲ μετὰ προμάχουσιν. ἀτὰρ μεγάθυμοι Ἑπειοί ἔτρεφαν ἀλλωδίς ἄλλος, ἐτεὶ ἦδον ἀνδρά πεσοῦτα ἡγεμονὶ ἵππουν, δὲ αἰρετεύσεκε μάχεσθαι. αὐτὰρ ἐγὼν ἐνόρουσα κελανὴ ἱλιάτι ἴσος, πευτήκουτα δ' ἔλον δίφφοις, δύο δ' ἀμφὶ ἔκαστον


allusion in sound—not of course in sense—to this familiar name of Athene.

730 = H 380. Zen. read δεῖκνυν for ὄρπον, but the latter word is obviously right, for the evening meal is meant.

733. On account of the F of Φάστον, Bekker conj. ἀμφίσταν δὴ (cf. Σ 233), Brandreth and Christ Φάστον δὴ ἀμφί-

στάντο. 734. προπάροισε, before that came about. See on K 476.

735. ἄλειος φαέων, an Odyssean phrase (four times). ὑπερέχεσα, stood above the earth. Cf. Γ 216, + 93.

740. ἀγαμῆν: apparently the Homeric name of Medea, 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 παμφόρμακοι ἐστα. But Aites is established as father of Medea as far back as Hes. Theog. 956-62. Schol.A here gives a short account of Medea, ending οἰκῆσα δὲ άττη τὴν πληγήν· "Ἡλίος Εὔφρααν πολυφόρμακον ἐνεοιχὸν ἐπομακράθη" (cf. β 328-39). 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. 333), on the Sellene. See B 689, O 531, and M. and R. on 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
φώτες ὀδαξ ἔλον οὐδας ἐμωί ὑπὸ δουρὶ δαμέντες,
kai νυ κεν 'Ακτορίωνε Μολὼνε παίδ' ἀλάπαξα,
ei μη σφωε πατήρ εὐρ' κρείων ἐνοσίγχων
ἐκ πολέμου ἑσάσθε καλύψας ἥρι πολλὴι.
ἐνθα Ζεὺς Πυλίων μέγα κράτος ἐγγυάλεζε
τόφρα γαρ οὖν ἐπομεσθα διὰ σπιδέος πεδίου
κτείνωτες τ' αὐτοὺς ἀνά τ' ἔστεα καλὰ λέγοντες,
ὅρφ' ἐπὶ Βουγαρίων πολυτυρίῳ βήσαμεν ὕππους
πέτρης τ' Ὀλενίης, καὶ Ἀλεισίων ἐνθα κολώνη

749. φώτες: φώτες L. 754. διὰ σπιδέος Zen. AC1; δι' ἀσπίδας Ar. Ω
(ἀσπίδως Q). 755. κτείνωτες (om. τ') DQ. || Schol. A ἐν Ἀλλαυ χω (χωρί)
λέγοντες is corrupt: χωρί τοῦ λ ἐλάτσες (!) Ludw. 757. ἀλάτει Αρ. ADU:

where (in the vulg. reading) ἀμφὶ pre-cedes the acc. governed by it. In both
passages it has of course supplanted an
original ἄμφι ἡκαστος. Monro points
out that δραμεσ here means chariot and
horses, whereas Homeric use restricts
the word to the car as distinct from the
rest of the chariot.

750. ἀλάται, only here of slaying
single men; elsewhere always of destroy-
ing towns or embattled ranks.

751. εὕρη κραῖον is elsewhere used
only of Agamemnon.

754. It is practically indifferent
whether we read διὰ σπιδέος with Zen.
or δι' ἀσπίδας 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. σφῖδος μῆκος ὅδοι,
and from Antimachos σπιδόν = μακρόθεν,
adding the form σφῖδας, and a verb
σφίδω = εκτέλω(!)). ἀσπίδαις is explained
round like a shield or covered with
shields (thrown away by the fugitives)—both
equally absurd. Van L.'s ἰσσασπίδαι is
ingenuous, but the corruption is unlikely,
and the word is used only of cautious ad-
vance 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 Buprasia is a region, and
the hill of Aleision and the Olenian rock
localities on its boundaries. The correct
form is 'Αλεισω, as Steph. Byz. writes
it, confirmed by 'Αλεισον on an inac-
from Olympia (Collitz 1187 = L.G.A.
120). Steph. s.v. 'Αλεισω says το δ' 'Αλεισον ἐστιν το νυν ' 'Αλεισωναὶ χώρα'.
κέκληται, ὅθεν αὐτὶς ἀπέτραπε λαὸν 'Ἄθηνη, ἐνθ' ἀνδρα κτείνας πῦματον λίπον· αὐτάρ 'Αχαιοὶ ἄφ ἀπὸ Βουνπρασίου Πίλους' ἔχου ἄκες ἑπόνυ, πάντες δ' ἐχευτόντο ἔθεον Δι Νέστορι τ' ἀνδρῶν. ὦς ἔσον, εἶ ποτ' ἐσον γε, μετ' ἀνδράσιν. αὐτάρ 'Ἀχιλλέας οἷς τής ἀρετής ἀπονήσεται· ἢ τέ μιν οὐ χω τολά μετακλαίσθεσθαι, ἐπεῖ κ' ἀπὸ λαὸς διήται.

ἀ τέτον, ἢ μὲν σοὶ γε Μενοιτίος ὁδ' ἐπέτελλεν ἡματι τοῦ ὅτε σ' ἐκ Φθίθας Ἀγαμέμνονι πέμπτε. νοὶ δ' ἐνδον ἔοντες, ἐγὼ καὶ δίος 'Ὀδυσσεύς, πάντα μάλ' ἐν μεγάροις ἦκομον ὡς ἐπέτελε. Πηλίος δ' ἱκόμεσθα δόμον ἐν ναιτάντας λαὸν ἀγιώροντας κατ' 'Ἀχαιδα πολυβότεραν.

ἐνθα δ' ἐπείθ' ἡρω Μενοιτίου εὑρομεν ἐνδον ὢδ' σε, πάρ δ' 'Ἀχιλλήα· γέρων δ' ἵππηλάτα Πηλεύς πίου μηρία καὶ βοὸς Δι τετρακειράνω

764. metaκλαίσθαι HJR Lips. 767. μοὶ δὲ: καὶ τ' ΗЈ: μοὶ δὲ τ' ΚΤ.
770. ἐπείθ' ἡρω Μενοιτίου εὑρομεν εὐνοον ὢδ' σε, τάρ δ' 'Ἀχιλλήα· γέρων δ' ἵππηλάτα Πηλεύς πίου μηρία καὶ βοὸς Δι τετρακειράνω

767. ἐκτέλεσθα, gave glory; see Ἅ. 298.

More serious objections are that δόκει in 765 is too far separated from the words to which it refers in 786; and that 765 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 shows marks of growth. ΜοIgnoreCase δ' ἐνδον: edd. νοὶ δὲ τ'. But the hiatus is perhaps admissible in this place; see on B 87, 105. In any case the use of δ' τε is not suitable here.

770. πολυβότεραν is elsewhere applied only to χάνω. Perhaps therefore we should accept the usual καλλιγώνα.

771. The reason which made Menoitos an inmate of Peleus' house is given in Ψ 85.

773. καίε: so Ἄτω; μεθ' ἐκεῖνο, which is obviously inferior. τετρακειράνων, 'hurler of the thunderbolt,' is τερ. - ἑπετ- by metathesis, root tark, Virgil's 'qui fulmina torquat.' This explanation, given by G. Meyer in Curtius С. vii. 180, is far preferable to the ordinary ' rejoicing of the thunderbolt.' There

768. κέκληται H. || αὐξα CH. 760. ἅπε: ἐπὶ P. 761. πάντες: πάντως H. 762. δ' ἐνον G. || ἐνον τε PR Lips.: ἐνον τε Ὡ. 763. εὖ τε H (supr.). 764. metaκλαίσθαι HJR Lips. 767. μοὶ δὲ: καὶ τ' ΗЈ: μοὶ δὲ τ' ΚΤ. μοὶ δ' DGPU. 768. ἐπείθ' ἡρω Μενοιτίου εὑρομεν εὐνοον ὢδ' σε, τάρ δ' 'Ἀχιλλήα· γέρων δ' ἵππηλάτα Πηλεύς πίου μηρία καὶ βοὸς Δι τετρακειράνω

xxiv. 281) suggests κέκληθ' (κέκληται), ὅθεν πάλιν αὐτὶς κτλ., Aeliaision, where the hill slopes.

761. ἐκτέλεστο, gave glory; see Ἅ. 298.

762. δ' ἐνον, εἶ ποτ' δ' ἐνον τε: see on Γ 180. αὐτάρ 'Ἀχιλλέας is the catchword from 684, 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 ἄς or ἤς, cf. P 25 ἤς ἔφη ἄφηντο, and see App. A. δ' ἐκεῖνο, will have the profit to himself — an expression immediately corrected; 'nay, no profit; on the contrary' he will weep tears of penitence. ἐπιθεῖσθαι is simply to reproach. He does not think of being a fraction of the composition is prosoic; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here ὦς εἰδὼλον σπόνιτι, leaving to his son all the duties of hospitality.
αὐλῆς ἐν χόρτω, ἔχε δὲ χρύσεοι ἀλεισιον στέινδον αἰθόπα οἶνον ἐπὶ αἰθόμενοι ἱεροῖν. σφοῖν μὲν ἀμφὶ βοῦς ἐπετον κρέα, νῦι δ' ἐπετα στήμειν εἰν προθύριοια: ταφῶν δὲ ἀνδρόσειν 'Αχιλλεύς, ἐς δ' ἀγε χειρὸς ἑλὼν, κατὰ δ' ἔδραμασθαι ἀνωγε, ξεινια τ' ἐν παρέθηκεν, ἐκ τε ξείνιας θέμας ἐστίν. αὐτάρ ἐπεὶ τάρππμεν ἐδήττος ἢδ' ποτήτος, ἤρχον ἐγὼ μύθοι, κελεύων ὑμὶ' ἀμ' ἐπεθαύρθαι, σφοὶ δὲ μαλ' ἥθελεν, τῷ δ' ἄμφω πόλλ兮 ἐπέτελλον. Πηλεύς μὲν δι' θείδι γέρον ἐπέτελλ' 'Αχιλλῆι αἰεν' ἀριστεῦει καὶ ὑπήργυον ἐμμεναι ἄλλων. σοὶ δ' αὖθ' ὁδ' ἐπέτελε Μενοῖτος 'Ακτορὸς νῖός. "τέκνον ἡμῶν, γενεὴ μὲν ὑπέρτερος ἐστὶν 'Αχιλλεύς, πρεσβύτερος δὲ σύ ἐστιν: βίης δ' ἦ γε πολλὸν ἀμεών. ἀλλ' εἰ οἱ φάσασθαι πυκνῶν ἔτος ὡς ὑπόθεσθαι καὶ οἱ σημαίνειν: ὃ δὲ πείσται εἰς ἀγαθὸν περ." ὁς ἐπέτελλ' ὁ γέρον, σὺ δὲ λήθαι. ἀλλ' ἐπὶ καὶ νῦν 790 ταῦτ' εἶτοι 'Αχιλλῆι δαίφρου, αἰ κε πίθηται.

is no other instance in Homer of such a 'subjective' epithet of a god; ἰθεϊκόν, which has been compared, is of course from χέω, not χαίρω. Meyer further points out that if τέρπον came from τήρω it should mean 'making glad the thunderbolt.' Cf. H. G. § 124 b.

774. χόρτων, the enclosed space of the court where stood the altar of Zeus 'Ερείσσιον (κ α 335). ἀλεισον, else only in Ω and Odt.; the word seems to be identical in sense with δέκα, compare ό 469 ἀλεισσα with δέκα in 466, so also γ 50-1. ἀλεισον καὶ δέκα τοῦ αἴτου Αθ. xi. 783.

775. Döderlein is probably right in taking τέρπον to mean 'with,' 'in addition to,' as the practice was to pour libations not on the altar, but on the ground. 776. ἀμφὶ ἐπετον, were 'treating,' preparing for the meal. For this form of the 2nd person dual in historic tenses see H. G. § 5 ad fn., and note on Θ 448. Zen. read ἔθελςαν in 782, and therefore no doubt ἐπέταν here.

779. εὔμινες ἐλαίες ἐκτίν, sc. παραβι- 

rαι. Note the short form of the dat. pl. which cannot be removed without great violence. 782. σφοὶ μὲν Brandr., σφοῖς μαλ' van L. The contracted form is very rare and doubtful; cf. νεὺς E 219, and Ν 47. 786. ἑκείνη here means descent as son of a goddess, not age as in I 58. Curi- ouously enough the ancient critics generally took ἑκείνη ὑπέρτερος to mean younger. Strange fancies were built up on this line and Π 96-100, for which reference may be made to Plato Symp. 180, Athen. xiii. 601, Aischines in Tim. 141 ff. 789. χωλάιναι, to give the word of command, see A 289. This is not consistent with Phoinix' claim to the same position in I 442, but Phoinix is of course unknown to the author of this passage. οἰς ἀρακέων περ. 'f or his own good,' as we say. Cf. I 102. 791. Φείξος ταῦτ' Bentley, τὰς Feix' Heyne, ταῦτα στὰ Feis' Brandr. The
Ρίνεας Η. 794-5 om. Zrn. Τοιοδωροπάνων και τινά οί πάρ Ζηνός ἐπέφραδε πάτημα μήτηρ, ἀλλὰ σὲ περ προέτω, ἀμα δὲ ἄλλος λαὸς ἐπέστω Μυρμίδον. αἰ κέν τι φῶς Δαναοὶ τῇ γέννη τοῖς τεύχεα καλὰ δότω πόλεμονδὲ φέρεσθαι, αἰ κε σὲ τών ἑκοντες ἀπόσχισται πολέμου Τρωές, ἀναπνεύσουσι δ' ἀρήμοι ὑπὲ 'Ἀχαιῶν τερμόμενοι· ὀλυγή δὲ τ' ἀνάπνεσιν πολέμου. ἑπὶ δὲ κ' ἀκμῆται κεκρημῆται ἄνδρας ἀυτῆ ὀσαισθε προτὶ ἀστὶ νεών ἀπὸ καὶ κλαμίδων."


opt. is used as a gentle imperative. The line in the Papyrus may have had εἰτῶν for εἰτῶν, and εἶναι δὴ γάλλως Κάλλως (Nicola), or πάλιν τόν Κάλλως (Menrad).

792. δὲ ἐκ τάς in 2nd and 3rd sing., cf. on B 4; δ' 547 is the only other instance of the 2nd. G. Hermann 210. ἐκοντες, comparing O 403, where Patroklos repeats the words of Nestor, using ἔκοντες. See, however, εἰτῶν. 794-803 = II 36-45. Many critics, from P. Knight and Heyne on, have argued 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 τίμαι, '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 ἄνθρωπος ἡθελί, θυγατέρα ἄλλου γέρων, the second is completed by Nicola αὐτὸς μὴν μενετά νην ἐν ἄγων θυρὶ,

796. ἄλλος δ' ἀμα Ναυκ, 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 ἀνώχου (Nicola) or καὶ ἐπικαταβας λαῶν ἀνώχου (Menrad).

798. Nicola completes the line in Pap. καὶ τίμαι δὴ γάλλως ἐκ τὰς γενήθητι (see II 40).

799. Ἐκοντες only here (II 41) and δ' 279, else always ἐκοντες: hence Ar. read ἐκοντες, a very unlikely form, as even Herodianos remarks. τοιὸν is apparently for Φικ-σκω, root Φικ of τοιὸν, etc.

801. τῆς κατάληγος. may have pause from toll. ἀνίμη γελ.: 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.


804. After this Pap. η has <τείρε γερ αικόν ήγος κραδίνα, α> κάχυμε πε ωμόν (suppl. Nicole).

805. παρά: ἐν JT. ¶ After this is a line in Pap. η ending ἔμνυσθελαθή, ἦν and αλα uncertain, acc. to Diels; but Nicole reads no... a... a... only.

807. Άρε G. ¶ Followed in Pap. η by <και κλαδία προπάροισε νεών ὅρα> οκραδόσαν (suppl. Nicole).

808. Ἄρε J (suppr. η) Q: εἰκὴν Η (suppr. η) Harl. a: εἰκὴν G: εἰκὴν Ο. ¶ Εἰκαίως G. 809. ἄκτιμολοικέν Pap. η.

810. εὐδαμομοῦνς J (cf. 575).

811. κατά: ἀπὸ Pap. η.

812. κατά D: κατὰ Q.

814. ἁλκιμος: ἀλάθες Pap. η. γρ. Vr. b.

816. ἤ τ' ὅσ πο λοχρέ ἐπος τ' εφατ' ἦν τ' ἀνάμαζεν Pap. η (without accents).

818. ἢ δ' G. 818. ἄρρητο δημοζί: γρ. ἡδ' οἰονοὺς Α. 819. διοτροφές GH.

820. Β' ἤτι: ρά τι G. 821. φείόντας: φείοιται Pap. η. ¶ Δαμούς U.

805. Diels completes the added line in Pap. ἄγιειην ἐρών, αὕτη τ' ἐνδεικνύειτο φάναγγας, Nicole τὸν δ' ἐφες προπάροισε νεῶν ἕρωκορδάων.

806. κατά, over against. The ships of Odysseus were in the centre of the camp; see l. 5. In H 383 the ἀγορά is held at the ship of Agamemnon, a more likely place.

807. ἐδώκες, the giving of dooms. Cf. 112 τῶν δ' ὅσ' ἀγορά ἐφιάγειν ὄψιν ἔκθετη. For the half local use we may compare κατέρχομέν = byre, 2 575, and the Attic ψηφοί = the place of voting, Eur. I. T. 945: πεσόσα, Αδ. 68, τύπος = cheese-marketed, and so on. For the common altar of the camp see Ὑ 249.

808. Ἐκεῖ, the correct form, has been supplanted in nearly all ms. by the indefensible ήν, which recurs only in Od.; see H. G. § 12, van L. Ench. p. 520. 809. See 583 for the wounding of Eurypylus.

818. ἢ μέν, however, 'still his spirit was unshaken'; so B 703, etc., in later Greek γε μή.

815. και β': καὶ F Brandreth and van L.

817. δὲ δρά, like B 158, etc. οὐς δῆ; thus then ye were destined. Or we might take ω as a simple exclamation, how are ye destined!

820. ἀρρήτο for the more usual ἀργητὰ, while, as φ 127.

820. σχύσουσι, will sustain, resist the attack of Hector; so M 166, but σχύσει in P 639.

821. ὑπὶ οὕτῳ δούρι: see on Γ 436.
τὸν δ’ αὐτ’ Ἑυρύτυλος πεπνυμένος ἀντίον ἡδα·
“οὐκέτα, διογένεις Πατρόκλεις, ἄλκαρ Ἀχαίων ἔστεται, ἀλλ’ ἐν νυσίν μελαίνησιν πεσέναινται.
οἱ μὲν γὰρ δὴ πάντες, δόσοι πάροι ἤσαν ἄρσατοι,
ἐν νυσίν κέαται βεβλημένοι οὔταμενοι τε
χερσιν ὑπὸ Τρώων· τῶν δὲ σθένοι ὄρνυται αἰεν.
ἀλλ’ ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
μηροῦ δ’ ἐκταρ’ ὀίστον, ἀτ’ αὐτοῦ δ’ αἷμα κελαινόν
νῦς ὑβατι λιαρωί, ἐπὶ δ’ ἦπια φάρμακα πάσος
έσθλα, τὰ σε προτὶ φασόν Ἀχιλλῆς δεδιάξχαι,
ὅν Χειρόν ἐδίδαξε, δικαίωτας Κενταύρων.
ἵπτοι μὲν γὰρ Ποδάλείριος ἥδε Μαχαίον,
τὸν μὲν ἐνί κλαίησιν ὀδοίμα ἄλκος ἔχουντα,
χρητίζοντα καὶ αὐτὸν ἀμύμονος ἕνηρος,
κείσθαι, ὅ δ’ ἐν πεδίοις Τρώων μὲν ἐξὸν Ἀρρην.”
τὸν δ’ αὐτὲ προσέειπε Μενοιτίον ἀλκίμος νῖος:
“πώς τὰρ ἐοι τάδε ἐρέα; τὶ ἐξομεῖν, Ἐυρύτυλ’ ἱρως;”

822. δ’ αὐτ’: ἄνων Pap. η. = πεπνυμένος CPQRU Pap. η. = King’s Pap. ατ’ δὲ f g, τρ’ g. b, ἐν Ἀλων A: βεβλημένος Ν. 823. π.τροκλής Pap. η.

823. ἄλκαρ: ἰμαρ Pap. η. 825. πάντες, δοκ.: δοκὶ πάντες Η. 827. τὸν PQ Pap. η. = ὄρνυται LQ. τὸν δὲ σθένον ἄγων δραυρείο “Εκτορος ἐκ τάχαι

828. Μήλαιναν: μήλαινων D. 829. ἑμοῦ τ’ PQ. 830. Χλαρὸ R Lips. 831. ἀλεπιοθεροσ Pap. η. = ἐπὶ: ἐπι Pap. η. = πασσῶν Pap. η. 832. δικαίωτος: δικαίωτας Zen. 833. δικαίωτος G (and ep. Did.). 834. ποδαλιμορος Pap. η. 835–6. In place of these two lines Pap. η. has room for six, which are however lost. 838. ἐνοι: ἐν Β.: ἐν Ζεν. = πέκομαι Ρ.: There is room for another (lost) line after this in Pap. η.

823. ἄλκαρ, defence, cf. Ε 644. It is difficult to suppose that the ἰμαρ of Pap. is more than a blunder. For 824 see on 311, I 235; the subject of πεισοκταί seems to be Ἀχαϊοι. Ar., however, took it to be Τρώιοι. 828 = 659.

830. πάσσων in Pap. is again apparently a mere blunder. Cf. Ε 900.

831. προτὶ goes with Ἀχιλλῆς: the insertion of the verb between preposition and case is very unusual. For δεδιάξχαι Zen. read δεδιάξθαι (or -δᾶθα), as τ 316. This looks much more like a Homeric form, and perhaps should be adopted in the text. Van L. reads δεδιάξθαι as an aor., cf. § 233 δέδα = δεδίδαε.

832. δικαίωτας: means, in modern phrase, ‘the most civilized,’ most conversant with διήν, the traditional order of society. So the Cyclopes in i 175 is οὐ διήνοις as opposed to φαλάξιον. For the Centaurs see note on Α 268; and for Cheiron cf. Α 210, 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. ἵπτοι πολύ... τὸν μὲν, an anacoluthon; ὁ μὲν κεῖται should have followed, in order to be regular, as ὁ δὲ does in the second clause, 836. Cf. I 356–61, B 353, for similar anacoluthas.

835. χρητίζομαι, needing, else only in Od. (three times). 838. πώς τὰρ, how can these
ΙΛΙΑΔΟΣ Α (XI)

ἔρχομαι, ὁφ' Ἀχιλῆι διαφρονι μὴθον ἐνιστὼ, δὲν Νέστωρ ἐπέτελλε Γερήνιος, οὐδὲς 'Ἀχαιών· ἀλλ' οὐδ' ὡς περ σεῖο μεθήσω τειρομένου. 840

ἡ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν ἐς κλασίνην· θεράτων δὲ ἱδὼν ὑπέχειε βοείας. 845

ἐνθά μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίριν ὃξυ βέλος περιτευκές, ἀπ' αὐτοῦ δ' αἵμα κελαινῶν νίς ὑδατε λιαρών, ἐπὶ δὲ βίζων βάλε πικρὴν χερσὶ διατρύψας, ὤδυνήφατον, ἡ οἱ ἀπάσας ἐςχ' ὄδυνας· τὸ μὲν ἐλκος ἐτέρσετο, παύσατο δ' αἷμα.

839. ἐκίσται 6. 841. σεῖο μεθύσω: <σει> ἄμαλάω Ζεν. || σοίο Π. ||


things be? For the potential opt. without ἄν cf. Δ 318, R 247. Zen. read ἔνθα, Dünzter ἔνθα, needlessly. θέσθαι, prob. a dubitative subj.

841. μεθύσω, lit. 'I will refrain from these'; a curious expression. We have μεθέλων ἀλήθις and πολέμου, but not elsewhere a personal gen. Zen. read σει(ο) ἄμαλάω, which Αρ. regarded as less poetical. θέσθαι is not elsewhere found after σεῖο ἄμαλάω.

842. ὑπὸ στέρημοι λαβών, i.e. he put his arm round his waist to support him as he walked.

845. περιτευκές, very sharp, only here, but cf. A 51 ἐχείενεκές. αὐτοῦ, sc. μηροῦ.

846. βίζων πικρήν, acc. to Schol. A either the Achilles ('yarrow') or Aristotelic, both plants being used as anodynes in Greek medicine.

847. ὤδυνήφατον, 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 at 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; δὲ πλάσας ποιηθῇς ἕφασαν, 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 influence 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
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 Π 558, κεῖται ἄνηρ
δός πρῶτος ἀτῆλατο τεῖχος Ἀχαιῶν, Σαρπεδών, 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
πολέσαντι δὲ δήκε 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 Lepiths 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
inflexibility suddenly so turned as to portray two men only.
ὁς ὁ μὲν ἐν κλαίσινι Μενοίτου ἀγνοσίοις ὕδω
ιατ' Ἐυρώπυλον βεβλημένοι· οἱ δὲ μαχαίρο
'Ἀργείου καὶ Τρώους ὀμίλαδόν, οὐδ' ἄρ' ἐξ ἄλλο
τάφρον ἐτί σχῆσειν Δαναῶν καὶ τεῖχος ὑπὸ ἑτα
εῦρυ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρῳ
ppelin, οὐδὲ θεοίς δόσαν κλειτὰς ἐκατόμβας,
ὁφρά σφιν νῆσας τε θοᾶς καὶ ληθαία πολλὴν
ἐντὸς ἔχον ρύοτο· θέων δ' ἀκένητο τέτυκτο
ἀβανάτων· τὸ καὶ οὐ τι πολὺν χρόον ἐμπεδοῦν ἃ·

1. κλίσις GR. 5. ἄδ: τε Ἀμβρ. 9. τὸ: τῶ C Vr. b A. 451: ΚΕΝ

T. = ἐμπεδοῦς Q.

3. ὀμίλαδόν, in throng; 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 Diomedeia, 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, whereas Pheidias ἐγκεκατόμθη (M 399), and ἔφαγε πολλὴν Ἀχαίον (O 361). If that is so, this may limit the latest addition (see line 11) to the lines 10–35; and to this awkward repetition of ἐμπεδοῦν ἦν the probably points. The difficulty and contradiction between these words in O 361 has long been felt. Schoi. (Porphyrios) mentions an explanation: impossible of course, which gave ἐμπεδοῦν here the literal meaning ἐν τεῦν κέλευ...καὶ μὴ ἄλλην. It has also been objected that ἀφρα...ἵον Ἀχιλλ implies that the poet of these lines before him a legend which gave a longer duration of the μῆνις than a few days ascribed to it by the Pia. 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. 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.


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.

it is so, extremely improbable that the only Homeric forms are ἐπέλευ and ἐπέλευ. A. vulg. ἐπέλευ, a voc. nihili; the only excellent support of P (it had difficulty in being conj. by Heyne and see words mandreth). The cause of the change no doubt an objection to end two active lines with ἐπέλ. But there are several analogies for this in H.; see πέλευ "Aπὸ" B 290-1.

there is an evident change of "Aπὶ" here; the line begins as though there were to be πολλοὶ δ' Ἀργείων δάμεν, then, as in 495 πολλοὶ μὲν γὰρ τῶν ἄνδρων, πολλοὶ δὲ λίσιον, the thoughts by the time who fell brings up that of the life of the number who, unlike the Trojan who survived. ὁρείδων: see on H 463, compare Hesiod Theog. 340-5, where all these rivers, excepting Karesos, are named among the offspring of Okeanos and Tethys. Aliseos, Skamandros, and Simeos (v. Ε 774, Η 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. ἰσομεῖον applies only to the last two named. θησεῖον (only here and Π 296), shields of ox-hide, like boeii and boeis; lit. 'the spoil of an ox' (ἀγρίη). So Σ 509 ἀνδρίδα, warrior's spoils. Cf. Virg. Aen. i. 100 ubi tot Simeos corrupit sub undis Scula virum galeaque et fortia corpora voluit.

23. ἰσομεῖον, a word which is not only ἰσακ λεγόμενοι 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 ἄνδρων γένος, of καλλονται ἡμῖν, in the thoroughly un-Homeric passage about the successive ages of mankind. Bentley's ingenious κάπτεσιν ἐν δινῃ καὶ ὅπλισμα μὲν ἄνδρων and Λατ.'s simpler κ. ἐν κοιτη καὶ ὅπλισμα γένος ἄνδρων are equally unlikely.
... in a draft of the Odyssey. The trident as an attribute of Poseidon occurs elsewhere in H. only in the Odyssey.

28. ἐκπνεύσει κύμασιν, expelled along the waves of the sea; the dat. is comitative, as in 207 πέτερον πνοής ἄνεμου. H. G. § 144.

29. φιτρόν and λάκων, gen. of material with θεμελία.

30. Αεία, possibly a sort of substantive use, 'he made smoothness,' made all smooth; compare phrases like οὐκέτι φυτά πέλαται. It is, however, simpler and quite possible to make the word agree with θεμελία, made them smooth.

33. ἔν = τεσσάρων, as Pind. I. i. 25 λίθοις ἑτέρ' ἐν διασκορίες. Cf. B 752 ἐς τ' ἐς Πνευμάτων προείλα ταύρων ἔδωκε (and the spurious Φ 58' ἄλασον ἐς κάλλιστον ἔδωκε τ' γαίαν ἑρίστη). If we read τεσσάρων (τες) we must refer it to Poseidon. έν is also possible.

34. For δός ἐρ' ἐμελλόν Ζεν. read δός ἐμελλόν, a form not elsewhere found in Homer, and called 'be hard.' Ar., though it is sufficiently established in later poets from Theophrast onwards.

36. δοῦρα, δοῦρα (as B 135, etc.), the φορμοι of 29. Ar. perversely took it to mean spears cast against the towers (ἐκλείπει ἐς τ' ἐς κανάξιες ἐς δοῦρα); ἐς τ' περιοχ' βαλλόμενα). For μᾶλλον = be pelted cf. I 573 δοῦνα δρόμει περιοχ' βαλλόμενα, 588 θάλαμος πύκ' ἐβάλλετο. Cf. N 812 Διὸς μάστιγα κακῆς ἐβαλε' Ἀρχαίος. 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. Schm. 608 πληγεῖς θεοῦ μάστιγις (see Verrall's note), Ag. 642, etc. διψάλη μάστιγις τὴν Ἀρης φαλέη.
40. ἔστει ἀνάλαμφτοι στρέφεσθαι is obviously wrong; στρέφεσθαι cannot be a subj., see note on A 67. Brandreth and Paech conj. ὄσ δ' οὖν', Nauck ὃτε δ', Monro most ingeniously ὃτε δ' ἄνωτα (cf. T 67); but the dat. is unexplained, and there seems to be no better analogy than the doubtful dat. with ἄνω in Ο 584, T 422, and with ἄνωτες Ζ 127, Φ 151, 431). An original ὃτε δ' ἄνω, with hiatus, would best explain the text.

42. πυρηνόδον, in setted line, kata τάξιν τείχων Hesych., rightly. See on Δ 334. ποικίλωσι must here mean A 548, in spite of the canon of Aeners, that in Homer it always means to flee; cf. Α 548. For the second half of the line cf. Ζ 407 δαμάστε, φόμεις σὲ τὸ σῶν μένον, and Π 758 ἢ τὸ μὲν ἄλογον ἀλλὰ.

47. περὶ τὴν τὰς ὅπως, anachronism. The accent only here; so that it seems very probable that the line is a faulty adaptation of Ο 615 κ' ἔθελε μῆχα στίχας ἀνδρῶν περιτήρων. This line and the next can hardly be defended; the repetition of στίχας ἀνδρῶν is very harsh, and the sor. ἐκτα following the presents according to the usual practice should mark the end of the simile (Δ 555, Μ 305, Π 758, Ρ 112, 664) (Hentze).
τόλμων ὁκύποδες, μᾶλα δὲ χρεμέτιξον ἐπὶ ἄκρων
χείλει εὐφυσατές. ἀπὸ γὰρ δειδίσσετο τάφρος
ἑυρεῖ, οὐτ' ἄρ' ὑπερθορεῖν σχεδὸν οὔτε περὶσσα τῆθηδίθι. κρήμνοι γὰρ ἑπηρεφές περὶ πάσαν
ἔστασαν ἀμφοτέρωθεν, ὑπερθεῖν δὲ σκολόπεσιν
δόξην ἤρησε, τοὺς ἔστασαν ἑς Ἀχαίων
πυκνοὺς καὶ μεγάλους, δῆμοι ἄνδρων ἀλεωρην.
ἐνθ' οὔ κεν ῥέα ἱππος ἐντύροχον ἁμμυραῖν ἑξαγιαν, πεζοὶ δὲ μενῳέων εἰ τελέοσι.
δὴ τότε Πολυνδάμας θρασύν "Εκτόρα εἰπτε παρατάσης: ""Εκτόρ τ' ἢδ' ἄλλοι Τρώων ἄγοι ἢδ' ἐπικούρων,
ἀφαδεῖς διὰ τάφρον ἑλαίνομεν ὠκείας ἱπποὺς.
ἡ δὲ μᾶλ' ἀργαλέῃ περάνν σκόλαπτες γὰρ ἐν αὐτῇ


52. χείλει ἔστατες is the vulg.; but the variant χείλει έστατες is too strongly attested to be neglected, in view of the improbability of hiatus being introduced; it had already been conj. by Brandreth (χείλει—he had a theory that ψφελ. could be added to the dat.) with the comment 'Homerus praepositionem non duplicat.'

53. σχεδὸν here is not very easy to explain; Monro takes it to mean right over, at a bound, comparing σχέδος and αὐξαγαθος, immediate, off-hand. Similarly παραγεθέν in Ap. Rhod. i. 698 = continuo. Perhaps it may mean in order, in sorted 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. κραινοὶ ἑπηρεφές, overhanging sides. So πέτρας καὶ 131, μ. 59. οὐπέρ Παλαμ., round all the circuit of the trench.

55. σκολόπεσις, stakes arranged along the upper edge, so as to prevent a jumper alighting, like the modern abatis or chevaux de frise.
64. πορι, apparently leaning against them, i.e. close behind. The phrase is a curious one, but the vulg. περι is worse. Platt conj. αὐτή, which is more natural (or αὐτή!). Throughout the book we are left in doubt as to whether or no there is a space between wall and most. Much is made of the difficulty presented by the most up to 200, but after that line it is completely forgotten, and we are never actually told that it is crossed.

65. Frank and Hentze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the asent on the opposite side. But for a chariot the descent of a κρήνως ἐπηρετή is as serious a matter as the asent. 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 στενός, too small for chariots.'

66. τρόφεσθε, come to harm, as in Herod. τρόφη = dead. So Ψ 341 and φ 293 ἀνά σε τρόφη. For στενός cf. Ψ 419.

67. 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. ὁδὸς 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 οἱ μὲν in 67 being understood, or rather superseded; 'if Zeus means to destroy them—that is, what I wish to happen at once.' Obviously οἱ μὲν does not express a condition of his wishing the enemy destroyed. Cf. A 135-7.

71. ὁποστρέφος may be either intrans., turn against us (A 446), or turn us back (E 581). But the former is the regular Homeric use. παλάκως for παλακωτικίς, and hence always with long i.

72. ἑλιχθέων, lim. 'stumble upon,' get entangled in, like the birds in χ 469 which ἐρείκη ἑνεπλήξαναι. So also O 344.
Ἰππος μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρωι, αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρυχθέντες "Εκτορὶ πάντες ἐπέμεθ᾽ ἀδάλλες· αὐτὰρ 'Ἀχαιοὶ οὐ μενέοντε, εἰ δὲ σφιν ὀλέθρου πειρατ᾽ ἐφήμπται." ὁς φάτο Πολυδάμας, ὁδὲ δ᾽ "Εκτορὶ μύθος ἀπήμων, αὐτίκα δ᾽ εἴ ὄχεων σὺν τεύχεσιν ἄλτο χαμαῖζε. οὐδὲ μὲν ἄλλοι Τρώες ἐφ᾽ ἰππῶν ἤγερθόντο, ἀλλὰ ἀπὸ πάντες ὑδρωσαν, ἐπεὶ ιδον "Εκτορα δίων. ἤµοχοι μὲν ἐπείτα ἐδοὺ ἐπέτελεν ἐκάστος ἰππος εὐ κατὰ κόσμον ἐρυκέμενοι αὖθ᾽ ἐπὶ τάφρωι· οἱ δὲ διαστάντες σφέας αὐτοὺς ἀρτύνατο, πένταχα κοσμηθέντες ἃμ᾽ ἤγεμόνεσσιν ἐκάστοι. οἱ μὲν ἂμ᾽ "Εκτορὶ ἵσαν καὶ ἀµύμων Πολυδάμαντι, οὗ πλεύσατο καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα τεῖχος ῥηξάμενοι κολῆς ἐπὶ νυσί μάζευσαν. καὶ σφιν Κεβριόνης τρίτος εἴπετο· τὰρ δ᾽ ἄρ᾽ ἄρχεσθαι ἀλλον Κεβριόνα χερείονα κάλλυτεν "Εκτορ. τῶν δ᾽ ἐτέρων Πάρις ἢρχε καὶ 'Αλκάθεος καὶ 'Αγήνωρ, τῶν δὲ τρίτων "Ἐλευς καὶ Δηφρόβους θεοειδῆς, ὑλε δώω Πριάμοιο· τρίτος δ᾽ ἤφι 'Ασίου ἤρως.
"Ασιος Ἀρτακίδης, ὁ Ἀριστηθεν ἕφερεν ᾨποὶ ἀλθείας μεγάλαις, ποταμοὶ ἀπὸ Σέλλημνος· τῶν δὲ τεταρτῶν ἦρχεν ἔνας πάις Ἀγχίσσαον Ἀνεια, ἄμα τοῦ γε δύν Ἀντήνορος ὑλεῖ, Ἀρχέλοχος τ᾽ Ἀκάμας ἀπειθεῖ, μάχης ἐν εἰδώτε πάσης. Σαρπίδας δὲ ἱγείτο ἀγαλμάτων ἐπικύρους, πρὸς δὲ ἔλειτο ὸλυκόν καὶ ἄρηιον Ἀστερόπαυον· ὑπὸ γάρ ὁ ἐπιστοι ἰδικήδει ἐννοεῖ ἀριστοὶ τῶν ἀλλων μετὰ γ᾽ αὐτὸν· ὁ δὲ ἐπέτει καὶ διὰ πάντων. ὑπὸ δὲ ἐπεί ἀλληλοὺς ἄφαρον τυχτῷ βόεστι, βάν ἢ ἄδη Δαμαῶν λεξήμενοι, οὐδὲ ἐτ᾽ ἐφαντο σχήματι, ἀλλὰ ἐν νησί μελανιούς πετέσθαι. ἔνδιὰ ἀλλοι Τρῶες τηλεκλετοὶ τ᾽ ἐπίκουροι βουλὴς Πολυλαμάντος ἀμαρμήτου πίθαντο· ἀλλ᾽ οὐ χ᾽ Ἀρτακίδης ἔθελερ Ἀσιος, ὄρχαμοι ἄνδρῶν, αὐθί λυτεί ᾨποὺς τε καὶ ἑνίοχον θεράποτα, ἀλλὰ σὺν αὐτοῖς πέλασε συνθεί θομίοι, νῆπιος, οὐδὲ ἄρ᾽ ἐμελέλλε, κακὰς ὑπὸ κῆρας ἀλώμας, ἤπατοι καὶ χρεσφίν ἄγιαλλόμενοι παρὰ νησὶν θεῖ ἀπονοστήσει προτὶ Πλοῦν ἡμεόρεσσαν πρόσθεν γάρ μιν μοίρα δυσώνυμος ἀμφικάλυψεν


96-7 = B 839-9. The leaders of the second division are not named in the Catalogue.

101. ἀρχηγός is clearly right, not the vulg. ἅρπαγε; compare the preceding imperfects ἐπέτει and ἤρχη. 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. ἄδημα, shields, see Η 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. φασάμες δήδον δοῦμ, σάκος σάκει προθήκημα: ἄπει θε' ἀπειθ' ἐπιεῖ, κτλ.

107. The subject of εὐσκειευθείσεν is probably, from the use of ἔφαστο, Δαμαῶν: 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 1 235.

112. κῶν αὐτοίκων, not simply 'with them,' but a form of the phrase αὐτοίκω τοῖς ἤπατοι, 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 Aias is slain in N 384 ff. he has chariot and horses with him. The phrase which has caused so much trouble, μελανιαὶ t' (115), is taken from N 675, because the reference there covers the fight in which Aias falls.

116. δυσώνυμοι: cf. Z 255 δυσώνυμοι
ἐγχεῖ Ἰδομενής, ἀγαυῶν Δευκαλίδαο. εἶσατο γὰρ νῆν ἐπ᾽ ἄριστερά, τῇ περ Ἀχαιῶν ἐκ πεδίου νῦσσων σὺν ἱπποισι καὶ ἄρεσι. τῇ ρʿ ἱπποισι τε καὶ ἄρμα δείλασε, οὐδὲ πύλησιν εὑρ᾽ ἐπικεκλεμένας σανίδας καὶ μακρὸν ὁχήμα, ἀλλ᾽ ἀναπταμένας ἔχουν ἀνέρες, εἰ τού ἔταρν᾽ ἐκ πολέμου φεύγοντα σαύσειν μετὰ νῆς. τῇ ρʿ ἰδοὺς φρονεόν ἱπποισι ἐχεῖ, τοί δ᾽ ἀμα ἐποντο ὅτε κλέληγοντες· ἔφανο γάρ ὡκτέ Ἀχαιῶν σχῆσις, ἀλλ᾽ ἐν νησί μελαίνησιν πεσέσθαι νῦπτιοι, ἐν δὲ πύλησι δ᾽ ἀνέρε εὕρον ἀρίστῳ, νιὲ ὑπερβύμων Λαπθάων αἰχμητάων, τῶν μὲν Πειριθοῦν ἐλα κρατερὸν Πολυποίτην, τῶν δὲ Δεοῦντα βροτολούμεν Ισον Ἀρης. 130


ὑπερ Αχαιῶν, τ 571 ἴδε δὴ ἢ ἔτος ἐλαὶ δυσώνυμως: hardly to be named, accursed. ἀμφίκλησιν: the metaphor is given fully in Π 350 δικαίων ἐφος ἀμφίκλησιν, cf. T 417, E 68. The idea is that of death darkening the eyes like a cloud (see Π 353).

117. For ἐγχεῖ Agar conj. the more usual ἔγχειν ὑπὲρ: for 'ἦδομενε' never admits an initial F. Δευκαλίδαος, son of Deukalion, the patronymic being formed from the short form of the name; so Ἀνθήμηθα Δ 488 = son of Ἀνθήμηθα, Δ 475.

119. νίκοστο may mean either were (now) going or were wont to go. The latter is preferable, as there is no mention of an attack on any stragglers, and εἶ with opt. in 122 perhaps implies that there were none. There is of course a causeway over the trench by which Ἀσιός drives across (δείλασε). 120. πόλις, here evidently of a single gate; see Introd. and note on 175.

122. Cf. Φ 531 πεποίθαις ἐν χεραὶ πόλις ἔχειν, εἰ δὲ κε λαοὶ ἔθνων πρόδε ὑπερβύμωτε.
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) 181–40 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. θάλαι, shield, see note on H 238 βῶν.
Τρώας, ἀτάρ Δαναών γένετο ιαχή τε φόβος τε,
τε ἐδὲ τῷ ἄξιντε πυλάων πρόσθε μαχέσθην
ἀγροτέροις σύνεσιν εὐκότε, τό τ’ ἐν ὀρεσσω
ἀνδρῶν ἥδε κυνῶν δέχοταί κολοσσυρτόν ἱόντα,
δοχιμὸ τ’ ἀδύσοντε περὶ σφιὰς άγρυντον ὑλήν,
πρυμνὴν ἐκτάμνοντε, ὑπαλ δὲ τε κόμπος ὀδόντων
γίνεται, εἰς δ’ κε τὸς τε βαλλόν ἐκ θυμον ἐληται·
ὁς τῶν κόμπης χαλκός ἐπὶ στήθεσι φαενός
ἀντιν παλλομένων· μάλα γὰρ κρατερὸς ἐμάχοντο,
λαώδες καθ’ ὑπερθεῖ πεποιθότες ἥδε βίβεν.
οἱ δ’ ἄρα χεριδίουσιν ἐνδύμηταν ἀπὸ πύργων
βάλλον, ἀμυνόμενοι σφῶν τ’ αὐτῶν καὶ κλισιῶν
νηῶν τ’ ὀκτυπόρων. μυφάδες δ’ ὅς πῦπτων ἐραζέ,
ἀς τ’ ἄνεμοι ξαῆς, νέφεα σκῦσετα δούσας,
ταρφεῖας κατέχευεν ἐπὶ χθοὺν πουλυβοτείρης·
ὁς τῶν ἐκ χειρῶν βέλεα ρέον, ἡμέν Ἀχαίων
ἡδὲ καὶ ἐκ Τρώων· κόρυφες δ’ ἄμβ’ αὐτῶν ἀὐτέων
βαλλόμεναι μυλάκεσαι καὶ ἀπτήδες ὄμφαλεσαι,
ὅτι ρά τὸν’ ἀμομαχεῖ τε καὶ δ’ πεπλήγετο μηρῶ

"Asios Ἰρτακίδης, καὶ ἀλαστήσας ἐπος νῦν.
Ζεῦ πάτερ, ἢ ρά νῦν καὶ σὺ φιλοφεῦνης ἔτετυχο
πάχνυ μάλι.  οὐ γὰρ ἐγὼ γὰρ ἐφάμην ἤρωας Ἀχαιόν
σχέσεις ἤμετρον γε μένος καὶ χεῖρας ἀάπτους
οἷς, ὥσ τε σφήκης μέσον αἴδοι ἦ ἡ μέλισσα
οἰκία ποιήσωνται ὀδῷ ἐπι παιπαλοστῆς,
οὐδ' ἀπολείπουν κοῦλον δόμοιν, ἀλλὰ μένουντες
ἀνδρας θρητήρας ἀμύνονται περὶ τέκνων,
ὡς οὔ γ᾽ οὐκ ἐθέλουσι πυλῶν καὶ δῦ᾽ ἐνετε
χάσσασθαι, πρὶν γ᾽ ἥν κατακταμέν ἥν ἁλώνιαν.
ὡς ἐφατ᾽, οὔδε Δίὸς πεῖθε φρένα ταῦτ᾽ ἀγορεύων.
"Εκτιρ γάρ οἱ θυμὸς ἐβούλετο κοῦδος ὁρέβαι.
ἐλλοὶ δ᾽ ἀμφ' ἀλλησι μάχην ἐμάχοντο πύλησιν.

163. ἀρσος R1 (γρ. δισος R2). 164. φιλοφεῦνης r° S. 166. ἐπι: τε ἥρατ.

163. ἀλαστήσας, only here, Ο 21 ἑλάστησαν δὲ θεό, and a 252 ἐπαλαστήσας.
The explanation of the word depends on that of ἄλαστος, which is generally derived from λαβή, in the sense not to be forgotten, which suits wherever it is an epithet of ἄνθος or θάνατος. But in X 261 Ἐκτορ ἀλαστήρ 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 ἄλαστος (or perhaps rather ἄλαστός) from *ἄλας, a by-form of ἄλας-ω, with the sense of ἄλως.
The adjective will then mean 'mad,' distraught, and the verb ἄλαστεσθαι, to be distressed, at one's wit's end.

164. The accusation is a mere outburst of petulance. If ground for it is required, it may be found in the promise in Λ 207 sqq.; cf. Η 120-83, Π 365-6.
167. ἄλως, bright-coloured, variegated. Others after Buttmann take it to mean flexible, from the thin waist of the wasp; cf. T 404 πόδας ἄλως ἔτετθο. The same ambiguity arises in line 208 ἄλως ἄφως, Χ 509 ἄλως εἰπαλ.
169. Observe the transition from the subjunctive to the more graphic indicative.
170. ἀλαστήρ may be taken either with μῶνον, when for μῶνον τερπ compare 243, or better with ἄλως.
171. It has been mentioned in the Introd. 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 ύφιλάων for καὶ δω' ἐνθετε 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 Introd. 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
ἄργαλέων δὲ με τάντα θεών δις πάντες ἀγορέσαιν. πάντης γὰρ περὶ τείχος ὄρφει τεσσαράκος τῶροι καὶ ἀργιεύου λαῖνοι. Ἀργείοι δὲ καὶ ἀχίνημενοι περὶ, ἀνάγκη νηών ἡμύνουτο. θεοὶ δὲ ἀκακείατο θυμὸν πάντες, δόσι Δαναοὶ μάχης ἐπίτριτοι θάνατον. σὺν δὲ ἔβαλον Δαπίθαι πόλεμον καὶ δησύτητα.

ἐνθα αὐ Πειριθοῦ νόν κρατερὸς Πολυπότης δουρὶ βάλεν Δάμασον κυνής διὰ χαλκοπαρῆμον οὖν ἄρα χαλκεία κόρυσ έσχεθεν, ἀλλὰ διαπρὸ ἀκύμη χαλκεία ῥίς ὀστέον, ἐγκέφαλος δὲ ἐνόν ἄτας πετάλακτο· δάμασσε δὲ μην μεμαώτα. αὐτᾶρ ἐπείτα Πύλων καὶ ὁ Ὀμενος ἐξενάριξεν. νῦν δὲ Ἀντιμάχου Δεοστένης δόσι Ἀρης Ἰππόμαχον βάλε δουρὶ κατὰ ξυστῆρα τυχήσας. αὐτὶς δὲ ἐκ κολεοῦ ἐρυσαμένους ξίφος δέν Ἀντιφάτην μὲν πρῶτων, ἐπαθᾶς δι’ ὀμολογίαν, πλήθες αὐτοχεῖδην· ὁ δ’ ἀρ’ ὑπώτιος οὐδὰς ἔρεισεν· αὐτὰρ ἐπείτα Μένωνα καὶ Ἰαμενοῦ καὶ ὄρεσθην πάντας ἐπασυντέρους πέλασε χοῦν ψυλυβοτείρη. ὃρα ὁ τούς ἔναριζον ἀπ’ ἐντεκα μαμάρισταν,


useless to expect consistency in such details from a composite work like the Iliad. 175 is plainly adapted from Ο 414. Furthermore, the introduction of the poet’s personality in 176 is a mark of a late origin, cf. Β 484, 761, etc. In 177 τείχος is violently separated from λάθων, 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 λάθων with πῦρ and explain it of ‘the flame of battle carried on with stones.’ This is, however, even less possible than to join λάθων with τείχος, however unnatural the order of the words is, and however feeble the adjective in the emphatic place. Bentley con. δίων, which would evade the difficulty, but is too familiar to be corrupted, unless from the Attic form διόων. Besides, when an epithet of τῆς, δίων never has the first syll. in arsis; see on 1 674.

181. The return to the two Lapiths is most clumsy, and the phrase ἐμβάλειν πάλλεσθαι is unique. 184–6: cf. Τ 398–400; 185–6 = Α 97–8. The variant ἱσωθέν (ἔμπροφε, spreading) is perhaps to be preferred to χαλκεία, which has been used in the preceding line.

189. ξεστήρα: Απρ. Β, vi. τυχήσας, hitting his mark, Δ 108.

192. αὐτοχεῖδιν, sc. πληθ. see Ε 830 τῦφος δὲ σχεδίν. οὐδὰς ἔρεισεν: see on Α 144.


quoted by Aristotle, *mīr. aseis* 24. G. Meyer (Gr. § 210) compares the frequent cases of χ, φ, τ to written for simple χ, φ, θ: δέχων Pind. O. vi. 24, δέχεσον ii. 87, σύκοφος Hes. fr. 194 (Rzach), and on inscriptions. The same lengthening is found but not expressed in letters, in βρόχος Theog. 1099, φιλαξίσων Ar. Eccl. 571, φιλαξίσωεις Aisch. Cho. 1049. Schol. Heph. explains it διά την σφοδρότητα τοῦ νεκροτοῦ, ώς και Ἡπειδώρως δοκεῖ τὴν δασείαν πλέον τι πέμεν, i.e. the breathed element of the aspirate makes position. Demetrius de eioc. thought that Homer purposely made a στίχως μειώνεις for the sake of effect (to express the serpent's tail!). Brandreth conj. δῆμος (cf. B 729); but the analogies given are sufficient to defend the text, whatever the explanation. See Schultze Q. E. p. 491 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 243-318.

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.

212. The repetition of the negative gives a rhetorical emphasis; the second oôde going more especially with the verb, cf. oôde òuke A 119 and often; e.g. ε 212 ο τις oôde òuke.

213. ἀδυνήν 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. δῆμον ἄνθρ. is probably right; cf. B 198 δῆμον ἄνθρ. Horace's pīdes eris, *Ep.* i. 1. 59, may be an imitation, but proves nothing. παράδειγμα, aside from the straightforward, i.e. wrongly (from Hector's point of view—a touch of irony). This sense is else only Odyssean: Σ 348, ρ 139, ψ 16; cf. ε 168.

214. ὀξύζων: supply òuke from 212.

217. cf here assumes as a fact, and virtually = since.

218. ἐτάξαι: Ar. ἔλεε to preserve the familiar scansion. But ὀξύς recurs in Ω 219, and in Attic we find ὀξυς and ὀξύς, and occasionally ὀξύς, Soph. *Ant.* 1021, *El.* 149, *Eur.* 72. ὀξύς is the original stem, ὀξύς is from ὀξυ-ιν-, a diminutive; cf. μαστίς = μαστι-ιν-', beside μαστίς. The form should not be interfered with, and the compound ἔταξαι is required as in 200. ὀξύς occurs in I 323, but there length may be due to the iotus.
φοινικάτα δράκοντα δέραντα δεύκανσε πέλαργον
ξών. ἄπαρ δ' ἄφενε, πάρος φίλα οὐκ' ἱκέσθαι,
οὐδ' ἐτέλεσε δέραντα δόμημα τεκέσθαι εὔσιν.
ὡς ἡμεῖς, εἰ πέρ τε τοὺς καὶ τεῖχος Ἀχαιῶν
ῥηξάμεθα σθενεὶ μεγάλω, εἰδεῖν δ' Ἀχαιῶ,
ὅτι κόσμοι παρὰ ναύφων ἔλευσόμεθα' αὐτά κελέισθαι
πολλούς γάρ Τρώων καταλείψομεν, οὐς κεν Ἀχαιῶ
χαλκῶι δημώσωσιν, ἀμυνόμενοι περὶ νηών.
ὁδὲ χ' ὑποκρίνατο θευρότος, ὡς σάφα θυμῷ
eideithε τεράων καὶ οἱ πειθόλατο λαοί.

τὸν δ' ἄρ' ὑπόθερα ἴδὼν προσέφη κορυφαῖος "Εκτώρ:
"Ποιυλδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἄγορεύεις.

οὐδ' ἄλλα καὶ ἄλλον μῦθων ἀμελοντα τούτῃ νοσθαί.
εἰ δ' ἔτεθεν δὴ τούτοις ἀπὸ σπουδῆς ἄγορεύεις,
εἰ δ' ἄρα δὴ τοῦ ἑπεται θεόν φρένας ὀλέθαι αὐτοῖ,
ὅς κέλεις Ζεύς νῦν ἐρυγνοῦτο λαθέσθαι

βονεῖν, ὡς τε μοι αὐτός ὑπέσχετο καὶ κατένευσε:

τὴν δ' οἰκονομεὶ ταυτπηρύγεσθαι κελεύεις

πεθοῦσθαι, τῶν οὖ τι μετατρέτοι' οὐδ' ἀλεγίζω,

εἰ τ' ἐπὶ δεξί' ἴσωι πρὸς ἥ' τ' ἑλλόν τε,
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 σάρος 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, ι 312, ω 311. And whether the augur could detect the direction of the movement of the lightning flash in B 553, I 236 may be doubted; it seems more natural to take ἐνδέχεται, ἐνδέχεται 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 has 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 ἐνδέχεται is used from his point of view, just as in 201 εἰ τῷ ἄριστερῳ 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 Bell. 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 ἀνομία ἡμῶν ἔλεγεν τιττόνων. A further question is raised in Darbishire's paper already referred to, that of the meaning of ποτὲ σάρος ἐνδέχεται as opposed to πρῶτος ὁ τῷ ἔλεγεν 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 26, where Strabo took πρῶτος σάρον to mean 'to the N.' as the facts require. But then we are obliged to fall back upon the supposed primitive sense of ἥνω, 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. θύμησκε δὲ τε πολλοὶ οὐκ ἀργὰς ἁλᾶνοι φοιτῶν, oödt te πάντες ἐναλίσκοντο.
ΙΛΙΑΔΟΣ Μ (xii)

245 ei per γαρ τι ἄλλοι γε περὶ κτεινώμεθα πάντες
νησίν ἐπ' Ἀργείων, σοι δ' ὦ δέος ἔστ', ἀπολεόθαι-
οὐ γάρ τοῖς κραδίν μενεδήσιοι οὐδὲ μαχήμων.
ei δὲ σὺ δησιτής ἄφεξαί, ἥ τι' ἄλλων
παρφάμενος ἐπέσον ἀποστρέφεις πολέμου,
αὐτικ' ἐμοί ἕπο τοῦ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσεσις.

250 ὁς ἄρα φωνήσας ἡγήσατο, τοι δ' ἀμ' ἐπιπτοῦ
ἡχὴ θεσπεσία. ἐπὶ δὲ Ζεὺς τερπικέρανους
ἀφες αὐτ' Ἰδαίων ὀρέων ἀνέμων θύελλαν,
ἡ δ' ἱδὺς νηῶν κοινήν φέρετ' αὐτὰρ Ἀχαίων
θέλην νόσι, Τρασιν ὤ δὲ καὶ ἢ Γκετορί κύδως ὁπαξ.
τοῦ περὶ δὴ τεράσσει πεποιθότες ἤδε βιήφι
ῥήτρουσθαί μέγα τείχος Ἀχαίων πειρήτιξαν,
κράσσας ἡμὲν πόλισιν ἔρυνα, καὶ ἔρευναν ἐπάλξεις,

245. τοι om. Η. 246. άτι' ὀν' Ζεν. T. || άτιν ολέσας J. 247. τοι: τι J.
248. ἀφέτην D Cant.: ἀφέτην J. || τό: αἰ Κ C; το τε Ετον. || τι' : τι R.
249. ἀποστρέφεις T (ἀποστρέψας Δ, Τ.Ε.Α.). || πολέμου : πολείσεαν HU.
L (supr. z).

245. περ, 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 Apanemmon with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic so, which takes up again the τόνη of 237, and the unjust and violent reproof is not inconsistent with the character of Hector.

255. σαλαρε, bespeared, bewitched. The verb, which is much commoner in the Od. than Η., means to charm in either a good sense (e.g. ρ 514) or a bad, as here, Ν 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. κρόσσωσ was explained by Ar. to mean scaling-ladders; he then had to make πύργωμ 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 Επαλξ, 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 Η. only in 444. Herodotos 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. προσφόρως in Ζ. 35, nor has any convincing derivation been proposed. Πύργωμ probably means no more than fortification; see Η. 338. The στάλατε προ-

βαλατες are evidently posts, probably of wood, the παπολος of 29, fixed into the
ground in order to hold up the earth and give a steep face to the 'profile' of the works, like the modern 'revetment.'

261. αὐφρον: see on Α 459. The imperfect here and in the preceding lines is of course conative.

262. κέλεσθων: cf. θεῶν δ' ἀτάκεικε κέλεσθων 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. Α 504.

263. φράτσατες, stopping up the gaps where the battlements had been broken down. μεθ' ἄθολος is generally taken to mean with shields, but in this sense μεθ' alone is the usual phrase (Δ 447, Θ 61), and the addition of ἄθολος perhaps indicates that they had whole hides ready at hand for the purpose of temporarily stopping breaches; a simple and effective device.

265. κελεύσοντες recurs only in Ν 125; it is of the desiderative class, though in sense 'imitative rather than desiderative,' playing the leader (Curtius Ν. ii. 388). It is the only instance of this formation in Η.

268. νείκεον for νείκεστες, a relapse into the direct narrative form, as in Γ 80, Θ 346, Σ 355-7. The line is, however, superfluous, and Nauck is perhaps right in doubting its authenticity. In any case νείκεον can refer only to στρεβλώ, not to μεθέλω. For the metaphorical use of στρεβεθ, hard, cf. Ι 510, Ψ 42, Ψ 103.

269. ωισθείς, ἀτάκεικες. For similar formations cf. ἄγους (see note on Ε 50), φαιδίμειος. As a rule adjectives in -ες are only formed from substantives. Perhaps therefore we must assume here a form μοῦν used as an abstract substantive, as if 'middleness.' Goebel conj. μεσιγος.

271. ἐπιλήθος for the use of the aor. to express present time see H. G. §§ 33, 78.

273. ἄκουσας, a phrase which recurs in Ψ 452, and is more intelligible there. This is 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 shouter,' viz. the shout of the foe. The first alternative is more probable, but the vulgar ἄκουσαν would limit us to the second.
ἀλλὰ πρόσω λέσθε καὶ ἀλλήλους κέλεσθε,
αἷς ἐκ Ζεὺς δόξησιν Ὀλύμπιος ἀστεροπηγὴς
νείκος ἁπαραμένους δῆνως προτὲ ἀστὶ δίεσθαι.”

ός τῷ γε προσβάλεις μάχην ὁτρυνον Ἀχαιῶν.
τῶν δ’, ὁς τε νυφάδες χύωνος πίπτωσι ώθειν
ホーム θεμερίλας, ὅτε τ’ ἀρετο πνητέτα Ζεὺς
υφέμεν, ἀνδρόποις πιθανοκόμνον τὰ δ’ κῆλα:
κομίσσας δ’ ἀνέμους χεῖρ ἐμπέδων, δοφρα καλύψθη
ὑψηλῶν ὄρεων κορυφὰς καὶ πρώσας ἄκρους
καὶ πεδία λωτεύντα καὶ ἀνδρῶν πνινα ἔργα,
καὶ τ’ ἐφ’ ἄλος πολιής κέμυα λιμέσιν τε καὶ ἀκταίς,
κῦμα δὲ μιν προσπλαξόσε ἐρύκεσται, ἀλλὰ τε πάντα

276. πρόσο LRS Syr.: πρόσο Ω || κέλεσθε QU. 276. μίκος Αρ. CT (γρ.
προβάλεις: κατ’ ἔθια τῶν ὑπομηκτῶν προβάλεις, διὸν προβαλλόμενοι τῆς ὕπον.
Did. || ὁτρυνον DU: ὁτρυνον K. || ἄχαιοις S (supr. ὄν). 278. πίπτων
DPQU. || πίπτων Τ. 280. προβάλλομενος Gl/PQH. 281. κολύσεις CLT
Cant. Lips. Harl. a. || κλέπτον L. H. || δεικτὸν Mass. || δέρρ’ έν PR. ||
κάλυφι P. 282. δεκα Η. 283. λωτεύτα Mass. (v. Ludw.) Ω: λωτοῦν-
τα Ar. Harl. b. 285. κῦμα τε Cant.

274. πρόσο: so Heyne for the vulg. πρόσω, which will not scan, for τεκο= kasten has Fct: Δ 138.
275. For μίκος in the sense of battle cf. Δ 444, etc., and N 271 νίκαι πολιμέα.
It is strange that Ar. should have read νίκος, βούλεσαι γὰρ λέγεσαι τῇ νίκῃ τὴν
ηταν. i.e., he took νίκος = πληρ. in the sense of the enemy’s victory. It would
be simpler to put a comma after it and take ἔτως . . . δίεσθαι as expegegetic.
277. προβάλεις, cheering on; only here. In ‘some of the ὑπομήκτητα’
Ar. read προβάλεις, marching forward;
for which form see Curtius Vb. i. 213, where προβαλλότες is quoted from Kratinos and
ἐξεδώτες 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.
279. τὸ κῆλα, these his missiles.
But P. Knight’s edf is probably right; see on A 185, 2 430. κῆλον happens to be
used only of divine weapons. So Hea. Thesp. 707, where thunder and
lightning are the κῆλον of Zeus. The clause seems to indicate an extraordinary
fall of snow. Brandreth well compares
Job xxviii. 22-3 ‘the treasures of the
snow . . . which I have reserved . . .
against the day of battle and war.’
283. λωτοῦντα ( = λωτέωτα, from
λωτέω) and λωτόητα ( = λωτοῦτα) are
equally suspicious forms, but cannot
be corrected without violence (Fid. Brandr., πεθ’ ἄθροιστα Menrad).
There is no other case in H. of a contracted
adj. in -εως. Cf. Hesych. λωτοῦντα—
ἀνθοῦτα.
284. ἀκταῖς: this form of the dat. pl.
is unique in the Iliad; θεῖας 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 con-
demn one of the finest descriptions of
nature in ancient poetry. It is proved
to be late by one certain Attic form
(ἄκται), and another possible one
(λωτώτα); but it has doubtless been
part of the Iliad as long as the Iliad has
been a continuous poem.
285. ἐρύκεσται, stops it, as though
saying ‘go no farther.’ This use of
εἶλαται καθύπερθ', ὦτ' ἐπιβρίση Δίως ὁμβρος·
δις τῶν ἀμφοτέρωσε λίθοι ποτῶν ταμειά,
αἰ μὲν ἄρ' ἐς Τρόας αἰ δ' ἐκ Τρῶων ἐς 'Αχαίοις,
βαλλομένων· τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦτος ὁφρεὶ.
οὖν ἄν πω τότε γε Τρῶες καὶ φαιδίμος Ἔκτωρ
τείχεος ἐρρήξαυτο πῦλας καὶ μακρὸν ὀχήμα,
eἰ μὴ ἄρ' ὑοῦ ἐν Σαρπατίδα μητέρα Ζέως
ὁρσεν ἔπ' 'Αργείους, λέονθ' ὃς βουσίν ἐλεύς.
άυτικα δ' ἀσπίδα μὲν πρόσθ' ἐκείνῳ πάντως ἐθίνη,
καλὴν χαλκείην ἔξηλατον, ὡν ἥρα χαλκεὺς
ἡλιασε, ἐντοὺθεν δὲ βοείας ράφε θαμειάς
χρυσείης ράβδους διηνεκέσιν περὶ κύκλων.

286. εἶλαται: εἴλαται CGJR (εἴλαται Bw) TU (d-) Harl. a d, King’s, γ. A, tund ScH. T: εἴλαται Q: εἴλαται Par. f (c in marg.). εἴλατο Vr. b3. | ἐπιβρίση CHQ.
287. ἀμφοτέρωσε: Harl. d, Par. b, γ. A. Est. || ποτῶν ΤΟΥΚ'.
288. έκ: εἰκ G. 289. ἔρω̣τηθεν H. 290. τὸτε: τοι Vr. b supr. || τε οτίν. T.

the middle is found only here. Cauer's conj. ἐφευρατεύει (O 621, P 265, ε 403) is plausible, but has no bearing on the picture. προσεύξασσον, beating up against it. Cf. A 851, B 132, Φ 269. The verb is conn. with πληγή, not with πλέω. For ἀλλὰ τε of mss., Hayne followed by most edd. reads ἀλλα δὲ, which is a little simpler but not necessary, as we can take the clause κύμα . . . ἐφέρεται as parenthetical, so that τε is co-ordinate with καθάλα τε in the preceding line.

287. ποτῶντω: so mss.; the form is found only here, and no doubt we ought to read ποτῶντω, cf. B 815 ἄμφε- ποτάνω, B 462 ποτῶτα; see note on O 666. λίειον fem. as τ 494, in the same sense as masc.; in later Greek the fem. is confined to precious stones.

289. διήλωσιν, a reciprocal middle, as they cast at one another, here only. But πυρσοῦρων in Ζ 26 (= Π 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. ἡλιασα: see on I 466.
294. μὲν, as though δόο δὲ δοῦρ πνεύματος (298) were to follow; the construction is forgotten in the description of the shield.

295. ἔξηλατον (so Zen.), hammered out, explained by ἡλιασα in the next line, for which Zen. read ἐθάλας: this very probably is right (as in Herod. i. 50, 68), and may have been altered to suit the reading of Αρ., ἔξηλατον, 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 (Τ 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. Θύραξις is evidently, from its use with πάλις, to be taken as = βαφαί. Compare the description of the old shield of Laertes, Χ 186 δὲ τὸν χ' ἔκεινβε, βαφαί δ' ἐναλυντο τοὺς τείχισες of leather were decayed. To prevent such decay the armourer who made Sarpedon's shield used indestructible gold wire.
ἸΛΙΑΔΟϹ Μ (xii)

την ἄρ’ ὣς το πρόσθε σχόμενος, δύο δούρε τυνάσων
βῇ ρ’ ἵμαν ὡς τε λεον ὁφείτροφος, ὃς τ’ ἐπιδεινήσ
δηρὸν ἐνε κρεϊν. κέλεται δὲ ἐ ὅμος ἀγὴνορ
μίλων περίφορον καὶ ἐς τυκινόν δόμον ἐλθεῖν.
ESPN χ’ εὔρησαι παρ’ αὐτόθι βωτορᾶς ἀνδρας
σὺν κυμι καὶ δούρεσαι φυλάσσοντας περὶ μῆλα,
οὐν πατ' ἀπειρητος μέμονε σταθμοία διέσθαι,
ἀλλ’ ὃ ο’ ἄρ’ ᾐ τραπέ μετάλμενον ἰε καὶ αὐτὸς
ἐβλήτ’ ἐν πρώτοις θοῆς ἀπό χειρὸς ἀκοντι.
ὡς ρα τὸτ’ ἀντίθεος Σαρπηνόνα θυμός ἀνήκε
τείχος ἐναίζει διὰ τ’ ῥήσασθε ἐπάλξεις.
αὐτικα δὲ Ἥλικου προσέφη, παίδ’ Ἰτυπολχοῖο.
“Πλαύκε, τί δὴ νῦν τετιμήμεσθα μάλιστα
ἐδρή τε κρέασιν τε ἰδεῖ πλείον σεπάσσειν
ἐν Ἀικη, πάντες δὲ θεοὺς δς εἰσόροσοι.”

298. θύρα G. 300. εἴω DU: άθων G. 301. εἰς Δ (γρ. ἐκ). 302. γὰρ
χ’: τὸχ’ R. || αὐτόθι P: αὐτόν Lp.: αὐτόν Ω. 303. πῦ: ἐν H. || ϕυλα-
σσους Q (πυρρ. ητασ). 305. ὥ τ’ ἄρ’: ὥ τ’ P: ὥ γὰρ DHΔΚΥ. || ἱπποτε
D’S: ἱπποτα Q. 308. ἱπποτα H. || δικρασι Mor. 310. τ’ ἦ δι’ τί: τί, η
Α: τί δὲ DU: τίδε Syr. 311. τὸ ἀθὰ G: τ’ ἀθὰ KT.

instead of the more obvious leather thongs. Such is Benndorf and Beichel'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: Fersitan filis aurea erant, quibus coria ligno (!) asseubantur, et virgæ vocabantur, quia his in scutis vinimies plenticies utebantur. The only difficulty is the use of ἰβδος in a sense different from that to which we are accustomed. But when we consider that the primitive meaning of which the word was originally a young shoot of a tree and then wand; and that there is no special Greek word for wîre; that, whatever the origin of ἰβδος, the author of the passage evidently connected it with ἰβδος; and that the appearance of the stitches outside the leather would be that of little rods, there need be no hesitation in accepting this interpretation. Cf. Schol. Α ἵππες τὸς βεσίας ἰβαίας ἰβδοσελίδων ὕπερ φλεψίν. See App. B. fig. 9.

299-301: cf. § 130-4. πηκινὸν δώμον, 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’ αὐτόρι (cf. T 255 ἢ τ’ αὐτόρι, Δ 64 ἢ τ’ αὐτον). The adverbial termination must be right in N 42, and seems preferable in all cases (H. G. § 157).

304. ἀπατήποτος, here in active sense, without an effort, cf. παράφσαν above. έικάζω, to be driven off, pass. only here and Ψ 475, else always mid. = το πορεί. It goes with σταθμοί, as σ’ Ὀδυσσα διάκειτο οὖς δόκαι.

306. This line seems to be wrongly adapted from Δ 675, where ετ’ ἐρωτησι has its regular meaning, 'among the foremost of his own side'; here it must mean among the foremost of the enemy (ετ’ ἐρωτησι χαί 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 ἀυτικα δ’ (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 Ξάνθου παρ᾽ ὁχθας, καὶ ὁ φυταιλής καὶ ἀρούρης πυροφόρου.

τὸ νῦν χρή Λυκίοις μέτα πρῶτοις εἶναι ἐστάμεν ἣδε μάχης καυστείρης ἀντιβολήσαι, ὡς τὰ τὸ δὴ ἐπὶ Λυκίων πῦκα θαρηκτάνων·

'οὐ μάν ἀκλεέες Λυκίην κάτα κοιπάνευσιν ἡμέτεροι βασιλεῖς, ἔδωσι τὸ πόινα μηλὰν ὀλίνον τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἵστηθη, ἐπεὶ Λυκίοις μέτα πρῶτοις μάχονται.

ὁ πέτον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε ψυγόντε 

αἰεὶ δὴ μέλλομεν ἀγηρῶ τ' ἄβαναι τὸ εἴσεσθ', οὐτὲ κεν αὐτὸς ἐνὶ πρῶτοις μαχοῖμην ὀυτὲ κε σὲ στέλλομεν μάχην ἐκ κυδνεϊρω

νῦν δ' ἔμπης γὰρ κῆρες ἐφεστάσιν θανάτου

315. ἐόντε T: ἐόντας Ω (cf. 322, 330).
316. ἐστι καὶ Ι. U || στιρματ. S
317. ἐπών Q. 318. μὲν JP Vr. b. || ἀκλεέες Ar. (see below) R (Par. supr.): ἀκλεέες CG: ἀκλείες Rm (corr. from ἀκλείες) U8 (da.) Par. f, Eust. ἀκλείες Ω. || κατακοιρινέουσαν Syr. 319. ἐδοκεὶ δὲ JT. || τ' om. Syr. 320. οἰκών Ω Vr. a. 321. φυτώντες DGOJPRSU Syr. 324. πρῶτοι: προ-

μάχοις S. 325. εὐ: ἄνδ' C, γρ. Vr. b. 326. ἐφεστασαν Vr. a.

318. ἀκλεέες, which still survives even in ms. tradition, was doubtless the reading of Ar.: οὔτως ἄκλεες (sic) αἱ Ἀρωτάρχου καὶ αἱ χρυσέραι Did. (ἄκλεες δ' Ἀρωτάρχου κατὰ συγκείρη, ὡς τὸ δυσκλέα Schol. T). This shows at all events that Ar. did not read either ἄλκης or ἄκλεες of the vulg., and as his reading must have been metrically possible, ἀκλεέες 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 οἰκών supply πῶνισι (zeugma). ἔτατον, ὁμοίως, else only Od. (e.g. β 307); the derivation is doubtful. Compare the ψαρόφων οἰκών 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. ὁ πέτον (322) ... τομέι (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.)


326. μὴν δ' ἐστιν ῥάτ' to be taken all together, as νῦν δ' goes with ἐφεστασαν: there is no parenthesis beginning with ἔμπης. For the proleptic use of ῥάτ' see H. G. § 348 (2). But since as it is death in any case is to come. ἐφεστασαν, stand in reserve, in wait for
μυρίας, ἃς οὐκ ἔστι φυγεῖν βροτῶν οὐδ' ὕπαλύξαι, ἵμεν, ἣ τοι εὐχός ὀρέξομεν ἣ τις ἡμῖν.

ὡς ἔφατ, οὐδ' Γραῖκος ἀπετράπετ' οὐδ' ἀπίθησε·

τῷ δ' ἰδίω βῆτην Δυκίων μέγα ἔθνος ἄγωντε. 330

τοὺς δ' ἰδίων ῥίγησ· τις Πετάδω Μενεθεὺς·

τοῦ γὰρ δὲ πρὸς πύργον ἵσαν κακότητα φέροντες,

πάπτησεν δ' ἀνὰ πύργον 'Αχαϊῶν, εἰ τίν' ἵδοτο ἡγεμόνων, δι τὰς τις ἀρχὰ ἐτάραουσιν ἀμύναι·

ἐς δ' ἐνσό' Ἀιαντί δύνα, πολέμου ἀκορῆτω, ἑστατάς, Τευκρὸν τε νέον κλώσθεν ἱόντα, ἐγγύθεν· ἀλλ' οὖ πῶς οἱ ἔνθα βῶσαντι γεγονεῖν·

τόσος γὰρ κτύπος ἤθεν, αὐτὴ δ' οὐρανὸν ἱκε, βαλλομένων σακέων τε καὶ ὑποκόμων τρυφαλείων καὶ πυλέων πάσας γὰρ ἐπίωκετο, τοῦ δὲ κατ' αὐτᾶς 340

328. εὐχὸς: κόδος Τ.; ὀδον Π. || τινὲς ὑποτήθαι σίχων ὀδοῖς ἀποκτά-

333. πίθηκος: ὀδοί Lips.; || Ἰάθην: Ιάθην G. || Ἰώντη ἄρ Ω; Ἰώντες GPR Par. a e f.

336. Πάτρις C; λίπος: || Πάτρις G. 332 om. R. 334. ἑς τίς: εἰς τίς H. II

335. ἄλλωσι: ἄλλωσι OR (T supr.;) ἄλλωσιν P; ἄλλωσι Cant. 338. ἐς: ἐς

337. ὅπως GJ. || Ἄκημπτι P. 338. ἰκε: ἰκὲ H.(n) GPR. 340. πάσας: πάσας Λρ. (v. Ludw.) A (T supr.;) πάσας Harl. b

331. For Meneathus 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 τέχνης in 333, without authority. Others take πύργον 'Αχαϊῶν to mean the army of the Α.; 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 πύργος in both lines in the sense of wall (not loxer, see on Δ 334); and to understand τοὺ 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. ἄρην: al. "Ἀρην, an uncertainty found elsewhere, e.g. Σ 485, Σ 100. But in β 59 ἄρης has nothing to do with disaster in war. We must recognise, therefore, a word meaning disaster generally (quite distinct from ἄρης = prayer, with α) in all probability it is a masc. ἄρης, gen. ἄρα (mss. ἄρης or ἄραω), acc. ἄρης (with accent corrupted in mss. by the analogy of ἄρης prayer). (So Fick.) This suits every passage where the word occurs except Hes. Theog. 657 ἀληθ' δ' ἀναγώ-

336. This line apparently refers to Θ 334, where Teukros is taken to his tent after being wounded by Hector.

337. ἄλλως: the station of the Tele-

340–1. This couplet, which has given
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 πυλὰς is added as an after-thought, and by the non-Homerio form πυλῶν instead of πυλῶν (see on Η 1), αὐτὰ too is used in the weak anaphoric sense. The nom. to ἐπώχατο is presumably ἄντι, the war-cry was ranging over all the gates, i.e. all were now being attacked, not that on the left only. (Cf. § 451, of Proteus and the seals, δόρας δ’ ἐπώχατα, λίτε ὀ ἄραν ὅντας he went over them all.) Ar. thought that he could save his theory of the single gate without the need of athetosis, by reading πᾶσα γὰρ ἐπώχατο, and explaining the whole gate was shut. This, however, will not serve unless we read ἐπώχατο, and take it to be a perf. from ἐτέχεαon: even then the form and the sense shut to are without analogy (ἐτέχεαν τὰ ὄντα, τὸ στόμα come under the general sense to keep back), and even if πᾶσα = πᾶς there is no sense in saying that the whole gate was shut (see note on B 809). ἐπώδορο from ἐπώδοιον is equally impossible in sense and form.

344. μὲν μᾶλλον, the μᾶλαστα μὲν of Attic prose; the compar. being here used because there are only two alternatives. δ’ may be a relative, even when used, see on K 127.

346. ὅδε ἄρτ’ τοῦ ὄστρομον, An. Acc. to Ar. δὸς always meant thus, never here. In Homer. Zem took it to be here, as he read νεῖσε 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 Η 392.

347. ζαχρωθεῖς: cf. E 525, and for the present after ράπος ὑπ’, indicating that a state of affairs in the past still remains. A 553. The old form of the adj. was presumably ζαχροθεῖς.

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 δια στενοὺς and διὰ ἐξολοθρεύω see on E 423.
“Ἀλλά, Ἄργειοι ἣγητορες καλκοχτώνων, ἣνώγει Πετεώ διοτρέφεσ φίλος νῦς κεῖσθ’ ὅμοιο πόνοιο μένυνθά περ ἀντισαίτον, ἀμφοτέροις μέν μάλλον: δ’ ἥ γάρ κ’ ἓχ’ ἀριστον ἀπάντων εἴη, ἐπεὶ τάχα κεῖθα τετείχεται αἰτίνς ἀλήθρος. ὅδε γὰρ ἐβρίασαν Δυκίων ἄγοι, οὐ τὸ πάρος περ Ξανθῆς τελέοντο κατὰ κρατεράς ὑσμίας. εἰ δὲ καὶ ἐνδάδε περ πόλεμος καὶ νεῖκος δρωρεν, ἀλλά περ ὀϊς ἵνα Τελαμώνοις ἄλειμοι Αἰᾶς, καὶ οἱ Τεύκρος ἁμ’ σπέσθω τόξων ἐν εἰδώς.” ὡς ἔφατ’, οὐδ’ ἀπλῆσθε μέγας Τελαμώνοις Αἰᾶς. αὐτίκ’ Ὀιλιάδδην ἑπεα πτερόεντα προσηῦχα.

“Ἄλας, σφοιν μὲν αὖθι, σὺ καὶ κρατέρος Ἀλκομῆς, ἑστάσετε Δάναοι ὀτρύνετο ἱπποκλεσεῖ, αὐτάρ ἐγὼ κεῖ’ εἰμι καὶ αὐτώς πολέμου, ἀλφά δ’ ἐλεύοσαι αὐτίς, ἐπην εν τοῖς ἑπαμίνω.” ὡς ἄρα φωνῆς ἀπέβη Τελαμώνοις Αἰᾶς, καὶ οἱ Τεύκρος ἁμ’ ἡμε κασίγγηντο καὶ διαπροσ’ τοῖς δ’ ἁμ’ Πανδώνιος Τεύκρον φέρε καμπύλα τοῖς.


Pind. O. ix. 112. The correct form of the patronymic would be Ὀιλιάδην, and so Nauck reads (Πιλέξιδην P. Knight).

369-9 = N 752-3.

371. κασίγγηντος καὶ διαπρέσον, son of the same mother and father, as Λ 257. κασίγγηντος is elsewhere used in a more general sense (e.g. O 545, Π 456), but here the addition of διαπρέσο seems to show that it means a brother uterine (cf. T 293). In that case it is in contradiction with Θ 284 (q.v.) (Τεύκρον) νόθον περ ἐβόρα. It is, however, perhaps possible to take καὶ διαπρέσο επεξεργατικά, 'his brother, to wit the son of his father.'

372. This line was attested by Ar. on the ground that Teukros did not need any one to carry his bow for him.
ευτε Μενεσθης μεγαθύμου τύργου ἴκοντο
τείχεως ἐντὸς ιώντες, ἔπευγμένους δὲ ἴκοντο,
οὶ δὲ ἐπὶ ἐπάλξεις βαίου ἐρεμμῆ λαλαπτὶ ἱωθ,
θφυμοὶ Δικών ἡγιτορεῖ ἢδὲ μέδοντες
σὺν δὲ ἐβαλον μαχεσασθαι ἐναντίον, ὅρτο δὲ ἀντῆ.
Άλας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκατα,
Σαρτῆδοντος έταιρον, Ἐπικλῆς μεγάθυμον,
μαρμάρων �(UnityEngine ἐθνεῖται, σὲ ἴκοντος κεῖτο μέγας παρ’ ἐπάλξει ἐντῆτας· οὔδε κὲ μιν ῥέα
χειρεσω ἀμφοτέροις ἔχουι αὐτὴ, οὔδε μᾶλ’ ἤβουν,
οἵν θνί βροτοὶ εἰς’ ο δὲ ἄρ’ ὑψόθεν ἐμβαλ’ 
αἰείας, 
θλάσσε δὲ τεταράλουν κυνήθην, σὺν δὲ ὅστε’ ἀράξε
πάντ’ ἄμυδες κεφάλης· ο δὲ ἄρ’ ἀρνευτῆ 
κάππης’ ἀφ’ ὑψίλου τύργου, λίπτε δὲ ὅστεα θυμὸς.
Τεύκρος δὲ Γλαύκων κρατερὸν παίδ’ Ἰππολόχωο.

373. εὐτεί: οὔτε Syr. || Τικασίον Τ. || ἱερισθεῖν Κ. Τ.: ἱερισθεῖν Ρ. || Τικασίον Σ. γρ. Βυ. β. 377. ἐβαλον μαχεσασθαι Τ.: ἐβαλον μαχεσασθαι Ω.
379. δικλαὶ Syr. β. συν., Αρ. Λεξ. 140. 20. 380. ὅρισθαι JPR. || ἐντοί: ἐκτὸς Τ. 381. κε om. ΔΥ. || 
382. Τ. || Τ.: 
383. μαχεσασθαι Αγ. (χειρές) συν ΔΥ Λάης, Ετον.: ἀμφοτέροις ΑΤ. ἀμφοτέροις ΔΥ., 
γρ. J: χερὶ κατ’ θεῖ αὐτῶν “αἰ καθῖκες” AGH Ηλε. β., Par. a d e f g j, fr. Μοσ. 
VR. b Α. 384. εὐθα: ἐν Λάης οδή μιν 
385. ὅτε καὶ πάλλα καὶ οἴος Α (= 449, E 304. 
αρακηθηρι Syr. 386. ἀφ’ ὑψηλοθ: χερὶ ΰτο ἐφερτεος Α Βυ. β.

374. For the dat. οἰοκομοίοι cf. H 7, H. G. §§ 143, 246. The apodosis begins with the next line. 377. σὺν δὲ ἐβαλον μαχεσασθαι, the reading of T only, agrees better with Homeric use than the vulg. ἐβαλέντο μάχεσθαι. Cf. II 555 σύμβαλον ἄμφι νέκαι 
κατατηρηκτί μάχεσθαι. The mid. συμβα- 
λέως always means to fall in with, meet.
381. ἐντῆτας, the top of a heap of 
stones piled up by way of ammunition 
against the breastwork. The acc. ἄρα 
may be explained perhaps by the use of 
κέων as a perf. of τίθημι, and so implying 
motion. But we should expect ἑταξίες, 
for the use of παρὰ with acc., without a 
verb of motion, is used only of one 
things, or series of things, stretching along 
another. οὔ δὲ κε μιν 
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 on one 
hand. For the disparagement of modern 
men see E 304.
383 = μ 413. For the comparison to 
a man ‘taking a leader’ cf. II 742, 
where the idea is worked out, ἀδρ ρό 
 ''; μία κυβιστικα, κτλ. Paley quotes 
also Eur. Suppl. 692 is 
κράτο πρὸς τὴν ἐκκυβιστικῶν βίων, and 
Phoenix. 1150. It is possible that the 
omission of ὅ (see above) may be 
the relic of a genuine tradition 
ἐπὶ Φαινετὴ, 
but the word is practically unknown 
except in these three passages of H., and 
the der. can only be guessed at. 
The reading of Syr. suggests ἅδε 
μενὴ (Curtelen: cf. μενῆ 
κολυμβητῆ 
Hesych. There is no need to correct 
this to μενήτη, cf. Eur. 
Phoenix. τυπον 
οδας εἴτε μὲ 
πρὸ τεῖχων 
κυβιστικῆς ἐκκενεκτοῖς).
388. τεῖχος must go with ἐπεκκυλεῖον, dashing at the wall (so also II 511). The genitives in 406, 420, do not justify us in joining ἑάλε τεῖχος, 'shot from (his position) on the wall.'

389. ἐμοί, for the Homeric ὅμοι. Lehrs conj. ὅ ὁ δ' οὖν ἃς, which is the regular phrase, and probably right. λ. 565 (al. ὡς) is the only other instance of ὡς in H., in a very suspicious passage.

390. The ἐπάλξης is no doubt a breastwork of planks; it has been undermined, so that when it is pulled down in one place, it falls 'all along' the wall (ἐκατέρωσα). The nom. to ἐτέκει may be τεῖχος (the wall, by being stripped of the breastwork, makes an opening), but is much more naturally ἑκατερωσάν. The gap is not passed as yet by any of the Trojans; they did not appropriate the passage thus made (ὅσα οὖν κελεύουσα 411, 418). This distinction between mid. and act. is the only resource to avoid the discrepancy between 399 and 411.

406. ἐμεισίσατα, simultaneously. For the 'distributive apposition' by which this dual is followed by two verbs in the singular, compare H 306.

406. τοῖς ἐπενυμοῖς are the emphatic words; his fate is to be killed in the open plain.

404-5 = H 260-1. The variant ἦ δὲ for οὖν, found in some mss. and quoted by Did., as the κατή, comes thence, but has been altered here because the weapon does not reach his body; he is only staggered by the shock.

407. ἐδέλτο, desired, is preferable to
ιλιάδος Μ (XII)

κέκλετο δ' ἀντιθέωσιν ἐλεξάμενος Λυκίοισιν.
"ο Λύκιοι, τι τ' ἄρ' ὤδε μεθέλετη θοῦριδος ἄλκης ;
ἀργαλέων δὲ μοι ἔστι, καὶ ἰφθίμων περ ἐόντι,
μοῦνοι ρηξαμένοι θέσαι παρὰ νυσὶ κέλευθον;
ἀλλ' ἐφομαρτεύτε: πλεύσων δε τοι ἔργον ἀμείνων.
"ος ἔφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκληρ
μᾶλλον ἐπέβρασαν βουληφόρον ἀμφὶ ἀνάκτα.
'Ἀργείωι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
τείχεος ἐντοσθεν μέγα δὲ σφετεροφαλαιτε ἔργον,
οὔτε γὰρ ἰφθίμωι Λύκιοι Δαναῶν ἐδύναντο
τείχεος ῥηξάμενοι θέσαι παρὰ νυσὶ κέλευθον,
οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίοις ἐδύναντο
τείχεος ἄφ ωσσαθαι, ἐπει τὰ πρώτα πέλασθεν.
ἀλλ' ὡς τ' ἄμφη υδριασθον δῷ ἀνέρη δηριαάθων,
μέτρων ἐν χερσιν ἔχουτες, ἐπιζύμην ἐν ἄροιρῃ,

408. ἀντίσεωι καπατάμενος QST. 409. μεθέλετε HT1. 410. ἐφομαρ-
τεύτε HPRQ SYR. Par. k (T supr. p. 1as.) ἐφομαρτεύτε Ag. ἐφομαρτεύτων Ω
(Did. mentions all three variants). || δέ τ' G: δέ τι S Mor. 411. ὑποδείσαντε
L. 416. σφηα: σφ(ι)ν GPQRU. 420. οἴκοι G Vr. A. || πρώτα ἐπέλασθεν
ap. Did. 421. οὐρεσί R.

the vulg. ἐλεξτε, hoped, on account of the
aor. infin. We cannot here translate
hoping that he had won. See note on Π 28.
408 = Π 421 (cf. M 467). These and
ξ 241 are the only passages in which
ἀντίσεως is the epithet of a nation.
411. οἴκοι κέλευσον: see 397. παρὰ
νυσί: we should rather have expected
παρὰ γῆς.
412. For ἐφομαρτεύτε most mss. give
ἐφομαρτεύτων: the dual for the plural is
doubtless the reading of Zenodoto. Cf.
Ψ 414 (note also 413 = Ψ 417). Δὲ τοι is
the vulgate, in spite of the f of ἔργων,
but there is faint ms. evidence of
variation. We can choose between
Bentley's δὲ τέ and Hoffmann's τῶι. Ms.
evidence is in favour of the former, with
the generalizing τέ.
416. σφηα would most naturally refer
to the Greeks, as the party last mentioned,
as in χ 149 μέγα δ' αἰανω φ. ή.: but
what follows shows that we must under-
stand it of both parties, 'a mighty task
was revealed to them, set before them';
cf. Α 734 ἀλλά σφη ... φανε μέγα
ἔργων ἕρμος, and Π 207 νῦν δὲ τέφαναι
φιλόσπιδοι μέγα ἔργων.

420. τὰ πρώτα, once, as Α 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 σφηα see Κ 351.
they are stones (Ψ 405) marking off the
allotments, and are easily movable by a
fraudulent neighbour (Χ 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 Τοι (see Α
705) is the allotted space of land. (Sc
Ridgeway in J. H. S. vi. 319 ff. on The
Homeric Land System.)
ΙΛΙΑΔΟΣ Μ (ΧΙ) 555

ἀ τ’ ὀλίγον ἐνὶ χώρῳ ἐρήμων περὶ ἑστη
dὸς ἄρα τοῦς διέργον ἐπάλξεις. οἱ δὲ ὑπὲρ αὐτῶν
dῆμον ἄλληλον ἀμφὶ στήθεσθι βοείας,
ἀστίδας εὐκύκλους λαιμῆδα τε πεπεράντα.
πολλοὶ δὲ οὐτάζοντο κατὰ χρόνα νηλεῖ χαλκῶι,
ἡμέν ὁτι στρεφθέντι μετάφρεα γυμνωθεὶ
μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀστίδος αὐτῆς.
pάντη ἡ πύργοι καὶ ἐπάλξεις αἴματε φωτὸν
ἐρράθαν ἀμφιτέρωθεν ἀπὸ Τρώων καὶ Ἀχαίων.
ἀλλ’ οὖδ’ ὅς ἐδύνατο φῶς τοῦτο ποίησαι Ἀχαίων,
ἀλλ’ ἔχου ὅς τε ταλαντὰ γυψο χεριάτης ἄληθες,
ἡ τε σταθμὸν ἔχοντα καὶ εἰρόν ἀμφὶ ἀνέκλει
ἰσάζουσα, ἓν τειχὸν ἕλεκα μισθὸν ἄρηται.

432. ὁ τ’: οἱ τ’: οἱ δ’ Ρ. || ἀλήθει ἐνὶ χώρῃ Ζεν. || ἐρήμωτον DGTU. ||
After this add. δῆλον ἀλυσίμωνας χαλκώρεσιν ἄχθησιν GPR. 435. στίχοιodont
436. τιμωρῆσῃ ΤU Βγ. στίχος Ω. 436. ὡς Ἐρ. Ω: ὡς Ζεν. || στραφές J. || συμ-
439. δὲ Αρ. Λεκ. 149. 4. || δός τε: δότε Herod. || ἄληθις: ἀλήθη
καὶ Σκλ. Λεκ. 24. 9, γρ. Ρ. 435. ἄνεκακα, ἄνεκακα, and ἀνεκακά Αρ. (v. infra). ||
439. ἄρηται: ἄρηται Schol. BT on Π 7.

424. αὐτῶν, for αὐτῶν, and in the weak sense, is not to be interfered with in a late passage. For 425–6 see E 452–3.
426. ὡς: so all MSS., Zena... alone reading ὡς, 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 triayllable. So ὡς is an iambus in Π 227, λ 502, ν 114; for τὸν see A 299, М 328, Ν 327. Van L. suggests ὡς.
433. ἔχων is used intransitively in the first clause (as E 492, Κ 264, etc.), and hence ἔχων must be understood transitively in the second, by a sort of zeugma, "they held on, as a woman holds the scales." ἄληθις 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 ἄλητρος, θέγγορ-κόκκα (fem. of the Odyssean ἄλητρος, ἀγαβόντι), is harsh after χεριάτης (which is apparently from χείρ, a handworker), and does not suit the picture. Though it is given in Apoll. Lek., the explanation there appended only suits ἀληθής (ὅδε δικαία παραλαμ-
βάτων τῶν σταθμῶν καὶ παραβλάτων).
434. ἀλήθις goes with ἕχων, holding (one) on each side. ἐσταθὼν = weight, only here in Homer. ἄνεκακα, as Θ 72
435. We must not look upon the ἀληθικά as anything but payment in kind, food and perhaps cloth for garments. For ἄνεκακα (miserable, meager: cf. Ω 594 oδοι άνεκακα δωκες ἄνωνυ) Ar. read ἄνεκακα, explaining ἕως ἀνεκακά, ἀρκην ἄνωτρον, ἀειμόν δὲ, φησιν, ἀνεκακά τε ττῷ τοῖς, ἕως ἀνεκακά τις τρῆκος τῶν πάροδον παρασκεύα ἀμεσφα μισθῶν (Did.): a rare instance of valillation. 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.
ὅς μὲν τῶν ἐπὶ ἴσα μάχη τέτατο πτόλεμός τε, πριν γ' ὤτε δὴ Ζεὺς κύδως ὑπέτερεν "Εκτορὶ δῶκε Πραμιδῆς, δὲ πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν. ἦν γὰρ ἡ διαπρύσων Τρώεσσι γεγονὼς: "ἅρυκιν' ἵπποδαμοί Τρώες, βρήμυσθε δὲ τεῖχος Ἀργείων καὶ νυνὶν ἐνίετε θεσπίδας πῦρ."

ὅς φάτ' ἐποτρύνων, οἱ δ' ὄνασι πάντες ἄκονον, ἢυσαν δ' ἐπὶ τεῖχος ἀολλάες. οἱ μὲν ἐπείτα κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἐχοντες, "Εκτωρ δ' ἀρπάξας λαῶν φέρεν, ὃς ἦ γαλάζων ἐστίκει πρόσθε, πρωμὸς παχύς, αὐτὰρ ὑπερθεὶν ἄνω ἢν τὸν δ' οὐ κε ὅδ' ἄνερε δημοῦ ἀρίστω ρηθαίον ἢτ' ἄμαξαν ἃπ' οὔδεος ὀχλίσσεαι, οἷοι νῦν βροτοὶ εἶο'. ὃ δὲ μὴν ἰψα τάλλη καὶ ὁδός.

tῶν οἱ ἔλαφρον ἐθάκη Κρόνων πᾶσι ἀγκυλομέτω. ὅς δ' ὤτε ποιμὴν ῥεά φέρει πόκον ἀρσενὸς οἶσιν κεῖρι λαβὼν ἑτέρης, ὀλγόν δὲ μὴν ἄκοντα ἑπείγει.


436. See note on H 102.
438. In Π 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 ὠταν, 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 ἐτεὶ θεοῦ ἐκλῶν αὐθὴν for the second half of 444.
442. ὀδας, pleonastic, like ἐφάβαλ-μοιον ἔδει, ἐκλάπαστο φωνή (Γ 161). It is not necessary to suppose with Ameis that it implies any emphasis, such as hearing willingly.
444. κροκάων: see on 258.
446. προσμός, at the base. For this adverbial use cf. μισος, ἄκρο, πρῶτος, etc. The use with a second adj. is, however, rare; with a participle it is not uncommon (λαβόντα ἐστίγμιον, etc.). 447. δίῳ δόριος, as Λ 328, 'the best of a whole community.' 448. ὀχλίσσεαι, as Λ 242. A few ms.s. give ὀχλίσσεαι (cf. 259 ὦμβλεως); but Kallimachos and Ap. Rhod. use the form ὀχλίσσω. The derivation and connexion of the word with ὀχλος or μύχος are very obscure. Φ 261 ὀχλίσσω 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 indec. instead of the usual subj. after ὡς ὤτε cf. Δ 422. There seems, however, to have been a variant φέρμι, though it is not recorded in our ms.—Hehn (Cult. p. 435) notes that πόκον properly means wood plucked out: shearing may possibly have been still unknown in Homeric days:
δος "Εκτωρ άθυς σανίδων ψέρε λαλαν καιρας, αι ρα πύλας εύρυντο πύκα στιβαρόσ άραριας, δικλίδας ἐνηπλάς· δοιοι δ' ἐντοσθεν υχής εἰχον ἐπημοϊβαι, μια δ' κλης ἐπαρήει. στη δ' μαλ' ἐγγυς ιων, και ἐρεισάμενοσ βάλε μέσας, εῦ διαβάς, ὅπι μη οί ἄφαντορν βῆλος εὖ, ρήξε δ' ἀπ' ἄμφοτερος θαιροῦ· πέσε δ' λίθος εἰσω βριθούσιν, μέγα δ' ἁμφι πύλα μύκων, οὔδ' ἀρ' υχής ἐσχεδήν, σανίδες δ' διέμαγεν ἄλλοδες ἄλη λάος ὑπὸ τρίτης, δ' ἀρ' ἐκθροε φαίδιμος "Εκτωρ νυκτυ θοῖ στάλμαν ὑπώπια, λάμπε δ' χαλκοῦ σμερδαλέων, τὸν ἐστο τερι χρολ, δοια δ' χεριν δοῦρ' ἐχεν' οὔ κεν τὸι μιν εἴρυκακεν ἀντιβολήσας νόσφι θεώ, ὅτ' ἔσαλτο πύλας· πυρι δ' ὀδος δεδηει.


454. πύλα goes with εὑρισκεται, στιβαρότερες with ἀρμαλατ. For εὑρισκεται cf. A 216. But the Homeric form is εὑρίσκεται: P. Knight conj. εὑρισκεται. 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).

455. ἐπιμαυβολδοί apparently means shifting, movable from side to side. This suits the use of Ζ 339 ἐπιμαυβεθαι; cf. § 513 ἐπιμαυβολι χεωρίσει, changes of τύνεια, 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 κλῆς at the intersection. We have no material for decision. A different arrangement is given in O 453, where the door of Achilles' hut is held by a single ἐπιβλῆς, apparently identical with the κλῆς.

458. διαβάς, setting his legs well apart. ἀφαυρός is else used only of persons. Notice the curious use by which μη διαφαντορν = more powerful, a comparative in the dependent form of ωκ διαφαντορν = strong by tilotes.

459. εἰρουρ cameo, hingies, projecting vertical iron pegs at the top and bottom, working in stone sockets, such as have been found at Tiryns.

460. οὐνῆ, 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. οὐκακεν and οὐκακέω are of course equally possible (see on Σ 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 μόορι εὐδοκ, and still more of δ' ἔσαλτο πύλας, is very flat; while the last clause seems to contradict the
κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὁμίλουν
teiχος ὑπερβαίνειν· τοῦ δ' ὀτρύνοντι πίθοντο.
αὐτίκα δὲ οἱ μὲν τεῖχος ὑπέρβασαν, οἳ δὲ κατ' αὐτὰς
ποιητὰς ἐσέχυντο πῦλας. Δαναοὶ δὲ φόβηθεν
νῆας ἀνὰ γλαφυράς, ἀμαθος δὲ ἀλάσσως ἐτύχθη.

468. ὀτρύνοντι Δ. Ω (others ὀτρύκαντι): ὀτρύνοντα J: ὀτρύνοντο P ῞
ὀτρύνοντος ἄκουσαν Schol. B (Porph.) on M 12.

preceding simile, and may possibly be a 
470. ποιητάς = ἐντοχῆς E 466, etc.
vague reminiscence of B 93 ὤσα δεδήκειν.
APPENDIX A

ON THE HOMERIC USE OF THE POSSESSIVE PRONOUNS ἐκ, ἐκ

All branches of the Indo-European family of languages possessed a reflexive nominal stem *swe, 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. sebyd 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 *khū-d* (*khū = sva-*)

Traces of it are found in other languages; e.g. in Latin *se* and *seus*, 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 -et) 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, ο, ἐ* 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 *ἐμοῦ* and *κοῦ*; 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 (*ἐ* reflexive, *ἐ* anaphoric, *H. G.* § 254)

1 The following is mainly taken from Brugman(n) *Ein Problem der Homerschen Textkritik und der vergleichenden Sprachwissenschaft* (Leipzig 1878), and Dyroff *Geschichte des Pronomens 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 *ἀνδ ἐκ (= ἀνδ φένε), ἀνδ ἐκ, ἐπι τρί τι of* (*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*. 

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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 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 it is entirely equivalent to ἵνα.

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 ἵνα, ἵνα, ἵνα and ἵνα were at hand, and were used freely in a reflexive sense, with or without the addition of a case of αὐτός. For the 3rd plural, which on the evidence of Latin and Teutonic was the last to go, Greek created its own forms ὅτικος, ὅτικα, ὅτικα, with the enclitic ὅτι, ὅτικα, ὅτι.

The only passages in Homer where it has been thought that traces remained of the original "free" use of the substantive pronoun (see note 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 ὅς or ὅς, 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 ὅς, 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 ὅς or ὅς 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 ὅς (ὁς) 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 ὅς 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 ὅς 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 archaising poets extended the free use to οὐ. οὐ. οὐ 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 οὐ can = οὐός, then οὐ can = οὐο: but if οὐ never meant anything but his in Homer, as οὐ never means anything but οὐό, it would be an amazing step for an imitator, against all the usage of his own day, to make it = μη.

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 ἔως ἐκ τοράκα ἐν ὦν οἰκοι). In Ω 36 ἐν τ' ἀλόγω ἔκπαθη the pronoun is attached to the indirect object in the dative and refers to the direct object in the acc. X 404 ἐν πατρίδι γαθή is peculiar in that there is neither pronoun nor name immediately preceding to which ἐν 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 ἐν 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. ὦν, 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 ἄρτην, περὶ μᾶν αἱ ἄρτων παπαμέλων εἶναι Νέκτορ φάκε' ὅ τέρων, δῆτ' ἐμμεθαμέει κέτο οἶκαν ἐνὶ μεγάροις, καὶ ἀλλήλους ἰρῴωμεν.

Here it is possible, though awkward, to take οἶκαν ὦν μεγάροις with Νέκτορ φάκε: but the order clearly suggests that οἶκαν = ἀκατέργας, 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 Α 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 ΠΙ 800 τότε ἐκ Zeus ἐκτωρι βάκεν | ἐκ κεφαλῆι φορέαμ, and Κ 256 Τυδεόν μᾶν δώκε . . . φασίζων ἄμφρακτος, τὸ δ' ἐκεὶ παρὰ μηδέ ἀλλ' ἀντεχο.²
³ A similar latitude is familiar in Attic with the unquestionably reflexive ἀυτοῦ. See Kühner ii. § 455 (3).
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 ἀλλ’ αἰτῇ φρέσιν ἰδίαιν ιύειςαν ἔδαιμον ἠτὸρ ἄλλωνι.

Here ἰδίαιν must = ἵματιν: the opponents of the "free" use have no resource but the athetesis of 320–3.

H 153 σάρος δι is most simply taken to mean σάρος ἦμων: see note ad loc.

We pass on to a number of passages which are closely connected:

A 393 ἀλλὰ σὺ, ἐ δύνασαι γε, περίγειο κατὸς ἄροτ.
O 138 τὸ ς’ ὃς μὴν κέλαιαι μεεθένε κόλου ύμοι ἄροτ.
T 342 τέκνον ἦμών, δὲ πάμην ἀποίγειαν ἄφωνος ἄροτ;
Ο 422 ὅτι τῶι κληταί μάκαρες εὐελ ύμοι ἄροτ.
Ω 550 οὐ γὰρ τὶ πράκεις ἀκαθήμονος ύμοι ἄροτ.

In all these cases Zen. read έτοι for ἄροτ (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 έτοι 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 τέτοι in the margin. In Ω 550 Ρ¹ has έτοι. In T 342 alone has no ms. evidence yet been quoted for anything but ἄροτ.

In all these lines έτοι = thy gives excellent sense; in O 138, Ω 422 it is not strictly reflexive but refers to the preceding pronouns αὐτός, τοι—extension of the use to which parallels have been given.

The word ἄροτ is commonly taken to be the gen. of ἐσις, for ἄροτ with metathesis of quantity, and for this reason some of the grammarians (e.g. Apollonios) wrote ἄτοι, but against the best tradition (La R. H. T. p. 234). But this explanation is untenable.² ἄτοι can only come from ἐσις. 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 ἐσις to mean lord. The former line was attested by Athenokles and Ar.; in the latter the sense ‘mine own lord’ is not absolutely inadmissible, and here Ven. iv. 9 reads ἐτοί, Μσ γρ. ἐςατο.

But even if we admit this anomalous word in the sense good, there remains the curious fact that ἐτοί is used instead of it whenever the reference is to the 3rd person. We have ἐςατο Ν 522, Ξ 9, Σ 138, νατρος ἐςατο Β 662, Ξ 11, T 399, Ψ 360, 402, ξ 177, (ν 289), παρὸς ἐςατο Ξ 266, Σ 71. Only in Ξ 9 (ἄτοι Eust.), Σ 71 (ἄτοι Eust., ἄτοι Cant.)—not Harl. a), Σ 138 (ἄτοι HJ Vr. d, ἄτοι D—not Harl. a—ἄτοι Syr., and ἐν ἀλλοι ἐςατο ἄτοι A) are there traces of variation to indicate the

¹ A very similar case is Pindar P. ii. 91 σταμασακ δὲ τινος ἀλκάμωνεν περικρατεῖν ἄτοι δουκαραθον δι' ἀρανας καρδιαι '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 arias (see App. D), so that ἄτοι would stand for ἐςατο.
effects of such reminiscence of the disputed passages as may have produced the single converse variant ἢοιο for ἢοιοι in o 450.

Curiously enough, we find another anomalous usage which, like that of ἢοιοι, is entirely confined to clauses where reference is made to the 1st or 2nd persons, while ἢ 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. 5 b).

Δ 142 μὴν μὲν ἐν τού πατρὸς ἀκιδά τίστει λαῖβθην.

Here Zen. read οὖ, others εἰρό, mss. τού with Ar.

Τ 322 αὐτ' εἷς κεν τού πατρὸς ἀποφθεγμάτῳ πυθοίμην.

The Schol. A here are missing, so it is impossible to say if Zen. wrote οὖ. 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 ἢκ γὰρ τού πατρὸς κακὰ πέσοιμαι.

The article has given commentators great trouble; it surely must mean my, though some explain "him, viz. her (Penelope's) father."

Φ 412 οὗτο καὶ ταῖς ματρὸς ἐρωτάσα εἰκοστίηον.

π 149 πρῶτόν κεν τού πατρὸς ἔλοιμα στήσων ἁμαρ.

In all these cases the reflexive ἢ is 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 ἄλλης ἢς μοι τού παιδὸς ἄριστοι μὲθον ἡμὶπε.

Τ 331 ἢ φῶς μοι τόν παιδὸς... Σκυρόδων εξαγάγεις.

(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 ἢ is invariably used: οὗ πατρὸς Α 404, η 3, οὗ παιδὸς Ι 633, Π 522, Ω 85, o 358, π 411, ω 56, οὗ ἦλθος Ω 122.

The coincidence of the use of the article with the persons referred to is just as remarkable as with ἢοιοι, but mss. evidence to support the change is lacking, doubtless because the harmless necessary article caused less qualms to editors than the strange form ἢοιοι. How easily it might slip in is shewn by such variants as G's τῇ for ὁτι Γ' 431. Hence we need not be surprised that in Δ 763 ταί should for once, in all probability, have displaced an original ἢκ = his own.

The favourite connexion of the adj. with words of relationship suggests that the emphatic "own" connoted in such cases "dear." ἢ (τοι) 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 ἢ of where used for other persons than the 3rd sing.
THE ILIAD

Γ 244 ὡν λακεδαιμον αὑτοι, φίλις ὃν πατρίδι γαῖα.

Here Zen. read ὧν, their own; though no ms. support has been found, yet there is at least presumptive evidence that it once existed. So in 

I 414 ἱκώμαι φίλις may point to an original ἱκώμαι ὧν (see note there). We have in fact τότε Ὄδις δύσλεονες | ὀδύκεν δώλεονες ὧν ὁ πατρίδι γαῖα X 404. ὧν ὃς π. ῥ. recurs four times, and ὡν ὃς π. ῥ. five times (all in Od. except Od 505). On the other hand, ὡμία ὃς π. ῥ. never occurs. ὥμια ὃς π. ῥ. is found nine times, φίλις ὃς π. ῥ. some twenty-nine. Brugmann suggests that in all these cases ὧν or ἦν should be substituted for φίλις or ὦμία. In ε 168, η 77, one or two mss. actually read ἦν for ὦμία; 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 ὦμία for ὦμια in Θ 420 (from 406).

We have already mentioned one passage (ν 320) where φρετί σα must = φρετίν άλοις. In seven passages where φρετί σατίν occurs ὦμία is found as a ms. variant (Ξ 221 in D, T 174 in G P R T Vr. A, ε 206, ζ 180, ν 362, ο 111, ω 357). Brugmann holds, though with hesitation, that ὦμία should in all cases be written for φρετίσ. The case, in fact, is not strong here. φρετίσ 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 ὧς as a variant.

Λ 76 ἄλλα ἐκολο | εροτίαν ὃς μεγάροις καταβαίνοντα.

Here GPQST have ἦμιν (ὡς ἄλλοι Α). 

Ξ 249 ὧςτι γάρ λέγει καὶ ἄλλῳ τεῖν ἐπίσυνεσκ ἐφετής.

Zen. may have read ἄλλοι | ετί προσερχομαι, see note ad loc.

Θ 242 ὧςκε καὶ κοιτε ὃς μεγάροις | δαμαμοι.

ο 89 καταδείξαον ὃς κτείνεσσις ἐμοίς.

In both these places one or two mss. read ὧς, ὧς.

α 402 κτάματα ὃς ἄτοκε ἄροις καὶ ἄρωσι ὃς ἄκεος ἄκεος.

Here there is a large preponderance of ms. evidence for ὧς (ὥς UKW: ὧς FG T Z PH: ὧς ocsκ ocs D —Ludwich). Brugmann's own summary of his conclusions for Homer (excluding the Hymns and Hesiod) is given in the following table 1:—

δς = ὧς Z 221*, H 153*, T 322*, 331, and seven places in Od.

δς = ocs Λ 297, B 33, 70, Δ 39, E 259, I 611, K 237, Ε 221, 264, Π 36, 444, 851, Σ 463, T 29, 174, Y 310, Φ 94, 412*, Ω 504, 557, and twenty-seven in Od.

δς = ἔνατερος 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.
The great preponderance of De and Dc = Cc is chiefly due to the repetition of formulae (φρένις φίλων changed to φρένις φίλων, etc.).

It is remarkable that there should be so few instances of De = CPōE, 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 CP. The origin of this form is doubtful. It is now generally held to have taken its rise from CP(ν) where C is a weak (ablaut) form of the stem σε, and -CP(n) the case termination. The analogy of σιμμ(ν) etc. then gave rise to CP, CPéOIA, etc., and these again to the dual CPéO. It is quite possible that the 2nd dual CPéO, 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 CPóE, CPETEPoC arose naturally from the analogy of UMEC, Cc, Cc on the one side, and UMÉTEROc, UMÉTEROc on the other. CPa, CPa, CPa, are of course anaphoric, but CPóE and CPETEPoC 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 De still existed but was dying out; a single example of CPETEPoC = UMÉTEROc is found in the (late?) prologue to Hes. Opp. 2, and we have CPETEPoC = De Scut. Her. 90, CPóE = DC Theog. 398. So CPIN = OF Hymn. xix. 19 (Scut. H. 113 f). But this is not sufficient to support CPIN = UMIN in K 398 (where see note). The extension of CP to the singular is of course familiar in Attic — no doubt as an archaism — and the imitative Epicis 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 liessen sich c-φιω wol auch mit c-φιν vermitteln."
APPENDIX B

ON HOMERIC ARMOUR

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 Mykenaean age, as we learn it from the monuments. The heroes wore no breastplate; their only defensive armour was the enormous Mykenaean shield, which protected both sides as well as the front of the body, and the helmet.

When the Mykenaean 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) ἀρτήρεια, σάκος. (2) κηθυλεῖα. (3) θόρυβος. (4) μίτρα. (5) χιτών. (6) ζωστικήρ. (7) κόρυς. (8) λαιμόνιον. (9) σίφος. (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 of the *Iliad* published in 1895. It will be seen, however, that I have found it necessary to introduce some material changes.

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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.
(hence called κύκλοι\(^1\) in Y 280) are well dried (ΔΩΝ ὄξαλην H 238, Βολής . . σύμπατερα, 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 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' (κανώνες), probably of wood, placed inside. One runs from top to bottom of the shield, 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 hemispheres\(^2\) 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 οὐραλός

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\(^1\) The κύκλοι of A 33 are another matter; the shield of Agamemnon there described is altogether of a later type than the Mykenaeans.

\(^2\) 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 Mykenaean representations. See Figs. 8 and 10.—M. A. B.
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 (ἀμμός), in order to protect the wearer from the sharp edge of the metal face. The shield was suspended by a broad baldrick (ῥελλυόν) 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. This baldrick crossed that of the sword, which lay over the right shoulder, about the middle of the breast: Ε 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 Mykenaeus figure-of-eight pattern. The two κανώνες are shown, and the ἀθάνος (‘back-stitching’) of Μ 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 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).

1 It is of course possible that the Mykenaeus armourer succeeded in bringing his side folds to a point, so that the διωπάλος 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 διωπάλος 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 2 2 in Fig. 5, below the centre. See Fig. 9.—M. A. B.
APPENDIX B

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. Λ 593, Ν 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 ἐὔκυκλος (Ε 453, 797, Μ 426, Ν 715, Ξ 428) is properly applied to the shield, which is made of circular plates. πάντος ὕψος more probably indicates even balance, though it is generally taken to be the same as ἐὔκυκλος (see note on Α 306). ἔσμεμβρότη expresses the peculiarity of the Mykenæan shield, that it covers the man on both sides as well as in front, while ποδηκάς aptly describes its great height. We understand too how its weight tired the left shoulder (cp. Π 106 ο θ' ἄριστερὰν ὀξῶν ἔκλειμπεν, | ἔσπειρον | αὐτάρκην ὄξων, κάρκαις and Ε 796–7); how easy it was to trip over the shield (Ο 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 Mykenæan 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 φέρονν κάρκας οὔτε νύμφη (H 219).

1 In his recent work La Civilisation des Celtes et celle de l’Époque homérique (Paris, 1899, vol. vi. of Cours de Littérature Celtique), M. d’Arbois de Jubainville has called attention to a curious analogy which shows 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 préhistorique, 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. 849).
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 Mykenaeans prime, 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 Mykenaeans 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 (A 32–40), so far as the description is intelligible, seems to be conceived in the same way. (iii) In A 373 the mention of the breastplate indicates that the shield there “taken from the shoulders” is of the small later form.

II. — κνημιδες. έπισφύρια

(1) The κνημιδες were gaiters of stuff or leather. In ο 228 the word is used of the farmer’s gaiters: περι δε κνώμιςι βοδας | κνημιδας

![Fig. 12.—A gold leg-guard found at Mykene.](image)

ραπτας άδετο, γραπτος άλεσικων. Such gaiters are worn by the warriors on the great Mykenaean “warrior-vase” (Fig. 11). In only two places in the poem is the material said to be of metal. In H 41 the Achaian are called χαλκοκνημιδες, 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) shows that the round shield had come in by the end of the Mykenaean epoch, see III. (5) below.
because he required a long syllable, ignorant of the fact that he was thus offending against archaeological correctness. In Σ 61: τεῦξε δὲ οἱ κηρνίδας ἐμπό δακτήρῳ. 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 waist and practically useless tin. Their sole purpose was to prevent the chafing of the legs by the edge of the shield. Accordingly we find the archers, since they carry no shield, wear no greaves; but when they arms for the duel and takes a shield, κηρνίδας μὲν πρόστατα περικράτεις (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 ἱππερώμ. The broad band clasps the leg just under the knee (being fastened by a wire which passes through two small holes in the extremities), and the guard is kept in its place by a bar-shaped butt 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 Mykenaeian tombs; but—and it is a significant fact—no metal greaves.

III.—ἐρώς

(1) As soon as we come to inquire into the nature of the Homeran breastplate we find ourselves involved in difficulties. This piece of armour, unlike the shield, is rarely alluded to, and never with such detail as to enable us to get any precise idea of its nature. We learn only that it is composed of ῥύαλα, 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. ἀετρόπεις (Π 134) and the very late description in Λ 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 Η 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 Ajax, Nestor,
DOMENEUS, AINEIAS, SARPEDON, GLAUKOS, PANDAROS. IT IS PARTICULARLY
SIGNIFICANT THAT THERE IS ACTUALLY NO MENTION OF A BREASTPLATE IN THE
DOLONEIA, 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 CORSET; BUT IN THE
EXT BOOK, IN ONE SINGLE LINE, Δ 436, HE HAS ONE. TWENTY LINES FURTHER
THROUGH THE CORSET HAS AGAIN DISAPPEARED (SEE 456–8). AND THIS SINGLE LINE
Δ 38, THE ONLY ONE IN THE WHOLE EPOS WHICH GIVES A CORSET TO ODYSSEUS,
IS THE VERY LINE WHICH CAUSED TROUBLE IN Π 358 = Η 252. IN THIS PLACE
AS IN THE OTHERS IT CAN SIMPLY BE DROPPED OUT AT ONCE.

SO AGAIN DIOMEDES, WHO IN Κ WEARS NO CORSET, HAS ONE IN Ε 99, BUT
ΓΥ 112 IT HAS VANISHED AGAIN, NOR HAS IT RETURNED IN 795. THE OTHER
W O ALLUSIONS TO A CORSET WORN BY DIOMEDES, Θ 195, Ψ 819, BOTH BELONG
TO PASSAGES OF THE LATEST CHARACTER. THE CORSET 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 CORSET, THOUGH
ONE HAS BEEN MENTIONED AMONG THE ARMS MADE BY HEPHAISTOS, ΢ 610,
WHERE, HOWEVER, IT IS SPOKEN OF IN SUCH SCANTY TERMS AS TO SUGGEST THAT
THE LINE IS A SHAMEFACED INTRUDER. HECTOR HAS A CORSET ONLY IN Η 252, OF
WHICH WE HAVE ALREADY SPEAKEN, AND Π 606; WE HEAR OF NONE WHEN HE IS
KILLED, AND IN Χ 124 ff. HE SPEAKS OF HIMSELF AS ΡΥΜΟΣ WHEN HE HAS Laid
ASIDE SHIELD, HELMET, AND SPEAR. THE SAME IS THE CASE WITH LYKAOIN IN
Π 50 ΡΥΜΟΝ, ΑΤΕΡ ΚΟΡΥΦΗΣ ΤΗ ΚΑΙ ΔΕΣΙΝΟ, ΟΥΔ' ΗΧΩΝ ΗΓΟΣ. IN FACT,
SHIELD, HELMET, AND SPEAR ARE REPEATEDLY ENUMERATED AS COMPOSING THE
PANOPLY. SEE, FOR INSTANCE, Ν 713 ff., Ε 370 ff., Ο 125 ff.; AND AS A

(3) ON GOING THROUGH THE PASSAGES WHERE THE WORD ΘΡΗΣΧ Ω
OCURRS, WE MAY CLASSIFY THEM AS FOLLOWS:—

(a) THE FORMAL LINE ΔΕΥΤΕΡΟΝ ΑΙΩ ΘΡΗΣΧΗ ΠΕΡΙ ΣΤΗΣΕΙΑΝ ΔΟΥΜΕ
OCURRS THREE TIMES, Γ 332, Π 133, Τ 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) ΚΑΙ ΔΙΑ ΘΡΗΣΧΟΣ ΠΟΛΥΒΔΗΔΑΛΟΥ ΚΡΗΠΕΣΤΟ OCCURS FOUR TIMES
(Γ 358, Δ 136, Η 252, Δ 436), AND CAN ALWAYS BE CUT OUT, MOSTLY TO
THE GREAT ADVANTAGE OF THE CONTEXT.

(c) THE FOLLOWING SINGLE LINES OR COUPLES CAN BE CUT OUT IN THE SAME
WAY: Ε 99–100, 189, Ζ 322, Ν 265, 342, Π 804, Σ 460–1, 610, Τ 361.
IT IS PROBABLE 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 CORSET.

(d) IN CERTAIN CASES, HOWEVER, THE CORSET IS BOUND UP WITH AN EPISODE
OF GREATER OR LESS EXTENT, FROM WHICH IT CANNOT BE SEVERED. THIS IS THE
OF THESE TWO COME IN THE FUNERAL GAMES OF Ψ, AND ANOTHER, THE DESCRIPTION
OF AGAMEMNON'S CORSET, CLEARLY BELONGS ON OTHER GROUNDS TO THE LATEST
THE THREE REMAINING EPISODES ARE COLOURLESS INCIDENTS, WHICH MAY BE
OF ANY DATE, AND ARE OF NO IMPORTANCE TO THE FRAMEWORK OF THE ΙΙΙΑΔ.
(e) There remain a number of passages similar to the last differently treated by Reichel. They are B 544, Δ 133 = Y 415, E 8. Λ 234, N 371, 397, 507, P 314, 606. In all of these Reichel suggests (though often with great hesitation) that the word σώρηκα does not mean corset at all, but, like the verb σώρικεκα, is used in a general sense meaning armour, or more particularly a piece of armour, i.e. either a shield, or the μήρη, 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 P 606 θελλίκη εφέσω κατὰ στήλης παρὰ μεζζέων imply anything but a corset, or that σώρικος εὐκόν in N 507 = P 31 can mean anything but a corset, or in the description of the shield of Agamemnon in Δ that the corset has become a familiar and essential piece of armour before the Iliad ceased to be receptive of new additions. It seems, therefore, more reasonable to suppose that together with the few admitted cases under (d) other allusions to the corset 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 Epic 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 Δ 234 is the only mention of a corset in any of the oldest strata, so far as we can distinguish them. Reichel there takes σώρικκος εὐκόν to mean under the shield, but on his own showing that must have been the one in which it was impossible to wound a man armed with the Mykenese shield; a weapon might be got past the side or over the top, but clearly not underneath so as to reach his waist. 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 corset. On the other hand in Δ 133 = Y 415 Reichel may be right in taking μήρη τοῦτο σώρει to refer to the belt itself regarded as a piece of defensive armour (in Δ 133 perhaps the belt and μήρη together), “where the buckles of the belt were fastened, and the armour was double against the blow.” This difficult passage we shall have to recur.

(4) We must ascribe to a late period the epithet χαλκοκορικέ, which occurs twice only (Δ 448, Θ 62), and no doubt meant “with bronze corset” from the first. Αιμοκορίς (B 529, 830) seems clearly to imply this, for the epithet “with linen corset” could only come into existence when the corset was usually made of bronze. But the much commoner χαλκοχιτονε, which occurs over thirty times, and is scattered fairly through all parts of the Iliad, can hardly imply any allusion to the corset specifically. Here Reichel is probably right; the epithet is to be regarded as a picturesque expression, like the λαίνος γενός of Π 37, and refers to the bronze-covered shield. “Bronze-vested” is no more an extravagant description of the Mykenaean warrior, with his ὀξυ χώμιμον covering him on both sides as well as in front, than is δύσα χαλκών of the ἕκτα in Ο 389.

1 Unless indeed he is on a chariot, and so above his assailant, as in Δ 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 corset were 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 Mykenaeans 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 based in style, is yet truly Mykenaeans, 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 Mykenaeans prime, which they were to be different from their own. The tradition they allowed was historically correct, but not vivid enough to exclude completely the occasional intrusion of anachronisms.

IV. — μίτρα

(1) The μίτρα is mentioned only in two passages, Δ 137 (with 187, 216) and Ε 857; though it is implied also in the epithets áπομιτρωκτός Ε 707 and διμυτρωκτός Π 419. We learn from Δ that it was a metal guard worn round the waist, in conjunction with εξοσπρός 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 Mykenaeans 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 (εξοσπρός), holding up the waist-cloth (ζώμα) so characteristic of Mykenaeans 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 intaglio. This seems decisive against taking it to represent what must have been purely a piece of war-gear, a positive hindrance to a herdman with his cattle. There is thus no ground for attributing Helbig's strips of metal to the Mykenaeans age at all.

(4) Nor is there any ground for supposing that the Homeric heroes universally wore the μίτρα. 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 corset militate just as strongly against the presence of such a μίτρα, which is in fact just the lower half
of a corset. 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 μίτρα. 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 αἰολομιτρικ. This is equally inappropriate, whether we translate it with agile (?) mitré or with glancing mitré; for, as Aristarchus justly remarked, "Homer does not make epithets of invisible qualities."

(5) The conclusion seems inevitable that the metallic μίτρα is just as much an intruder into the armament of the Epos as the corset. But for the passage in Δ we might understand it to be identical with the ζώον or loin-cloth; this is certainly the most natural interpretation of E 857; it well suits the epithet αἰολομιτρικ, with bright-coloured loin-cloth, and Δυτροχιτονες, wearing no loin-cloth with the chiton, and agrees with the use of the word μίτρα in later Greek. But what the author of the wounding of Menelaos can have meant by combining with the ζώον a μίτρα την χαλκής κάλυον άνδρες 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 μίτρα 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 μίτρα in Δ may be a reminiscence of this intermediate second stage, the real position of the now disused μίτρα 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 (Y 471). Hence ζώονυσαι means to make ready for battle, A 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, A 100), an indirect proof that no corset was worn.

It seems highly probable that in N 439 a linen chiton has been converted into a bronze corset by the addition of two lines, 440–1. The phrase χιτών χάλκιος is found nowhere else, and looks like a late invention.

VI.—The Belt

(1) The belt was presumably of leather, though in A 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 κοστήρ (Tsountas-Manatt p. 174). Its function was probably in the first place to support the waist-cloth or κάτα, 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 δει κοστήρος δέκτης χρύσος κόκυγον καὶ ἐπιλέκτη κινττο ἐσφήκε 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 ἐσφήκε as meaning a piece of armour different from the corset. 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 μύτρη formed a double defence.” But from what has been said it is impossible to suppose that Polydoros wears a μύτρη, and even if that were otherwise, it is clear that the double defence would run all round, as the belt must coincide with the μύτρη, 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 μύτρη 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 Mykenaean Warrior Vase (Fig. 11). This is the most intelligible authority we have for the Mykenaean helmet, though indeed the vase comes from the very end and degeneracy of that epoch. From the intaglions of the best Mykenaean 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

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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. 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. These horns are the φάλαι of which we often hear. The helmet might have two or four of them. When it had two it is called ἀμφίφαλος, when four τριμφάλης (for τετραμφάλης).

(3) The φάλαιρα, whence the adjective τετραμφάλης, are explained by Helbig from the later use of the word in Sophokles, Herodotoes, and others, and of its Latin derivative phaleras (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 πάγγαλακος. 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 χαλκοπόρῃς. 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 χαλκοπόρῃς 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 Mykenaean 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, κόρος, κώνος, στεφάνη, πύλη, may all indicate different forms, as τριμφάλης 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.

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1 See J. H. S. iv. (1883) 294 ff.
2 Sixty boar's tusks found by Schlie-
APPENDIX B

(7) άνολον was explained by the ancients either as having an άνολον or tube for the plume; or tube-faced, from the narrow opening of the visor between the projecting cheek-pieces. The former explanation is now justly rejected. Reichel of course, denying the existence of the form with a visor, has to give another account of the word; he makes it mean "tube-eyed," the horns (φόλω) 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, Λ 353, N 550, II 795.

VIII.—λαισίη and aτρίς

The aτρίς was armour for the chiefs alone—for those who could keep a chariot to carry them and εξαπόντικ 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

δύναμιν ἄλληλον ἁμφί στῆεσθαι ὀφείλεις,
ἀπόθανας εὐκύκλους λαϊσίην τε πτερόντα.

It seems to be a legitimate deduction that the λαϊσίη were the shields of the common soldiers, and further, as the word seems to be connected with λάσος, that they consisted of animals' skins with the hair left on. So Herodotus must have understood it when he says (vii. 91) of the Kilikes λαϊσίὴ δὲ ἐξ ἐκατότερος ἀπάθειον, ἀμωβότερες πενοίμβουσα. Such skins are the most primitive of shields, and as such are given in vases-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 (παρδάλης σώματος ἕχων καὶ καμάλας τόξοι) is the archer's λαϊσίην. So Dolon (K 334) wears a wolf-skin.

The aegis of Athene is itself a λαϊσίην, 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 νύκτοντες (νυκτολέοντος) σφεχθ' τε καὶ ἄγεσθαι ἁμφριάοις, and by inference in Δ 531, Υ 459, 469, Φ 117, 180. The ordinary Mykenaean 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 ἀργυρὰ ἀνίχνευρα 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 μελάνδης (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 Ζ 117 δέρμα κελαινόν, ἐπικεφαλεῖα δέρες ἀείπεδος ἀμφαλοσκευήσαν. 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-baldric is spoken of in Λ 31 as though made of gold (see note there). This can hardly have been for actual war; but Schliemann found at Mykene a golden baldric, 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 Λ.

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 Luschian, "Über 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 Luschian 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 ἀκάκιας κερασίσας ἱστηκτεὶ τάκτων, πάν ἵππεις ἀπεικόμεναι ἀπέκοψε κορώνην. But the words of 105, τόξον ἑξοδον ἱζαλον 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 ῥυσίδες (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 shews 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 ῥυσίδες 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 House\(^1\) is one for a commentator of the *Odyssey* rather than of the *Iliad*. The discovery of Mykenaeian 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 ρυγχωνοντυς, 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.

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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.; Ferrot and Chipiez *Histoire de l'Art* vi. 701 ff., vii. 81 ff.; Tsountas and Manatt *The Mycenean Age* p. 62; Joseph *Die Paläste des Homerischen Epos*. 
APPENDIX C

It cannot, therefore, be said that the palace at Tiryns affords evidence of any radical difference in social habits between the Mykenaeans 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 ΑιΩαιπα. 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 ΑιΩαιπα. In Hissarlik no trace of residence has been found; at Gha 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 Mykenaeans; 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 Mykenaeans—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 Ξρπαα and γα ΑιΩαιπα, 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 ΑιΩαιπα 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 Ὅ Ὅ answer exactly to the rooms of the married daughters, ἱππόως ὄνιατω ἠδὸςα ἀὐλᾶς. These two rooms are taken from the Tirynthian palace, where no doorway, however, is found. I have made them open upon the ἁλεοῦξα, 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 πρόδωμος in I 473. It has been generally taken to mean the antechamber B as distinct from the άλεοῦξα δόμου C; and on this supposition I have put the side-door L of this chamber to face the 
αλάμος, so that a fire in B may be said to be πρόδωμον 
αλάμοιο 
uφράοο. 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 
μαραπον. One would rather expect the fire to be in C, in the open air. πρόδωμος may be either another name for άλεοῦξα δόμου, or include all that is "in front of the δόμου" or 
μαραπον, i.e. both B and C. A fire in C and another in the colonnade by Ὅ 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 κόλαυος at night; as he has to burst the doors to escape we may conclude that the κόλαυος 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.

EXPLANATION OF PLAN

A, μέγαρο with circular hearth in the middle surrounded by columns presumably carrying a raised 'lantern' for entrance to light and exit to smoke.
B, πρόθωμος (?). See above.
C, αἴεουσα ἄμου of *Odyssey*, not distinguished in *Iliad* from other 
*extant* αἴεουσα.

D, αὐλή.
E, Altar of Zeus Herkeios (represented at Tiryns by a sacrificial pit).
F F F, αἴεουσα, covered colonnades.
G, πρόσυρος, πρόσυρα, formed of two porches back to back—whence 
the frequent use of the plural. It is the type of the later Greek 
Propylaia.

H H, εὔλαμοι ἑτέρωσιν ἑνικτίοι ἑνδοεις αὐλὰς.
I, Beginning of "residential portion"—details and limits probably 
very variable.
K K K, The λαύρις of the *Odyssey*, a narrow passage from courtyard 
to εὔλαμος.
L, Door from πρόθωμος to εὔλαμος (?). 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 \( \circ - - \circ \)).

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. προσωπικα \( (\circ - \circ - \circ \circ \circ) \).

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 ἄορεις ἀκοεύματος K 484, though we have ἄορις πλάκεσι with ἄ in 489.1 In antistaspistic 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 ἄδώνατος, ἄκαμπτος, ἄνατος (P 695), ἄτρομος, ἄμεροντος (ἄ for ἄ on the false analogy of the imperf. ἄμεροντος 2), ἄποθανος, ἄποθαμα, Πραμακός, Φύλακτος (B 705, N 698), διογένης, διονυσίλος, διόκτιον (cf. θιοςμήν: but the θ is irregular), δαρικός, κυάνος (κυανοχάτης etc.), εὐτάρτη etc. (though θυτάρτη is available), οὐδόματος (see on A 2), Ποιλυδώμας, ποιλυδώματα (other compounds have πολυ- only 3), γαγώματος for γαγώματος, 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 πάκετος for πάκετος σ 316) aided by the circumstances which render the lengthening easiest phonetically; i.e. the

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1 In trisyllabic words ending with a doubtful syllable, e.g. ἄορος, the right to lengthen is altogether denied.
2 The quality of the vowel is never altered by metrical lengthening; διόκτιος, διολύσας, διόρνη (cf. δινδρ) are regarded by Schulze as instances of primitive length, as in the Skt. υδάθι, and confined to derived forms. See Schulze’s own words, p. 147, which I do not altogether follow.
3 For the simple ποιλός see note on K 27.
vowel lengthened is either followed by a liquid or $F$, or is followed by another vowel. $\delta$ορ has been already mentioned (here we can only guess that it stands for $\delta$ορ). οδοννα cannot be explained in any other way; and Schulze remarks that Homer never has οδοννα elided, which in so common a word we should expect to find if the οδο- really belonged to it. μελαν (Ω 79) admits of no other explanation. τετραστες Σ 485 is the same word as τετραστ, Alkaeos frag. 155.

$\lambda$ερος is discussed at length, where it forms $\lambda$ερον, $\lambda$ερο (— οι), where the lengthening of the ι cannot be metrical. Schulze distinguishes, therefore, no less than four, or possibly five, words:—

1 $\lambda$ερος holy, always with ι except in $\lambda$ερα, where metrical lengthening is admissible.

2 $\lambda$ερος with ι, strong, active, Skt. iśhiras, in $\lambda$εραν μέλος. ‘Aλκινός, φιλάκκων $\lambda$ερον τελος K 56, $\lambda$ερον εις $\delta$ήρος Ρ 464 (and read $\lambda$ερόσιων with metrical lengthening for $\lambda$ερόσοιν).

3 $\lambda$ερος (ι) or rather έλεφος in the same sense but from the strong form of the root, εις- for ές-. Hence $\lambda$ερος $\lambda$ερος Π 407, and ἀλιπόρφυρος ειλερος δρες Alkmans fr. 26. Perhaps also κνέφος $\varepsilon$ερεν (swift) Λ 194.

4 $\lambda$ερος (ι) from a reduplicated form of the same root ιςα—ιςα in the sense making active, busyng; $\lambda$εραν άμαρ, cf. Shakespear's busy day; ἄλφιτον $\lambda$ερον, $\lambda$ερον άκτη—strengthening.

But Schulze confesses that he is not entirely satisfied with this and is inclined to call in yet another root ις = desire, reduplicated ι-ις, so that ιςαρος = longed for, cf. especially κνεφος κερον in Λ 194.

The preposition εν takes the form εν only in phrases such as εν άγορα, εν Αθήνα (hence only in arsis; whereas εκ is constantly used in thesis, the εκ here being a compensatory lengthening for εν). Here the preposition and its noun are to be regarded as one word. So εν εύρις, but εν ερόναι is an analogical extension, for εν ερόναι is not metrically impossible. εν αλι, εν άλι (E 160 etc.) are to be counted among trisyllabic words.

The second of three short syllables is lengthened in υπερ άλα, υπέρεργον, υπέρεβαλον, ομελεία, ούφιλε (whence the scansion has passed to ούφιλος, —ον instead of the more regular ούφιλος, cf. διομηνις 1), διηντέος, descending by the will (or aid) of Zeus (not from Zeus, which would be διοιτέος).

Lengthening of the third syllable occurs in μακεσθών, δριδεκτός (from δρικ = δρε-ις?), ἀπερία (also ἀπεριέος), μακεσθών (beside μακεσθών).

The third short syllable after a long seems to be lengthened in αυτοκέφαλος Ψ 826 (probably we should read αυτοκέφαλος from χώνον).  

1 Schulze does not admit that the -ι of the dat. was ever long by nature; see H. G. § 373. It is lengthened chiefly when it comes after two short syllables—"Αγε, άναπτ, etc.—and in the anti-spastic words "Αχιλλ, Οκυς. The same is true of the -α of neut. plur., which is lengthened under metrical necessity in ἀκτάλαδ, πορφυρά, etc., and in trisyllables ἀτέα, φλάτα, etc. For τα at the beginning of a line see below, C (1).
In κυβόσια (A 679, ξ 101) for the more regular κυβόσια the choice of an syllable seems to be due to the fact that i followed by a vowel articularly invites lengthening; see B (2).

κατάλογος (or -ας) κ 169 is a unique instance of two vowels metricaly 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 'Α-. 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 ἐλείλονεα for ἐλείλονεα is only to be explained by metrical lengthening; but besides ἐλείλονεα, -ε in the middle of the line (twice only) we have ἐλείλονεα, ἐλείλονεκσ etc. at the end more than 20 times (ἐλείλονεκσ Ο 81), ἐδοκυται (Σ 418) may be similarly explained. Other possible cases are ἀποκένττα Κ 572, ὑπεξημυκεσ (for ὑπεξημυκε?) X 491, and Ἐθέσον (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 τ 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 ou of ὁλμοκας thus arises in the forms ὁλμοκαι (23 times in Ιι. and Οηδ.), ὁλμοκοχ (10 times), ὁλμοκσ τε, -σσ τε (4 times). The only instances without this excuse are Σ 298 (= 309), Π 364, Σ 616, Φ 389, λ 315—the last two passages at least very late ones. For ὁλμοκοόδ 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 Φ 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 πι always makes position in Homer, forms like πινέ(Φ)οντες are impossible. Hence the purely metrical forms πινέοντες, πινέουσας, ἐλαμείνια etc. πιει (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 πλεόντες is rare (Π 368); for πλέειν we should perhaps read πλέειον.

Ἀγνώσις (A 537 etc.) seems to be ἀγνώσις with metrical lengthening from ἀγνός (read ἀγνώσις or 218).

B (2). Ι and Ω 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 ὑπεροπλημικα Α 205, προευμικα

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B 588. Δησέκιν B 573, (ὑποδείκνυμι I 73?) see note, ἀποκεφαλίζει 168; ἀριστεύει τ` ἕξ 159 etc., ἀκουμένη τε 284, κακοεργάζεις χ 374, ἀεργός εἰς μέγας (But ἀναλυκάτω, ἀβατρικά should probably be -άναλοια.)

The suffix -ίκων 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 (Πανόμος, Τηρίν, Ταλαίπωρος, Ἅρμος, κυλληνόδωρος—a hypocoristic name,—ιούπιτως).

A further long discussion is devoted to the vowel-length of verbs in -ικό, -ικώ. These have to be treated under different heads according as they are primitive or denominative, and roots originally ending in consonant have to be distinguished from the vocalic.

(a) Primitive verbs. The original quantity of the root-vowel can be traced, and is always preserved. The verb οὐκο (οὐκό, for the form is confused in our authorities) represents five different roots: (1) ἄνακρισι, fār-ere; in A 342 ἄνωθεν ρήξιν εἰσί (read οὐκό from δίαστρε)-; υποκοιλεῖ οὐκόλα. (2) διμῆν = ὑσθ,-οῦ, οὐκό, οὐκί-κο. (3 and 4) διμῆς, both meaning breathe, smoke (οὐκός ϑυμὸς = θύμον) but οὐκό εἰσι from (1); ὁ. ὁδομᾶ = anger). (5) διμῆς = sacrifice (οὐκός, οὐκήλα). But the different senses cannot always be clearly separated; e.g. περιπερί- ἡραί τραξεί οὐκέν (εἰσι) may belong either to (1) or (2).

The following verbs always have οὐ except before ε: οὐκό (οὐκό Σ 192, Φ 559, ὄνοι Δ 194 are aor. subj. from οὐκόν, and retain the long vowel of the indic.); Φρού = draw (with a by-form Φρού) : in Δ 492 we should perhaps read ἐτρέψασα Φερούτα from a non-thematic *Φερεῖοι: so Ψ 21, ωφό Φερούς, Ω 16 τρις δὲ Φερούς (here as aorist). Perf. and plupf. εἰσι for Φερού-, εἰσί τοι εἰσιμενά. In εἰσεῖται οὐ has become οὐ before the vowel, but in Σ 75 εἰσεῖται has οὐ from analogy of the other forms λύω: ἀλλύσκειν, ἀλλύσκειν take οὐ from metrical necessity: for Φρού Ψ 513 read Φούκειν, Λύαι (οὐ) in η 74 is wrongly imitated from λύκος Ξ 205. Thus λύκος, οὐκό (sacrifice), υπόλος, φωλος (all with οὐ) follow the analogy of verbs in -ικό, -ικο, -ικο. Βουλύκτων (Π 779) has οὐ by nature, not metrical necessity, as is shewn by Aristoph. Av. 1500; it is not from the adj. λύκος, but from a subst. (properly a nomen actionis) which takes the long vowel as elsewhere. For the root πονοι = be vigorous, beside πονοι, πονιέ, breathe, see note on Ε 697, and for (ε)πού, (ε)ποῦ on A 216. In all these cases the original quantity of the οὐ is preserved throughout.

(b) All denominative verbs in -ικό from stems in -ικOriginally had ο (with -ικο, -ικο, -ικο), and this quantity is retained not only in Homer but in Pindar and the older epic and lyric poetss generally; the ο in the present is an Attic innovation, due to the analogy of fut. and aorist (note that the defective μεθίκο, which has no sigmatic forms, retains ο throughout). Hence in ἔρθυμαντο, ἐπισαζόμαι (Σ 175) the lengthening of the ο is due solely to metrical necessity.

The same holds good of denominative verbs in -ικό (-ικο, -ικο, -ικο in Homer). μύκικ B 769 is a late form (see note there). The defective ικολείμα, with no sigmatic forms, never has ι, like μεθίκοι. Κοικοικος is from a c-stem, for κοινικότοι κοινίζεις κοινοτόι; cf. κοινογενής by κοινογένες). ικοσιαίν (οὐ) is of unknown origin, but evidently for δικ-ικοσ, ικικοτοκικο. ικικοτοκικο. The act. ικεί (οὐ) seems to follow the analogy of ικεί.
Of primitive verbs in -ιος, τι-ω honour has 1, which, however, may be it into -η- before vowels. The root is κέι: κί (Skt. cāyati) and ferent from κέε, κί (Skt. cāyate), root of τι-νου, τιάκο, τιικε etc., ich means avenge, exact payment (whence also ποιή). Here our mss. arly always write -ι- for -αι-. The similarity of the two verbs in Greek caused some interchange of meaning, e.g. Π 288 Τιλλήν Τιλιθέων (ν-Φέω) is evidently meant for an etymological play, and ποιή in Ο is equivalent to τιμά.

φειδίς (I) from ἀφειέμεν is due to metrical necessity.

Derived verbs in -έον, -έσχε, -έοι equally retain the short vowel. ἡμέρε, παμέρε, ἀεισάχαρος are, of course, from -ες stems (-έω = ε-ιο). ἐνέκε, however (E 255), is an exception, apparently due to the false analogy of these verbs. ἀργείων B 269 is a participle from ἀργείον = to colourless (ἀργός : χρός : : ἀπαθής : αθάνος) : thus ἀργείων ἵδεωn = with illid look, cf. πνευματικής ἔλεας Eur. Alloc. 773, ἐπαρχός γελάν. Theokr. x. 14, κλάττων Βλάττει Aristoph. Vesp. 900, and various other similar uses. So ἀργείων ἐ- ἀρακές, a pallid laugh, σ 163. ἔμαχόμενος like ἔγκυομενος is explained by metrical necessity.

In the case of denominative verbs in -έον, there are some exceptions and to explain, except by the analogy of primitive verbs with long stems as μνά-ωμαι remember, μαμ-ά-ω, ζά-ω for τά-ω, etc. ; e.g. ἐκοιμόμενο for -άω or -ήω, μνάδ-ωμαι wo0 (if for *μνάδ-εσται, from μνάδ- = γενικ.). ἀβδώσμε, ἀβδώσια, ἀβδωσίτης (ο for ά) might seem to be excused by etrical necessity, but this Schulze does not admit in the absence of analogies in -α- verbs.

In -ε- verbs ἔρο-ο and γελά-ω are from -ε- stems. The only difficulty is caused by ὑπνόωντας (Ω 344 τούς δ' αὕτα καὶ ὑπνόωντας ἢπείρα). Schulze remarks that a magic wand is not needed to wake a sleeper; he suggests that ὑπνόων is a desiderative like ὑπερηείν, ἑκκειαίο, deriving it (after Wackernagel) from ὑπνοίον λόγων. 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 aor (στυγος ἄκαταλς).

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 or ο are not changed to ά or ο, or if ά and ο are found we ought to write ε and ο for them.

ἐπίτονος μ 423, τεσπορήν η 119, τά περί καλά Φ 352, τόν κτερων ε 266 would be sufficiently excused by metrical necessity. But this does not account for ελανθ (Fελανθ) Π 9, ιλλον B 440, and five other places, άνει δα often (not from ἁπεί), δατζών Λ 497 (ε about 20 times), ἀείθη π 519 (ε about 100 times), δίπ Π 357 etc., φιλε (φέλε) Δ 155 etc., Αρες Ε 31, λύτο (λύτο) Ω 1, (Βορείν with synizesis? Ι 5, Φ 195), Οὐθυμόμενος Θ 439 (see under Α 2), (κόος ἰερον? X 332), (προγάφη) Ν 557 ? see on 0 666), κλαύτε (κλαύτε) passim, οφρυα (Φερα) Δ 9, Ξ 32, Π 863, κάλλος (κέλλο) K 285, ούρεος (only in the first foot, else always ορεος) in ξ 102 read ουρεος. ούρεος for ορεος is explained by the three short syllables. But ούρεος is a difficulty, as there is here no metrical necessity, the
alternative form δρέει being at hand. Schulze hesitatingly suggests that for ὠδρέει we should always read ὠδρεῖ—in Ω 614 ἐν οὐσιοπλοιοῖν δρέειν as λ 574).

C (2). A short syllable can stand in place of a long one in the first thesis (ἐπίγος λαγαράκες).

Schulze recapitulates the evidence given by Hartel and others showing that the very weakest “position” is sufficient to lengthen a short syllable at the end of the first foot, e.g. πολλὰ λικασάμονος ( λ for σ ι) ἀποκάτακτεν (Fou- Ω 755, πυκνά (F)ποργαλάθην ν 438. So perhaps ἀειρά Φφην (cφην) I 420, Ζεῦς ἀπό Φφην Α 533 for ἀειρά ἄιν, Ζεῦς ἀπό ἄιν, and ὡς τε Φφην 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 Άλαι Ἰδομένει τε Ψ 493 (where see note). In Α 187, 202 he thinks that the original reading was δερα μαν κεν, written perhaps δερα μαν κεν (cf. εἰλειμμέραοις) and so corrupted to δερά ἀν μαν κεν.

C (3). A short vowel can stand for a long one in the sixth arsis (ἐπίγος μεσούρος).

Here the evidence is somewhat stronger. The chief instances are ἀλόλον δρίμ Μ 208 (see note there), ἐικο. -ι (for ἐικο, subj. of ἐικο, see H 340, I 245, Ψ 47), κάλεια (κ 355) from κάλειον, κυφε ν (κ 389) from κυψεῖον, νέιεσσι Ζ 335 (generally explained by the false analogy of the verb κυψεύσιμοιαι), οὐδεόν for οὐδέν ρ 196, έγρα Α 559, ἄρεικ Α 51 (rare elsewhere always has ι except under metrical necessity, κέλευσι, κειλεψι, μεθίετα, etc., whereas οἰκείωσι = aim at always has ι). οὖδερ has ι only at the end of the line, οὐδατος only at the beginning, οὐδατι (by metrical necessity) in any place; the only exceptions are Φ 300, where read οὐδατος πλατ for πλατε οὐδατος, and κ 475; and the phrase Κτουκ οὐδορ, which is invariably treated as a single word Κτουκούδορ, with the u lengthened by metrical necessity. Schulze points out that Κτουκ is never used alone by Homer; to him the name of the river is “Water of Loathing”; cf. Κυνόσουρα, Ελληνοποτί, and Herod. vi. 74 ἐν δη ταύτῃ τῷ πόλι λέγεται εἰναί τῶν Ἀρκάδων τοῦ Κτουκούδορ. Κτουκ first appears by itself in Hes. Theog. 389.—Other possible instances of the licence are διδουαὶ Ω 425, ἄδων or ἄδων E 203.

"Ἀρις: the a 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 "Αρνος, "Ἀρῆ, "Ἀρνα. This suggests that (1) follows from the licence allowed in these places, and that "Ἀρνος, "Ἀρῆ, "Ἀρνα with a represent 'Ἀρεος, 'Ἀρεῖ, 'Ἀρεά from a nom. "Ἀρες(-ε)ευς, with a lengthened by necessity (-ευς for -νος as in Τυδος, Ἀτρός). For the full discussion of this doubtful matter, however, reference must be made to the original.

ἀνέρος like "Ἀρις has a only in the first or last place, except Μ 382, Ψ 112, μ 77. In the first we can read ἀμφοτέρως μάλιστα ἀνέρος ευς: in the second the phrase seems to be deduced from ἐπὶ ο' ἀνέρος κοιλοι δρόμος (γ 471, ξ 104). In the trisyllabic forms a is permitted in any place whether the word ends with a vowel or consonant; ἀνέρος follows by
analogy from ἀνέπι the more easily, because both forms had been entirely supplemented in common use by ἀνδρός, ἀνεπί, 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 abandonsmetrical necessity and sets up metrical convenience in its place. When once the Epic poets allowed themselves for convenience to use ἄνεπι as a dactyl as well as an anapæst, 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 ἄνδρός 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 ἄνδρός is a good instance. We may agree with him that the i is naturally short, and was first lengthened for metrical convenience in the often-recurring form ἄνεπα. But the other cases of lengthening were certain to arise when once the idea had grown up that the i was common—hence ἄνδρός, ἄνεπα, and even ἄνδρος 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. διί ἐπόκων. Hence for all its ingenuity I regard his analysis of ἄνδρός as needless and entirely unconvincing, and still believe that while the Ἰλιάδ was composing ἄνδρός always bore, more or less vividly, the sense of holy.

A (2). The forms ἀλλ'ολοος-α-, -ας, -ης, -ως, -αι occur 30 times at the end of the line, ἀλλ'ολοοεα, -ε in the middle of the line only twice (v 257, v 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 ἄ- had been consecrated by usage, to other parts of the line. Ἐκλήσια occurs only at the end of the line in Homer, and at the beginning in Hesiod. Ἀπώλλοπος, -α, -ι with ἄ- 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 Ὀὐλίμπος does there seem to be ground for Schulze’s theory, as Ὀὐλίμπος occurs 14 times and Ὀὐλίμποπος 8 inside the line against 10 and 2 at the end. But from these forms the ὄ clear 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 Οὐλυμπώνεις ἔδιοκε or Οὐλυμπώνεις ἔδιοκε!

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 πνεύμα, but to deny it to πνεύμα. 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 ὅς ὁ M 208 the lengthening is always expressed in the traditional text by ο and ou for o and a. 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 Α 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),
illustrating the possible meaning of the ρωμεννεκ, are both from tomb at Caere.
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 α for I—a peculiarity which is not further noted.

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